

*1Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness, 2in the hope of eternal life, which God, who cannot lie, promised long ages ago, 3but at the proper time manifested, even His word, in the proclamation with which I was entrusted according to the commandment of God our Savior, 4To Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior. Titus 1:1-4*

This letter is addressed to Titus, who Paul calls, *my true child in a common faith*. Titus didn't have quite the same father-son relationship as Timothy had with Paul. But he too was Paul's child in the faith. In Acts we find he traveled with Paul and Barnabas to Jerusalem for a council with the elders of the Jerusalem church over the issue of circumcision. He was part of this early controversy.

*1Some men came down from Judea and began teaching the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved." 2And when Paul and Barnabas had great dissension and debate with them, the brethren determined that Paul and Barnabas and some others of them should go up to Jerusalem to the apostles and elders concerning this issue. Acts 15:1-2*

Titus, though not mentioned by name, was among the *some others* that accompanied Paul and Barnabas to this council. He, being Greek by nationality, was at the center of the Judaizer controversy. We learn more of this council from Paul's description in the book to the Galatians.

*1Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also. 2It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that I might be running, or had run, in vain. 3But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised. 4But it was because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage. 5But we did not yield in subjection to them for even an hour, so that the truth of the gospel would remain with you. 6But from those who were of high reputation (what they were makes no difference to me; God shows no partiality)—well, those who were of reputation contributed nothing to me. 7But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter had been to the circumcised 8(for He who effectually worked for Peter in his apostleship to the circumcised effectually worked for me also to the Gentiles), 9and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, so that we might go to the Gentiles and they to the circumcised. 10They only asked us to remember the poor—the very thing I also was eager to do. Gal 2:1-10*

We learn in this passage that the early church leaders in Jerusalem recognized Paul *had been entrusted with the gospel to the uncircumcised*, to the Gentiles. And Titus, being a Greek, who accompanied Paul, was not compelled to be circumcised, *not even Titus, who was with me, though he was a Greek, was compelled to be circumcised*. Titus was a Greek, a pure Gentile, and was not circumcised.

Let's consider a little historic background to this, the word Greek is Hellen (Ελλην) The term is Hellenist, a person who adopted the Greek customs, language and culture during the Hellenistic period, especially a Hellenized Jew. For the 322 BC the Middle East came under the power and reign of the Greeks beginning with Alexander the Great who defeated the Persian

Empire (a combination of Media and Persia) This figures into the Jewish prophecy of Daniel. *The two-horned ram that you saw stands for the kings of Media and Persia. The hairy male goat stands for the king of Greece; and the great horn that was between its eyes stands for the first king. Daniel 8: 20, 21* Alexander was that king of Greece. The Greeks control the area until the rise of Rome as the dominate power. For the Jews this meant secular control of their homeland. The culture of the whole region was Hellenized and for the Jew this meant secularized, the adopting of Greek customs, language and culture in what is call the Hellenistic period. For the religious Jew this was especially detestable. The nation was looking for a Messiah to return them to a theocracy, a system of government in which priests rule in the name of God. The Sadducees were pretty much Hellenized, secular.

*The Sadducees were the party of high priests, aristocratic families, and merchants—the wealthier elements of the population. They came under the influence of Hellenism, tended to have good relations with the Roman rulers of Palestine, and generally represented the conservative view within Judaism. Britannica*

Since Greek was the dominate language of the region there was a Greek translation of the Hebrew Bible made in the third century BC, the Septuagint.

*The Septuagint is the oldest surviving Greek translation of the Hebrew Bible, traditionally believed to have been written by 72 Jewish scholars sometime during the third century BC. Since Greek was the common language of the Roman Empire, the Septuagint was popular among Jews living under Roman rule. Many of the early Christians didn't know Hebrew, so they naturally embraced this popular Greek translation as well.*

Titus was a Greek so he didn't need to be circumcised and thus the church was declaring circumcision was not necessary for salvation. Timothy on the other hand, since he was know to be part Jewish, was circumcised not for salvation but to keep peace among the Jews Paul was ministering to.

*1Paul came also to Derbe and to Lystra. And a disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek, 2and he was well spoken of by the brethren who were in Lystra and Iconium. 3Paul wanted this man to go with him; and he took him and circumcised him because of the Jews who were in those parts, for they all knew that his father was a Greek. Acts 16:1-3*

*4To Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior. Titus 1:4*

Whatever state we are in seems to be the message. A Gentile Christian is not to attempt to become a Jew, in an attempt to in someway earn our salvation, we are all saved by grace.

*17Only, as the Lord has assigned to each one, as God has called each, in this manner let him walk. And so I direct in all the churches. 18Was any man called when he was already circumcised? He is not to become uncircumcised. Has anyone been called in uncircumcision? He is not to be circumcised. 19Circumcision is nothing, and uncircumcision is nothing, but what matters is the keeping of the commandments of God. 20Each man must remain in that condition in which he was called. 1 Cor 7:17-19*

*2Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is. 3And everyone who has this hope fixed on Him purifies himself, just as He is pure. 1 John 3:2,3*