



INSTITUTUL TEOLOGIC PENTECOSTAL DIN BUCUREȘTI
FACULTATEA DE TEOLOGIE PENTECOSTALĂ

Instituție acreditată prin Legea Nr. 194 din 21 octombrie 2008.

București, B-dul. Uverturii, nr. 210-220, Sect. 6, 060946,

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SYLLABUS

1. Data about the program

1.1. Institution	PENTECOSTAL THEOLOGICAL INSTITUTE OF BUCHAREST
1.2. Faculty	of PENTECOSTAL THEOLOGY
1.3. Departament	of PASTORAL PENTECOSTAL THEOLOGY
1.4. Domain of study	THEOLOGY
1.5. Program	MASTER
1.6. Program of study	BIBLE AND SOCIETY

2. Discipline data

2.1. The name of discipline	Social justice in the prophetic writings			2.2. Discipline code	M222		
2.3. The holder of the course activity	Silviu TATU						
2.4. The holder of the seminar activity	Silviu TATU						
2.5. Year of study	2	2.6. Semester	4	2.7. Evaluation type (E / C / VP)	E	2.8. Discipline regime (C - compulsory, Op - optional, F - facultative)	C

3. Estimated total time

3.1. Number of hours per week	3	of which: 3.2. course	2	3.3. seminar/ laboratory	1
3.4. Total hours in the curriculum	42	of which: 3.5. course	28	3.6. seminar/laboratory	28
Distribution of time					hours
Study by textbook, course support, bibliography and notes					20
Additional documentation library on electronic platforms specialized and research work					55
Preparation of seminars / laboratories, homework, papers, portfolios and essays					55
Tutoring					7
Examinations					7
Other activities					-

3.7 Total hours of individual study	144
3.8 Total hours in the curriculum	56
3.9 Total hours per semester	200
3.10 Number of credits	8

4. Preconditions (where applicable)

4.1. of curriculum	Old Testament Exegesis 1
4.2. of skills	-

5. Conditions (where applicable)

5.1. of the course	<i>Classroom equipped with magnetic board/Classroom equipped with video projector</i>
5.2. of the seminar / laboratory	<i>Classroom equipped with magnetic board/Classroom equipped with video projector</i>

6. Specific skills acquired

General skills	<p>GS1 Train specialists in the religious domain who provide religious services for the spiritual fulfillment and salvation of their own believers; Religious scholars perpetuate sacred traditions, practices, and religious beliefs. They officiate religious services, celebrate or administer the rituals of a religious or denominational faith, provide spiritual and moral guidance, and perform other functions associated with the practice of a religion.</p> <p>GS2 Train specialists who conduct research, improve or develop concepts, theories and operational methods from the perspective of comparative theology;</p> <p>GS3 Train clerical staff who apply knowledge, systems and methods in the field of theology, religion, sociology, anthropology, history, philology, language, psychology and other social sciences.</p>
Professional skills	<p>PS1. Fulfilling the mission of preaching the faith taking into account the specifics of the Pentecostal Christian Church, in a tolerant, irenic spirit and open to interfaith and multicultural dialogue;</p> <p>PS2. The correct specification of the doctrine of the Pentecostal Christian Church, as well as of the means transmitted by it for the perfection of the person, in the world;</p> <p>PS3. Correct interpretation and application in a contemporary context of the text of the Holy Scriptures, taking into account the dynamics of the process of contextualizing its messages;</p> <p>PS4. Recognition of the complexity and interpretation of the problems specific to interreligious development in the European multicultural space;</p> <p>PS5. Correct analysis of the religious phenomenon, in the light of research on the history and philosophy of religions;</p> <p>PS6. Promoting interreligious and multicultural dialogue;</p> <p>PS7. Formulation of the current field of knowledge, paradigms and current methodological guidelines in the field of biblical theology in order to function as a specialist on issues of Christian morality at individual and community level;</p> <p>PS8. The nuanced and relevant use of contextualization strategies, as well as the evaluation methodologies needed to formulate value judgments and substantiate constructive decisions.</p>
Transversal skills	<p>TS1. Application of values and deontological principles specific to the theology of sacred (biblical) texts, in conditions of professional autonomy and independence;</p> <p>TS2. Planning and organizing human resources in order to streamline the activity in the service of the Pentecostal Christian Church, to fulfill its goals;</p> <p>TS3. Self-assessment of the needs of continuous formation in order to adapt professional skills to the dynamics of the religious phenomenon and to promote the image of the Pentecostal Christian Church;</p> <p>TS4. Learning some methods and techniques of self-taught accumulation.</p> <p>TS5. In-depth knowledge of the specialization area and, within it, of the specific theoretical, methodological and practical developments; appropriate use of specific language in communication with different professional environments;</p> <p>TS6. Using specialized knowledge to explain and interpret new situations, in broader contexts associated with the domain;</p> <p>TS7. Integrated use of the conceptual and methodological apparatus, in conditions of incomplete information, to solve new theoretical and practical problems.</p>

7. Discipline objectives (based on the grid of specific skills acquired)

7.1 The general objective of the discipline	<p>To know, to understand and to use of language specific to prophetic ministry;</p> <p>The historical foundation of the prophets' concern for social justice;</p> <p>Description of the characteristics of the social discourse of the prophets in the three great periods: preclassical, classical and postclassical;</p> <p>To appreciate the value of a prophetic text in the Hebrew Bible;</p> <p>To contribute to the training of clerical staff who apply knowledge, systems and</p>
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	methods in the field of theology, religion, sociology, anthropology, history, philology, language, psychology and other social sciences.
7.2 Specific objectives	To facilitate the correct interpretation and application in a contemporary context of the text of the Holy Scriptures, taking into account the dynamics of the process of contextualizing its messages; To allow a lucid analysis of the religious phenomenon, in the light of research on the history and philosophy of religions; To encourage the nuanced and relevant use of contextualization strategies, as well as the evaluation methodologies needed to formulate value judgments and substantiate constructive decisions.

