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Does YHWH’s Name Dwell in the Temple?

Deuteronomy refers to the central cult site as the place where YHWH chooses לְשַׁכֵּן שְׁמוֹ שָׁם,  an unusual phrase often translated“to cause His name to dwell there,” and interpreted to mean that an abstracted aspect or hypostasis of YHWH takes up residence in the Temple. A parallel phrase found in many Akkadian inscriptions refutes this understanding, offering us a critically important correction to our reading of Deuteronomy.

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Temple in Jerusalem from a Passover Haggada, Amsterdam 1695. Jewish Encyclopedia, Wikimedia

Twenty-one times the book of Deuteronomy speaks of הַמָּקוֹם אֲשֶׁר יִבְחַר (“the place YHWH your God will choose”) as Israel’s future site of worship in the promised land.[1] In modern scholarship this oft-repeated phrase is known as the “centralizing formula.”[2]

It is at this place that the twelve tribes of Israel are commanded to gather and acknowledge their allegiance to the Sinai covenant and to each other. Only at this place may the twelve tribes of Israel offer legitimate sacrifice to their God, YHWH.[3]

In the Masoretic Text, Deuteronomy speaks of this place as a future, anonymous location chosen by YHWH from “among your tribes”—oneplace for one God.[4] Ten times this centralizing formula “the place YHWH your God will choose” is augmented by one of two phrases:

**לָשׂוּם אֶת שְׁמוֹ שָׁם (*lasum et shemo sham*)—**This appears three times in Deuteronomy, 12:5, 21; 14:24, and is translated as: “to placehis name.”[[5]](https://www.thetorah.com/article/does-yhwhs-name-dwell-in-the-temple%22%20%5Cl%20%22_ftn5)

דברים יב:כא כִּי יִרְחַק מִמְּךָ הַמָּקוֹם אֲשֶׁר יִבְחַר יְ־הוָה אֱלֹהֶיךָ לָשׂוּם שְׁמוֹ שָׁם…

Deut 12:21 If the place where YHWH has chosen to place His name is too far from you…

**לְשַׁכֵּן שְׁמוֹ שָׁם (*leshakken shemo sham*)—**This appears six times in Deuteronomy, 12:11; 14:23; 16:2, 6, 11; 26:2,[6] but unlike the previous phrase, its exact meaning is a matter of dispute.

דברים יב:יא וְהָיָה הַמָּקוֹם אֲשֶׁר יִבְחַר יְ־הוָה אֱלֹהֵיכֶם בּוֹ לְשַׁכֵּן שְׁמוֹ שָׁם שָׁמָּה תָבִיאוּ אֵת כָּל אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם*. . .*

Deut 12:11 And so it will be in the place where YHWH your God will choose *leshakken shemo sham*that you will bring all that I am commanding you . . .

Grammatically, *leshakken*derives from the root שׁ.כ.נ. In the simple (*qal*) form, *lishkon*, the verb means “to dwell.” Scholars interpret the *piʿel* form, *leshakken*, as expressing a causation of state: “to cause to be dwelling” or “to settle for a certain period of time.”[7] As a result, they translate the phrase in the centralization formula as: “The place in which YHWH your God will choose **to cause his name (to) dwell**.” This translation may be found in the KJV, RSV, and the ASV of the Old Testament, as well as the dynamic equivalent translation of the NIV.

Some translators take a further interpretive step and write the phrase with “Name” capitalized. These scholars are interpreting “name” as some sort of hypostasis of YHWH himself, a persona that YHWH intends to “cause to dwell” in the chosen place. This interpretive theory is known as the “Name Theology.”

The “Name Theology”

The notion of Deuteronomy’s “Name Theology,” goes back to the 19th century source critics.[8] Several foundational claims are essential to understanding this paradigm. These claims are as follows:

1. Israelite religion evolved in three stages from the simple to the complex.[9]
2. W. M. L. de Wette (1780–1849) and Julius Wellhausen (1844–1918)[10] were correct in their assumption that this evolution may be found in the trajectory of source-writers known as J, E, D, and P.
3. Deuteronomy (the D document) is a propagandistic piece from Josiah’s Jerusalem in the 7th century B.C.E. that served to help centralize Israelite worship for the first time (cf. 2 Kgs 22).[11]

The classic form of the Name Theology assumes the three-stage evolution of Israelite religion from the simple to the complex (foundational claim 1 above), finds that evolution represented in the source authors J, E, D, and P (foundational claim 2), and applies it to Israel’s understanding of divine presence. The stages are as follows:

Stage 1: The J & E sources. Found mostly in Genesis and Exodus, these authors from the early monarchy understood God as limited, immanent, and anthropomorphic.

