

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Third Book of Kingdoms, Chapter 20

ΒΑΣΙΛΕΙΩΝ Γ' Κ'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a **|** lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Theme

Naboth's murder exposes Ahab and Jezebel, and Elijah announces judgment only briefly delayed by Ahab's humility.

Translation & textual notes

The Greek text of 3 Kingdoms 20 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. NOTE ON CHAPTER NUMBERING: the LXX (Greek) and MT (Hebrew) DIFFER in the ordering of the latter chapters of 1 Kings. LXX 3 Kingdoms 20 corresponds to MT 1 Kings 21 — the narrative of NABOTH'S VINEYARD — while LXX 3 Kingdoms 21 corresponds to MT 1 Kings 20 (the Aramean wars). The two chapters are thus transposed in the Greek tradition. The chapter is a self-contained tragedy in six movements: Ahab's covetous request and Naboth's pious refusal (vv. 1–4), Jezebel's

intervention (vv. 5–7), the judicial murder by sealed letters, fast, and false witnesses (vv. 8–14), Ahab's seizure of the vineyard (vv. 15–16), Elijah's confrontation and oracle of doom (vv. 17–24), and the narrator's verdict with Ahab's repentance and the deferral of judgment (vv. 25–29). Several LXX features stand out. At v. 1 the Greek reads παρὰ τῷ ἄλῳ ('beside the threshing floor') where MT has אֶצֶל הַיֵּכָל ('beside the palace') of Ahab, reflecting a different reading of the consonantal text. Naboth's refusal at v. 3 uses the optative of negation μή μοι γένοιτο ('may it not be to me'), the standard LXX rendering of the Hebrew imprecatory לִי הִלְיָהּ. The false charge at vv. 10, 13 reads ηὐλόγησεν / ηὐλόγηκας θεόν ('he blessed / you have blessed God') — the well-known antiphrastic euphemism by which the LXX (following the Hebrew בֵּרַךְ) substitutes 'bless' for 'curse / blaspheme' in contexts of blasphemy against God (cf. Job 1:5, 11; 2:5, 9). The two false witnesses are υἱοὶ παρανόμων ('sons of lawless men'), the LXX rendering of בְּנֵי בְלִיעַל ('sons of Belial'). At v. 19 the LXX expands the Hebrew oracle: alongside the dogs (οἱ κύνες) it adds αἱ ὕες ('the swine') licking Naboth's blood and the gruesome clause καὶ αἱ πόρναι λούσονται ἐν τῷ αἵματί σου ('and the harlots will bathe in your blood'), a vivid Greek amplification of the doom. The judgment formula at v. 21, ἐξολεθρεύσω τοῦ Αἰααβ οὐροῦντα πρὸς τοῖχον ('I will cut off from Ahab him that urinates against a wall'), is a literal rendering of the crude Hebrew idiom מִשְׁתִּין בְּקִיר, an idiom for 'every male'. Ahab's house is consigned to the fate of the houses of Jeroboam son of Nabat and Baasha son of Ahijah (v. 22). The κύριος of vv. 17, 19, 21, 23, 25, 28 renders the Tetragrammaton יהוה; only the human-master sense is excluded here. The chapter closes (vv. 27–29) with Ahab's penitential self-abasement (sackcloth, fasting, weeping) and YHWH's gracious deferral of the catastrophe to the days of Ahab's son — the same mercy-in-judgment pattern visible across the Deuteronomistic narrative.

Discourse structure of the chapter

A · 20:1–4

Ahab covets Naboth's vineyard; Naboth's refusal and Ahab's sulking

Narrative exposition introduces the vineyard of Naboth the Jezreelite beside Ahab's property (v. 1). Ahab offers to buy or trade it for a vegetable garden (v. 2); Naboth refuses on covenantal-theological grounds — the inheritance of his fathers cannot be alienated (μή μοι γένοιτο παρὰ θεοῦ μου, v. 3). Ahab withdraws to his bed in sullen depression, his spirit *τεταραγμένον* ('troubled'), refusing food (v. 4).

B · 20:5–7

Jezebel learns the cause and promises to secure the vineyard

Jezebel enters, finds Ahab sulking, and asks the reason for his troubled spirit and fasting (v. 5). Ahab recounts Naboth's refusal (v. 6). Jezebel taunts his royal impotence — 'is this how you act as king over Israel?' — tells him to rise, eat, and be himself, and pledges to deliver the vineyard to him herself (v. 7).

C · 20:8–14

Jezebel's plot: the sealed letters, the fast, the sons of Belial, Naboth stoned

Jezebel writes letters in Ahab's name, seals them with his seal, and sends them to the elders and free men of Naboth's city (v. 8). The letters command a public fast, Naboth's seating at the head of the people, and two 'sons of lawless men' (υἱοὶ παρνόμων) to bring the false charge that Naboth blessed (i.e. cursed) God and the king — then stoning to death (vv. 9–10). The townsmen comply exactly (vv. 11–12); the false witnesses testify, Naboth is led out and stoned (v. 13), and word is sent back to Jezebel that he is dead (v. 14).

D · 20:15–16

Ahab rises to take possession of the vineyard

On hearing Naboth is dead, Jezebel tells Ahab to rise and take possession of the vineyard that Naboth refused to sell, 'for Naboth is not alive but dead' (v. 15). Ahab tears his garments, puts on sackcloth, then rises and goes down to the vineyard to inherit it (v. 16).

