

Cambridge University Press

978-0-521-69037-9 - An Introduction to Christian Theology

Richard J. Plantinga, Thomas R. Thompson and Matthew D. Lundberg

Frontmatter

[More information](#)

AN INTRODUCTION TO CHRISTIAN THEOLOGY

Far from being solely an academic enterprise, the practice of theology can pique the interest of anyone who wonders about the meaning of life. Inviting readers on a journey of “faith seeking understanding,” this introduction to Christian theology – its basic concepts, confessional content, and history – emphasizes the relevance of the key convictions of Christian faith to the challenges of today’s world.

In the first part, this book introduces the project of Christian theology and sketches the critical context that confronts Christian thought and practice today. In the second part, it offers a survey of the key doctrinal themes of Christian theology – including revelation, the triune God, and the world as creation – identifying their biblical basis and the highlights of their historical development before giving a systematic evaluation of each theme. The third part provides an overview of Christian theology from the early church to the present.

RICHARD J. PLANTINGA is Professor of Religion at Calvin College. He is the editor of *Christianity and Plurality: Classic and Contemporary Readings* (1999).

THOMAS R. THOMPSON is Professor of Religion at Calvin College. He is the editor of *The One in the Many: Christian Identity in a Multicultural World* (1998).

MATTHEW D. LUNDBERG is Assistant Professor of Religion at Calvin College.

Cambridge University Press

978-0-521-69037-9 - An Introduction to Christian Theology

Richard J. Plantinga, Thomas R. Thompson and Matthew D. Lundberg

Frontmatter

[More information](#)

AN INTRODUCTION TO CHRISTIAN THEOLOGY

RICHARD J. PLANTINGA
THOMAS R. THOMPSON
MATTHEW D. LUNDBERG



CAMBRIDGE
UNIVERSITY PRESS

Cambridge University Press

978-0-521-69037-9 - An Introduction to Christian Theology

Richard J. Plantinga, Thomas R. Thompson and Matthew D. Lundberg

Frontmatter

[More information](#)

CAMBRIDGE UNIVERSITY PRESS

Cambridge, New York, Melbourne, Madrid, Cape Town, Singapore,
São Paulo, Delhi, Dubai, Tokyo

Cambridge University Press
The Edinburgh Building, Cambridge CB2 8RU, UK

Published in the United States of America by Cambridge University Press, New York

www.cambridge.org

Information on this title: www.cambridge.org/9780521690379

© Richard J. Plantinga, Thomas R. Thompson, and Matthew D. Lundberg 2010

This publication is in copyright. Subject to statutory exception
and to the provisions of relevant collective licensing agreements,
no reproduction of any part may take place without the written
permission of Cambridge University Press.

First published 2010

Printed in the United Kingdom at the University Press, Cambridge

A catalogue record for this publication is available from the British Library

ISBN 978-0-521-87026-9 Hardback

ISBN 978-0-521-69037-9 Paperback

Cambridge University Press has no responsibility for the persistence or
accuracy of URLs for external or third-party internet websites referred to in
this publication, and does not guarantee that any content on such websites is,
or will remain, accurate or appropriate.

Cambridge University Press

978-0-521-69037-9 - An Introduction to Christian Theology

Richard J. Plantinga, Thomas R. Thompson and Matthew D. Lundberg

Frontmatter

[More information](#)

We dedicate this book to a delightful dozen:

*To Sharon, Aubree, Nathan, Lukas; to Kelly, Joshua, Jonathan,
Julianna; to Joan, Carrie, Kristie, Matthew – each of our wives and
children three, who continue to ensconce us in their love and
faithfulness. This book is also a fruit of your lives and of our common
journey of faith.*

Cambridge University Press

978-0-521-69037-9 - An Introduction to Christian Theology

Richard J. Plantinga, Thomas R. Thompson and Matthew D. Lundberg

Frontmatter

[More information](#)*Contents*

<i>List of illustrations</i>	page ix
<i>List of tables and figures</i>	xi
<i>Preface</i>	xiii
<i>Acknowledgments</i>	xvii
<i>Abbreviations</i>	xix
PART I INTRODUCTION TO THEOLOGY	1
1 What is theology?	3
2 The critical context of theology today	27
PART II KEY THEMES OF CHRISTIAN THEOLOGY	47
3 Revelation and knowledge of God	49
4 A tale of two theisms	77
5 The triune God	109
6 The world as creation	147
7 Humanity in the image of God and the disfigurement of sin	180
8 The problem of evil and the question of theodicy	204
9 The identity and person of Jesus Christ	227
10 The reconciling work of Jesus Christ	257
11 The person and work of the Holy Spirit	284
12 Dimensions of salvation	313
13 The church and its mission	334

