

SBL Computer Assisted Research Section

Bible Software Shootout 2

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How Can Accordance be used in a Teaching Environment?

Respondent:

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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.

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 א' דבריו על־מִזְמוֹת אֲשֶׁר־הָיָה
בְּנִקְדָּיִם מִתְּקוּעַ אֲשֶׁר־לְהוֹהָה
עַל־יִשְׂרָאֵל בְּיַמֵּי אֶזְרָיָה
מֶלֶךְ־יְהוּדָה וּבְיַמֵּי יֵרוּבָעַם
בֶּן־יֹאָשׁ מֶלֶךְ־יִשְׂרָאֵל שְׁנַת־יָמָיו
לִפְנֵי הַרְעָשׁ:

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:

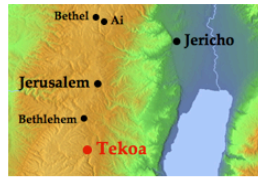
<p>עמוס א' וְשִׁבְרֹתַי בְּרִיחַ דְּלִישָׁק וְהִכְרַתִּי יֹשְׁבֵי מִבְּקַעַת־אֲזָן וְתוֹמְדֵי שִׁבְטֵי מִבְּיַת עֵדֶן וְגִלּוֹ עַם־אֲרָם קִירָה אָמַר יְהוָה: פ</p>	<p>Amos 1:5 καὶ συντρίψω μοχλοὺς Δαμασκού καὶ ἐξολεθρεύσω κατοικοῦντας ἐκ πεδίου Ων καὶ κατακόψω φυλὴν ἐξ ἀνδρῶν Χαρραν, καὶ αἰχμαλωτεύθησεται λαὸς Συρίας ἐπίκλητος, λέγει κύριος.</p>
<p>BHS Apparatus : [B] [A] [A]</p> <p>Cp 1.5 ^{a-a} frit tr post עֵדֶן מִבְּיַת ^b cf a-a</p>	<p>LXXS Apparatus : [B] [A] [A]</p> <p>1:5 αιχμαλωτευθησεται αιμαλωτισθησεται AQ^a αιχμαλωτισθησονται I</p>

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.



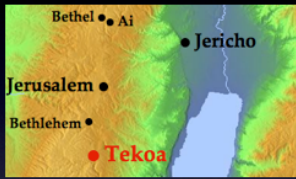
Damascus c. 1940

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:

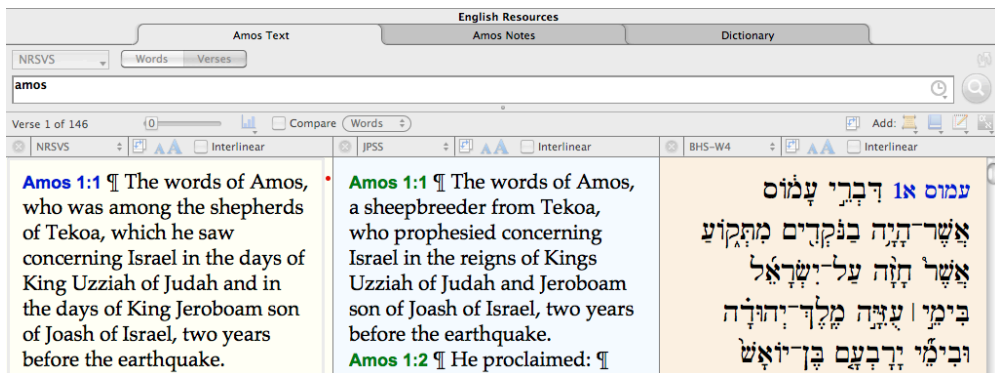
Setting of Amos

- Tekoa
- Jerusalem
- Damascus

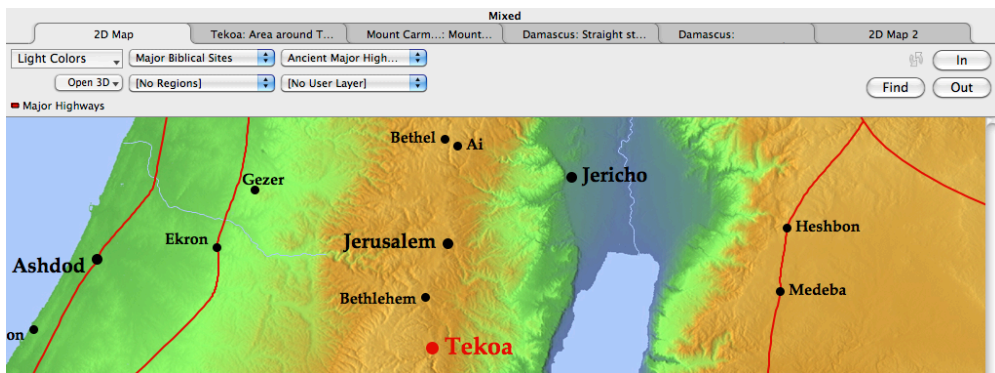


What may not be so well-known is that Accordance itself can be used for presentations. Accordance has what is called a “Slide Show” mode to show material prepared in one or more workspaces in Accordance. The Accordance slide show mode allows showing the text and graphics of Accordance without even exporting 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):

<p>NRSVS Interlinear</p> <p>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.</p> <p>Amos 1:2 And he said:</p>	<p>JPS Interlinear</p> <p>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.</p> <p>Amos 1:2 ¶ He proclaimed: ¶ The LORD roars from Zion,</p>	<p>BHS-W4 Interlinear</p> <p>עמוס א דברי עמוס אשר-הנהגה בנקרים מתקוע אשר חנה על-ישראל בימי אעה מלך-יהודה ובימי ירבעם בן-יואש מלך ישראל שנתים לפני</p>
<p>ZIBBCOT</p> <p>Introduction (1:1-2)</p> <p>Amos (1:1). Most Old Testament characters are introduced with their patronymic ("son of ...") or at least qualified by a place name ("Micah of Moresheth," Mic. 1:1). Amos is distinctive in having no further</p>	<p>NET Notes</p> <p>Amos 1:1</p> <p>¹ In Heb "The words of Amos." Among the prophetic books this opening phrase finds a parallel only at Jer 1:1 but is not that uncommon in other genres (note, e.g., Prov 30:1; 31:1; Eccl 1:1; Neh 1:1).</p>	

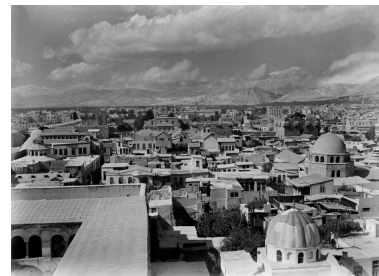
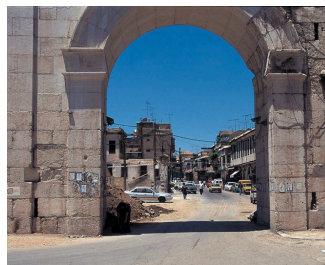
Popular dictionary article on "Tekoa" from Zondervan Pictorial Encyclopedia (to describe the home town and background of Amos):

TEKOA תְּקוּעָה (תְּקוּעָה); LXX Θεκώε). **KJV** TEKOA in [2 Samuel 14:2](#), [4](#), [9](#) and in [RSV](#) of [1 Maccabees 9:33](#); **KJV** THECOE, thī 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 א דְבַר־יְהוָה אֲשֶׁר-הָיָה
בְּנִקְרִים מִתְקוֹעַ אֲשֶׁר הָיָה
עַל-יִשְׂרָאֵל בִּימֵי אֶזְרָיָה
מֶלֶךְ-יְהוּדָה וּבִימֵי יֵרֹבָעָם
בֶּן-יֹאשָׁא מֶלֶךְ יִשְׂרָאֵל שְׁנַת־יָם
לפני הרעש :

Amos 1:1 ¶ Λόγοι Αμως, οἱ ἐγένοντο ἐν νακκαριμ ἐκ Θεκουε, οὗς εἶδεν ὑπὲρ Ἱερουσαλημ ἐν ἡμέραις Οζιου βασιλέως Ἰουδα καὶ ἐν ἡμέραις Ἱεροβοαμ τοῦ Ἰωας βασιλέως Ἰσραηλ πρὸ δύο ἐτῶν τοῦ σεισμοῦ.

