

מִגִּדּוֹן

## Strong's Concordance

**Mgiddown: Megiddo**

**Original Word:** מִגִּדּוֹן

**Part of Speech:** Proper Name Location

**Transliteration:** Mgiddown

**Phonetic Spelling:** (meg-id-done')

**Short Definition:** Megiddo

מִגִּדּוֹן and (Zechariah 12:11) מִגִּדּוֹן **proper name, of a location ...** Μαγεδδω, Μεκεδω, Μαγεδω, etc.

<http://biblehub.com/hebrew/4023.htm>

مِجْدُو

نقش فسيفساء مجدو | The Megiddo Mosaic Inscription | فريق ...

[www.difa3iat.com/7206.html](http://www.difa3iat.com/7206.html) Translate this page

[نقش فسيفساء مجدو] The Megiddo Mosaic Inscription. في العام 2005 ، السجناء - Jul 11, 2014

المتواجدين في سجن مشدد الحراسة في موقع مجدو ، أخرجت إسرائيل من ...

YouTube - ... تل مجدو - تل المتسلم تل أثري في مرج بن عامر تل



[www.youtube.com/watch?v=z3XqpYPhjTA](http://www.youtube.com/watch?v=z3XqpYPhjTA)

Aug 10, 2013 - Uploaded by mohammad craim

تل مجدو - تل المتسلم تل أثري في مرج بن عامر تل מגידו Tel Megiddo بحدسة موقع

الصور الفلسطينية - محمد كريم - كتركتنا [www.arab-album.com](http://www.arab-album.com)

نقش فسيفساء مجدو The Megiddo Mosaic ... - فريق اللاهوت ...

<https://ar-ar.facebook.com/difa3iat/.../6979245369099...> Translate this page

[نقش فسيفساء مجدو] The Megiddo Mosaic Inscription في العام 2005 ، السجناء المتواجدين في سجن مشدد

الحراسة في موقع مجدو ، أخرجت إسرائيل من الارض عن طريق الصدفة ...

معركة مجدو (1918) - ويكيبيديا، الموسوعة الحرة

[ar.wikipedia.org/.../191](http://ar.wikipedia.org/.../191) ... معركة مجدو\_ (191) Translate this page Arabic Wikipedia

Battle of Megiddo (1918) Destroyed Turkish transport.jpg ... معركة مجدو أو معركة سهل نابلس

كما يطلق عليها الأتراك. هي معركة دارت خلال الحرب العالمية الأولى بين القوات ...

مجدو - المعرفة

[www.marefa.org/index.php/مجدو](http://www.marefa.org/index.php/مجدو) Translate this page

مجدو (بالعبرية: מגידו؛ بالإنجليزية: Megiddo؛ تل المتسلم حالياً) يقع في سهل مرج ابن عامر في فلسطين؛ الذي يربط

وادي الأردن بجبل الكرمل المتاخم للسهل الساحلي.

معركة مجدو (1918) - المعرفة

[www.marefa.org/index.php/1918](http://www.marefa.org/index.php/1918) (معركة مجدو) Translate this page

معركة مجدو (بالتركية: Megiddo Muharebesi - وأحياناً تسمى هزيمة نابلس (Nablus Hezimet) في 19 - 1

أكتوبر، 1918، وتبعاتها، كانت النصر المتوَجَّح لحملة الجنرال ...

اين مات يوشيا في مجدو ام في اورشليم ؟ 2 ملوك 23: 30 و 2 اخبار ...

[drghaly.com/articles/display\\_html/10913](http://drghaly.com/articles/display_html/10913) Translate this page

Dead from ... جاء في 2ملوك 23: 30 عن الملك يوشيا أنه قتل في مجدو وجاء به عبيده إلى اورشليم ميتاً ودفن ...

... meth should here be considered as a Megiddo - The word

مگيدو

فرودگاه مگیدو - ویکی‌پدیا، دانشنامه آزاد ✓

[fa.wikipedia.org/wiki/فرودگاه\\_مگیدو](https://fa.wikipedia.org/wiki/فرودگاه_مگیدو) Translate this page Persian Wikipedia ▾

فرودگاه **مگیدو** (به انگلیسی: **Megiddo Airport**) (به زبان بومی: **Shachar 7**) یک فرودگاه همگانی است که یک باند فرود آسفالت دارد و طول باند آن ۲۳۷۷ متر است.

مسئله کوچکترین دایره - ویکی‌پدیا، دانشنامه آزاد ✓

[fa.wikipedia.org/wiki/مسئله\\_کوچکترین\\_دایره](https://fa.wikipedia.org/wiki/مسئله_کوچکترین_دایره) Translate this page Persian Wikipedia ▾

همان طور که تیمورد **مگیدو** (**Nimrod Megiddo**) نشان داد، مسئله کوچکترین دایره نوشتنی نقاط می‌تواند در زمان خطی حل شود و برای این مسئله در فضای اقلیدسی در هر بعد ...

