

| | SCIENCE | THEOLOGY |
|--|-----------------|-----------------------|
| DATA (facts) (certainty presupposed) | Facts of Nature | Facts of Scripture |
| Conceptual Gestalts (mental patterns) (in order of decreasing certitude) | Laws | Ecumenical Creeds |
| | Theories | Theological Systems |
| | Hypotheses | Theological Proposals |

However, in theological theorizing there is something more than there is in scientific theorizing. In addition to the objective, scientific level, there is the subjective, personal level and the incomprehensible sacral level. This may be illustrated in various ways.

For example, when Martin Luther described his theological method, he said:

Let me show you a right method for studying theology, the one I have used.... This method is the one which the pious king Dav1d teaches in the 119th Psalm.... In the 119th Psalm you will find three rules, which are abundantly expounded throughout the entire Psalm. They are called: *Oratio*, *Meditatio*, *Tentatio*.

By *Meditatio* Luther meant the reading, study, and contemplation of the Bible (the objective, scientific level); by *Tentatio* Luther meant involvement (the subjective, experiential level); and by *Oratio* Luther meant prayer (the vertical sacral level which puts us into vital contact with the Holy God).

To illustrate further, in classical Protestant theology, faith includes three elements: *Notitia* or knowledge (the objective, scientific element), *Assensus* or assent (the subjective, experiential element), and *Fiducia* or trust (the vertical relation with the living God).

Johahn Quenstedt found these elements in John 14:10-12, where verse 10 speaks of knowledge ("Do you not believe that I am in the Father, and the Father is in me?"); verse 11 speaks of assent ("Believe Me that I am in