

DAMEG YR HEUWR.

Emyn: 780 Calon lân.

Darlleniad: Mathew 13:1-23; Luc 8:4-15.

Neges: Neges fawr Dameg yr Heuwr yw, **‘Sut wnawn wrando ar Air Duw?’** Yn y ddameg ceir 4 gwahanol fath o galon. *“Aeth heuwr allan i hau.”* **Yr had yw Gair Duw!**

1.Yr Had ar y Llwybyr: *“Daeth yr adar a’i fwyta.”* Yr ‘adar’ yn ôl Iesu, yw Satan – *“Daw’r Un drwg a chipio’r hyn a heuwyd yn ei galon,”* 19. Pan gyhoeddir Gair Duw mae Satan ar waith yn ceisio rhwystro’r Gair rhag cael derbyniad yn y galon. Pam? Yn ôl Luc 8, *“Rhag iddynt gredu a chael eu hachub.”* Nid yw Satan am i bobl garu Duw! **Sut galon felly yw’r galon gyntaf? Calon galed!** Yn ôl Paul yn *Rhufeiniaid 1*, dyma bobl sydd yn gwrthod y gwirionedd am Dduw ac o ganlyniad yn byw bywydau annuwiol (gwrthryfela yn erbyn Duw a gwrandao ar yr Un drwg) ac anghyfiawn (bywydau llawn drygioni – *Rhuf. 1:29-31*). Dyma bobl sydd yn gwrthod awdurdod Duw dros eu calonnau a’u meddyliau, gwnant wrthod teyrnas Dduw. Gwell gan y person galon galed fyw i’r hunan!

2. Yr Had ar y Graig: *“Syrthiodd peth arall ar leoedd creigiog, ... fe’i llosgwyd, am nad oedd iddo wreiddyn.”* Yn

y fath berson mae Gair Duw yn dwyn cnwd o brofiadau pleserus ac emosiynau llawen. Yn drist fodd bynnag, ni wnei’r argraff ddofn ar y galon ac felly pan ddaw temtasiynau ac erledigaeth mae’r ychydig grefydd a enillwyd yn gwywo a diflannu. Dyma bobl sydd yn llawn cyffro (ffyddlon i gyfarfodydd) a llawenydd (gwnant gredu bod eu problemau i gyd drosodd bellach) ond **‘dros dro y credant!’** *“Pan ddaw gorthrymder neu erlid o achos y gair, fe gwypmp ar unwaith,”* 21. Dyma **galon heb ddyfnder**, nad sy’n glynu wrth Air Duw.

3. Yr Had yn y Drain: *“Syrthiodd hadau eraill ymhlith y drain, a thyfodd y drain a’u tagu,”* 7. **Dyma’r galon sydd yn cael ei dagu. Ei dagu gan beth?** *“Y mae gofal y byd hwn a hudolaeth golud yn tagu’r gair,”* 22. ‘Gofal y byd hwn,’ mae’n rhan o fywyd pawb - cynnal teulu, cadw swydd, gofalu am ffrindiau, ond nid ydynt ‘i dagu gair Duw!’ ‘Hudolaeth golud.’ Dyma peth arall sydd yn tagu’r galon! Os ydoedd yn broblem amser Iesu, mae’n dal yn broblem heddiw, gyda phobl yn dyheu am dai a cheir crand ac eiddo o bob math. Medd Iesu, *“Yn wir, rwy’n dweud wrthyh mai anodd fydd hi i rywun cyfoethog fynd i mewn i deyrnas nefoedd,”* 19:23. Nid yw cyfoeth yn ddrwg o ran yr hunan ond mae ‘caru cyfoeth’ yn tagu’r galon rhag derbyn gair Duw, a gwneud person yn ddiffrwyth!

4. Yr Had ar y Tir Da: “A syrthiodd eraill ar dir da a ffrwytho,” 8. Diolch am bobl â chalonnau agored sy’n: i) Clywed Gair Duw, yn ei ddeall ac yn ei dderbyn i’r galon; ii) Gwnant alw am faddeuant i’w pechodau a chredu yn Iesu; iii) Gwnant weithredu yn bwrpasol a dwyn ffrwyth ysbrydol. Ffrwyth sy’n cynnwys datblygu cymeriad Cristnogol, cyfrannu at waith Duw, cyflawni gweithredoedd da a dwyn mawl i’r Arglwydd.

Problem fawr ein cyfnod yw bod cymaint o bobl yn gwrthod Gair Duw, yn gwrthod awdurdod Duw ac yn gwrthod ymostwng i’r Iesu. Pan wnawn ddychwelyd i’n capeli a chael cyfle i gyd-addoli unwaith yn rhagor, sut wnawn ymateb i eiriau Duw? **Sut fath o galon sydd gennym?** Calon galed, calon heb ddyfnder, calon sydd yn cael ei dagu gan bethau’r byd neu chalon agored sydd yn barod i dderbyn Gair Duw ac amlygu ffrwyth yr ysbryd?

