**Digital Truth: Using the Web for Teaching OT Lit: Pentateuch**

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By Ted Hildebrandt

OT eSources site: faculty.gordon.edu/hu/bi/Ted_Hildebrandt

**Introduction**

There is a major cultural shift taking place that is at least as significant as the movement from an agrarian to an industrial society. The shift may be described as from the “real,” by which is meant the concrete, embodied, actual, face-to-face interaction, to the virtual, which is mediated through digital images, hyperlinks, sounds, video, 3D virtual spaces, avatars and digitally linked communities and collaboration. In short, we are moving from an industrial society to an informational society and that has major implications on how education will be done and on how the word of God will be communicated to future generations (cf. Dt. 6:8f).

The contemporary implementation of digital media formats will transform the medium as profoundly as the democratizing transition from syllabic to alphabetic writing in the second millennium B.C. and the migration from scrolls to codices in the first and second centuries A.D. The change to digital media is more transformational than the progress from hand copied manuscripts to the profusion of post-Gutenberg mechanically press-printed texts. What would have become of the message of the reformation without the technology of the printing press? With a change in the media, new nuances come in how the message is to be expressed, interpreted and understood (vid. McLuhan, Ong, et al.).

The presence of the virtual has made its debut in the classroom in the last few decades as pedagogy has evolved from the lecture and blackboard to overhead transparencies then on to PowerPoint and most recently to the collaborative networked environments of the Blackboard/Web CT and Internet. The Christian
academy’s reaction has been varied. Some have responded with a neo-luddite
techo-bashing, and others with a subtle suspicion, while some maintain a distant
toleration and an aloof, critical and often cynical distrust, as if one were trying to
mix water and oil. For some it has been a reluctant marriage and an
uncomfortable embrace (vid. *Chronicle of Higher Ed.* 11/12/04 “When Good
Technology Means Bad Teaching”). Others have raced ahead chasing an elusive
cutting edge--purchasing the latest technological toys in the pursuit of increased
enrollments and an appearance of being visionary leaders without understanding
the subtle shift in communicational nuance or embracing the core revolutionary
potential embedded in the virtual.

What will be the impact on the message as biblical truth is reformatted
from print to the digital medium? This is the tale of one such journey, or
experiment, currently being explored in a course on Old Testament Literature at
Gordon College in Wenham, Massachusetts.

**The Biblical Context**

Many of the brightest and best Evangelicals have committed themselves to
defend the biblically-based doctrine of inspiration. The voices of B.B. Warfield,
E. J. Young, Carl Henry, Nicholas Woltersdorff, and others have described,
defined, and defended the nature of divine discourse.

A perusal of the Pentateuch reveals God’s care in utilizing a variety of
modes to effectively communicate His message. For example, in the primeval and
the patriarchal narratives there is revelation of personal oral communication as
God employed all sorts of rhetorically diverse speech acts.

There were:

- instructional Torah speech (“I give you every seed-bearing plant”
  [Gen. 1:29]);
- divine deliberative reflection in statements (“Look, the human
  beings have become like us” [Gen. 3:22 NLT]);
- divine prohibitions (“you must not eat from the tree” [Gen. 2:17]);
response-eliciting questions (“Where are you?” [Gen. 3:9]);
word-potent blessings (“And God blessed them and said, ‘Be fruitful
and increase’” [Gen. 1:22]);
curses (“For dust you are and to dust you will return” [Gen. 3:19]); and
covenantal communication (“Leave your country, ...I will make you into a
great nation” [Gen. 12:1]).

These oral communications were set in personal, intimate, and
incarnational contexts such as walking in the garden (Gen. 2), enjoying a meal
together (Gen. 18), and friendship (Jam. 2:23).

As the nation was built and the population exploded on Egyptian soil, the
process of communication necessarily shifted to address this wider audience. The
incarnated and intimately personal was still present in God’s divine discourse with
Moses (Exod. 3, 32; 33:11), yet He also communicated to a whole nation in
booming audio amidst billows of smoke and a trembling mountain (Ex. 19:16ff).
The voice of God rumbling down the slopes of Sinai overpowered the hosts of
Israel as they confronted the awesomeness of a holy God (Deut. 5:22). The people
trembled at the directness of divine communication. Thus they wisely requested a
mediator: “Speak to us yourself and we will listen. But do not have God speak to
us or we will die” (Exod. 20:19; Dt. 18:16). Even with Moses there was a veiling
of the revelational glory (Ex. 34:33ff).