E · 20:17–24

Elijah's confrontation and the oracle of doom on Ahab's house

The word of the LORD comes to Elijah the Tishbite (v. 17), sending him to meet Ahab in Naboth's vineyard (v. 18). He is to declare, 'Thus says the LORD: have you murdered and also taken possession?' — and pronounce that in the place where the dogs (and swine) licked Naboth's blood they will lick Ahab's, and harlots will bathe in his blood (v. 19). Ahab greets him as his enemy; Elijah pronounces total doom (vv. 20–21): the cutting off of every male of Ahab's line, his house made like the houses of Jeroboam and Baasha (v. 22), Jezebel devoured by dogs at the rampart of Jezreel (v. 23), and Ahab's dead consumed by dogs in the city and birds in the field (v. 24).

F · 20:25–29

Narrator's verdict, Ahab's repentance, and the deferral of judgment

A narratorial verdict marks Ahab as one who sold himself to do evil, incited by Jezebel (v. 25), abominably following idols like the Amorites whom YHWH dispossessed (v. 26). Yet when Ahab heard the word he was pierced, wept, tore his tunic, wore sackcloth, and fasted (v. 27). The word of the LORD then comes again to Elijah (v. 28): because Ahab humbled himself, YHWH will not bring the disaster in his days but in the days of his son (v. 29).

1 καὶ ἀμπελὼν εἷς ἦν τῷ Ναβουθαι τῷ Ιεζραηλίτῃ παρὰ τῷ ἄλῳ Αχααβ βασιλέως Σαμαρείας

And there was one vineyard belonging to Naboth the Jezreelite, beside the threshing floor of Ahab king of Samaria.

Narrative exposition: scene-setting (introduction of the vineyard) καὶ ἀμπελὼν εἷς ἦν

The chapter opens with classic Hebrew narrative exposition (waw + fronted noun + ἦν), foregrounding the vineyard that will be the pivot of the whole tragedy. Note the LXX/MT chapter swap: this is LXX 3 Kingdoms 20 = MT 1 Kings 21 (Naboth's vineyard). The Greek reads ἄλῳ ('threshing floor') where MT has 'palace' (לְבַיִת) of Ahab.

καὶ
and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀμπελὼν
vineyard

Nominative

subject (fronted for emphasis)

→ participant prominence

ἀμπελὼν: 'vineyard'; renders Hebrew דִּבְרָה; the ancestral vineyard of Naboth is the narrative pivot of the entire chapter — the inalienable inheritance Ahab covets and Jezebel seizes by judicial murder.

εἷς
one

Nominative

numeral/attributive (with ἀμπελὼν)

→ measure or count

εἷς, μία, ἓν: 'one'; here functioning much like an indefinite article ('a certain vineyard'), a Hebraizing use rendering the syntax of טָהַל or the bare noun.

ἦν
was

Impf Act Indic 3 Sg · εἰμί

main verb (existential)

→ imperfect of state (scene-setting background)

εἰμί: 'be / exist'; the existential imperfect ἦν establishes the narrative situation prior to the action — the standard LXX device for opening a narrative episode.

τῷ
to

Dative

article (dative of possession)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

Ναβουθαι
Naboth

dative of possession (indeclinable proper noun)

→ participant identification

Ναβουθαι: transliteration of Hebrew נָבוֹת; indeclinable in the LXX; the Jezreelite whose pious refusal to alienate his ancestral inheritance sets the tragedy in motion.

τῷ
the

Dative

article (with appositive Ιεζραηλίτῃ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

Ιεζραηλίτῃ
Jezreelite

Dative

dative in apposition to Ναβουθαι

→ sphere or reference

Ιεζραηλίτης: 'Jezreelite', the gentilic from Ιεζραελ (Jezreel); declined as a first-declension masculine; identifies Naboth's town and thus the locale of the vineyard.

παρά
beside

preposition + dative (location)

→ spatial or relational framing

παρά + dative: 'beside / near'; locates the vineyard adjacent to royal property, explaining Ahab's interest in annexing it.

τῷ
the

Dative

article

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἄλω
threshing floor

Dative

dative object of παρά (location)

→ sphere or reference

ἄλως: 'threshing floor'; here the LXX reads 'beside the threshing floor of Ahab' where MT has לַיְצֵן לְיָדוֹ ('beside the palace') of Ahab — a divergence likely reflecting a different reading or vocalization of the consonantal Vorlage.

Αχααβ
Ahab

genitive of possession (indeclinable: 'of Ahab')

→ participant identification

Αχααβ: transliteration of Hebrew אַחַז; indeclinable in the LXX; king of Israel reigning from Samaria, the covetous antagonist of the chapter and husband of Jezebel.

βασιλέως
king

Genitive

genitive in apposition to Αχααβ

→ relational specification

βασιλεύς: 'king'; in apposition to the indeclinable Αχααβ, giving the genitive case-marking the name itself cannot show: 'Ahab king of Samaria'.

Σαμαρείας
of Samaria

Genitive

genitive (of relationship: 'king of Samaria')

→ relational specification

Σαμάρεια: Samaria, capital of the northern kingdom built by Omri (16:24); here declined (gen. Σαμαρείας); Ahab is styled 'king of Samaria' rather than 'of Israel', spotlighting the royal seat.