دانلود کتاب میهمانی دشت مگیدو | دانلود رایگان نرم افزار ✓

[mihandownload.com/download-the-plains-of-megiddo](https://mihandownload.com/download-the-plains-of-megiddo) Translate this page

دانلود کتاب میهمانی دشت **مگیدو**. نام: میهمانی دشت **مگیدو**. نویسنده: آمین اشکور. **Megiddo**. Sep 19, 2014 - صفحات: ۱۱۳. حجم: ۱ مگابایت. توضیحات: زندگی را آنطور که هست و ...

Vista News Hub - فرودگاه مگیدو ✓

[vista.ir/node/813676/فرودگاه-مگیدو](https://vista.ir/node/813676/فرودگاه-مگیدو) Translate this page

فرودگاه **مگیدو** (به انگلیسی: **Megiddo Airport**) (به زبان بومی: **Shachar 7**) یک فرودگاه همگانی است که یک باند فرود آسفالت دارد و طول باند آن ۲۳۷۷ متر است.

Sweetly Index - ویکی‌پدیا، دانشنامه آزاد - فرودگاه مگیدو ✓

[www.sweetly1.tk/?=25D9=2581=25D8=25B1=25D9...](http://www.sweetly1.tk/?=25D9=2581=25D8=25B1=25D9...) Translate this page

فرودگاه **مگیدو** (به انگلیسی: **Megiddo Airport**) (به زبان بومی: **Shachar 7**) یک فرودگاه - Sep 17, 2013 همگانی است که یک باند فرود آسفالت دارد و طول باند آن ۲۳۷۷ ...

**Megiddon** An angel belonging to the order of seraphim.

<http://www.angelfire.com/journal/cathbodu/Angels/Mangels.html>

Megiddo

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# Chapter 1

## Armageddon

For other uses, see [Armageddon \(disambiguation\)](#).

**Armageddon** (from Ancient Greek: Ἄρμαγεδών *Har-*



*Ruins atop Tel Megiddo.*

*magedōn*,<sup>[1][2]</sup> Late Latin: *Armagedōn*<sup>[3]</sup>) will be, according to the [Book of Revelation](#), the site of gathering of armies for a battle during the [end times](#), variously interpreted as either a literal or symbolic location. The term is also used in a generic sense to refer to any [end of the world scenario](#).

The word “Armageddon” appears only once in the [Greek New Testament](#), in [Revelation 16:16](#). The word is translated to Greek from Hebrew *har mēgiddō* (הַר מְגִדּוֹ), *har* - Strong H2022 - meaning “a mountain or range of hills (sometimes used figuratively): - hill (country), mount (-ain), X promotion.” This is a shortened form of *Harar* - Strong H2042 - “to loom up; a mountain; -hill, mount”. *Megiddo* - Strong מְגִדּוֹ H4023 /meg-id-do/ “Megiddon or Megiddo, a place of crowds.”<sup>[4]</sup> “Mount” [Tel Megiddo](#) is not actually a mountain, but a [tell](#) (a hill created by many generations of people living and rebuilding on the same spot)<sup>[5]</sup> on which ancient forts were built to guard the [Via Maris](#), an ancient [trade route](#) linking [Egypt](#) with the northern empires of [Syria](#), [Anatolia](#) and [Mesopotamia](#). [Megiddo](#) was the location of various ancient battles, including one in the [15th century BC](#) and one in [609 BC](#). Modern [Megiddo](#) is a town approximately [25 miles \(40 km\)](#) west-southwest of the southern tip of the [Sea of Galilee](#) in the [Kishon River area](#).<sup>[6]</sup>

According to one [premillennial Christian interpretation](#),

Jesus will return to earth and defeat the [Antichrist](#) (the “beast”), the [False Prophet](#) and [Satan the Devil](#) in the [Battle of Armageddon](#). Then [Satan](#) will be put into the “bottomless pit” or [abyss](#) for [1,000 years](#), known as the [Millennium](#). After being released from the [abyss](#), [Satan](#) will gather [Gog and Magog](#) from the four corners of the earth. They will encamp surrounding the “holy ones” and the “beloved city” (this refers to [Jerusalem](#)). [Fire](#) will come down from [God](#), out of [heaven](#) and devour [Gog and Magog](#). The [Devil](#), [death](#), [hell](#), and those not found written in the [Book of Life](#) are then thrown into [Gehenna](#) (the [lake of fire](#) burning with [brimstone](#)).<sup>[7]</sup>

### 1.1 Christianity

See also: [Christian eschatology](#)

