

# **IRoma Iqinisa Umbono - Inombolo Yesibili**

*Ukuhlonza iRoma Yanamuhla noMbono Wokuprofetha Ezinsukwini Zokugcina*

Jeff Pippenger  
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Futhi ngalezo zikhathi abanengi bayakuvukela inkosi yaseningizimu; futhi nabaphangi babantu bakho bayakuziphakamisa ukuze baqinise umbono; kepha bayakuwa. Daniyeli 11:14.

Ukuqondwa ngendlela efanele kwamandla ezinsukwini zokugcina amelwe njengeRoma yanamuhla, futhi ngalokho amandla “aqinisa umbono,” kubalulekile futhi kuhlobene nensindiso. Lokhu kumelela ingxenye yenqubo yokuhlolwa kokugcina kwabantu abayizinkulungwane eziyikhulu namashumi amane nane. Igama elithi “umbono” kuleli vesi liyilo kanye igama lesiHeberu uSolomoni alikhetha lapho echaza isizathu esenza abantu bakaNkulunkulu babhubhe.

Lapho kungekho umbono, abantu bayabhubha; kodwa ogcina umthetho, uyajabula. IzAga 29:18.

Bonke abaprofethi bakhuluma ngokuqondile kakhulu ngokuphathelene nezinsuku zokugcina kunanoma yisiphi esinye isikhathi somlando ongcwele, futhi isexwayiso sikaSolomoni mayelana nesidingo sokuba nombono siyindaba yokuphila noma yokufa. Iqiniso lihlala lehlukana futhi likhiqize izigaba ezimbili zabakhulekeli. Evesini kukhona isigaba esibhubhayo nesigaba esigcina umthetho ngenjabulo. Nokho kufanele kuqashelwe ukuthi iseluleko sikaSolomoni sibekwe esimweni sempikiswano nge“qiniso.” Siphinde sibe sesimweni somfanekiso wezintombi eziyishumi, ngokuba umfanekiso wezintombi eziyishumi uyisibonelo esiyinhloko sesipiliyoni sabantu bakaNkulunkulu ezinsukwini zokugcina.

Isiwula sikhuluma konke okusenhliziyweni yaso; kepha ohlakaniphileyo uyakubamba kuze kube emva kwalokho. Uma umbusi elalela amanga, zonke izinceku zakhe ziyoba zimbi. Ompofu nomkhohlisi bayahlangana; uJehova ukhanyisela amehlo abo bobabili. Inkosi ehlulela ompofu ngokuthembeka, isihlalo sayo sobukhosi siyakuqiniswa kuze kube phakade. Induku nokusola kunika ukuhlakanipha; kepha umntwana oyekelwe ukuba azenzele uletha unina ehlazeni. Lapho ababi banda, isiphambeko siyanda; kepha abalungileyo bayakubona ukuwa kwabo. Yala indodana yakho, khona iyakunikuka ukuphumula; yebo, iyakunika ukuthokoza emphefumulweni wakho. Lapho kungekho khona umbono, abantu bayabhubha; kepha ogcina umthetho, uyajabula. IzAga 29:11–18.

Akusiyo inhloso yami ukukhomba ngomunwe labo okungenzeka babambelele ekuqondeni okuhlukile kweRoma yanamuhla kunalokho enginakho. Inhloso yami ukuveza ukuthi uSolomoni ukhuluma ngezigaba ezimbili zabakhulekeli, azibiza ngokuthi “indoda ehlaniphileyo” kanye “nesiwula.” “Isiwula” siphinde sichazwe ngokuthi “omubi.” Izintombi ezihlakaniphileyo neziyiziwula zomfanekiso nazo zichazwa emgqeni wesiprofetho kaDaniyeli isahluko seshumi nambili njengabahlakaniphileyo nababi.

Abaningi bayakuhlazwa, benziwe mhlophe, bavivinywe; kodwa ababi bayakwenza okubi; futhi akekho kwababi oyakuqonda; kodwa abahlakaniphileyo bayakuqonda. Daniyeli 12:10.

USolomoni noDaniyeli bayavumelana, ngoba bonke ubufakazi besiprofetho buyahambisana ezinsukwini zokugcina. Abahlakaniphileyo bayakuqonda “ukwanda kolwazi.”