God was meticulous in His choice of media forms as Moses carefully noted
“You heard the sound of words but saw no form; there was only a voice. He
declared to you his covenant, the Ten Commandments which he commanded you
to follow then wrote them on two stone tablets” (Deut. 4:12). Note the transition
from oral to written within one communicational setting and not over hundreds of
years. Conversely, certain media formats were prohibited. Israel was to
religiously avoid any crafting of three dimensional objects to represent God (Deut.
4:15ff; 25ff; 5:8 contra 4:33ff).

As the Mosaic-Divine oral communication continued it was carefully
recorded into the written text. Indeed critics have long sought to tear apart the
seams between the oral and written. They conjecture that the original oral legends were later redacted or stitched together into a written text. That is not to say there were no seams, but rather that seams were not meant to be torn but to unite pieces of fabric into a whole garment. Moses was orally commanded to record the historical events in written format (Ex. 17:14): “Then the LORD said to Moses, ‘Write this on a scroll as something to be remembered and make sure Joshua hears it.’” Notice the blending of the written and the oral in a single communicational context. Here there was no oral legend evolving through centuries until it was finally captured in fossilized written form. Indeed God Himself is seen as writing with His finger (Ex. 20; cf. John 9). Similarly, when the Book of the Covenant was given (Ex. 20-24), the people orally ratified the covenant and “Moses then wrote down everything the Lord had said.” Once again there was a transition from the oral to the written within a single historical communicational context.

Why was the written form of communication initiated and utilized precisely at this point in redemptive history? Surely the needs of the nascent nation favored it. One wonders, however, whether the technology of the newly-developed alphabet facilitated such a transcription and allowed for the reading of the text by a greater audience because of the powerful simplicity of this writing technology.

Not only was writing to be used to record the initial inspired revelation but writing was also employed in the preservation and propagation of the revelation to future generations. Indeed, the king himself was to make a copy of the law and read it in order that he might rule justly. So Moses directed, “When he takes the throne of his kingdom, he is to write for himself on a scroll a copy of this law, taken from that of the priests, who are Levites. It is to be with him, and he is to read it all the days of his life so that he may learn to revere the LORD his God and to follow carefully all the words of this law.” (Deut. 17:18; cf. 2 Kgs. 22:8ff). The writer of Deuteronomy assumed that the king could read and write. The priests and Levites similarly were commanded to read the written law and re-oralize it in the ears of the people during the festivals (Deut. 31:9ff). Deuteronomy
demonstrates that priests were expected to be able to read. Furthermore, parents were to teach and re-oralize the written law to their children; they were to write it on their door frames and talk of it in the midst of family life (Deut. 4:7ff). Again the assumption was that common religious parents could read and write. This is currently under debate in the fascinating studies of the history of writing which are now making their way into biblical studies (cf. Mallard’s *Reading and Writing in the Time of Jesus* (2000) in contrast to Harris’ *Ancient Literacy* (1989), Niditch’s *Oral World and Written Word* (1996), or Schniedewind’s *How the Bible Became a Book* (2004)).

**Digital Context**

How does all of this relate to the digitizing of truth? With the birth of the PC in the 1970s came the shift from the typewriter to basic word processing. This substantially changed how papers were written. Previously a typist was employed who could transform hand-written text into meticulously-typed Turabian-formatted print on a page, carefully whiting-out any keystroke errors. These typists were the first to grasp and utilize the new word processing, which eventually opened the way for the writers themselves to type their own documents with unending editing possibilities. While the PC was moving into prominence, the Internet was born. The net had been conceived in the 1960s and developed in conjunction with ARPANET (Advance Research Projects Agency) in the 70s and early 80s under the auspices of the defense department. Oversight was eventually transferred over to the National Science Foundation. The NSF expanded the net into academic contexts in the late 80s and early 90s, pouring over 200 million dollars into building the Internet backbone. In 1995 the Internet was privatized and the browser wars of the 90s began with *Mosaic, Netscape* and, eventually, the much-maligned and dominating *Microsoft Internet Explorer*.

