How Can Accordance be used in a Teaching Environment?

Respondent:

Roy B. Brown
OakTree Software, Inc. (www.AccordanceBible.com)
Booth 219 in the exhibit area

Introduction

The Accordance software is already well-known by Biblical scholars as the premier tool for research in original languages and other ancient resources used in Biblical studies. Even though Accordance is not usually thought of as a teaching tool, this presentation will demonstrate that Accordance equally excels when used for teaching in a learning environment, such as a classroom or other academic setting.

I would like thank the following teachers for their assistance in preparation of this presentation: Dr. Martin Abegg of Trinity Western University, BC, Prof. Marco Fabbri of the Pontifical University della Santa Croce, Rome, Dr. Rob Holmstedt of University of Toronto, and Dr. Timothy Jenney of Regent University, Virginia.

There are at least three main ways that Accordance can be used most effectively in teaching:

1. **Preparation** — How can Accordance assist in preparation for teaching?

2. **Presentation** — How can Accordance make presentation of materials more effective in a classroom or other learning environment?

3. **Participation** — How can Accordance be used most effectively in interactions between students and teachers, especially in ways that cannot be anticipated?

Using Accordance in a learning environment also greatly depends upon the intended audience or level of the studies. For purposes of this presentation we will demonstrate how Accordance can be used in Biblical studies, both at a beginning undergraduate level and at an advanced graduate degree level.

For simplicity we will mainly use the same base text to demonstrate various aspects of teaching with Accordance. The text chosen for this presentation is Amos 1:1-2:6. Even though this will make the focus mainly on the Hebrew Bible, the same principles can be applied to Greek in the New Testament and even to other extra-biblical texts.

Preparation

Accordance can be used for teaching preparation in two primary ways:

1. To prepare handouts and other materials to distribute to students, and

2. To prepare presentations to be used during the actual teaching time.

Handout Preparation

When studying a passage from the Bible, Accordance makes it very easy to add as many parallel versions of the same text within the same window, limited mainly by the size of the monitor. In addition to parallel Bible texts, Accordance can also add parallel reference tools, such as notes, commentaries, or apparatus.

Having all of these texts in parallel not only provides an easy way to study different texts and resources together, but also provides a means to prepare a simple handout of any combination of parallel texts and other reference tools. A handout with any combination of parallel texts and other resources can all be printed directly from the same window to either paper or even to a PDF file.

For example, a handout with parallel texts could consist of two English translations with the Hebrew Bible for a beginning undergraduate class as shown below:

Amos 1:1 ¶ The words of Amos, who was among the shepherds of Tekoa, which he saw concerning Israel in the days of King Uzziah of Judah and in the days of King Jeroboam son of Joash of Israel, two years before the earthquake.

Amos 1:1 ¶ The words of Amos, a sheepbreeder from Tekoa, who prophesied concerning Israel in the reigns of Kings Uzziah of Judah and Jeroboam son of Joash of Israel, two years before the earthquake.

עמוס א1 דִּבְרֵי עָמוֹס אֲשֶׁר־הָיָה בַנֹּקְדִים מִתְּקוֹעַ אֲשֶׁר חָזָה עַל־יִשְׂרָאֵל בִּימֵי ׀ עֻזִּיָּה מֶלֶךְ־יְהוּדָה וּבִימֵי יָרָבְעָם בֶּן־יוֹאָשׁ מֶלֶךְ יִשְׂרָאֵל שְׁנָתַיִם לִפְנֵי הָרָעַשׁ׃

For an advanced graduate class, a handout could consist of the Hebrew Bible in parallel with the Septuagint, along with the apparatus of the Hebrew Bible and Septuagint:

עמוס א5 וְשָׁבַרְתִּי בְּרִיחַ דַּמֶּשֶׂק וְהִכְרַתִּי יוֹשֵׁב מִבִּקְעַת־אָוֶן וְתוֹמֵךְ שֵׁבֶט מִבֵּית עֶדֶן וְגָלוּ עַם־אֲרָם קִירָה אָמַר יְהוָה׃ פ

Amos 1:5 καὶ συντρίψω μοχλοὺς Δαμασκοῦ καὶ ἐξολεθρεύσω κατοικοῦντας ἐκ πεδίου Ων καὶ κατακόψω φυλὴν ἐξ ἀνδρῶν Χαρραν, καὶ αἰχμαλωτευθήσεται λαὸς Συρίας ἐπίκλητος, λέγει κύριος.