2 καὶ ἐλάλησεν Αἰαβ πρὸς Ναβουθαι λέγων δός μοι τὸν ἀμπελῶνά σου καὶ ἔσται μοι εἰς κῆπον λαχάνων ὅτι ἐγγίω οὗτος τῷ οἴκῳ μου καὶ δώσω σοι ἀμπελῶνα ἄλλον ἀγαθὸν ὑπὲρ αὐτόν εἰ δὲ ἀρέσκει ἐνώπιόν σου δώσω σοι ἀργύριον ἀντάλλαγμα τοῦ ἀμπελῶνός σου τούτου καὶ ἔσται μοι εἰς κῆπον λαχάνων

And Ahab spoke to Naboth, saying, 'Give me your vineyard, and it will be to me for a garden of herbs, because it is near to my house; and I will give you another vineyard, better than it; but if it pleases you, I will give you silver as the exchange-price of this your vineyard, and it will be to me for a garden of herbs.'

Narrative action with embedded direct speech (Ahab's offer)

καὶ ἐλάλησεν Αἰαβ

Ahab's proposal is a reasonable-sounding commercial offer (sale or exchange) whose appeal masks its impiety: he treats the ancestral נַחֲלָה as alienable real estate. The reduction of a covenantal inheritance to a κῆπος λαχάνων ('garden of herbs') subtly characterizes the king's mundane, acquisitive horizon.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λαλέω: 'speak'; renders נִדַּבַּר; introduces Ahab's direct address to Naboth, paired with the participle λέγων in a Hebraizing redundant construction.

Αἰαβ

Ahab

subject (indeclinable proper noun)

→ participant identification

Αἰαβ: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable proper noun).

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of speech).

Ναβουθαι

Naboth

accusative object of πρὸς (indeclinable)

→ participant identification

Ναβουθαι: transliterated proper name rendered in Greek letters; here it functions as accusative object of πρὸς (indeclinable).

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle (Hebraizing speech-marker introducing direct discourse)

→ verbal action or state

λέγω (ptcp.): the redundant λέγων after a verb of speaking renders the Hebrew רָמַזְ, the standard LXX quotation-marker introducing direct discourse.

δός

give

Aor Act Impv 2 Sg · δίδωμι

main verb (imperative request)

→ aorist imperative (specific request)

δίδωμι: 'give'; the bare aorist imperative δός frames the king's request; the verb δίδωμι recurs as a leitmotif throughout the chapter (give / I will give / he did not give).

μοι

to me

Dative

indirect object (dative)

→ participant reference or interest

μοι: meaning 'to me'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object (dative).

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀμπελώνά

vineyard

Accusative

direct object of δός

→ object specification

ἀμπελών: the coveted object; Ahab's first request is for outright transfer of the vineyard.

σου

your

Genitive

genitive of possession

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔσται

it will be

Fut Mid Indic 3 Sg · εἰμί

main verb (predictive)

→ predictive future

εἰμί (fut. ἔσται): 'will be'; the construction ἔσται μοι εἰς κῆπον renders the Hebrew יִהְיֶה לִּי ('become for / serve as'), a standard LXX idiom of purpose/result.

μοι

to me

Dative

dative of possession/advantage

→ participant reference or interest

μοι: meaning 'to me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of possession/advantage.

εἰς

for

preposition + accusative (predicate of purpose, Hebraism)

→ spatial or relational framing

εἰς + accusative: predicate-of-result 'for / to serve as', rendering the Hebrew לִ; together with ἔσται it forms the idiom 'it shall become for me a garden'.

κῆπον

garden

Accusative

accusative predicate (with εἰς)

→ object specification

κῆπος: 'garden'; renders יָד; the reduction of an ancestral vineyard to a mere vegetable plot underscores the triviality of Ahab's covetous aim.

λαχάνων

of herbs

Genitive

genitive (descriptive: 'garden of herbs')

→ relational specification

λάχανον: 'garden herb / vegetable'; the phrase κήπος λαχάνων ('vegetable garden') renders קִרְיָן לֶבֶט; cf. Deut 11:10 LXX.

ὅτι

because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; introduces Ahab's rationale — the vineyard's proximity to his house.

ἐγγίων

nearer

Nominative

predicate adjective (comparative)

→ participant prominence

ἐγγίων: comparative of ἐγγύς ('near'), 'nearer / quite near'; explains the practical attraction of the plot — it adjoins the king's residence.

οὗτος

this one

Nominative

subject (demonstrative, = the vineyard)

→ participant reference

οὗτος: 'this'; the demonstrative refers to the vineyard, the topic of the offer.

τῷ

to the

Dative

article

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

οἴκῳ

house

Dative

dative (with ἐγγίων: 'near to my house')

→ sphere or reference

οἶκος: 'house / household'; the dative complements the comparative ἐγγίων ('near to').

μου

my

Genitive

genitive of possession

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καί

and

coordinate conjunction

→ discourse linkage or contrast

καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb (offer of exchange)

→ predictive/promissory future

δίδωμι (fut.): Ahab offers a substitute vineyard, framing the deal as generous; the repeated δώσω structures the bargaining.

σοι

to you

Dative

indirect object

→ participant reference or interest

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object.

ἀμπελῶνα

vineyard

Accusative

direct object of δώσω

→ object specification

ἀμπελῶνα: meaning 'vineyard'; it serves as direct object of δώσω.

ἄλλον

another

Accusative

attributive adjective

→ object specification

ἄλλος: 'another / other'; the proposed replacement vineyard.

ἀγαθόν

good

Accusative

attributive adjective (with ὑπὲρ αὐτόν: comparative)

→ object specification

ἀγαθός: 'good'; with ὑπὲρ αὐτόν ('better than it') forms a Hebraizing comparative (וְטוֹב מִנּוֹ).

