

Sermon to the Saints of God assembled at Topeka, KS: Sunday, October 11, 2020

Work Out Your Own Salvation with Fear and Trembling

One of our dear friends asked for some words regarding ***Philippians 2:12(b)***, to wit: “*work out your own salvation with fear and trembling*”, so I began to examine that verse and chapter within Paul’s letter to the church at Philippi. I first began to expound that specific verse, but it became more meaningful to me once I focused on the context of the whole epistle. Because of that, we will approach the discussion in two parts: 1) a direct analysis of the verse / passage, and then 2) a view of the church at Philippi, and Paul’s letter to them.

Philippians 2:12-15 “12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, **work out your own salvation with fear and trembling**. 13 For it is God which worketh in you both to will and to do of his good pleasure. 14 Do all things **without murmurings and disputings**: 15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; 16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.”

Paul is encouraging these people to continue in a behavior that he taught them, and that they had been faithful to perform (while he was there, and after he was gone):

- **Work out your own salvation:**

- This passage is very similar to the exhortation of Peter to “*make your calling and election sure*” (***2Peter 1:10***) by giving diligence to “*add to your faith virtue; and to virtue knowledge; 6 And to knowledge temperance; and to temperance patience; and to patience godliness 7 And to godliness brotherly kindness; and to brotherly kindness charity. 8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.*” (***2Peter 1:5-7***)
 - We have two sermons on this passage (10/18/15; 10/25/15) – I recommend you review those sermons if you are looking for more detailed and practical help on the ways that we are to work out our salvation.
- The phrase “work out” comes from the Greek word *katergazomai* (kat-er-gad’-zom-ahee); accomplish, achieve; to do the work that brings about results; to fashion, and render one fit for a thing.
- What results are we working for?
 - We are clearly not working to produce salvation itself, which is the free gift of God. If I am indeed a child of God, then my election, calling,

salvation, and inheritance are certain, in Christ; I cannot add to that, or remove from it with my own work. The very next verse loudly proclaims this fact: *“For it is God which worketh in you both to will and to do of his good pleasure.”* If we are to succeed in this work, it is because God has caused us to desire it, and to do it!

- **Romans 9:11** *“(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)”*
- **2Timothy 2:19** *“Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.”*
- We are working to produce the fruits of the Spirit dwelling in us; the *evidence* of our salvation; that fruit makes our fickle heart more confident in our own salvation; that fruit encourages our co-elect in their pilgrimage; that fruit is a testimony to the world for Jesus Christ our savior! This is a work of **sowing to the Spirit of God**, and **mortifying our own vile flesh** (pride and lust); day by day and moment by moment. This is a work of sanctification – separation – holiness. This work is a continual and bloody war, my friends! The war is first waged in our deceitful hearts and minds, and then it must proceed to be evident in our behavior.
 - We are working to destroy this: *“19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” (Galatians 5:19-22)*
 - We are working to produce and perfect this: *“22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law. 24 And they that are Christ’s have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not be desirous of vain glory, provoking one another, envying one another.” (Galatians 5:22-26)*