8. Contents

8.1. Course	Teaching methods	Observation
Social justice in the preclassic period	Lecture, discussions	2 hours
Institutions of social justice: guarantees (presbyters and monarch) and arbitrators (priest-judge and prophet)	Lecture, discussions	2 hours
Social justice according to the Law of Moses: the relationship with neighbour	Lecture, discussions	2 hours
Social justice according to the Law of Moses: freedom and slavery	Lecture, discussions	2 hours
Social justice according to the Law of Moses: property	Lecture, discussions	2 hours
Social justice in the monarchical period through the work of the prophets Elijah and Elisha	Lecture, discussions	2 hours
Social justice in the discourse of the prophets of the classical period (8th century): Isaiah	Lecture, discussions	2 hours
Social justice in the discourse of the prophets of the classical period (8th century): Hosea	Lecture, discussions	2 hours
Social justice in the discourse of the prophets of the classical period (8th century): Micah and Amos	Lecture, discussions	2 hours
Social justice in the discourse of the prophets of the 7th-6th century: Jeremiah	Lecture, discussions	2 hours
Social justice in the discourse of the prophets of the 7th-6th century: Ezekiel	Lecture, discussions	2 hours
Social justice in the discourse of the prophets of the 7th-6th century: Zephaniah and Habakkuk	Lecture, discussions	2 hours
Social Justice in the Discourse of Prophets in Exile and Post-Exile: Haggai and Malachi	Lecture, discussions	2 hours
Social justice in the discourse of the prophets of the exile and post-exile period: Zechariah	Lecture, discussions	2 hours
8.2. Seminar		
Social justice in the preclassic period	Dialogue, evaluations, case studies	2 hours
Social justice according to the Law of Moses	Dialogue, evaluations, case studies	2 hours
Social justice according to the Law of Moses	Dialogue, evaluations, case studies	2 hours
Social justice in the monarchical period through the work of the prophets Elijah and Elisha	Dialogue, evaluations, case studies	2 hours
Social justice in the discourse of the prophets of the classical period (8th century)	Dialogue, evaluations, case studies	2 hours
Social justice in the discourse of the prophets of the 7th-6th century	Dialogue, evaluations, case studies	2 hours
Social justice in the discourse of the prophets of the exile	Dialogue, evaluations, case studies	2 hours

and post-exile period

8.3. Bibliography

Barton, John. 2002. *Ethics and the Old Testament*. Londra: SCM.

Brueggeman, Walter. 1997. *Theology of the Old Testament: Testimony, Dispute, and Advocacy*. Minneapolis, MN: Fortress.

_____. 1978. *The Prophetic Imagination*. Minneapolis, MN: Fortress.

Bullock, Hassell C. 1986. *An Introduction to the Old Testament Prophetic Books*. Chicago, IL: Moody.

Conrad, Edgar. 2003. *Reading the Latter Prophets: Toward a New Canonical Criticism*. JSOTSup, 376. Londra: T&T Clark.

Hiebert, Theodore. 1986. *God of My Victory: The Ancient Hymn in Habakkuk 3*. HSM, 38. Atlanta, GA: Scholars.

Mein, Andrew. 2001. *Ezekiel and the Ethics of Exile*. Oxford: University.

Morris, Gerald. 1996. *Prophecy, Poetry and Hosea*. JSOTSup, 219. Sheffield: Academic.

Negoiță, Athanase. 2004. *Teologia biblică a Vechiului Testament*. Ediția a 2-a. București: Sophia.

Tatu, Silviu. 2007. *Dumnezeu a vorbit în vechime prin profeți*. Oradea: Metanoia.

_____. 2008. *Profetismul israelit în documentele biblice: între fals și autentic*. Ed. a 3-a. TexaRom (ebook).

Weinfeld, Moshe. 1995. *Social Justice in Ancient Israel and in the Ancient Near East*. Publications of the Perry Foundation for Biblical Research in the Hebrew University of Jerusalem. Ierusalim: Magnes/ Minneapolis, MN: Fortress.

Wendland, Ernst R. 1995. *The Discourse Analysis of Hebrew Prophetic Literature: Determining the Larger Textual Units of Hosea and Joel*. Mellen Biblical Press Series, 40. Lewiston: Mellen Biblical.

Williamson, H.G.M. 2012. *He Has Shown You What is Good: Old Testament Justice*. Cambridge: Lutterworth.

Wright, Christopher J.H. 2019. *Etica Vechiului Testamentu pentru comunitatea creștină*. Oradea: Cartea Creștină/ București: Pleroma.

9. Corroborating the contents of the discipline with the expectations of the representatives of the epistemic community, professional associations and representative employers in the field related to the program

To encourage the application of values and deontological principles specific to the theology of sacred (biblical) texts, in conditions of professional autonomy and independence.

To endorse the acquisition of self-taught accumulation methods and techniques.

To facilitate the use of expertise to explain and interpret new situations in a broader context associated with the field.

10. Evaluation

Type of activity	10.1 Evaluation criteria	10.2 Evaluation methods	10.3 Percentage in the final grade
10.4 Course	Final Exam	To write a paper of 3000-3500 words on a topic of your choice.	70%
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10.5 Seminar/laboratory	Evaluation during the semester	To write a review of 500-700 words on an imposed book.	30%
10.6 Minimum performance standard:			
A. Obtaining at least half of the score for each test.			
B. To submit the paper and the review until end of the semester.			