

Wele, Y Mae Efe Yn Dyfod

Gan H Tuggy

“Wele, Y Mae Efe Yn Dyfod”

Yn ddiweddar dywedodd pregethwr wrth ei wrandawyr, cynulleidfa gymysg o ddynion cadwedig ac anghadwedig: “Y mae un peth yn sicr a diogel, a hyny ydyw, y bydd rhaid i chwi OLL farw, canys y Beibl a ddywed, ‘Gosodwyd i ddynion *oll* farw unwaith.’” Ond er cystal oedd bwriad y pregethwr, nid oedd hyny’n wir; canys dododd y gair “*oll*” i fewn, gan ychwanegu at Air Duw wrth hyny. Os edrychir ar Heb. 9:27, fe ganfyddir fod y Gair yn dywedyd, “Gosodwyd i ddynion farw unwaith”; ac y mae y gair *oll* wedi ei adael allan. Yn awr, peth difrifol oedd i’r pregethwr ddywedyd yr hyn a wnaeth, yn gymaint a’i fod yn gosod Ysgrythyr yn erbyn Ysgrythyr. Os trowch at 1 Cor. 15:51, mae’n dweyd yn eglur: “*Ni* hunwn ni *oll*.” Eto, yn 1 Thess. 4:15: “Ni y rhai byw, y rhai a adewir hyd ddyfodiad yr Arglwydd.” Nis gellir amheu y *rhaid* i ddyn *farw* yn ei bechodau, a chael ei alltudio o bresenoldeb sanctaidd Duw i’r “llyn o dân” am byth bythoedd, os byw a wna yn ei bechodau. Nid yw’r Ysgrythyr yn rhoi sain anhynod ar y pwnc yma; ond gall y credadyn neu’r dyn sydd wedi ei achub gael ei symud, a *pheidio gweled marwolaeth*. Nid beth a feddylia dynion yw’r pwnc, ond beth a ddywed Duw; ac i hynyma y rhaid i ni ymostwng. Fe ddywedodd yr Arglwydd Iesu bendigedig wrth ei ddisgyblion pan ar y ddaear yma (Ioan 14:2-4), “Yr wyf Fi yn myned i barotî lle i chwi. Ac os myfi a âf, ac a barotîaf le i chwi, *mi a ddeuaf drachefn*, ac a’ch cymeraf chwi ataf fy hun, fel lle yr wyf Fi, y byddoch chwithau hefyd gyda myfi.” Nid yw’r hen addewid hirddisgwyliedig hono, ond sicr a ffyddlawm serch hyny, wedi ei chyflawni eto. Ond y pwnc yw, beth oedd y disgyblion i ddisgwyl am dano pan aeth yr Arglwydd Iesu i fyny fry? Yn ddiaw, nid *angeu a’r bedd!* O, nage; ond disgwyl i’r Ceidwad ddyfod a’u symud hwy allan o’r byd i ddy ei Dad Ef fry. Yn awr, gadewch i ni edrych ar rai a dröwyd trwy bregethu’r Apostol Paul, a gweled a oeddynt hwy yn *disgwyl* marw. Trowch at 1 Thess. 1:9,10: “Troisoch at Dduw oddiwrth eilunod i wasanaethu y bywiol a’r gwir Dduw; *ac i ddisgwyl am ei Fab Ef o’r nefoedd*.” Dyna beth sy’n penderfynu y ddadl, “*i ddisgwyl ei Fab Ef o’r nefoedd*.” Gellid amlhau adnodau i brofi mai dychweliad ein Harglwydd, nid marwolaeth, yw “gobaith gwynfydedig” y credadyn (Titus 2:13). Ac O mor felus yw credu, ar awdurdod dwyfol, y gall y Ceidwad godi unrhyw funydynd o orseddfainc y Tad, a “disgyn o’r nef gyd â bloedd, â llef yr archangel, ac âg udgorn Duw: a’r meirw yng Nghrist a gyfodant yn gyntaf: yna *ninau y rhai byw, y rhai a adawyd*, a gipir i fyny gyd â hwynt yn y cymylau, *i gyfarfod â’r Arglwydd, yn yr awyr*” (1 Thess. 4:16,17). Bid sicr, *dichon* y rhaid i gredinwyr farw. Os felly, maent “yn ymddatod i fod gyda Christ”; ond peth hollol wahanol i’w waith Ef yn dyfod i’n cyrchu ni ydyw hyny. Yn 2 Cor. 5:4 ceir crybwylliad am y ddau beth, a pha un o’r ddau oedd, ac ysydd, i’w *chwenych*. Nis gall amheuaeth fod na ddylai credinwyr fod yn awr yn disgwyl am Fab Duw o’r nefoedd, megys ag y disgwylai’r credinwyr boreuol. Bydded un adnod arall yn ddigon: “Bydded eich lwynau wedi eu hymwregysu, a’ch canhwylau wedi eu goleu; a chwithau yn debyg i ddynion yn disgwyl eu Harglwydd” (Luc 12:35,36). Na fydded i neb ddywedyd y pryd hwnw yn ei galon: “Y mae yr Arglwydd yn oedi dyfod.” Nid yw hyny ond yn profi mai “gwas drwg” yw y cyfryw un (adn. 45). Byddai’r fath un cynddrwg neu waeth na’r un a warthnodwyd gan Dduw â’r enw “gwatwarwr”; a lluosoced, ysywaeth, ydynt hwy! “Daw yn y dyddiau diweddfaf watwarwyr yn rhodio yn ol eu chwantau eu hunain, ac yn dywedyd, *Pa le y mae addewid ei ddyfodiad Ef?*” (2 Petr. 3:3,4) Rhodded Duw i bob un o’i anwyl blant fod o hyd yn disgwyl yn hiraethus am ddychweliad eu Harglwydd bendigedig, oblegyd yn wir, “Dyfodiad yr Arglwydd a nesâodd.”