Stage 2: The D source. This is the book of Deuteronomy, believed to arise from King Josiah’s reforms in the 7th century B.C.E. (cf. 2 Kgs 22). The Name Theology posits that this D-author found the earlier understanding of J & E, that YHWH physically dwells in the Temple, theologically offensive. Therefore, the D-writer corrects this older, anthropomorphic perception with the more theologically-nuanced idea, that YHWH is only hypostatically present in the temple by means of his “*name*.”[12]

Stage 3: The P source. Found in the book of Leviticus and much of the covenantal and genealogical thread of the Pentateuch, this author from the exilic or post-exilic period understood YHWH as fully transcendent, unapproachable, and requiring the mediation of priests and sacrifice. This author therefore, further corrects the D-source’s semi-abstract perception of YHWH with a more evolved and transcendent portrayal of the deity often spoken of as the “glory” or *kabod*theology.[13]

As involves the thesis of this essay, it is our idiom, *leshakken shemo sham*that supposedly communicates the second stage of this evolution and the “deuteronomistic correction.” God will choose “to cause his *name*(rather than His imminent presence) to dwell” in the holy place.

The Name Theology goes on to argue that “to cause his name to dwell” in Deuteronomy should be linked to 2 Samuel 7:5 where YHWH rebukes David for asking to build a house for God “to dwell in,” while reassuring him that his descendant will be allowed to build a house “for my *name*” (2 Sam 7:13). YHWH subsequently confirms that promise by accepting the temple built by Solomon as “a house for my *name*” (*bayit lishmi*) in 1 Kings 8:17-20, 44, 48.[14]

When all these pieces are arranged according to various tenets of the Name Theology, as synopsized by the German biblical scholar Gerhard von Rad (1901–1971), the old “crude” idea of YHWH’s actual presence in the Temple is replaced by the D-source with the “theologically sublimated idea” of his abstracted, semi hypostatic presence in the Temple, a mode of presence purportedly communicated by the word “name.”[[15]](https://www.thetorah.com/article/does-yhwhs-name-dwell-in-the-temple%22%20%5Cl%20%22_ftn15)

God’s *Shekhinah* and Targum Onkelos: An Early Precedent for the “Name Theology”?

While the Name Theology concept developed in the 19th century, the first association of “name” as a hypostasis of the deity may be found in early Rabbinic Judaism. In their quest to communicate the “numinous immanence of God in the world” without compromising God’s holiness with anthropomorphic imagery (i.e., God’s complete transcendence and humanity’s complete inability to physically draw closer to him), rabbinic tradition adopted the term *Shekhinah*for God’s Presence.[16]As a result, we find that the Aramaic Targumim do not speak of *YHWH* dwelling in either heaven or on earth, but YHWH causing his *Shekhinah*to dwell in one or the other location.[17]

The association of the *name*of God in the deuteronomic idiom with this Jewish doctrine of the Presence can first be detected in the Targum of Onkelos,[18] which translates both versions of the deuteronomic phrase, *leshakken shemo*and *lasum shemo*as “the place YHWH has chosen for his *Shekhinah* to dwell” or “the place YHWH has chosen to rest his *Shekhinah*.”[19] For example, Onkelos translates the first half of Deuteronomy 12:11 as:

וִיהֵי אַתרָא דְיִתרְעֵי יוי אֲלָהֲכוֹן בֵיה **לְאַשׁרָאָה שְׁכִינְתֵיה תַמָן** לְתַמָן תַיתוֹן יָת כֹל דַאֲנָא מְפַקֵיד יָתְכוֹן.

