

Job—Part 3: Job’s Land of Edom

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Abstract

In this third part of our series on Job, we look at Job’s country of Edom: its name, its geographical extent, its connection to Seir, who the King of Edom might have been when Moses wanted to cross his territory, where Teman (home of Eliphaz) was, and whether there really was a country of Edom as early as the third millennium BC on the secular timeline.

Edom: Its name and geography

The Land of Edom, situated on the southeast border of the Promised Land, figures often in the Old Testament narratives. Chronologically Edom is first called a land in Genesis 36:31–39 and I Chronicles 1:43–51, when eight Edomite kings are named as reigning in the time before Israel had any kings. As shown in the preceding companion papers (Parts 1 and 2), Job would have been Jobab, the second of these kings.

The country of Edom was named after Esau, who was also called Edom. At birth, he was named Esau (“hairy”) (Genesis 25:25). However, years later, when he craved a red lentil stew that his twin, Jacob, had cooked, he acquired the name Edom (“red”) as well (Genesis 25:30). This means that the name “Edom” had three uses: it could refer to Esau himself (Genesis 36:8), to the country by that name (Genesis 36:31), or (in a later story) to the king of Edom (Numbers 20:18).^{1, 2}

Edom occupied a territory that included land on both the east and west of the Arabah, the long valley that stretches from the south end of the Dead Sea all the way down to the Gulf of Aqaba. The eastern part of ancient Edom constitutes the most southern portion of the country called The Hashemite Kingdom of Jordan today. The western part of Edom was located in what is the Negev in the south of modern Israel (see Figure 1).

This description of Edom is controversial, with many authors claiming that all of Edom existed only on the eastern side of the Arabah. They promote Edom as a trans-Jordan kingdom, along with Moab and Ammon.^{3, 4, 5, 6, 7} Bienkowski⁸ offers a slightly different version, saying that Edom extended west across the Arabah only later on in its history.

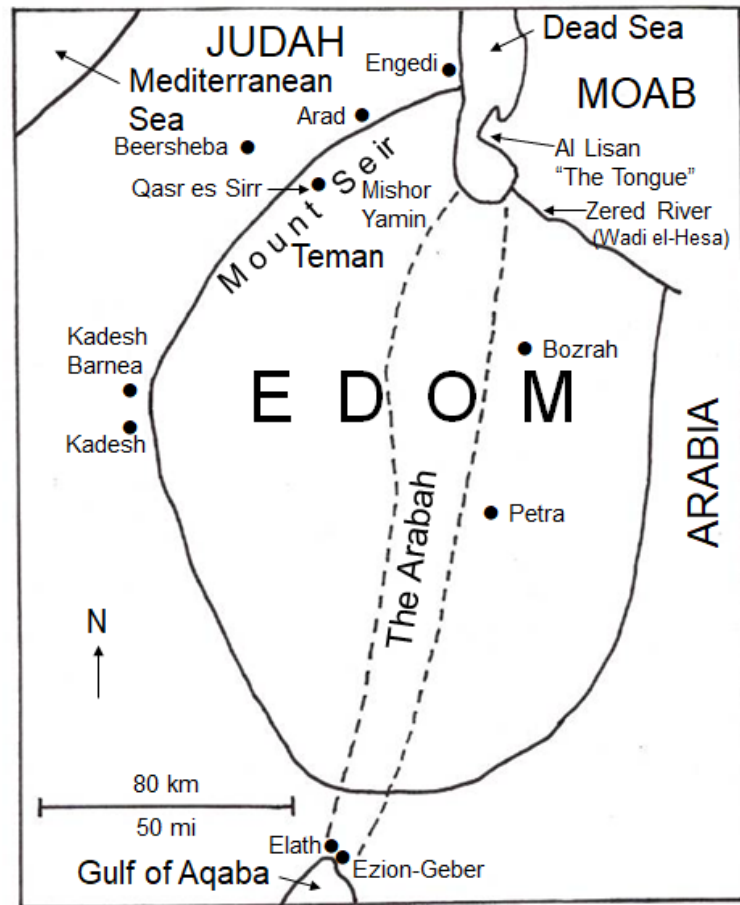


Figure 1. Map of Edom and surrounding territory. (Drawn by A. Habermehl)

