

DAMEG Y PHARISEAD A'R CASGLWR TRETHI.

Emyn: 718 *'Os gwelir fi, bechadur.'*

Darlleniad: Luc 18:9-14.

Neges: Mae'r ddameg yn ein dysgu am weddi ond hefyd am iachawdwriaeth. Mae'r gweddïau gan y ddau yn adlewyrchu dwy agwedd wahanol ar sut i ddod gerbron Duw: Un yn canolbwyntio ar ddaioni a gweithredoedd da person. Y llall yn ymostwng yn llwyr i drugaredd Duw. Yr ail yw'r unig ffordd i fod yn iawn gyda Duw.

A. GWAHANIAETHAU MAWR. Cymharu'r 2 ddyn.

i)Pharisead: Yn amser Iesu, ymhlith yr Iddewon, roeddent yn cael eu parchu'n fawr. Corff crefyddol oeddent, yn cadw manylion lleiaf y gyfraith. *'Safodd y Pharisead a gweddïo fel hyn, "O Dduw, yr wyf yn diolch iti am nad wyf fi fel pawb arall, ... Yr wyf yn ymprydio ... ac yn talu degwm."* Mae'n bosib bod yr hyn a ddywedodd am ei hun yn gywir, ond yn ei weddi, nid agosáu at Dduw a wnaeth ond canmol yr hunan!

ii)Casglwr trethi: Dyma berson oedd wedi derbyn grym gan lywodraeth Rhufain i gasglu trethi i'r ymerodraeth. Roedd ganddo ef a'i debyg hawl i gadw'r arian oedd dros

ben, felly gan eu bod yn twyllo Iddewon o'u harian prin, fe'u casawyd gan lawer.

Ond wrth weddio, *'sefyll ymhell i ffwrdd'* a wnaeth - nid oedd yn teimlo'n ddigon da i fod ar flaen y deml. Ni wnaeth *'godi ei lygaid tua'r nef'* chwaith - nid oedd yn teimlo'n deilwng i fod ym mhresenoldeb Duw. *'Curo ei fron a wnaeth.'* Roedd yn wir edifeiriol am ddrwg ei fywyd. A'i weddi, *"O Dad, bydd drugarog wrthyf fi, bechadur,"* 13. Ef yn unig aeth adref wedi ei gyfiawnhau!

B. GWEDDI DAER.

Y gwir yw, er holl grefydd a pharch y Pharisead, roedd yntau fel y casglwr trethi yn bechadur! Y gwahaniaeth rhwng y ddau oedd bod y Pharisead yn credu y gallai dyfod gerbron Duw oherwydd ei weithredoedd a'i gyfiawnder, tra'r oedd y casglwr trethi wedi dod ar sail trugaredd Duw. **Beth wnaeth weddio? 'O Dad, bydd drugarog wrthyf fi, bechadur.'**

Gweld ei Gyflwr: Beth oedd ymateb y casglwr trethi pan wnaeth ddod i bresenoldeb Duw? Cydnabod bod Duw yn Sanctaidd ac ef yn bechadur! *'Gwyn eu byd y rhai sy'n dlodion yn yr ysbryd.'* Gweld ei dlodi ysbrydol a wnaeth. Sut wnaeth Pedr, un o ddisgyblion Iesu ymateb pan

welodd ogoniant Duw yng Nghrist? *“Dos ymaith oddi wrthyf, oherwydd dyn pechadurus wyf fi, Arglwydd,”* 5:8. Dyma sydd yn digwydd pan mae pechadur yn cyfarfod â Duw; mae'n cydnabod ei gyflwr a gweld ei angen. Ni wnaeth y Pharisead gydnabod ei gyflwr, sef pechadur, ac felly ni wnaeth brofi o drugaredd Duw.

C. GOFYN AM DRUGAREDD.

Wedi gweld ei gyflwr beth wnaeth y casglwr trethi weddio amdano? *“O Dad, bydd drugarog wrthyf fi, bechadur.”*

Gofynnodd am drugaredd Duw. Dyma'r unig ffordd i ddod gerbron Duw ac i fod yn iawn gyda Duw! Mae'r gair trugaredd yn yr Hen Destament yn ein hatgoffa o'r 'drugareddfa' (mercy seat). Dyma glawr arch y cyfamod, ble tywalltwyd gwaed anifail gan archoffeiriad, yn offrrwm dirprwyol (substitute) i Dduw dros bechodau'r genedl. Buasai Duw yn gweld yr aberth dirprwyol, nid troseddau'r bobl, ac yn Ei drugaredd yn eu maddau hwynt.

Roedd aberthau'r Hen Destament ond yn gysgodion o'r aberth perffaith a digonol yn Iesu Grist. Mae maddeuant llwyr i'w gael yn Iesu yn unig. Dyma oedd gweddi'r casglwr trethi i Dduw. 'O Dad, symud fy mhechod – maddau fi.' Ef ac nid y Pharisead aeth adref wedi ei gyfiawnhau. Hynny yw, ef ac nid y Pharisead oedd wedi

gweld ei gyflwr truenus, sef ei fod yn bechadur. Ef wnaeth alw ar Dduw i drugarhau tuag ato, i faddau ei bechodau. Ef ac nid y Pharisead oedd yn blentyn i Dduw. Diffiniad o drugaredd yw 'peidio â derbyn yr hyn rydym yn ein haeddu'. Ein haeddiant yw cosb a barn Duw ond yng Nghrist gallwn brofi o'i drugaredd! Dyma a brofodd y casglwr trethi. A ydym ni yn brofiadol ohono, o faddeuant Duw? A ydym ni yn iawn yng ngolwg Duw, yn blant iddo?

