

**ST. PAUL'S EPISTLES TO  
THE THESSALONIANS AND  
TO THE CORINTHIANS: A  
NEW TRANSLATION**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649450602

St. Paul's Epistles to the Thessalonians and to the Corinthians: A New Translation by W. G. Rutherford & Spenser Wilkinson

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**W. G. RUTHERFORD & SPENSER WILKINSON**

**ST. PAUL'S EPISTLES TO  
THE THESSALONIANS AND  
TO THE CORINTHIANS: A  
NEW TRANSLATION**



0

Bible Thessalonians: Smy. (1908.)

ST. PAUL'S EPISTLES  
TO  
THE THESSALONIANS  
AND TO  
THE CORINTHIANS

A NEW TRANSLATION

BY THE LATE

W. G. RUTHERFORD

FORMERLY HEADMASTER OF WESTMINSTER

WITH A PREFATORY NOTE BY

SPENSER WILKINSON

MACMILLAN AND CO., LIMITED  
ST. MARTIN'S STREET, LONDON

1908

OCT 23 1908

Divinity School  
(Burr fund)

BS

2723

.R88

1908

## PREFATORY NOTE

To scholars the name of W. G. Rutherford will be the best voucher for the value of this work. But a translation is meant to be useful to those who are not scholars. They may be glad to be told what manner of man Rutherford was, and why they may expect from this translation rather than from another to get to know what St. Paul had to say.

It has therefore been thought that a brief introduction to the translation should be written by one of those who knew the man and his work, and who could say how his studies of St. Paul came to have their place in the labour of his life. The request made to me to do this comes so near to what he would have wished, though no one knew better than he how remote are my occupations from his own, that I gladly attempt it, knowing that to him the sincerity of what I shall say would cover up its shortcomings. My work has been made

easier, and the pleasure of doing it increased, by the kind and much-needed help of W. P. Ker, Rutherford's friend and mine.

In 1874, as an undergraduate of Merton, I became a Volunteer in the Oxford University Corps. In those days the Merton and Balliol contingents formed part of the same company. Among the Balliol men with whom from time to time I stood shoulder to shoulder was W. G. Rutherford. He was a genial comrade, full of spirits and humour, so that across all the intervening years I still see his smiling face and hear his laugh. In thought and action he went his own way, caring little for the fashion, his exuberant energy controlled by an uncommonly shrewd good sense.

In December 1895 I went as a dramatic critic to see the Westminster play. Looking round the audience during one of the pauses I caught sight of a striking face—a profusion of white hair, piercing eyes, a prominent nose, the closed lips expressing a character formed in the hard school of life, the occasional smile revealing a temper that had retained its sweetness. I had seen a good many great men, but rarely had a face so much attracted me. Who could he be? His dress proclaimed him a clergyman, and he was evidently a person in authority. He must be the Head Master. "But surely," I said



to myself, "the Head Master of Westminster is Rutherford!" and then as I went on looking I began to recognise in the features shaped and sculptured by care and concentration the man I had known in the bloom of his youth. In the next interval I went up to him. "Are you not Rutherford?" I said, and immediately his face lit up with recognition. He carried me off to his house, and we saw little more of the play that night. Thus was renewed an acquaintance which quickly ripened into intimacy, and for twelve years I had no greater delight than to spend an hour or two in Rutherford's study at Westminster on my way to the *Morning Post* in the evening, or to go down to his house in the country to spend a day or two with him.

William Gunion Rutherford was born July 17, 1853, the second son of the Rev. Robert Rutherford of Mountain Cross, Peeblesshire, and Agnes Gunion. His first lessons were from a Scottish dominie, whose notion of teaching Latin was to read much rather than with the microscope, and to this Rutherford always attributed the fact that he could read Latin with a fluency that seemed unattainable in Greek. He passed through the Glasgow High School to St. Andrews, and went up to Balliol as an exhibitioner in 1873. He was a good scholar and loved Greek. The springs of life welled copiously

within him, and his autonomous spirit was impatient of the bounds set by the traditional Oxford course of *litterae humaniores*. After two years of pure scholarship he turned to Chemistry and took his degree in Natural Science. The change of subjects relieved his feelings but did not alter his bent. His chemistry notebooks used to be scribbled over with Greek iambics. In 1876, after taking his degree, he became an assistant master at St. Paul's, and in 1878 published a short *Greek Accidence* based on the principle of getting rid of forms unknown to the Attic language, and of teaching the normal usage rather than the exceptions. In 1881 appeared from his hand *The New Phrynichus*, a revised text of the *Ecloga* of the grammarian Phrynichus, with introductions and commentary.

He felt that the study of Greek had suffered severely from a want of that definiteness which was at one time the peculiar honour of English scholarship, and it was the aim of this work to help towards a rigidly scientific study of the phenomena of the Greek language.

*The New Phrynichus* was immediately recognised as the work of one of the first Atticists of the day. It was followed in 1883 by a text of Babrius, edited with introductory dissertations, critical notes, commentary, and lexicon. Babrius was an Italian who in the time of Alexander Severus (A.D. 222-

235) wrote in Greek verse a series of the kind of fables attributed in antiquity to *Æsop*. The text of most of these fables is derived from a manuscript discovered in 1840 on Mount Athos, which in 1857 found its way into the British Museum. In choosing *Babrius* as the subject of an exhaustive study, Rutherford seems to have had two objects in view. In the first place, the careful critical examination of a work written in Greek in the third century by a writer whose native language was not Greek, could not but throw light upon the literary Greek of that period; and secondly, the fact that the manuscript, written in the tenth or eleventh century, is in the British Museum, gave him the opportunity of that minute study of a Greek manuscript without which a man can hardly become a critical scholar. Accordingly, Rutherford, whose power of taking pains surpassed what most workers imagine to be possible, copied out the whole manuscript time after time, and thus not only familiarised himself with the text but learnt from his own mistakes to understand the kind of errors to which copyists are liable.

The *Babrius* was felt by scholars to be worthy of the hand that wrote *The New Phrynichus*. Its author in June 1883 was elected to a tutorial fellowship at University College, Oxford. Almost immediately afterwards the Head Mastership of Westminster fell vacant, and Rutherford, urged by