ὑπὲρ

than

preposition + accusative (comparison, Hebraism)

→ spatial or relational framing

ὑπὲρ + accusative: 'beyond / more than'; the comparative-of-comparison renders Hebrew מִן after an adjective ('better than it').

αὐτόν

it

Accusative

accusative object of ὑπὲρ (= Naboth's vineyard)

→ participant reference

αὐτόν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ὑπὲρ (= Naboth's vineyard).

εἰ

if

conditional conjunction

→ discourse linkage or contrast

εἰ: 'if'; introduces the alternative (cash) offer.

δὲ

but

mild adversative (post-positive)

→ discourse linkage or contrast

δὲ: meaning 'but'; conjunction or particle linking this unit with the surrounding discourse.

ἀρέσκει

it pleases

Pres Act Indic 3 Sg · ἀρέσκω

verb of conditional clause

→ present (general condition)

ἀρέσκω: 'please / be pleasing'; the idiom ἀρέσκει ἐνώπιόν σου ('it is pleasing before you') renders the Hebrew טוֹב בְּעֵינֶיךָ ('it is good in your eyes').

ἐνώπιόν

before

preposition + genitive (Hebraism: 'in your eyes')

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; renders יְנִיבֶךָ / יִנְיֶךָ; here 'in your judgment'.

σου

your

Genitive

genitive object of ἐνώπιον

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐνώπιον.

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb (apodosis: cash alternative)

→ promissory future

δίδωμι (fut.): the third δώσω, now offering silver as purchase price.

σοι

to you

Dative

indirect object

→ participant reference or interest

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object.

ἀργύριον

silver

Accusative

direct object of δώσω

→ object specification

ἀργύριον: 'silver / money'; the medium of the alternative purchase; renders הַכֶּסֶף.

ἀντάλλαγμα

exchange-price

Accusative

accusative in apposition (price/equivalent)

→ object specification

ἀντάλλαγμα: 'price / equivalent / something given in exchange'; the compound ἀντ- marks reciprocal substitution; the silver is offered 'as the exchange-value' of the vineyard (cf. Mark 8:37).

τοῦ

of the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀμπελῶνός

vineyard

Genitive

genitive (price-of: 'of your vineyard')

→ relational specification

ἀμπελῶνός: meaning 'vineyard'; it serves as genitive (price-of: 'of your vineyard').

σου

your

Genitive

genitive of possession

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

τούτου

this

Genitive

demonstrative (attributive with ἀμπελῶνός)

→ relational specification

οὗτος: the demonstrative τούτου specifies 'this very vineyard'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔσται

it will be

Fut Mid Indic 3 Sg · εἰμί

main verb (predictive, repeating the purpose-clause)

→ predictive future

εἰμί (fut.): the clause ἔσται μοι εἰς κῆπον λαχάνων is repeated verbatim from earlier in the verse, an emphatic restatement of Ahab's intended use.

μοι

to me

Dative

dative of advantage

→ participant reference or interest

μοι: meaning 'to me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage.

εἰς

for

preposition + accusative (predicate of purpose)

→ spatial or relational framing

εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (predicate of purpose).

κῆπον

garden

Accusative

accusative predicate (with εἰς)

→ object specification

κῆπον: meaning 'garden'; it serves as accusative predicate (with εἰς).

λαχάνων

of herbs

Genitive

genitive (descriptive)

→ relational specification

λαχάνων: meaning 'of herbs'; it serves as genitive (descriptive).

3 καὶ εἶπεν Ναβουθαι πρὸς Ἀχααβ μή μοι γένοιτο παρὰ θεοῦ μου δοῦναι κληρονομίαν πατέρων μου σοί

And Naboth said to Ahab, 'May it not be to me, from my God, to give the inheritance of my fathers to you.'

Counter-speech: Naboth's pious refusal

καὶ εἶπεν Ναβουθαι

Naboth's refusal is the theological heart of the chapter. The optative of solemn negation μή μοι γένοιτο renders the Hebrew imprecatory לִי הֲלֵלִיךְ ('far be it from me'); the clause παρὰ θεοῦ μου ('from my God') grounds the inalienability of the הֲלֵלִיךְ in covenant law (Lev 25:23; Num 36:7). Naboth dies for fidelity to Torah, not stubbornness.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Naboth's reply.

Ναβουθαι
Naboth

subject (indeclinable)

→ participant identification

Ναβουθαι: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable).

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of speech).

Ἀχααβ
Ahab

accusative object of πρὸς (indeclinable)

→ participant identification

Ἀχααβ: transliterated proper name rendered in Greek letters; here it functions as accusative object of πρὸς (indeclinable).

μή
not

negative particle (with optative of wish)

→ discourse linkage or contrast

μή: the negative used with the optative γένοιτο to form a solemn deprecation.

μοι
to me

Dative

dative of disadvantage

→ participant reference or interest

μοι: meaning 'to me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of disadvantage.

γένοιτο
may it be

Aor Mid Opt 3 Sg · γίνομαι

main verb (optative of wish/deprecation)

→ optative of negation (solemn refusal)

γίνομαι (aor. opt.): the optative μή γένοιτο renders the Hebrew imprecatory לִי הֲלֵלִיךְ ('far be it / God forbid'); the same Greek expression Paul makes famous (Rom 3:4 etc.); here it expresses Naboth's horror at violating ancestral inheritance law.

παρά

from

preposition + genitive (source/standpoint)

→ spatial or relational framing

παρά + genitive: 'from (the side of)'; 'from my God' grounds the refusal in the divine ordinance, not mere personal preference.

