1 Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do. 2 On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come. 3 And when I arrive, I will send those whom you accredit by letter to carry your gift to Jerusalem. 4 If it seems advisable that I should go also, they will accompany me.  
 We now begin the conclusion of the letter as a whole. Paul begins this conclusion by addressing another concern. As we have seen throughout the letter Paul has said “now concerning” whenever the topics change, and it seems likely that in these moments Paul is addressing questions they have in a letter written to him.   
 Thus it begins with instruction concerning the collection for the saints. Right away we might ask what this collection is about. Unfortunately, Paul does not delve deeply into the reason for the collection in this letter as he does in others such as Romans. Still, whatever the collection is for Paul directs them to do the same thing that he directed the Church in Galatia. A reminder that whatever the directives are it does not change from place to place but is the same regardless of location.  
 The directions follow in verse 2. On the first day of the week. This is an expression which means Sunday. What are they to do on Sunday? Each is to put aside and store it up as he may prosper. As such, there is no command as to how much one is to store up. It is a freewill gift to be given for the collection. Likewise, it seems they are to store it up at their own place of residence. Thus, each person is being asked to set aside however much they are able for the collection so that when Paul comes, he will not need to collect in the moment. Instead, they will have already collected for him and all that will be needed is to gather it together.  
 Paul then continues with verse 3. When he arrives shows us that Paul had intentions of returning to Corinth at some point in the future. In later verses we will see more about his travel plans moving forward. Still, those who the congregation has vetted will be sent with letters from Paul to travel with the gift to Jerusalem.  
 We see three things in this. First, the sum would likely be a decent amount. As such there would be safety in numbers when it came to the transportation of the collection.  
 Second, those whom the Corinthians accredit, that is, those whom they trust and who have been vetted are the ones who are to take the gift to Jerusalem. It will not be Paul picking out the individuals, but the Corinthians themselves picking them out from within their own congregation.  
 Third, we find out where the collection is going to be going to which is Jerusalem. The question is, why? There are a number of possibilities to this. The first was that Paul was encouraging discourse and giving amongst the Gentiles and Jews recognizing that in Christ they are one in the same, something both sides clearly had an issue with. Such a gift, however, from Gentiles to the Christian Jews in Jerusalem would be a kind gesture.  
 Second, we know that this was a collection for the poor based upon Romans 15:25-26. There we read, “25 At present, however, I am going to Jerusalem bringing aid to the saints. 26 For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem.” Whether there was an event that took place, or whether Christian Jews were being rejected from the rest of the Jewish society causing financial burden, we cannot know.  
 Third, such a collection as this would be something which aligns with what we find in Galatians 2. There, Barnabas and Paul meet with the pillars, that is Peter, James, and John. This is what Paul says of the encounter, “7 On the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised 8 (for he who worked through Peter for his apostolic ministry to the circumcised worked also through me for mine to the Gentiles), 9 and when James and Cephas and John, who seemed to be pillars, perceived the grace that was given to me, they gave the right hand of fellowship to Barnabas and me, that we should go to the Gentiles and they to the circumcised. 10 Only, they asked us to remember the poor, the very thing I was eager to do.”  
 Thus this promise is fulfilled by Paul during this particular missionary journey.  
 It is as this point in verse 4 that Paul concludes this section concerning the collection. Paul will accompany the collection based upon the situation at hand. He will not say that he will go definitively at this point. Things change making outcomes less certain. However, if it is advisable for him to go, then he will accompany the gift as such. We will learn in II Corinthians that he will accompany the gift and gift givers back to Jerusalem.  
  
Main Point: The main points of these verses are to close out the letter by discussing some other, less contentious, questions that may not have been addressed already. We notice already that there is not as much angst in what is discussed. Instead, it is rather straightforward and to the point. While short we do see some wisdom in having the Corinthians choose who is worthy to go with the collection, as well as whether Paul himself should be advised to go with the collection at the designated time.  
  
1). Thoughts on Collection and other Things: I admit, when it comes to application sometimes it can be hard for us to directly apply what is being stated. Indeed, this seems to be an issue which concerns a particular congregation, or group of congregations, in something they had acknowledged to do themselves. Still, there are some things to glean from these verses about the collection as well as other things to consider.  
 One such thing to consider is something I have wondered about off and on. Indeed, a thought that will at one time be something I will think about in depth, and then push it back to other places because of other pressing matters. That is, why the first day of the week? Why are they collecting on the first day of the week? This has been a debate among Christians as to when the early Christians gathered together, that is, on what day. In the New Testament we receive few instances of the actual day. We have a hint here, that it would have been on the first day of the week, but even then that is reading into the text.  
 The only other place we can really see is Acts 20:7 which says, “On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the next day, and he prolonged his speech until midnight.”  
 Here we see that they were gathering together on Sunday, the first day of the week, not Saturday. This is the strongest evidence of when they gathered. The secondary evidence is Revelation 1:10 in which John says, “I was in the Spirit on the Lords day…” The Lord’s Day became an idiom for Sunday because it was on Sunday Jesus rose from the dead.  
 So the question most people ask is, what happened to Saturday being the Sabbath? Ultimately as the Church went forward Sunday became associated with worship because of the resurrection. Not only this, but we do know there seemed to be a desire within the Church to differentiate itself from certain Jewish practices. As such, there does seem to be a time when the gathering for Christians was emphasized for Sunday. What I am unsure about is when it “officially” became the “new” sabbath to the Church. Indeed, when did the word “sabbath” start becoming associated with Sunday?  
