

"God, Names of" by B. W. Anderson in Interpreter's Dictionary of the Bible (1962, Abingdon Press) Vol. II, pp. 407-417

p. 409 Since it would have accorded with P's schematic plan to use the cultic name ((Yahweh)) from the very first, it seems that in this instance P is bound by an old and reliable tradition. This conjecture is confirmed by a third Pentateuchal tradition, E, which avoids using Yahweh in the book of Genesis and affirms that the sacred name was first disclosed in the time of Moses (Ex. 3.1, 4b, 6, 9, 14).

Simpson, C. A., Early Traditions of Israel, p. 368

~~Simpson, C. A., Early Traditions of Israel~~ On Exodus 1.17, 20
Baentsch wrongly assigns the section to E because of the occurrence of Elohim in 17 and 20. But the use of Elohim in describing Jahweh's dealings with foreigners is an instance of J's delicacy of expression.