There are some important consequences of claiming that Edom lay only on the east side of the Arabah. One of these is the location of Kadesh, which was “a town on the edge of your territory” as Moses told the king of Edom (Numbers 20:16 NIV). This necessitates placing Kadesh in or near the Arabah; some even identify Kadesh with Petra. Davies⁹ shows that the Jewish Peshitta claimed this latter as an authoritative tradition. Petra is located on the east side of the Arabah, in a ridge of mountains that reaches from the Sea of Galilee in the north, along the east of the Jordan River and the Dead Sea, and all the way down to the Gulf of Aqaba.¹⁰ Anyone who has visited Petra would realize how unlikely a place this mountainous area would have been for a large group of people like the Children of Israel, with many animals, to wander for the better part of 38 years. For a more detailed description of the Petra area, see, e.g., Browning.¹¹

Today scholars are quite certain of the location of Kadesh (at Ein Qadis) and nearby Kadesh-Barnea (at Ein Qudeirat) just west of the modern border of Israel.¹² See Figure 1 above for the location of Petra and the actual location of Kadesh-Barnea. Clearly there is quite a distance between these two places, over 100 km.

In fact, it can be shown that from the beginning of its history Edom extended both west and east of the Wadi Arabah. For an excellent description of the extent of ancient Edom, including parts of the Negev, see Crew;¹³ see also Smith¹⁴ and Macdonald.¹⁵ In the following discussion of Seir, and later of Teman, we will show why there clearly was a great deal of land on the west side of the Arabah that was part of Edom from very early times. We therefore reject the idea that Edom existed only east of the Arabah.

Edom and Seir: What is their connection?

There is widespread confusion on the matter of Seir, because many writers equate Seir with the land of Edom, and consider that all of Edom is Seir (see e.g., MacDonald¹⁶). In fact, it can be shown that Seir was only a small part of Edom.

We first hear of Seir in the time of Abraham, when the Bible speaks of “the Horites in their mount Seir” (Genesis 14:6). Later, Jacob and Esau owned so many animals that there wasn’t room for both of them in Canaan; Esau then picked up everything he had and moved to Seir. “Thus dwelt Esau in mount Seir: Esau is Edom” (Genesis 36:6–8). It is logical that the original Mt. Seir, where Esau settled, would have been a territory near Canaan. We will look more carefully at this possibility.

“Seir” and Mt. “Seir” are used interchangeably, as we see in Genesis 33:14,16 and Genesis 36:8–9; and also in Moses’ speech in Deuteronomy 2 (see vv. 1, 4, 5, 8, 12, 22, 29). The children of Esau eventually displaced the original inhabitants of Seir and took over their territory (Deuteronomy 2:12).

It appears that as time went on, and Esau’s descendants spread out beyond the original Mount Seir, the larger territory was called Edom. See Ezekiel 35:15 (NIV): “You will be desolate, O Mount Seir, you and all of Edom.” Modern geography supports Mt. Seir as being south of biblical Judea, in the northwest corner of the country that eventually came to be called Edom. Southeast of Beersheba in Israel there is a village called Qasr es-Sir(r) near an ancient ruin called Me(t)zad Sorer,^{17, 18} at an elevation of 596m.¹⁹ We suggest here that the ancient name of Seir has been retained in these places (see Figure 1). An examination of the topography of Israel shows that Qasr es-Sir is located within a line of mountains over 600 m high that stretch from about 15 km NE of Qasr es-Sir in a SW direction almost to Kadesh-Barnea.²⁰ It is possible that this entire range was considered the mountain of Seir. Moses said in Deuteronomy 2:1, “... and we compassed mount Seir many days,” a reference to their years of wandering in the wilderness. The Hebrew word “compass” can have a variety of meanings, and does not necessarily mean “to surround.”²¹ Because Deuteronomy 2:5 says clearly that they were not to be allowed to cross Edom’s territory, we have to assume that this wandering took place in territory adjacent to Mt. Seir, on the west side, and not on all sides of it.²²

Because Israel was not to possess any of Edom’s land (Deuteronomy 2:2–5), the southern boundary of the Promised Land had to bypass the mountain/territory of Seir. This border is described in four passages: Joshua 15:1–3, Numbers 34:3–5,²³ Ezekiel 47:19, and

Ezekiel 48:28. It is a line that slants from a point near Engedi on the Dead Sea in a southwesterly direction down to south of Kadesh-Barnea, and then westward to the River of Egypt (Wadi el-Arish, not the Nile River).²⁴ As Figure 1 shows, this line would have gone “along by the coast of Edom” (Numbers 34:3) as we would expect if Seir is located west of the Arabah. Edom and the territory later called Judah therefore shared a border.²⁵

If Job reigned as the second king of Edom, as the LXX coda claims (Job 42:17d), then he lived in the northeast of what was to be called the country of Edom, in the city of Bozrah²⁶ (Genesis 36:33; I Chronicles 1:44) (see the location of Bozrah in Figure 1). The coda also says that Job’s land was on the borders of Idumea (Edom) and Arabia. The northeast location of Bozrah would fit this description (Job would have owned a large amount of territory around Bozrah itself, because of the large number of animals he owned). This means that he did not live in Seir. Indeed, if Seir covered the same territory as Edom, we might expect that the Book of Job would have said that Job lived in Seir (rather than Uz), because Seir had been known since Abraham’s time (Genesis 14:6). See Figure 2 below for a view of Job’s home territory in Bozrah.



