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Nota di contenuto	1 Evangelicals and Epistemology -- The Need for a Canonically Based Epistemological Approach -- Scope and Delimitations -- What Is Evangelical? -- Canonical-Epistemological Methodology -- Epistemological Assumptions -- Hermeneutical Assumptions -- Canonical-Epistemological Method -- 2 Theological Knowledge Formation in Contemporary Evangelical Theology -- The Founding Fathers of Evangelicalism -- Early Trends in Evangelical Epistemology -- Locating Contemporary Evangelical Epistemology -- Evidentialist Foundationalism -- Ontological and Epistemological Assumptions -- Formation of Theological Knowledge -- Proper Functionalism -- Ontological and Epistemological Assumptions -- Formation of Theological Knowledge -- Postfoundationalism -- Ontological and Epistemological Assumptions -- Formation of Theological Knowledge -- Conflicting Models -- Exploring a Possible Resolution -- 3 and as Prototypical Case Studies for the Formation of Theological Knowledge in the Bible -- Introducing Cognitive Linguistics -- Applying Cognitive Linguistics to the Bible -- Old Testament Cognitive Analysis -- Profile-Base-Cognitive Domain Relations -- Unification of Profile-Base-Domain Relations -- Prototypical Scenario -- The Schematic Meaning of -- New Testament Cognitive Analysis -- Profile-Base-Cognitive Domain Relations -- Unification of Profile-Base-Domain Relations -- Prototypical Scenario -- The Schematic Meaning of

-- Conclusions -- 4 Towards a Canonical Model of Theological Knowledge Formation -- Theological Knowledge Formation Entails Embodied Awareness -- Theological Knowledge Formation Is Relational-Participative -- Theological Knowledge Formation Is Revelational -- Theological Knowledge Formation Is Temporal-Historical -- Theological Knowledge Formation Is Both Communitarian and Individual -- Theological Knowledge Formation Is Fostered by Mission -- Theological Knowledge Formation Is Fostered by Covenantal Obedience -- A Critical Conversation of the Evangelical Epistemological Models -- Comparison of Ontological and Epistemological Assumptions -- Comparison of the Formation of Theological Knowledge -- 5 Conclusions and Recommendations -- Appendix A: Meaning of in Lexicons and Theological Dictionaries -- Appendix B: Trajector-Landmark-Cognitive Domain Relationship for -- Appendix C: Meaning of in Lexicons and Theological Dictionaries -- Appendix D: Trajector-Landmark-Cognitive Domain Relationship for -- Appendix E: Occurrences of Temporal and Atemporal Profiles for and .

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## Sommario/riassunto

"How we derive knowledge from the Bible is one of the most important and contested questions within Judaism and Christianity. Petre moves beyond an older 'mind-as-machine' foundationalism to propose an evangelical epistemology that honors the complex innerworkings of divine revelation, community, ritual, and the finite limits of human knowing. A valuable book for philosophers and biblical scholars." — Ryan O'Dowd, Senior Fellow, Chesterton House, Cornell University, USA

"This stimulating work makes a significant contribution toward arriving at a canonically-based theological epistemology. Petre lays out his own relational-participative model toward advancing the current discussion. The result is an illuminating, clear, and nuanced discussion of theological epistemology, firmly grounded in commitment to the uniquely normative authority of Scripture." —John C. Peckham, Professor of Theology and Christian Philosophy, Andrews University, USA

In the present polyphony of evangelical theological epistemology, there are several authoritative approaches. Yet, the evangelical emphasis on sola scriptura demands that theological epistemology be subjected to the biblical canon. In this book, Dan-Adrian Petre argues for a canonically-derived theological epistemological framework that may foster a fuller understanding of theological knowledge formation within evangelicalism. Specifically, he explores some representative evangelical voices to identify the reasons for the contemporary epistemological variance. Petre then uses a canonical-epistemological methodology to outline a biblically-based framework. In exploring how the Scripture conceptualizes the formation of theological knowledge, the book uses cognitive linguistics to grasp the conceptual meaning of the theological knowledge formation in the Bible using prototypical case studies. The resulting epistemological implications outline a minimal epistemological model derived from the biblical canon. Using this vantage point, the author assesses the contemporary evangelical epistemological dissonance as a means of indicating a way forward for a canonical-epistemological attunement.

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