

CYFFES FFYDD

15. Am berson Crist, y cyfryngwr.

Yn nghyflawnder yr amser, tragwyddol genedledig a phriodol Fab Duw, Person anfeidrol yn y Duwdod, gogyfuwch â'r Tad, gwir lun ei Berson ef, gwir Dduw, a gymerodd natur dyn, gwir ddynoliaeth, gyflawn, yn mru yr wryf, yn sanctaidd, heb ei llwgr. Ordeiniwyd corff iddo gan y Tad; ffurfiwyd ei gorff gan yr Ysbryd Glân o sylwedd y forwyn, heb un math o halogrwydd, yr hwn gorff a gymerodd efe i undeb â'i Berson ei hun (a); felly y mae Person Dwyfol a natur ddynol wedi eu huno yn anwahanol yn yr un Cyfryngwr, heb newid natur y Person Dwyfol, na'r ddynoliaeth, na'u cymysgu chwaith: ond y mae y Person anfeidrol, Crist Iesu, yn wir Dduw ac yn wir ddyn; eto un Cyfryngwr rhwng Duw a dynion, EMMANUEL (b).

Yr oedd yn angenrheidiol i'r Cyfryngwr fod yn Dduw-ddyn, oblegid yr oedd yn rhaid i'r Machniydd fynd dan y ddeddf yn ein lle ni, ufuddhau yn berffaith, a dioddef ei melltith, a marw dros y rhai yr oedd efe yn eu cynrychioli, yr hyn nis gallasai ei wneuthur heb fod yn ddyn. Yr oedd yn rhaid bod rhinwedd a gwerth anfeidrol yn ei ufudd-dod, ei ddiodefadau, a'i angau, yr hyn nis gallasai fod heb iddo fod yn Dduw (c). Ond gan ei fod yn Dduw-ddyn, mawrhäodd y gyfraith, boddlonodd gyfiawnder, anrhydeddodd holl briodoliaethau Duw a'i lywodraeth; gwnaeth gymod trwy ei berffaith ufudd-dod a' i aberth (a). Yng nghyfyryngaeth Crist yr oedd y ddwy natur yn gweithredu, pob un yn briodol iddi ei hun; eto, oherwydd yr undeb, y mae gweithredoedd y naill neu y llall yn cael eu priodoli i'r Person

(e). y mae undeb y ddwy natur yn aros, ac i barhau byth yn Mherson Crist; Duw-ddyn fydd efe byth (f).

15. Of the Person of Christ, The Mediator.

In the fullness of time, God's own Son, eternally begotten, an infinite Person in the Godhead, equal with the Father, the express image of his Person, true God, took upon him human nature, in the Virgin's womb, – true, entire humanity, but holy and free from its defilement. A body was prepared for him by the Father, and formed by the Holy Ghost, of the substance of the Virgin, free from all taint of impurity; and this body the Son assumed into union with his own Person (a). Thus a divine Person and human nature have been indivisibly united in the one Mediator, without conversion or confusion of the Divine and human natures. The infinite Person, Christ Jesus, is true God and true man; yet, one Mediator, between God and men, EMMANUEL (b). It was necessary that the Mediator should be God-man, because it was necessary that the Surety should be made under the law in our stead, obey it perfectly, suffer its curse, and die for those whom he represented, which he could not have done if he had not been man; it was also necessary that his obedience, sufferings, and death should be infinitely efficacious and precious, which they could not have been if he had not been God (c). But, inasmuch as he was God-man, he magnified the law, satisfied justice, honoured all the attributes and the government of God, and made reconciliation by his perfect obedience and sacrifice (d). In the mediation of Christ both natures performed each its own proper work; nevertheless, in virtue of the union between them, the acts of the one or the other are ascribed to the Person (e). The union of both natures remains, and will remain for ever, in the person of Christ. He will be forever God-man (f).

(a) Gal. 4:4; Rhuf./Rom. 1:3-4, 8:3, 9:5; Ioan/John 1:1,2,14, 3:16, 5:27; 1 Ioan/1 John 5:20; Phil. 2:6; Heb. 2:14-17, 4:15; 1 Pedr/1 Peter 3:18; 1 Tim. 3:16; Col. 1:19, 2:3; Luc/Luke 1:27, 31, 35; Actau/Acts 10:38.

(b) Eseia/Isa. 7:14; Eseia/Isa 9:6; Salm/Psa 110:1; Micha 5:2; Heb. 4:14-15, 12:24; 1 Tim. 2:5; Phil. 2:6-8; Sech/Zech. 6:12; Jer. 23:5-6.

(c) Salm/Psa. 40:7; Salm/Psa 14:7; Ioan/John 3:34; Heb. 5:1-6, 7:26, 8:3, 9:22, 10:5, 9; Gal. 3:13; 4:4; Math./Matt. 3:15, 5:17; Phil. 2:8; 2 Cor. 5:21; Rhuf./Rom. 8:3-4.

(d) Eseia/Isa. 42:21; Gal. 3:13 Math./Matt. 17:5; Rhuf./Rom. 3:25; Heb. 9:14, 24, 10:14; Actau/Acts 2:22-27; I Cor. 15:3-5; Eff./Eph. 5:2; Col. 1:19-20.

(e) Heb. 9:14; 1 Pedr/1 Peter 3:18; Actau/Acts 3:15, 20:28; 1 Cor. 2:8; Ioan/John 3:13; I Ioan/1 John 3:16.

(f) Rhuf./Rom. 9:5; Math./Matt. 25:31; Dat./Rev. 5:5-6; 22:6.