Futhi abahlakaniphileyo bayakukhanya njengokukhazimula kwesibhakabhaka; nalabo abaphendulela abaningi ekulungeni bayakuba njengezinkanyezi kuze kube phakade naphakade. Kepha wena, Daniyeli, vala la mazwi, ubeke uphawu encwadini, kuze kube yisikhathi sokuphela: abaningi bayakugijima baye phambili nabuya emuva, nolwazi luyakwanda. Daniyeli 12:3, 4.

Ivesi leshumi ikhomba inqubo yokuvivinya enezinyathelo ezintathu ehlunga izintombi, ezibizelwe ukuba zibe phakathi kwabayiikhulu namashumi amane nane ezinkulungwane. Kuzo zombili lezi zimo inqubo yokuhlunga nokuvivinya isekelwe ekutheni izintombi ziyakuqonda yini ukwanda kolwazi (umbono) olwakhululwa uphawu ngesikhathi sokuphela ngo-1989.

“Isikhathi sokuphela” ezinsukwini zokugcina sasingu-1989, lapho amavesi angamashumi amane kuya kwangamashumi amane nanhlano kaDaniyeli ishumi nanye evulwa. Kungaleso sikhathi lapho kwamiselwa khona ukuthi isihloko salawo mavesi kwakuwukuvuka nokuwiswa kokugcina kwenkosi yasenyakatho. Kungaleso sikhathi lapho kwamiselwa khona ukuthi inkosi yasenyakatho kulawo mavesi ingamandla obupapa bezinsuku zokugcina. Ugqozi alukaze lusebenzise inkulumo ethi “Modern Rome.” Leyo nkulumo yaqanjwa yimi, ukuba imele amandla obupapa bezinsuku zokugcina, ngoba ngokwesiprofetho igama elithi “modern” limelela izinsuku zokugcina. U-Ellen White akakaze asebenzise inkulumo ethi “Modern Rome.”

Kunemibono engalungile yokuthi inkosi yasenyakatho imelelani emavesini ayisithupha okugcina kaDaniyeli ishumi nanye, kodwa kukhona ukuqonda okukodwa kuphela okuyikho. Ukuqonda kokuthi inkosi yasenyakatho kulawo mavesi ingamandla obupapa kwavela kofakazi abaningi besiprofetho. Ivesi lamashumi amane liqala ngokukhomba ubupapa bemukela isilonda esibulalayo ngonyaka ka-1798, bese kuthi amavesi amashumi amane nanye kuya kumashumi amane nantathu akhombe izingqinamba ezihilelekile ekwelashweni kwesilonda esibulalayo. Ivesi lamashumi amane nane lichaza umlayezo othukuthelisa ubupapa, bese kuholela evesini lamashumi amane nanhlano lapho amandla obupapa efika ekupheleni kwawo kokugcina nokuphelele. Umbono owavulwa uphawu ngonyaka ka-1989 ungumbono wokugcina wokuvuka nokuwa kwamandla obupapa ezinsukwini zokugcina. Lowo mbono uyikwanda kolwazi okukhiqiza futhi kuveze izigaba ezimbili zabakhulekeli, ngokusekelwe ekwamukeleni noma ekwenqabeni kwabo ulwazi olutholakala kulawo mavesi.

Ngokwesahluko sona lesa lapho ukwanda kolwazi kwavulwa khona ngo-1989, “abaphangi babantu bakho,” “abaziphakamisayo” futhi ekugcineni “bawa,” bayisibonakaliso esimisela “umbono.” Ekuhlolweni kokugcina, umbuzo wokuqala wokuvivinya uthi: ubani omelwe “abaphangi babantu bakho,” ngokuba bona bayisibonakaliso sesiprofetho esimisa “umbono.” Ingabe abaphangi bangamandla obupapa, noma bangabe-United States?

Izincwadi zikaDaniyeli neSambulo ziyincwadi eyodwa, zimelela ofakazi ababili bomugqa ofanayo wesiprofetho. UDaniyeli uyisiqalo kanti iSambulo siyisiphetho, futhi ngokuhlangene zimelela ofakazi ababili beqiniso elivulwa uphawu ngesikhathi sokuphela ngo-1989.

