

of a human being), such that He *could* be described as taking off the Egyptians' chariot wheels when they pursued the Israelites in their escape from Egypt (Exodus 14:25). However, P's representation of God depicted a more transcendent Deity whose glory is veiled by a cloud (Exodus 24:16f). <sup>H</sup> Another significant illustration of the development of religious ideas in Israel's history was the purported unfolding of Israel's monotheism from animistic and polytheistic beginnings. For example, animism was claimed to shimmer through the account of Jacob sleeping on a stone pillow at Bethel (Genesis 28.18), since the stone was <sup>said to be</sup> most likely a cult object. The revolutionary change to monotheism (i.e. *Yahweh* was the only God, as opposed to the gods of the heathen nations) <sup>purportedly</sup> came in the eighth century *B.C.* ~~B.C.~~ when prophets such as Amos and Isaiah injected this idea into Israel's religious thought for the first time. <sup>H</sup> It was also claimed that there was a development of Israel's religious institutions. Whereas in J and E, a grateful man could offer his sacrifice anywhere to His God, D urged a central sanctuary and the destruction of any other altars, and P constantly assumed that there *was* only one proper place for sacrifice, viz. the temple in Jerusalem. Wellhausen further claimed that J and E made allowance for a refuge at any altar throughout the land when a man unwittingly committed a crime, while D specified three particular cities, and P enumerated six cities, especially set aside as cities of refuge. Concerning the priesthood, in J and E, the heads of the family were allowed to offer