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

<p>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.</p> <p>Amos 1:2 And he said: The LORD roars from Zion, and utters his voice from Jerusalem;</p>	<p>עמוס א דִּבְרֵי עָמוֹס אֲשֶׁר-הָיָה בְּנִקְרִים מִתְּקוֹעַ אֲשֶׁל הַזֶּה עַל-יִשְׂרָאֵל בַּיָּמִי אֶזְרָיָה מֶלֶךְ-יְהוּדָה וּבַיָּמִי יְרֹבָעָם בֶּן-יֹאשׁ מֶלֶךְ יִשְׂרָאֵל שְׁנַת־ים לִפְנֵי הָרָעַשׁ: עמוס א וַיֹּאמֶר אֲיֵהוָה מִצִּיּוֹן יִשְׁאַג וּמִירוּשָׁלַם יִתֵּן קוֹלּוֹ וְאֶבְלֹו נְאוֹת הָרָעִים וְיִגֹּשׁ רֹאשׁ הַכְּרִמָּל: פ</p>	
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Anchor Bible Dictionary article on “Tekoa” (to give a more detailed description of the home town and background of Amos):

TEKOA (PLACE) [Heb *tēqōa'* תְּקוֹעַ]. TEKOITE. A town in the highlands of Judah (2 Chr 11:6). It is identified with Khirbet Tequ'a (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. Menah* 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 (y 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 Ikesh, 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:

- ▼ VOLUME I Canonical Compositions from the Biblical World
- PREFACE
- ACKNOWLEDGEMENTS
 - ▶ List of Abbreviations and Symbols
- LIST OF CONTRIBUTORS
- ▶ INTRODUCTION
- ▶ EGYPTIAN CANONICAL COMPOSITIONS
- ▶ HITTITE CANONICAL COMPOSITIONS
- ▼ WEST SEMITIC CANONICAL COMPOSITIONS
 - ▶ A. DIVINE FOCUS
 - ▼ B. ROYAL FOCUS
 - ▼ 1. EPIC
 - ▶ THE KIRTA EPIC (1.102)
 - ▶ THE 'AQHATU LEGEND (1.103)

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:

JBL Scripture

Amos 1

More options

Browser 181 hits Page 176 Paragraph 6831 of 149982 Show: All Text

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;

יְרַמְדָה יוֹדֵי 27 וְאִם לֹא תִשְׁמָעוּ
אֵלַי לְקַדֵּשׁ אֶת-יְוֹם הַשַּׁבָּת
וּלְבַלְתִּי | שְׂאֵת מִשָּׂא וּבֹא
בְשַׁעְרֵי יְרוּשָׁלַם בְּיּוֹם
הַשַּׁבָּת וְהִצַּתִּי אֵשׁ בְּשַׁעְרֵיהָ
וְאָכְלָה אֶרְמְנוֹת יְרוּשָׁלַם

יְרַמְדָה מִטֹּט 27 וְהִצַּתִּי אֵשׁ
בְּחוֹמַת דַּמָּשְׁק וְאָכְלָה
אֶרְמְנוֹת בְּן-הַדָּד : ס

עֲמוֹס 14 אֵשׁ וְהִצַּתִּי אֵשׁ
בְּחוֹמַת רַבָּה וְאָכְלָה
אֶרְמְנוֹתֶיהָ בְּתַרְוֵעָה בְּיּוֹם
מִלְחָמָה בְּסַעַר בְּיּוֹם 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:

<p>יִשְׁעִיהָ יֵאָדָה 11 וְהָיָה בְּיּוֹם הַהוּא יוֹסִיף אֲדֹנָי שְׁנִית יָדוֹ לְקַנּוֹת אֶת-שְׂאֵר עַמּוֹ אֲשֶׁר יִשְׁאָר מֵאֲשׁוּר וּמִמִּצְרַיִם וּמִפַּתְרָוֹס וּמִכּוּשׁ וּמִעִילָם וּמִשִּׁנְעָר וּמִנַּחְלָת וּמֵאֵי הַיָּם :</p> <p>יִשְׁעִיהָ יֵאָדָה 19 וְהָיְתָה בְּבֶל צְבִי מִמְלָכוֹת תִּפְאָרַת וְאֵין בְּשָׂרִים כְּמִהַפְכַת אֱלֹהִים אֶת-סֹדָם וְאֶת-עֲמֻרָה :</p>	<p>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.</p> <p>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.</p>
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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 ὄρασεις ὄψονται καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίους 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 προσηγάκατέ 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.