Similarly the tools for creating web pages went from simple HTML done in *Notepad* to sophisticated programs such as *Frontpage*, and, later, Macromedia’s
Dreamweaver and Contribute, which is currently one of the easiest ways to get techno-phobic or time-challenged faculty to easily load their Word documents or PowerPoint presentations onto the web. While Director, Authorware and Toolbook were multimedia kings for building CDs during the early 90s, with the end of the 90s and entrance into the twenty-first century tools such as Flash focused on write-once-play-anywhere strategies for the web, CD, DVD and palm devices with wireless and laptops adding an element of mobility. Recently the static HTML pages have given way to dynamically-database-driven store fronts.

At the same time, the *.mp3 revolution was taking place, shaking the foundations of the music industry, by-passing the music publishing houses and distributing music directly from musician to listeners. This has invoked all sorts of copyright, privacy, piracy and encryption discussions (vid. the transition from Napster to Apples’ iTunes).

Academic institutions in the mid-90s put up make-shift web pages built more to meet prospective student and parental expectations than for any commitment to the technologies, which were usually unfunded or outside the normal budget processes. Some early-adopting faculty initially explored this medium. Currently at many institutions the responsibility for the oversight of the web resources has shifted away from the academic sectors to a public relations department, thus reinforcing the pattern of academic distrust and distance in the embracing of this medium as an academic channel. If seen as a revenue source or a marketing opportunity, resources are made available. With the movement away from the illusory promise of distance education back to residentially-focused intranets utilizing Web CT or Blackboard, schools have invested tremendous resources in building networks to meet student expectations of lightning-fast access to course materials and, of course, email. Funding is currently allocated more for maintaining the network than for faculty training, which often appears to be a mere afterthought.
Project Introduction

Translation of the biblical text into new media formats has fascinated me for years. In the 90s I attempted to utilize CD-ROM and multimedia formats to enhance the teaching of biblical languages with Greek Tutor and Hebrew Tutor (www.findex.com, formerly Parsons Technology) and now with Mastering New Testament Greek (Baker). Later I focused on utilizing panoramic photography and virtual reality environments to build Get Lost in Jerusalem (Zondervan) where a user could explore Jerusalem on his/her own. Having taught Old Testament Literature for several decades, it finally dawned on me that I should tackle teaching the Old Testament utilizing the technologies learned from previous projects. When student costs for books surpassed $100 the idea was spawned that perhaps technology could be leveraged for the benefit of financially-challenged students.

Several factors provided the synergy for this project. First, the *.mp3 revolution presented a paradigm where the music was delivered from producer to consumer without a middle party or publisher. Realizing that authors make very little and students pay a lot, the idea of eliminating this middle link seemed to provide a great benefit. Second, MIT’s open courseware initiative stood as a model that information should not be privatized. MIT has constructed courses and made them universally available on the web so that anyone desiring to learn could study with some of the best minds in the world. In light of the Great Commission and concern for social justice, why weren’t evangelical academics ahead of MIT on this front? I broached the issue with former ETS President, David Howard, who has worked with Andreas Kostenberger to get ten years of JETS online in the last year—thanks David and Andreas! My vision was that the educational divide between the poor and the wealthy could be eviscerated to some extent via the web. Third, a translation theory which recognized that God always spoke the language of the people pointed in the direction of the web. Today’s generation speaks and acquires information in digital formats from the web, IM, email, palm tops, and
iPods. Fourth, the possibility of providing resources for those who were engaged in homeschooling and of constructing alternative learning methods that could be utilized by those with learning disabilities offered great hope. Fifth, Gordon’s new globalization initiative has brought many multi-ethnic students to enrich our campus. Many of these students have delighted in the chance to translate solid evangelical scholarship into their native languages. The Internet has provided a way that they can benefit, open and maintain the dialogue with their culture of origin. A final impetus was requests from former students asking for access to materials.

Our move to New England from the Midwest made me realize how important an academic library was to my progress in biblical studies. The CCEL (Christian Classic Ethereal Library [vid. www.ccel.org]) hosted under the brilliant guidance of Harry Plantinga at Calvin College provided a superb Christian model of what could be done in the same vein as MIT’s open courseware.

While courses were being put online inside a firewalled Blackboard intranet, the issues within the academic community seemed to be stifled with concerns of ownership, copyright, control, and public relations issues rather than energized by a vision of propagation, contribution and allowing the academic evangelical voice to be heard globally.