And it will come about in the place that the Lord your God is pleased **to make His *Shekhinah* dwell**, there you shall bring all that I am commanding you.[20]

It is possible that Onkelos’ translation of Deuteronomy’s centralizing formula (followed by Pseudo-Jonathan) resulted from:

1. His association of the verb *leshakken* with the *Shekhinah* or Presence, since both derive from שׁ.כ.נ, the same root;[21]
2. An anachronistic reading of Deuteronomy’s *shem*as *Hashem* (an emerging rabbinic surrogate for the Tetragrammaton).

Yet Onkelos did not consider the manifestation of the deity in the deuteronomic formula to be less immanent than the manifestation at Sinai or less transcendent than in any other place or period. Rather, he uses *Shekhinah*to speak of God’s dwelling in heaven (Deut 3:24; 4:39) and on earth (Deut 23:16), in the tabernacle (Exod 25:8) and among his people (Exod 33:14).[22]

Thus, although it is quite possible that Onkelos’ reinterpretation of the “name” in the deuteronomic idiom as the *Shekihnah* was a first step toward the hypostatization of YHWH’s “name” in Deuteronomy, the early Rabbis were clearly not “Name Theologians.” Rather, the maturation of this interpretive scheme would await the nominal realism of the 19th century critics.

LXX and Samaritan Pentateuch: The Two Phrases Are the Same

Returning to Deuteronomy, can the Name Theologian’s idea that YHWH’s name is “dwelling” in the holy place be reconciled with the book of Deuteronomy, the larger Bible, the text critical history of the passages, and the comparative data? As we have seen, Deuteronomy 12:21 and 14:24 use *lasum shemo sham*“to place His name” (Hebrew שׂ.ו.מ) as a synonym for *leshakken shemo sham*“to cause His name to dwell” (Hebrew שׁ.כ.נ). 1 Kgs 9:3; 11:36; 14:21; 2 Kgs 21:4, 7 do the same.

We are further challenged to learn that the Samaritan Pentateuch utilizes *leshakken* for all of the occurrences of the two phrases. Similarly, the Septuagint (LXX) translates both *leshakken*(שׁ.כ.נ) and *lasum*(שׂ.ו.מ) with Greek *epiklēthēnai*, “to be called” or “to be invoked.”[23] This indicates that later biblical authors and early translators understood that both phrases (*leshakken shemo sham* and *lasum shemo sham*)communicated the same thing. Moreover, the LXX does not translate the שׁ.כ.נof our idiom with Greek *skēnoō*“to dwell,”[24] nor does it render *shem*with Greek *kurios*“Lord.”

Why would later biblical authors, the LXX and the SP translate *leshakken*and *lasum*identically? The answer becomes clear once we look at a parallel phrase in Akkadian.

A Borrowed Akkadian Idiom

In biblical Hebrew, שׁ.כ.נ in the *qal* is an intransitive verb meaning “to dwell.” In contrast, in Akkadian, the G-stem (=*qal*) cognate verb *shakanu* means “to put, to place” (an active transitive verb that shares the same meaning as Hebrew שׂ.ו.מ).[25]

Akkadian also has an idiom that shares all the principal parts of biblical Hebrew *leshakken shemo sham*—Akkadian *shuma shakanu*. In Akkadian, this phrase means, “to place a name,” the same thing that Hebrew *lasum shemo sham*means. Moreover, this phrase can be found all over Mesopotamian literature—in victory stelae, correspondence, building inscriptions, and even songs.

The phraseis best known for its use in the Mesopotamian royal monumental tradition, where it means to inscribe one’s name on a building, a votive gift, or a monument, and thereby claim the item (and/or what it marks) as one’s own. Eventually, *shuma*(“name”) came to mean the entire inscription (not just the king’s name), and*shuma shakanu* came to communicate not just *inscribing* the monument but *installing* the inscribed monument as well.