UDaniyeli uchaza inqubo yokuhlazwa eyavezwa lapho iNgonyama yesizwe sakwaJuda ivula izindimana ezingamashumi amane kuya kwezingamashumi amane nanhlanu ngo-1989. Ngaleso sikhathi kwaqala inqubo yokuvivinywa ukuze kunqunywe futhi kubonakaliswe ukuthi ngobani abayoba “abapristi” abakha abantu besivumelwano abangabayizinkulungwane eziyikhulu namashumi amane nane ezinsukwini zokugcina. UHoseya wengeza ngokuthi labo abenqaba ukwanda kolwazi lwezinsuku zokugcina abayikuba ngomunye wabapristi abakha abayizinkulungwane eziyikhulu namashumi amane nane.

Abantu bami bayabhujiswa ngenxa yokuswela ulwazi; ngenxa yokuba wena ulwile ulwazi, nami ngiyakukwala, ukuze ungabi ngumpristi kimi; njengoba ukhohlwe umthetho kaNkulunkulu wakho, nami ngiyakukhohlwa abantwana bakho. Hoseya 4:6.

Incwadi yesAmbulo iveza ukuthi ulwazi oluvulwayo bese lwenqatshwa yilinye iqembu lufeza ukwenqatshwa kwalo ngaphambi nje kokuba isikhathi somusa sivalwe.

Wasesethi kimi: Ungawavaleli amazwi esiprofetho sale ncwadi ngesitembu, ngokuba isikhathi siseduze. Ongalungile makenze okungalungile nanamuhla; nongcolileyo makahlale engcolile nanamuhla; nolungileyo makenze ukulunga nanamuhla; nongcwele makahlale engcwele nanamuhla. IsAmbulo 22:10, 11.

Umlando wamaMillerite ufanekisa umlando wabantu abayizinkulungwane eziyikhulu namashumi amane nane, futhi ndawonye amaMillerite nalabo abayizinkulungwane eziyikhulu namashumi amane nane bamele ukuqala nokuphela komlayezo nomsebenzi wezingelosi ezintathu zeSambulo isahluko seshumi nane. Le milando ehambisanayo ikhomba izehlakalo ezihlobene nokuvalwa kwesikhathi somusa. Umsebenzi wayo yomibili le milando ufanekiswe ngo-Eliya nangoJohane uMbhapathizi.

“Ngokuthuthumela, uWilliam Miller waqala ukwambulula kubantu izimfihlakalo zombuso kaNkulunkulu, ehola abalaleli bakhe ezezela kubuphrofethi kuze kube sekufikeni kwesibili kukaKristu. Ngayo yonke imizamo yakhe wazuza amandla. Njengokuba uJohane uMbhapathizi wamemezela ukufika kokuqala kukaJesu walungisa indlela yokufika kwaKhe, kanjalo noWilliam Miller nalabo abahlanganyela naye bamemezela ukufika kwesibili kweNdodana kaNkulunkulu.” Early Writings, 229, 230.

Umyalezo wamaMillerite wachaza “izehlakalo” ezihambisana nokuvalwa kwesikhathi somusa, njengoba zimelelwe ngu-Eliya kanye noJohane uMbhapathizi.

“Kwakudingekile ukuba abantu bavuswe ukuze baqaphele ingozi yabo; ukuba bavuselelwe ukuba balungiselele izigameko ezinzima ezihlobene nokuvalwa kwesikhathi somusa.” The Great Controversy, 310.

Ngonyaka ka-1989, ngokuwa kweSoviet Union, leyo ngxenye yencwadi kaDaniyeli eyayihlobene nezinsuku zokugcina yavulwa, kwaqala nenqubo yokuvivinya. Ukuvivinywa kwakusekelwe

ekukwazini noma ekungakwazini kwabantu bakaNkulunkulu ukuqonda noma ukwenqaba ukwanda kolwazi olumelelwe emavesini ayisithupha okugcina esahluko sikaDaniyeli seshumi nanye; amavesi aholala evesini lokuqala lesahluko seshumi nambili, elikhomba “ukuvalwa komnyango womusa.” Umlayezo “wezenzakalo ezihambisana nokuvalwa komnyango womusa” wabe usuvulwa, kwaqala nomsebenzi walabo ababengabafanelekela ukuba “abapristi” babayizinkulungwane eziyikhulu namashumi amane nane. Umsebenzi wabo kwakuwuku“qonda” nokumemezela umlayezo omelelwe yile ndima. Umlayezo nomsebenzi babayizinkulungwane eziyikhulu namashumi amane nane kwakuwukwethula umlayezo ovuliwe ukuze kuvuswe abantu “balungiselele izenzakalo ezinzima ezihambisana nokuvalwa komnyango womusa.”

