
**Open American Standard Version
Paul's Letter
to Philemon
The Revivalist's Note Taking Edition**

**Compiled by the Revivalist
Robert Luther Dietz**

Holy Bible

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Introduction

This Bible study tool is a combination of pages from the Open American Standard Version (OASV). These have been chosen for two reasons. This work is in the public domain which makes it easy to provide freely without charge. Secondly, it is easy to read and is rich in content. The fact that it is in the public domain does not distract from the value it will provide in the study of the scripture.

About the Open American Standard Version

There are already many good translations of the Holy Bible into contemporary English. Unfortunately, almost all of them are restricted by copyright and copyright holder policy. This restricts publication and republication of God's Word in many ways, such as in downloadable files on the Internet, use of extensive quotations in books, etc. The Open American Standard Version was commissioned by God in response to prayer about this subject.

Because the Open American Standard Version is in the Public Domain (not copyrighted), it can be freely copied, distributed, and redistributed without any payment of royalties. You don't even have to ask permission to do so. You may publish the whole Open American Standard Version in book form, bind it in leather and sell it. You may incorporate it into your Bible study software. You may make and distribute audio recordings of it. You may broadcast it. All you have to do is maintain the integrity of God's Word before God, and reserve the name "Open American Standard" for faithful copies of this translation.

The Open American Standard Version is an update of the American Standard Version (ASV) of the Holy Bible, published in 1901. A custom computer program updated the archaic words and word forms to contemporary equivalents, and then a team of volunteers proofread and updated the grammar. The New Testament was updated to conform to the Majority Text reconstruction of the original Greek manuscripts, thus taking advantage of the superior access to manuscripts that we have now compared to when the original ASV was translated. The style of the Open American Standard Version, while fairly literally translated, is in informal, spoken English. The Open American Standard Version is designed to sound good and be accurate when read aloud. It is not formal in its language, just as the original Greek of the New Testament was not formal. The OASV uses contractions rather freely. The Open American Standard Version doesn't capitalize pronouns pertaining to God. The original manuscripts made no such distinction. Hebrew has no such thing as upper and lower case, and the original Greek manuscripts were written in all upper case letters. Attempting to add in such a distinction raises some difficulties in translating dual-meaning Scriptures such as the coronation psalms. The Open American Standard Version main edition translates God's Proper Name in the Old Testament as "Yahweh."

With all of the above and some other places where lack of clarity in the original manuscripts has led to multiple possible readings, significant variants are listed in footnotes. The reading that in our prayerful judgment is best is in the main text. Overall, the Open American Standard Version isn't very much different than several other good contemporary English translations of the Holy Bible. The message of Salvation through Jesus Christ is still the same. The point of this translation was not to be very different (except for legal status), but to update the ASV for readability while retaining or improving the accuracy of that well-respected translation and retaining the public domain status of the ASV.

To Philemon

¹ Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon, our beloved fellow worker, ² to the beloved Apphia, to Archippus our fellow soldier, and to the assembly in your house: ³ Grace to you and peace from God our Father and the Lord Jesus Christ.

⁴ I thank my God always, making mention of you in my prayers, ⁵ hearing of your love and of the faith which you have toward the Lord Jesus, and toward all the saints, ⁶ that the fellowship of your faith may become effective in the knowledge of every good thing which is in us in Christ Jesus. ⁷ For we have much joy and comfort in your love, because the hearts of the saints have been refreshed through you, brother.

⁸ Therefore though I have all boldness in Christ to command you that which is appropriate, ⁹ yet for love's sake I rather beg, being such a one as Paul, the aged, but also a prisoner of Jesus Christ. ¹⁰ I beg you for my child, whom I have become the father of in my chains, Onesimus, ¹¹ who once was useless to you, but now is useful to you and to me. ¹² I am sending him back. Therefore receive him, that is, my own heart, ¹³ whom I desired to keep with me, that on your behalf he might serve me in my chains for the Good News. ¹⁴ But I was willing to do nothing without your consent, that your goodness would not be as of necessity, but of free will. ¹⁵ For perhaps he was therefore separated from you for a while, that you would have him forever, ¹⁶ no longer as a slave, but more than a slave, a beloved brother, especially to me, but how much rather to you, both in the flesh and in the Lord.

¹⁷ If then you count me a partner, receive him as you would receive me. ¹⁸ But if he has wronged you at all or owes you anything, put that to my account. ¹⁹ I, Paul, write this with my own hand: I will repay it

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(not to mention to you that you owe to me even your own self besides).²⁰ Yes, brother, let me have joy from you in the Lord. Refresh my heart in the Lord.

²¹ Having confidence in your obedience, I write to you, knowing that you will do even beyond what I say.

²² Also, prepare a guest room for me, for I hope that through your prayers I will be restored to you.

²³ Epaphras, my fellow prisoner in Christ Jesus, greets you, ²⁴as do Mark, Aristarchus, Demas, and Luke, my fellow workers.

²⁵ The grace of our Lord Jesus Christ be with your spirit. Amen.