Ar fyr daw Ef, gan godi'r saint o'r bedd,
A ninnau'r byw a dderbyn newydd wedd
Ei alwad glân a'n cipia fry'n ddilyth
Ac ar ei lun fe'n try unwaith am byth.

Ac yn awr, un gair difrifol cyn gorffen at unrhyw “forwynion ffol” a ddichon ddarllen y llinellau yma, y proffeswyr hyny sydd heb eu troi, yn eglwysi, capeli, ac ystafelloedd cenhadol Cred; dynion sy'n ceisio canu clodydd Duw tra yn eu pechodau: cofiwch hyn, mae eich “rhith duwioldeb” yn anwiredd *perffaith*. Fe ddywed Crist: “Felly, am dy fod yn glaiar, ac nid yn oer nac yn frwd, mi a'th chwydaf di allan o'm genau” (Dat. 3:16). Wired y gellir dywedyd am y cyfryw: “Bod y bobl hyn yn nesau ataf â'u gwefusau, a phellhau o'u calon oddiwrthyf.” (Matthew 15:8) Gadewch i mi erfyn arnoch ddarllen Esiah 1:12-18; a pheidiwch boddloni, da chwi, ar “enw eich bod yn fyw,” a chwithau yn “farw”; ond cyfod yn *ebrwydd*, ddarllenydd anwyl, a dos at Grist, a gwna Ef yn Geidwad personol i ti dy hun, a myn gael golchi dy bechodau ymaith yn “Ei werthfawr waed Ef.” Yna ti a fyddi'n un o'r “morwynion call,” a phan ddelo Efe, ti a esgyni i gyfarfod âg Ef, fel y mae'n ysgrifenedig: “A'r rhai oedd barod, a aethant i mewn gydag Ef i'r briodas: a chauwyd y drws” (Matt. 25:1-13).

N'âd fi gario lamp neu enw
Heb yr olew gwerthfawr, drud.

Priodfab Nef ar fyr a ddaw
I hawlio 'i wraig, ac adref draw
Fe 'i dwg i fyw i'r nef.
Eich lampau trwsiwch, ac ymrowch
I fyn'd i'r wledd, O paratowch,
Clywch ganol nos y llef.

