

# Uzamcolo



## ISABATHA EMINI

**Funda Lokhu Kuleliviki:** *Gen. 6:13–7:10, 2 Pet. 2:5–9, Genesis 7, Rom. 6:1–6, IHubo. 106:4, Genesis 8, Gen. 9:1–17.*

**Indimana Yenkumbulo:** “Ngokuba njengasemihleni kaNowa, kuyakuba njalo ukufika kweNnodana yomuntu” (*Mathewu 24:37, NKJV*).

“**K**epha uJehova wabona ukuthi ububi bomuntu bukhulu emhlabeni nokuthi zonke izinhloso zemicabango yenhliziyo yakhe zimbi njalo” (*Gen. 6:5, NKJV*). Isenzo “wabona” (*Gen. 6:5*) sibuyisela umfundi esinyathelweni ngasinye Ekudaleni kukaNkulunkulu. Kodwa lokho uNkulunkulu akubona manje, kunokuba kube tov, “kuhle,” ku ra, ”kubi” (*Gen. 6:5*). Kungathi uNkulunkulu wayesezisola ngokudala umhlaba, manje wawusugcwele u-ra’ (*Gen. 6:5*).

Kepha, ukuzisola kukaNkulunkulu kuqukethe nezimpawu zosindiso, futhi. Igama lesiHeberu lo “kuzisola” (*nakham*) lizwakala futhi egameni lokaNowa (*Noakh*), elichaza “ukududuza” (*Gen. 5:29*). Ngakhoke, impendulo kaNkulunkulu kulobububi inezinhlangothi ezimbili. Iqukethe ubulungiswa, obuholela ekubhubheni kwabanye; futhi, Impendulo Yakhe ithembisa induduzo nesihawu, okuholela osindisweni kwabanye.

Lenkulumo “embaxambili” yayisizwakele ngoKhayini kanye noAbel/Seth, futhi yaphindwa ekuqhathaniseni phakathi kwezizukulwane ezimbili zikaSeth (“amadodana kaNkulunkulu”) nezikaKhayini (“amadodana abantu”). Manje siyizwa futhi lapho uNkulunkulu ehlukana phakathi kukaNowa nesintu sonke.

*\*Funda isifundo saleliviki ulungiselele iSabatha, uMbaso 23.*

## Ukulungiselela UZamcolo

**Funda:** uGenesisi 6:13-7:10. Yisiphi isifundo esingasifunda kulendaba emangalaisyayo yomlando wokuqala wesintu na?

NjengoDaniyeli, uNowa ngumprofethi obikezela ngokuphela komhlaba. Igama lesiHeberu lomkhumbi (“ark”) (*tevah*) (*Gen. 6:14*) liyefana nelingavamile lesiGibhithe elibolekiwe elisetshenziswa ku “mkhumbi” (ark), okwafihlwa kuwo ingane uMose egcinelwa ukuba asindise uIsrayeli eGibhithe (*Eksod. 2:3*). Futhi, abanye babona esakhiweni somkhumbi ukuhambisana nomphongolo wetabernekeleli (*Eksod. 25:10*). Njengalokhu umkhumbi kaZamcolo uzovumela ukusinda kwesintu, kanjalo nomphomgolo wesivumelwano, uphawu lobukhona bukaNkulunkulu phakathi kwabantu Bakhe (*Eksod. 25:22*), ukhomba emsebenzini kaNkulunkulu wokusindisa abantu Bakhe.

Umusho othi “UNowa wenza; njengalokhu konke uNkulunkulu ayekuyalezile” (*Gen. 6:22, NKJV*) uphelelisa isigaba sokulungiselela. Isenzo ‘*asah*,’ “wenza,” sibhekise kwisenzo sikaNowa, siphendula isenzo ‘*asah*,’ “yenza,” emyalezweni kaNkulunkulu, oqale lesisigaba (*Gen. 6:14*) futhi siphindwa izikhathi ezinhlanu (*Gen. 6:14-16*). Lesisinanelo phakathi komyalezo kaNkulunkulu kanye nempendula kaNowa siveza ukulalela okuphelele kulokhu uNkulunkulu ayemtshela ukuba akwenze, uku-‘*asah*. Kuyathathekisa futhi ukuthi lomusho uyasetshenziswa futhi ngokwengqikithi yokwakhiwa komphongolo wesivumelwano (*Eksod. 39:32, 42; Eksod. 40:16*).

