Avraham called it "Yireh," as it says "and Avraham called it the name of the place Ad-nai Yireh." Shem called it Shalem, as it says "And Malchitzedek, the king of Shalem..." (Genesis 14:18) The Holy One of Blessing said "If I call it Yireh, as Avraham called it, then Shem, who was a righteous man, will become angry; and if I call it Shalem, Abraham, who was a righteous man, will be angry. Instead, I call it Yerushalayim [Jerusalem], as they called it together: Yireh Shalem. Jerusalem.
וַיֵּצֵּא יַעֲקֹּב מִבְאֵר שָבַע וַיֵּלֶךְ חָרָנָה:

וַיִּפְגַע בַמָּקוֹם וַיָלֶן שָם כִּי בָא הַשֶּמֶש וַיִּקָח מֵאַבְנֵי הַמָּקוֹם וַיָּשֶם מְרַאֲשֹּתָיו וַיִּשְׁכַּב בַמָּקוֹם.

וַיַחֲלֹם וְהִנֵּה סֻלָם מֻצָּב אַרְצָה וְרֹּאשָׁו מַגִיעַ הַשָּמָיְמָה וְהִנֵּה מַלְאֲכֵי אֱלֹהִים עֹלוּם וְיֹּרְדוּ בוֹ:

וְהִנֵּה יְקוָֹק נִצָּב עָלָיו וַיֹּאמַר אֲנִי יְקוָֹק אֱלֹהֵי אַבְרָהָם אָבִיךָ וֵׁאלֹהֵי יִצְחָק הָאָרֶץ אֲשֶר אַתָה שֹּכֵּב עָלֶיהָ לְךָ אֶתְנֶנָה וּלְזַרְעֶךָ:

וְהָיָה זַרְעֲךָ כַעֲפַר הָאָרֶץ וּפָרַצְתָ יָמָה וָקֵׁדָמָה וָצָפֹּנָה وָנֶגְבָה וְצָרְכוּ בְךָ כָל מִשְפְחֹּת הָאֲדָמָה וּבְזַרְעֶךָ:

וְהִנֵּה אָנֹּכִי עִמָךְ וּשְמַרְתִיךָ בְכֹל אֲשֶר תֵּלֵךְ וַהֲשִיבֹתִיךָ אֶל הָאֲדָמָה הַזֹּאת כִּי לֹא אֶעֱזָבְךָ עַד אֲשֶר אִם דִבַרְתִי לָךְ:

וַיִיקַץ יַעֲקֹּב מִשְנָתוֹ וַיֹּאמֶר אָכֵּן יֵּש יְקוָֹק בַמָּקוֹם הַזֶּה וְאָנֹּכִי לֹּא יָדָעְתִי:

וַיִירָא וַיֹּאמַר מַה נוֹרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִי אִם בית אֱלֹהִים וּזֶה שַעַר הַשָּמָּיִם:

וַיַשְּכֵם יַעֲקֹּב בַבֹּקֶר וַיִּקָּח אֶת הָאֶבֶן אֲשֶר שָם מְרַאֲשֹּתָיו וַיָּשֶם אֹתָהּ מַצֵּבָה וַיִּצֹּק שֶמֶן עַל רֹּאְשָׁו.

וַיִּקְרָא אֶת שֵׁם הַמָּקוֹם הַהוּא בֵית אֵל וְאוּלָם לוּז שֵׁם הָעִיר לָרִאשֹּנָה:

ב procession. We will be the proud dispenser of the very opposite of the above. For practical reasons the name of the place is not distinctly stated in the Law, but indicated in the phrase "To the place which the Lord will choose" (Deut. 12:11, etc.).

First, if the nations had learnt that this place was to be the center of the highest religious truths, they would occupy it, or fight about it most perseveringly. Secondly, those who were then in possession of it might destroy and ruin the place with all their might. Thirdly, and chiefly, every one of the twelve tribes would desire to have this place in its borders and under its control; this would lead to divisions and discord, such as were caused by the desire for the priesthood. Therefore it was commanded that the Temple should not be built before the election of a king who would order its erection, and thus remove the cause of discord.

Guide to the Perplexed, III:45

For three practical reasons the name of the place is not distinctly stated in the Law, but indicated in the phrase "To the place which the Lord will choose" (Deut. 12:11, etc.).

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