θεοῦ

God

Genitive

genitive object of παρά

→ relational specification

θεός: 'God'; 'from my God' (παρά θεοῦ μου) marks the inheritance as sacrosanct under YHWH's covenant land-law (Lev 25:23; Num 36:7); Naboth's piety is what dooms him.

μου

my

Genitive

genitive of possession

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

δοῦναι

to give

Aor Act Inf · δίδωμι

epexegetic infinitive (subject of γένοιτο: 'that I should give')

→ constative aorist infinitive

δίδωμι (aor. inf.): the infinitive defines what 'may not be' — the alienation of ancestral land; the leitmotif verb δίδωμι recurs, now in Naboth's refusal to 'give'.

κληρονομίαν

inheritance

Accusative

direct object of δοῦναι

→ object specification

κληρονομία: 'inheritance / patrimony'; renders ἡζῶν, the ancestral allotment of land that under Torah cannot be permanently sold (Lev 25:23); the term anchors the whole conflict in covenant theology and recurs in the verbs κληρονομέω/κληρονομήσαι below.

πατέρων

of fathers

Genitive

genitive (of origin: 'inheritance of my fathers')

→ relational specification

πατήρ: 'father / ancestor'; the genitive πατέρων μου stresses the multigenerational, inalienable character of the holding.

μου

my

Genitive

genitive of possession

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

σοί

to you

Dative

indirect object of δοῦναι (emphatic accented form)

→ participant reference or interest

σοί: the accented dative pronoun, placed emphatically at the clause's end — 'to you (of all people)'; the king who would profane the inheritance.

4 καὶ ἐγένετο τὸ πνεῦμα Αἰαβ τεταραγμένον καὶ ἐκοιμήθη ἐπὶ τῆς κλίνης αὐτοῦ καὶ συνεκάλυψεν τὸ πρόσωπον αὐτοῦ καὶ οὐκ ἔφαγεν ἄρτον

And the spirit of Ahab became troubled, and he lay down upon his bed and covered his face and did not eat bread.

Result/reaction: Ahab's sullen depression καὶ ἐγένετο τὸ πνεῦμα Αἰαβ

The narrator paints Ahab's petulant collapse in a chain of καί-coordinated verbs (lay down, covered his face, refused food). The phrase τὸ πνεῦμα ... τεταραγμένον ('the spirit troubled') anticipates Jezebel's interrogation in v. 5; the king's behavior is that of a sulking child, ironically setting up Jezebel's seizure of royal initiative.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐγένετο

became

Aor Mid Indic 3 Sg · γίνομαι

main verb (copular: 'became troubled')

→ ingressive aorist (entry into a state)

γίνομαι: 'become'; with the predicate participle τεταραγμένον it forms a periphrastic-like statement of changed condition — Ahab's spirit 'became troubled'.

τὸ

the

Nominative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

πνεῦμα

spirit

Nominative

subject

→ participant prominence

πνεῦμα: 'spirit / breath / disposition'; renders ΠΝ; here the inner emotional state of Ahab; the same phrase recurs in Jezebel's question (v. 5).

Αἰαβ

of Ahab

genitive of possession (indeclinable)

→ participant identification

Αἰαβ: transliterated proper name rendered in Greek letters; here it functions as genitive of possession (indeclinable).

τεταραγμένον

troubled

Perf Pass Ptcp Nom Sg Neut · ταρασσώ

predicate participle (with ἐγένετο)

→ perfect of resultant state (settled agitation)

ταράσσω: 'disturb / agitate / trouble'; the perfect passive participle denotes a settled state of inner turmoil; renders רָעַרְרָע ('sullen and vexed') of the MT in summary force.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐκοιμήθη

he lay down

Aor Pass Indic 3 Sg · κοιμάω

main verb

→ constative aorist

κοιμάω (aor. pass.): 'lie down / sleep'; renders כָּבַשׁ; Ahab takes to his bed in his depression.

ἐπὶ

upon

preposition + genitive (position)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (position).

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

κλίνης

bed

Genitive

genitive object of ἐπὶ

→ relational specification

κλίνης: 'bed / couch'; renders ἡβη; the bed becomes the stage of his sulk.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

συνεκάλυψεν

covered

Aor Act Indic 3 Sg · συγκαλύπτω

main verb

→ constative aorist

συγκαλύπτω: 'cover up / veil'; the compound συν- intensifies; the gesture of covering the face expresses withdrawal and refusal of consolation.

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

πρόσωπον

face

Accusative

direct object of συνεκάλυψεν

→ object specification

πρόσωπον (here spelled πρόσωπον in the witness): 'face'; renders ὤψ; the covered face dramatizes Ahab's sulking turn to the wall (cf. MT 'he turned his face').

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οὐκ

not

negative particle

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ἔφαγεν

ate

Aor Act Indic 3 Sg · ἐσθίω

main verb (negated)

→ constative aorist (negated act)

ἐσθίω (aor. ἔφαγεν): 'eat'; the refusal of bread (οὐκ ἔφαγεν ἄρτον) completes the picture of a king in self-pitying protest; the motif of eating bread recurs in Jezebel's rebuke (vv. 5, 7).

ἄρτον

bread

Accusative

direct object of ἔφαγεν

→ object specification

ἄρτος: 'bread / food'; renders דָּבָר ; 'eat bread' is the standard idiom for taking a meal.

