

An aerial photograph of a dense, lush green forest. A dirt road winds through the trees, curving from the left towards the right. The text 'The Gospel of Mark' is overlaid on the image in a white, cursive font with a soft green glow. 'The' is smaller and positioned above 'Gospel'. 'of' is smaller and positioned between 'Gospel' and 'Mark'.

*The
Gospel of Mark*

Fullness of life - for some or for all?

Mark 12 v38-44



FM 88 92 96 102 108 MHz
AM 5.3 6 7 8 10 12 16 x100kHz

SONY

ISB 0074

RADIO CASSETTE PLAYER

WM-AF54

WALKMAN
SPORTS

Mark 12 v38-40

As he taught, Jesus said, 'Watch out for the teachers of the law. They like to walk around in flowing robes and be greeted with respect in the marketplaces, and have the most important seats in the synagogues and the places of honour at banquets.

They devour widows' houses and for a show make lengthy prayers. These men will be punished most severely.'



Mark 12 v41-42

Jesus sat down opposite the place where the offerings were put and watched the crowd putting their money into the temple treasury.

Many rich people threw in large amounts. But a poor widow came and put in two very small copper coins, worth only a few cents.

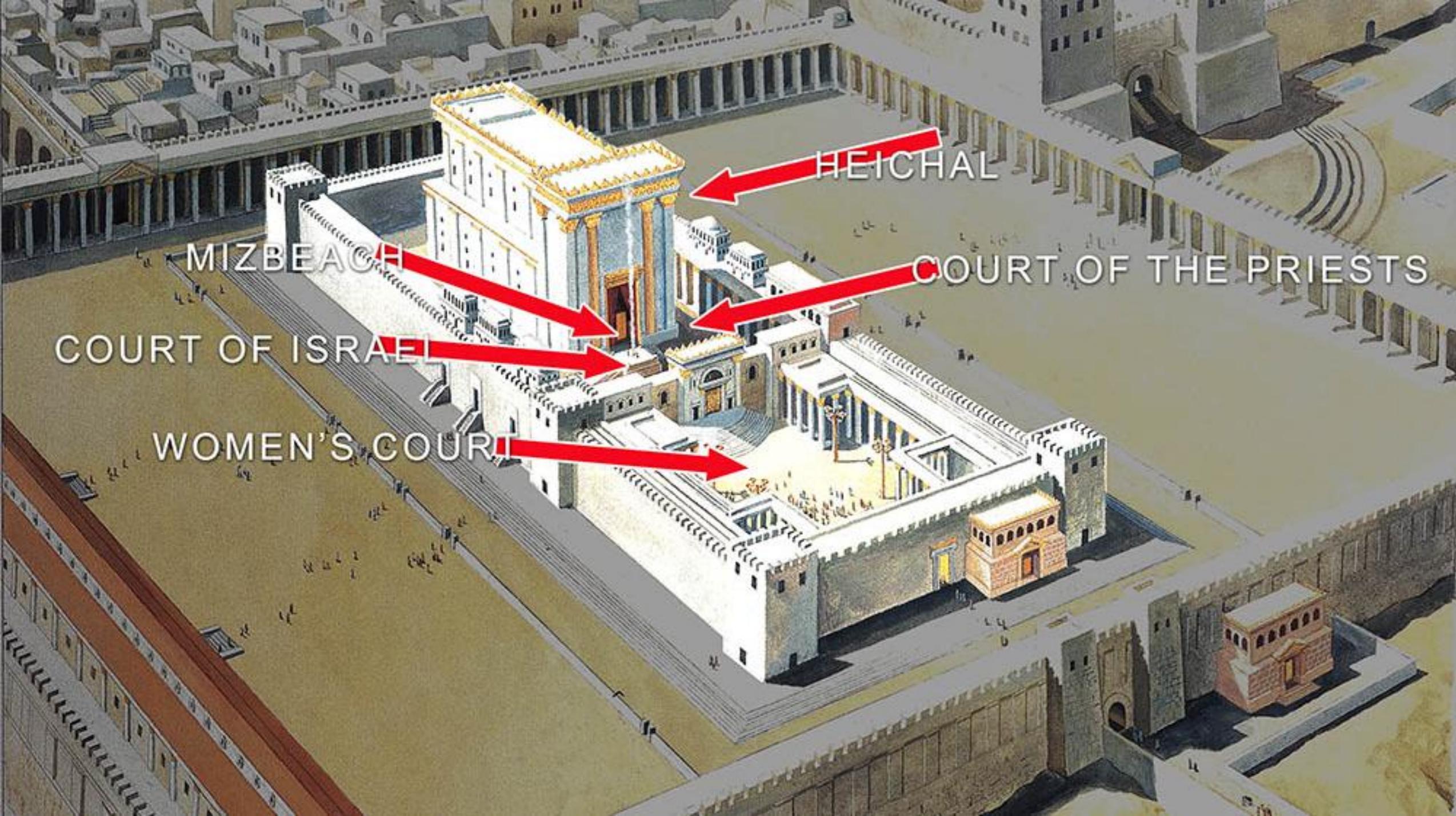


Mark 12 v43-44

Calling his disciples to him, Jesus said, 'Truly I tell you, this poor widow has put more into the treasury than all the others.