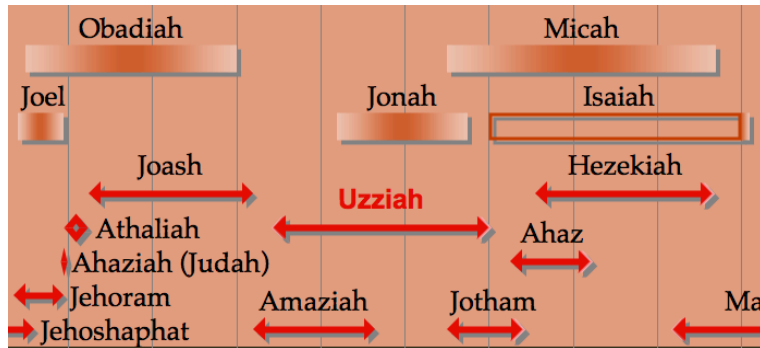
Starting with the text of Amos, several hypothetical examples will be used to illustrate the interaction of Accordance between the various resources. These examples will be shown in real time with no prepared presentation.

Basic Level Participation

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

<p>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.</p>	<p>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.</p> <p>Amos 1:2 ¶ He proclaimed: ¶</p>	<p>עמוס א 1 דְּבַרְי עָמוֹס אֲשֶׁר-הָיָה בְּנִקְדִים מִתְּקוֹעַ אֲשֶׁר חָזָה עַל-יִשְׂרָאֵל בְּיָמַי עָמְיָה מֶלֶךְ-יְהוּדָה וּבְיָמַי יְרֹבָעָם בֶּן-יֹאָשׁ</p>
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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](#) *ʿatalyāh(ā)* (אֶתְלִיָּהּ)]. 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.

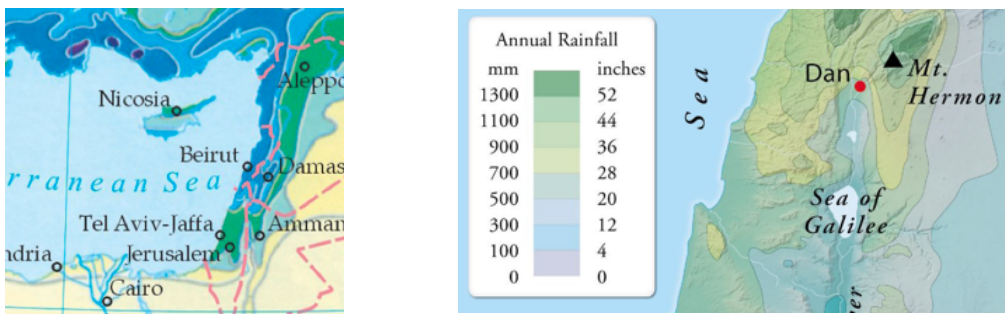
<p>מלכים ב יא וַעֲתַלְיָהּ אִם אֶחְזִיקֶיהּ וְרָאָתָהּ [רָאָתָהּ] כִּי מָת בְּנָהּ וַתִּקָּם וַתֹּאבֵד אֶת כָּל־יָרֵעַ הַמְּמֻלְכָה׃ מלכים ב יא וַיְהִי אִתָּהּ בַּיִת יְהוָה מִתְחַבֵּא שָׁשׁ שָׁנִים וַעֲתַלְיָהּ מַלְכָת עַל־הָאָרֶץ׃ פ מלכים ב יג וַתִּשְׁמַע עֲתַלְיָהּ אֶת־קוֹל הַרְצִיף הָעָם וַתָּבֵא אֶל־הָעָם בַּיִת יְהוָה׃</p>	<p>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;</p>
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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 א דְּבַרֵי עֲמוֹס
אֲשֶׁר-תָּגִיד בְּנִקְדָּיִם מִתְקוּעַ
אֲשֶׁר תָּזֶה עַל-יִשְׂרָאֵל בַּיָּמֵי
עֲזַיָּה מֶלֶךְ-יְהוּדָה וּבַיָּמֵי
יֶרֶבְעָם בֶּן-יֹאָשׁ מֶלֶךְ
יִשְׂרָאֵל שְׁנַתִּים לִפְנֵי הַרְעָשׁ:

Amos 1:1 ¶ Λόγοι Αμώς, οἱ ἐγένοντο ἐν νακκαριμ ἐκ Θεκουε, οὗς εἶδεν ὑπὲρ Ἱερουσαλημ ἐν ἡμέραις Οἰζίου βασιλέως Ἰουδα καὶ ἐν ἡμέραις Ἱεροβοαμ τοῦ Ἰωας βασιλέως Ἰσραηλ 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.

<p>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</p>	<p>עמוס א וְשִׁבְרֹתַי בְּרִיחַ דַּמְשֶׁק וְהִכְרַתִּי יוֹשְׁבֵי מִבְּקַעַת-אַוֶּן וְתוֹמְךָ שִׁבְטֵי מִבְּיַת עֵדֶן וְגִלּוֹ עִם-אַרְבָּם קִיְרָה אָמַר יְהוָה: פ עמוס א כֹּה אָמַר יְהוָה עַל-שָׁלֶשׁה פְּשָׁעֵי עֵזָה</p>	<p>(4Q82 Amos 1:5] f30g+40b_43b+44:3) • (ו[שברתי בר[ח] (4Q82 f30g+40b_43b+44:4) [דמשק והכרתי יושב מבקעת [און ותומך] [שְׁלֹשֶׁת גִּלְלוֹת עֵדֶן] (4Q82</p>
<p>BHS Apparatus</p>		
<p>Cp 1,5 a-a frit tr post עדין מבית עדין b cf a-a</p>		
<p>8 a > 8*, frit dl</p>		
<p>9 a frit l לארְבָּם b exc hemist? cf 11bβγ</p>		

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 **בַּחֲרָצוֹת הַבַּרְזֵל**, 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 **תָּרִיץ**: I תָּרַץ, < **harūs*, BL 471u.: pl. fem. תָּרִצוֹת. —1. cut, incision, חַי מוֹרֵג [Is 41:15](#) (: gl. Reider [VT 2:116f](#)); —2. threshing board, threshing sledge ([BRL 137ff](#); [Dalman Arbeit 3:83, 88f](#); [Reicke-R. 356](#)) [Is 28:27](#) [Am 1:3](#) (תָּרִצוֹת הַבָּרְזִיל) → II תָּרִיץ 2) [Jb 41:22](#). †

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.

<p>ישעיה כח27 כִּי לֹא בְתָרִיץ יִדְרֹשׁ קִצְחַ וְאוֹפֵן עֲגָלָה עַל־כַּמֶּן יוֹסֵב כִּי בַמַּטֵּה יִתְבַּט קִצְחַ וְכַמֶּן בַּשֶּׁבֶט :</p>	<p>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.</p>
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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)

תָּרַץ+ (35 total words)

Number of different forms = 12:

- 1-תָּרִיץ (תָּרַץ) gold = 6
- 2-תָּרִיץ (תָּרַץ) moat = 1
- 3-תָּרִיץ (תָּרַץ) threshing sledge = 4
- 4-תָּרִיץ (תָּרַץ) maimed = 1
- 5-תָּרִיץ (תָּרַץ) decision = 2
- 6-תָּרִיץ (תָּרַץ) diligent = 5
- 7-תָּרִיץ (תָּרַץ) Haruz = 1
- 1-תָּרִיץ (תָּרַץ) cut = 1
- 2-תָּרִיץ (תָּרַץ) sharp = 2
- 1-תָּרַץ (תָּרַץ) to decide, cut = 10
- 2-תָּרַץ (תָּרַץ) to act = 1
- 0-תָּרַץ (תָּרַץ) 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 שלש (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.