“Namuhla, ngomoya nangamandla ka-Eliya nakaJohane uMbhapathizi, izithunywa ezimisiwe nguNkulunkulu zibizela ukunaka kwezwe elibhekene nokwahlulelwa kulezo zehlakalo ezinzima ezizokwenzeka masinyane maqondana namahora okugcina esikhathi somusa kanye nokubonakala kukaKristu Jesu njengeNkosi yamakhosi neNkosi yababusi. Masinyane wonke umuntu uzokwahlulelwa ngenxa yezenzo ezenziwe esemzimbeni. Ihora lokwahlulela kukaNkulunkulu selifikile, futhi phezu kwamalungu ebandla laKhe emhlabeni kuphumule umthwalo onzima wokuxwayisa labo abema kungathi basemaphethelweni kanye okubhujiswa okuphakade. Kuyo yonke imiphfumulo yabantu emhlabeni wonke ezolalela, kumelwe kwenziwe kuqace izimiso ezisengcupheni empini enkulu eqhubekayo, izimiso okuxhomeke kuzo isiphetho sabo bonke abantu.” Prophets and Kings, 715, 716.

Umlando kaJohane uMbhapathizi noKristu, kanye nomlando wamaMillerite, uveza umlayezo nomsebenzi balabo abayizinkulungwane eziyikhulu namashumi amane nane. Bobabili uJohane noKristu baqonda umlayezo wabo njengomela ukuvalwa komusa wokuhlolwa.

Kodwa lapho ebona abaningi kubaFarisi nabaSadusi beza ekubhaphathizweni kwakhe, wathi kubo: O nzalo yezinyoka, ngubani onixwayisile ukuba nibalekele ulaka oluzayo na? Mathewu 3:7.

UKristu wamela ukubhujiswa kweJerusalema, lokho kubhujiswa okufanayo uJohane ayexwayise ngakho amaJuda aphikisanayo njengokusondelayo. UJesu wasebenzisa lokho kubhujiswa njengophawu “lolaka” oluqalayo lapho Yena, njengoMikayeli, esukuma kuDaniyeli isahluko seshumi nambili, ivesi lokuqala.

“UKristu wabona eJerusalema uphawu lwezwe elalikhuni ngenxa yokungakholwa nokuhlubuka, futhi elaliphuthuma ukuya kuhlangabezana nezahlulelo zikaNkulunkulu ezibuyiselayo. Izinsizi zesintu esiwele esonweni, ezazicindezela umphefumulo waKhe, zamkhupha ezindebeni leso sikhala esibuhlungu ngokwedlulele. Wabona umlando wesono uqoshwe osizini lwabantu, nasezinyembezi, nasegazini; inhliziyi yaKhe yathinteka ngesihawu esingenamkhawulo ngenxa yabahluphekayo nabahlukunyezwayo basemhlabeni; wafisa ngokulangazela ukubakhulula bonke. Kodwa ngisho nesandla saKhe sasingeke sibuyisele emuva igagasi losizi lwabantu; babembalwa ababeyofuna uMthombo wabo okuwukuphela kwawo wokusiza. Wayezimisele ukuthulula umphefumulo waKhe kuze kube sekufeni, ukuze asondeze insindiso lapho bengayifinyelela khona; kodwa babembalwa ababeyokuza kuYe ukuze babe nokuphila.”

“Ubukhosi bezulu busesezinyembezeni! iNdodana kaNkulunkulu ongenamkhawulo ikhathazekile emoyeni, igotshiswe phansi ngosizi olukhulu! Leso sigameko sagcwalisa lonke izulu ngokumangala. Leso sigameko sisambulela ububi obedlulele besono; sibonisa ukuthi kuwumsebenzi onzima kangakanani, ngisho nakuMandla angenamkhawulo, ukusindisa abanecala emiphumeleni yokweqa umthetho kaNkulunkulu. UJesu, ebheka ezansi esizukulwaneni sokugcina, wabona izwe licwile enkohlisweni efana naleyo eyabangela ukubhujiswa kweJerusalema. Isono esikhulu samaJuda kwakuwukulahla kwawo uKristu; isono esikhulu sezwe lobuKristu kwakuyoba ukulahla kwalo umthetho kaNkulunkulu, isisekelo sokubusa kwaKhe ezulwini nasemhlabeni. Iziyalezo zikaJehova zaziyodelelwa futhi zenziwe ize. Izigidi eziboshwe esonweni, izigqila zikaSathane, ezinqunyelwe ukuhlupheka ukufa kwesibili, zaziyokwenqaba ukulalela amazwi eqiniso ngosuku lokuvakashelwa kwazo. Ubumpumputhe obesabekayo! ukudideka okuyisimanga!” The Great Controversy, 22.