BHS Apparatus

LXXS Apparatus

Cp 1,5   a–a frt tr post מבית עדן | | b cf a–a

1:5 αιχμαλωτευθησεται] αιμαλωτισθησεται AQa αιχμαλωτισθησονται Γ

Accordance also allows direct export of any of its resources to other software platforms such as a word processor or desktop publishing application. Accordance resources can be exported to other software by copy and paste, drag and drop, or saving as a file.

For example, a document can be prepared on a word processor that shows some of the text of the Amos passage along with a map and pictures of some of the sites mentioned in this passage. In addition to an English Bible, graphics from the *Accordance PhotoGuide*, the *Accordance Bible Atlas*, and archival pictures from the *American Colony Archive* are also used. Annotations can then be easily added to finish the handout, as in the sample shown below:

Introduction to Amos

Amos 1:1 ¶ The words of Amos, who was among the shepherds of Tekoa, which he saw concerning Israel in the days of King Uzziah of Judah and in the days of King Jeroboam son of Joash of Israel, two years before the earthquake.

Amos 1:2 And he said:
The LORD roars from Zion,
and utters his voice from Jerusalem;
the pastures of the shepherds wither,
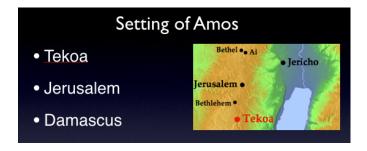and the top of Carmel dries up.

Mt. Carmel

Amos 1:3 ¶ Thus says the LORD:
For three transgressions of Damascus,
and for four, I will not revoke the punishment;
because they have threshed Gilead
with threshing sledges of iron.

Damascus c. 1940

Presentation Preparation

Accordance can also be used to prepare presentations for classroom use. In a manner similar to preparing a printed handout, Accordance can export documents to presentation software such as Keynote or PowerPoint. Annotations and other resources can be integrated easily with the Accordance resources, as shown in the sample Keynote slide below:
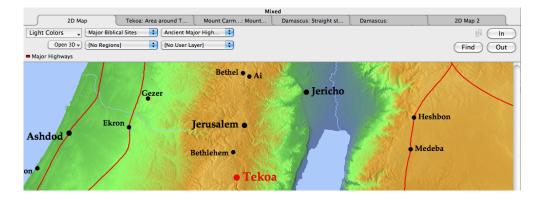
What may not be so well-known is that Accordance itself can be used for presentations. Accordance has what is called a "Slide Show" mode to show material prepared in one or more workspaces in Accordance. The Accordance slide show mode allows showing the text and graphics of Accordance without even exporting from Accordance to other presentation software. The tabs within a workspace represent each "slide" of the presentation, while each workspace represents each group of "slides."

For example, the workspace below shows a set of tabs with various texts and tools needed in a presentation for the text of Amos:

The second workspace shows a map and other pictures related to the same text:

Presentation

As described above, the Accordance resources can be used together with other presentation software, such as Keynote or PowerPoint. The focus here will be on how Accordance itself can be used as a presentation tool in a classroom environment.

Basic Presentation

For a beginning undergraduate class, the following series of slides will help to better understand the text of Amos. These slides were selected to show different aspects of a more popular study of Amos. The text with parallel translations along with a map of the area of Tekoa are already shown above.

In addition the following additional tabs will show other aspects of this passage:

Scrollable parallel texts with commentary and notes (to give better understanding of the meaning of the verses)**:**

Popular dictionary article on "Tekoa" from *Zondervan Pictorial Encyclopedia* (to describe the home town and background of Amos)**:**

TEKOA tə kō′ ə (תְּקֹועָה; LXX Θεκώε). KJV TEKOAH in 2 Samuel 14:2, 4, 9 and in RSV of 1 Maccabees 9:33; KJV THECOE, thĭ kō′, in 1 Maccabees 9:33.

   1. Tekoa, the wilderness. Here is a rather wild, arid, and stony district, a dozen m. S of Jerusalem, deserted "save for donkeys and sure-footed men." Its soil is a kind of chalk marl, the "frontier of tillable land." Beyond is desert, the part toward the E characterized by Dr. George Adam Smith as "fifteen miles of chaos sinking to…the Dead Sea."