By extension, *shuma shakanu*also came to communicate claiming the territory marked by the monument, or even becoming famous because of the heroic deeds reported on the monument. For example, Iahdun-Lim of Mari (c. 1830 B.C.E.) reports installing a victory monument in the Amanus mountain range to announce a military conquest:

But Iahdun-Lim, the son of Iaggid-Lim, the mighty king, a wild ox among kings, marched to the shore of the sea in irresistible strength. To the “Great Sea” he offered a multitude of royal sacrifices and his army washed in the waters of the “Great Sea.” To the Cedar and Boxwood Mountain, the great mountains, he penetrated…. He set up a monument, **placed his name** (*shu-mi-shu ish-ta*[26]*-ka-an*) and made known his might.[27]

Abdi Heba, the 14th century Canaanite king of Jerusalem uses the idiom to remind his Egyptian overlord, that he owes military aid to his vassal (EA 287: 60-63):

As the king has placed his name in (*sha-ka-an*MU[28]-*shu*)the region of Jerusalem forever, he cannot abandon the lands of (the city of) Jerusalem![29]

This comparative evidence demonstrates that Deuteronomy’s idiom, *leshakken shemo sham* was well known in Israel’s world—and in this idiom, שׁ.כ.נ is read as the Akkadian transitive verb *shakanu*, “to put, to place,” *not*as Hebrew שׁ.כ.נ“to dwell.” In sum, our deuteronomic phrase is best understood as a **loan-adaptation** of Akkadian *shuma shakanu* meaning “to place a name”—a centuries-old idiom, borrowed into the Hebrew Bible from the royal literature of Mesopotamia.

Why is the Verb *leshakken* (*piʿel*) in Hebrew?

According to Frank M. Cross (1921–2012) of Harvard University, the peculiar vocalization of Hebrew *leshakken* in the *piʿel* in Deuteronomy was created by the Masoretes to communicate the active/transitive sense of שׁ.כ.נ in the borrowed Akkadian idiom (Akkadian *shakanu*, [G-stem] “to put, to place”), and to set itapart from the native *intransitive* (biblical Hebrew *shakan,*[*qal*]“to dwell”).[30]

This is how Hebrew *leshakken shemo sham* can express the same meaning as Hebrew *lasum shemo sham*—the first phrase is a loan-adaptation of the Akkadian idiom into Hebrew; the second is a Hebrew *translation* (calque) of the Akkadian idiom. This also explains why the the LXX and the Samaritan Pentateuch would translate the *leshakken*and *lasum*phrases synonymously—they *are* synonymous.

This clarification of Deuteronomy’s two idioms is confirmed by the 9th century B.C.E., *bilingual* Tell Fakhariyeh inscription. This life-size, basalt image of king Hadad-Yithʿi is particularly helpful in that its inscription is written in both Akkadian and Old Aramaic (Old Aramaic, like Hebrew, is a Northwest Semitic language). As Aramaic is a step closer to Hebrew, we can see in this inscription that Akkadian *shuma shakanu* is repeatedly translated into the Northwest Semitic equivalent of Hebrew *lasum shemo sham.*One example should suffice.

Whoever comes afterwards, should it become dilapidated, may he restore it, may he put my name on it (Aramaic ושמים לשם בה [*wshmym lshm bh*]// Akkadian *shumima lishkun*)*.*[31]

In short, Deuteronomy’s two phrases aresynonymous, and both derive from Akkadian *shuma shakanu*“to place the name.” One is a loan adaptation—*leshakken shemo sham*;and one a loan translation—*lasum shemo sham*. And both emerge from the royal practice of inscribing and installing monuments.

The Significance of *shuma shakanu* for Deuteronomy’s Centralizing Formula

In the Mesopotamian tradition, the Akkadian idiom *shuma shakanu*is always found in the mouths of kings. A royal hero would “place his name” to declare his mighty acts to the world. The idea was to inscribe one’s “name” (literally the name of the hero, but also by extension the entire inscription) upon a statue or stele, building, or votive gift, and install it in a public place so that everyonewould know what that royal hero had accomplished.

To remove the king’s inscribed name was to violate the deceased king’s sacred trust. For example, the stela of Shalmaneser IV (782–773 B.C.E.), discovered at Tell Abta, commemorating his founding of a new city in the desert, states:

As for my stela (na4.na.rú.a) you must not remove it from its place, put it somewhere else. You must not put it in a Taboo House, you must not smash it, you must not cover it with earth, you must not throw it into water, you must not splash bitumen on it, you must not burn it, **you must not erase (my) written name** (mu.sar *la ta-pa-šiṭ*)…. As for the one who alters my inscription **or my name** (MU*-ia*), may the gods Ashur, Shamash, Marduk, (and) Adad, the great gods, not have mercy upon him, to his utter destruction![32]