[Megiddo](#) is mentioned twelve times in the [Old Testament](#), ten times in reference to the ancient city of [Megiddo](#), and twice with reference to “the plain of [Megiddo](#)”, most probably simply meaning “the plain next to the city”.<sup>[8]</sup> None of these [Old Testament](#) passages describes the city of [Megiddo](#) as being associated with any particular prophetic beliefs. The one [New Testament](#) reference to the city of [Armageddon](#) found in [Revelation 16:16](#) in fact also makes no specific mention of any armies being predicted to one day gather in this city, but instead seems to predict only that “they (will gather) the kings together to .... [Armageddon](#).”<sup>[9]</sup> The text does however seem to imply, based on the text from the earlier passage of [Revelation 16:14](#), that the purpose of this gathering of kings in the “place called [Armageddon](#)” is “for the war of the great day of [God](#), the [Almighty](#)”. Because of the seemingly highly symbolic and even cryptic language of this one [New Testament](#) passage, some [Christian scholars](#) conclude that [Mount Armageddon](#) must be an idealized location.<sup>[10]</sup> [Rushdoony](#) says, “There are no mountains of [Megiddo](#), only the [Plains of Megiddo](#). This is a deliberate destruction of the vision of any literal reference to the place.”<sup>[11]</sup> Other scholars, including [C. C. Torrey](#), [Kline](#) and [Jordan](#) argue that the word is derived from the Hebrew *moed* (מוֹעֵד), meaning “assembly”. Thus, “[Armageddon](#)” would mean “[Mountain of Assembly](#),” which



*Evangelist John of Patmos writes the Book of Revelation. Painting by Hieronymus Bosch (1505).*

Jordan says is “a reference to the assembly at Mount Sinai, and to its replacement, Mount Zion.”<sup>[10]</sup>

### 1.1.1 Orthodoxy

The traditional viewpoint interprets this bible prophecy to be symbolic of the progression of the world toward the “great day of God, the Almighty” in which the great looming mountain of God’s just and holy wrath is poured out against unrepentant sinners, led by Satan, in a literal end-of-the-world final confrontation. Armageddon is the symbolic name given to this event based on scripture references regarding divine obliteration of God’s enemies. The hermeneutical method supports this position by referencing Judges 4 and 5 where God miraculously destroys the enemy of His elect, Israel, at Megiddo.

Christian scholar William Hendriksen says:

For this cause, Har Magedon is the symbol of every battle in which, when the need is greatest and believers are oppressed, the Lord suddenly reveals His power in the interest of His distressed people and defeats the enemy. When Sennacherib’s 185,000 are slain by the angle of Jehovah, that is a shadow of the final Har-Magedon. When God grants a little hand-

ful of Maccabees a glorious victory over an enemy which far outnumbered it, that is a type of Har-Magedon. But the real, the great, the final Har Magedon coincides with the time of Satan’s little season. Then the world, under the leadership of Satan, anti-Christian government, and anti-Christian religion – the dragon, the beast, and the false prophet – is gathered against the Church for the final battle, and the need is greatest; when God’s children, oppressed on every side, cry for help; then suddenly, dramatically, Christ will appear on the clouds of glory to deliver his people, that is Har-Magedon.<sup>[12]</sup>

This theme in the Bible begins in Genesis 3 with the prediction that the “offspring of the woman” will “crush the head” of the serpent<sup>[13]</sup> and is further depicted in the flood<sup>[14]</sup> and drowning of Pharaoh’s army in the red sea.<sup>[15]</sup> In these events, and others, God miraculously destroys the enemy of His elect. This culminates with Revelation 19 where Christ appears on a white horse:

“And out of his mouth goeth [comes] a sharp sword, that with it he should smite [strike down] the nations...and he treadeth [treads] the winepress of the fierceness [fury] and wrath of Almighty God. And he hath on his vesture [robe] and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.”<sup>[16]</sup>

### 1.1.2 Dispensationalism

The **Dispensational** viewpoint interprets biblical prophecy literally and expects that the fulfillment of prophecy will also be literal, depending upon the context of scripture. In his discussion of Armageddon, J. Dwight Pentecost has devoted an entire chapter to the subject, titled “The Campaign of Armageddon”, in which he discusses Armageddon as a campaign and not a specific battle, which will be fought in the Middle East. Pentecost writes:

It has been held commonly that the battle of Armageddon is an isolated event transpiring just prior to the second advent of Christ to the earth. The extent of this great movement in which God deals with “the kings of the earth and of the whole world” (Rev. 16:14) will not be seen unless it is realized that the “battle of that great day of God Almighty” (Rev. 16:14)<sup>[17]</sup> is not an isolated battle, but rather a campaign that extends over the last half of the tribulation period. The Greek word “polemo”, translated “battle” in Revelation 16:14, signifies a war or campaign, while “machē” signifies a battle, and sometimes

even single combat. This distinction is observed by Trench, (see **Richard C. Trench**, *New Testament Synonyms*, pp.301-2) and is followed by Thayer (see **Joseph Henry Thayer**, *Greek-English Lexicon of the New Testament*, p. 528) and Vincent (see **Marvin R. Vincent**, *Word Studies in the New Testament*, II, 541). The use of the word *polemos* (campaign) in Revelation 16:14 would signify that the events that culminate in the gathering at Armageddon at the second advent are viewed by God as one connected campaign.

