

DAMHEGION AM BETHAU AR GOLL.

Emyn: 160 'Un fendith dyro im.'

Darlleniad: Luc 15.

Neges: Yr hyn sydd yn gyffredin am y tair dameg yw bod rhywbeth ar goll – dafad, darn arian a mab. Mae hyn yn ein hatgoffa mai dyma yw ein cyflwr ar wahân o Dduw.

1. Gwerthfawr: Yn gyntaf, er bod 'y peth' ar goll mae'n parhau i fod yn werthfawr i'r person. Nid yw perchennog y ddafad goll yn dweud, "O, mae gennyf nawdeg a naw o ddefaid eraill. Beth yw'r ots am un?" Mae'r un peth yn wir am y wraig (arian coll) a'r tad (mab coll). Yn y ddwy ddameg gyntaf mae'r bugail a'r wraig yn chwilio'n daer am y colledig, tra bod y tad yn dyheu am weld ei fab eto. **Sut mae esbonio'r ymateb hyn?** Er ar goll, roedd 'y peth' dal yn werthfawr i'r un oedd wedi profi'r golled! Pan wnawn golli rhywbeth, rydym yn gwneud pob ymdrech i chwilio amdano. Yr hyn a ddywed Iesu yw, er bod pobl ar goll (yn ysbrydol) maent dal yn werthfawr yng ngolwg y Tad. Efallai nad yw'r person yn gweld gwerth yn ei hunan ond yng ngolwg Duw mae yn werthfawr.

2. Chwilio: Mae Duw yn chwilio amdonom er ein bod ar goll. Mae'r weithred o chwilio yn eglur yn y ddwy ddameg

gyntaf. Ond beth am y drydedd? 'A phan oedd eto ymhell i ffwrdd gwelodd ei dad ef,' 20. Yr awgrym yw bod y tad yn chwilio allan am ei fab yn gyson! Felly y mae gyda Duw – mae'n chwilio am y colledig. **Sut y gwyddom?** Meddai Iesu amdano'i hun, "Daeth Mab y Dyn i geisio (i chwilio) ac i achub y colledig," 19:10. Dyma ddarlun rhyfeddol o Dduw. Mae'n hiraethu am y colledig, yn chwilio amdanynt ac yn llawenhau pan mae wedi dod o hyd iddynt. Ydy, mae'n medru newid y pechadur pennaf. Medd John Newton, a oedd yn y busnes o werthu caethweision, 'Amazing grace - how sweet the sound, that saved a wretch like me!' Mae Duw yn dod o hyd i'r colledig.

3. Edifeirwch: Mae pobl yn werthfawr i Dduw ac mae'n chwilio amdanynt. **Ond beth yw rhan yr unigolyn yn hyn oll?** Mae galw arno ef/hi i edifarhau – i droi o'r hunan a throi at Dduw! Mae'r darlun fwyaf eglur yn y drydedd ddameg ond mae'n cael ei gyfleu yn y ddwy arall. Medd Iesu ar ddiwedd y cyntaf, "Bydd mwy o lawenydd yn y nef am un pechadur sy'n edifarhau nag am naw deg a naw o rai cyfiawn nad oes arnynt angen edifeirwch," 7. Gweler adnod 10 am yr ail ddameg. Mae edifeirwch i'w gweld yn nameg y mab colledig (ad.18-19).

Beth mae'n golygu bod Duw yn 'dod o hyd i' berson? Golyga, trwy wyrth ailenedigaeth bod person yn dod i'w synhwyrau, am droi o'i bechod ac yn chwilio am Dduw – dyma edifeirwch. **Beth yw'r camau at Dduw?**

a) Mae person yn ymwybodol o'i gyflwr. Yr hyn a wna pechod yw dallu person i'w gyflwr. Mae'n credu ei fod yn hapus a bodlon ei fyd ond nid ydyw! Credai'r mab colledig mai dros dro fuasai ei galedi. Credai y buasai ei ffrindiau a'i gyfoeth yn dychwelyd cyn hir, ond ni wnaethant. Ond pan oedd ar fin marw y daeth i'w synhwyrau a gweld ei gyflwr truenus. b) Yn ail, rhaid cyffesu pechod. Dyma a wnaeth y mab. *"Fy nhad, pechais yn erbyn y nef ac yn dy erbyn di,"* 18. Mae'n cydnabod ei ddrwg yn erbyn ei dad daearol ond hefyd yn erbyn Duw! c) Yn drydydd rhaid gweithredu. Nid ydoedd yn ddigon iddo weld ei ddrwg roedd angen iddo wneud rhywbeth amdano. A dyna a wnaeth trwy droi'n ôl at ei dad! *"Fe godaf, ac fe af at fy nhad,"* 18. Felly sydd rhaid i ninnau gwneud. Gweld ein cyflwr colledig, cyffesu ein drwg a throi'n ôl at Dduw'r Tad trwy gredu yn Iesu y Mab. Cawn dderbyniad llawn cariad a phrofi bendithion rhyfeddol – heddwch â'r Tad, derbyniad i'w deulu, pwrpas i fywyd, gobaith sicr, a llawer mwy!

