

DAMEG Y SAMARIAD TRUGAROG.

Emyn: 731 'Gariad dwyfol uwch pob cariad.'

Darlleniad: Luc 10:25-37.

A. Y CWESTIWN.

Y cwestiwn - "**Beth a wnaif i etifeddu bywyd tragwyddol?**"

Mae'n ymwneud â'n hiachawdwriaeth! Y ddameg - mae'n galw am ymddygiad sydd yn plesio Duw, sydd yn dangos ein hiachawdwriaeth. Ein deall yw bod athro'r gyfraith wedi gofyn y cwestiwn gyda'r bwriad anghywir (ad.25), ac eto, mae'n gwestiwn holl bwysig. **Faint o bobl heddiw sydd yn gofyn cwestiynau tebyg?** 'Beth sydd rhaid i mi wneud i gael fy achub? Sut allaf dderbyn pardwn o'm pechodau? Sut allaf fod yn iawn gyda Duw?' Nid yw pobl yn codi cwestiynau tebyg heddiw gan nad ydynt am gydnabod eu hangen am Dduw a'i iachawdwriaeth. Hefyd, nid ydynt yn barod i gydnabod eu pechodau a'u hangen am faddeuant! Roedd hyn yn wir hefyd, adeg Iesu. Mewn ymateb i gwestiwn gan athro'r gyfraith mae Iesu yn ei gyfeirio at y gyfraith (gwna hyn ddangos parch Iesu tuag at y Beibl). Mae ateb yr athro yn un da, "**Câr yr Arglwydd dy Dduw â'th holl galon ... a châr dy gymydog fel ti dy hun,**" 27. Yn hytrach na chydabod i Iesu nad ydyw wedi caru Duw a

chymydog fel y dylai (mewn gwirionedd ni all yr un person o ran yr hunan), yr hyn a wna yw ceisio cyfiawnhau ei hun trwy ofyn i Iesu, "A phwy yw fy nghymydog?" 29.

B. Y DDAMEG.

Mae Iesu yn adrodd dameg sy'n sôn am Iddew yn cael ei ymosod arno a'i adael yn hanner marw ar y ffordd. Mae dau Iddew crefyddol a pharchus yn mynd heibio, ond nid ydynt yn helpu'r dyn truenus. Daw Samariad heibio, gelyn pennaf yr Iddew, ac mae yntau yn tosturio tuag at y dyn truenus ac yn ei helpu. Gwna Iesu ofyn, "*Prun o'r tri hyn, dybi di, fu'n gymydog i'r dyn a syrthiodd i blith lladron?*" Mae'r athro yn ateb, "*Yr un a gymerodd drugaredd arno.*" Atebodd Iesu, "*Dos, a gwna dithau yr un modd*" 36. Yn hytrach na chydabod ei fethiant i garu Duw yn iawn ac i garu cymydog, yr hyn a wna'r athro yw ceisio cael trafodaeth gyda'r Iesu ar beth yw cymydog. I'r athro a llawer Iddew arall, cymydog oedd un o'i bobl ei hun. Yn hytrach nag ateb, "*Pwy yw fy nghymydog?*" y cwestiwn wnaeth Iesu ateb oedd, "**Pwy yw'r un sy'n gweithredu fel cymydog?**" Mae'n codi'r cwestiwn i ninnau, '*A ydwyf yn ymddwyn fel cymydog i'r person sydd mewn angen?*' "*A ydwyf yn barod i garu pawb sydd mewn angen?*"

C. GWIR GARIAD.

Roedd llawer o bethau a allai fod wedi rhwystro'r Samariad rhag gweithredu mewn cariad:

a) **Cadw'r Gyfraith:** Ai dyma'r rheswm pam na wnaeth athro'r gyfraith a'r offeiriad a'r Lefiad yn y ddameg gweithredu mewn cariad? Nid oedd yr offeiriad a'r Lefiad am dorri rheolau'r deml trwy drafod corff gwaedlyd. I athro'r gyfraith roedd 'caru cymydog' yn gyfyngedig i garu Iddew tebyg iddo ef, ac nid caru pawb! Gwnaeth Iesu ddysgu yn ei fywyd ar y ddaear, bod pawb sydd mewn angen yn deilwng i dderbyn o'n cariad ni!

b) **Balchder Cenedlaethol:** Ers canrifoedd bellach roedd gelyniaeth rhwng Iddewon a Samariaid. I'r Iddew roedd y Samariaid wedi troi eu cefnau ar wir Iddewiaeth trwy briodi ag Asyriaid a sefydlu teml i'w hunain ar Fynydd Garisim, yn hytrach nag addoli yn Jerwsalem. Felly roedd yr Iddewon a'r Samariaid yn casáu ei gilydd. Sylwer, ni allai athro'r gyfraith lefaru'r gair 'Samariad' wrth ateb Iesu, "Yr un a gymerodd drugaredd arno." **Onid dyma ergyd y ddameg?** Gweithredodd y gelyn (y Samariad), fel cymydog i'r Iddew truenus, er bod rhesymau digonol ganddo dros beidio ag ymddwyn felly, tra'r oedd yr offeiriad a'r Lefiad yn gwrthod amlygu trugaredd tuag at

berson o'r un genedl a hwynt! Mae cariad Iesu Grist yn croesi ffiniau crefyddol a chenedlaethol! Oes mae gennym gyfrifoldeb i garu aelodau o'r teulu, a brodyr/chwiorydd yn y ffydd, ond nid yw hyn yn ein hesgusodi o garu'r anghenus chwaith, beth bynnag eu crefydd a'u gwlad.