Umyalezo wesixwayiso owamenezelwa nguJohane uMbhapathizi kanye nangoKristu wawungumyalezo ofanayo wesixwayiso, njengoba nomyalezo wesixwayiso wamaMillerite wawungumyalezo ofanayo okhomba izenzakalo ezihlobene nokuvalwa komusa lowo abayakuwumemezela abayizinkulungwane eziyikhulu namashumi amane nane. Ofakazi abathathu; uJohane uMbhapathizi, uKristu, namaMillerite bafakaza ukuthi umsebenzi nomyalezo wabayizinkulungwane eziyikhulu namashumi amane nane kuyinqubo yokuvivinya ephathelene nokuphila noma ukufa, efezwa ngokwanda kolwazi olwavulwa uphawu ngalo ngo-1989. Umyalezo owavulwa uphawu ngaleso sikhathi ungumbono wezinsuku zokugcina okumelwe uqondwe ngabahlakaniphileyo uma bezakuba “abapristi” abakha abayizinkulungwane eziyikhulu namashumi amane nane. Uma labo abangabafaneleki bengawuqondi lowo mbono, baboniswa njengababi, noma njengeziwula, futhi bayabhubha. Bona kanye nabantwana babo bayalahlwa ngokuvumelana nokwenqaba kwabo umbono oyikho ukwanda kolwazi.

IZwi likaNkulunkulu lichaza ukuthi iRoma ingamandla aziphakamisayo, aphanza abantu bakaNkulunkulu, bese ewa futhi amise umbono. Umbuzo wokuthi iRoma Yesimanje ingamandla opapa noma i-United States uyisivivinyo esiveza ukuthi labo ababhekiwe bangabe beyizintombi ezihlakaniphileyo noma eziyiziwula. Lesi sivivinyo siyisivivinyo sesiprofetho esithathwe encwadini kaDaniyeli, esibuye siqinisekise kamuva futhi sipheleliswe encwadini yeSambulo. Indaba yeRoma Yesimanje ayisona nje ukukhetha phakathi kwamandla opapa noma i-United States, kodwa iyisivivinyo sokugcina sabayizinkulungwane eziyikhulu namashumi amane nane. Siyisivivinyo sesiprofetho, futhi uma siqondwa kahle sihlanganisa konke ukumelwa kwenqubo yokuvivinywa kokugcina okubekwe phakathi kobufakazi besiprofetho obungcwelisiwe bukaNkulunkulu.

Inqubo yokuvivinywa yesikhathi sikaJohane uMbhapathizi nekaKristu yathathwa encwadini kaDaniyeli, njengoba kwaba njalo nangenqubo yokuvivinywa ngesikhathi samaMillerite. Njengovivinyo lwesiprofetho, indlela yokusebenza yokuthi iqiniso limiswa kanjani ibaluleke ngokufanayo kulabo abazongenela ukuze bayisebenzise ngokufanele, njengokubambelela nje embonweni oqondile wokuthi ungubani uRoma Wesimanje. Kungakhathaliseki ukuthi kubhekwa ukuhlonzwa okuyikho kukaRoma Wesimanje, noma ukusetshenziswa kwendlela yokusebenza efanele, zombili lezi zingxenyane zovivinyo zisekelwe encwadini kaDaniyeli. KuDaniyeli isahluko

sokuqala, uDaniyeli wadabula inqubo yokuvivinywa enezinyathelo ezintathu eqala ngokudla, bese kuba uvivinyo olubonakalayo, kulandele uvivinyo olwenziwa nguNebukadinesari, uphawu lweBhayibheli lweNkosi yaseNyakatho, amandla obupapa bezinsuku zokugcina.