   There was scant cultivation in valley pockets where was preserved the once rich if sparse vegetable mold that overlay the hills of Judah, when anciently they afforded a forest. The region produced olives and a peculiar fruit called "sycomore
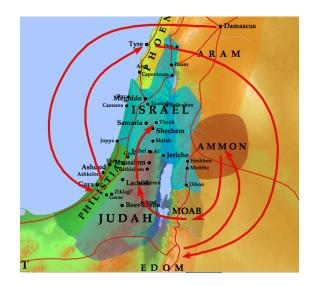
Pictures of sites from the *Accordance PhotoGuide* and the *American Colony Archive*, including Mount Carmel and Damascus:

Special Map with custom overlay (showing a spiral pattern that indicates how the message of Amos was first directed to the enemies of Israel, but concludes with a message for Israel itself)**:**

Advanced Presentation

For an advanced graduate class, the focus would be more on a understanding of the original text of Amos. The following series of slides follow a similar pattern to the previous presentation, but at a more advanced level.

Parallel texts with other original texts:

Amos 1:1 ¶ The words of Amos, who was among the shepherds of Tekoa, which he saw concerning Israel in the days of King Uzziah of Judah and in the days of King Jeroboam son of Joash of Israel, two years before the earthquake.

עמוס אא דִּבְרֵי עָמוֹס אֲשֶׁר־הָיָה בַנֹּקְדִים מִתְּקוֹעַ אֲשֶׁר חָזָה עַל־יִשְׂרָאֵל בִּימֵי ׀ עֻזִּיָּה מֶלֶךְ־יְהוּדָה וּבִימֵי יָרָבְעָם בֶּן־יוֹאָשׁ מֶלֶךְ יִשְׂרָאֵל שְׁנָתָיִם לִפְנֵי הָרָעַשׁ׃

Amos 1:1 ¶ Λόγοι Αμως, οἳ ἐγένοντο ἐν νακκαριμ ἐκ Θεκουε, οὓς εἶδεν ὑπὲρ Ιερουσαλημ ἐν ἡμέραις Οζιου βασιλέως Ιουδα καὶ ἐν ἡμέραις Ιεροβοαμ τοῦ Ιωας βασιλέως Ισραηλ πρὸ δύο ἐτῶν τοῦ σεισμοῦ.

Parallel texts with syntax structure (to help understand the structure of the original language):

Amos 1:1 ¶ The words of Amos, who was among the shepherds of Tekoa, which he saw concerning Israel in the days of King Uzziah of Judah and in the days of King Jeroboam son of Joash of Israel, two years before the earthquake. **Amos 1:2** And he said:

> The LORD roars from Zion,
>> and utters his voice from Jerusalem;

עמוס א1 דִּבְרֵי עָמוֹס אֲשֶׁר־הָיָה
בַנֹּקְדִים מִתְּקוֹעַ אֲשֶׁר חָזָה
עַל־יִשְׂרָאֵל בִּימֵי ׀ עֻזִּיָּה
מֶלֶךְ־יְהוּדָה וּבִימֵי יָרָבְעָם
בֶּן־יוֹאָשׁ מֶלֶךְ יִשְׂרָאֵל שְׁנָתַיִם
לִפְנֵי הָרָעַשׁ׃
עמוס א2 וַיֹּאמַר ׀ יְהוָה מִצִּיּוֹן
יִשְׁאָג וּמִירוּשָׁלַ͏ִם יִתֵּן קוֹלוֹ
וְאָבְלוּ נְאוֹת הָרֹעִים וְיָבֵשׁ רֹאשׁ
הַכַּרְמֶל׃ פ

Anchor Bible Dictionary **article on "Tekoa"** (to give a more detailed description of the home town and background of Amos):

TEKOA (PLACE) [Heb *těqôaʿ* תְּקוֹעַ]. TEKOITE. A town in the highlands of Judah (2 Chr 11:6). It is identified with Khirbet Tequʿa (M.R. 170115), ca 16 km S of Jerusalem at an altitude of 825 m. The site is located exactly on the border between arable land and the desert. E of it extends "the wilderness of Tekoa" (cf. 2 Chr 20:20). To the W there is a fertile area once known for its olive trees, as we know from Talmudic sources (*m. Menaḥ* 8,3). Perhaps the mentioning of Tekoa in Jer 6:1 refers to its location bordering the waste land, and thereby to the possibility of using the town as a refuge where the people of Jerusalem could "flee for safety" on the day of desolation. The Hebrew text of Joshua 15, giving an administrative division of the kingdom of Judah, does not mention Tekoa. The LXX though presents an additional district with Tekoa, Bethlehem, and some other towns (v 59b). If we interpret the genealogical lists in the beginning of 1 Chronicles correctly (especially 2:24; 4:5) Tekoa was founded as a result of a merging of people from the clan of Ephrathah at Bethlehem and Calebites from the Hebron area. This also seems perfectly logical, since the site is situated exactly between the areas of the two cities mentioned.
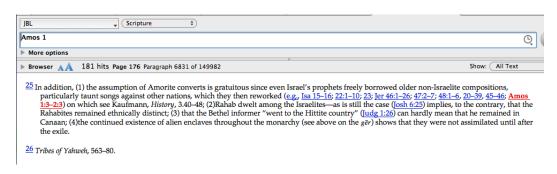
　　Tekoa appears a couple of times in the narratives of king David. One of David's heroes, Ira the son of Ikkesh, came from Tekoa (2 Sam 23:26). According to the Chronicler this Ira later served as officer in charge of a division of 24,000 men (1 Chr 27:9). It was also in this area that David gained support and laid the foundation for his further accession to the throne. When David's son Absalom after having killed his brother Amnon had fled abroad, Joab, the commander of the