Cambridge University Press

978-0-521-69037-9 - An Introduction to Christian Theology

Richard J. Plantinga, Thomas R. Thompson and Matthew D. Lundberg

Frontmatter

[More information](#)

viii	<i>Contents</i>	
14	Christianity in a global context	359
15	Hope and the future	386
PART III HISTORICAL SURVEY OF CHRISTIAN THEOLOGY		417
16	Theology in the patristic era (c. 100–500)	419
17	Theology in the Middle Ages (c. 500–1400)	451
18	Theology in the Reformation period (c. 1400–1700)	479
19	Theology in modernity (c. 1700–1960)	507
20	Theology in the contemporary period (c. 1960–present)	543
	<i>Theological glossary</i>	575
	<i>Bibliography</i>	605
	<i>Index</i>	626

Cambridge University Press

978-0-521-69037-9 - An Introduction to Christian Theology

Richard J. Plantinga, Thomas R. Thompson and Matthew D. Lundberg

Frontmatter

[More information](#)*Illustrations*

- | | | |
|-----|---|---------|
| 2.1 | <i>Christ Pantocrator</i> . Traditional Byzantine icon. Location: St. Catherine's Monastery, Mt. Sinai, Egypt. Image compliments of St. Isaac of Syria Skete, www.skete.com . | page 30 |
| 2.2 | Guido Rocha (1933–2007). <i>Tortured Christ</i> . Sculpture. Photo credit: John Taylor / World Council of Churches. | 30 |
| 3.1 | Matthias Grünewald (1470–1528). Isenheim altarpiece, crucifixion. C. 1512–16. Location: Musée d'Unterlinden, Colmar, France. Photo credit: © Musée d'Unterlinden, Colmar. | 59 |
| 4.1 | “Is God Dead?” <i>Time</i> magazine cover, April 8, 1966. Image courtesy of Wright's Reprints. Used by permission. | 92 |
| 4.2 | Werner Wejp-Olsen. “Who's God?” cartoon. Used by permission of www.cartoonstock.com . | 97 |
| 5.1 | Michelangelo Buonarroti (1475–1564). The Sistine Chapel; ceiling frescos after restoration. <i>The Creation of Adam</i> . Location: Sistine Chapel, Vatican Palace, Vatican State. Photo credit: Erich Lessing / Art Resource, NY. | 144 |
| 5.2 | Andrei Rublev (c. 1360/70–1427/30). <i>The Holy Trinity</i> . Icon. Location: Tretyakov Gallery, Moscow, Russia. Image compliments of St. Isaac of Syria Skete, www.skete.com . | 145 |
| 6.1 | Dante's picture of the cosmos. In Michelangelo Caetani, duca di Sermoneta, <i>La materia della Divina Commedia di Dante Allighieri dichiarata in VI tavole</i> (1855), slightly modified version from Charles Singer, ed., <i>Studies in the History and Method of Science</i> , I (Oxford: Clarendon, 1917). | 157 |

Cambridge University Press

978-0-521-69037-9 - An Introduction to Christian Theology

Richard J. Plantinga, Thomas R. Thompson and Matthew D. Lundberg

Frontmatter

[More information](#)