They all gave out of their wealth; but she, out of her poverty, put in everything – all she had to live on.'





HEICHAL

MIZBEACH

COURT OF THE PRIESTS

COURT OF ISRAEL

WOMEN'S COURTYARD



November 30th 2025
Offering to ASBC
\$4 billion



Bazza and
Shazza are
more
generous
than the rest
of you lot!

Mark 12 v41-42

Jesus sat down opposite the place where the offerings were put and **watched** the crowd putting their money into the temple treasury.

Many rich people threw in large amounts. But a poor widow came and put in two very small copper coins, worth only a few cents.

'theoreo' – to look closely and attentively,
with purpose



Amos 5 v21-24

'I hate, I despise your religious festivals;
your assemblies are a stench to me.

**Even though you bring me burnt offerings and
grain offerings, I will not accept them.**

Though you bring choice fellowship offerings, I
will have no regard for them.

Away with the noise of your songs!

I will not listen to the music of your harps.

**but let justice roll on like a river,
righteousness like a never-failing stream!'**



Isaiah 1 v13-17

'Stop bringing meaningless offerings!

...When you spread out your hands in prayer, I hide my eyes from you;

even when you offer many prayers, I am not listening.

Your hands are full of blood!'

...'Learn to do right; seek justice.

Defend the oppressed.

Take up the cause of the fatherless;

plead the case of the widow.'



A yellow seesaw is positioned on a blue rubber mat. The seesaw is tilted upwards on the right side. A black seat is attached to the left end of the beam. The text "Loving God and loving others means living for justice and equality" is overlaid in white on the yellow beam.

Loving God and loving others
means living for justice
and equality

A yellow seesaw is positioned on a blue rubber mat. The seesaw has two black seats, one at each end, and is supported by three black springs in the middle. The text is overlaid on the seesaw.