Gweddï: O Dad Nefol, trown atat ti mewn cyfnod digon rhyfedd o ganlyniad i’r pandemig yma gyda chalonnau llawn gofid. Cofiw’n am y miloedd sydd wedi dioddef o ran iechyd corfforol a meddyliol, a’r sawl sydd yn pryderu am y dyfodol. Diolchwn eto am weithwyr y GIC (NHS), gofalmwr mewn cartrefi gofal a phawb sydd wedi bod yn gofalu am ein gwlad yn ystod cyfnod y feirws. Ein hyder

sicr yw, nad wyt yn anymwybodol o’n poen, yr ynysu a’r gwahanu o anwyliaid, ac y daw ‘haul ar fryn’ unwaith yn rhagor. Ein gobaith yw y cawn dychwelyd i’n capeli cyn hir a gwranddo ar dy eiriau Di. Pan gwnawn, rho galonnau agored i ni i wrando ac i dderbyn dy Air. Amen.

THE PARABLE OF THE SOWER.

Hymn: 883 *Give me joy in my heart.*

Reading: *Matthew 13:1-23; Luke 8:4-15.*

Message: The message of the Parable of the Sower is, **'How do we listen to God's Word (the Bible)?** In this parable there are 4 hearts. *"A farmer went out to sow his seeds."* The seed is the word of God!

1. The Seed upon the Path: *"The birds came and ate it up,"* 4. The 'birds' according to Jesus is Satan – *"The evil one comes and snatches away what was sown in his heart,"* 19. Whenever the word of God is proclaimed Satan is at work trying to stop the Word from reaching people's hearts. Why? Jesus says in Luke 8, *"So that they may not believe and be saved,"* 12. Satan does not want people to come and know God. What kind of heart is the first heart? **A hard heart!** According to Paul in Romans 1, hard hearted people reject the truths of God and as a result live ungodly (they rebel against God and follow the ways of Satan) and unrighteous lives (lives full of sin – Rom. 1:29-31). They are people who reject God's authority over their hearts and lives and thus reject God's kingdom. The hard hearted person prefers to live for self!

2. The Seed on Rocky Places: *"Some fell on rocky places, where it did not have much soil,"* 5. With such a person the Word of God brings to life enjoyable impressions and great emotions. However, no great impression is left upon the heart and the little religion that is gained soon withers and dies. They are people who can be full of enthusiasm (they are present in all meetings) and of joy (they believe that now, all their troubles are over), yet they *'last only a short time.'* *"When trouble or persecution comes because of the word, 'they' quickly fall away,"* 21. They have **shallow hearts** that do not hold on to the word of God.

3. The Seed Among the Thorns: *"Other seed fell among thorns which grew up and choked the plants,"* 7. The third heart is one that is choked by *"the worries of this life and the deceitfulness of wealth,"* 22. At this time, we are all faced with 'the worries of life' – sustaining a family, keeping a job of work, caring for loved ones, but we are not to allow these things to 'choke (to hinder) the word of God!' We are also well aware of 'the deceitfulness of wealth'. If it was a problem during Jesus' time on earth, it is more so these days, with the desire for grand homes and cars and all kinds of worldly possessions. Jesus says, *"I tell you the truth, it is hard for a rich man to enter the*

*kingdom of heaven,” 19:23. Money of itself is not wrong, but ‘the love of money’ and allowing it to ‘choke the word of God’ is wrong! It leads to **choked hearts** - fruitless lives.*

4. The Seed upon Good Soil: *“Still other seed fell on good soil,” 8. We give thanks for **open hearts**: i) people that hear the word of God, seek to understand the word and allow it to work upon their ‘hearts.’ ii) Such people seek God’s forgiveness of their sins and believe in Jesus. iii) They bring forth fruit in their lives by developing a good character (*fruit of the spirit* – Galatians 5), undertaking works of mercy, serving the Lord and praising God.*

The big problem of our day is that so many people reject the word of God, God’s authority for their lives and refuse to humble themselves before Jesus. When we do return to our chapels and there is an opportunity to worship together once again, **how will we respond to the word of God?**

What kind of heart do we have? A hard heart, a shallow heart, a heart that is choked by the things of this world or an open heart that gladly receives the word of God?

Prayer: O Heavenly Father, during these difficult times as a result of the pandemic, we bring before you our troubled hearts. We pray for the many who have suffered both physically and mentally as a consequence of the

corona virus and we bring before you those who are worried about the future. We give thanks for the workers of the NHS, all the workers who serve in care homes and all other critical workers who have sustained our nation during this pandemic. We know that you are not unaware of the sufferings of people, with the lockdown and being apart from loved ones for so long, and we are confident that ‘better days will come,’ because you are an Almighty God. When we do return to our chapels for worship, please give us open hearts to listen to and to receive your Word. Amen.

