

CYFFES FFYDD

43. Am y farn gyffredinol.

Y mae Duw wedi gosod diwrnod yn yr hwn y barna efe y byd mewn cyfiawnder, trwy y Gŵr a ordeiniodd efe (a). Mae cyfiawnder Duw yn gofyn y fath ddiwrnod, a chyhuddiadau cydwybod naturiol yn dystiolaeth ohono, a'r berthynas sydd rhwng Duw a'i creaduriaid yn dangos yr angenrheidrwydd ohono, a dyrchafiad Crist yn brawf sicr ohono, ynghyd â thystiolaethau pendant y gair, yr hyn sydd yn ei wneuthur yn ddiarnheul, ac allan o bob dadl (b). Gosododd Duw ddydd barn i'r diben i amlygu gogoniant ei gariad a'i ras yn iachawdwriaeth ei eglwys (c), a gogoniant ei gyfiawnder ai allu yn namnedigaeth yr annuwiolion anedifeiriol (d), ac i amlygu uniondeb ei lywodraeth ar bawb, yn mhob peth, trwy holl oesoedd amser (e). Ordeiniodd Duw Iesu Grist i fod yn Farnwr y byd, fel y byddai iddo ef, Yr hwn yn ei ymddangosiad cyntaf, a'i darostyngodd ei hun, a guddiodd ei ogoniant, a gymerodd ei ddirmygu, ymddangos i bawb mewn mawredd a gogoniant anfeidrol (f). Felly y Barnwr fydd Crist ; a'r rhai a gânt eu barnu fydd dynion a chythreuliaid (g). Rheol y farn fydd y llyfrau a agorir; ac amser y farn fydd y diwrnod a Osodwyd i hyn. Bydd hon yn sicr o fod yn farn gyffredinol, yn farn gyflawn, ac yn farn benderfynol ar bob peth, am byth ac yn dragwyddol.

Ewyllysiodd Crist amlygu yn sicr y byddai barn, i atal dynion i bechu yn rhyfygus, ac i gysuro y duwiolion yn eu trallodau (h). Ac er fod diwrnod wedi ei osod yn yr hwn y barna efe y byd, eto ni ewyllysiodd amlygu y pryd y daw y dydd, fel na byddai i ddynion fod yn ddiotal, ond bod iddynt wyllo bob amser, a bod yn wastad yn barod (i).

43. Of the general Judgment.

God has appointed a day in which he will judge the world in righteousness by that man whom he has ordained (a). The justice of God demands the appointment of such a day; the accusations of natural conscience witness to it; the relation subsisting between God and his creatures shows its necessity; the ascension of Christ and the positive testimonies of Scripture certainly prove it and place the doctrine beyond all doubt or question (b). God appointed a day of judgment to manifest the glory of his love and grace in the salvation of his church (c), the glory of his justice and power in the condemnation of impenitent sinners (d), and the equity of his government over all men, in all things, throughout all ages (e). God has appointed Jesus Christ to be the Judge of the world in order that he, who, at his first appearance, humbled himself, obscured his glory, and endured the shame, may appear to all in infinite greatness and glory (f). Christ, therefore, will be the Judge, and men and fallen angels will be judged (g). The rule of the judgment will be the books that shall be opened; and the time of the judgment will be the day appointed for that purpose. This judgment will, it is certain, be a general, righteous, and final judgment on all things for ever and ever.

Christ desired to declare the certainty of a day of judgment, to deter men from presumptuous sin, and to comfort the godly in their afflictions (h). But, though a day is appointed in which he will judge the world, he did not wish it known when the day would come, that men might not be careless, but ever watchful and ready (i).

- (a) Actau/Acts 10:42, 17:31; Ioan/John 5:22, 27.
- (b) 2 Thes. 1:6-10; Rhuf./Rom. 2:16, 14:10-12; Math./Matt. 25:31-46; 2 Cor. 5:10; Jwd./Jude 14-15; Dat./Rev. 1:7.
- (c) Math./Matt. 25:31 gwêl/see (b); Rhuf./Rom. 2:5-11; 1 Thes. 1:10.
- (d) Rhuf./Rom. 2:5 gwêl/see (c), 9:22; 2 Thes. 1:6-9 gwêl/see (b)
- (e) Gen. 18:25; 1 Sam. 2:10; Salm/Psa. 50:3-6, 96:13, 98:9; Jwd./Jude :15; Rhuf./Rom. 2:5-6 gwêl/see (c).
- (f) Actau/Acts 10:42 gwêl/see (a); Phil. 2:6-9; Rhuf./Rom. 14:9; Math./Matt. 26:64; 25:31 gwêl/see (b).
- (g) 1 Cor. 6:3; 2 Pedr/2 Peter 2:4; Jwd./Jude :6.
- (h) Ioan/John 5:27 gwêl/see (a); Math./Matt. 12:36-37, 25:31 gwêl/see (c); 2 Thes. 1:5-7 gwêl/see (b); Luc/Luke 21:27-28; Rhuf./Rom. 8:23-25.
- (i) Math./Matt. 24:36-44, 13:35-37; Luc/Luke 12:35-36; 2 Pedr/2 Peter 3:11; Dat./Rev. 22:20.