<p>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.</p> <p>Amos 1:6 ¶ Thus says the LORD: For three transgressions of</p>	<p>עמוס 3א כֹּה אָמַר יְהוָה עַל-שְׁלֹשָׁה פְּשָׁעֵי דַמָּשֶׁק וְעַל-אַרְבָּעָה לֹא אֲשִׁיבֵנּוּ עַל-דֹּשָׁשׁ בַּחֲרָצוֹת הַבְּרִזָּל אֶת-הַגִּלְעָד: עמוס 6א כֹּה אָמַר יְהוָה עַל-שְׁלֹשָׁה פְּשָׁעֵי עֵזָה</p>	
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“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:

<p>Amos 1:1 ¶ The words of Amos, who was among</p> <table border="0"> <tr> <td>Key</td> <td>H1697</td> <td>H5986</td> </tr> <tr> <td>Lemma</td> <td>דָּבָר</td> <td>עָמוֹס</td> </tr> </table> <p>the shepherds of Tekoa, which he saw</p> <table border="0"> <tr> <td>H5349</td> <td>H8620</td> <td>H2372</td> </tr> <tr> <td>נֶגְדָה</td> <td>תְּקוּעַ</td> <td>תְּזָה</td> </tr> </table>	Key	H1697	H5986	Lemma	דָּבָר	עָמוֹס	H5349	H8620	H2372	נֶגְדָה	תְּקוּעַ	תְּזָה	<p>עמוס 1א דְּבַרֵי עָמוֹס אֲשֶׁר-תָּהָה בְּנִקְדָּיִם shepherds -- -- -- Amos words NRSVS</p> <p>מִתְקוּעַ אֲשֶׁר תְּזָה עַל-יִשְׂרָאֵל בְּיַמֵּי אֶזְרִיָּה Uzziah days -- Israel -- saw -- Tekoa --</p>
Key	H1697	H5986											
Lemma	דָּבָר	עָמוֹס											
H5349	H8620	H2372											
נֶגְדָה	תְּקוּעַ	תְּזָה											

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	דְּבָרַי	אָמוֹס	נֹקְדֵי	עֵקְוָה	רָאָה	
NAS95S	words	Amos	shepherders	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 1:1 ¶	Τὸν μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων, ὃ Θεόφιλε, ὃν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ															
NRSVS	--	--	first	book	wrote	that	all	--	Theophilus	--	beginning	--	Jesus	did	--	and
GNT-BEZ	ΤΟΝ	ΜΕΝ	ΠΡΩΤΟΝ	ΛΟΓΟΝ	ΕΠΟΙΗΣΑΜΗΝ	ΠΕΡΙ	ΠΑΝΤΩΝ	Ω	ΘΕΟΦΙΛΕ	ΩΝ	ΗΡΞΑΤΟ	ΤΟΝ	ΙΗΣΟΥΣ	ΠΟΙΕΙΝ	ΤΕ	ΚΑΙ
GNT-VAT	ΤΟΝ	ΜΕΝ	ΠΡΩΤΟΝ	ΛΟΓΟΝ	ΕΠΟΙΗΣΑΜΗΝ	ΠΕΡΙ	ΠΑΝΤΩ	Ω	ΘΕΟΦΙΛΕ	ΩΝ	ΗΡΞΑΤΟ	ΤΟΝ	ΙΗΣΟΥΣ	ΠΟΙΕΙΝ	ΤΕ	ΚΑΙ
GNT-SI	ΤΟΝ	ΜΕΝ	ΠΡΩΤΩ	ΛΟΓΟΝ	ΕΠΟΙΗΣΑΜΗΝ	ΠΕΡΙ	ΠΑΝΤΩ	Ω	ΘΕΟΦΙΛΕ	ΩΝ	ΗΡΞΑΤΟ	Ο	ΙΗΣΟΥΣ	ΠΟΙΕΙΝ	ΤΕ	ΚΑΙ
GNT-ALEX	[ΤΟ]Ν	ΜΕΝ	ΠΡΩΤΟΝ	ΛΟΓΟΝ	ΕΠΟΙ	ΠΕΡΙ	ΠΑΝΤΩΝ	Ω	ΘΕΟΦΙ	ΩΝ	ΗΡΞΑΤΟ	Ο	ΙΗΣΟΥΣ	ΠΟΙΕΙΝ	ΤΕ	Δ

Conclusion

This short presentation has given an idea of some of the different ways that Accordance can be effectively used in 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.