- **With fear and trembling:**

- This is not the fear of man that brings a snare (**Proverbs 29:25**); that kind of fear will cause us endless and helpless distress; that fear will bind up our hearts and prevent us from effectively sowing to the Spirit.
- This is a reverential fear of the God of judgment; that God whom we have grievously offended with our sins; that God whose good pleasure determines our very will; that God who has shown us unmerited mercy and love! Having been called into the love of that Almighty God, through the sacrifice of Jesus Christ, we must be terribly afraid to offend Him!
 - *Strong's: "with fear and trembling: used to describe the anxiety of one who distrusts his ability completely to meet all requirements, but religiously does his utmost to fulfil his duty"*
 - *Poole "Implying a deep humility and submissiveness of mind, with a reverential awe of the Divine Majesty, and a solicitude to avoid that evil which is offensive to him and separates from him. After the example of Christ, we should be humble, and though we distrust ourselves, yet we are to trust solely to God, (as an infant may be afraid, and yet cling fast to and depend upon, begging help of, the parent, going over a dangerous precipice), for the accomplishment of our salvation."*
 - *Clarke: "Considering the difficulty of the work, and the danger of miscarriage. If you do not watch, pray and continually depend on God, your enemies will surprise you, and your light and life will become extinct; and then consider what an awful account you must give to Him whose Spirit ye have grieved, and of whose glory ye have come short."*
- This fear and trembling should produce a meekness within each of us that we should use as a wrecking ball to continually demolish our pride – particularly when it comes to how we think about, and treat our co-elect, and how we think about and treat those souls in gross darkness all around us in the world. Our lives are not about us, my friends – They are about our Lord – “for me to live is Christ”! Our behavior should be guided by the fact that we deserve nothing but hell, we are nothing outside of Christ, and we have nothing except Christ – therein we have all sufficient grace.
- **Without murmurings and disputings:**
 - We just established that our work is to be driven from a spirit of fear and trembling, which produces meekness and charity. However, our flesh will continually resist that spirit – our flesh will want to return to envy, strife, malice, etc.
 - Murmuring: Greek word is “goggusmos” (gong-goos-mos’) (4) – Strong’s: “a secret debate; a secret displeasure that is not openly avowed”

- **John 7:12** “And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.”
- **Acts 6:1** “And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations.”
- **1Peter 4:9** “Use hospitality one to another without grudging”
- Disputing: Greek word is “dialogismos” (dee-al-og-is-mos’) (14) – Strong’s “the thinking of a man deliberating with himself; inward reasoning; purpose; questioning what is true; doubting; arguing”
 - **Matthew 15:19** “For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:”
 - **Luke 9:46** “Then there arose a reasoning among them, which of them should be greatest.”
 - **1Corinthians 3:20** “And again, The Lord knoweth the thoughts of the wise, that they are vain.”
 - **James 2:1** “My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. 2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; 3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: 4 Are ye not then partial in yourselves, and are become judges of evil thoughts?”
- From these scriptures, it is apparent this murmuring and disputing is first and foremost an evil work that happens within the heart and mind, which then comes forth in harmful behavior. Hatred, wrath, malice, partiality, self-righteousness, envy, lust – these all launch forth from the heart in backbiting, strife, and contention. I submit to you that anytime a person begins to focus personally on their own holiness and sanctification, there is an immediate danger of self-righteousness; there is a danger that you begin to think that you have obtained to a level of your own righteousness, that you are going to begin to inflict upon those deficient souls around you. If we are going to offer correction to anyone, it must be with meekness before God, and a true love, and desire for the best good of the other person. We must fight this bloody battle, and make these deeds of the flesh dead, **in our heart!** Get to the Lord in prayer early and often when you feel these vile things welling up inside of you; own them for what they are; bring yourself to remembrance of why you should stand with fear and trembling before God, and then start your thinking from scratch on the topic that is distressing you.

- This working out **our own** salvation is individual to each of us, just as our salvation is individual; there is no salvation by association. I submit to you beloved friends that doing this work with fear and trembling, without murmuring and disputing, is the daily, preparatory work that makes us fit and useful members of the body. If we won't do that work – if we will sow to our flesh – then we are not discerning the body of Christ that we have been called to be a part of; we are bringing confusion and distress where we should be bringing help and encouragement.

Now we will take a look at the larger context of Paul's preaching in Philippi, and his letter to that church.

