

Titus instructs a delegate in Crete to appoint elders, counter destructive teaching, and cultivate communities marked by sound teaching and good works.



Date · Confidence: Inferred
c. AD 62–64

Before and after

- 1 **c. AD 60-62** Philemon says that Paul is sending Onesimus back to Philemon. Overlapping names with Colossians suggest a connection but do not establish a shared delivery, completed route, or prison city.
- Inferred
- 2 **c. AD 60-62** Ephesians presents union with Christ and Jew–Gentile unity. Direct Pauline authorship, destination, and prison setting are debated.
- Inferred
- 3 **c. AD 60-62** Philippians presents imprisonment as advancing the gospel and includes the Christ hymn. The prison city is debated.
- Inferred
- 4 **c. AD 62-64** On a traditional direct-Pauline reading of 1 Timothy and Titus, their letter settings imply post-Acts ministry: Timothy in Ephesus, Titus in Crete, and a winter plan at Nicopolis. Acts narrates neither a release nor the itinerary, and Nicopolis is not a composition city.
- Inferred
- 5 **c. AD 62-64** First Timothy presents Timothy in Ephesus; direct Pauline authorship and the proposed post-Acts itinerary are debated.
- Inferred
- 6 **c. AD 62-64** Titus presents Titus in Crete to appoint elders; direct Pauline authorship and the proposed post-Acts itinerary are debated.
- Inferred
- 7 **c. AD 64-67** Second Timothy presents an imprisoned speaker in Rome, chained like a criminal. Direct Pauline authorship and a final post-Acts imprisonment are debated.
- Inferred

What the text establishes

Established

Titus instructs a delegate in Crete to appoint elders, counter destructive teaching, and cultivate communities marked by sound teaching and good works.

The immediate recipient is Titus, whose work concerns the churches of Crete and their local leadership.

Leading reconstruction

The traditional post-Acts reconstruction shown here connects the letter with Crete and a plan to winter at Nicopolis around AD 62–64, while Paul’s own location remains uncertain.

Nicopolis is in Epirus, not Macedonia; Titus 3:12 names a winter plan, not a demonstrated writing location, and Brown's direct-Pauline summary dates the letter around AD 65.

Other credible readings

Most critical scholarship reads *Titus* as a later work in Pauline tradition, often because of vocabulary, church order, and the difficulty of its itinerary.

A ten-minute teaching plan

1. Titus instructs a delegate in Crete to appoint elders, counter destructive teaching, and cultivate communities marked by sound teaching and good works.
2. Traditionally, Titus belongs with the post-Acts pastoral setting after the prison letters and before the final Roman reconstruction associated with Second Timothy.
3. The traditional post-Acts reconstruction shown here connects the letter with Crete and a plan to winter at Nicopolis around AD 62–64, while Paul's own location remains uncertain.
4. Most critical scholarship reads Titus as a later work in Pauline tradition, often because of vocabulary, church order, and the difficulty of its itinerary.

Primary texts

Romans through Philemon, World English Bible (public domain).
Acts 7–28, World English Bible (public domain).

Sources

Raymond E. Brown, *An Introduction to the New Testament* (Doubleday, 1997). — Chapter 29, “Pastoral Letter: To Titus,” “General Analysis of the Message” Brown surveys the letter’s argument and pastoral occasion.

Jerome Murphy-O'Connor, Paul: A Critical Life (Oxford University Press, 1996). — Chapter 1, “The Chronological Framework,” “The Evidence from the Pauline Letters” and “The Evidence from the Acts of the Apostles”

Murphy-O'Connor explains why chronology must weigh the letters and Acts without treating either as a complete timetable.

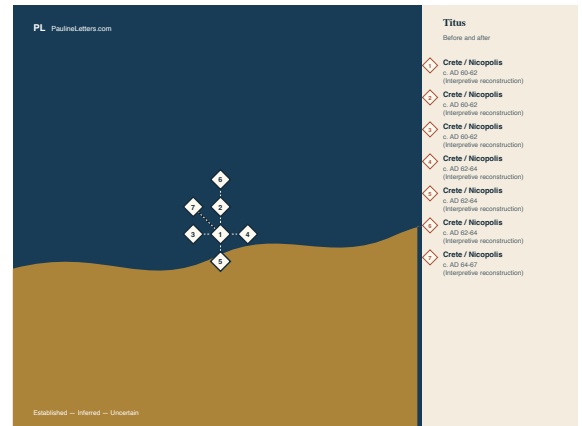
Scripture references only; no protected Scripture body is included.

<https://paulineletters.com/explore/titus>

Place · Confidence: Inferred

The traditional post-Acts reconstruction shown here connects the letter with Crete and a plan to winter at Nicopolis around AD 62–64, while Paul’s own location remains uncertain.

Nicopolis is in Epirus, not Macedonia; Titus 3:12 names a winter plan, not a demonstrated writing location, and Brown's direct-Pauline summary dates the letter around AD 65.



Questions for discussion

Why was this letter written?

What is secure, and where do careful readers disagree?