

Gweddi / Prayer:

Duw a Thad ein Harglwydd Iesu, wrth i ni agosáu atat ti yn nawr, tyrd di yn nes atom ni. Wrth i ni fyfyrto dy air, llefara wrthym. Arwain ni yn ein defosiwn a defnyddia ni i'th ddibenion mawrion di dy hun. Gofynnwn hyn oll yn enw Iesu Grist. Amen.

God and Father of our Lord Jesus, as we draw near to you now, draw near to us. As we ponder your word, speak to us. Lead us in our devotion and use us for your great purpose. We ask all this in Jesus' name. Amen.

Myfyrdod / Meditation:

Dau wahoddiad i chi heddiw – two, loving invitations extended to you today.

One is from the very *first* chapter of John's Gospel: "Dewch i weld" / "Come and see". The other is from the *last* chapter of John's Gospel: "Dewch a bwytwch" / "Come and dine" .

There's a popular television series these days, "Come Dine With Me"! But here we have a different invitation – a heavenly, divine invitation to firstly come and see, and then to come and dine .

Ac mae 'na rhyw fath o *dyfu* neu *aeddfedu* yn cael ei awgrymu yn y geiriau, ond oes? "Dewch i weld" yn gyntaf, mae hynny ar gyfer babanod os mynnwch chi – plant *anaeddfed* yn y ffydd. "Dewch a bwytwch" wedyn – mae hynny ar gyfer pobl *gryf* a *chadarn* yn y ffydd.

It's as if "Come and *see*" is the Gospel's *invitation*; "Come and *dine*" is the Gospel's *fulfilment*.

Those of you who've heard me preach before, you'll know that I'm of my three headings. Maen nhw'n rhoi rhyw fath o strwythur a chynllun i mi wrth baratoi y bregeth, a phan fyddai i'n gwrandao ar bobl eraill yn pregethu – mae'n rhoi "bachyn" i mi hoelio fy meddwl arno hefyd.

But here, we have *two self-sufficient* sections, as it were. And these will be our consideration for a short while today: "Come and *see*," and "Come and *dine*".

1. Felly'n gyntaf "Dewch i weld".

Dyna anogaeth hyfryd, yn enwedig i unrhyw un sydd â *chwilfrydedd* yn perthyn iddyn nhw! And isn't there an element of this "curiosity" (I won't call it nosiness, that doesn't sound so nice), but rather *curiosity*, in us all?

Somebody's new house, somebody's garden, somebody's new car – "Come and *see*" is the invitation we all like to receive - a way of answering questions in our minds.

Oes *cwestiynau* yn troi yn eich meddwl chi heddiw? Oes *amheuan* ynglŷn â phethau ysbrydol a chrefyddol yn peri gofid i chi? Mae Iesu yn ein gwahodd ni 'gyd, i ddod. "Dewch", meddai, "Dewch i weld."

Are there pressing questions on your mind today? Troubles, doubts, fears? Jesus encourages us, not only to *ask*, but to "come", "Come and see".

Mae 'na ffyrdd gwahanol yn ein galluogi i "ddod a gweld", ond oes?

One way in which we can “come and see” is by observation, and one way of observing or seeing, is by *reading*.

Sawl gwaith yn ni’n troi at y Beibl i ddarllen, a phrofi o gysur y geiriau ni’n eu cael yno? Ddim yn ddigon aml, mentrwn i ddweud ...

Apparently, the Bible is still one of the “best sellers” of all the books in the world; yet sadly, it’s also one of the least read, and used by many – even those who profess to be Christians!

I remember the Rev Henry Hughes, minister of Bethel, Penclawdd for over 50 years, giving a “tongue in cheek” remark in a sermon once, “If you want to hide a £5 note at home and keep it safe from everyone, put inside the cover of the Bible – nobody will look there ...!”

Pam amddifadu ein hunain o’r fath gysur? Why *deny* ourselves such *comfort* and *encouragement* and *sustenance*, when we have it here – ready made for us, in the scriptures!

Yn ogystal â *darllen*, mae modd i ni weld trwy *glywed* hefyd. Ond gofalgwch ein bod yn dod i gapel neu eglwys gyda’r bwriad i glywed yr efengyl.

Many tourists (when there were such people in London!) will go to St. Paul’s and Westminster Abbey for a morning service or evensong, simply to see the building! They don’t have to pay an entry fee to go to a Service. All well and good – go and appreciate the great architecture and history and music, but if that’s your *sole* reason for going

Mae’n rhaid i ni ddod i gapel neu eglwys i “weld”, fel mae’r testun yn dweud – i weld ein *hunain* yn gyntaf. I weld ein hunain fel ag yr yn ni, yn ein hangen mawr. Ond yn bennaf oll, ac yn bwysicach oll, i weld yr *Iesu*. “Syr, fe hoffem weld Iesu”/ ni a ewyllysiem weled yr Iesu.

Not only by *reading* and *hearing*, but our next business is to *learn* more of Christ, and to *experience* more of Him.

Mae pawb yn gallu gwerthfawrogi’r ffaith ei fod yn bwysig i *wneud* rhywbeth, yn hytrach na *siarad* amdano. Peidiwn â digoni ein hunain wrth *siarad* am gariad Iesu yn unig, wrth *sôn* am ei gonsyrn dros eraill a’i *addfwynder* a’i *dosturi*, a’i *hoffter* o faddau bai – rhaid i ni *wneud* rhywbeth amdano fe hefyd!