Mayelana nalaba bantwana abane, uNkulunkulu wabanika ulwazi nekhono kukho konke ukufunda nokuhlakanipha; uDaniyeli yena wayenokuqonda kuyo yonke imibono namaphupho. Kwathi ekupheleni kwezinsuku inkosi eyayizimisile ukuba balethwe ngazo, induna yezinceku ezithenwe yabangenisa phambi kukaNebukadinesari. Inkosi yase ikhuluma nabo; kwase kungafunyanwa phakathi kwabo bonke noyedwa onjengoDaniyeli, noHananiya, noMishayeli, no-Azariya; ngakho bema phambi kwenkosi. Futhi kuzo zonke izindaba zokuhlakanipha nokuqonda inkosi eyayibabuza ngazo, yabafumana bengcono ngokuphindwe kayishumi kunabo bonke abathakathi nababhuli bezinkanyezi ababekuyo yonke imibuso yayo. Daniyeli 1:17–20.

“Ekupheleni kwezinsuku,” okuyinto ngokwesiprofetho eyizinsuku zokugcina lapho abayizinkulungwane eziyikhulu namashumi amane nane bevivinywa, uDaniyeli kanye namadoda amathathu ahloniphekileyo batholakala “bengcono ngokuphindwe kayishumi kunabo bonke abathakathayo nababhulayo bezinkanyezi ababekuyo yonke imibuso yakhe,” futhi uDaniyeli waye “nokuqonda kuyo yonke imibono namaphupho.” UDaniyeli umelela abayizinkulungwane eziyikhulu namashumi amane nane, abathi ezinsukwini zokugcina baqonde ukwanda kolwazi okwafika lapho uKristu, njengeBhubesi lesizwe sakwaJuda, evula izimpawu “zaleyo ngxenye yencwadi kaDaniyeli eyayihlobene nezinsuku zokugcina,” ngo-1989.

UDaniyeli akazange nje aqonde kakhulu kunabanye ngokuphathelene namaphupho nemibono, kodwa wayenokuthi “ukuqonda kuyo yonke imibono namaphupho.” Umelela labo abasebenzisa indlela yomugqa phezu komugqa, ngoba leyo ndlela ihlanganisa “yonke imibono namaphupho” ibe yisigijimi esisodwa esihlangene. Isigijimi esihlanganisa ndawonye wonke amaphupho nemibono emgqeni owodwa wesiprofetho sikhomba “izehlakalo ezihlobene nokuvalwa komusa.” Leso sigijimi sisekelwa uphawu lwesiprofetho oluyiRoma yesiNje, umbuso ozikhulisayo, ophanga abantu bakaNkulunkulu, bese uwa.

Lawo mandla angasungulwa kuphela ngokusebenzisa indlela efanele. Iningi lalabo abathi bafunda iBhayibheli liyenqaba indlela yomugqa phezu komugqa, kanti abanye abathi bayayisebenzisa bayayisebenzisa ngokungalungile imithetho eyakha indlela yomugqa phezu komugqa. Leyo mithetho yaqala ukufakwa emlandweni womphakathi ngamaMillerite, futhi abantu bakaNkulunkulu bezinsuku zokugcina sebevele baxwayiswa ngaphambili ukuthi labo abayizithunywa ngempela zengelosi yesithathu bayakube besebenzisa imithetho kaWilliam Miller yokuhumusha isiprofetho.

“Labo abahlanganyele ekumemezeleni umlayezo wengelosi yesithathu bahlola imiBhalo ngokohlelo olufanayo olwamukelwa nguBaba uMiller.” Review and Herald, November 25, 1884.

UWilliam Miller wayemele ukuqala kwezingelosi ezintathu zesAmbulo sishumi nane, futhi wayefanekiselwa nguJohane uMbhapathizi, owayeyisiqalo somlayezo uKristu ayeyisiphetho sawo.

UDadewethu White uqondanisa ngokuqondile inqubo yokuvivinywa kusukela kuJohane uMbhapathizi kuya kuKristu nenqubo yokuvivinywa yezingelosi ezintathu. UJohane waqala umyalezo, futhi kwaze kwaba sekusondele kakhulu esiphambanweni, lapho uKristu esethathe abafundi baKhe wabayisa eKhesariya Filipi, lapho-ke uJesu engeza imininingwane yomlayezo uJohane ayeseqalile. Iqiniso lokuqala (isiqalo) uJohane alikhomba lapho ebona uKristu kwaba ukumkhomba uKristu njengeWundlu likaNkulunkulu elisusa izono zezwe.