Figure 2. This photo shows the promontory (see center of photo) on which Job’s city of ancient Bozrah was located. This spot was ideal for defense, because there were deep ravines on three sides, with a connection to the surrounding land only on the far side. Photo used by permission of Todd Bolen/BiblePlaces.com.

Who was the King of Edom who refused passage to the Children of Israel?

Forty years after the Exodus, it was time for the Children of Israel to move into Canaan. The way that Moses wanted to take led from Kadesh across territory that belonged to Edom, on a route that he called the “king’s highway” (Numbers 20:16–17). Where exactly this route was is difficult to say because there are several possibilities.²⁷ We can only assume that it was one that would have been fairly easy for a very large group of people and animals to traverse, and would have been perhaps the most direct route to the Promised Land as well.

When Moses petitioned the unnamed king of Edom to permit the Children of Israel to pass through his land, this king flatly refused the request twice. This king then threatened the Children of Israel with force if they set so much as a foot in his country (Numbers 20:14–21). This action should not be a surprise, because earlier God had told Moses that the children of Edom (Esau) would be afraid of Moses and his people (Deuteronomy 2:4). Indeed, all the countries around were in fear of the Israelites, because of the plagues God had sent to destroy Egypt and bring the people out of Egypt. Moses prophesied this fear in the song of Exodus 15:14–16. The subsequent incident with the Canaanite king of Arad shows this; when it appeared that the wandering group of Israelites were headed his way, this king came out to fight them (Numbers 21:1–3 NIV).

Earlier at the time of Job's trial in the Book of Job, there are no indications of a king in Edom. Back then, Edom would have been simply a group of territories, each ruled by a chief. Genesis 36 would appear to indicate a progression in Edom's history: first there were chiefs descended from both Esau and Seir (Genesis 36:15–30); then there were eight successive kings over the whole of Edom (Genesis 36:31–39); and then there were chiefs again, descended only from Esau (Genesis 36:40–43). We may wonder whether this is an indication that by the time of this last group of chiefs, the descendants of Esau had absorbed those of Seir, as stated in Deuteronomy 2:12. We may wonder further whether this was after the last of the eight kings had died, and Edom was again a group of territories, with no one king over all of them.

We make the assumption here that the beginning of Edom as a unified country coincided with the first of these eight kings. This king was Bela the son of Beor, of the city of Dinhaba (Genesis 36:32; I Chronicles 1:43), who would have commenced his rule at an unknown time after Job's trial. After Bela, Jobab became king (Genesis 36:33; I Chronicles 1:44); if this Jobab was Job, he could have ruled for quite a long time because of Job's known extraordinary length of life. Unfortunately, the lengths of these kings' reigns is not given; we know only that each of the eight listed kings of Edom died in office (both Genesis 36 and I Chronicles 1 say this).

As shown in the accompanying papers, Job most likely would have died near the time of the Exodus, or during the wanderings of the children of Israel in the wilderness, perhaps even shortly before this incident with the King of Edom. We recognize that we cannot put an exact time on Job's death because of the necessary assumptions involved in this calculation. Habermehl²⁸ would put Job's death somewhat before 2200 BC/1800 BC on the secular timeline, which is about 1450 BC on the biblical timeline (on the basis that the secular and biblical timelines diverge by several hundred years during this era, and the 6th and 12th Dynasties ran concurrently, a subject that we cannot cover here). If Job(ab) died while Israel was in the wilderness, it is possible that the third king, Husham the Temanite, was the king who refused passage across Edom. We will suggest in the next section that Teman was located west of the Arabah in northwest Edom; if this third king in the list was the king that interacted with Moses, the western edge of his territory would have been situated geographically fairly close to Kadesh where the Children of Israel were waiting to move forward to go through Edom (see Figure 1). The route that Moses wanted to take may well have gone through this king's own territory of Teman

within Edom. If so, it would not have taken a great deal of time for the messengers to go back and forth from Moses to the king of Edom, and it would not have taken this king long to amass an army on his western border for a show of force (Numbers 20:20).