 But this, to me, is an entirely different question. We could ask two questions and come up with two different answers. The first is, “When did the early Christians gather?” The second is, “What did they consider the sabbath?” We could understand them gathering on Sunday, the first day of the week, but still maintained that Saturday was sabbath which is the day of rest.  
 We could, then, see how the early Christians would be encouraged to meet on Sunday based upon the reality that Jesus was raised on Sunday. This would not disqualify the sabbath from being practiced, however, since sabbath is meant to be a day of rest. One could just as easily go to the synagogue and hear Moses being taught on Sabbath, and then go to a meeting on Sunday to hear about how Christ fulfills what Moses had spoken of.  
 Ultimately, there is a lot of contention about this subject especially as of late. I would encourage us to best understand it from both perspectives, and to consider a few realities which are equally true. The first is there were meetings on Sunday. The second is the “Lord’s Day” became known as Sunday. The third is that the word “Sabbath” is never associated with Sunday but always Saturday when describing a day of the week, or simply rest when not considered a day of the week, such as in Hebrews 4:9, “9 So then, there remains a Sabbath rest for the people of God,”  
 As such, I do not believe that gathering together is a problem on Sunday. I do wonder, however, about conflating Sunday with Sabbath. That seems to be an unnecessary thing, especially in our modern times. The sabbath is first and foremost a day of rest. Perhaps we should encourage days of rest because of something Jesus says in Mark, “23 One Sabbath he was going through the grainfields, and as they made their way, his disciples began to pluck heads of grain. 24 And the Pharisees were saying to him, “Look, why are they doing what is not lawful on the Sabbath?” 25 And he said to them, “Have you never read what David did, when he was in need and was hungry, he and those who were with him: 26 how he entered the house of God, in the time of Abiathar the high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and also gave it to those who were with him?” 27 And he said to them, “The Sabbath was made for man, not man for the Sabbath. 28 So the Son of Man is lord even of the Sabbath.”  
 The “Sabbath was made for man, not man for the Sabbath.” (Mark 2:27, ESV). We should celebrate the rest we are given in God and recognize that the day itself should be one of rest. We often allow ourselves to run ragged throughout the week, and oftentimes we neglect the reality that rest is necessary for us. Perhaps, we should reemphasize the truth that God is ultimately in control. When we rest we willingly acknowledge this to be the case, putting our trust and cares in Him above all else.  
 So that is the first thing. The second thing to discuss is concerning collections. I admit, over the course of my 10 years here I have rarely preached on tithing or giving to the congregation. Just between us, I wear this with a badge of honor. First, it shows just how often such things are talked about in the Scriptures. Second, there are far too many congregations who are money focused, desiring to fill their coffers with more and more instead of being faithful and simply trusting in God.  
 Indeed, I remember speaking to a coworker years ago about a congregation they had visited for the first time. While there, the pastor spent 15-30 minutes speaking about the necessity of tithing and giving to the congregation. He then went on to preach his sermon.  
 Over the last few decades there has been a guilt placed upon people to give. Not only a guilt, but I would also say that there has been a false assurance as well. Like the money scammers who used to be on TV late at night, who would say, “Give us 20 dollars and all your desires will be fulfilled.” So many pastors and Church leaders use the same line and unfortunately there are far too many people who believe it.   
 What am I saying? Am I saying giving is not a good thing? No. In fact, it is a good and necessary thing. However, I am not going to tell you how much to give or what you need to give. I do not know your financial situation any differently than Paul knew most of the Corinthians. Does Paul say, “set aside x amount?” No. He says, “On the first day of every week, each of you is to put something aside and store it up, as he may prosper…” In other words, he leaves it in the hands of the giver to give what they can based upon their financial situation.  
 This is, in my view, to be the case not only with special collections, but all collections that may occur within the congregation. There are those who have been blessed financially, and to be blunt they are able to give more than others. In the end, however, it is not about how much one gives, but how faithful we are. If a millionaire gives a million dollars to the congregation, praise the Lord for their faithfulness to give from what the Lord has provided in their prospering. If another gives a penny, praise the Lord for their faithfulness to give from what the Lord has provided in their prospering.  
 It is for these reasons that it is rare for me to discuss it. Because, in the end, I simply trust God will provide through the generosity of others whom He prospers. I do not need to make anyone feel they need to offer a guilt offering in order for the ministry to continue. No, I will put my faith in God that He will place on the hearts of those whom He has blessed to help support in what ways they can. Not in order for them to go without, but from what they prosper.  
 So how much should you give? No idea. The best advice I can give is to consider how much God is providing for you, and to ask the Spirit to provide you wisdom as to how much from that you can give to the ministry. In the end, we will all then be trusting the same Spirit and same Lord of all to provide for the needs of the congregation, each contributing in their own way with their own amount and ability.  
 In other words, the Lord knows our situations. He knows when money is tight. He knows the financial burdens that are on each of us. He knows about all the debts, knows about all the inflation. He provides for us during these times to survive, and if that then changes how much one is prospering, then expect to give a little less and a little more depending on the situation and how the Spirit leads.  
 In the end, in both of the things we have discussed, we can see how it comes down to this. Trusting in the Lord. For in taking a day of rest, we trust that the Lord will accomplish what is set out to do, that it is not just on us to accomplish everything. Likewise, when it comes to giving, knowing how much He has prospered us and from the prospering give as He leads. In both cases, faithfulness and trust are the keys, and it will be in faithfulness and trust alone that we find our greatest amount of peace.  
 So, that is the final encouragement. Go out and be faithful and know the peace of God. Do not be guilted by anything, but instead be encouraged and led in love found in the Spirit of God for each of us, knowing that through Him we will find our greatest joy and peace.