together with the impossibility of placing the epistles later than the first ten or twenty years of the 2nd century, render it impracticable to detect anything except incipient phases of syncretistic gnosticism behind the polemical allusions. It was a gnosticism fluctuating not only in its relation to the Church but in its emphasis upon certain ethical and theosophical ideas. One definite trait is its Jewish character (Titus i. 10; 2 Tim. iii. 16; 1 Tim. i. 7, &c.). The errorists developed speculations and practical theories on the basis of the Old Testament law, which proved extremely seductive to many Christians. But it is difficult to find any homogeneity in the repeated descriptions of this semi-gnostic phase, although now and then *(e.g.* in I Tim. i. 7 seq. ; Titus i. 14, iii. 9) there are suggestions of the legalism which Cerinthus advocated. The Ophites are said to have not only used myths but forbidden marriage and held that the resurrection was purely spiritual (Lightfoot); this, however, is probably no more than an interesting coincidence, and all attempts to identify the errorists definitely must be abandoned.@@1 The early Fathers often indeed identify them with later types of gnosticism, but this cannot be taken as any sure clue to the author’s meaning. They naturally found in his prophetic words the anticipation of heresies current in their own age.

Sometimes, as in the cases of the resurrection being allegorized@@2 and marriage repudiated,@@3 it is feasible to detect distortions or exaggerations of Paul's own teaching, against which the Paulinist of the pastorals puts in a caveat and a corrective. But these some­what “ indiscriminate denunciations are certainly not what we expect from a man like Paul, who was an uncommonly clear-headed dialectician ” (McGiffert). They partake of the nature of a pastoral manifesto, which does not trouble to draw any fine distinctions between the principles or motives of its opponents. The method resembles that of the First Epistle of John, for although the errorists attacked in the latter manifesto are not those of the pastorals, and although the one writer eschews entirely the inner authority of the Spirit which the other posits, the same anti-gnostic emphasis on practical religion and stereotyped doctrine is felt in both.

Literature.—Special monographs on Titus have been written by Jerome, Casper Cruciger *(Expositio brevis el familiar is,* 1542), Mosheim (*Erklärung des Briefs an Tit.,* 1779), and Kuinoel *(Explicatio epist. Pauli ad Titum,* 1812). Commonly, however, the epistle has been edited and criticized along with the epistles of Timothy. The ablest recent editions are by B. Weiss (in Meyer’s *Commentar,* 7th ed., 1902; full and exact), Wohlenberg (in Zahn’s *Commentar,* 1906), and J. E. Belser, the Roman Catholic savant (1907), with which may be ranked Wace's *(Speaker's Commentary,* 1886) and *J.* H. Bernard’s *(Cambridge Greek Testament,* 1899) editions. All these present the conservative position. On the other side, Von Soden’s *Hand-Commentar* (2nd ed., 1893) and Franz Koehler’s *popular commentaries Die Schriften des N. T.* (1906) arc most notable. Brief English notes are furnished by Horton *(Century Bible,* 1901, from Zahn’s standpoint) and J. P. Lilley (Edinburgh, 1901). Of the older editions, the most valuable are Heydenreich’s *(Die Pastoral­briefe,* 1826-1828), Alford’s (3rd ed., 1862), Huther’s (3rd ed., Göttingen, 1866), Bisping’s (1866), P. Fairbairn’s (Edinburgh, 1874), Ellicott’s (5th ed., 1883, strong in exegesis) and Knoke's (in Lange’s *Bibel-Werk,* 4th ed., 1894), with Riggenbach’s (in the Strack- Zöckler *Commentar,* 1897). Editions in English have recently been undertaken in the *International Critical Commentary* (by W. Lock), in the *Expositor's Greek Testament* (by N. J. D. White), and by Sir W. Μ. Ramsay. For the patristic literature see Wohlenberg *(op. cit.* p. 76).

For the view that a Paulinist was the author, see Schleiermacher, *Über den sogen. ersten Brief des Paulus an den Tim.* (1807), which really opened the modern phase of criticism on all three epistles; Baur, *Die sogenannten Pastoralbriefe des Apostels Paulus* (1835); H. J. Holtzmann, *Die Pastoralbriefe kritisch u. exegetisch behandelt* (1880), an exhaustive treatment; Hilgenfeld, *Zeitschrift für die wiss. Theologie* (1897), 49 seq., 61 seq., 79 seq. ; E. Y. Hincks, *Journal of Bibl. Literature* (1897), 94-117; and Renan, *S*. *Paul* xxiii.-liii., *L’Église chrétienne,* ch. v. The conservative position is maintained with varying confidence by C. W. Otto, *Die geschichtlichen Verhält­nisse der Pastoralbriefe* (1860) ; Bertrand, *Essai critique sur l’authenti­cité des ép. pastorales* (1888) ; G. G. Findlay, appendix to Eng. trans. of Sabatiers *L'Apôtre Paul,* pp. 341 seq.; W. E. Bowen, *Dates of Pastoral Letters* (1900) ; T. C. Laughlin, *The Pastoral Epp. in the Light of one Roman Imprisonment* (California, 1905); and J. D. James, *The Genuineness and Authorship of the Pastoral Epistles* (1906). For general studies, see Schenkel’s *Bibel-Lexicon,* iv. 393-402 ; Sabatier's article in *Ency. des sciences religieuses,* x. 250-259; J. R. Boise,