If Job(ab) died near the time of the Exodus, and if the third king reigned fewer than 40 years, it is possible that the king who refused passage was the fourth king in the list, “Hadad the son of Bedad, who smote Midian in the field of Moab...his city was Avith” (Genesis 36:35). There is no information on where Avith (LXX Getthaim or Geththaim) was. We can assume that this place had two names, one being an update. “Getthaim” is a Hebrew plural word meaning “two winepresses”;²⁹ therefore this city was most likely in a place where there were vineyards. One unreferenced source says that Edom was known for the vineyards that grew on its mountainsides; however, there are a lot of mountainsides in Edom and this does not narrow down the location of Avith/Getthaim very much. In Numbers 20:17 Moses promised the King of Edom that his people would not depart from the king’s highway, and would not go into the vineyards; obviously, there were vineyards along the route that Moses wanted to take.

Ultimately, we cannot be sure who this King of Edom was. Indeed, because of uncertainties in chronological calculations we cannot even rule out the possibility that Job(ab) himself was this king. We might feel certain that Job would never refuse passage to Israel, because Job himself was a God-fearing man. But what if God did not want Israel to pass through Edom? This obstruction to their route could even have been a punishment from God because of the previous incident at Meribah where they had complained that there was no water (Numbers 20:2–13), making it necessary for them to take the long way around all of Edom. Or what if Job(ab), as king, had to listen to a council made up of all the chiefs in the kingdom, and these others did not want this group of people to pass through their territories? There is also the information from the Egyptian execration texts (mentioned in Part 2), showing that Job(ab) was a rather feisty ruler, whoever he was. There may be more to this story than meets the eye.

Teman, home of Job’s friend, Eliphaz

Scholars are unable to locate the city of Teman³⁰ today. However, we will show that there are some traces of the land of Teman; this would have been the surrounding territory controlled by the city.

First, we point out that “Teman” is the Hebrew form of this name, meaning “south.”³¹ However, the Aramaic/Arabic form of the same name is “Yemen,” also meaning south.³² Because Edom was a land where the language was closely related to Aramaic, we would expect to find “Yemen” or some spelling variant of it if any of the ancient geographical names have survived. In fact, we do find some such names.

An examination of a map of Israel shows that there is an area called “Mishor Yamin” in the northern Negev, south of es-Sirr.³³ “Mishor” is Hebrew for “plain”, and “Yamin” is a spelling variation of “Yemen.”³⁴ There is also a wadi (seasonal river) in Mishor Yamin

called the Nahar Yamin³⁵ as well as a pass named El-Yemen in the northern Negev region.³⁶ We might not be surprised that Teman would have been located in the northern Negev, west of the Arabah, in the northwestern part of Edom, near Mt. Seir. As the eldest son of Esau's eldest son, Teman may have received the right to settle near the original home territory of Seir. In any case, the city of Teman would have been located somewhere in the vicinity of these geographical mentions of this name.

Teman must have been a very important city in the later period of the prophets. In the prophecy of Amos 1:11,12 against Edom, about 750 BC, Teman is the city that will be destroyed as punishment for the whole country of Edom. That the prophecy of this destruction of the city of Teman was fulfilled is shown by its disappearance off the map without a trace.³⁷

Was there really a country of Edom in the 15th century BC (biblical timeline)?

It is perhaps not a coincidence that Genesis 36 lists the kings of Edom before starting the story of Joseph and the coming of Jacob's family to Egypt in Genesis 37. This period of Edom's history would have run concurrently with the sojourn in Egypt.

From Figure 3 in Part 2 of this series (Job timeline figure), it is shown that there would be as much as 500 years from the beginning of the first king of Edom to the beginning of Saul's kingship in about 1095 BC (biblical timeline),³⁸ depending on how long after Job's trial the first king of Edom began to reign. In any case, kingship in Edom would have ended at some time during the period of the Judges in Israel (we do not know when the 8th king died) and before the beginning of Saul's reign. It is therefore possible that there was a certain length of time between the death of the 8th king and the beginning of Saul's reign. However, if the reigns of these eight kings filled most of that time, they could have ruled for an average of 60 years or more. Of course, Job alone could have reigned for 100 or more years because of his extraordinarily long life. We simply do not know any of this.