5 καὶ εἰσῆλθεν Ἰεζαβελ ἡ γυνὴ αὐτοῦ πρὸς αὐτὸν καὶ ἐλάλησεν πρὸς αὐτόν τί τὸ πνεῦμά σου τεταραγμένον καὶ οὐκ εἶ σὺ ἐσθίων ἄρτον

And Jezebel his wife came in to him and spoke to him, 'Why is your spirit troubled, and you are not eating bread?'

New scene: Jezebel's entrance and interrogation

καὶ εἰσῆλθεν Ἰεζαβελ

Jezebel takes the narrative initiative her sulking husband has abdicated. Her question echoes the narrator's vocabulary verbatim (πνεῦμα ... τεταραγμένον, ἐσθίων ἄρτον), tying her interrogation directly to the description of v. 4 and characterizing her as the perceptive, active agent.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἰσῆλθεν

came in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb

→ constative aorist

εἰσέρχομαι: 'enter / come in'; renders נָּכַח ; Jezebel enters the king's chamber, taking up the active role.

Ἰεζαβελ

Jezebel

subject (indeclinable proper noun)

→ participant identification

Ἰεζαβελ: transliteration of Hebrew יֵזָבֶל ; indeclinable in the LXX; the Sidonian queen, Ahab's wife and the engineer of Naboth's judicial murder.

ἡ

the

Nominative

article (with appositive γυνή)

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

γυνή

wife

Nominative

nominative in apposition to Ιεζαβελ

→ participant prominence

γυνή: 'woman / wife'; renders ΠΣΚ; the recurring tag ή γυνή αὐτοῦ ('his wife') stresses her domestic-yet-decisive role over the king.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction).

αὐτὸν

him

Accusative

accusative object of πρὸς

→ participant reference

αὐτὸν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introduction)

→ constative aorist

λαλέω: introduces Jezebel's direct question.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of speech).

αὐτόν

him

Accusative

accusative object of πρὸς

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς.

τί

why

Nominative

interrogative pronoun (predicate: 'what/why is...')

→ participant reference

τίς, τί: interrogative; here in the idiom τί τὸ πνεῦμά σου τεταραγμένον ('what [is the matter that] your spirit is troubled') = 'why is your spirit troubled?'

τὸ

the

Nominative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

πνεῦμά

spirit

Nominative

subject of the verbless question

→ participant prominence

πνεῦμα: 'spirit'; the verbatim repetition of v. 4's vocabulary links Jezebel's question to the narrator's diagnosis.

σου

your

Genitive

genitive of possession

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

τεταραγμένον

troubled

Perf Pass Ptcp Nom Sg Neut · ταρασσώ

predicate participle (state)

→ perfect of resultant state

ταράσσω: as in v. 4; the perfect participle predicates the settled agitation Jezebel observes.

καὶ

and

coordinate conjunction (adding second clause of the question)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οὐκ

not

negative particle

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

εἶ

you are

Pres Act Indic 2 Sg · εἰμί

auxiliary (periphrastic with ἐσθίων)

→ stative present

εἰμί (2 sg. εἶ): with the participle ἐσθίων forms a periphrastic present ('you are not eating'), a Hebraizing construction.

σύ

you

Nominative

emphatic subject pronoun

→ participant reference

σύ: the explicit pronoun adds emphasis — 'and you are not eating bread'.

ἐσθίων

eating

Pres Act Ptcp Nom Sg Masc · ἐσθίω

participle (periphrastic with εἶ)

→ durative present participle (concurrent action)

ἐσθίω (ptcp.): with οὐκ εἶ forms 'you are not eating'; the bread-motif from v. 4 recurs, now in Jezebel's diagnosis.

ἄρτον

bread

Accusative

direct object of ἐσθίων

→ object specification

ἄρτος: 'bread'; cf. v. 4.

6 καὶ εἶπεν πρὸς αὐτήν ὅτι ἐλάλησα πρὸς Ναβουθαι τὸν Ιεζραηλίτην λέγων δός μοι τὸν ἀμπελῶνά σου ἀργυρίου εἰ δὲ βούλει δώσω σοι ἀμπελῶνα ἄλλον ἀντ' αὐτοῦ καὶ εἶπεν οὐ δώσω σοι κληρονομίαν πατέρων μου

And he said to her, 'Because I spoke to Naboth the Jezreelite, saying, "Give me your vineyard for silver; or if you wish, I will give you another vineyard in exchange for it"; and he said, "I will not give you the inheritance of my fathers."'

Ahab's report (recapitulation of vv. 2-3)

καὶ εἶπεν πρὸς αὐτήν

Ahab recounts the exchange to Jezebel, but tellingly trims it: he omits the theological core of Naboth's refusal (παρὰ θεοῦ μου, v. 3), reporting only the bare 'I will not give you the inheritance of my fathers'. The king's self-pitying summary recasts a matter of covenant fidelity as a personal slight, priming Jezebel's contempt.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Ahab's reply to Jezebel.

πρὸς

to

preposition + accusative

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative.

αὐτήν

her

Accusative

accusative object of πρὸς

→ participant reference

αὐτήν: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς.

ὅτι

because

causal conjunction (introducing the explanation)

→ discourse linkage or contrast

ὅτι: 'because'; introduces Ahab's account of the cause of his depression.

ἐλάλησα

I spoke

Aor Act Indic 1 Sg · λαλέω

main verb (Ahab's report)

→ constative aorist

λαλέω: Ahab narrates his earlier address to Naboth (cf. v. 2).

