

DAMEG Y FFŴL CYFOETHOG A MARTHA.

Emyn: 381 *'Hyfryd eiriau'r Iesu.'*

Darlleniadau: Luc 10:38-42; 12:13-21.

Mae Luc yn cofnodi ym mhennod 9 adnod 51 y geiriau canlynol, *"Pan oedd y dyddiau cyn ei gymryd i fynny yn dirwyn i ben, troes ef ei wyneb i fynd i Jerwsalem."* O'r adeg pan wnaeth Pedr gydnabod Iesu fel 'Meseia Duw', (20) mae Iesu yn troi ei wyneb tuag at Jerwsalem, a'r groes sydd yn ei wynebu. Yn ystod cyfnod y Grawys (Lent) rydym am edrych ar rai digwyddiadau sydd yn arwain i fynny at groeshoelio Crist Iesu, gan edrych ar yr hyn sydd gan Dduw i ddysgu i ni.

A. DAMEG Y FFŴL CYFOETHOG. (Luc 12)

Mae dameg y ffŵl cyfoethog yn cychwyn gyda rhyw ddyn yn gofyn i Iesu i farnu mewn achos teuluol, sef rhannu'r etifeddiaeth rhwng dau frawd. Mae agwedd y dyn yn ymddangos yn sarhaus tuag at Iesu. Yn gyntaf, mae fel petai'n dweud, 'Iesu, pam nad wyt ti'n gwneud rhywbeth am y sefyllfa?' Ceir pobl debyg heddiw sydd ddim am wneud dim gydag Iesu ac eto pan mae rhywbeth gwael yn digwydd yn eu bywydau maent yn rhoi'r bai ar Iesu! Yna'n

ail, mae'n dweud wrth Iesu beth y dylai wneud. Mae'n trin Iesu fel gwas iddo.

Y gwir yw, nid Iesu sydd yn gaeth ond y dyn ei hun - mae dan gaethiwed ysbrydol. Sut y gwyddom ei fod yn gaeth? Beth yw problem y dyn? Ei drachwant a'i gyfoeth, 15. Dyna pam wnaeth Iesu adrodd dameg y ffŵl cyfoethog.

Mae ffarmwr wedi derbyn cnwd da ac mae'n fwriad ganddo i ehangu'r busnes drwy godi ysguboriau mwy, er mwyn storio mwy o eiddo. Nid yw Iesu'n barnu gweithredu'n ddoeth mewn busnes ond yn barnu agwedd hunan-ganolog y dyn. Sylwch pa mor aml gwna ddefnyddio'r geiriau, "fi" a "fy" yn y darn. Pan yn siarad am ei hun mae'n gorffen gyda'r geiriau, *"gorffwys, bwyta, yf, bydd lawen,"* 19. Nid yw'n datgan y geiriau, *"oherwydd yfory y byddi farw,"* ond cyn y bore, dyna a ddigwyddodd iddo! Mae'r hyn oedd yn bwysig iddo mewn bywyd wedi diflannu. Ar un adeg roedd ganddo eiddo mawr; nawr roedd heb ddim.

Pa wersi mae Iesu yn cyfleu yma? i) Roedd wedi derbyn cynhaeaf da ond nid oes arwydd iddo ddiolch i Dduw amdano. ii) Mae'n rhoi ei bwys ar bethau'r byd, ei gnwd a'i ysguboriau, yn hytrach nag ar Dduw. Mae'n ymarfer trachwant sydd yn eilunaddoliaeth, 15. iii) Yn hyn o beth

mae'n gwneud ei hun yn dduw, gan feddwl y gall reoli ei fywyd. Mae'n 'casglu trysor iddo'i hun' ond heb fod yn gyfoethog ym mhethau Duw. Canlyniad rhoi ei bwys ar bethau'r byd, eiddo a chyfoeth, yn hytrach nag ar Dduw, yw colli'r cyfan! **Beth sydd yn bwysig i ni mewn bywyd?**

B. MARTHA. (Luc 10)

Yn ein hail ddarlleniad clywn am ddwy chwaer, Martha a Mair. Fel llawer chwaer a brawd, roeddent yn wahanol yn eu personoliaethau. Gwnawn ddarllen, '*croesawyd ef (Iesu) i'w chartref gan wraig o'r enw Martha,*' 38. Mae'r geiriau yn cyfleu mai Martha oedd yn trefnu pethau'r tŷ. Roedd Martha yn brysur yn ceisio cyflawni holl ofynion y cartref a darparu ar gyfer ei gwestai, sef Iesu. Mae Martha 'mewn dryswch'. Mae ar fin colli amynedd! A dyna y gwnaeth.

Sylwer, '*daeth (Martha) ato a dweud.*' Mae'n herio Iesu. Yn ei dichter, mae'n cwyno am Iesu, "*Arglwydd, a wyt ti heb hidio dim (amdanaf i)?* Mae'n cwyno am ei chwaer, "*Mae fy chwaer wedi fy ngadael i weini ar fy mhen fy hun,*" 40. Ac yn ben ar y cyfan, mae hithau hefyd yn dweud wrth Iesu beth y dylai wneud, "*Dywed wrthi, felly, am fy nghynorthwyo.*"