This perception of the significance of the inscribed name, and the impact of removing it is echoed in Deuteronomy 12:1–3:

דברים יב:ב אַבֵּד תְּאַבְּדוּן אֶת כָּל הַמְּקֹמוֹת אֲשֶׁר עָבְדוּ שָׁם הַגּוֹיִם אֲשֶׁר אַתֶּם יֹרְשִׁים אֹתָם אֶת אֱלֹהֵיהֶם עַל הֶהָרִים הָרָמִים וְעַל הַגְּבָעוֹת וְתַחַת כָּל עֵץ רַעֲנָן. יב:ג וְנִתַּצְתֶּם אֶת מִזְבּחֹתָם וְשִׁבַּרְתֶּם אֶת מַצֵּבֹתָם וַאֲשֵׁרֵיהֶם תִּשְׂרְפוּן בָּאֵשׁ וּפְסִילֵי אֱלֹהֵיהֶם תְּגַדֵּעוּן **וְאִבַּדְתֶּם אֶת שְׁמָם** מִן הַמָּקוֹם הַהוּא.

Deut 12:2 You shall utterly destroy all the places where the nations whom you shall dispossess serve their gods, on the high mountains and on the hills and under every green tree. 12:3 You shall tear down their altars, you shall smash their *matzevot*(sacred standing stones), you shall burn their *Asherim* (pillars dedicated to the Queen of Heaven) with fire, you shall cut down the images of their gods, and **you shall efface**[33]**their name** from that place.

As we have seen, to efface someone’s name (i.e., inscription) from a monument was to claim their monument (or the heroic acts, structure, or territory marked by that monument) as one’s own. Deuteronomy 12:1–3 is commanding Israel to do just that by removing the names of the deities of Canaan from the monuments of their sacred sites.

Once the inscribed names of the Canaanite deities are effaced—and thereby their claims to both those cult sites and the territory of Canaan eradicated—the name of a new deity, YHWH, is to be inscribed at *his*sacred site. In the human political arena, such actions would communicate that a new king has claimed the territory and/or accomplishments of his predecessors. In Deuteronomy, the message of “placing the name” is the same.

Deuteronomy’s Message: YHWH as a Conquering King

Reading Deuteronomy’s *leshakken shemo sham* in light of this Akkadian evidence helps us to translate Deuteronomy’s centralization formula more accurately, and more importantly it helps us understand what the biblical writers *meant*when they used this foreign idiom. [34]

Here the biblical authors present YHWH as the hero of the conquest

דברים ד:לז …וַיּוֹצִאֲךָ בְּפָנָיו בְּכֹחוֹ הַגָּדֹל מִמִּצְרָיִם. ד:לח לְהוֹרִישׁ גּוֹיִם גְּדֹלִים וַעֲצֻמִים מִמְּךָ מִפָּנֶיךָ לַהֲבִיאֲךָ לָתֶת לְךָ אֶת אַרְצָם נַחֲלָה כַּיּוֹם הַזֶּה.

Deut 4:37 …He personally brought you from Egypt by his great power, 4:38 driving out from before you nations greater and mightier than you, to bring you in, to give you their land for an inheritance, as it is today.

When the Deuteronomist records YHWH’s command that “You shall do such and such in the place I choose to place my name...” he is marshaling thousands of years of royal monumental imagery to inform the statement. It is the conquering king who is demanding their obedience; it is the new sovereign of the region who is awarding Israel her land grant. As had the great kings and heroes of Mesopotamian history and legend, YHWH states that he has “placed his name” in the Promised Land, specifically in Israel’s singular place of worship.

Thus, unlike previous theories, this new data helps us to understand that the message of the deuteronomic idiom is not an evolving form of divine presence, nor is there a “deuteronomistic correction” occurring in these passages. Rather, the writers of Deuteronomy are utilizing an internationally recognized idiom to emphasize the sovereignty and fame of YHWH and his covenant by right of conquest.