The initial goal was to build a web site that had one academic article for each book of the Old Testament so that students could read them online. In addition, quizzers were built that would drill students on basic biblical content in order to combat the tide of growing biblical illiteracy. As permissions were sought and articles scanned, proofed and formatted, personal contacts were developed with librarians and editors. These people who lifted my horizons and are owed a well-deserved round of thanks. Bill Darr at Grace College and Robert Ibach at Dallas Theological Seminary have been as gracious in unlocking resources as Dr. Freeman Barton, Meredith Kline and Jim Darlock have been in opening the library at Gordon-Conwell Theological Seminary. Without these
librarians this project would have remained a fledgling still waiting for a first flight. To the editors of journals who have become close companions in this journey I also owe a great debt of gratitude. Dr. David Plaster, Dean of Grace College and Seminary, Dr. Roy Zuck, editor of *Bibliothece Sacra*, and many others have opened the way for texts that had been relegated to dust-collecting in the stacks of academic libraries to be released so that anyone, anywhere, at any time, can access these evangelical Old Testament resources. The insights and gentle encouragement of Gordon’s Provost, Dr. Mark Sargent, also propelled me on by suggesting new avenues in which the project could be expanded.

Gordon College provided a sabbatical during which the models for Genesis through Leviticus were developed in the spring and summer of 2004. Thoughts expanded into the idea of making these useful materials available in an audio format to give even wider access, for example, to those who have learning disabilities that make it difficult for them to read or for those who have long daily commutes. Video also was another possibility to be explored. With increased time to devote to it, the concept of the project began to grow to include public domain books such as William H. Green’s classic, *The Unity of Genesis*. My own dissertation on Proverbs came to mind as something that had been underutilized for almost two decades. I began pursuing key theses and dissertations concerning the texts on which I was working. Furthermore, the realization came that there was already a wealth of material online regarding these Pentateuchal texts, so I began cataloging links to full text articles that were already freely available online.
Old Testament eSources online

Questions: 4 levels
- Content Questions: Multiple Choice
- Content Questions: Fill-in the Blank
- Interpretive and Significance Questions
- Hard Dilemma Questions

Online and printable

- Bibliography
- Webliography Resource links
- Audio Resources: sermon series
- Video Resources:
- Student Projects
- Printable Resources: books and journal articles online
- Course resources (printable: pdf)
- eWorkbook (printable: pdf)

Viewable and Interactive

Learner
**Project Description: OT eSources**

Before we jump into a demonstration of the Old Testament eSources project I’d like to describe its parts. As currently formatted, there are five sections for each of the books from Genesis to Leviticus, with Numbers on the way by Thanksgiving, Lord willing. One currently needs to have the free *Macromedia Flash Player* and *Adobe Acrobat Reader* to make full use of the site. There are free Greek and Hebrew fonts that will make things work more easily and also give users an ability to type Greek and Hebrew into their word processors or *PowerPoint* presentations.

First there are four categories of questions: (1) multiple choice quizzes emphasizing Bible content (for Genesis there are about 900 questions available); (2) fill-in-the-blank quizzes require the ability to produce the correct answer (about 700 questions for Genesis); (3) a series of interpretive questions built off a major commentary on the book under consideration (390 questions built off of Wenham’s and Fretheim’s commentaries on Genesis); and (4) difficult or dilemma questions (Genesis has 50—“Who was Cain’s wife?” type of questions).

The second section is comprised of text resources. This is the real heart of the project. It contains bibliographies. For example, for Genesis there is a 150-page bibliography that lists most of the major dissertations published on Genesis in the last 30 years. These are available in *End Note* and *Word* formats so one does not have to retype all of the entries. This section also includes books, articles, dissertations, and web links to other resources. Examples of major works are the inclusion of W. H. Green’s *Unity of Genesis* and a Th. D. dissertation by Dr. Ron Manahan on the Dominion Passages in Genesis 1-2 as well as over 1300 pages of full text journal articles on Genesis. Dr. Steven Schrader’s dissertation on Nuzi and the Patriarchs is well on its way too. Each article is available in three text formats: (1) HTML for web viewing on screen; (2) *.pdf Acrobat files for printing; and (3) *.doc Word files for utilizing materials in a word processor. There are also many files that have audio read-ins in the *.mp3 audio format that
can be utilized by those who prefer or need to listen rather than read. At the bottom of the page is a list of links to another 1,000 pages of articles and books freely available on the web. D. J. Clines’ materials are available in addition to many others.

