the whole earth is the deity's footstool, and the earth is their throne. While this rhetoric allowed authors to rationalize the loss of the temple and also assert the presence of the deity, while also further exalting that deity, these were still literary abstractions not widely accessible—the liability remained and would become more acute as the deity's transcendence distanced them further.

Another means of renegotiating modes of divine presence involved the text of the law's conflation on the part of cultic authorities with more traditional presencing media. The Ketef Hinnom Scrolls show this conflation was more an adaptation of existing technology than a revolutionary breakthrough, but its accommodation and rationalization by institutional authorities would represent a starker departure. In chapter 5 I discussed the functional overlap between the ark and shrine models. The latter are known from glyptic depictions and from the material remains to have been able to house divine images of different types. As I mentioned there, it is no enormous leap to link the tablets of the law with cultic stelai. Though the ark's function as a container for the tablets of the law is a later innovation, that function conflates the text with a central piece of presencing media in a way that may have been intended to facilitate the transition of presencing functions *to* the text of the law, and likely via the material imposition of the divine name. Indeed, James Watts (2016, 21) has argued that the Pentateuch "was shaped to lay the basis for Torah scrolls to replace the ark of the covenant as the iconic focus of Israel's worship." There is no mention anywhere of the text inscribed on the tablets being read, so their primarily function seems to be artifactual rather than literary. The texts describe scrolls that were prepared from which the law could be read, but even those seem to have served a primary artifactual function in some places, and in ways that targeted traditional presencing media other than the ark for the imposition of the law.

In Deut 27:2–3, Moses gives the following instructions to the people of Israel, "you will erect [*hăqēmōtā*] for yourselves great stones [*'ăbānîm gədōlîm*] and plaster them with plaster. And you will write upon them all the words of this instruction [*hattôrâ hazzô't*]." Following the erection of these stelai (vv. 5–7), they are to build an altar, offer burnt offerings to YHWH, share a communal meal, and "rejoice before YHWH, your deity [*śāmaḥtā lipnê YHWH 'ĕlōhêkā*]." The stones here seem to function as presencing media, facilitating the deity's presence so that the sacrifice can be offered "before YHWH." The words of the law are not spoken or read here—it is only the materialization of the words that seem relevant to their function within the prescribed ritual acts. Stavrakopoulou (2013, 228) notes, "The narrator appears less concerned with the specifics of the 'message' of Torah than with the performance of writing and other rituals.… it is the material manifestation of Torah that is of central concern in this passage."

A related event is narrated in Josh 24:25–27. Joshua makes a covenant with the people of Israel, writing the words of the law on a scroll and erecting a large stone (*'eben gədôlâ*) under an oak near the sanctuary at Shechem. The stone in