Lezi zinto zenziwa eBethabara ngaphetsheya kweJordani, lapho uJohane ayebhapathiza khona. Ngosuku olulandelayo uJohane wabona uJesu eza kuye, wayesethi: Bhekani iWundlu likaNkulunkulu, elisusa izono sezwe. Nguye engathi ngaye: Emva kwami kuza indoda ebekwa phambi kwami, ngokuba yayikhona ngaphambi kwami. Johane 1:28–30.

Kwabe sekuqala inkathi yeminyaka emithathu nesigamu yokuvivinywa eyaphelela esiphambanweni. Emva kokuba uJohane ebulewe ngaphambi nje kwesiphambano, uJesu wase eqala ukuchaza lesi sitatimende sokuqala sikaJohane.

Kwathi uJesu esefikile emikhawulweni yaseKhesariya Filipi, wabuza abafundi bakhe, wathi: Abantu bathi mina, iNdodana yomuntu, ngingubani na? Base bethi: Abanye bathi unguJohane uMbhapathizi; abanye bathi ungu-Eliya; kanti abanye bathi unguJeremiya noma omunye wabaprofethi. Wathi kubo: Kepha nina nithi ngingubani na? USimoni Petru waphendula wathi: Wena unguKristu, iNdodana kaNkulunkulu ophilayo. UJesu waphendula wathi kuye: Ubusisiwe wena, Simoni Barjona; ngokuba inyama negazi akukwambulanga lokhu, kodwa uBaba osezulwini. Nami ngithi kuwe: Wena unguPetru, futhi phezu kwaleli dwala ngiyakwakha ibandla lami; namasango esihogo awayikunqoba. Futhi ngiyakunikela izihluthulelo zombuso wezulu; futhi noma yini oyakuyibopha emhlabeni iyakubotshwa ezulwini; futhi noma yini oyakuyikhulula emhlabeni iyakukhululwa ezulwini. Khona wayala abafundi bakhe ukuba bangatsheli muntu ukuthi wayenguJesu uKristu. Kusukela kuleso sikhathi uJesu waqala ukubonisa abafundi bakhe ukuthi kumelwe aye eJerusalema, ahlopheke ngezinto eziningi ezivela kubadala nakubapristi abakhulu nakubabhali, abulawe, abese evuswa ngosuku lwesithathu. Mathewu 16:13–21.

IKhesariya Filipi yigama lasePaniyumu ngesikhathi sikaKristu, futhi iPaniyumu ibonakaliswa evesini elilandela ivesi leshumi nane likaDaniyeli ishumi nanye, lapho kwethulwa khona abaphangi babantu bakho, abaziphakamisayo, kodwa bawe. Umlayezo kaJohane uMbhapathizi, ophefumulelweyo nophelele, wawungumlayezo ekuqaleni owawumelela umlayezo wamaMillerite, owawumiswe phezu kwemithetho kaMiller. Umlayezo kaKristu ekupheleni, owakhiwe phezu komlayezo kaJohane futhi wawandisa, futhi wawuyisibonelo somlayezo ekupheleni wezingelosi ezintathu, okungukuthi, osekulwe emithethweni kaMiller nasemininingwaneni eyenezelwa emlayezweni kaMiller lapho indlela yomugqa phezu komugqa ifika ekupheleni.

Ukufinyelela ekuqondeni okuyiphutha kwesibonakaliso esimisa umbono ngesibonakaliso seRoma Yesimanje kufanisa labo emlandweni kaKristu abenqaba umlayezo wesiphambano. Siyaziswa ukuthi amaJuda awenqaba umlayezo kaJohane uMbhapathizi ayengenakuzuzwa ezimfundisweni zikaJesu, nokuthi umlando walawo maJuda enza yona leyo nto umelela labo abenqaba umlayezo wengelosi yokuqala. AmaMillerite abakhomba abaphangi babantu bakho, engabe sengikubiza

kamuva ngamazwi athi, “iRoma Yesimanje,” njengamandla obupapa.  
Sizoqhubeka nalezi zicabangisiso esihlokweni esilandelayo.