342 GALATIANS. III, 24—29.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 we were kept in ward, shut up under | fore faith came, we were   
 the law unto the faith which was kept under the law, shut   
 afterwards to be revealed. 24 So up unto the faith which   
 that "the law hath become our should afterwards be re-   
 n Matt. schoolmaster to guide us unto Christ, vealed. \*\* Wherefore the   
 Rom. °that we may be justified by faith. law was our schoolmaster   
 25 But now that faith is come, we to bring us unto Christ,   
 © Acts Hit. are no longer under a that we might be justified   
 ch. ii. 26 For ye Pare all sons of by faith. » But after that   
 God through the faith in school- \faith is come, we are no   
 master. 27 For dall ye who were longer under a \_ school-   
 r¥om.xiti4, baptized into Christ did ‘put on master. ?° For ye are all   
 %sThere is neither Jew the children of God by   
 1.8. Jesus. faith in Christ Jesus.   
 27 For as many of you as   
 Christ. have been baptized into   
 8 Rom. x. Christ have put on Christ.   
 1 Cor. 18. 28 There is neither Jew   
 ch.v.6. Col,   
 believers—but not here to be pressed, be- justified by faith, the act of a free man;   
 cause he is speaking of the divine dealings and to Christ asa Teacher there is here no   
 with men generally—the Law was for all: allusion), in order that by faith we can be   
 the only revelation) were kept in ward justified (which may only be done now   
 (not simply ‘kept’ as A. V., but as Chry- Christ has come). But (adversative) now   
 sostom says, as it in a fortress), shut that [the] faith (see above) is come, we   
 up under the law, in order to (said of the are no longer under a tutor (pedagogue or   
 preparatory design, not merely of the re- schoolmaster).   
 sult, or the arrival of time: and it may 26.) Reason of the negation in last   
 belong either to shut up or to were kept For ye all (Jews and Gentiles alike) are   
 in ward) the faith (as in ver. 22) about to sons (no longer children, requiring atutor)   
 be revealed (‘as long as there was no such of God through the (or, but not so well,   
 thing as faith Christ, faith was noé your) faith in Christ Jesus. 27.) For   
 revealed, was as yet an elemeut of hidden (substantiates and explains the assertion   
 in the counsel of God.” Meyer). of ver. 26: sce below) as many of you as   
 24.) So that (taking up the condition in were baptized into (see Rom. vi. 3 and   
 which the last verse left us, adding to notes) Christ did put on Christ (at that   
 it the fact that we are the sons of God, time, compare the verbs in Acts xix. 2: not   
 ver. 26) the Law hath become (has turned. “have been baptized,” and “‘have put on,”   
 out to be) tutor (pedagogue, or school- as A. V., which leaves the two actions only   
 master, sce below) unto (ethically; for) concomitant: the past tenses make them   
 Christ (the pedagogue wasa faithful slave, identical : as many as were baptized into   
 entrusted with the care of the boy from Christ, did in that very act, put on, clothe   
 his tender years till puberty, to keep him yourselves with, Christ. The force of the   
 from evil physical and moral, and accom- argument is well given by Chrysostom :   
 pany him to his amusements and studies. «Why did he not say, ‘As many of you as   
 The word schoolmaster does not express were baptized into Christ, were born of   
 the meaning fully: but it disturbs the God ?? for this would naturally follow   
 sense less than those have done, who have having shewn that they were sons. Be-   
 selected one portion only the pedagogue’s cause he lays down a far more startling   
 duty, and understood by it, ‘the slave who proposition. For if Christ is the Son of   
 leads a child to the house of the school- God, and thou hast put Him on, having   
 master, thus making Christ the school- the Son in thee, and fashioned after His   
 master, which is inconsistent with the likeness, thou wert brought into one family   
 imagery. On the contrary, the whole with Him and one type.” Observe here   
 schoolmaster’s work is included in the how boldly and broadly St. Paul asserts   
 word pedagogue, and Christ represents the effect of Baptism on ALL THE BAP-   
 the freedom of the grown-up son, in which vizep. Luther remarks: “This passage   
 he is no longer guarded or shut up, but is to be carefully noted against those fans