believers—but not here to be pressed, because he is speaking of the divine dealings  
with men generally—the Law was for *all*:  
the only revelation) **were kept in ward**(not simply *‘kept’* as A.V., but as Chrysostom says, *as it were in a fortress*), **shut  
up under the law, in order to** (*said* of the  
preparatory *design*, not merely of the *result,* or the arrival of the time: and it may  
belong either to **shut up** or to **were kept  
in ward) the faith** (as in ver. 22) **about to  
be revealed** (‘as long as there was no such  
thing as faith in Christ, this faith was *not yet  
revealed*, was as yet an element of life hidden  
in the counsel of God.” Meyer).

**24.] So that** (taking up the condition in  
which the last verse left us, and *adding to  
it the fact* that we are the SONS of God,  
ver. 26) **the Law hath become** (has turned  
out to be) **our tutor** (pedagogue, or schoolmaster, see below) **unto** (ethically; for)  
**Christ** (the pedagogue was a faithful slave,  
entrusted with the care of the boy from  
his tender years till puberty, to keep him  
from evil physical and moral, and accompany him to his amusements and studies.  
The word **schoolmaster** does not express  
the meaning fully: but it disturbs the  
sense less than those have done, who have  
selected one portion only of the pedagogue’s  
duty, and understood by it, ‘*the slave who  
leads a child to the house of the schoolmaster*,’ thus making Christ the schoolmaster, which is inconsistent with the  
imagery. On the contrary, the whole  
schoolmaster’s work is included in the  
word **pedagogue**, and Christ represents  
the *freedom* of the grown-up son, in which  
he is no longer guarded or shut up, but  
justified by faith, the act of a free man;  
and to Christ *as a Teacher* there is here no  
allusion), **in order that by faith we can be  
justified** (which may only be done now  
Christ has come). **But** (adversative) **now  
that [the] faith** (see above) **is come, we  
are no longer under a tutor** (pedagogue or  
schoolmaster).

**26.]***Reason of the negation in last verse.*  
**For ye all** (Jews and Gentiles alike) **are  
SONS** (no longer *children*, requiring a *tutor*)  
**of God through the** (or, but not so well,  
your) **faith in Christ Jesus.**

**27.] For**  
(substantiates and explains the assertion  
of ver. 26: see below) **as many of you as  
were baptized into** (see Rom. vi. 3 and  
notes) **Christ did put on Christ** (at that  
time, compare the verbs in Acts xix. 2: not  
“*have been baptized,*” and “*have put on*,”  
as A.V., which leaves the two actions only  
concomitant: the past tenses make them  
identical: as many as were baptized into  
Christ, did in that very act, put on, clothe  
yourselves with, Christ. The force of the  
argument is well given by Chrysostom:  
“Why did he not say, ‘As many of you as  
were baptized into Christ, were born of  
God?’ for this would naturally follow from  
having shewn that they were sons. Because he lays down a far more startling  
proposition. For if Christ is the Son of  
God, and thou hast put Him on, having  
the Son in thee, and fashioned after His  
likeness, thou wert brought into one family  
with Him and one type.” Observe here  
how boldly and broadly St. Paul asserts  
the effect of Baptism on ALL THE BAPTIZED. Luther remarks: “This passage  
is to be carefully noted against those