[View Footnotes](https://www.thetorah.com/article/does-yhwhs-name-dwell-in-the-temple)

1. For example, Deut 12:5, 11, 14, 18, 21, 26; 14:23, 24, 25; etc. The argument in this article is based on Sandra L. Richter, The Deuteronomistic History and the Name Theology: lĕšakkēnšĕmôšām in the Bible and the Ancient Near East, BZAW 318 (Berlin: Walter de Gruyter, 2002); “The Place of the Name in Deuteronomy,” in VetusTestamentum 57 (2007): 342–366; and “Placing the Name, Pushing the Paradigm: A Decade with the Deuteronomistic Name Formula,” pages 64–78 in Deuteronomy in the Pentateuch, Hexateuch, and the Deuteronomistic History (FAT 56. Tübington: Mohr Siebeck, 2012).
2. Editor’s note: For a discussion of the different potential referents for “the place YHWH your God will choose,” see David Glatt-Gilad, [“How the Jerusalem Temple Was ‘Chosen’ as the Only Place of Worship,”](https://www.thetorah.com/article/how-the-jerusalem-temple-was-chosen-as-the-only-place-of-worship) TheTorah (2017); and ZviKoenigsberg, [“The Place(s) that YHWH will Choose: Ebal, Shiloh, and Jerusalem,”](https://www.thetorah.com/article/the-places-that-yhwh-will-choose-ebal-shiloh-and-jerusalem) TheTorah (2019).
3. Editor’s note: On the compositional layers in Deuteronomy 12’s regulations regarding sacrifice and consuming non-sacrificial meat, see Simeon B. Chavel, [“Debates Over Centralizing Sacrificial Worship and Eating Non-Sacrificial Meat,”](https://www.thetorah.com/article/debates-over-centralizing-sacrificial-worship-and-eating-non-sacrificial-meat) TheTorah (2016).
4. In contrast, the Samaritan Pentateuch speaks of it in the past tense בחר, and identifies it explicitly with Mount Gerizim. Editor’s note: For some discussion, see Jonathan Ben Dov, [“An Altar on Mt Ebal or Mt Gerizim: The Torah in the Sectarian Debate,”](https://www.thetorah.com/article/an-altar-on-mt-ebal-or-mt-gerizim-the-torah-in-the-sectarian-debate) TheTorah (2016); Eyal Baruch, [“Mount Gerizim and the Polemic Against the Samaritans,”](https://www.thetorah.com/article/mount-gerizim-and-the-polemic-against-the-samaritans) TheTorah (2016).
5. The phrase also appears multiple times in the book of Kings, part of the Deuteronomistic History: 1 Kgs 9:3; 11:36; 14:21; 2 Kgs 21: 4, 7; Jer 7:12; Ezra 6:12; and Neh 1:9.
6. Deuteronomy 12:5 also uses the verb שׂ.ו.מ and שׁ.כ.נ, so this could be considered a seventh occurrence of our idiom (see Richter, The Deuteronomistic History and the Name Theology, 45-48, 61-63).
7. See Richter, The Deuteronomistic History and the Name Theology, 7–35, for a full discussion.
8. This idea is central to the “history of religions” movement of the 19th century, which postulated that all expressions of human religion progress through a comparable, three-phase evolution, an evolution often delineated by “tribal,” “national,” and “universalistic” stages. Early on, this evolution was linked to the maturation process of the human mind (“ontogeny recapitulates phylogeny”). see Ioan P. Culianu, “Mircea Eliade at the Crossroad of Anthropology,” in On Symbolic Representation of Religion, ed. Hubertus G. Hubbeling and Hans G. Kippenberg [New York: Walter de Gruyter, 1986], 48–56, [p. 48]; and for the critique, Patrick Miller, “Israelite Religion,” in The Hebrew Bible and Its Modern Interpreters, ed. Douglas A. Knight and Gene M. Tucker [Decatur, GA.: Scholars Press, 1985], 201–213).
9. Editor’s note: As for the latter scholar, see discussion in, Alan T. Levenson, [“Was the Documentary Hypothesis Tainted by Wellhausen’s Antisemitism?”](https://www.thetorah.com/article/was-the-documentary-hypothesis-tainted-by-wellhausens-antisemitism) TheTorah (2021).
10. See Richter, The Deuteronomistic History and the Name Theology, 11–36 for a full explanation.
11. For the classic formulation of this theory, see Gerhard von Rad, Studies in Deuteronomy, trans. D. Stalker (London: SCM Press, 1953). “Here we have a theologically very striking conception of the name, which is present at the shrine in almost material form, is regarded almost as a person, and acts as a mediator between Yahweh and his people” (von Rad, Studies in Deuteronomy, 90).
12. Editor’s note: For one discussion of this approach, see Michael Carasik, [“In the Presence of God,”](https://www.thetorah.com/article/in-the-presence-of-god) TheTorah (2015).
13. See Richter, The Deuteronomistic History and the Name Theology, 68-91 for a full discussion.
14. Von Rad, Studies in Deuteronomy, 38-39.
15. Israel Drazin, Targum Onqelos to Deuteronomy (New York: Ktav Publishing House, 1982), Deut 12:5, 11, 21; 14:23, 24; 16:2, 6, 11; 26:2; cf. Grossfeld, Targum Onqelos to Deuteronomy.
16. Onqelos applies this concept elsewhere in the Bible as well. For example, Targum Onqelos interprets the “him” in Noah’s blessing of Japheth in Genesis 9:27, וְיִשְׁכֹּן בְּאָהֳלֵי־שֵׁם, “Let him dwell in the tents of Shem,” as a reference to God, and translates the phrase as:

יַפתֵי יוי לְיַפַת וְיַשׁרֵי שְׁכִינְתֵיה בְמַשׁכְנֵי שֵׁם וִיהֵי כְנַעַן עַבדָא לְהוֹן.

1. Grossfeld, Targum Onqelos to Genesis, 30.
2. See also Gen 9:27; Exod 29:45; 33:15; Num 5:3; 6:25; 14:14, 42; 16:3; 35:34; Deut 1:42; 6:15; 7:21; 21:17; 31:17–18. Targum Pseudo-Jonathan also uses Shekinah to speak of both God’s dwelling in the temple (cf. 1 Sam 4:4; 2 Sam 6:2; 1 Kgs 8:12, 13; Ps 74:2) and in heaven (Isa 6:6, 33:5; Deut 3:24, 4:39).
3. לָשׂוּם אֶת־שְׁמוֹ
4. Henry George Liddell, Robert Scott, and Henry Stuart Jones (hereafter, LSJ), A Greek-English Lexicon, 9th ed. with revised supplement (Oxford: Clarendon, 1996), s.v. “skēnoō” sub. “skēneō”; Walter Bauer et al., Greek-English Lexicon of the New Testament and Other Early Christian Literature, 2nd ed. (Chicago: University of Chicago Press, 1979), s.v. “skēnoō.”
5. CAD š1, s.v. “šakānu,” meaning 1 (p. 116).
6. .
7. RIME, vol. 4, Iaḩdun-Lim E4.6.8.2:51–59 (p. 606) and Syria 32 (1956): 14, ii:20.
8. MU is the Akkadian logogram (i.e., a Sumerian word that stands in for an Akkadian word) for shumu, meaning “name” (CAD, š-3, s.v. “šumu,”) pp. 284-297.
9. Frank M. Cross, Canaanite Myth and Hebrew Epic, (Cambridge: Harvard University Press, 1997), 246 [n114];.
10. Discovered in the spring of 1979, this text was first published by J. A. Fitzmyer, “The Aramaic Language and the Study of the New Testament,” JBL 99 (1980): 5-21, which was closely followed by the editio princeps: A. A. Assaf, P. Bordreuil and A. R. Millard, La statue de Tell Fekherye et son inscription bilingueassyro-araméenne (Éditions recherche sur les civilisations; Paris: Anatole de la Forge, 1982).
11. RIMA, vol. 3/2, Šalmaneser IV A.0.105.2:23b–30.
12. HALOT, s.v. “אבד” qal meaning 5,מִן + אבד means “to be carried off from.” The piʿel factitive equivalent for this qal meaning would be: “to cause to be carried off from,” i.e., “to efface.”
13. Editor’s note: For a discussion of evidence that Deuteronomy’s primary goal is not cultic centralization, but rather obedience to YHWH’s commandments, see Baruch Alster, [“Deuteronomy: Religious Centralization or Decentralization?”](https://www.thetorah.com/article/deuteronomy-religious-centralization-or-decentralization) TheTorah (2014).