

In the model the cone represents God's revelation to man as expressed in holy Scripture. The truths of which God's revelation is composed are legion (T-a, T-b,... T-n), but they all center upon the Christ-axis, which is the great truth of Christ's incarnation, atonement, and resurrection. The task of systematic theology is to take the truths of revelation as discovered by the exegete, to work out their proper relation to the focal center and to each other, and to construct doctrinal formulations that "fit" the revelational truths in their mutual relations. Theological theories can be conceived of as cellophane tubes constructed to fit with maximum transparency the truths of revelation; the theologian will endeavor continually to "tighten" them so that they will most accurately capture the essence of biblical truth.

The theological theorist builds his cellophane tubes from bottom to top. He starts in the realm of objective facticity, employing the full range of scientific skills to set forth revelational truth; and he makes every effort not to vitiate his results by reading his own subjective interests into them. But as he climbs, he inevitably reaches a point where he must involve himself subjectively in his material in order to get at the heart of it; here he passes into the personal or artistic level, where the semi-transparent, subjective "I" cannot be ignored. Still he climbs, and eventually -- if he is a theologian worthy of the name -- he finds that his theory construction has brought him into the realm of the Sacred, where both the impersonal "if" of science and the subjective "I" of the humanities stand on holy ground, in the presence of the living God.

Lost in wonder and amazement, then, does theological theorizing find its fulfillment. Commencing in the hardheaded realm of science, moving upward into the dynamic sphere of artistic involvement, it issues forth into a land where words can do little more than guard the burning bush from profanation. Here one can perhaps glimpse theology as its Divine Subject sees it: not as man's feeble attempts to grasp eternal verities, but as a cone of illumination coming down from the Father of lights -- a cone whose sacral level brightens the personal, and the personal the scientific level below it. The truly great theologian, like Aquinas, will conclude his labors with the cry: "I can do no more; such things have been revealed to me that everything I have written seems to me rubbish."

#### b. Critique of Montgomery's paper

"The Theologian's Craft" is an important and helpful contribution to the literature on theological methodology. Very few contributions rival it in scope or depth. However, some questions remain.

For example, what does it mean to "do theology" on the scientific level? How does one go about using the method of retroduction? Is it simply an adaptation of the scientific method?

If the first step is that of collecting the scriptural data concerning a given area of truth, do all of the data have equal weight, or do some have greater weight and some lesser weight? What role does Biblical Theology