

# Papyrus 9: Dated to the Third Century CE Containing 1 Yahuchanon 4:11-12, 14-17

## Transcription and Direct Word Translation

### Recto

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<sup>11</sup> ο θς ταπρισεν<sup>a</sup> η[μας και ημεις  
οφιλομεν αλλη[λους αγαπαν  
<sup>12</sup> ουδεις ποποτε τ[εθεαται  
τον ειν<sup>b</sup> εαν αγαπ[ωμεν αλλη  
λους ο θς ε<sup>c</sup> ημιν [μενει και η α  
γαπη] αυτου τ[ετελειωμενη

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### Verso

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<sup>14</sup> απεσταλκεν τ]ο[ν υν σωτη  
ρα του κοσμου] [ <sup>15</sup> ος εαν ομολο  
γηση οτι τη]ς εστιν ο [υ]ς του  
θυ ο θς εν] αυτω μενει και  
ο θς εν αυ]τω εστιν <sup>16</sup> και ημε<sup>a</sup>  
εγνωκαμε]ν και πεπιστευκα  
μεν τη]ν αγαπην ην εχει ο χρς  
εν ημιν ο θ]ς α[γαπη εστιν κα<sup>b</sup>  
ο μενων ε]ν τη αγαπη εν τω  
θω μενει και ο θ]ς εν αυτω [μ]ε<sup>c</sup>  
ει <sup>17</sup> εν τουτω τετ]ελειωται η

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### 1 Yahuchanon 4:11b-12a

<sup>a</sup>The scribe, being quite careless, completely butchered the Greek ηγαπασεν, combining the ηγ into a τ, and the second α into ρι.

<sup>b</sup>The scribe managed to butcher the placeholder θυ.

<sup>c</sup>The scribe used an over-bar to indicate the Greek υ.

### 1 Yahuchanon 4:14b-17a

<sup>a</sup>The scribe corrected ημε to ημεις by adding ις superlinearly.

<sup>b</sup>The scribe used an over-bar to indicate the ι of και.

### Front Side of Leaf

<sup>11</sup>The God .....<sup>a</sup> u[s, also we are indebted each of[ther to love  
<sup>12</sup>Nobody at any time has c[ontemplated the ...<sup>b</sup>. If we ma[y love each o-ther, the God in us [remains, and the I-ove] His ha[ving been perfected

### Reverse Side of Leaf

<sup>14</sup>has despatched t]h[e Son as deliv-erer of the wo]rld. [ <sup>15</sup>Whoever may pro-fess the fact that Yahush]ua exists as the [So]n of the God, the God in hi]m remains, and the God in hi]m exists. <sup>16</sup>And ....<sup>a</sup> have understood]d and we have trust-ed the] love that holds the Messiah in us. The Go]d as I[o]ve exists, and the one remaining i]n the love in the God remans, and the Go]d in him [r]emains. <sup>17</sup>In this has bee]n pe[r]fected the

### 1 Yahuchanon 4:11-12a

<sup>a</sup>The scribe's ταπρισεν is no known Greek word, so the meaning is destroyed, as this error is never corrected.

<sup>b</sup>The same applies here as with <sup>a</sup>.

### 1 Yahuchanon 4:14b-17a

<sup>a</sup>The correction of the scribe restores the pronoun ημεις meaning "we", giving the translation "we have understood". However, the original misspelling of ημε wouldn't change the meaning of the verse at all, as the first person, plural form of the Greek γινωσκω indicates "we". The addition of the pronoun just makes it more emphatic.