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of speech).

Ναβουθαι

Naboth

accusative object of πρὸς (indeclinable)

→ participant identification

Ναβουθαι: transliterated proper name rendered in Greek letters; here it functions as accusative object of πρὸς (indeclinable).

τὸν

the

Accusative

article (with appositive)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ιεζραηλίτην

Jezreelite

Accusative

accusative in apposition to Ναβουθαι

→ object specification

Ιεζραηλίτης: 'Jezreelite'; the recurrent epithet for Naboth (acc. Ιεζραηλίτην).

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle (Hebraizing quotation-marker)

→ verbal action or state

λέγω (ptcp.): redundant λέγων = Hebrew גִּלְגַּל, marking the embedded quotation.

δός

give

Aor Act Impv 2 Sg · δίδωμι

main verb (reported imperative)

→ aorist imperative

δίδωμι: Ahab quotes his own request.

μοι

to me

Dative

indirect object

→ participant reference or interest

μοι: meaning 'to me'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀμπελῶνά

vineyard

Accusative

direct object of δός

→ object specification

ἀμπελῶνά: meaning 'vineyard'; it serves as direct object of δός.

σου

your

Genitive

genitive of possession

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ἀργυρίου

for silver

Genitive

genitive of price

→ relational specification

ἀργύριον: 'silver / money'; the genitive of price — 'for silver / at a price'; Ahab condenses his earlier double offer (v. 2) into one.

εἰ

if

conditional conjunction

→ discourse linkage or contrast

εἰ: meaning 'if'; conjunction or particle linking this unit with the surrounding discourse.

δὲ

but

mild adversative (post-positive)

→ discourse linkage or contrast

δὲ: meaning 'but'; conjunction or particle linking this unit with the surrounding discourse.

βούλει

you wish

Pres Mid Indic 2 Sg · βούλομαι

verb of conditional clause

→ present (condition)

βούλομαι: 'wish / want'; renders the alternative offer ('if you prefer').

δῶσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb (apodosis)

→ promissory future

δίδωμι (fut.): the exchange offer restated.

σοι

to you

Dative

indirect object

→ participant reference or interest

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object.

ἀμπελῶνα

vineyard

Accusative

direct object

→ object specification

ἀμπελῶνα: meaning 'vineyard'; it serves as direct object.

ἄλλον

another

Accusative

attributive adjective

→ object specification

ἄλλος: 'another'; the substitute vineyard.

ἀντ'

in exchange for

preposition + genitive (elided ἀντί: substitution)

→ spatial or relational framing

ἀντί: 'instead of / in exchange for'; expresses the bartered substitution; elided ἀντ' before the vowel.

αὐτοῦ

it

Genitive

genitive object of ἀντί (= Naboth's vineyard)

→ relational specification

αὐτοῦ: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἀντί (= Naboth's vineyard).

καὶ

and

narrative conjunction (introducing Naboth's reported reply)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (Naboth's reported reply)

→ constative aorist

λέγω: Ahab reports Naboth's refusal.

οὐ

not

negative particle

→ discourse linkage or contrast

οὐ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

δῶσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb (Naboth's refusal, negated)

→ emphatic future of refusal

δίδωμι (fut., negated): Ahab quotes Naboth's flat refusal but strips away the theological grounding of v. 3 (παρὰ θεοῦ μου), reducing it to a personal denial.

σοι

to you

Dative

indirect object

→ participant reference or interest

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object.

κληρονομίαν

inheritance

Accusative

direct object of δῶσω

→ object specification

κληρονομία: 'inheritance'; renders κληρονομία; cf. v. 3.

πατέρων

of fathers

Genitive

genitive of origin

→ relational specification

πατήρ: 'father / ancestor'.

μου

my

Genitive

genitive of possession

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

7 καὶ εἶπεν πρὸς αὐτὸν Ἰεζαβελ ἡ γυνὴ αὐτοῦ σὺ νῦν οὕτως ποιεῖς βασιλέα ἐπὶ Ἰσραὴλ ἀνάστηθι φάγε ἄρτον καὶ σαυτοῦ γενοῦ ἐγὼ δώσω σοι τὸν ἀμπελῶνα Ναβουθαι τοῦ Ἰεζραηλῖτου

And Jezebel his wife said to him, 'Is this how you now act as king over Israel? Rise, eat bread, and be yourself; I will give you the vineyard of Naboth the Jezreelite.'

Jezebel's taunt and pledge (turning point of the plot)

καὶ εἶπεν πρὸς αὐτὸν Ἰεζαβελ

Jezebel's speech inverts the proper order of royal power: she mocks Ahab's passivity ('is this how you act as king?'), issues a string of imperatives (rise, eat, be yourself), and arrogates royal initiative to herself with the emphatic ἐγὼ δώσω ('I will give') — usurping the verb δίδωμι that has structured the whole transaction. From here the queen, not the king, drives the action.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Jezebel's pivotal speech.

πρὸς

to

preposition + accusative

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative.

αὐτὸν

him

Accusative

accusative object of πρὸς

→ participant reference

αὐτὸν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς.

Ιεζαβελ

Jezebel

subject (indeclinable)

→ participant identification

Ιεζαβελ: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable).

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

γυνή

wife

Nominative

nominative in apposition to Ιεζαβελ

→ participant prominence

γυνή: 'wife'; the tag ἡ γυνή αὐτοῦ recurs, here ironically as she assumes the king's role.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

σὺ

you

Nominative

emphatic subject pronoun (taunt)

→ participant reference

σύ: the fronted, emphatic 'you' carries Jezebel's scorn — 'you, the king, behaving like this?'