I ddiweddu "***Beth a wnaeth i etifeddu bywyd tragwyddo?***" Yr ateb yw, i gadw'r gyfraith yn berffaith, trwy garu Duw a charu cymydog. Ond ni all yr un person wneud hyn o ran yr hunan! Diolch i Dduw bod un wedi, sef Iesu Grist. Trwy Ei aberth ar y groes gwnaeth ddelio gyda'n pechodau sy'n ein cadw rhag gwir garu Duw sanctaidd. Trwy gredu a gosod ein ffydd yn Iesu (Ei garu â'n holl galon) gwnawn dderbyn bywyd tragwyddol. Nid yw hyn yn ein hesgeuluso rhag cadw'r gofyn i weithredu yn yr un modd a'r Samariad sef caru cymydog, pawb sydd mewn angen!

Gweddi: O Dad Nefol, diolch bod llawer o'n haelodau bellach wedi derbyn brechlyn (vaccine), a'n gobaith yw y bydd hyn yn caniatáu i ni ddychwelyd i fywyd mwy normal cyn hir ac i fedru dychwelyd i gyd-addoli yn y capel unwaith eto. Diolch am dy air i ni heddiw, am ein hatgoffa y gwnawn dderbyn bywyd bythol trwy dy wir garu Di. Rydym yn dangos hyn trwy garu cymydog, pawb sydd mewn angen a wnawn gyfarfod mewn bywyd. Amen.

THE PARABLE OF THE GOOD SAMARITAN.

Hymn: 905 *'Love divine, all loves excelling.'*

Reading: Luke 10:25-37.

A. THE QUESTION.

The question – “***What shall I do to inherit eternal life?***”²⁵. It concerns our salvation. The parable – it calls for a conduct that is pleasing to God, a sign of our salvation. Our understanding is that the lawyer asked the question with the wrong motive (vs.25), and yet, it is a most important question. How many people today ask a similar question? What must I do to be saved? How can I receive pardon for my sin? How can I be right with God? People today do not ask such questions because they are not prepared to admit their need of God and his salvation. Also, they are not prepared to acknowledge their sins and their need for forgiveness. This was also true in Jesus' time. In a response to the question by the lawyer, Jesus directs him to the law (it shows Jesus' high regard for the Bible). The answer by the lawyer is good, “***Love the Lord your God with all your heart ... and love your neighbour as yourself,***” 27. Rather than admitting to Jesus that he had not loved God or his neighbour as he should have, (in

reality, no person on his own can do so), he tries to justify himself by asking Jesus, “***And who is my neighbour?***” 29.

B. THE PARABLE.

Jesus tells the parable, which speaks of a man (Jew) who is attacked while travelling and is left half dead by the roadside. Two religious and respectable Jews come by, but both walk on without helping the injured man. A Samaritan comes by, the Jews' biggest enemy, and he shows compassion and stops to help the injured man. Jesus asks, “*Which of these, do you think, proved to be a neighbour to the man who fell among the robbers?*” The lawyer answered, “*The one who showed him mercy.*” Jesus said to him, “*You go, and do likewise,*” 36. Rather than admitting his failure to love God as he should have, or to love his neighbour as himself, the lawyer tries to enter into a discussion with Jesus as to who is his neighbour. Rather than answering, “Who is my neighbour?” the question Jesus answered was, “Who is the one who acts as a good neighbour?” It raises a question for us, “*Am I behaving as a good neighbour to a person who is in need?*” “*Do I show love to all people who I come across that are in need?*”

C. REAL LOVE.

There were many things that could have hindered the Samaritan from responding in love:

i) **Keeping the Law:** Was this the reason why the priest and the Levite did not stop and show mercy towards the wounded man? Neither did not want to break the temple laws by touching the blood of another person. With regards to the lawyer, 'love your neighbour' was limited to loving fellow Jews similar to himself, and not showing love to all in need. Jesus taught in his life while upon the earth that all who are in need have a claim upon our love!

b) **Nationalistic Pride:** For many centuries a hatred had existed between the Jews and the Samaritans. Jews believed that the Samaritans had turned their backs on true Judaism by intermarrying with the Assyrians and by establishing a temple on Mount Gerizim rather than worshipping in the temple in Jerusalem. The Jews and Samaritans were therefore arch enemies. Notice, the lawyer could not bring himself to pronounce the word 'Samaritan' when responding to Jesus' question. His reply was, "*The one who had mercy on him.*" **Is this not at the heart of the parable?** The enemy (the Samaritan) responded as a neighbour to the wounded man (Jew)

though he had sufficient reasons for not doing so, while the priest and the Levite refused to show love towards one of their own nationality. Jesus' love crosses both religious boundaries and nationalities.

We conclude with the words, "***What must I do to inherit eternal life?***" The answer is, to observe the law perfectly by truly loving God and neighbour. But the truth is, no one can do so on his/her own. Thankfully, one has been able to love perfectly, that is Jesus. Through his sacrifice on the cross, Jesus dealt with our sins, sins that keep us from truly loving God. By believing in Jesus and placing our faith in him (to love him with all our hearts), we receive eternal life. This calls upon us also to act as the Samaritan did, to love our neighbour, all who are in need.

Prayer: Our Father, thank you that many of our members have received the covid vaccine now, and our hope is that this will, in time, enable us to live more normal lives and to return to worshipping together in the chapel once more. Thank you for your word to us today and reminding us that we receive eternal life through truly loving You. We reflect your love by loving our neighbour, all who are in need that we meet in our daily lives. Amen.