

CYFFES FFYDD

18. Am y prynedigaeth.*

Megis y cafodd y gyfraith ei mawrhau, cyfiawnder ei fodloni, y llywodraeth Ddwyfol ei hanrhydeddu, yr holl briodoliaethau eu gogoneddu, trwy, fywyd ac angau Crist, felly hefyd y cafodd yr Eglwys ei llwyr brynu oddi ar y ddaear, oddi wrth ddynion, oddi wrth felltith, oddi wrth bob anwiredd, i Dduw, er gwerth, trwy bridwerth, â gwerthfawr waed Crist (a). Cariad a gras anfeidrol y Drindod yw yr achos gwreiddiol or prynedigaeth (b). Mewn arfaeth a chyngor tragwyddol rhwng y Tad, a'r Mab, a'r Ysbryd Glân, mewn perthynas i brynedigaeth pechaduriaid (c), etholwyd y Mab i fod yn Brynwr (d), a threfnwyd iddo gael natur ddynol, fel y byddai yn gyfathrachwr, â hawl ganddo i brynu ei frodyr (e). Trefnwyd i'w Berson ef gael ei osod yn lle y personau hynny (a hwy yn unig) a roddwyd iddo i'w prynu (f).

Yn nghyflawnder yr amser, fe'i gwnaethpwyd ef o wraig (g). ac fe'i gwnaethpwyd dan y deddf fel y prynai y rhai oedd dan y ddeddf; cyfrifwyd arno holl bechodau y rhai a roddwyd iddo: "A'r Arglwydd a roddes arno ef ein hanwiredd ni i gyd, ac efe a ddug bechodau llaweroedd" (h). "Yr hwn nid adnabu bechod (trwy lwgr natur, meddwl, nac un weithred) a wnaeth efe (trwy gyfrifiad) yn bechod trosom ni" (i). " Yr ydwyf (ebe Crist) yn rhoddi fy einioes dros y defaid" (j). Dioddefodd yn ei Berson ei hun y gosbedigaeth ddyledus am y pechodau hynny a gyfrifwyd arno: "Crist unwaith a ddiodeffodd dros bechodau, y Cyfiawn dros yr anghyfiawn, fel y dygai ni (dros y rhai y dioddefodd) at Dduw." Prynodd fel hyn

bersonau dirifedi, trwy roddi iawn cyflawn dros eu holl bechodau (k). Er mai hwy a brynwyd, y mae pob peth, sef gras a gogoniant, yn dyfod iddynt trwy y Prynwr, a thrwy y prynedigaeth sydd yn Nghrist Iesu; felly y mae y prynedigaeth yn sicrhau eu galwedigaeth, eu cyfiawnhad, sancteiddiad, parhad, mabwysiad, a'u gogoneddiad (l). Er nad yw yn addas dweud iddo brynu yr Ysbryd Glân i'w bobl, eto, ar gyfrif y prynedigaeth, a'r lawn a roddodd Crist dros eu pechodau, y mae yr Ysbryd Glân, a phob rhodd ddaionus perthynol i'w hiachawdwriaeth, yn cael eu cyfrannu iddynt. Symudodd y prynedigaeth yr holl rwystrau oddi ar y ffordd, ac agorwyd ffordd o gymundeb rhwng nefoedd a daear. Felly, trwy y pridwerth hwnnw (sef gwaed Crist), y gwaredir hwynt oddi wrth bechod a'i holl ganlyniadau, ac y dygir hwynt i dragwyddol ogoniant (m).

* Gweler nodiad Cymanfa Gyffredinol 1875 (diwedd)

18. Of Redemption.

As the law was magnified, justice satisfied, the divine government honoured, and all God's attributes were glorified, in the life and death of Christ, so also the church (a) was wholly redeemed from the earth, from among men, from under the curse, from all iniquity – redeemed to God with a price, by payment of a ransom, even the precious blood of Christ. The original cause of this redemption is the infinite love and grace of the Trinity (b). In an eternal decree and council between the Father, the Son, and the Holy Ghost, for the redemption of sinners (c), the Son was chosen to be the Redeemer (d), and it was ordained that he should assume human nature, in order to become our kinsman, with the right to redeem his brethren (e). It was ordained that his Person should stand in the stead of those persons (and those only) who had been given him to

