

## A Further Prophecy Against Ashdod, Egypt, and Cush Yesha'yahu 20:1-6

In my last post, we completed **The Prophecy Against Egypt ~ Part 2** in **Yesha'yahu 19:11-25**. In this post, we learn of **A Further Prophecy Against Ashdod, Egypt, and Cush** in **Yesha'yahu 20:1-6**.

We have learned that **Cush** is modern-day **Ethiopia**.

***<sup>1</sup> In the year that Sargon, the king of Ashur sent his commander-in-chief to attack Ashdod, he captured it.***

This is one of those rare instances where the biblical account of the **Ashdod** revolt of 713-711 BCE, the **Ashurian** records, and the archaeological remains all corroborate one another. The **Philistine** city revolted at the instigation of King **Azuri**, perhaps with the expectation of **Egyptian** support. The **Ashurian Annals** charge him with refusing to pay tribute and fomenting rebellion among his neighbors. The **Ashurian** emperor **Sargon II** responded with a swift campaign that quickly suppressed any hopes for independence. He placed **Azuri's** younger brother, **Ahimeti**, on the throne, who in turn was almost immediately deposed by a usurper named Yamani. **Sargon** sent another expedition in 712, and Yamani fled to **Egypt**. An **Ashurian** commissioner was then appointed to manage **Ashdod** for the empire. <sup>1</sup>

Tartan was the **commander-in-chief** of the invading **Ashurian** army. **Ashdod** was one of the five cities of the **Philistines**.

***<sup>2</sup> It was at that time that Adonai, speaking through Yesha'yahu, the son of Amotz, said, "Go and unwind the sackcloth from around your waist, and take your sandals off your feet." So he did it, going about unclothed and barefoot.***

God commanded **Yesha'yahu** to perform a symbolic action that would support his spoken prophecy. **Yesha'yahu** had been wearing sackcloth, a symbol of mourning, but he was told to go about naked. This would represent the coming humiliation and poverty of Egypt. Hopefully, we never get that same call.

***<sup>3</sup> In time, Adonai said, "Just as my servant Yesha'yahu has gone about unclothed and barefoot for three years as a sign and portent against Egypt and Ethiopia, <sup>4</sup> so will the king of Ashur lead away the captives of Egypt and the exiles of Ethiopia, young and old, unclothed and barefoot, with their buttocks exposed, to the shame of Egypt.***

Prisoners of war were considered spoils to be divided among the conquerors. They would become slaves, and it was necessary to break their spirit immediately and at the same time, use them as a means of shaming their home countries or cities. I recall seeing images of Holocaust victims receiving the same humiliating treatment.

***<sup>5</sup> They will be dismayed and ashamed because of Ethiopia, their hope, and Egypt their pride.***

Those who trusted **Egypt** and **Ethiopia** for help against their enemies would be sorely disappointed. God was and is the only proper object of the people's trust.

***<sup>6</sup> On that day, the people living along this coast will say, 'Look what happened to the people to whom we fled for help, hoping they would rescue us from the king of Ashur! How will we escape now?'" ~ Yesha'yahu 20:1-6 (CJB)***

**"How will we escape now?"** The prophecy envisioned other nations coming to recognize that **Egypt** was an unreliable ally. That's always the way it is - for as long as we depend on men and look to men, we'll never

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<sup>1</sup> The IVP Bible Background Commentary – Old Testament.

have true deliverance. The implicit message is that **Y'hudah** should come to the same realization. I believe that the current **State of Isra'el** has come to that same conclusion. Pray for the peace of **Yerushalayim**.

In my next post, we will explore **Another Prophecy Against the Desert by the Sea (Bavel)** in **Yesha'yahu 21:1-10**.