According to the Bible, there can be no question that there was a country of Edom in the times before kings reigned in Israel. Eight kings of Edom and seven different royal cities are listed in Genesis 36:31–39 (the 8th city is not named). The capital of Edom moved to where each reigning king lived; in those early times it appears that Bozrah was the capital only when Job(ab) was king. Most historians claim that Bozrah was the capital of Edom as if it was the only capital during all of Edom's history, because they dismiss the biblical story.^{39, 40, 41, 42} Bienkowski and Sedman admit, albeit grudgingly, that this is not explicitly stated anywhere.⁴³

Secular archaeologists and historians are quite insistent that there could not have been a kingdom of Edom as early as the time of Moses. Indeed, they do not accept Edom as a country any earlier than the 8th or perhaps 9th century BC—and that is stretching it, as far as many are concerned.⁴⁴ MacDonald says,

“There is no evidence that Edom possessed any form of monarchical government, dynastic or otherwise, before the ninth—eighth century BC...Bozrah, the capital of Edom, did not exist as an important city before the eighth century BC and so its inclusion on the list cannot date before this time.”⁴⁵

(“The list” refers to the eight kings in Genesis 36:31–40 and I Chronicles 1:43–51.) As Hart says of Edom, “Evidence for settlement in the Middle and Late Bronze Age is weak.”⁴⁶ Bienkowski says, “At present, there is no tangible evidence for dating Buseirah (Bozrah) earlier than the 7th century BC.”⁴⁷ After some excavations were made at the Bozrah site, Bennett says, “There is no archaeological evidence to support the story of the king of Edom refusing passage to Moses...”⁴⁸ (Bennett makes the unproven assumption that the king of Edom would have been reigning from Bozrah, contrary to our statement above that the eight kings of Edom reigned from at least seven different cities.)

There is disagreement among scholars on the “earliest” date for a kingdom of Edom. Levy et al.⁴⁹ tell us that “...high-precision radiocarbon dating is liberating us from chronological assumptions based on Biblical research.” They claim that ¹⁴C dating shows that there was copper mining in Edom as far back as 1200 BC (secular), and that this backs Edom as a country at that time. However, Finkelstein⁵⁰ disagrees with the dating, and says that just because copper production existed, this does not necessarily mean that Edom was a kingdom then. He uses archaeological arguments to say that the copper production “...thus has no bearing on the history of early Edom.” Bartlett essentially writes his own private version of biblical chronology.⁵¹

These scholars, while arguing among themselves about the dating of Edom, all dismiss the biblical account of Moses and the King of Edom as mere biblical tradition that reflects later history (e.g., Bennett⁵²). This is because this confrontation between Moses and the king of Edom took place on the biblical timeline in the 15th century BC, which is way too early for these scholars to consider. But they do not realize that on the stretched-out secular timeline that they follow, based on the chronology of the Egyptian dynasties, they have to place these Edomite kings much earlier. The biblical 15th century BC for the incident between Moses and the King of Edom would be equivalent to about the 19th century BC or earlier on the secular timeline, according to Habermehl,⁵³ who shows a clear divergence of the biblical and secular timelines during the second millennium BC. This puts the beginning of the kingdom of Edom at least 1000 years further back in (secular) time than these scholars want to believe. If secular archaeologists are not finding indications of a powerful Edom at the time of the biblical story of Moses and the King of Edom, it is because they are looking in the wrong place in time.

As noted earlier, scholars do not believe that Bozrah dates older than 7th century BC. However, Job says that he “went out to the gate through the city” (Job 29:7). Also, there is reference to Job’s house, clearly his dwelling, in Job 42:11. This means that there would most likely be some kind of very ancient archaeological ruins to be found from Job’s day; these would date to about 2500 BC on the archaeologists’ secular timeline.⁵⁴ Much of the Bozrah site has never been excavated, although there are indications of ancient ruins over a fairly wide area; no work has been done since the limited excavations

by Bennett.⁵⁵ An archaeological dig for Job's city should be undertaken, but of course impetus for secular archaeologists to look for these remnants of Job's day is lacking, owing to scholarly consensus that there is nothing to be found. Also the suggestion that they should look for ruins that date to 2500 BC secular would be considered absurd.

Summary

Named after Esau, Edom was the homeland of Job, who most likely reigned as the second king of Edom from the city of Bozrah, called Buseirah today. The country of Edom must have extended quite far west of the Arabah, as well as eastward. Seir and Teman were located in the northwest part of Edom, and we see them still in place names. Modern scholars do not believe that there can have been a Land of Edom as early as the period of the Judges in Israel. However, the Bible clearly says that there was, and we see this in the list of eight kings that ruled in Edom, and in the story of Moses and the King of Edom.

Abbreviations

ESV: English Standard Version

KJV: Authorized King James Version. Biblical references are from KJV unless otherwise noted.

LXX: Septuagint

NIV: New International Version

References

¹ In Genesis 32:3 we find the expression "country of Edom" in the KJV and other translations. However, the Hebrew word "country" used here more properly means "field" (see Strong, ref. 2, # 7704). "Edom" appears to refer to Esau in this verse.

