Beyond Silver and Gold: the Church's True Offering

Acts 3:1-1

"Silver and gold I do not have."

These words from Peter are one of the most honest statements in all of Scripture. What a bold confession, especially at the gate called Beautiful, where wealth and religious status came together in amazing ways. In those few words, Peter revealed both his financial constraints and his spiritual clarity.

Maybe we've forgotten how radical this statement was. In a world where worth was measured by wealth, where religious leaders often showed off their riches as proof of God's favor, Peter stands not empty-handed. Not without a response. But with hands free to serve. Unencumbered by the pull of society.

The lame man asked for what he thought he needed. He'd placed himself carefully, day after day, at the temple entrance, a broken body at the doorway of worship, a physical reminder of humanity's deeper

brokenness. His hopes were simple: a few coins, enough to survive another day in a system that had pushed him to the edges.

But Peter looked straight at him, not past him, not through him, but at him. “Look at us,” he said. And in that moment of truly seeing, Peter offered not just a handout but an invitation to transformation.

This is what the church at its best has always offered, not answers based on worldly resources, not quick fixes from human systems, not wealth as the world defines it. When we’re honest about what we lack, we create space to reveal what we truly have. When we stop pretending we have it all together. We make room to see what is really in the room.

And here’s the crux: The church doesn’t compete in the economy of silver and gold. We exist in a completely different economy, one where our poverty becomes the very doorway to our offering.

“But what I do have I give you.”

Peter's shift is amazing. From admitting what he lacks to declaring what he has in a single sentence. The apostles weren't powerless; they carried a power that went beyond material wealth. They didn't have coins, but they had a name. They couldn't offer financial security, but they could offer eternal identity. Their faith and trust in what God had done for them and what God can do for all of us, in any and every situation, is what changes this encounter.

The name of Jesus isn't a magic formula; it's the recognition of a living presence, an authority that doesn't control but frees, a power that doesn't crush but restores. Peter didn't just talk about Jesus; he spoke from Jesus, from the reality of a relationship that had changed his own identity from fisherman to apostle, from denier to proclaimer.

This is what the church offers to a world obsessed with silver and gold. Not better ways to gather wealth, but an entirely different understanding of abundance. Not financial solutions but relational reality. Not material resources but spiritual power. An abundance born out of our relationship with Jesus Christ.

The name of Jesus carries authority not because it controls but because it transforms, not because it forces us but because it invites us. When Peter offered this name, he wasn't offering a concept, but a covenant, not a theory but a living promise.

"In the name of Jesus Christ of Nazareth, rise up and walk."

Rise. Such a simple command, yet so deep in its meaning. For a man whose legs had never supported his weight, whose daily life was defined by sitting at the gate rather than entering the temple, whose identity had been reduced to "the lame beggar," this command was both impossible yet essential.

The call to rise isn't just about physical healing; it's about identity restoration. It's an invitation to stand in a new reality, to walk in a new identity, to enter spaces previously closed to us. When Peter told the man to rise, he was speaking to more than legs and ankles; he was addressing the man's deepest sense of self.

This is the picture that speaks to our struggles today. We sit at various gates, some beautiful, some broken, asking for coins when what we

need is a relationship. We've been trained to beg for what will barely keep us going when abundant life waits for us.

The invitation to rise speaks directly to the modern things that hold us down:

The material trap of debt and money worries. The church offers a different economy, one where generosity replaces scarcity and identity isn't tied to income.

The physical trap of addiction and illness. The church speaks a word of freedom not through denying suffering but through being present in it and creating communities of care.

The emotional trap of fear and anxiety. The church offers not empty words but the peace that comes from being fully seen, fully known, fully loved.

The spiritual trap of hopelessness and lack of purpose. The church speaks a name that gives us a new name, a relationship that restores our ability to have relationships.

The miracle that followed Peter's command wasn't just physical healing; it was complete restoration. "Immediately, the man's feet and ankles became strong. He jumped to his feet and began to walk. Then he went with them into the temple courts, walking and jumping and praising God."

His leaping wasn't just movement; it was praise. His praise wasn't just thanks; it was testimony. His entry into the temple wasn't just access to a building; it was becoming part of a community.

This is what the church still offers to the world sitting at the gate, not silver or gold but a name that speaks identity over our confusion, belonging over our separation, purpose over our wandering.

"What I have, I give you." This remains our message, honest about what we lack, clear about what we have, bold in our invitation to rise.

In the name of Jesus Christ of Nazareth, rise up and walk.

Blessings,

Pastor Gool