x

List of illustrations

- 8.1 Pablo Picasso (1881–1973) © 2009 Estate of Pablo Picasso / Artists Rights Society (ARS), New York. *Guernica*. 1937. Oil on canvas, 350 × 782 cm. Location: Museo Nacional Centro de Arte Reina Sofía, Madrid, Spain. Photo credit: John Bigelow Taylor / Art Resource, NY. 210
- 9.1 Raphael (Raffaello Sanzio) (1483–1520). *The School of Athens*, c. 1510–12. Fresco. Location: Stanza della Segnatura, Stanze di Raffaello, Vatican Palace, Vatican State. Photo credit: Scala / Art Resource, NY. 238
- 9.2 Andrei Rublev (c. 1360/70–1427/30). *Christ of Zvenigorod*. Icon. Location: Tretyakov Gallery, Moscow, Russia. Image compliments of St. Isaac of Syria Skete, www.skete.com. 255
- 10.1 Marc Chagall (1887–1985) © 2009 Artists Rights Society (ARS), New York / ADAGP, Paris. *The Yellow Crucifixion*, 1942. Oil on canvas. 140 × 101 cm. AM1988–74. Photo: Philippe Migeat. Location: Musée National d'Art Moderne, Centre Georges Pompidou, Paris, France. Photo credit: CNAC/MNAM/Dist. Réunion des Musées Nationaux / Art Resource, NY. 280
- 11.1 Theophanes the Cretan (c. 1527–1559). *Pentecost*. Icon. Location: Stavronikita Monastery, Mt. Athos. Image compliments of St. Isaac of Syria Skete, www.skete.com. 289
- 14.1 Peter Paul Rubens (1577–1640). *The Adoration of the Magi*. Location: Koninklijk Museum voor Schone Kunsten, Antwerp, Belgium. Photo credit: © Lukas – Art in Flanders VZW. 375
- 15.1 Edward Hicks (1780–1849). *The Peaceable Kingdom*, c. 1844–5. Location: private collection. Photo credit: Art Resource, NY. 412
- 16.1 Constantinian Cross. Image credit: CiesaDesign (Lansing, Michigan). 434
- 16.2 Sandro Botticelli (1444–1510). *Saint Augustine in His Study*. Location: Uffizi, Florence, Italy. Photo credit: Scala / Art Resource, NY. 446
- 19.1 Masaccio (Maso di San Giovanni) (1401–28). *The Holy Trinity*. Pre-restoration. Location: S. Maria Novella, Florence, Italy. Photo credit: Scala / Art Resource, NY. 509

Cambridge University Press

978-0-521-69037-9 - An Introduction to Christian Theology

Richard J. Plantinga, Thomas R. Thompson and Matthew D. Lundberg

Frontmatter

[More information](#)*Tables and figures*

TABLES

1.1	The sources and branches of theology	<i>page</i> 17
1.2	The criteria of systematic theology	21
2.1	Global demographics of religious adherence	43
3.1	Kinds of revelation	52
4.1	The “Five Ways” of Thomas Aquinas	90
5.1	Trinitarian terminology	125
6.1	Major types of theistic argument	172
15.1	Other notable compositions about death and the hope of resurrection	404
16.1	Canonical lists in the early church. The texts on which the chart is based are included in Bart D. Ehrman, <i>Lost Scriptures: Books that Did Not Make it into the New Testament</i> (Oxford: Oxford University Press, 2003), 330–342.	437
16.2	The basic affirmations of the first four ecumenical councils	442
16.3	Timeline of theology in the patristic era	448
17.1	The basic affirmations of the last three ecumenical councils	456
17.2	Typology of views of universals	476
17.3	Timeline of theology in the Middle Ages	477
18.1	The uses of the law according to the Formula of Concord	489
18.2	The presence of Christ in the Eucharist	496
18.3	Timeline of theology in the Reformation period	505
19.1	The perfections of God, according to Karl Barth	533
19.2	Timeline of theology in modernity	541
20.1	Timeline of theology in the contemporary period	573

Cambridge University Press

978-0-521-69037-9 - An Introduction to Christian Theology

Richard J. Plantinga, Thomas R. Thompson and Matthew D. Lundberg

Frontmatter

[More information](#)

xii

List of tables and figures

FIGURES

3.1	Karl Barth's threefold form of the word of God	58
3.2	Spectrum of biblical inspiration and authorship	61
3.3	Spectrum of positions on general and special revelation	67
9.1	The Council of Chalcedon	241
10.1	Biblical metaphors and atonement theories	276
17.1	The unity of truth in the Thomistic synthesis	470

Cambridge University Press

978-0-521-69037-9 - An Introduction to Christian Theology

Richard J. Plantinga, Thomas R. Thompson and Matthew D. Lundberg

Frontmatter

[More information](#)

Preface

This book is both an introduction and an invitation to Christian theology. For many people today theology is a mysterious enterprise – they don't know quite what it is, or what to make of it, or are daunted by its sublime subject-matter (God, creation, and their relation) and lofty claims. Others regard theology as an arcane, academic exercise – too intellectual, too preoccupied with angels and pinheads, too fixated on doctrines of the past to be of any contemporary value or practical relevance.