“UNkulunkulu wanikeza uNowa izilinganiso ezilunge nse zomkhumbi kanye neziqondiso ezicacile ezimayelana nokwakhiwa kwawo. Ubuhlakani besintu babungeke busungule isakhiwo esiqinile nesingagugi ngokushesha. UNkulunkulu wayengumdwebi, futhi uNowa engumakhi oqavile.”—Ellen G. White, *Patriarchs and Prophets*, p. 92.

Futhi, ukuhambisana phakathi komkhumbi nomphongolo kuqinisa ukufana kwemisebenzi yayo yokusindisa. Ukulalela kukaNowa ngalokho kuchazwa njengengxenye yecebo likaNkulunkulu losindiso. UNowa wasindiswa kuphela ngokuthi waba nokholo lokwenza lokho uNkulunkulu ayemyalele kona (*buka Heb. 11:7*). Wayeyisibonelo sasekuqaleni Sokholo olubonakala ngokulalela, okuyilona kuphela olubalulekile (*Jakobe 2:20*).

Kafushane nje, nakuba uNowa “athola umusa emehlweni kaJehovah” (*Gen. 6:8*), kwakusekuphenduleni kulomusa, ayesewunikeziwe yena, uNowa enza ngokwethembeka kanye nangokulalela imiyalelo kaNkulunkulu. Akumele ngabe kunjalo ngathi sonke na?

**Funda u-2 Petro 2:5–9. Kungani kwaba ngumndeni kaNowa kuphela owasindiswa na? Sifundo sini esingasifunda endabeni kaNowa mayelana nendima yethu ekuxwayiseni izwe ngokwahlulela okuzayo na?**

## Isigameko SikaZamcolo

Isenzo ‘*asah*, “yenza,” sibhekise kwizenzo zikaNowa, siyigama elisemqoka kwindaba kaGenesisi yoKudala (*Gen. 1:7, 16, 25, 26, 31; Gen. 2:2*). Izenzo zikaNowa zokulalela uNkulunkulu zifana neZenzo zikaNkulunku zokudala. Esingakuthatha kulokhu kuxhumana ngukuthi uZamcolo awumayelana nje noNkulunkulu ezejisa isintu, kepha ungoNkulunkulu esindisa thina, ngokunjalo.

**Funda:** uGenesisi 7. Kungani ukuchazwa kukaZamcolo kusikhumbuzo ngendaba yoKudala na? Yiziphi izifundo esingazifunda kulokhu kuhambisana phakathi kwalezizigameko ezimbili na?

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Ukufunda okuqikelelayo kombhalo omayelana noZamcolo kwembula ukusetshenziswa kwamagama amaningi afanayo neziso ezifana nezendaba yoKudala: “isikhombisa” (*Gen. 7:2, 3, 4, 10; qhathanisa no Gen. 2:1–3*); “isilisa nesifazane” (*Gen. 7:2, 3, 9, 16; qhathanisa no Gen. 1:27*); “ngokwezinhlobo zazo” (*Gen. 7:14, NKJV; qhathanisa no Gen. 1:11, 12, 21, 24, 25*); “izilwane,” “izinyoni,” “nezilwanyana ezinwabuzelayo” (*buka uGen. 7:8, 14, 21, 23; qhathanisa no Gen. 1:24, 25*); kanye no “moya wokuphila” (*Gen. 7:15, 22; qhathanisa no Gen. 2:7*).

Indaba kaZamcolo ifundeka, ngokufana nendaba yoKudala. Lokukwenanela kwendaba yoKudala kusiza ekwembuleni ukuthi uNkulunkulu odalayo nguYena futhi obhubhisayo (*Dut. 32:39*). Kepha lokhu kwenanela kubuye kudlulise umbiko wethemba: uZamcolo wenzelwe ukuba yindalo entsha, emanzini, okuholela ebukhoneni obusha.

Ukuhamba kwamanzi kuveza ukuthi lesisigameko sokudala, empeleni, siyisenzo esibuyisela emuva isenzo soKudala esikuGenesisi 1. Ngokuphikisana noGenesisi 1, okuchaza ukwehlukana kwamanzi kwaphezulu nangaphansi (*Gen. 1:7*), uZamcolo ufaka ukuhlangana kwawo lapho abhamuka ngale kwemingcele yawo (*Gen. 7:11*).

Loluhele ludlulisela umbiko onokuziphikisa: uNkulunkulu kumele abhubhise lokho okukhona ukuze kube khona Indalo entsha. Ukudalwa komhlaba omusha kudinga ukubhujiswa komdala. Isigameko SikaZamcolo sibikezela insindiso yakusasa yezwe ekupheleni kwesikhathi: “Ngase ngibona izulu elisha nomhlaba omusha; ngokuba izulu lokuqala nomhlaba wokuqala kudlulile, nolwandle alusekho” (*Samb. 21:1, NKJV; qhathanisa no Isa. 65:17*).

