

~ASHDOD (188) **(Ash'dod)**

- One of the five principal cities of the Philistines under their axis lords and evidently the religious center of Philistia with its worship of the false god Dagon. The other cities were Gath, Gaza, Ashkelon, and Ekron.
- From the branch of the Nile that is in front of Egypt and up to the border of Ekron to the north, it used to be reckoned as belonging to the Canaanites, five axis lords of the Philistines, the Gazites and the **Ashdodites**, the Ashkelonites, the Gittites and the Ekronites, and the Avvim. (**Joshua 13:3**)
- **Ashdod** is identified with **Esdud**, **Tel Ashdod**, about 6 kilometers (3.5 miles) South-southeast of, and inland from, modern **Ashdod** on the coast.
- It is first mentioned at;
- No Anakim were left in the land of the sons of Israel. It was only in Gaza, in Gath and in **Ashdod** that they remained. (**Joshua 11:22**)
- As the residing place, along with Gaza and Gath, of the remnant of the giant-like Anakim. Due to the eminence on which it was built and its position on the military road running along the coast from Egypt through Palestine, **Ashdod** occupied a strategic location militarily. At the time of the Israelite conquest it was assigned, along with its suburban villages, to Judah.
- From Ekron westward all that is alongside **Ashdod** and their settlements. (**Joshua 15:46**)
- **Ashdod**, its dependent towns and its settlements. Gaza, its dependent towns and its settlements, down to the torrent valley of Egypt, and the Great Sea and the adjacent region. (**Joshua 15:47**)
- But evidently its residents are included among the inhabitants of the low plain who could not be dispossessed because they had war chariots with iron scythes.

- And Yehowah continued with Judah, so that he took possession of the mountainous region, but he could not dispossess the inhabitants of the low plain, because they had **war chariots with iron scythes**. (**Judges 1:19**)
- The Philistine cities seem to have been at the peak of their power during the time of King Saul. Before Saul's kingship the Philistines inflicted a severe defeat upon the Israelites at Ebenezer and captured the ark of the covenant, which they then transported to **Ashdod** and placed in the temple of Dagon, alongside the image of their god.
- After two humiliations miraculously executed on Dagon's image, the **Ashdodites** began to experience a plague of piles of such gravity as to create panic among them. A conference of Philistine axis lords brought a transfer of the Ark to the city of Gath, with a resulting extension of the plague there. Within seven months the Ark was on its way back to Israel, accompanied by an offering in gold.
- As for the Philistines, they took the ark of the true God and then brought it from Ebenezer to **Ashdod**. (**1 Samuel 5:1**)
- And the golden jerboas were to the number of all the cities of the Philistines belonging to the five axis lords, from the fortified city to the village of the open country. And the great stone upon which they rested the ark of Yehowah is a witness down to this day in the field of Joshua the Beth-shemite. (**1 Samuel 6:18**)

See Also PHILISTIA

See Also PHILISTINES

- Although King David administered several defeats to the Philistines, their principal cities evidently remained independent until the time of King Uzziah **829-778 B.C.E.** Uzziah is described as the maker of engines of war.
- Further, he made in Jerusalem engines of war, the invention of engineers, that they might come to be upon the towers and upon the corners, to shoot arrows and great stones. Consequently his fame went out to a great distance, for he was helped wonderfully until he was strong. (**2 Chronicles 26:15**)
- And he proceeded to go out and fight against the Philistines and break through the wall of Gath and the wall of Jabneh and the

wall of **Ashdod**, after which he built cities in Ashdod territory and among the Philistines. (**2 Chronicles 26:6**)

- Tells us that Uzziah proceeded to go out and fight against the Philistines and break through the wall of Gath and the wall of Jabneh and the wall of **Ashdod**, after which he built cities in Ashdod territory and among the Philistines.
- Evidently the territory of **Ashdod** did not remain under Judean control, for in later periods inscriptions show Assyrian King Sargon II as deposing the local king Azuri and installing Ahimiti in his place. A revolt caused Sargon to campaign against Philistia, conquering Gath, **Asdudu**, **Ashdod**, and **Asdudimmu**, **Ashdod-by-the-Sea** evidently a separate place located on the seacoast. This may be the campaign referred to at;
- In the year that Tartan came to **Ashdod**, when Sargon the king of Assyria sent him, and he proceeded to war against **Ashdod** and to capture it. (**Isaiah 20:1**)
- And a partial fulfillment of the prophecy at,
- And I will cut off the inhabitant from **Ashdod**, and the holder of the scepter from Ashkelon, and I will turn my hand back upon Ekron, and the remaining one's of the Philistines must perish, the Sovereign Lord Yehowah has said. (**Amos 1:8**)
- In the following century Herodotus II, **157 B.C.E.** records that **Ashdod** or **Azotus**, was subjected to a siege lasting 29 years laid against the city by Pharaoh Psamtik or Psammetichus.
- A stone prism of Sennacherib of Assyria says that Mitinti from **Ashdod** brought him sumptuous gifts and kissed his feet, and it adds concerning King Hezekiah of Judah, **745-717 B.C.E.** His towns which I had plundered, I took away from his country and gave them over to Mitinti, king of Ashdod. [Ancient Near Eastern Texts, edited by J. B. Pritchard, 1974, pp. 287,288]
- Ashdod seems to have been in a weakened state by the time of Jeremiah after **647 B.C.E.** so that he spoke of **the remnant of Ashdod**.
- And all the mixed company, and all the kings of the land of Uz, and all the kings of the land of the Philistines and Ashkelon and Gaza and Ekron and the **remnant of Ashdod**. (**Jeremiah 25:20**)

- Nebuchadnezzar, whose rule began in **624 B.C.E.**, makes mention of the king of **Ashdod** as one of the prisoners at the Babylonian court.
- For, as regards Gaza, an abandoned city is what she will become, and Ashkelon is to be a desolate waste. As regards **Ashdod**, at high noon they will drive her out, and as regards Ekron, she will be uprooted. (**Zephaniah 2:4**)
- In the postexilic period **Ashdod** was still a focal point of opposition to the Israelites.
- Now it came about that, as soon as Sanballat and Tobiah and the Arabians and the Ammonites and the **Ashdodites** heard that the repairing of the walls of Jerusalem had gone forward, for the gaps had started to be stopped up, they became very angry. (**Nehemiah 4:7**)
- And Nehemiah severely reprimanded those Jews who had married **Ashdodite** wives, resulting in sons who were speaking **Ashdodite**, and there were none of them knowing how to speak Jewish.
- Also, in those days I saw the Jews that had given a dwelling to **Ashdodite**, Ammonite and Moabite wives. (**Nehemiah 13:23**)
- And as for their sons, half were speaking **Ashdodite**, and there were none of them knowing how to speak Jewish, but in the tongue of the different peoples. (**Nehemiah 13:24**)
- It is noteworthy that the prophecy of Zechariah pointed to the time when **Ashdod** would be overtaken by foreigners. Evidently because the native Philistine population and rulership would be no more, the prophetic word was; An illegitimate son will actually seat himself in **Ashdod**.
- And an illegitimate son will actually seat himself in **Ashdod**, and I shall certainly cut off the pride of the Philistine. (**Zechariah 9:6**)
- The city was rebuilt by the Romans about the year **55 B.C.E.** and was generally known by its Greek name **Azotus**. Philip the evangelist passed through **Ashdod** in his preaching tour recorded at;
- But Philip was found to be in **Ashdod**, and he went through the territory and kept on declaring the Good News to all the cities until he got to Caesarea. (**Acts of Apostles 8:40**)