Acts 16:6-12 “6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

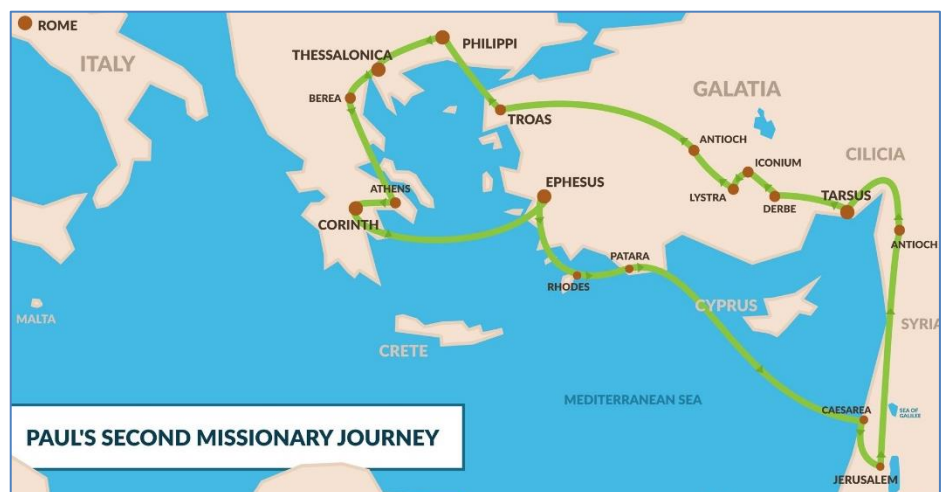
10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.”

Historical context of Philippi:

- Philippi was a chief city in the region of Macedonia (North part of Greece)
- It was an important city because 1) they had many gold and silver mines, and 2) they were directly alongside the major trade route from Europe to Asia.
- The city rose to prominence, and was renamed by Phillip II, the king of Macedon, in 356 BC. This was a major turning point in history since Phillip was the first to subdue and unify all of Greece under one ruler. After Phillip died, his son



Alexander (the Great) turned Greece into the largest empire in the world in a short 12 years, fulfilling the words of the prophets as he went.

- Philippi is also the site of one of the most noteworthy battles in Roman history. Following the assassination of Julius Caesar (44 BC), his nephew Octavian (Augustus Caesar) alongside Marc Antony defeated the armies of Brutus and Cassius. That victory brought an end to the Republic form of government, and entrenched Caesar as the Emperor of Rome. After the battle of Philippi, Augustus colonized the city, giving land to many of his veteran soldiers. This is the same Augustus that was Emperor of Rome during the first half of the life of Jesus.
- The fact that this was an official Roman colony is called out in verse 12; it meant that those people were largely Roman citizens, who took pride in the fact that they had special privileges.
- Paul's first trip to Philippi was likely around 50 AD; this marked the first time that Paul was preaching in modern day Europe. His companions:
 - Silas - from the outset of the trip
 - Timothy - this young disciple joined Paul at Lystra
 - Luke - a physician, and the author of Acts, likely joined Paul at Antioch

Acts 16:13-40 *"13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.*

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 *And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.*

23 *And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:*

24 *Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.*

25 ¶ *And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.*

26 *And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.*

27 *And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.*

28 *But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.*

29 *Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,*

30 *And brought them out, and said, Sirs, what must I do to be saved?*

31 *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*

32 *And they spake unto him the word of the Lord, and to all that were in his house.*

33 *And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.*

34 *And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.*

35 ¶ *And when it was day, the magistrates sent the serjeants, saying, Let those men go.*

36 *And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.*

37 *But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.*

38 *And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.*

39 *And they came and besought them, and brought them out, and desired them to depart out of the city.*

40 *And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed."*

Context of Paul's letter to the church at Philippi:

- This letter was written sometime between 60 - 62 AD. For those two years, Paul was imprisoned at Rome (for the first time).