—Pentecost, p.340

Pentecost then discusses the location of this campaign, and mentions the “hill of Megiddo” and other geographic locations such as “the valley of Jehoshaphat”<sup>[18]</sup> and “the valley of the passagers”,<sup>[19]</sup> “Lord coming from Edom or Idumea, south of Jerusalem, when He returns from the judgment”; and Jerusalem itself.<sup>[20][21]</sup>

Pentecost further describes the area involved:

This wide area would cover the entire land of **Israel** and this campaign, with all its parts, would confirm what **Ezekiel** pictures when he says the invaders will ‘cover the land’.<sup>[22]</sup> This area would conform to the extent pictured by **John** in Revelation 14:20.<sup>[23]</sup>

Pentecost then outlines the biblical time period for this campaign to occur and with further arguments concludes that it must take place with the 70th week of **Daniel**. The invasion of **Israel** by the Northern Confederacy “will bring the Beast and his armies to the defense of **Israel** as her protector”. He then uses **Daniel** to further clarify his thinking: (**Dan.** 11:40b-45).<sup>[24]</sup>

Again, events are listed by Pentecost in his book:

1. “The movement of the campaign begins when the King of the South moves against the Beast-False Prophet coalition, which takes place ‘at the time of the end.’”<sup>[25]</sup>
2. The King of the South gets in battle with the North King and the Northern Confederacy (**Daniel** 11:40). **Jerusalem** is destroyed as a result of this attack,<sup>[26]</sup> and, in turn, the armies of the Northern Confederacy are destroyed.<sup>[27]</sup>
3. “The full armies of the Beast move into **Israel** (11:41) and shall conquer all that territory (11:41-42). **Edom**, **Moab**, and **Ammon** alone escape. . . .”
4. “. . . a report that causes alarm is brought to the Beast”<sup>[28]</sup>

5. “The Beast moves his headquarters into the land of **Israel** and assembles his armies there.”<sup>[29]</sup>

6. “It is there that his destruction will come. (11:45).”<sup>[30]</sup>

After the destruction of the Beast at the **Second Coming** of **Jesus**, the **promised Kingdom** is set up, in which **Jesus** and the **Saints** will rule for a **thousand years**. **Satan** is then loosed “for a season” and goes out to deceive the nations, specifically, **Gog** and **Magog**.<sup>[31]</sup> The army mentioned attacks the **Saints** in the **New Jerusalem**, they are defeated by a judgment of fire coming down from **Heaven**, and then comes the **Great White Throne** judgment, which includes all of those through the ages<sup>[32]</sup> and these are cast into the **Lake of Fire**, which event is also known as the “second death” and **Gehenna**, not to be confused with **Hell**, which is **Satan’s** domain. Pentecost describes this as follows:

The destiny of the lost is a place in the lake of fire (**Rev.** 19:20; 20:10, 14-15; 21:8). This lake of fire is described as everlasting fire (**Matt.** 25:41)<sup>[33]</sup> (**Matt.** 18:8)<sup>[34]</sup> and as unquenchable fire (**Mark** 9:43-44),<sup>[35]</sup> 46-48,<sup>[36]</sup> emphasizing the eternal character of retribution of the lost.

—Pentecost, p. 555

### 1.1.3 Jehovah’s Witnesses

See also: *Eschatology of Jehovah’s Witnesses*

**Jehovah’s Witnesses** believe that **Armageddon** is the means by which **God** will finally realize his purpose for the **Earth** to be populated with happy healthy humans free of **sin** and **death**.<sup>[37]</sup> They teach that the armies of **heaven** will eradicate all who oppose the **kingdom of God** and its rule, wiping out all wicked humans on **Earth**, leaving only righteous mankind.<sup>[38]</sup>

They believe that the gathering of all the nations of the **Earth** refers to the uniting of the world’s political powers, as a gradual process beginning in 1914 and seen later in manifestations such as the **League of Nations** and the **United Nations** following the **First** and **Second World Wars**.<sup>[39]</sup> These political powers are influenced by **Satan** and his demons in opposition to **God’s** kingdom.<sup>[40]</sup> **Babylon the Great** is interpreted as the world empire of false religion, and that it will be destroyed by the beast just prior to **Armageddon**.<sup>[41][42]</sup> Witnesses believe that after all other religions have been destroyed, the governments will turn to destroy them, and that **God** will then intervene, precipitating **Armageddon**.<sup>[43]</sup>