Parallel theme of "three … even four" in the *Context of Scripture* **from searching for Amos 1:3:**

Three months has he [been sick],
　　Even four has Kirta been ill.[uu]
Perhaps Kirta has already departed.
A tomb you will …

Titmanatu Mourns the Prospect of Losing Her Father (ii 97–111)
She wept, gnashed her teeth,
　　raised her voice in weeping.
In your life, father, we rejoice,
　　In your not dying do we find happiness.
　Like a dog we grow old in your house,
　　like a hound in your court;
Must you also, father, die like mortal men,

Parallels on judgment of the surrounding nations, as found in the *JBL* archive:

25 In addition, (1) the assumption of Amorite converts is gratuitous since even Israel's prophets freely borrowed older non-Israelite compositions, particularly taunt songs against other nations, which they then reworked (e.g., Isa 15–16; 22:1–10; 23; Jer 46:1–26; 47:2–7; 48:1–6, 20–39, 45–46; Amos 1:3–2:3) on which see Kaufmann, *History*, 3.40–48; (2)Rahab dwelt among the Israelites—as is still the case (Josh 6:25) implies, to the contrary, that the Rahabites remained ethnically distinct; (3) that the Bethel informer "went to the Hittite country" (Judg 1:26) can hardly mean that he remained in Canaan; (4)the continued existence of alien enclaves throughout the monarchy (see above on the *gēr*) shows that they were not assimilated until after the exile.

26 *Tribes of Yahweh*, 563–80.

Parallel passages in the Hebrew Bible:

Jer. 17:27 But if you do not listen to me, to keep the sabbath day holy, and to carry in no burden through the gates of Jerusalem on the sabbath day, then I will kindle a fire in its gates; it shall devour the palaces of Jerusalem and shall not be quenched.	Jer. 49:27 And I will kindle a fire at the wall of Damascus, and it shall devour the strongholds of Ben-hadad.	Amos 1:14 ¶ So I will kindle a fire against the wall of Rabbah, fire that shall devour its strongholds, ¶ with shouting on the day of battle, with a storm on the day of the whirlwind;
ירמיה יז27 וְאִם־לֹא תִשְׁמְעוּ אֵלַי לְקַדֵּשׁ אֶת־יוֹם הַשַּׁבָּת וּלְבִלְתִּי ׀ שְׂאֵת מַשָּׂא וּבֹא בְּשַׁעֲרֵי יְרוּשָׁלִַם בְּיוֹם הַשַּׁבָּת וְהִצַּתִּי אֵשׁ בִּשְׁעָרֶיהָ וְאָכְלָה אַרְמְנוֹת יְרוּשָׁלִַם	ירמיה מט27 וְהִצַּתִּי אֵשׁ בְּחוֹמַת דַּמָּשֶׂק וְאָכְלָה אַרְמְנוֹת בֶּן־הֲדָד ׃ ס	עמוס א14 וְהִצַּתִּי אֵשׁ בְּחוֹמַת רַבָּה וְאָכְלָה אַרְמְנוֹתֶיהָ בִּתְרוּעָה בְּיוֹם מִלְחָמָה בְּסַעַר בְּיוֹם סוּפָה ׃

In addition to the above resource, the use of the Accordance inference engine (INFER command) can find allusions from Amos in other texts:

Allusions to Amos in other Hebrew Bible prophets:

ישעיה יא11 וְהָיָה ׀ בַּיּוֹם הַהוּא יוֹסִיף אֲדֹנָי ׀ שֵׁנִית יָדוֹ לִקְנוֹת אֶת־שְׁאָר עַמּוֹ אֲשֶׁר יִשָּׁאֵר מֵאַשּׁוּר וּמִמִּצְרַיִם וּמִפַּתְרוֹס וּמִכּוּשׁ וּמֵעֵילָם וּמִשִּׁנְעָר וּמֵחֲמָת וּמֵאִיֵּי הַיָּם ׃ ישעיה יג19 וְהָיְתָה בָבֶל צְבִי מַמְלָכוֹת תִּפְאֶרֶת גְּאוֹן כַּשְׂדִּים כְּמַהְפֵּכַת אֱלֹהִים אֶת־סְדֹם וְאֶת־עֲמֹרָה ׃	Is. 11:11 ¶ On that day the Lord will extend his hand yet a second time to recover the remnant that is left of his people, from Assyria, from Egypt, from Pathros, from Ethiopia, from Elam, from Shinar, from Hamath, and from the coastlands of the sea. Is. 13:19 And Babylon, the glory of kingdoms, the splendor and pride of the Chaldeans, will be like Sodom and Gomorrah when God overthrew them.

Allusions to LXX Amos in Greek NT Acts:

Acts 2:17 *καὶ ἔσται ἐν ταῖς* ἐσχάταις *ἡμέραις*,
λέγει ὁ θεός,
ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν
σάρκα,
καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ
αἱ θυγατέρες ὑμῶν
καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται
καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις
ἐνυπνιασθήσονται·
Acts 7:42 ἔστρεψεν δὲ ὁ θεὸς καὶ παρέδωκεν
αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ
καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν·
μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι
ἔτη τεσσεράκοντα *ἐν τῇ ἐρήμῳ, οἶκος*
Ἰσραήλ;

Acts 2:17 'In the last days it will be, God
declares,
that I will pour out my Spirit upon all flesh,
and your sons and your daughters shall
prophesy,
and your young men shall see visions,
and your old men shall dream dreams.
Acts 7:42 But God turned away from them and
handed them over to worship the host of
heaven, as it is written in the book of the
prophets:
'Did you offer to me slain victims and
sacrifices
forty years in the wilderness, O house
of Israel?

Participation

Perhaps the most useful aspect of using Accordance in a teaching environment is as an interactive tool in ways that cannot be anticipated or prepared, to allow participation of both students and teachers interactively. In this situation the two most important requirements would be search speed and easy access to resources.

Starting with the text of Amos, several hypothetical examples will be used to illustrate the interaction of Accordance between the various resources. These examples will be shown in real time with no prepared presentation.
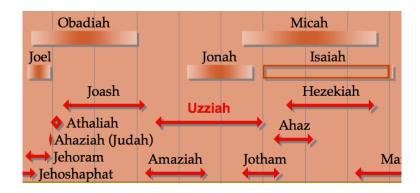
Basic Level Participation

For a beginning undergraduate class, the starting point will be the text of Amos that was shown above:

Amos 1:1 ¶ The words of Amos, who was among the shepherds of Tekoa, which he saw concerning Israel in the days of King Uzziah of Judah and in the days of King Jeroboam son of Joash of Israel, two years before the earthquake.

Amos 1:1 ¶ The words of Amos, a sheepbreeder from Tekoa, who prophesied concerning Israel in the reigns of Kings Uzziah of Judah and Jeroboam son of Joash of Israel, two years before the earthquake.
Amos 1:2 ¶ He proclaimed: ¶

עמוס א1 דִּבְרֵי עָמֹוס
אֲשֶׁר־הָיָה בַנֹּקְדִים מִתְּקֹועַ
אֲשֶׁר חָזָה עַל־יִשְׂרָאֵל
בִּימֵי ׀ עֻזִּיָּה מֶלֶךְ־יְהוּדָה
וּבִימֵי יָרָבְעָם בֶּן־יֹואָשׁ

A student would now like to see the date of Amos based upon the reign of Uzziah the king. By selecting Uzziah, the Timeline can be opened to show the date and relationship of Uzziah with other kings and prophets in Judah:
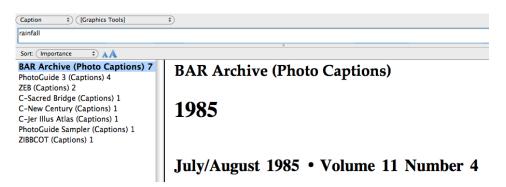

In the Timeline someone notices that some years before Uzziah, there was a queen by the name of Athaliah, which is unusual for the time. So selecting Athaliah on the Timeline and opening the *Anchor Bible Dictionary* will give more background and explanation for her ascension to the throne.