**Yini okumele ibhujiswe kithina ukuze idalwe kabusha na? (buka Rom. 6:1–6)**

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## Ukuphela KukaZamcolo

UGenesisi 7:22-24 uchaza ukwengamela kanye nokuphelela komthelela wamanzi, “abhubhise konke okuphilayo” (*Gen. 7:23, NKJV*) futhi “abusa emhlabeni izinsuku eziyikhulu namanshumi amahlanu” (*Gen. 7:24, NKJV*). Kungenxa yalokhu kubhubha okuphelele kanye nokungabinathemba okwenza “uNkulunkulu akhumbule” (*Gen. 8:1*). Lesisisho siphakathi nendawo nezindimana ezikhuluma ngoZamcolo, isibonakaliso sokuthi lomqondo ungumbiko ongumongo wendaba kaZamcolo.

**Funda:** uGenesisi 8:1. Kuchaza ukuthini ukuthi uNkulunkulu “wamkhumbula” uNowa na?

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Isenzo zakhar, “khumbula,” sichaza ukuthi uNkulunkulu wayengakhohliwe; kungaphezulu nje kwento yomqondo. Ngokwezibhalo, “uNkulunkulu okhumbulayo” kuchaza ukugcwaliseka kwesithembiso Sakhe futhi kuvama ukubhekisa osindisweni (*buka uGen. 19:29*). Ngokwengqikithi kaZamcolo, “uNkulunkulu Wakhumbula” kuchaza ukuthi amanzi “ema” (*Gen. 8:2*) nokuthi uNowa usephuma emkhumbini (*Gen. 8:16*).

Nakuba kungekho myalelo oqondile osukhishiwe wokuphuma, uNowa uyazisusela futhi athume igwababa kuqala, bese kuba yijuba, ukuhlola isimo. Ekugcineni, uma ijuba lingasabuyi, uyaqonda ukuthi “amanzi ayesomile emhlabeni; futhi uNowa wasusa izembozo somkhumbu wabuka” (*Gen. 8:13, NKJV*).

Ukwenza kukaNowa kunothile ngezifundo eziphathekayo. Kokulnye uhlangothi, kusifundisa ukwethemba uNkulunkulu nakuba engakakhulumi ngokuqondile; kolunye uhlangothi, ukholo aluchithi ukubaluleka kokucabanga nokuhlola. Ukholo alubeki eceleni umsebenzi wokucabanga, wokufuna, kanye nokubona ubuqiniso balokho esikufundileyo.

Kepha, uNowa uphuma kuphela uma uNkulunkulu, ekugcineni, emshela ukuba aphume (*Gen. 8:15-19*). Okungukuthi, nakuba azi ukuthi kuphephile Ukuphuma, uNowa usancika kuNkulunkulu futhi alinde Uphawu lukaNkulunkulu ngaphambi kokuba aphume emkhumbini. Walinda ngokubekezela phakathi emkhumbini. “Njengalokhu ayengene emkhumbini ngokomyalelo kaNkulunkulu, walinda izinkomba ezikhethekile zokuba aphume. . . . Ekugcineni ingelosi yehla iphuma ezulwini, yavula umnyango omkhulu, futhi yatshela ingqalabutho nomndeni wayo ukuba baphumele emhlabeni futhi nakho konke okuphilayo.”—Ellen G. White, *Patriarchs and Prophets*, p. 105.

**Funda uGenesisi 8:1, Genesisi 19:29, neHubo 106:4. Isisho esithi “uNkulunkulu uyakhumbula” sichaza ukuthini na? Leliqiniso lichaza ukuthini kithina, manje—okungukuthi, uNkulunkulu ukubonise kanjani ukuthi “uyakuhumbula” wena na?**

## Isivumelwano: Isigaba Sokuqala

Manje sekuyisikhathi sokuba kugcwaliseke isivumelwano esithenjisiwe. “ ‘Kepha ngiyakumisa isivumelwano sami nawe, uze ungene emkhunjini, wena namadodana akho, nomkakho, nabafazi bamadodana akho bekanye nawe’ ” (*Gen. 6:18, NKJV*). Ngokuqhathaniswa ngokwesabisa ngokubhubhisa (*Gen. 6:17*), lesivumelwano yisithembiso sempilo.

