

# Galatians 3:25

Authorized King James Version (KJV)

But after that faith is come, we are no longer under a schoolmaster.

## Analysis

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**But after that faith is come, we are no longer under a schoolmaster.** Paul announces the decisive change: 'after that faith is come' (elthousēs de tēs pisteōs, ἐλθούσης δὲ τῆς πίστεως)—the genitive absolute construction emphasizes the arrival of the faith-era as an objective historical reality. The aorist participle 'is come' (elthousēs, ἐλθούσης) points to the definitive moment when faith came in Christ's person and work. This is not subjective faith but the objective faith-system, the gospel age inaugurated by Christ's death and resurrection.

The result: 'we are no longer under a schoolmaster' (ouketi hypo paidagōgon esmen, οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν). The emphatic ouketi (οὐκέτι)—'no longer'—marks the end of the Law's custodial authority over believers. The present tense 'we are' (esmen, ἐσμέν) indicates the current reality: believers now exist in a different relationship to the Law. We are not under its condemnation (Romans 8:1), not under its jurisdiction as a way of salvation (Romans 6:14), not under its guardian supervision—we have reached maturity in Christ.

This verse liberates believers from the Law's dominion. The paidagōgos was necessary during childhood; at maturity, his authority ceases. Believers are mature sons of God (v. 26), no longer needing the Law's supervision. This doesn't mean lawlessness (antinomianism)—it means freedom from the Law as a system of justification and sanctification. We are now led by the Spirit (5:18), not driven by Law-commands.

## Historical Context

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The transition from 'under the paidagōgos' to 'no longer under the paidagōgos' corresponds to redemptive-historical epochs: the old covenant (Law-era, Moses to Christ) versus the new covenant (faith-era, Christ onward). Jeremiah 31:31-34 and Ezekiel 36:26-27 prophesied this transition: the new covenant would replace external Law-tablets with internal Spirit-indwelling. Hebrews 8:6-13 declares the old covenant 'obsolete' now that Christ has inaugurated the new. Believers in the new covenant age are no longer 'under law' but 'under grace' (Romans 6:14).

## Related Passages

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**Romans 1:17** — The righteous shall live by faith

**James 2:17** — Faith and works

## Study Questions

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1. What does it mean practically that 'we are no longer under a schoolmaster'? How does this affect your daily walk with God?
2. How does the arrival of 'the faith' as an objective historical reality (Christ's coming) change the believer's relationship to the Law?
3. In what ways might you still be living 'under the *paidagōgos*' (under law-supervision) rather than enjoying the freedom and maturity of sonship in Christ?

## Interlinear Text

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ἐλθούσης δὲ τῆς πίστεως οὐκέτι ὑπὸ παιδαγωγόν

is come

But

G3588

after that faith

G3765

under

a schoolmaster

G2064

G1161

G4102

G5259

G3807

ἐσμεν

we are

G2070

## Additional Cross-References

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**Romans 6:14** (Parallel theme): For sin shall not have dominion over you: for ye are not under the law, but under grace.

**Romans 7:4** (Parallel theme): Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

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