Loving God and others in
ways that reflect Jesus
leads to a flourishing for all



shalom

heaven on earth

life to its fullest for every person

kingdom of God

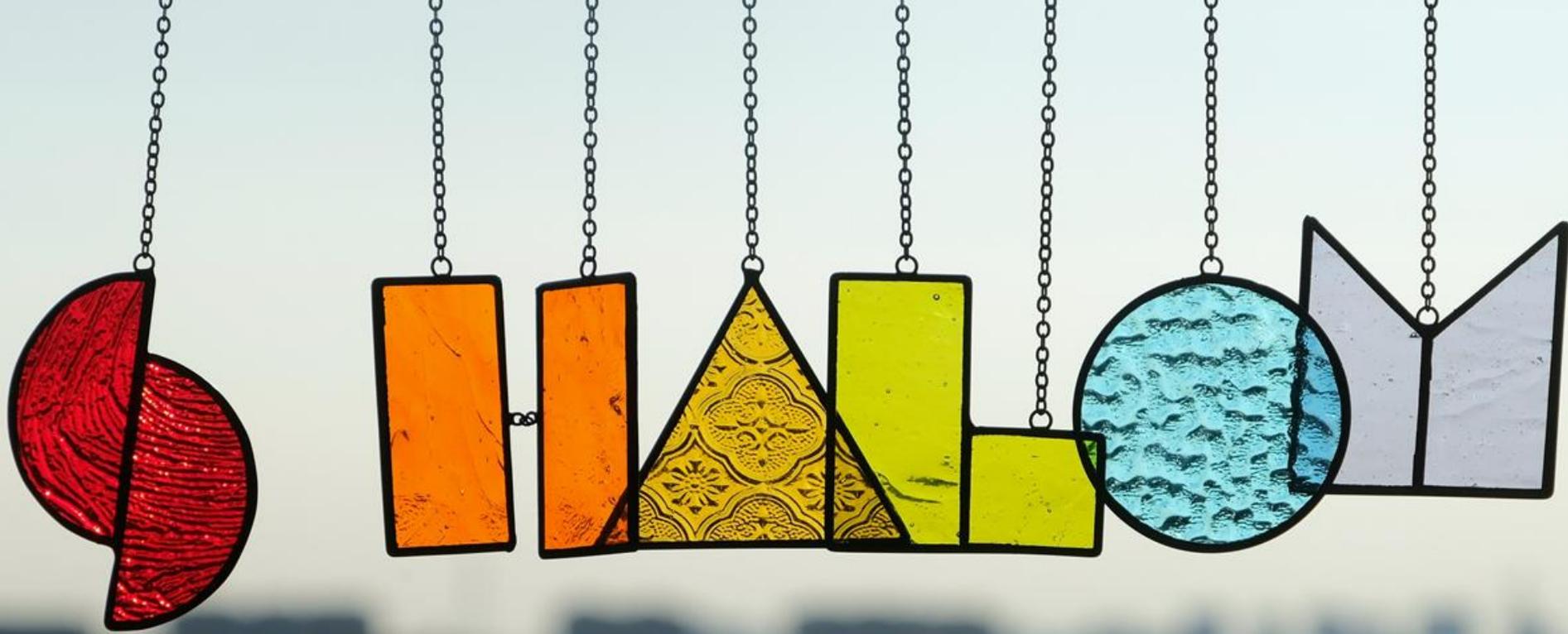
flourishing

Acts 4 v32

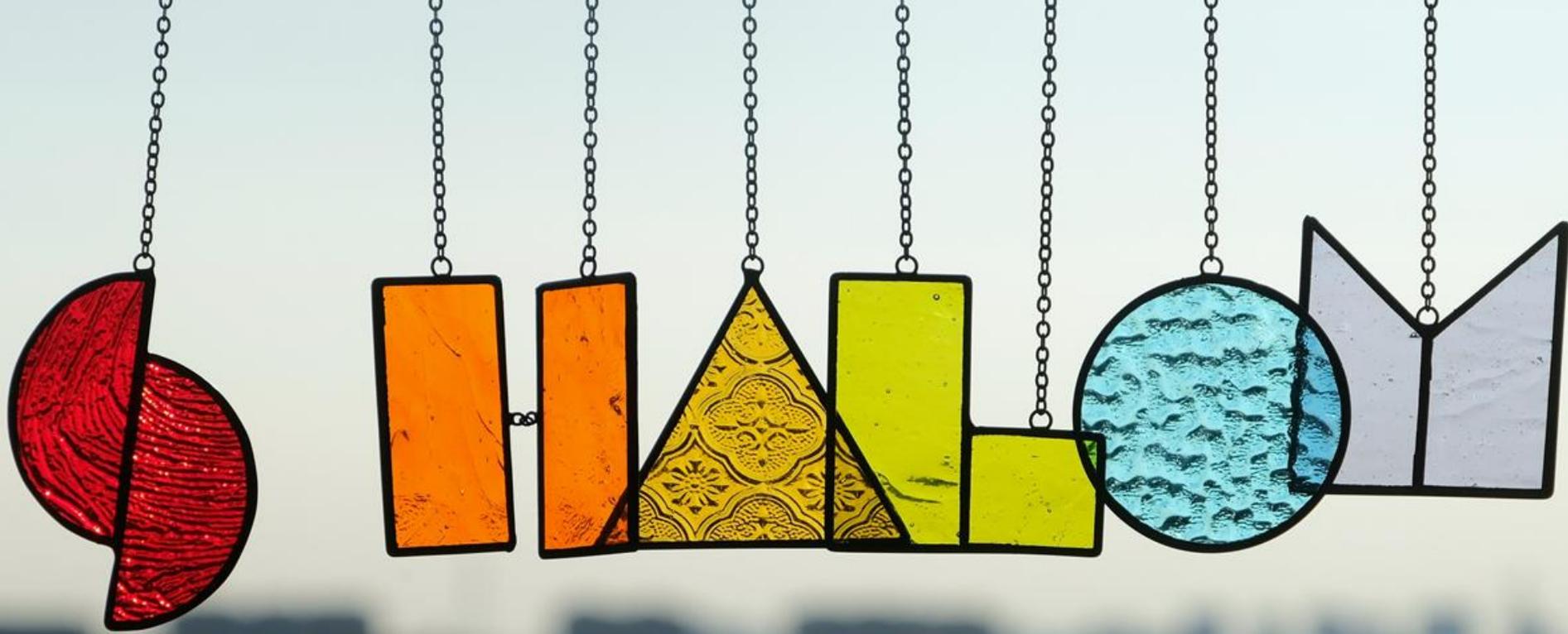
'All the believers were one in heart and mind. No one claimed that any of their possessions was their own, but they shared everything they had.

With great power the apostles continued to testify to the resurrection of the Lord Jesus. **And God's grace was so powerfully at work in them all that there were no needy persons among them.'**





1. Notice where there is imbalance or inequality



1. Notice where there is imbalance or inequality
2. Listen to and be shaped by those who experience the imbalance



1. Notice where there is imbalance or inequality
2. Listen to and be shaped by those who experience the imbalance
3. Ask, 'How can we address this imbalance, so that we **all** flourish?'