**Funda:** uGenesisi 8:20. Yini eyenziwa nguNowa kuqala ngenkathi ephuma emkhumbini, futhi kwakungani na?

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njengoAdamu noEva, ngokuqinisekile ababekhonza uNkulunkulu ngeSabatha nje emuva kwezinsuku eziyisithupha zoKudala, uNowa wakhonza uNkulunkulu ngemuva nje kukaZamcolo, esinye Isigameko sokudala. Kunomehluko, nokho, phakathi kwalezizenzo ezimbili zokukhonza. Ngokungafani noAdamu noEva, ababekhonza uJehovah bukhoma, uNowa wabhenela emhlatshelweni. Lokhu ngukubalulwa kokuqala Ezibhalweni kwealtare. Umhlatshelo ngu “mnikelo oshisiwe” (*‘olah*), umhlatshelo omdala kunayo yonke evamile. KuNowa, lomhlatshelo kwakungumnikelo wokubonga (*qhathanisa noNum. 15:1-11*), owawunikelwa ukukhombisa ukubonga kwakhe kuMdali, owayemsindisile.

**Funda:** uGenesisi 9:2-4. Uzamcolo wakuthinta kanjani ukudla kwesintu na? Sithini isimiso ngemuva kwemikhawulo kaNkulunkulu na?

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Ngenxa yomthelela kaZamcolo, izitshalo eziwukudla zazingasekho ukuba zidlwe. Ngalokho, uNkulunkulu wavumela isintu ukuba sidle inyama. Lenguquko kwezokudla yadala ushintsho ebudlelwaneni phakathi kwesintu nezilwane, ngokuqhathaniswa nalokho eyabe iyiko Endalweni yokuqala. Endabeni yeNdalo, isintu nezilwane zazabelana ngesidlo esifanayo sezitshalo futhi kungekho osaba omunye. Emhlabeni olandela uZamcolo, ngokubulawa kwezilwane ukuba zibe ukudla kwafika Ubudlelwane bokwesaba novalo (*Gen. 9:2*). Lapho beqala ukudlana, isintu kanye nezilwane kwaba nobudlelwane obehluka kakhulu kunalobo baseEdene.

Ukubekwezela kukaNkulunkulu, nokho, kwakunemikhawulo emibili. Owokuqala, akuzona zonke izilwane ezazifanele ukudliwa. Owokuqala wawehlukanisa ngokusobala phakathi kwezilwane “ezihlanzekile nezingahlanzekile,” okuyingxenyehlelo lweNdalo (*buka uGen. 8:19, 20; qhathanisa noGen. 1:21, 24*). Owesibili wawucacisiwe futhi umusha futhi kungowokuthi igazi lingadliwa, ngokuba ukuphila kusegazini (*Gen. 9:4*).

## Isivumelwano: Isigaba Sesibili

**Funda:** uGenesisi 8:21-9:1. Kuyini ukubaluleka kokuzinikela kukaNkulunkulu ekulondeni impilo na? Isibusiso sikaNkulunkulu sikugcwalisa kanjani lokho kuzinikela na?

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Ukuzinikela kukaNkulunkulu ekulondeni ukuphila kwakuyisenzo somusa; kwakungekona ngenxa yokufaneleka kwesintu. UNkulunkulu wanquma ukulonda impilo emhlabeni ngaphandle kobubi besintu (*Gen. 8:21*). UGenesisi 8:22 ufundeka, ngokuyiko, “zonke izinsuku zomhlaba” (*DRA*); Okungukuthi, uma nje lomhlaba usekhona, izikhathi zizofika zidlule futhi impilo iyolondeka. Kafushane, uNkulunkulu akayidelile Indalo Yakhe.

Empeleni, indimana elandelayo, ekhuluma ngesibusiso sikaNkulunkulu, isibuyisela emuva kwiNdalo yokuqala, nesibusiso sayo (*Gen. 1:22, 28; Gen. 2:3*). UJehovah, ngendlela ethile, wayenikeza isintu ithuba lokuqala kabusha, lokuqala phansi.

**Funda:** uGenesisi 9:8-17. Yini ukubaluleka kothingo lwenkosazana na? “Loluphawu lwesivumelwano” (*Gen. 9:13, NKJV*) luhlobana kanjani nolunye Uphawu lwesivumelwano, iSabatha na?

