

have recently shown that many polytheistic groups show monotheistic signs at an earlier date. Although unilinear development from polytheism to monotheism was in vogue seventy years ago, anthropologists have now begun to present an argument which proceeds in the *opposite* direction, from monotheism to polytheism. Furthermore, many of the supposed animistic or polytheistic elements found in the Pentateuch are either read into the text or supported by an inadequate methodology of comparative religions. Jacob's sleeping on a stone pillow at Bethel says nothing about it being a cult object, possibly related to the stone pillars which the Canaanites erected beside their altars on the high places. Many other examples of polytheistic influence disappear when statements and accounts are examined thoroughly.

The view of different conceptions of God between the various documents will also not stand ^{up under} close scrutiny. The seeming differences in the ideas of God between J and P, for example, are expected in light of the differences in the actual content of the documents. If P is primarily lists and genealogies, there would be less opportunity in it for an anthropomorphic representation of God than in J which has long sections of narrative material. However, properly interpreted, J's view of God is lofty. Israel's God is the God who enters into history. In order to convey this idea to man, more than abstract concepts are required. Anthropomorphisms when they are not pressed unduly can be extremely graphic literary devices which capture the power of God in history. It should also be noted that P does not uniformly give a "transcendent" view of Deity. One instance of an anthropomorphism in P occurs ~~in Genesis 2.2 where God is~~