² Strong, J., *Strong's Exhaustive Concordance of the Bible*, Abingdon Press, New York, and Nashville, TN, 1890.

³ Elwell, W.A., and P.W. Comfort (Eds.), *Tyndale Bible Dictionary*, Tyndale House Publishers, Carol Stream, IL, p. 1177, 2001.

⁴ Glueck, N., The civilization of the Edomites, *The Biblical Archaeologist* 10(4):77–84, 1947.

⁵ Hart, S., Iron Age settlement in the Land of Edom; in: Bienkowski, P. (Ed.), *Early Edom and Moab: The Beginning of the Iron Age in Southern Jordan (Sheffield Archaeological Monographs)*, J.R. Collis Publications, Sheffield, England, pp. 93–98, 1992. See p. 93.

⁶ Humphreys, C.J., *The Miracles of Exodus: A Scientist's Discovery of the Extraordinary Natural Causes of the Biblical Stories*, HarperCollins Publishers, New York, p. 334, 2003.

⁷ Idumea, *Encyclopaedia Britannica*, 10th edition, Encyclopaedia Britannica, Edinburgh, Scotland, <http://www.1902encyclopedia.com/I/IDU/idumea.html>, accessed 25 February 2018.

⁸ Bienkowski, P., The beginning of the Iron Age in Southern Jordan: a framework; in: *Early Edom and Moab: The Beginning of the Iron Age in Southern Jordan (Sheffield Archaeological Monographs)*, Bienkowski, P. (Ed.), J.R. Collis Publications, Sheffield, England, pp. 1–12, 1992. See p. 1.

⁹ Davies, G.I., *The Way of the Wilderness: A Geographical Study of the Wilderness Itineraries in the Old Testament*, Cambridge University Press, Cambridge, England, pp. 16–18, 1979.

¹⁰ Harding, G.L., *The Antiquities of Jordan*, Thomas Y. Crowell Company, New York, p. 1, 1959.

¹¹ Browning, I., *Petra*, Chatto & Windus, London, England, pp. 13–15, 1977.

¹² Map of Israel, Israel (and Autonomous Areas) physical map 1:270,000. Carta, The Israel Map and Publishing Co. Ltd., Jerusalem, Israel, 2008.

¹³ Crew, B.R., Did Edom's original territories extend west of Wadi Arabah? *Bible and Spade* 15:3–10, 2002.

¹⁴ Smith, G.A., *The Historical Geography of the Holy Land*, Ariel Publishing House, Jerusalem, Israel, pp. 359–360, 1931.

¹⁵ MacDonald, B., *East of the Jordan: Territories and Sites of the Hebrew Scriptures*, ASOR Books, Vol. 6, American Schools of Oriental Research, Boston, MA, Matthews, V. (Ed.), p. 187, 2000.

¹⁶ MacDonald, ref. 15, p. 185.

¹⁷ Glueck, N., *Rivers in the Desert: A History of the Negev*, Grove Press, Inc., New York, 1959. See the map inside the front cover.

¹⁸ Map of Israel, ref. 12.

¹⁹ Qasr es Sirr, *Get a Map*, http://www.getamap.net/maps/israel/hadarom/_qasressirr/, accessed 25 February 2018.

²⁰ Map of Israel, ref. 12.

²¹ See Strong, ref. 2, #5437.

²² There are many scholars who incorrectly point to the north-south mountains on the east side of the Arabah as the mountains of Seir, and claim that their modern name, Shara, is a form of Seir (e.g., Harding, 1959, p. 18). We would reject that idea here, because it is based on the arbitrary belief that Edom was situated only on the east side of the Arabah.

²³ In Numbers 34:4, the KJV uses the expression, “ascent of Akrabbim,”; the NIV, e.g., says “Scorpion Pass”. Joshua 15:3 says “Maalehacrabbim” in the KJV and “Scorpion Pass” in the NIV. This Scorpion Pass is commonly believed to be the winding pass by that name in Israel today, located on the 227 south of Mishor Yamin. However, there is a mountain on the west of the Negev Desert, not far from Kadesh Barnea, called Mt. Akrab (“Scorpion Mountain”) (see Map of Israel, ref. 12). I believe that the Scorpion Pass of

these scriptures was near this Mt. Akrab, and is not the modern place by this name. This fits the line of the southern boundary of the Promised Land.