**Jehovah’s Witnesses** teach that the armies of **heaven**, commanded by **Jesus Christ**, will then destroy all forms



of human government and then Jesus with a selected 144,000 will rule Earth for 1000 years.<sup>[44]</sup> They believe that Satan and his demons will be bound for that period, unable to influence mankind. After the 1000 years are ended, and the second resurrection has taken place, Satan is released and allowed to tempt the perfect human race one last time. Those who follow Satan are destroyed, along with him, leaving the Earth, and humankind at peace with God forever, free of sin and death.<sup>[45]</sup>

The religion's current teaching on Armageddon originated in 1925 with former Watch Tower Society president J. F. Rutherford, who based his interpretations on the books of Exodus, Jeremiah, Ezekiel and Psalms as well as additional material from the books of Samuel, Kings and Chronicles. The doctrine marked a further break from the teachings of Watch Tower Society founder Charles Taze Russell, who for decades had taught that the final war would be an anarchistic struggle for domination on earth.<sup>[46]</sup> Tony Wills, author of a historical study of Jehovah's Witnesses, claimed that Rutherford seemed to relish his descriptions of how completely the wicked would be destroyed at Armageddon, dwelling at great length on prophecies of destruction. He claimed that towards the close of his ministry Rutherford allocated about half the space available in *Watchtower* magazines to discussion of Armageddon.<sup>[47]</sup>

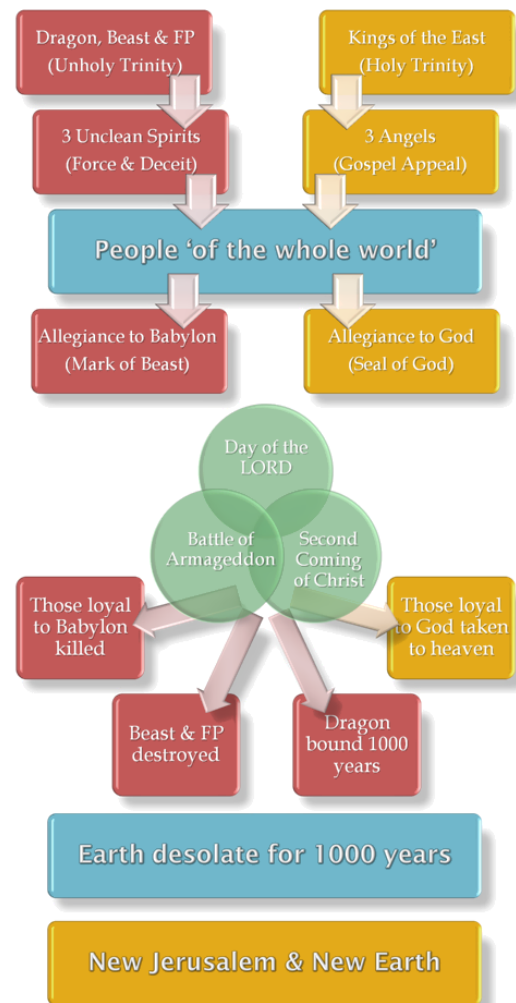
### 1.1.4 Seventh-day Adventist

Main article: Seventh-day Adventist eschatology § Armageddon

The teachings of the Seventh-day Adventist Church state that the terms "Armageddon", "Day of the Lord" and "The Second Coming of Christ" all describe the same event.<sup>[48]</sup> Seventh-day Adventists further teach that the current religious movements taking place in the world are setting the stage for Armageddon, and they are concerned by an anticipated unity between spiritualism, American Protestantism and Roman Catholicism. A further significant difference in Seventh-day Adventist theology is the teaching that the events of Armageddon will leave the earth desolate for the duration of the millennium.<sup>[49]</sup> They teach that the righteous will be taken to heaven while the rest of humanity will be destroyed, leaving Satan with no one to tempt and effectively "bound."<sup>[50]</sup> The final re-creation of a "new heaven and a new earth."<sup>[51]</sup> then follows the millennium.

### 1.1.5 Christadelphians

For Christadelphians, Armageddon marks the "great climax of history when the nations would be gathered together 'into a place called in the Hebrew tongue Armageddon', and the judgment on them would herald the setting up of the Kingdom of God."<sup>[52]</sup>



*Seventh-day Adventist understanding of Revelation 13-22*

## 1.2 Ahmadiyya

In Ahmadiyya, Armageddon is viewed as a spiritual battle or struggle in the present age between the forces of good, i.e. righteousness, purity and virtue, and the forces of evil. The final struggle between the two comes as satanic influence is let loose with the emergence of Gog and Magog. Satan gathers all his powers, and uses all his methods to mislead people, introducing an age where iniquity, promiscuity, atheism, and materialism abound.