ATHALIAH (PERSON) [Heb *ʿătalyāh(û)* (עֲתַלְיָה)]. Var. GOTHOLIAH. In addition to the name of an infamous queen of Judah (see 3. below), "Athaliah" was also the name of 2 men listed in the Heb Bible. The meaning of the name Athaliah is controversial, since it cannot be traced to a Heb verb root. If derived from Akk, the meaning "Yahweh has manifested his glory" (*IPN*, 191) is conceivable. Assuming an Ar root, a meaning like "Yahweh is just" (Bauer 1930: 78) is possible. J. Gray (*1 and 2 Kings* [3d ed.] OTL, 536) also supports an Ar derivation: "In view of the names *ʿatal* and *ʿatalan* from the Northern Hejaz, we suggest rather an Arabic derivation *ʿatala* ('to be abundant, bulky'), the name referring, perhaps, to a robust child." Given the limits of our current knowledge, the problem cannot be solved. In any case, it is likely that this Heb name represents the oldest documented use of a female (see 3. below) having a name with the theophoric component "Yahweh."
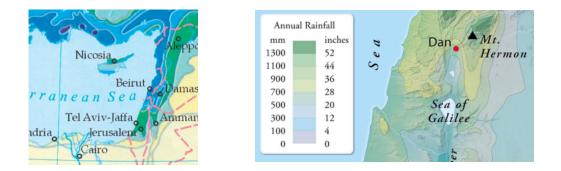
Someone then notices that in the Accordance edition of *Anchor* has the Hebrew word at the beginning of the article. So selecting this word and doing a search in the Hebrew Bible provides an original language search without typing the Hebrew word. An English translation can be added for those students that do not know Hebrew well.

מלכים ב יאו1 וַעֲתַלְיָה אֵם אֲחַזְיָהוּ וְרָאֲתָה [רָאֲתָה]
כִּי מֵת בְּנָהּ וַתָּקָם וַתְּאַבֵּד אֵת כָּל־זֶרַע הַמַּמְלָכָה:
מלכים ב יא3 וַיְהִי אִתָּהּ בֵּית יְהוָה מִתְחַבֵּא שֵׁשׁ
שָׁנִים וַעֲתַלְיָה מֹלֶכֶת עַל־הָאָרֶץ: פ
מלכים ב יא13 וַתִּשְׁמַע עֲתַלְיָה אֶת־קוֹל הָרָצִין
הָעָם וַתָּבֹא אֶל־הָעָם בֵּית יְהוָה:

2Kings 11:1 ¶ Now when Athaliah, Ahaziah's mother, saw that her son was dead, she set about to destroy all the royal family.
2Kings 11:3 he remained with her six years, hidden in the house of the LORD, while Athaliah reigned over the land.
2Kings 11:13 ¶ When Athaliah heard the noise of the guard and of the people, she went into the house of the LORD to the people;

Finally, going back to the original passage in Amos, we notice the expression "Carmel dries up" in verse 2. We could find the article on Carmel in the *Accordance PhotoGuide* to learn more about Mount Carmel today, as we have already seen above.

But the second part of the phrase "dries up" indicates that there was something unusual about the rainfall on Mount Carmel. So the students would like to learn more about the annual rainfall in Israel. Since we do not know where to find a map of the annual rainfall in Israel, we will open the Search All window and look for the word "rainfall." To avoid too many false hits, we will limit the search to just the captions of Graphics tools available in Accordance.

After looking at a sample of the search results, we see that the best pictures are from the Carta *Sacred Bridge* historical geography and the Zondervan *ZIBBCOT* Commentary that shows rainfall in the area:

These pictures show that the land of Israel is on the border between desert conditions and abundant rainfall in the north, but within the land on the right, the rainfall in Israel is relatively high in the area of Mount Carmel. So connecting these maps with Amos 1:2 shows that the expression "Carmel dries up" is very unusual and is intimately connected to the message of Amos.