I’m very fond of a wayside pulpit I saw many years ago “The *smallest* action, is a thousand times better than the greatest intention”/ Mae’r weithred lleiaf, yn ganmil gwell na’r bwriad mwyaf.

A beth sydd i’w weld, dwedwch? Duw yn gwisgo natur dyn. Roedd Pantycelyn yn sicr, nad oedd dim byd yn fwy rhyfedd yn y nef nac ar y ddaear!

“Ymhlith *holl* ryfeddodau’r nef
Hwn yw y *mwyaf un* -
Gweld yr anfeidrol, ddwyfol Fod
Yn gwisgo natur dyn.”

Of course, you can’t *force* yourself to believe! Faith is the gift of God, and the work of the Holy Spirit, which gives us a blessed insight of Christ himself. (as we mentioned in last weeks meditation).

Some say that “seeing is believing”, a gallaf ond tystio, a datgan gyda Rhys Nicholas – “lle roeddwn gynt yn ddall, rwy’n gweld yn awr.”

2. But however good it may be to “come and *see*” - to “come and *dine*” is a totally different experience!

“Come and dine” is an altogether *closer, nearer, more intimate* and a more *substantial* experience than “Come and see”.

Mae “dewch i weld” yn gallu cael ei wneud o *bellter*, ond mae “dewch a bwytewch” yn awgrymu yr un *ford*, yr un *bwyd*, yn eistedd yn agos, a drws nesa i’n gilydd. Rhywbeth mae llawer yn dyheu amdano yn y cyfnod clo yma, rwy’n siŵr. Mae’n arwyddocaol iawn i mi, bod y ddau beth yma wedi cael eu gosod yn y drefn maen nhw.

We have to accept both *God*, and his *blessings* in the order they’re given. You won’t find “Come and dine” in the first chapter of John – *there* we have “Come and *see*”. See and believe first, *then*, and only then, we can “feed” on Him afterwards.

A dylen ni ddim fod yn fodlon ar bennod gyntaf Ioan yn unig – dylen ni *ymdrechu* ac *ymgyrraedd* tuag at y bennod olaf hefyd. Ddim yn fodlon, nes ein bod yn *wleda* ar Grist ei hun, “Yn wir, yn wir rwy’n dweud wrthy, oni fwytwch gnawd Mab y Dyn, ac yfed ei waed, ni bydd gennych fywyd ynoch.”

And this invitation to “come and dine” is all the more blessed and enjoyable, because it’s not *us* who have to provide and prepare the meal!

You remember the account of Peter and the disciples dining at the sea shore? When they arrived, the fire was *already* lit, the fish were *already* laid on it.

Ac yn y gwahoddiad yma, fe brofw’n fwynhad cymdeithas y saint hefyd. Nid bwyta wrth ein hunain yn ni, ond mewn cwmni – gyda’n gilydd.

We’re able to enjoy the *company* as well as the *feast*, and experience happiness in the society of kindred minds and hearts.

If this were a “normal” First Sunday of the month we’d be celebrating communion together. The Lord’s supper is the table of communion, not only with the *master* himself, but will all who love him as well.

Wrth gwrs, gallwn ni wahaniaethu mewn ambell i beth. Does dim rhaid i bawb gytuno ar bob ‘dogma’ ac athrawiaeth, ond mae’r un “archwaeth bwyd ysbrydol” yn perthyn i ni – we all have the same “spiritual appetite” – and if we don’t all *feel* alike, we can all *feed* alike, and that, on the Bread of Life itself.

Diets are a big thing these days. I’m for ever on a diet, but never seem to lose any weight! But, I can share one thing with you for certain – not one of us needs to put ourselves on a diet, as far as feeding on *this* kind of food is concerned. In fact, to the contrary, we are actively encouraged to partake as much as we possibly can. “Eat as much as you can”!

Pan feddyliwn am hanes y disgyblion cynnar, roedd eu cynnydd yn y ffydd yn siomedig iawn ar brydiau, ond doedd? Roedden nhw heb ddeall beth oedd *gwir* ystyr teyrnas nefoedd, a beth oedd *gwir* neges Iesu Grist. “Have I been so long time with you, and yet have you not known me, Phillip?” Roedden nhw wedi *gweld*, ond doedden nhw heb *fwyta* o Grist.

It’s a very disappointing thing, to think that many Christians, also, remain *stunted* in their “spiritual growth”, and have the same appearance year after year.

I ask myself often, have I matured in the faith? Can people see a difference in me from year to year, or am I just the same? We shouldn't be content to merely *exist*, and not to *grow* as well.

Ac mae'r bwyta yma, yn ein paratoi ar gyfer *gwaith* a *gwasanaeth* hefyd, achos cyn i'r wledd hon ddod i ben yn efengyl Ioan, mae Iesu yn dweud wrth Pedr "Portha fy ŵyn" / "Feed my lambs" – our dining, is a preparation for work and service, to make us *strong* and *healthy* in the faith. Yn iach yn y ffydd!

Let's eat then – eat of this spiritual feast. We're welcome to eat as much as we can, *only* to be conscious of the fact that *after* we've eaten, that we go and share with others – share the fact that they can come as well, and find "wine and milk, without money and without price" as the verse from Isaiah says.

Mae'r gwahoddiad yn cael ei estyn heddiw eto, fel pob bore arall o'r newydd -
Ie, dewch i *weld*, a dewch i *fwyta* hefyd,

A hynny er gogoniant i'w Enw. Amen