Ahmadiyya believe that God appointed Promised Messiah and Mahdi for the spiritual reformation and moral direction of mankind. This age continues for approximately one thousand years as per Judeo-Christian and Islamic prophecies of the Apocalypse; it is characterised by the assembling of mankind under one faith, Islam in Ahmadiyya belief.<sup>[53]</sup>

### 1.3 Bahá'í Faith

See also: Battle of Megiddo (1918)

From Bahá'í literature a number of interpretations of the expectations surrounding the Battle of Armageddon may be inferred, three of them being associated with events surrounding the World Wars.<sup>[54]</sup>

The first interpretation deals with a series of tablets written by Bahá'u'lláh, founder of the Bahá'í Faith, to be sent to various kings and rulers.<sup>[54]</sup> The second, and best-known one, relates to events near the end of World War I involving General Allenby and the Battle of Megiddo (1918) wherein World Powers are said to have drawn soldiers from many parts of the world to engage in battle at Megiddo. In winning this battle Allenby also prevented the Turks from killing 'Abdu'l-Baha, then head of the Baha'í Faith, whom they had intended to crucify.<sup>[55]</sup> A third interpretation reviews the overall progress of the World Wars, and the situation in the world before and after.<sup>[54]</sup>

### 1.4 Influence

The idea that a final Battle of Armageddon will be fought at Tel Megiddo has had a wide influence, especially in the US. According to Donald E. Wagner, Professor of Religion and Director of the Center for Middle Eastern Studies at North Park University, Ronald Reagan was an adherent of “Armageddon theology,” and “seemed to blend his political analysis with his Armageddon theology quite naturally.”<sup>[56]</sup>

Some militia groups in the US, such as the Hutaree,<sup>[57]</sup> are reported to have prepared for violent action associated with related apocalyptic beliefs.

### 1.5 See also

- 1 Maccabees
- Antiochus Epiphanes
- Apocalyptic literature
- *Armageddon* (novel)
- Dagor Dagorath
- Futurist view of the Book of Revelation
- Historicist views of Revelation
- *Megiddo: The Omega Code 2*
- Millenarianism
- Millennialism

- Preterist interpretation of the Book of Revelation
- Ragnarök
- Siege of Jerusalem (70)
- *Waiting for Armageddon*

### 1.6 References

- [1] Bibletranslation.ws
- [2] Scripturetext.com
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Coordinates:  $32^{\circ}35'4.64''\text{N}$   $35^{\circ}11'0.58''\text{E}$  /  $32.5846222^{\circ}\text{N}$   $35.1834944^{\circ}\text{E}$

## Chapter 2

# Tel Megiddo



*Ruins atop Tel Megiddo*

**Megiddo** (Hebrew: מגידו; Arabic: المجيدو, Tell al-Mutesellim) is a tell in northern Israel near Kibbutz Megiddo, about 30 km south-east of Haifa, known for its historical, geographical, and theological importance, especially under its Greek name **Armageddon**. In ancient times Megiddo was an important city-state. Excavations have unearthed 26 layers of ruins, indicating a long period of settlement. Megiddo is strategically located at the head of a pass through the Carmel Ridge overlooking the Jezreel Valley from the west.

The site is now protected as **Megiddo National Park** and is a **World Heritage Site**.<sup>[1]</sup>

## 2.1 Etymology

Megiddo is also known as Greek: Μεγιδδών/Μαγεδδών, Megiddón/Mageddón in the Septuagint; Latin: *Mageddo*; Assyrian: Magiddu, Magaddu; Magidda and Makida in the Amarna tablets; Egyptian: Maketi, Makitu, and Makedo. The Book of Revelation mentions an apocalyptic military amassment at Armageddon, a name derived from the Hebrew “Har Megiddo” meaning “Mount of Megiddo”. ‘Armageddon’ has become a byword for the end of the age.<sup>[1]</sup>

## 2.2 History

Megiddo was a site of great importance in the ancient world. It guarded the western branch of a narrow pass and trade route connecting Egypt and Assyria. Because of its strategic location, Megiddo was the site of several historical battles. The site was inhabited from approximately 7000 BC to 586 BC (the same time as the destruction of the First Israelite Temple in Jerusalem by the Babylonians, and subsequent fall of Israelite rule and exile), though the first significant remains date to the Chalcolithic period (4500-3500 BC). Megiddo’s Early Bronze Age I (3500-3100 BC) temple has been described by its excavators as “the most monumental single edifice so far uncovered in the EB I Levant and ranks among the largest structures of its time in the Near East.”<sup>[2]</sup> The first wall was constructed in the Early Bronze Age II or III period. However, the town experienced a decline in the Early Bronze-Age IV period (2300-2000 BC), but the city was somewhat revived around 2000 BC. Following massive construction, the town reached its largest in the Middle Bronze-Age, at 10-12 hectares. Though the city was subjugated by Thutmose III, it still prospered, and a massive and incredibly elaborate palace was constructed in the Late Bronze Age. The city was destroyed around 1150 BC, and the area was resettled by what some scholars have identified as early Israelites, before being replaced with an unwallled Philistine town. When the Israelites captured it, though, it became an important city, before being destroyed, possibly by Aramaean raiders, and rebuilt, this time as an administrative center for Tiglath-Pileser III’s occupation of Samaria. However, its importance soon dwindled, and it was finally abandoned around 586 BC.<sup>[3]</sup> Since this time it has remained uninhabited, preserving ruins pre-dating 586 BC without settlements ever disturbing them. Instead, the town of Lajjun (not to be confused with the el-Lajjun archaeological site in Jordan) was built up near to the site, but without inhabiting or disturbing its remains.