Advanced Presentation

For an advanced graduate class, the starting point will again be the text of Amos, with parallel original language texts:

Amos 1:1 ¶ The words of Amos, who was among the shepherds of Tekoa, which he saw concerning Israel in the days of King Uzziah of Judah and in the days of King Jeroboam son of Joash of Israel, two years before the earthquake.	עמוס 1א דִּבְרֵי עָמֹוס אֲשֶׁר־הָיָה בַנֹּקְדִים מִתְּקֹועַ אֲשֶׁר חָזָה עַל־יִשְׂרָאֵל בִּימֵי ׀ עֻזִּיָּה מֶלֶךְ־יְהוּדָה וּבִימֵי יָרָבְעָם בֶּן־יֹואָשׁ מֶלֶךְ יִשְׂרָאֵל שְׁנָתַיִם לִפְנֵי הָרָעַשׁ׃	Amos 1:1 ¶ Λόγοι Αμως, οἳ ἐγένοντο ἐν νακκαριμ ἐκ Θεκουε, οὓς εἶδεν ὑπὲρ Ιερουσαλημ ἐν ἡμέραις Οζιου βασιλέως Ιουδα καὶ ἐν ἡμέραις Ιεροβοαμ τοῦ Ιωας βασιλέως Ισραηλ πρὸ δύο ἐτῶν τοῦ σεισμοῦ.

First of all, a student would like to see if there are any significant textual variants in this passage. So we will add the Qumran Biblical text in canonical order and the BHS textual apparatus as shown below.

Amos 1:5 ¶ I will break the gate bars of Damascus, and cut off the inhabitants from the Valley of Aven, ¶ and the one who holds the scepter from Beth-eden; and the people of	עמוס 5א וְשָׁבַרְתִּי בְּרִיחַ דַּמֶּשֶׂק וְהִכְרַתִּי יֹושֵׁב מִבִּקְעַת־אָוֶן וְתֹומֵךְ שֵׁבֶט מִבֵּית עֶדֶן וְגָלוּ עַם־אֲרָם קִירָה אָמַר יְהוָה׃ פ עמוס 6א כֹּה אָמַר יְהֹוָה עַל־שְׁלֹשָׁה פִּשְׁעֵי עַזָּה	(4Q82 Amos 1:5] f30g+40b_43b+44:3) • (4Q82 [ח]ו]שברתי ברי f30g+40b_43b+44:4) [דמשק והכרתי יושב מבקעת]און ותומ[ך]

BHS Apparatus ⊞ AA

Cp 1,5   ᵃ⁻ᵃ frt tr post מבית עדן   ‖   ᵇ cf ᵃ⁻ᵃ

8   ᵃ > 𝔊*, frt dl

9   ᵃ frt l לָאָרָם   ‖   ᵇ exc hemist? cf 11bβγ

Based upon the parallel Qumran text and the paucity of apparatus variants, it seems that this text is fairly well attested.

But another student notices the unusual Hebrew expression in Amos 1:3 בַּחֲרֻצֹות הַבַּרְזֶל, translated as "threshing sledges of iron." By selecting the first word, and hyperlinking to the HALOT Hebrew lexicon, we learn that this is some sort of a threshing sledge associated with "cut" or "incision," as shown below:

III חָרוּץ: I חרץ, < *ḥarūṣ, BL 471u:. pl. fem. חֲרֻצוֹת: —1. **cut, incision,** מוֹרַג חֹ Is 41₁₅ (:: חֹ gl. Reider VT 2:116f); —2. threshing board, **threshing sledge** (BRL 137ff; Dalman *Arbeit* 3:83, 88f; Reicke-R. 356) Is 28₂₇ **Am 1₃** (חֲרֻצוֹת הַבַּרְזֶל, → II חָרִיץ 2) Jb 41₂₂. †

Returning to the selection we can search for this word in the Hebrew Bible to see if it is used in other places. It is used four times in the Hebrew Bible, if searching by lemma, but here only the first reference is shown.

יְשַׁעְיָה כחּ27 כִּי לֹא בֶחָרוּץ יוּדַשׁ קֶצַח וְאוֹפַן עֲגָלָה עַל־כַּמֹּן יוּסָּב כִּי בַמַּטֶּה יֵחָבֶט קֶצַח וְכַמֹּן בַּשָּׁבֶט:	Is. 28:27 ¶ Dill is not threshed with a threshing sledge, nor is a cart wheel rolled over cummin; but dill is beaten out with a stick, and cummin with a rod.

