

# Galatians 2:3

Authorized King James Version (KJV)

But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

## Analysis

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**But neither Titus, who was with me, being a Greek, was compelled to be circumcised.** The emphatic *oude* (οὐδέ, "not even") introduces Paul's test case: Titus, a Hellēn (Ἕλλην, pure Gentile), faced no *anagkē* (ἀνάγκη, "compulsion") to undergo *peritemno* (περιτέμνω, circumcision). This outcome was revolutionary—the Jerusalem apostles recognized that Gentile converts needed no ritual addition to faith in Christ.

Titus himself becomes a living theological argument: his uncircumcised status didn't diminish his standing as a genuine Christian. The passive verb *ēnagkasthē* (ἠναγκάσθη, "was compelled") emphasizes external pressure that was successfully resisted. Paul's refusal to circumcise Titus wasn't mere stubbornness but defense of the gospel itself—if circumcision were required, Christ's work would be insufficient.

This single verse encapsulates the entire Galatian controversy: are we justified by faith alone in Christ alone, or must we add human works to divine grace? Titus's uncircumcised acceptance by the Jerusalem apostles became precedent for all Gentile believers—salvation is complete in Christ, requiring no legal additions.

## Historical Context

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In the first-century Jewish context, circumcision was the covenant sign of belonging to God's people (Genesis 17). For Judaizers, requiring Gentiles to be

circumcised seemed like preserving biblical faithfulness. Paul's insistence that Titus remain uncircumcised was shocking—it suggested the old covenant boundary markers no longer defined God's people. Faith in Christ, not ethnic identity or ritual observance, now marked the people of God.

## Related Passages

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**Ephesians 2:8** — Salvation by grace through faith

**John 3:16** — God's love and salvation

## Study Questions

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1. What modern "additions" to faith in Christ alone do Christians sometimes require for full acceptance?
2. Why would requiring circumcision alongside faith in Christ constitute a different gospel altogether?
3. In what areas might you be tempted to trust in religious performance rather than resting in Christ's finished work?

## Interlinear Text

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ἀλλ'	οὐδὲ	Τίτος	ὁ	σὺν	ἐμοί	Ἕλληνα	ὄν
<b>But</b>	<b>neither</b>	<b>Titus</b>	<b>who</b>	<b>was with</b>	<b>me</b>	<b>a Greek</b>	<b>being</b>
G235	G3761	G5103	G3588	G4862	G1698	G1672	G5607

ἠναγκάσθη	περιτμηθῆναι·
<b>was compelled</b>	<b>to be circumcised</b>
G315	G4059

## Additional Cross-References

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**Acts 16:3** (Parallel theme): Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

**2 Corinthians 2:13** (Parallel theme): I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

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