Megiddo is mentioned in Ancient Egyptian writings because one of Egypt’s mighty kings, Thutmose III, waged war upon the city in 1478 BC. The battle is described in detail in the hieroglyphics found on the walls of his temple in Upper Egypt.

Mentioned in the Bible as “Derekh HaYam” or “Way of the Sea,” it became an important military artery of the Roman Empire and was known as the *Via Maris*.



*Circular altar-like shrine Migron 4040*

Famous battles include:

- **Battle of Megiddo (15th century BC):** fought between the armies of the Egyptian pharaoh Thutmose III and a large Canaanite coalition led by the rulers of Megiddo and Kadesh.
- **Battle of Megiddo (609 BC):** fought between Egyptian pharaoh Necho II and the Kingdom of Judah, in which King Josiah fell.
- **Battle of Megiddo (1918):** fought during World War I between Allied troops, led by General Edmund Allenby, and the defending Ottoman army.

Kibbutz Megiddo is nearby less than 1 kilometre (0.62 mi) away to the south. Today, Megiddo Junction is on the main road connecting the center of Israel with lower Galilee and the north. It lies at the northern entrance to Wadi Ara, an important mountain pass connecting the Jezreel Valley with Israel’s coastal plain.<sup>[4]</sup>

In 1964, during Pope Paul VI’s visit to the Holy Land, Megiddo was the site where he met with Israeli dignitaries, including Israeli President Zalman Shazar and Prime Minister Levi Eshkol.<sup>[5]</sup>

## 2.3 Archaeology

Megiddo has been excavated three times and is currently being excavated yet again. The first excavations were carried out between 1903 and 1905 by **Gottlieb Schumacher** for the German Society for the Study of Palestine.<sup>[6]</sup> Techniques used were rudimentary by later standards and Schumacher’s field notes and records were destroyed in World War I before being published. After the war, **Carl Watzinger** published the remaining available data from the dig.<sup>[7]</sup>



*City Gate*

In 1925, digging was resumed by the **Oriental Institute** of the **University of Chicago**, financed by **John D. Rockefeller, Jr.**, continuing until the outbreak of the Second World War. The work was led initially by **Clarence S. Fisher**, and later by **P. L. O. Guy**, **Robert Lamon**, and **Gordon Loud**.<sup>[8][9][10][11][12]</sup> The Oriental Institute intended to completely excavate the whole tel, layer by layer, but money ran out before they could do so. Today excavators limit themselves to a square or a trench on the basis that they must leave something for future archaeologists with better techniques and methods. During these excavations it was discovered that there were around 8 levels of habitation, and many of the uncovered remains are preserved at the **Rockefeller Museum** in Jerusalem and the **Oriental Institute of Chicago**.

**Yigael Yadin** conducted excavations in 1960, 1966, 1967, and 1971 for the **Hebrew University**.<sup>[13][14]</sup> The formal results of those digs have not yet been published, though in 2005 a grant was issued by the **Shelby White — Leon Levy Program for Archaeological Publications** to produce an expedition final report.

Megiddo has most recently (since 1994) been the subject of biannual excavation campaigns conducted by the **Megiddo Expedition of Tel Aviv University**, currently co-directed by **Israel Finkelstein** and **David Ussishkin**, with **Eric H. Cline** of **The George Washington University** serving as **Associate Director (USA)**, together with a consortium of international universities.<sup>[15][16]</sup> One notable feature of the dig is close on-site co-operation between ar-

chaeologists and specialist scientists, with detailed chemical analysis being performed at the dig itself using a field infrared spectrometer.<sup>[17]</sup>

In 2010, the Jezreel Valley Regional Project, directed by Matthew J. Adams of [Bucknell University](#) in cooperation with the Megiddo Expedition, undertook excavations of the eastern extension of the Early Bronze Age town of Megiddo, at the site known as Tel Megiddo (East).<sup>[18]</sup>

## 2.4 Archaeological features



*View of Jezreel Valley and Mount Tabor from Megiddo*

A path leads up through a Solomonic gateway overlooking the excavations of the Oriental Institute. A solid circular stone structure has been interpreted as an altar or a high place from the Canaanite period. Further on is a grain pit from the Israelite period for storing provisions in case of siege; the stables, originally thought to date from the time of Solomon but now dated a century and a half later to the time of Ahab; and a water system consisting of a square shaft 35 metres (115 ft) deep, the bottom of which opens into a tunnel bored through rock for 100 metres (330 ft) to a pool of water.