The third area is audio. Audio materials have come from two sources: (1) the articles that have *mp3 audio files developed; and (2) sermons that have been made available as in the case of Dr. Gordon Hugenberger of Park Street Church in Boston, who has graciously granted permission to put up his 43 sermons on Genesis.

The fourth section, video resources, currently has the most room to grow. The idea is to videotape four 45-minute presentations of leading evangelical thinkers on each book and put them on the web. The materials would also be made available on DVDs for those who may want to utilize these resources in Sunday School or other instructional contexts. These DVDs would be distributed at low cost. Because video takes a long time to edit in post-production, the audio tracks have been pulled off the videos to make them available as *mp3 audio files (vid. Dr. Perry Phillips doing a talk on the Big Bang theory and Creation).

Under the fifth, and final, category is course material. These include workbook exercises that can be utilized by instructors, maps, and photographs. For example in Exodus, there is a gallery of ninety images of the Sinai wilderness. There is also a bible-robics exercise, which is a rap synopsis of the text and is used to keep my students awake. There is a new section written by Lauren Stouffer, a highly skilled TA at Gordon, as a two to three page Primer for each book.

**Project Demo**

Vid. PowerPoint Presentation (the article and PowerPoint will be posted online).
Pedagogical Utilization

There are several ways these resources may be used in an instructional context. **First** in large classes students may be given a choice of articles or book sections to read. They may follow their own interests (or find the shortest one). Quizzes over the materials may be of a more general sort: “Summarize the article in two sentences and give a brief evaluation in a third.” If all are reading the same article, regular quiz questions may be developed.

A **second** approach may be to have them do a comparison and contrast between two articles (e.g. one pro “God changing his mind in Ex. 32,” the other on “God’s immutability”).

A **third** approach has been to have the students write an abstract of an article and develop a series of five questions that the article raises for them.

A **fourth** procedure would be to break them into groups, which are given different articles to read/analyze and then to present the content for the benefit of the rest of the class--with or without an ensuing discussion.

This last summer I had students visualize the articles into PowerPoint and required them to have at least five graphic images in each presentation. They went off, cameras in hand, and came back with some interesting results, having gained an understanding of the article’s content by presenting it to others.

For an honors option I have utilized student help in reading the articles for the audio section. Recently one student was interested in editing the audio, which has been very helpful. This has allowed me to get to know students and encourage them to see their learning as ministry to others rather than just a way of beefing up their personal *vitas*.

The content quizzes are used almost in game fashion by those who enjoy the immediate feedback and interactive environment. One student, having discovered the 900-question Genesis quizzes, went through every question in preparation for an exam. Part of it was for content mastery and part of it was for the challenge.
Some students have also started to try to develop their own contributions via storyboarding games that could be developed to teach biblical content. Others have built cartoon-like Flash animations to visualize the fall of the walls of Jericho. Indeed I have built a virtual reality tour of Jericho by which they can explore Tell-es Sultan and read about the various archaeological finds there. Students have enjoyed viewing the Sinai images which allowed them visual access into the wilderness.

The Bible-robic section was used successfully in Genesis but pedagogically would be difficult to do for each book. Students may, however, be directed to write their own raps that summarize the contents of biblical books in a “Bible Walk-Thru” manner.

As mentioned previously, this year several Latino students translate the articles into Spanish. These will be posted and their contribution recognized.

Advanced classes could make more extensive use of the site. Videos could be developed based on contemporary understandings of the biblical narratives. Students enjoy storyboarding, shooting, editing and seeing their work on screen.

Web scavenger hunts could challenge them to come up with more articles and resources on the web. Usually several sites were suggested to get them started with the best sources but they also found new ones that were beyond what was recommended.

Because of the flexible nature of the electronic medium many new and creative possibilities are opened up. The virtual facilitates the ability to give students easy access to thousands of pages of previously published material. Its digital nature allows them to work and interact with these resources in a host of different ways.
Vision of the Future

There are many new directions for this kind of project. First, I’d like to video-tape leading thinkers on each biblical book in four 45-minute presentations. These could be made available to churches in DVD format as well as being displayed on the web. Second dissertation and sermonic resources need to be pursued more seriously. Third some of our students write superb exegetical papers that should also be candidates for web listings. Fourth the project needs to be opened beyond the scope of a single college or seminary to allow for many who have excellent contributions to add them because with the electronic medium there are no real size or cost limitations. Thus, if you have theses or dissertations that have not been published, yet make a contribution, we are offering an invitation to have them put up at this site. If you have student papers that are of excellent quality those too would be suitable for addition. Art work and music built off biblical texts would also be another resource. We recently posted 8 audio presentations on The DaVinci Code by Dr. Steve Hunt and Dr. Dave Mathewson.