*The Epp. of Paul written after he became a Prisoner* (New York, 1887) ; Plummer, *Expositor's Bible* (1888); Bourquin, *Étude critique sur les past. épîtres* (1890); Harnack, *Die Chronologie,* 480 seq., 710-711 ; Moffatt, *Ency. Bib.,* 5079-5096, and W. Lock (Hastings’s *Dict. Bible,* vol. iv.). (J. Mτ.)

**TITUS, FLAVIUS SABINUS VESPASIANUS,** Roman emperor from A.D. 79-81, son of the emperor Vespasian, was bom on the 30th of December a.d. 40 (or 41). He was educated in the imperial court, and thoroughly accomplished: he could speak Greek fluently and compose verses; he was a proficient in music; he could write shorthand, and imitate handwriting so skilfully that he used to say that he might have been a most successful forger. He was handsome and commanding, and had a vigorous frame, well trained in all the exercises of a soldier. As a young man he served with credit in Germany and in Britain. Soon he had the command of a legion, and joined his father in Syria, where he took an active part in the Jewish War. In 68 he was sent by his father to congratulate the newly proclaimed emperor, Galba; but, hearing of Galba’s death and of the general confusion in the Roman world, he returned to Palestine, having in the mean­time consulted the oracle of the Paphian Venus and received a favourable answer. In the following year Vespasian, having been proclaimed emperor, returned to Italy, and left Titus to carry on the siege of Jerusalem, which was captured on the 8th of September 70. On his return to Rome, Titus and his father celebrated a magnificent triumph, which has been immortalized by the so-called Arch of Titus. He was now formally associated with his father in the government, with the title of Caesar, and during the nine remaining years of Vespasian’s reign he was in fact emperor. He was anything but popular; he had the character of being profligate and cruel. His connexion with Berenice, the sister of the Agrippa of the *Acts of the Apostles,* also created a scandal; both brother and sister followed Titus to Rome, and were allowed to reside in the imperial palace. Public opinion was outraged, and Titus, though he had promised Berenice marriage, felt obliged to send her back to the East. Vespasian died in 79, leaving his son a safe throne and a well-filled treasury. The forebodings of the people were agreeably disappointed, for Titus put an end to prosecutions for high treason, and the *delalores* (informers) were scourged and expelled from the city. He assumed the office of pontifex maximus, in order that he might keep his hands free from blood. He forgave his brother Domitian, who more than once plotted against his life, and having let a day pass without bestowing a present, he exclaimed, “ I have lost a day.”

Titus, like his father, spent money in adding to the magnifi­cence of Rome. The Flavian amphitheatre (later called the Colosseum) was completed and dedicated in his reign, with combats of gladiators, shows of wild beasts, and representations of some of the great Greek naval battles. He gave the city splendid baths, which surpassed those of Agrippa and of Nero, and supplied the mob with every kind of luxury.

During his reign, in 79, occurred the eruption of Vesuvius which destroyed Herculaneum and Pompeii. The emperor visited the scenes and contributed liberally to the relief of the distressed inhabitants. During his absence a fire raged for three days at Rome, in which the new temple of Jupiter Capitolinus, the library of Augustus, and other public buildings were burnt; then followed a pestilence, and Titus again assisted freely with his purse. Italy and the Roman world were peaceful during his reign. The only fighting was in Britain under Agricola, who in the year 80 carried the Roman arms as far as the Tay. Titus died on the 13th of September 81. The verdict of history is favourable to him, but the general feeling throughout the Roman world was that he had been fortunate in the briefness of his reign.

See Suetonius, *Titus:* Dio Cassius lxvi. 18-26; C. Beulé, *Titus et sa dynastie* (1870); L. Double, *L’Empereur Titus* (1877); Merivale, *Hist. of the Romans under the Empire* (ch. 60) ; H. Schiller, *Geschichte der römischen Kaiserzeit,* i. pt. 2.

**TITUS TATIUS,** in Roman legend, the Sabine king of Cures, who waged war upon the Romans to avenge the rape of the Sabine women (see Romulus). After various indecisive conflicts

@@@1 Clemen *(Paulus* i. 148) distinguishes broadly between the errorists of 2 Tim. and those controverted in the other two epistles. The former, he argues, are in the last resort libertinists and anti- nomians; the latter must be regarded as ascetic Judaists.

@@@2 2 Tim. ii. 18. Paul’s teaching about the believer being already risen with Christ gave a welcome handle to the later Gnostics. The passage in John v. 28-29 seems a correction of the possible inferences which might be drawn from such teaching in Paul and in the Fourth Gospel itself.

@@@3 Cf. Von Dobschütz, *Christian Life in the Primitive Church* (pp. 261 seq.).