Gweddi:

O Dduw Dad, a ninnau bellach wedi troedio i mewn i flwyddyn newydd, rydym yn diolch ein bod yn medru pwyso arnat Ti. Mae'r feirws dal o'n cwmpas ac mae ofn ac ansicrwydd dal i bwysu'n drwm ar ein calonnau, ond diolch mai'r Duw Tragwyddol wyt Ti, rwynt yn gwybod ein hofnau a thrwy dy Ysbryd yn medru tawelu ein calonnau.

Diolch bod brechlyn (vaccine) yn cael ei ddsbarthu ar hyn o bryd, a'n gweddi yw y gwna ein cadw'n ddiogel yn erbyn y feirws a rhoi cyfle i ni ddychwelyd i fywyd normal unwaith yn rhagor. Cofiw'n am bawb sydd wedi dioddef o'r dolur ofnadwy yma yn gorfforol ac yn ymarferol, am y sawl sydd yn teimlo'n unig oherwydd nad ydynt wedi gweld anwyliaid ers wythnosau. Bydd yn gysur iddynt a rho dy nerth iddynt. Yn enw Iesu Mawr, **Amen**.

THE PHARISEE AND THE TAX COLLECTOR.

Hymn: 926 *'To God be the glory.'*

Reading: Luke 18:9-14.

Message: This parable teaches us about prayer, but also about God's salvation. The prayers of the two reflect two contrasting approaches to God. The Pharisee's prayer places emphasis on an individual's good works while the tax collector humbles himself to the mercy of God. The second is the only true way to God.

A. SUBSTANTIAL DIFFERENCES.

i)The Pharisee: In Jesus' time, the Pharisees were held in high esteem by the Jews. They represented a body of religion that placed great emphasis upon keeping the most minute points of the law. *'The Pharisee, standing by himself prayed, "God, I thank you that I am not like other men,"* 11. It is possible that all he said about himself was correct, but in his prayer, he did not draw near to God, merely he praised himself!

ii)Tax Collector: Tax collectors were empowered by the Roman government to collect taxes for the empire. However, the tax collectors were noted for collecting

more than that which was required and keeping the excess to themselves. This made them unpopular and they were hated by the Jews.

However, when the tax collector prayed, he *'stood far away'* at the back of the temple, because he did not feel adequate to be at the front. He did not *'lift his eyes to heaven'* because he felt unworthy to look upon the glory of God. He *'beat his breast'* because he was sorry for the wrong things he had done. He prayed, *"God, be merciful to me, a sinner."* 13 However, he returned home justified.

B. SINCERE PRAYER.

The truth was, despite all his religion and respectability, the Pharisee like the tax collector was a sinner. The difference between the two was that the Pharisee believed he could approach God on the basis of his righteousness and good works. The tax collector humbled himself to the mercy of God. **What did he pray for?** *"God, be merciful to me, a sinner."*

How did the tax collector respond to being in the presence of a holy God? As noted by his actions, he acknowledged that God was holy, but that he was a sinner. Jesus declared, *'Blessed are the poor in spirit.'* The tax collector saw how

poor he was spiritually and that he was not right with God. How did Peter, one of Jesus' disciples respond when he saw the glory of Jesus? "*Depart from me, for I am a sinful man, O Lord,*" Luke 5:8. This is what happens when a sinner meets with God – he acknowledges his condition and sees his need. The Pharisee did not do this and so he did not experience the mercy of God.

C. SEEKING MERCY.

Having seen his condition the tax collector prays for God's mercy. This is the only way to be right with God. "Be merciful to me." The word mercy in the Old Testament speaks of God's mercy seat. This was represented by the lid of the ark of the covenant, where the blood of an animal was sprinkled by the high priest. This was seen as an offering to God for the sins of the nation. God would see the sacrifice and not the sins of the people, and in his mercy, he would forgive them.

However, the sacrifices of the Old Testament were but a shadow of the perfect and complete sacrifice that Jesus offered on the cross. It is only in Jesus that full forgiveness is obtained. This was the prayer of the tax collector, "God, remove my sin from me – forgive me!" It was he and not the Pharisee who returned home justified. It was he who

acknowledged his poor state as a sinner and called out to God for forgiveness. He and not the Pharisee was a true child of God. A definition of mercy is, 'not receiving that which we deserve.' We are deserving of God's judgement, but in Christ we receive his blessing. This is what the tax collector experienced. Have we experienced God's mercy and forgiveness? Are we a child of God?

Prayer:

Heavenly Father, as we begin a new year we give thanks that we can rest in you. The corona virus is still with us bringing fear and uncertainty, but we give thanks that you are the eternal God, and that by your Spirit you are able to comfort our troubled hearts.

We give thanks for the vaccines that are being distributed at present and our prayer is that they will keep us safe from the harm that the virus can bring. We pray that in time, we can meet with loved ones once again and return to worshipping together as we should. There are many who have suffered both physically and practically as a result of the virus; we pray that they may know of your strength at this time. There are also those who are lonely, and we pray that they may know your comfort. Hear our prayer, in Jesus name, Amen.