- The church at Philippi had sent one of her members (Epaphroditus) to bring gifts and comfort to Paul. Some expositions suggest that he was a pastor in the church. It was a long and dangerous trip; Epaphroditus had gotten sick, and nearly died on his journey, but was now returning in health to Philippi, with Paul's letter in hand.
- Paul's sincere love and affection for the people in that church is apparent in his letter. Paul had suffered together with those people in the name of Christ, and he had directly experienced their faithful ministrations on several occasions. Further, he had just received help from them, and a good report of their status from brother Epaphroditus. His letter is full of encouragement for them, and desire for them, with virtually nothing by way of rebuke. Paul's words in this letter paint the picture that there are many – both among the churches, and Paul's immediate fellow-laborers – who had forsaken Christ in favor of their own interests. In contrast, this church continued to work out their own salvation with fear and trembling – a thing that brought Paul great joy in his bonds.

Philippians 1 “1 ¶ Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

2 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

3 ¶ I thank my God upon every remembrance of you,

4 Always in every prayer of mine for you all making request with joy,

5 For your fellowship in the gospel from the first day until now;

6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

7 ¶ Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 ¶ And this I pray, that your love may abound yet more and more in knowledge and in all judgment;

10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 ¶ But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the palace, and in all other places;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 *But the other of love, knowing that I am set for the defence of the gospel.*

18 *What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.*

19 *For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,*

20 *According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.*

21 ¶ *For to me to live is Christ, and to die is gain.*

22 *But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.*

23 *For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:*

24 *Nevertheless to abide in the flesh is more needful for you.*

25 *And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;*

26 *That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.*

27 ¶ *Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;*

28 *And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.*

29 *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;*

30 *Having the same conflict which ye saw in me, and now hear to be in me."*

Philippians 2“1 ¶ *If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,*

2 *Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.*

3 *Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.*

4 *Look not every man on his own things, but every man also on the things of others.*

5 *Let this mind be in you, which was also in Christ Jesus:*

6 *Who, being in the form of God, thought it not robbery to be equal with God:*

7 *But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:*

8 *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

9 *Wherefore God also hath highly exalted him, and given him a name which is above every name:*

10 *That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;*

11 *And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

12 ¶ *Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.*

13 *For it is God which worketh in you both to will and to do of his good pleasure.*

14 ¶ *Do all things without murmurings and disputings:*

15 *That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;*

16 *Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.*

17 *Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.*

18 *For the same cause also do ye joy, and rejoice with me.*

19 *But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.*

20 *For I have no man likeminded, who will naturally care for your state.*

21 *For all seek their own, not the things which are Jesus Christ's.*

22 *But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.*

23 *Him therefore I hope to send presently, so soon as I shall see how it will go with me.*

24 *But I trust in the Lord that I also myself shall come shortly.*

25 *Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.*

26 *For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.*

27 *For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.*

28 *I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.*

29 *Receive him therefore in the Lord with all gladness; and hold such in reputation:*

30 *Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me."*

Philippians 3 ¶ *1 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.*

2 *Beware of dogs, beware of evil workers, beware of the concision.*

3 *For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.*

4 ¶ *Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:*

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

9 ¶ And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

15 ¶ Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 ¶ Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Philippians 4"1 ¶ Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

4 Rejoice in the Lord alway: and again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord is at hand.

6 *Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.*

7 *And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*

8 *Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.*

9 *Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.*

10 ¶ *But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.*

11 *Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.*

12 *I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.*

13 *I can do all things through Christ which strengtheneth me.*

14 *Notwithstanding ye have well done, that ye did communicate with my affliction.*

15 *Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.*

16 *For even in Thessalonica ye sent once and again unto my necessity.*

17 *Not because I desire a gift: but I desire fruit that may abound to your account.*

18 *But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.*

19 *But my God shall supply all your need according to his riches in glory by Christ Jesus.*

20 ¶ *Now unto God and our Father be glory for ever and ever. Amen.*

21 *Salute every saint in Christ Jesus. The brethren which are with me greet you.*

22 *All the saints salute you, chiefly they that are of Caesar's household.*

23 *The grace of our Lord Jesus Christ be with you all. Amen. « To the Philippians written from Rome, by Epaphroditus. »”*

I love you all. Amen.