Through the course of this text, we hope both to inform the uninitiated and to win over those who may hold theology in contempt, as we invite you on a common journey of “faith seeking understanding” – to invoke a classic definition of theology. As a way of easing into our studies, we offer two initial and informal images of theology.

First, theology can be thought of as an intellectual and practical *wrestling with God*. We have in mind here that famous wrestling match between Jacob and the mysterious angel or man, a figure who turns out to be God in person and who changes Jacob's name to *Israel* – a dramatic and signature moment in the life of God's people (Gen. 32:22–32). Throughout a long, dark night of struggle Jacob persists in his quest of the divine identity and blessing. At daybreak he realizes that he has caught a glimpse of God (face to face) and is humbled and changed in the process, as indicated by his wrenched hip and new name. The name “Israel” indicates “one who wrestles with God and with humanity and who overcomes” (v. 28). In Jacob's case, this was an important moment toward the fulfillment of the covenant promise to Abraham that through his legacy all nations of the earth would be blessed (Gen. 12:3; also see 35:9–11). Those who aspire to be the people of God (Israel) are called to represent God to others and others to God as bearers and mediators of God's reconciling grace in a fractured world. The name Israel captures the very mission of God's people – struggling with God and humanity for the sake of the world's blessing. Theology is an important part of this mission – it is an intellectual wrestling with God

Cambridge University Press

978-0-521-69037-9 - An Introduction to Christian Theology

Richard J. Plantinga, Thomas R. Thompson and Matthew D. Lundberg

Frontmatter

[More information](#)

xiv

Preface

and humanity (including ourselves, others, and creation at large) for the practical sake of their right relation. Christian theology aspires to be in the service of representing the triune God in the world by bearing the gospel of Jesus Christ, who is himself the true and renewed Israel (see Matt. 1–7). Theology struggles with God and humanity within the various dimensions of creation as a whole for the sake of Christ’s reconciling, liberating, and ennobling gospel. This signature image of theology will recur as an important motif in the theological explorations that follow.

A second informal image of theology: When the upstart and controversial rabbi Jesus of Nazareth was pressed by learned scribes to identify the greatest commandment, what he considered the heart and hub of God’s law or *torah*, he gave this answer: “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ The second is this, ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these” (Mark 12:30–1). While many persons may excel in loving God with heart or soul or strength, fewer seem to be as interested in loving God also with the mind. (Indeed, many verge on anti-intellectualism when it comes to religious or Christian faith.) Theology can be of help here, since it is first a reflective, cognitive discipline. In fact, theology can be thought of as the “intellectual love of God,” as a learning to love God with our minds. But just as the mind in Jesus’ commandment cannot be divorced from heart and soul and strength, since love of God is a whole-personed act, theology is in the service of these other dimensions as well. Theology informs, clarifies, and helps us to consciously integrate our appropriate response to God.

Jesus’ *torah*-in-a-nutshell also reminds us that love of God cannot be divorced from love of neighbor, for the latter is the proof of the former, as the apostle Paul indicates when he states: “For the whole law is summed up in a single commandment, ‘You shall love your neighbor as yourself’” (Gal. 5:14; cf. Rom. 13:8–10). Theology, therefore, is in intellectual service to the practical relations of God and neighbor, which properly speaking also includes the whole neighborhood – the breadth of God’s good but frustrated creation.

As a persistent wrestling with God and the intellectual habit that serves love of God and neighbor, theology tackles the question of the meaning of life. We think that the answer to this perennial and ultimate question is actually quite simple to state, but most arduous to accomplish. The meaning of life? Here’s one simple way of putting it: *learning to love*. From our basic Christian convictions, we believe that such a meaning can only be grounded in the triune God, who *is* Love (1 John 4:8), and God’s love for us;

Cambridge University Press

978-0-521-69037-9 - An Introduction to Christian Theology

Richard J. Plantinga, Thomas R. Thompson and Matthew D. Lundberg

Frontmatter

[More information](#)*Preface*

xv

but this is a love that is meant to spill over into all creation. Theology wrestles intellectually in practical service of this love that we hold supremely expressed, embodied, and available in the gospel of Jesus Christ.