Instead of doing a lemma search, perhaps we can learn more about this word by doing a root search by using the right-click menu. There are now 35 words found with the same root, and the Accordance Analysis window gives a breakdown of the search results as shown below:

Total number of verses = 34
 (total number of verses displayed = 34)

חרץ+ (35 total words)

Number of different forms = 12:

1־חָרוּץ (חרץ) **gold** = 6
2־חָרוּץ (חרץ) **moat** = 1
3־חָרוּץ (חרץ) **threshing sledge** = 4
4־חָרוּץ (חרץ) **maimed** = 1
5־חָרוּץ (חרץ) **decision** = 2
6־חָרוּץ (חרץ) **diligent** = 5
7־חָרוּץ (חרץ) **Haruz** = 1
1־חָרִיץ (חרץ) **cut** = 1
2־חָרִיץ (חרץ) **sharp** = 2
1־חרץ (חרץ) **to decide, cut** = 10
2־חרץ (חרץ) **to act** = 1
0־חָרָץ (חרץ) **hip** = 1

Here we see the general use of the root of the word in 12 different lemmas that all are associated with cutting or decisive action. This gives us a hint of a brutal conquest of Gilead by Damascus in Amos 1:3, as if they had threshed the entire land with destructive force.

Another student notices the pattern in most of the verses of this passage in the use of three followed by four. To see the general structure of this pattern in Amos, we can do a search of the word שָׁלֹשׁ (three) just within Amos, and add the Syntax pane in parallel. And indeed as we would expect, not only do we see a repetition of the word several times, but also a very similar syntactical structure in each of these passages in this section of Amos.

"One More Thing"

To conclude this overview of how Accordance can be used to enhance the effectiveness of learning in a classroom environment, we would like to show a new capability in Accordance that will be useful for all levels of teaching that was just introduced in Accordance 9.5. We call this a "dynamic interlinear" feature. Many people are familiar with a traditional interlinear or even a reverse interlinear concept in which words in the original language follow an English translation, or English words follow the original language text.

The dynamic interlinear enhances teaching in a learning environment by providing a flexible way to compare the words of any text that has tagging on it, whether original language tagging or simple Strong's number tagging. Two parallel panes will be used with an original language text and an English text with Strong's numbers such as the NRSV with Strong's numbers. Traditional interlinear viewing, whether reverse interlinear or traditional interlinear, would look something like the text below:

It is very easy to add much more information in parallel. For a beginning undergraduate class, it would be useful to look at the text with a translation comparison of several popular English translations:

Amos 1:1 ¶ The words of Amos, who was among the shepherds of Tekoa, which he saw concerning

Key	H1697	H5986	H5349	H8620	H2372
Lemma	דָּבָר	עָמוֹס	נֹקֵד	תְּקוֹעַ	חָזָה
NAS95S	words	Amos	sheepherders	Tekoa	envisioned
ESVS	words	Amos	shepherds	Tekoa	saw
NRSVS	words	Amos	shepherds	Tekoa	saw
HCSBS	words	Amos	breeders	Tekoa	saw
JPSS	words	Amos	sheepbreeder	Tekoa	prophesied
NIV-G/K	words	Amos	shepherds	Tekoa	saw

For an advanced graduate class, it would be useful view the Greek text together with textual variants. Here is an interlinear display of the beginning of the book of Acts with several parallel New Testament codices in uncial font that show immediately any textual differences between major manuscripts:

Acts 1:12 ¶ Τότε ὑπέστρεψαν εἰς Ἰερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου

NRSVS	Then	returned	to	Jerusalem	from	mount	which	called
GNT-BEZ	ΤΟΤΕ	ΥΠΕСΤΡΕΨΑΝ	ΕΙС	ΕΙΕΡΟΥСΑΛΗΜ	ΑΠΟ	ΟΡΟΥС	ΤΟΥ	ΚΑΛΟΥΜΕΝΟΥ
GNT-VAT	ΤΟΤΕ	ΥΠΕСΤΡΕΨΑΝ	ΕΙС	ΪΕΡΟΥСΑΛΗΜ	ΑΠΟ	ΟΡΟΥС	ΤΟΥ	ΚΑΛΟΥΜΕΝΟΥ
GNT-SI	ΤΟΤΕ	ΥΠΕСΤΡΕΨΑΝ	ΕΙС	ΙΗΛΜ	ΑΠΟ	ΟΡΟΥС	ΤΟΥ	ΚΑΛΟΥΜΕΝΟΥ
GNT-ALEX	ΤΟΤΕ	ΥΠΕСΤΡΕΨΑΝ	ΕΙС	ΪΛΗΜ	ΑΠΟ	ΟΡΟΥС	ΤΟΥ	ΚΑΛΟΥΜΕΝΟΥ

Conclusion

This short presentation has given an idea of some of the different ways that Accordance can be effectively used in a a classroom or in any other learning environment. What has been shown here is just a small sample of the different ways that Accordance can be used in teaching, and hopefully this will generate a desire to learn even more.