redeem (f). In the fulness of time he was made of a woman (g), made under the law, that, by the imputation of their sins to him, he might redeem those who were given to him : “The Lord hath laid on him the iniquity of us all – and he bare the sins of many” (h). “He hath made (by imputation) him to be sin for us, who knew no sin (by corruption of nature, thought, or deed)” (i). “I lay down,” said Christ, “my life for the sheep” (j). He suffered in his own Person the penalty due for the sins which were imputed to him. “Christ hath once suffered for sins, the just for the unjust, that he might bring us (for whom he suffered) to God.” He thus redeemed a countless multitude, by making a full atonement for all their sins (k). Men were redeemed, but all things – that is, grace and glory – are obtained for them through the Redeemer, and through the redemption which is in Christ Jesus. Thus the redemption ensures their calling, justification, sanctification, perseverance, adoption, and glorification (l). Though it is improper to say that the Holy Ghost was purchased for his people, yet it is in virtue of the redemption purchased and the atonement made by Christ for their sins, that the Holy Ghost and every good gift pertaining to their salvation are bestowed upon them; the redemption removed all obstacles out of the way, and established communion between heaven and earth. Thus through that ransom, that is to say, the blood of Christ, they are saved from sin and all its consequences, and brought into everlasting glory (m).

Addendum ((Added to the 1876 Welsh edition following confirmation at the General Assemblies of 1874 and 1875) We also recognize in addition to the form referred to in article 18 : None will perish because of insufficiency in the atonement, but all because they will not come unto Christ to be saved; and these will have no excuse to make for their neglect of Christ.)

- (a) Gal. 3:13, 4:5; Rhuf./Rom. 5:9; Dat./Rev. 5:9; Titus 2:14; Math./Matt. 20:28; Actau/Acts 20:28; 1 Cor. 6:20; 1 Pedr/1 Peter 1:18-19.
- (b) Ioan/John 3:16; 1 Ioan/1 John 4:9-10; Rhuf./Rom 5:6-10; Eff./Eph. 1:7.
- (c) Salm/Psa. 40:6-8; Heb. 10:5-10; Eff./Eph. 3:10-11; Sech./Zech. 6:13; Eseia/Isa. 49:3-7 Actau/Acts 4:28.
- (d) Salm/Psa. 89:19; Isa. 42:1.
- (e) Heb. 2:14-17, 10:5; Lef./Lev. 25 : 25.
- (f) Eff./Eph. 5:2, 25-26; Ioan/John 17:2,9, 18:8-9.
- (g) Gal. 4:4; Luc/Luke 2:7.
- (h) Eseia/Isa. 53:5-6.
- (i) 2 Cor. 5:21; 1 Pedr/1 Peter 2:24.
- (j) Ioan/John 10:15.
- (k) Eseia/Isa. 53:5-6, 12 (gwêl/see (h)); 1 Pedr/1 Peter 3:18; Heb. 2:10, 9:28, 10:10-14.
- (l) Gal. 4:5; Ioan/John 1:16, 6:39-40, 10:28, 17:24; Col. 1:14,19; Rhuf./Rom. 8:29-30; Eff./Eph. 2:6; Titus 2:14.
- (m) Ioan/John 6:39-40 (gwêl/see L); 7:39, 14:6, 16:7; Actau/Acts 2:33; Gal. 3:13-14, 4:4-6; Heb. 10:19-20; Math.Matt. 1:21; Eff./Eph. 1:7; 1 Ioan/1 John 5:11.

*** YR ERTHYGLAU ATHRAWIAETHOL. [Argraffiad 1876]**

Nodiad ar yr Erthygl ar y Prynedigaeth (XVIII.).

Tra nad ydym yn dewis gwneud un cyfnewidiad yn yr hyn a ddywedir yn yr erthygl am osodiad Person y

Cyfyngwr yn lle y rhai a roddwyd iddo gan y Tad, yr ydym yn barnu mai angenrheidiol yw galw sylw at y gwirionedd cyferbyniol am ddigonolrwydd anfeidrol yr lawn, fel y gosodir ef allan yn emynau Williams, ac yn ysgrifeniadau Charles o'r Bala, a Jones o Ddinbych. Yn yr adroddiad o'r ymdrin ar y Prynedigaeth yn Nghymdeithasfa y Bala, Mehefin, 1809 (Llyfr II. o'r hen Drysorfa, dan olygiad Mr. Charles, yr hwn hefyd a ysgrifennodd yr adroddiad hwnnw--ac ymddengys had yw yr erthygl hon ar y Prynedigaeth ond talfyriad or cyfryw adroddiad), wedi traethu ar neilltuolrwydd y gosodiad, dywedir ymhellach, "Ni chollir neb o eisiau

*digonolrwydd yn yr lawn, ond pawb a gollir am na fynnant ddyfod at Grist fel y byddont
gadwedig; ac ni bydd gan y rhai hyn un esgus am eu hesgeulusiad ohono.”*
*Cymanfa Gyffredinol Porthmadog, Mehefin, 1875 [cadarnhawyd gan
Gymanfaoedd 1874 a '75]*