CYFFES FFYDD

42. Am yr atgyfodiad.

Y meirw oll a gyfodir yn y dydd diweddaf, yn gyfiawnion ac anghyfiawnion; yna y rhai a fyddant byw y pryd hwnnw, ac heb farw, a newidir oll (a). Ac er cymaint nifer o gyrff fyddo wedi eu claddu, ac wedi eu troi yn llwch, a' u cymysgu â phridd y ddaear, eto atgyfodir hwynt oll, yn fanwl. yn llwyr, ac yn gyffredinol. Y rhai a wnaethant dda, a'r rhai a wnaethant ddrwg, a ddeuant oll i fyny trwy lef a gallu Mab Duw; ac ail unir pob enaid â'i gorff ei hun. Y corff a ddychwelodd i'r ddaear a gyfodir, yr un o ran sylwedd, ond mewn ansawdd ac agwedd newydd (b). Y gwirionedd hwn sydd sicr, trwy dystiolaethau eglur y gair, a thrwy esiamplau yn yr Hen Destament a'r Newydd o rai a gyfodwyd. Ac hefyd y mae'r corff, yn gydymaith i'r enaid, pa un bynnag ai mewn pechod ai mewn sancteiddrwydd; a chan y bydd barn gyffredinol, rhaid yw y bydd atgyfodiad cyffredinol (c). Mae atgyfodiad Crist yn profi yr atgyfodir y saint. Efe a gyfododd fel eu blaenffrwyth; efe a brynodd yr holl ddyn, gorff ac enaid, ac y mae yr holl berson yn cael ei uno ag ef, ac felly yr holl wir eglwys. Ac yn rhinwedd eu hundeb ag ef, a thrwy rinwedd ei atgyfodiad ef, fel eu Pen, cyfodir hwythau mewn nerth, gogoniant, ac anllygredigaeth, yn yr un ffurf a'i gorff gogoneddus ef (d). A chyrff yr holl rai anghyfiawn a gyfodir gan Grist, fel Barnwr cyfiawn, a galluog, i warth, dirmyg, a phoenau tragwyddol. Y mae atgyfodiad y meirw yn ymddangos yn annhebyg, os nid yn amhosibl, yn ngolwg dyn anianol; ond y mae y rhai sydd yn credu gair Duw yn credu y cyfodir y meirw; ac y mae'r athrawiaeth hon o'r pwys mwyaf, ac yn

llawn cysur i deulu Duw; a'i gwadu sydd ddirmyg ar wirionedd a gallu Duw, ac yn disylfaenu gobaith y saint (e).

42. Of the Resurrection.

All the dead will be raised at the last day, the righteous and the unrighteous; and those that are then alive, not having died, will all be changed (a). However many the bodies that will have been buried, and turned to dust, and mingled with the dust of the earth, they will all be raised, individually, completely, and universally. They that have done good and they that have done evil will all come forth at the voice and by the power of the Son of God; and every soul will be again united to its own body. The body that returned to the earth will be raised, the same in substance, but different in properties and condition (b). This truth is established by the clear testimony of Scripture, and by instances mentioned in the Old and New Testaments of men raised from the dead. Moreover, the body is the soul's companion, whether in sin or in holiness; and since there will be a general judgment, there must needs be a general resurrection (c). The resurrection of Christ proves the resurrection of the saints. He rose as their first fruits. He redeemed the whole man, body and soul. The whole person of the believer, as well as the true church, is united to him. In virtue of their union with Christ, and of his resurrection, as their Head, all believers will be raised in power, glory, and incorruption, fashioned like unto his glorious body (d). The bodies of all the wicked also will be raised by Christ, as a righteous and powerful Judge, to everlasting shame, contempt, and torments. To the natural man, the resurrection of the dead seems improbable, if not impossible. But they that believe the word of God, believe that the dead shall be raised; yea, the doctrine is most important and full of comfort to the children of God. The denial of it

casts contempt upon the truth and power of God, and subverts the hope of the saints (e).

(a) 1 Thes. 4:16-18; 1 Cor. 15:51-52.

(b) Job 19:25-27; Luc/Luke 24:29-53; Math./Matt. 22:31-32; Dan. 12:2; 1 Cor 15:42-44; Actau/Acts 24:15; Ioan/John 5:28-29.

(c) 1 Bren./1 Kings 17:22; 2 Bren./2 Kings 4:32-35, 13:21; Math./Matt. 9:25; Luc/Luke 7:15.

(d) 1 Cor. 15:21-23, 42-50; Ioan/John 6:40; Math./Matt. 12:32 gwêl/see (b); Actau/Acts 11:32.

(e) Dan. 12:2 gwêl/see (b); Ioan/John 5:29 gwêl/see (b).