### 2.4.1 Jewelry

Main article: [Megiddo Treasure](#)

In 2010, a collection of jewelry pieces was found in a ceramic jug <sup>[19][20]</sup> The jewelry dates to around 1100 B.C.<sup>[21]</sup> The collection includes beads made of carnelian stone, a ring and earrings. The jug was subject to molecular analysis to determine the contents. The collection was probably owned by a wealthy Canaanite family, likely belonging to the ruling elite.<sup>[22]</sup>

### 2.4.2 Megiddo ivories

The Megiddo ivories are thin carvings in ivory found at Tel Megiddo, the majority excavated by Gordon Loud. The ivories are on display at the Oriental Institute of Chicago and the [Rockefeller Museum](#) in Jerusalem. They were found in the stratum VIIA, or Late Bronze Age layer of the site. Carved from hippopotamus incisors from the Nile, they show Egyptian stylistic influence. An ivory pen case was found inscribed with the cartouche of Ramses III.

### 2.4.3 Megiddo stables



*Megiddo Stables*

At Megiddo two stable complexes were excavated from Stratum IVA, one in the north and one in the south. The southern complex contained five structures built around a lime paved courtyard. The buildings themselves were divided into three sections. Two long stone paved aisles were built adjacent to a main corridor paved with lime. The buildings were about twenty-one meters long by eleven meters wide. Separating the main corridor from outside aisles was a series of stone pillars. Holes were bored into many of these pillars so that horses could be tied to them. Also, the remains of stone mangers were found in the buildings. These mangers were placed between the pillars to feed the horses. It is suggested that each side could hold fifteen horses, giving each building an overall capacity of thirty horses. The buildings on the northern side of the city were similar in their construction. However, there was no central courtyard. The capacity of the northern buildings was about three hundred horses altogether. Both complexes could hold from 450-480 horses combined.

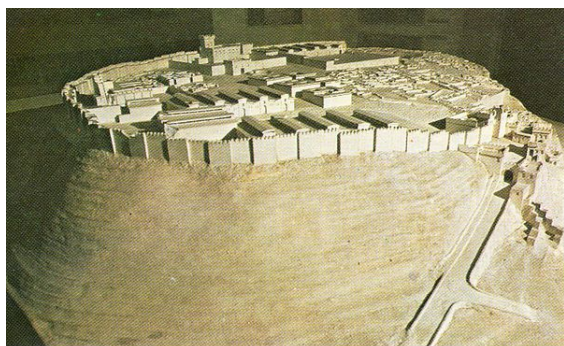
The buildings were found during excavations between 1927 and 1934. The head excavator originally interpreted the buildings as stables. Since then his conclusions have been challenged by James Pritchard, Dr Adrian Curtis of Manchester University Ze'ev Herzog, and Yohanan Aharoni, who suggest they were storehouses, marketplaces or barracks.<sup>[23]</sup>

## 2.4.4 Megiddo church

Main article: [Megiddo church](#)

In 2005, Israeli archaeologist Yotam Tepper of Tel-Aviv University discovered the remains of a church, believed to be from the third century, a few hundred meters south of the Tel on the grounds of the Megiddo Prison. Among the finds is an approx. 54-square-metre (580 sq ft) large mosaic with a Greek inscription stating that the church is consecrated to “the God Jesus Christ.” It is speculated that this may be the oldest remains of a church in the Holy Land.<sup>[24]</sup>

## 2.5 International relations



Model of Megiddo, 1457 BCE.

See also: [List of twin towns and sister cities in Israel](#)

### 2.5.1 Twin towns – Sister cities

Tel Megiddo is twinned with:

-  Ixelles, Belgium<sup>[25]</sup>

## 2.6 See also

- [al-Lajjun](#)
- [Cities of the ancient Near East](#)

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## 2.9 External links

- Tel Megiddo National Park - official site at the Israel Nature and National Parks Protection Authority
- Shelby White - Leon Levy grant for the publication of Yadin excavations
- The Megiddo Expedition
- Megiddo At Bibleplaces.com
- Megiddo: Tell el-Mutesellim from *Images of Archaeological Sites in Israel*
- "Mageddo". *Catholic Encyclopedia*. - contains list of Biblical references
- Excavation of an early christian building in Megiddo, with floor mosaics (fish) and three inscriptions
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### 2.10.1 Text

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