

# 45 Ascent of Adummim

## Names (also known as)

“Going up to Adummim”, Valley of Adummim, Maale-Adumim

## Etymology

“going up” – Strong’s H4608 *ma’aleh* - ascent, incline; from H5927 - *alah* - used of the burnt offering or the offering of ascent.

Adummim – Strong’s H131- “red spots”; BDB - “ruddy ones: quieted ones”. Fausset – “pass of the red men”. The root *adam* relates this name to Adam.

## Location/Description



Ma'ale Adumim is an Israeli settlement and a city in the West Bank, 7 kilometers (4.3 miles) from Jerusalem. It achieved city status in 1991. In 2012, the population was 39,200. The city is located along Highway 1, which connects it to Jerusalem and the Tel Aviv Metropolitan Area.

The valley of Adummim or the ascent from Jericho to Jerusalem, past Maale-Adumim and east through wadi Kelt is considered the backdrop to the parable of the Good Samaritan (Luke 10:33-37). The ancient Roman road follows almost the same path as the modern road, and a little to the south.

## Scriptural references

### Old Testament

Josh. 15:7; 18:17 – the valley formed the border between Judah and Benjamin.

### New Testament

Matt. 20:17,18; Mark 10:32,33; Luke 18:31  
 Luke 19:1-10 – Records Christ encountering Zacchaeus after leaving Jericho enroute to

Jerusalem. This occurred after the healing of blind Bartimaeus at Jericho, and is described as being “nigh to Jerusalem” (Luke 19:11).

Luke 10:30-37 – Provides the fabric for the parable of the Good Samaritan.

## Famous characters

David, Christ, the parabolic Good Samaritan

## Brief history

The location of Adummim is marked by the construction of a fortress in the time of Eusebius called Maledommei, (2) the castle of Adummim by Burchard, (3) and a Crusader castle on the north side of the road by the knights templar, called Maldouin or Chastel Rouge, with all these names indicating the heritage of the place. A khan called “the khan of the Samaritan” (Le Khan de Samaritan) is not far from this castle, and is considered as the basis for the parable mentioned. Pompey passed through Adummim en route to Jerusalem.



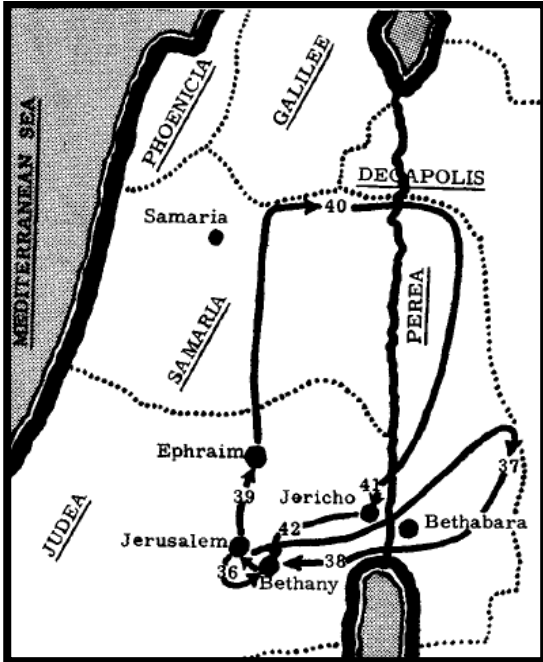
The valley itself marks the boundary between the tribal inheritance of Benjamin and Judah (Josh. 15:7; 18:17).

The Judean ministry of Christ is recorded largely by Luke and John. It was interrupted by the hostility of the Jews causing the Lord to withdraw to Bethabara (No. 37 on the map below). He returned to Jerusalem to raise Lazarus (38), withdrew to Ephraim because of hostility (39), and then returned to Jerusalem along the border of Samaria and Galilee (40 - Luke 17:11) via Perea. His “hour” was drawing near.

The final leg of Christ’s last journey to Jerusalem before crucifixion is outlined in the map below (41,42). The route was:

1. Passed through Jericho (Matt. 20:29; Luke 18:35; 19:1). Note the language of Bartimaeus sitting by the highway on the west of Jericho (Mark 10:46);
2. Christ and his disciples climb the ascent to Adummim to the north-east of Jerusalem;

3. Through En-Shemesh (Josh. 15:7; 18:17), the only spring on the road to Jericho at modern Ain Harud (“well of the apostles”);
4. Arrive at Bethphage at the mount of Olives (Matt. 21:1);
5. Sends two disciples to Bethany to collect an ass and colt (Mark. 11:1-2);
6. Rides the colt into Jerusalem on 10<sup>th</sup> Abib (Matt. 21:50).



### Spiritual lesson of Adummim

This was the northern margin of the wilderness of Judea where Christ first introduced his ministry (Matt. 4:1).

That Jesus ascended the same route at the end of his life well indicates that the whole period of his ministry is encapsulated within these geographical book-ends - or the continuing challenge of overcoming. A connection between the commencement of his ministry and his crucifixion is suggested by Luke, for his tempters departed from him for a season (Luke 4:13).

Just as the Aaronic priests were confined to the Tabernacle for a period of seven days during their consecration (Lev. 8:33), so likewise seven day-years were fulfilled in the aggregate of the work of John the Baptist (in the same wilderness), and then the Lord before his presentation and acceptance as the anointed Messiah and high priest. Having demonstrated in his conduct a form of morality and thinking that was distinguished and accepted by the Father (Ps. 45:7; Rom. 1:4),

so his final ascent to Jerusalem reflected the character of his entire life.

The first high priest was consecrated by a sin offering and a ram of burnt offering (Lev. 8:14,18). So the antitype Christ becomes the ram entangled in the bush (Gen. 22:13), the ‘horns’ representing the power of his sacrifice, even the morality demonstrated throughout his ministry. As the anointing blood was put on the tip of the high priest’s right ear, thumb and great toe (Lev. 8:23), so the antitype demonstrated mentally, morally and physically his qualifications to become high priest.

As the ascent of Adummim marked the border between Judah (“praise”) and Benjamin (“son of the right hand”) and “descended to the stone (*eben* – family building stone) of Bohan (“thumb”) of Reuben” the firstborn (Josh. 18:17), so Christ the true firstborn sent to build the Divine family, showed by his works (thumb) that he was indeed “the son of the right hand” and worthy of the praise that will be given him when he is manifested as both High Priest and King in the Age to come.

### Christ the Good Samaritan

The parable of the Good Samaritan sets forth the work of Christ and demonstrates that the love of God is active and dynamic to seek the healing of His sorely afflicted people. It has its roots in the record of 2 Chron. 28:8-15 when Samaritan leaders repair the wounds of the captives of Judah and return them home on asses. However, the people of Judea regarded Christ as a Samaritan (John 8:48) and despised his attempts to rescue them.

Uniting the ‘wounded’ with the ass (of Israel) followed by the spiritual binding of wounds pouring in the cleansing agents of oil (the Word) and wine (sound doctrine), is the only way that men can be redeemed.

Christ was bitterly disappointed there were many in the nation that thought they had no need of healing (Matt. 9:12), especially by a ‘Samaritan’.

Our obligation is to follow the example of the Good Samaritan (Christ) and reach out to heal where there is a readiness to receive help.

### Sources:

biblicalgeographic.com/2011/08/31/valley-of-adummim-judea-israel  
 Smith’s Bible Dictionary pg. 666  
 Eusebius onam 24:10

(Compilers – Peter Boon/Jim Cowie)