Given these initial informal perspectives on theology, we hope that you will join us in our ongoing journey of faith, a faith that by its very nature seeks an informed understanding in a theological quest to learn to love.

A few words about the text itself. This is an introduction to Christian *systematic theology*. As such, Part I introduces readers to the basic project of Christian theology – what it is and how it works – and attempts to sketch the critical context in which we must forge, refine, and articulate our theology today.

Part II is a survey of the key themes of Christian theology – Christianity’s central teachings or doctrines. Under each of these topics (e.g., God, humanity, Christ) we generally sketch out the *biblical basis* for the teaching and review the *historical development* or highlights of the doctrine before we offer a *systematic consideration* of that theme. In this concluding systematic and constructive exploration we note the various ways that different Christian traditions or thinkers have understood the doctrine in question – how they have configured it, what they have emphasized, how they have nuanced their interpretation – many times by mapping out different models of this particular doctrine. While we attempt to do this fairly and squarely, we do not normally remain neutral in our assessment, but will typically take a position on such options, recommending which one we deem “best” – that is, most theologically responsible given our criteria of biblical and confessional *orthodoxy*, broad *coherence*, and practical *relevance*.

Part III is a historical survey of Christian theology through its five significant theological epochs. As such, it can be read profitably and independently before, during, or after Parts I and II. Depending on particular needs and goals, different readers and teachers may wish to utilize this section in varied ways. The historical overlap and occasional repetition between Part III and the historical review of each doctrinal locus is intended to reinforce or “mother” learning. A concluding glossary provides a ready reference for key theological terms.

Finally, we must call attention to the fact that we are not only offering here an introduction to Christian theology as an established, objective discipline and tradition, but also proposing a contemporary statement of Christian theology. While serving as an introduction *to* systematic theology, this book carries out that task by *being* a systematic theology. This is the point of our advocating certain positions on doctrinal subjects. This is also why we first attempt to contextualize the theological project in our contemporary or

Cambridge University Press

978-0-521-69037-9 - An Introduction to Christian Theology

Richard J. Plantinga, Thomas R. Thompson and Matthew D. Lundberg

Frontmatter

[More information](#)

xvi

Preface

“postmodern” world (Chapter 2). Given the issues and pressing problems of our times, we are attempting to rally the rich resources of Christian theology within the parameters of historic orthodoxy in a way that is internally coherent and practically relevant to our trying times. That the reader may well not agree with us on some doctrinal points should only serve as stimulus to further theological thinking and discussion. Indeed, such conversation is a key and critical task of the ongoing nature of Christian theology, of our mutual wrestling with God and the world in the quest for an orthodox, coherent, and relevant faith.

Cambridge University Press

978-0-521-69037-9 - An Introduction to Christian Theology

Richard J. Plantinga, Thomas R. Thompson and Matthew D. Lundberg

Frontmatter

[More information](#)

Acknowledgments

We are acutely aware of an “embarrassment of debts” in the making of this book. We are indebted to all of our teachers at various levels of education, and from all walks of life – from professors to pastors to the mouths of babes – for the ways they have shaped us theologically in chorus with the wisdom of the historic Christian tradition in all of its breadth and depth. We are especially grateful to Kate Brett at Cambridge University Press for commissioning the book and offering us helpful guidance along the way, as well as to Aline Guillermet and Jo Bramwell for their assistance and careful editorial eyes. Our colleagues in the Religion Department at Calvin College have also been generous in their encouragement and support of this project. And the many students we have taught in our theology classes over the last several years have given us helpful suggestions as they read various renditions of the book’s chapters in draft form.

We have received generous institutional support for our work on this book. In particular, we want to express our gratitude to the Calvin College Board of Trustees for the Calvin Research Fellowships we were granted. We are also grateful for the research grants we received from the Calvin Center for Christian Scholarship and the Calvin Alumni Association Board, as well as for the Interim Research Leave extended to us by Dean Uko Zylstra.

Throughout the actual writing of the book, we were assisted by a variety of people. Miriam Diephouse McMillan served most capably as a research assistant for one summer of our work. Jan Curry and Jim Bratt helped to connect us to institutional sources of funding available at the college.

We are also grateful to Peter Williams of the World Council of Churches for helping us to obtain the photographic image of Guido Rocha’s “Tortured Christ”; and to Stan Kain of St. Isaac of Syria Skete for providing images of several Orthodox icons.