Sut wnaeth Iesu ymateb? Trwy ail adrodd enw Martha, gwelwn fod gan Iesu gonsyrn am Martha. Nid ydyw yn ceryddu Martha am golli ei thymmer nac am ei diffyg i drefnu'n well yn ei chartref ond yn ymateb yn dyner. "*Martha, Martha, yr wyt yn pryderu ac yn trafferthu am lawer o bethau,*" 41. Llawer o bethau da, sef ymarfer lletygarwch i Iesu a pharatoi bwyd iddo. Ond mae hi wedi colli golwg ar Iesu ei hun. Roedd ceisio gwneud rhywbeth i Iesu wedi cymryd lle bod gydag Iesu a phrofi o'i gwmni a'i eiriau. Onid dyma yw'r rhan orau? **Beth amdanom ni? A ydym rhy brysur i fod yng nghwmni Iesu?**

Gweddi: O Dad Nefol, a ninnau yn nhymor y Grawys, helpa ni i feddwl yn ddwys am fywyd Iesu yn y dyddiau yn arwain i fyny at ei groeshoelio, a'r hyn y gwnaeth ef drosom ar groes Calvari. Diolch am ei fywyd perffaith ar y ddaear, am y rhyfeddodau gwnaeth gyflawni ac am yr hyn wnaeth ddysgu er mwyn dwyn pobl i dy adnabod Di. Helpa ni rhag gadael i bethau'r byd ddod rhyngom a thydi, boed yn bethau fel cyfoeth ac eiddo (y ffŵl cyfoethog) neu weithredoedd da (Martha). Rwyd ti wedi dangos dy gariad tuag atom trwy roi Iesu yn Waredwr i'r byd. Helpa ni i dy garu di yn well, trwy dreulio amser gydag Iesu a gwrando ar ei eiriau ef. Yn ei enw, Amen.

THE PARABLE OF THE RICH FOOL AND MARTHA!

Hymn: 923 *'I will sing the wondrous story.'*

Readings: Luke 10:38-42; 12:13-21.

Luke records in chapter 9 verse 51 the following words, *'When the days drew near for him to be taken up, he set his face to go to Jerusalem.'* From the time that Peter had acknowledged Jesus as *'The Christ of God,'* (20), Jesus knows that it is time to face Jerusalem and the cross. During this time of Lent we intend to look at some of the accounts that lead up to Jesus' crucifixion, and what Jesus has to teach us about being one of his followers.

A. THE PARABLE OF THE RICH FOOL. (Luke 12)

The parable begins with a certain man asking Jesus to determine a family incident, the sharing of an inheritance between two brothers. The man appears to show little respect towards Jesus. Firstly, it is as if he is telling Jesus, *'Jesus, why don't you do something about this situation?'* There are people today who want to have nothing to do with Jesus, and yet when things go badly in their lives they complain when Jesus does not intervene! Secondly, he tells Jesus what he should do. *"Teacher, tell my brother*

to divide the inheritance with me," 13. He treats Jesus as though he were his servant.

The truth is, it is not Jesus who is in bondage, but the man himself; he needs to be delivered from spiritual bondage. How do we know he was in bondage? What is the man's problem in life? His greed and his possessions, 15. That is why Jesus tells this parable.

A farmer has received a plentiful crop and his intention is to expand his business, by raising larger barns to hold more of his possessions. Jesus is not condemning good business practice here, but judges the self-centred nature of the man. Note in the passage how many times he uses the word "I" or "my". When speaking about himself, he ends with the words, *"You have plenty of good things laid up for many years. Take life easy; eat, drink and be merry,"* 19. He does not pronounce the words, *"for tomorrow you die"*, but that is what happened to him! That which was important to him in life had disappeared. At one time he had great wealth; now he had nothing.

What lessons are we to learn? i) The farmer had received a good crop, yet he does not thank God for it. ii) The things that are important to him are of this world, his crops and barns, and not God. He shows greed and also idolatry, (15).

iii) He has made himself his god, believing that he can control his own life. He gathers *'treasure for himself'*, and is not *'rich towards God,'* 21. The conclusion of his life trusting in worldly things, (wealth and possessions), and not trusting in God, is that he loses everything. **What is important in our lives?**

B. MARTHA. (Luke 10).

In our second reading we hear about two sisters, Martha and Mary. Like many other brothers and sisters, they are quite different in their personalities. We read, *'And a woman named Martha welcomed him (Jesus) into her house,'* 38. The words suggest that Martha is the homemaker and arranges domestic affairs. Martha was busy trying to meet the demands of the home and preparing for their guest, Jesus. Martha was very distracted and about to lose her patience.

Notice, *'she went up to him (Jesus),'* 40. She confronts Jesus. In her anger she complains about Jesus and her sister, *"Lord, do **you** not care that **my sister** has left me to serve alone?"* Then she tells Jesus what to do, *"Tell her then to help me,"* 40.

How does Jesus respond? He repeats her name, *'Martha'* twice, to show his concern for her. He does not rebuke Martha for being angry or note the importance of being better organised in the home but responds in a gentle manner. *"Martha, Martha, you are worried and upset about many things,"* 41. She was worried about commendable things such as being a good host to Jesus and preparing food for him and her family. The result was that she had lost her focus on Jesus himself. Doing things for Jesus had taken the place of being with Jesus! Is that not 'the better portion' (42)? **What of us? Are we too busy doing things that we do not have time to be with Jesus?**

Prayer: Heavenly Father, as we begin Lent, help us to focus carefully upon the life of Jesus in those final days before his crucifixion; help us to remember that he gave His life for us, on Calvary's cross. We give thanks for his perfect life, for the wonders that he performed and his ability to teach with such authority. All this declares that He was no ordinary man, but the Saviour of the world. May the things of this world not destroy our relationship with You, whether it be wealth and possessions (rich man) or even good deeds (Martha). Help us to love You more by spending more time with Jesus, reading His words and spending time in prayer. Amen.