Jehu behind Ahab’s back. Jezebel’s foil is Deborah, the righteous and rather boring daughter of Na-both, who recognizes the queen’s sinfulness. Explaining to Jehu why she believes Jezebel to be evil, Deborah says, “Because I am a woman. Perhaps I can see things in another woman that a man cannot see.”

Jezebel appears as a one-dimensional supporting character in the five-part Brazilian TV-miniseries O Desafio de Elias (dir. Peter Perry, Jr., 1970, US) picks up in hell a week after the queen’s death. Satan allows Jezebel to swap souls with a buxom virgin so that she can return to earth to seek revenge against her murderer Jeremiah (not Jehu, cf. 2 Kgs 9:30–37).


Jezer
Jezer (MT Ṣezer; LXX Σσζεσε) is the son of Naphtali. He is among the sixty-six households of Jacob who moved down to Egypt (Gen 46:24, 26; 1 Chr 7:13). His descendants are reported to have constituted a huge family by the end of the wilderness period (Num 26:49–50), but a further lineage of his descendants is unknown. Even though the list mentioning Jezer (Gen 46:8–26) is usually assigned to Jezreel (Person)

1. Son of Etam

Jezeel is the first son of Hosea the prophet and Gomer his wife (Hos 1:3). The prophet was ordered by YHWH to give this name to his son in order to symbolize the imminent fate of the Northern kingdom of Israel. Due to the bloodguilt at Jezreel (2 Kgs 9:1–10:11), the dynasty of Jehu was doomed by YHWH. The divine punishment would equal Israel’s military defeat in the Valley of Jezreel (Hos 1:4–5).

Yet, in other passages, his name also calls for divine benevolence bestowed upon the people of Israel, as revealed in the meaning of his name (“God sows”) (Hos 2:24–25; cf. Macintosh: 15–18, 87–89).

Bibliography: ▪ Klein, R. W., 1 Chronicles (Herme nelia; Minneapolis, Minn. 2006).

2. Son of Hosea

Jezreel is the son of Etam, the leader of the Benjaminites who joined David at Zikklag when David was still in hiding from Saul (1 Chr 12:1, 3). They supported David in battle in spite of their kinship with Saul (vv.1–2). They were skilled in sling ing stones and shooting arrows and, probably, ambidextrous (v.2). Jezreel’s father, Azmaveth (v.3), is possibly one of David’s mighty men (1 Chr 11:33; 2 Sam 23:31); but the name Azmaveth may also indicate the place where Jezreel came from (cf. Ezra 2:24).

Jacyoung Jeon

Jezreel (Place)

1. Town in Judah

A small town Jezreel (MT Ṣezre’el; “El/God sows”: LXX Σσζεσε, LXX Σσζεσα in the hill country of Judah is mentioned a few times in the HB/OT. This town was, according to the book of Joshua, part of
the measurement of Judah (Josh 15:56). Ahinoam, one of David’s wives, originated from Jezreel (1 Sam 25:43). The traditional identification of this town with Tell ‘Ajrîm has been contested.


2. Place in Issachar
The Israelite town of Jezreel (MT יִישׂרֵאֵל, “El/God sows”) is mentioned in 2 Kgs 9–10 (see “Jezreel [Place in Issachar]”).

Bob Becking

Jezreel (Place in Issachar)

I. Archaeology

Jezreel consists of two sites: the tel and a site overlooking the spring of Jezreel, 810 meters northeast of the tel.

1. The Tel. The Israel Antiquities Authority conducted salvage excavations in 1988 and 1989 on the east side of the tel. They exposed some Iron Age structures and Hellenistic to Roman period architectural and agricultural elements. These excavations spurred the launch of a full-scale expedition led by David Ussishkin of Tel Aviv University and John Woodhead of the British School of Archaeology in Jerusalem. They conducted seven seasons of excavation from 1990 to 1996. The dominant feature excavated was a 9th century BCE rectangular enclosure measuring 289 by 157 meters with a casemate wall system that supported a deep constructional fill. The south, west and east sides were protected by a rock-cut moat, ca. 12 meters wide and 6.5 meters deep. Two corner towers were exposed and two other corner towers are presumed to have existed. A six-, or possibly four-chambered gate allowed entry from the south.

Construction of the enclosure complex was dated to ca. 880 BCE and attributed to the Omride dynasty. A large quantity of restorable vessels were retrieved from the southeast tower, while typologically similar pottery came from the constructional fill testifying to a pre-enclosure phase also dating to the 9th century BCE.

 Earlier architectural remains were not well preserved. However intense agricultural activity in the Iron I is suggested by the large number of rock-cut, bottle-shaped installations and cisterns that cover the summit and its slopes. There was also meager evidence for occupation during the Early, Middle, and Late Bronze Ages.

Later remains, Roman, Byzantine, Crusader and Ottoman, exist on the western half of the tel. They have been partially excavated but not fully published.

II. Hebrew Bible/Old Testament

The Israelite town of Jezreel (MT יִישׂרֵאֵל, “El/God sows”) was located in the tribal area of Issachar at the southern edge of the valley of Jezreel. The city has been identified with Tell ‘Ajrîm. It was a royal city under the Omride dynasty. Ahab’s palace was adjacent to the vineyard of Naboth (1 Kgs 21). There exists some discussion whether the Vineyard of Naboth was located at Jezreel or at Samaria, the latter city being the capital of the Northern Kingdom. From a narrative as well as from an archaeological point of view it is, however, more convincing to locate the story at Jezreel. According to the books of Kings Jehu’s slaughter of the Omride dynasty took place in Jezreel (2 Kgs 9–10). The cultural memory of this event gave rise to the expectation of a world changing “Day of Jezreel” (Hos 2:12, ET 1:11).


Bob Becking

Jezreel Valley

I. Hebrew Bible/Old Testament

II. Judaism

The fertile valley of Jezreel (MT יֶנֶג יִישׂרֵאֵל) is the name of a large plain in Northern Israel. The name “El/God sows” reflect this fertility of the region. The valley is surrounded by hills and mountain