For a variety of other forms of help and encouragement, we would like to thank Lauren Ciesa, Glenn Fetzer, Simona Goi, Craig Hanson, Dan Harlow, Henry Luttikhuisen, Ken Pomykala, John Stevenson, and Leanne Van Dyk.

Cambridge University Press

978-0-521-69037-9 - An Introduction to Christian Theology

Richard J. Plantinga, Thomas R. Thompson and Matthew D. Lundberg

Frontmatter

[More information](#)

xviii

Acknowledgments

For permission to draw upon material published elsewhere, we are grateful to: *Calvin Theological Journal*, for the use of Thomas R. Thompson, “Trinitarianism Today: Doctrinal Renaissance, Ethical Relevance, Social Redolence,” *Calvin Theological Journal* 32, no. 1 (1997), 9–42; to InterVarsity Press, for the use of Thomas R. Thompson, “Deity of Christ,” in *The New Dictionary of Christian Apologetics*, ed. W. C. Campbell-Jack, Gavin J. McGrath, and C. Stephan Evans, (Downers Grove, IL: InterVarsity, 2006), 207–11; and to Kregel Publications, for the use of Richard J. Plantinga, “God So Loved the World: Theological Reflections on Religious Plurality in the History of Christianity,” in *Biblical Faith and Other Religions: An Evangelical Assessment*, ed. David W. Baker (Grand Rapids, MI: Kregel, 2004), 106–37.

The extract from the script of the film *Nuns on the Run*, directed by Jonathan Lynn, is used by permission of HandMade Films plc.

Unless otherwise noted, scripture quotations are from the New Revised Standard Version Bible, copyright © 1989 National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

Cambridge University Press

978-0-521-69037-9 - An Introduction to Christian Theology

Richard J. Plantinga, Thomas R. Thompson and Matthew D. Lundberg

Frontmatter

[More information](#)*Abbreviations*

GENERAL ABBREVIATIONS

BCE	Before the Common Era (equivalent to BC = “Before Christ”)
CE	Common Era (equivalent to AD = “In the Year of the Lord”)
Gk.	Greek language
Hebr.	Hebrew language
KJV	King James Version, Authorized Version of the Bible
Lat.	Latin language
NASB	New American Standard Version of the Bible
NIV	New International Version of the Bible
NT	New Testament, Christian scriptures
NRSV	New Revised Standard Version of the Bible
OT	Old Testament, Hebrew scriptures
RSV	Revised Standard Version of the Bible
WWI	World War One
WWII	World War Two

BIBLICAL BOOKS USED IN THE TEXT

1 Cor.	1 Corinthians
1 John	1 John
1 Kings	1 Kings
1 Pet.	1 Peter
1 Sam.	1 Samuel
1 Tim.	1 Timothy
2 Cor.	2 Corinthians
2 Kings	2 Kings
2 Pet.	2 Peter
2 Sam.	2 Samuel
2 Thess.	2 Thessalonians
2 Tim.	2 Timothy

Cambridge University Press

978-0-521-69037-9 - An Introduction to Christian Theology

Richard J. Plantinga, Thomas R. Thompson and Matthew D. Lundberg

Frontmatter

[More information](#)

xx

List of abbreviations

Acts	Acts of the Apostles
Amos	Amos
Col.	Colossians
Dan.	Daniel
Deut.	Deuteronomy
Eccles.	Ecclesiastes
Eph.	Ephesians
Exod.	Exodus
Ezek.	Ezekiel
Gal.	Galatians
Gen.	Genesis
Hab.	Habakkuk
Heb.	Hebrews
Hos.	Hosea
Isa.	Isaiah
Jas.	James
Jer.	Jeremiah
Joel	Joel
John	John
Josh.	Joshua
Jon.	Jonah
Lev.	Leviticus
Luke	Luke
Mal.	Malachi
Mark	Mark
Matt.	Matthew
Mic.	Micah
Neh.	Nehemiah
Num.	Numbers
Phil.	Philippians
Prov.	Proverbs
Ps., Pss.	Psalms, Psalms
Rev.	Revelation, the Apocalypse of John
Rom.	Romans
Titus	Titus
Wis.	Wisdom of Solomon
Zech.	Zechariah