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Umusho “ukusungula . . . isivumelwano” uphindwa izikhathi ezintathu (*Gen. 9:9, 11, 17*), uphawula uvuthondaba kanye nokugcwaliseka kwesithembiso sokuqala sikaNkulunkulu (*Gen. 6:18*). Ekulandeleni isigaba esandulelayo, esihambisana nosuku lwesithupha lwendaba yoKudala, lesisigaba sihambisana nezigaba ezimayelana nosuku lwesikhombisa lwendaba yeNdalo, iSabatha. Kulokhu kuphinda-phinda, izikhathi eziyisikhombisa, igama “isivumelwano” lihambisana neSabatha. NjengeSabatha, Uthingo lwenkosazana liwuphawu lwesivumelwano (*Gen. 9:13, 14, 16; qhathanisa noEksod. 31:12–17*). Futhi, njengeSabatha, Uthingo lwenkosazana linomkhawulo wezwe lonke; lisebenza emhlabeni wonke. Njengalo iSabatha, njengophawu lweNdalo, lingelawo wonke umuntu, yonke indawo isithembiso sokuthi neke kwabakhona uZamcolo kazwelonke kubo bonke, yonke indawo, futhi.

**Uma uphinda ubona Uthingo lwenkosazana, cabanga ngazo zonke izithembiso zikaNkulunkulu kithina. Kungani singathemba lezozithembiso, futhi Uthingo lwenkosazana lusibonisa kanjani ukuthi singazethemba na?**

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**Ukucabanga Kabanzi:** Ukuqhathanisa phakathi kokucabanga kanye nokuziphatha kwabantu kanye nesimo sezwe ngaphambi kukaZamcolo nokuthi abantu ezinsukwini zethu kunezifundo ngendlela ekhethekile. Ukuqiniseka, ububi besintu abuyona into entsha. Buka ukuhambisana phakathi kwesikhathi sabo nesethu.

“Izono ezabangela ukuba kube nempindiselo kubantu abangaphambi kukaZamcolo zikhona namuhla. Ukwesaba uNkulunkulu akusekho ezinhliziyweni zabantu, futhi nomthetho Wakhe awushaywa ndiva futhi uyanengwa. Ukuqina kobuzwe balesosizukulwane buyalingana nobesizukulwane eziphila manje. . . . UNkulunkulu akazange ababeke icala lokudla nokuphuza ababengaphambi kukaZamcolo. . . . Isono sabo saba ngukuthatha lezizipho ngaphandle kokubonga Ophile, kanye nokuzinengisa ngokunelisa ithe ngaphandle kokuzithiba. Kwakusemthethweni kubo ukushada. Ukushada kwakuluhlelo lukaNkulunkulu; kwakusekelwe ekuqaleni nguNkulunkulu. Wayenikeze imiqondiso ekhethekile yalenkonzo, eyimbathise ngobungcwele nobuhle; kodwa lemiqondiso yayilitshelwe, umshado wangcoliswa wenziwa isizinda semizwa. Isimo esifanayo nezinto ezikhona manje. Lokho okusemthethweni ngokwako kwenziwa ngokweqile. . . . Ubuwaka nokufumbathisa nokweba kuqhubeka kungakhuzwa ezindaweni eziphakeme neziphansi. Amaphephandaba agcwele imibiko yokubulala. . . . Umoya wesiphithiphithi ungene kuzo zonke izizwe, futhi nokuqubuka izikhathi ngezikhathi zokwesabeka kwezwe kuyizibonakaliso zemizwa ecindezelwe kanye nokungabi namthetho okuthi, uma kungalawuliwe, kuyogcwalisa umhlaba ngosizi nangokubhubha. Umfanekiso esiwunikezwa nguMoya ngabangaphambi kukaZamcolo umele ngokweqiniso isimo sesikhathi samanje, futhi emazweni azibiza ngobuKristu, kunobugebengu nsuku zonke obuphehlwa kabi nangokwesabekayo njengalobo izoni zomhlaba omdala ezabhujiiselwa bona.”—Ellen G. White, *Patriarchs and Prophets*, pp. 101, 102.

## Imibuzo Yokuxoxisana:

① Yiziphi izimpawu ezifanayo phakathi komphakathi owandulela uZamcolo kanye nowethu na? Lezizimpawu ezifanayo zisifundisani ngomusa kaNkulunkulu okuthi ngaphandle kwakho konke lokhu, uyawuthanda umhlaba futhi, usafuna Ukusindisa labo angabasindisa na?

② Abanye abantu bathi uZamcolo kaNowa kwakuyisigameko sendawo ethile. Yini engalungile ngalawomqondo na? Uma lokhu bekuyiqiniso, kungani wonke uzamcolo wendawo (kanye nalo Uthingo lwenkosazana) bekungenza uNkulunkulu ixoki na?