The site is currently going through a redesign where it will move from a static web page format to a more dynamically searchable database-driven format. This should make it much more user friendly and allow for specific searching both by full text and keyword indicators. Two students, Steve Erickson and Will Bond, are currently working on this as a senior project for their Computer Science major and will hopefully come to fruition this spring. Also in the spring, the New Testament will be tackled in a similar format, with the addition of a Picture Scripture memory program.

Finally, there will be a senior seminar entitled “Psalms: Digital Worship,” which will work on crafting the Psalms utilizing visual exegesis for presentation in worship contexts.

To complete the Old Testament will take several years. The point is to seize the day. The goals are to translate God’s inspired word into the language and media of the people, to make it freely accessible to anyone, anywhere, at anytime
and reformat the huge resources of the Christian tradition into an accessible format for the next generation. It’s just another way of writing God’s word on the doorposts of our digital houses (Dt. 6:8ff).

Call or email with questions, comments, ideas or suggestions.
Ted Hildebrandt  [thildebrandt@gordon.edu]  Tel. 978-927-2306 Ext 4412
Gordon College, 255 Grapevine Rd., Wenham, MA 01984
The OT eSources site is:  faculty.gordon.edu/hu/bi/Ted_Hildebrandt
8 General Sites for Biblical Studies:

1. **Christian Classic Ethereal Library**: There are enough Christian classics here to fill a whole floor of a library. Online at this location all are available free. Incredible resource! Calvin College. [http://www.ccel.org/index/classics.html](http://www.ccel.org/index/classics.html)

2. **Wabash Center**: Crawfordsville, IN: superb! They have thousands of links and often provide short evaluations. A wealth of material on the academic study of Religion and Theology from a very broad inclusive perspective. Their Bible and Archaeology section is particularly useful. [http://www.wabashcenter.wabash.edu/Internet/front.htm](http://www.wabashcenter.wabash.edu/Internet/front.htm)

3. **The Blue Letter Bible**: This is an awesome popular site with tons of links to biblical studies related materials. Many standard old commentaries and sermons available full-text online (Calvin, Matthew Henry, et al.). One of the most comprehensive lists of commentaries online I’ve seen. [http://blueletterbible.org/](http://blueletterbible.org/). They have a list of audio tapes too. Very helpful. [http://blueletterbible.org/audio_video.html](http://blueletterbible.org/audio_video.html)

4. **gospelcom.net**: This site is well organized with a wealth of solid popular materials. Also full text commentaries by John Calvin, Charles Wesley, and Matthew Henry among others. Excellent resource! [www.gospelcom.net](http://www.gospelcom.net) Their "Bible Study" area is worth checking out on Genesis [http://www.gospelcom.net/spiritual_walk/bible_studies/](http://www.gospelcom.net/spiritual_walk/bible_studies/)

5. **crosswalk.com**: This is another excellent starting point similar to the Christianity Today site. Lots of popular materials on evangelical Christianity. List of Bible commentaries, dictionaries and encyclopedias as well as online Bibles. [http://www.crosswalk.com/](http://www.crosswalk.com/)


5 Old Testament Sites:

1. **OT eSources**: [faculty.gordon.edu/hu/bi/Ted_Hildebrandt](http://faculty.gordon.edu/hu/bi/Ted_Hildebrandt): The site described above. Thousands of pages of evangelical academic resources for biblical studies. So far Genesis-Leviticus.


3. **OTGateway**: Tabor College, Victoria, Australia. Incredible OT site. Lots on ANE materials Gilgamesh, Enuma Elish and Atrahasis and more, etc. On Genesis it has numerous full text articles available. [http://www.otgateway.com/](http://www.otgateway.com/) It has a wealth of material here by David Clines, Phyllis Bird et al. who are leading scholars.


5. **David Clines**: While this is not really an OT site per se it does have a collection of many of the articles/books that David Clines has written. [http://www.shef.ac.uk/uni/academic/A-C/biblst/DJACcurrres/Articles.html](http://www.shef.ac.uk/uni/academic/A-C/biblst/DJACcurrres/Articles.html)