²⁴ The southern boundary is delineated as going from Tamar to Kadesh and then westward (Ezekiel 47:19, 48:28). Hazazon Tamar (En Gedi), about 48 km (30 mi) SE of Jerusalem, is most likely the Tamar of the SE corner of the Promised Land (see Smith, G.A., *The Historical Geography of the Holy Land*, Ariel Publishing House, Jerusalem, Israel, p. 184, fn3, 1931; Elmslie, W.A.L., *Chronicles (R.V.)*, Cambridge University Press, Cambridge, England, p. 199, 2003). This place, described as being “in the land,” was a strategic corner of Solomon’s kingdom, on the edge of Edom, the country of the enemy; this would explain why Solomon did some building there (I Kings 9:18). The idea that Solomon did building at far-off Palmyra, called Tadmor, 418 km (260 mi) away in Syria, seems rather far fetched, and I do not accept this, although others have claimed it (e.g., Ashton, J., and Down, D., *Unwrapping the Pharaohs*, Master Books Inc., Green Forest, AR, p. 111, 2006). It seems logical that Solomon did his building close to home. “Tadmor” is equal to “Tamar” linguistically as can be seen in varying translations of 1 Kings 9:18 (e.g., the KJV = Tadmor, and ESV=Tamar).

²⁵ In Joshua 15:2 the southern border of the Promised Land is stated to start at a bay or tongue (Strong, ref. 2, #3956) of the salt sea, presumably the Dead Sea. There is a peninsula that projects into the Dead Sea from the eastern side, still called the “tongue” today in Arabic, that divides the Dead Sea into two unequal basins. It is at an average elevation of -325 m (-1,066 ft) (Al Lisan, *Mapcarta*, <http://mapcarta.com/12846868>, 25 February, 2018). This tongue of land would have been visible in Moses’ time, even though the water level was higher than now. According to Enzel et al. (Enzel, Y., Bookman R. (K. Tor), Sharon, D., Gvirtzman, H., Dayan, U., Ziv, B., and Stein, M., Late Holocene climates of the Near East deduced from Dead Sea level variations and modern regional winter rainfall, *Quaternary Research* 60:263–273, 2003), the level of the Dead Sea would have been about 395 m (1296 ft) below sea level when the Children of Israel entered the Promised Land. This is calculated from figure 2a on p. 265 of the Enzel et al. paper, using a secular date of 1750 BC, which would be equivalent to about 1400 BC on the biblical timeline (Habermehl, A., Revising the Egyptian chronology: Joseph as Imhotep, and Amenemhat IV as pharaoh of the Exodus; in: Horstemeyer, M. (Ed.), *Proceedings of the Seventh International Conference on Creationism*, Creation Science Fellowship, Pittsburgh, PA, 2013).

²⁶ This Bozrah, in south Jordan today, is not to be confused with a place of a similar name situated at the very southern tip of Syria, commonly spelled Bosra, but with many other spellings, including Bozrah. Bosra of Syria (located in what was ancient Moab) is renowned for its extensive archaeological ruins, especially from the Roman period (Bosra, *Wikipedia*, <http://en.wikipedia.org/wiki/Bosra>, accessed 25 February 2018). There is another Bozrah in south Iraq, commonly spelled Basra (Basra, *Wikipedia*, <http://en.wikipedia.org/wiki/Basra>, accessed 25 February 2018).

²⁷ One route, often touted as the King’s Highway (Atlas Tours, The King’s Highway, Jordan, http://www.atlastours.net/jordan/kings_highway.html, 26 February, 2018), runs north-south from Madaba down to the Gulf of Aqaba, past Petra (Highway 35). However, it is only those who claim that Kadesh is near Petra who can say that this was the route that Moses wanted for the Children of Egypt; otherwise this route does not make sense. It is more likely that the King’s Highway that Moses meant went in an easterly or northeasterly direction across Edom.

²⁸ Habermehl, last citation in ref. 25.

²⁹ Getthaim means “two winepresses” in Hebrew; its singular is “gath” (Strong, ref. 2, #1660).

³⁰ Tema and Teman are not the same place in spite of the resemblance of the two names. Tema (also spelled Tayma) is an ancient city in northwest Saudi Arabia that was most likely founded by Tema, ninth son of Ishmael (I Chronicles 1:28–31).

³¹ Smith, W., Definition for 'Teman', *Smith's Bible Dictionary*, <http://www.bible-history.com/smiths/T/Teman/>, 27 February, 2018.

³² South Arabia, *Wikipedia*, http://en.wikipedia.org/wiki/South_Arabia, accessed 26 February 2018.

³³ See Map of Israel, ref. 12.

³⁴ Sonntag, F. and N.S. Paran, Mishor Yamin, survey, final report, Israel Antiquities Authority, 2009. This survey report is online at http://www.hadashot-esi.org.il/report_detail_eng.aspx?id=1070 , accessed 26 February 2018.