H. T.

Behold, He Cometh by H Tuggy

A preacher once told his hearers, a mixed congregation of saved and unsaved people, “There is one thing sure and certain, which is, you will ALL have to die, for the Bible says, ‘It is appointed unto *all* men once to die.’” This, however well meant, was not true, because he put in the word “all,” and thereby added to God’s word. A look at Heb 9:27 will show that it says, “It is appointed unto men once to die,” the word “all” omitted. Now his saying what he did was very serious, inasmuch as it was setting scripture against scripture. If you turn to 1 Cor. 15:51, it distinctly says, “We shall *not all* sleep.” Again, in 1 Thess. 4:15, “We which *are alive, and remain unto the coming of the Lord.*” There is no question that, if a man lives in his sins, he *must die* in his sins, and be banished from God’s holy presence into “the lake of fire” for all eternity. Scripture gives no uncertain sound as to that, but the believer or saved man may be translated and *not see death*. It isn’t a question of what people think, but what God says; to this we must bow. The blessed Lord Jesus, when on earth, told His disciples (John 14:2-4), “I go to prepare a place for you, *I will come again*, and receive you unto myself; that where I am, there ye may be also.” That long-standing, yet sure and faithful, promise hasn’t yet been fulfilled; but the point is, when the Lord Jesus went on high, what were the disciples to wait for? Surely *not* for *death* and the grave? Oh, no! but for the Saviour to come and remove them from earth to the Father’s house on high. Now let us look at some who were

converted through the apostle Paul's preaching, and see if they *expected* to die. Turn to 1 Thess. 1:9,10, "Ye turned to God from idols to serve the living and true God; and *to wait for His Son from heaven.*" How conclusive, "*to wait for His Son from heaven.*" Passages can be multiplied to show that the believer's "blessed hope" (Titus 2:13) is his Lord's return – *not* death; and, oh, how sweet to believe, on divine authority, that at any moment the Saviour may rise up from the Father's throne, and "descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then *we which are alive and remain* shall be caught up together with them in the clouds, *to meet the Lord in the air*" (1 Thess. 4:16,17). Of course, believers *may* have to die; if so, they "depart to be with Christ," but this is quite distinct from His coming for us. In 2 Cor. 5:4 you get both spoken of, and which of the two was, and is to be, *desired*. There cannot be a doubt then, that as the early believers were waiting for God's Son from heaven, so should believers be now. Let one verse more suffice: "Let your loins be girded about, and your lights burning; and ye yourselves *like unto men that wait for their lord*" (Luke 12:35,36). Let not one then say in his heart, "My Lord *delayeth* His coming"; it but proves such an one to be an "evil servant" (v. 45). Such would be as bad, or, if possible, worse than the one branded by God with the name "scoffer" – alas! how numerous are they. "There shall come in the last days scoffers, walking after their own lusts, and saying, *Where is the promise of His coming?*" (2 Peter 3:3,4). God grant that every one of His dear children may be in longing expectation for their blessed Lord's return, for surely "the coming of the Lord draweth nigh."

"Soon He will come; the saints shall be raised;
We *who remain alive* shall be changed;
Then *all caught up* at His blessed call,
Changed to His likeness once for all."

And now one solemn word before closing, for any "foolish virgins" who may read these lines, those unconverted professors who are so numerous in the churches, chapels, and meeting-rooms of Christendom, attempting to sing God's praises in their sins – remember this, your "form of godliness" is *very* wickedness. And Christ says, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:16). How truly it may be said of such, "This people draweth nigh unto me with their *mouth* and honoureth me with their *lips*, but their *heart* is far from me." (Matthew 15:8) Let me beg of you to read Isaiah 1:12-18; and don't be satisfied, I pray you, with "a name to live" whilst you are "dead"; but arise *at once*, dear reader, and go to Christ, and make Him your own personal Saviour, and get your sins washed away in "His precious blood"; then you will be one of the "wise virgins," and when He comes you will ascend to meet Him, as it is written, "They that were *ready* went in with Him to the marriage: and the door was shut" (Matt. 25,1-13).

"The heavenly Bridegroom soon will come
To claim His bride, and take her home
To dwell with Him on high.
Trim your lamps and be ready,
Hear the midnight cry."

H. T.