

^{Elohim}
 actually used more frequently than "God" in all the documents.
 Even in E, ^{Yahweh} "LORD" is used ~~about three or four times more frequently~~
^{Elohim} than "God," and in P, ^{Yahweh} "LORD" predominates over ^{Elohim at least} "God" by ~~about five~~
^{five} ~~or six times~~. As a matter of fact, the stylistic criterion for
 the varying names for God only works if it is restricted to the
 book of Genesis and the early chapters of Exodus. It is an over-
 simplified view which simply states that J is characterized by
^{Yahweh} "LORD" whereas E and P use ^{Elohim} "God." Nevertheless, the impression
 is often given, particularly in popular presentations, that the
 varying names for God distinguish the documents throughout the
 Pentateuch.

The form of the argument as actually presented in the ~~Multi-~~
^{hypothesis} documentary ~~theory~~ does not state that J exclusively used "LORD"
~~nor~~ that E and P were restricted to ^{Elohim} "God." The real determinative
^{begins} factor is when each document ^{introduced} introduced "LORD" for the first
 time. ~~In J, the transition occurs at Genesis 4.26: "... then began~~
~~men to call upon the name of the LORD."~~ E introduces ^{Yahweh} "LORD" at
 Exodus 3:14: "And God said unto Moses, I AM THAT I AM: and he said,
 Thus shalt thou say unto the children of Israel, I AM hath sent
 me unto you" ("I AM" is translated from a Hebrew word which is related
^{Yahweh} to the word translated "LORD"). Finally, P uses ^{Elohim} "God" until
^{reaching} Exodus 6:3: "And I appeared unto Abraham, unto Isaac,
^{by the name of God Almighty, my} and unto Jacob, but ^{by} by name JEHOVAH was I not known to them" ("JEHO-
^{Yahweh} VAH" translates the same Hebrew word which is translated ^{"LORD"} "LORD").
 In this form of the argument, the varying names for God provide