³⁵ Sonntag & Paran, ref. 32. A map showing this wadi is figure 5 in the survey; click to enlarge.

³⁶ Trumbull, H.C., *Kadesh-Barnea: Its Importance and Probable Site*. Charles Scribner's Sons, New York, New York, pp. 111–113, 1884.

³⁷ Amos 1:12 says, “But I will send a fire upon Teman, which shall devour the palaces of Bozrah.” This prophecy is often taken as an indication that Teman and Bozrah were located close together. However, this translation is questionable, because it does not really make sense that a fire sent on one city should burn another city. We note that “bozrah” carries meanings that include a stronghold or fortified place (see Strong, ref. 2, #1223 and #1219). It appears that because there was a city of Bozrah in Edom, the name of this city was inserted instead of translating the literal meaning of the name. There are parallel constructions in other passages of Amos, e.g., Amos 1:7 (“But I will send a fire on the wall of Gaza, which shall devour the palaces thereof”). Also see Amos 1:10, 1:14. We would conclude that the fire to be sent on the city of Teman would devour that city's palaces and fortifications.

³⁸ Jones, F.N., *The Chronology of the Old Testament*, 16th edition, Master Books, Green Forest, AR, p. 52, 2007.

³⁹ Ritter, C., *The Comparative Geography of Palestine and the Sinaitic Peninsula*, Haskell House Publishers Ltd., New York, p. 26, 1865.

⁴⁰ Barkay, G., The Iron Age II–III; in: *The Archaeology of Ancient Israel*, Ben-Tor, A. (Ed.), Yale University Press, New Haven, CT, pp. 302–373, 1992. See p. 358.

⁴¹ Thompson, J.A., *The Book of Jeremiah*, Wm. B. Eerdmans Publishing Co., Grand Rapids, MI, p. 721, 1980.

⁴² Finkelstein, I., and Silberman, N.A., *David and Solomon: In Search of the Bible's Sacred Kings and the Roots of the Western Tradition*, Free Press, New York, p. 168, 2006.

⁴³ Bienkowski, P., and Sedman, L., Busayra and Judah: stylistic parallels in the material culture; in: *Studies in the Archaeology of the Iron Age in Israel and Jordan*, Mazar, A. (Ed.), Sheffield Academic Press, Sheffield, England, pp. 310–325, 2001.

⁴⁴ For example, Bennett, C-M., Excavations at Buseirah (biblical Bozrah); in: Sawyer, J.F.A., and Clines, D.J.A. (Eds.), *Midian, Moab and Edom: The History and Archaeology of Late Bronze and Iron Age Jordan and North-West Arabia*, JSOT Press, Sheffield, England, pp. 9–17, 1983. See p. 16.

⁴⁵ MacDonald, B., *East of the Jordan: Territories and Sites of the Hebrew Scriptures*, ASOR Books, Vol. 6, American Schools of Oriental Research, Boston, MA, Matthews, V. (Ed.), p. 188, 2000.

⁴⁶ Hart, ref. 5.

⁴⁷ Bienkowski, P., The date of sedentary occupation in Edom: evidence from Umm el-Biyara, Tawilan and Buseirah; in: *Early Edom and Moab: The Beginning of the Iron Age in Southern Jordan (Sheffield Archaeological Monographs)*, Bienkowski, P. (Ed.), J.R. Collis Publications, Sheffield, England, pp. 99–112, 1992. See p. 104.

⁴⁸ Bennett, ref. 44.

⁴⁹ Levy, T.E., Adams, R.B., Najjar, M., Hauptmann, A., Anderson, J.D., Brandl, B., Robinson, M.A., and Higham, T., Reassessing the chronology of biblical Edom: new excavations and ¹⁴C dates from Khirbat en-Nahas (Jordan), *Antiquity* 302:865–879, 2004.

⁵⁰ Finkelstein, I., Khirbet en-Nahas, Edom and biblical history, *Journal of the Institute of Archaeology of Tel Aviv University* 32(1):119–125, 2005.

⁵¹ Bartlett, J.R., Biblical sources for the early Iron Age in Edom; in: *Early Edom and Moab: The Beginning of the Iron Age in Southern Jordan (Sheffield Archaeological Monographs)*, Bienkowski, P. (Ed.), J.R. Collis Publications, Sheffield, England, pp. 13–19, 1992.

⁵² Bennett, ref. 44.

⁵³ Habermehl, last citation in ref. 25.

⁵⁴ Habermehl, last citation in ref. 25

⁵⁵ Bennett, ref. 44.