Gweddi: O Dad Nefol, diolch am dy ofal drosom yn ystod y pandemig ofnadwy yma. Rydym yn parhau i weddio dros weithwyr sydd wedi cynnal a chadw ein gwlad yn ystod y cyfnod gofidus yma – gweithwyr GIG (NHS), gofalmwyr mewn cartrefi gofal, yr heddlu a'r frigid dân, gweithwyr mewn siopau hanfodol a ffatrioedd, a llawer mwy. Diolch amdanynt oll!

Diolchwn mai Duw Tadol ydwyt. Fel y tad yn y ddameg am y mab colledig, 'rwyf Ti'n chwilio am y sawl sy'n golledig yn ysbrydol, ac yn dyheu i'w gweld yn dod i'th adnabod a'th garu. Hyd yn oed mewn cyfnod o argyfwng fel hwn, gad i bobl weld mai eu hangen pennaf yw dod i berthynas gyda Thi. *'I once was lost but now am found.'* **Ble wnawn ni sefyll gyda Thi?** Na foed i ni fod ar goll ond yn blant i Ti. Clyw ein gweddi, yn enw Iesu Grist. Amen.

PARABLES ABOUT LOST THINGS.

Hymn: 944 'Amazing grace'.

Reading: Luke 15.

Message: That which is common with all three parables is that there is something lost – a lost sheep, coin or son. This reminds us that without God we are all lost!

1. Valuable: Firstly, though the item is lost, it is still of value to the person. The owner of the sheep does not say, "I have 99 other sheep. What does it matter that one is lost?" Likewise, with the woman (lost coin) and father (lost son). In the first two parables the shepherd and the woman search diligently for the lost item, while it is obvious that the father truly desires to see the return of his son. How do we explain this? Though lost, the 'object' remains valuable to the one who has experienced the loss. When we lose something valuable, we make every effort to find it! Jesus tells us, though people are lost (spiritually) they are still valuable to God. A person might think he/she is worthless, but in God's eyes he/she is valuable.

2. Seeking: God has sought us even though we were lost. The picture of seeking is to be seen clearly in the first two

parables. What of the third? 'But while he was still a long way off, his father saw him,' 20. It is strongly suggested that the father was seeking daily for his son's return. This is how it is with God – He seeks the lost! **How do we know this?** Jesus said of himself, "For the Son of Man came to seek and to save the lost," Luke 19:10. What a wonderful picture of God! He longs for the lost, he seeks diligently, and he rejoices when the lost are found. Yes, he can change the most terrible of sinners. John Newton who was involved in the slave trade at one time writes, 'Amazing grace – how sweet the sound, that saved a wretch like me!' 'Every believer has been sought and found by God'.

3. Repentance: Thus, people are valuable to God and he seeks diligently for the lost. But what of the individual himself? The call is for the individual to repent – to turn from self (and sin) and to turn to God. The need for repentance is to be found in all three parables. At the end of the first (lost sheep) we read, "There will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance," 7. Likewise with the parable of the lost coin in verse 10. Repentance is found in the parable of the lost son in verses 18 and 19. **What does it mean to be found by God?** Through the miracle

of new birth (being born spiritually) a person comes to his/her senses, turns from his/her sin and seeks for God – this is repentance.

How do we come to God? a) A person becomes aware of his/her true condition. Sin blinds a person to his condition. Such a person believes that he is happy and contented, but he is not. The lost son believed that his hardship would be temporary and that his friends would soon return and his wealth with it. But it did not, and only when he was about to die, did he come to his senses. b) Secondly, there must be confession of sin. This is what the lost son did. *“Father, I have sinned against heaven and before you,”* 21. He admits to his wrongdoing against his earthly father, but also, he confesses his sin before God. c) Thirdly, there must be action. It is not enough to see one’s own sin, but a person needs to act upon the awareness of his condition. The lost son returned to his father. *“I will arise and go to my father,”* 18.

What of us? We also must acknowledge our condition, confess our sins and turn to God the Father through believing in Jesus the Son. If we do so, we will be lovingly received by the Father and will experience wonderful

blessings – peace with the Father, adoption into His family, a true purpose to life, hope, joy and much more!

Prayer: Dear Lord, thank you for your care of us during this terrible pandemic. We continue to pray for those workers who have maintained our land during these worrying times – workers with the NHS, care workers in the care homes, the police and fire brigade, workers in essential shops and factories and many more.

Thank you also that you are our loving Father. Like the father in the parable of the lost son, you seek for those who are lost spiritually; you desire for people to come and know and love you. Even during such a difficult time, help people to see that their greatest need is of you, to enter into a living relationship with you and to know you as Father God. The hymn declares, *“I once was lost, but now am found!”* What is our condition before you? May we be found in you. Hear our prayer, in Jesus’ name. Amen.

