

ment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old." The idea conveyed by Luke is obviously this,—that no man would be so foolish as to take a new garment, and deliberately cut a piece out of it, for the purpose of mending an old one; but if he were so foolish as to do so, he would spoil both; for in the first place, he would make a rent in the new garment, and in the second place, the piece that was taken out of the new would not correspond with the old. The object of our Lord, in this passage, is evidently to expose the folly of attempting to blend the old dispensation with the new,—to graft the rites and austerities of the Mosiac law upon the simpler and more spiritual institutions of the Gospel. This was just what the Judaizing teachers attempted to do, and nothing could be better fitted to expose the absurdity of the attempt, than the illustration employed in the passage which we are now considering. The Greek words as they stand in Luke are as follows:—*Hoti oudeis epiblema himation kainon epiballei epi himation palaiou; ei de mege kai to kainon shizei, kai to palaiou sumphonei to apo tou kamou.* Literally translated these words are in English, "no man putteth a patch of a new garment upon an old garment; if otherwise, then both the new rends, and that taken from the new does not agree with the old." We do not see how any man of ordinary common sense, whose mind has not been preoccupied with error, can put any other meaning upon this passage than we have done. The patch is not, let it be observed, said to be of *new* cloth, but of a *new garment*; and in the last clause the meaning is put beyond all reasonable doubt, when the patch is said to be that taken from the *new*. The only thing bearing the semblance of a difficulty arises from the peculiar use of the word "*shizei*," which is translated in our version, "*maketh a rent*." Now, in what does it make a rent? It is commonly, but very improperly, understood to be in the old garment. We contend that, had this been the case, its nominative would have been "*epiblema*," the patch; but instead of this it is "*to kainon*," the new garment. And what does it make a rent in?—in itself. In other words, it *sustains* a rent; it is quite common to use active verbs in a neuter sense. Thus we say the cloth *tears easily*, the wood *splits freely*, though both these verbs, *tears* and *splits* are properly active. And so in this passage, the verb "*shizei*" is used in a neuter or passive sense, and should have been translated "*rends*," or, if translated with as much freedom as it is in our version, "*sustains a rent*, or, *is rent*." It is to be regretted that none of our standard English commentators have fairly faced this passage in Luke, which, to the English reader, must appear very different from the parallel passages in Matthew and Mark. Even Albert Barnes, who generally grapples manfully with a difficulty, instead of explaining the passage in Luke, refers simply to what he has said in the parallel passage in Matthew. But worst of all, Dr. Campbell, in his new translation, forces this passage into an agreement with Matthew, and in order to do so, takes liberties with the original, which no honest translator should do. He translated it thus:—"Nobody mendeth an old mantle with new cloth, otherwise the new will rend the old; besides the old and the new will never suit each other." In his notes, Dr. Campbell does not venture upon a defence of this translation, or attempt to justify the liberties which he has taken with the original. These liberties taken by Dr. Campbell, admitted to be one of the ablest modern translators of Scripture, may well make one jealous of new translations. How differently do the venerable translators of the authorized version act. They give an honest and very nearly literal version of these passages; and the writer of this article feels himself bound in justice to say, that it was whilst reading the authorized version of the passage in Luke, that the true meaning flashed upon him.

It should be remarked, that there is a reading countenanced by some of the best MSS, namely—*apo himation kainou shizas*, which places the interpreta-