νῦν

now

temporal adverb

→ adverbial qualification

νῦν: 'now'; sharpens the rebuke of the present moment.

οὕτως

thus

adverb of manner

→ adverbial qualification

οὕτως: 'thus / in this way'; 'is this how you act?' — a contemptuous rhetorical thrust.

ποιεῖς

you act

Pres Act Indic 2 Sg · ποίεω

main verb (rhetorical question)

→ present (characterizing action)

ποιέω: 'do / act / behave'; the rhetorical 'is this how you exercise kingship?' shames Ahab's impotence.

βασιλέα

as king

Accusative

predicate accusative / accusative of role ('act the king')

→ object specification

βασιλεύς: 'king'; the accusative functions predicatively ('behave as king over Israel'), underscoring the contrast between Ahab's title and his conduct.

ἐπὶ

over

preposition + accusative (rule over)

→ spatial or relational framing

ἐπί + accusative: 'over'; expresses sovereignty 'king over Israel'.

Ισραηλ

Israel

accusative object of ἐπί (indeclinable)

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here the northern kingdom over which Ahab reigns.

ἀνάστηθι

rise

Aor Act Impv 2 Sg · ἀνίστημι

main verb (command)

→ aorist imperative (urgent command)

ἀνίστημι: 'rise / get up'; renders יָקָם; Jezebel commands the king out of his bed and his sulk.

φάγε

eat

Aor Act Impv 2 Sg · ἐσθίω

main verb (command)

→ aorist imperative

ἐσθίω (aor. impv. φάγε): 'eat'; the bread-motif again — she orders him to resume eating, reversing v. 4.

ἄρτον

bread

Accusative

direct object of φάγε

→ object specification

ἄρτος: 'bread'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

σαυτοῦ

yourself

Genitive

reflexive pronoun (with γενοῦ: 'be your own')

→ relational specification

σεαυτοῦ (contr. σαυτοῦ): reflexive 'of yourself'; the idiom σαυτοῦ γενοῦ ('become your own [master]') means 'pull yourself together / be yourself'.

γενοῦ

be / become

Aor Mid Impv 2 Sg · γίνομαι

main verb (command)

→ aorist imperative

γίνομαι (aor. impv. γενοῦ): 'become / be'; with σαυτοῦ, 'be your own man'; Jezebel exhorts Ahab to recover his composure.

ἐγώ

I

Nominative

emphatic subject pronoun

→ participant reference

ἐγώ: the emphatic 'I' arrogates royal initiative — Jezebel, not the king, will procure the vineyard.

δώσω

will give

Fut Act Indic 1 Sg · δίδωμι

main verb (pledge)

→ promissory future (resolve)

δίδωμι (fut.): the leitmotif verb now in Jezebel's mouth — 'I will give'; she usurps the granting power, with the murderous means already implied.

σοι

to you

Dative

indirect object

→ participant reference or interest

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀμπελῶνα

vineyard

Accusative

direct object of δώσω

→ object specification

ἀμπελῶνα: meaning 'vineyard'; it serves as direct object of δώσω.

Ναβουθαι

of Naboth

genitive of possession (indeclinable)

→ participant identification

Ναβουθαι: transliterated proper name rendered in Greek letters; here it functions as genitive of possession (indeclinable).

τοῦ

the

Genitive

article (with appositive)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

Ιεζραηλίου

Jezreelite

Genitive

genitive in apposition to Ναβουθαι

→ relational specification

Ιεζραηλίτης (gen. Ιεζραηλίου): the recurrent epithet for Naboth.

- 8 καὶ ἔγραψεν βιβλίον ἐπὶ τῷ ὀνόματι Αχααβ καὶ ἐσφραγίσατο τῇ σφραγίδι αὐτοῦ καὶ ἀπέστειλεν τὸ βιβλίον πρὸς τοὺς πρεσβυτέρους καὶ τοὺς ἐλευθέρους τοὺς κατοικοῦντας μετὰ Ναβουθαι

And she wrote a letter in Ahab's name and sealed it with his seal, and sent the letter to the elders and the free men who dwelt with Naboth.

Execution of the plot: the forged royal letters

καὶ ἔγραψεν βιβλίον

Jezebel sets the judicial machinery in motion. The forgery is meticulous: she writes ἐπὶ τῷ ὀνόματι Αχααβ ('in Ahab's name') and seals it with the royal seal (τῇ σφραγίδι αὐτοῦ), giving the murder the full color of legal authority. The recipients are the city's own elders and free men — Naboth's neighbors, made complicit.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔγραψεν

wrote

Aor Act Indic 3 Sg · γράφω

main verb

→ constative aorist

γράφω: 'write'; renders בָּרַךְ; Jezebel (subject implied) drafts the lethal documents.

βιβλίον

letter / document

Accusative

direct object of ἔγραψεν

→ object specification

βιβλίον: 'document / letter / scroll'; renders רָשָׁד; here an official written order; the plural βιβλία appears in vv. 9, 11.

ἐπὶ

in

preposition + dative (with ὀνόματι: 'in the name')

→ spatial or relational framing

ἐπί + dative: in the idiom ἐπὶ τῷ ὀνόματι ('in the name of'), marking the forged authority.

τῷ

the

Dative

article

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

ὀνόματι

name

Dative

dative object of ἐπί

→ sphere or reference

ὄνομα: 'name'; 'in Ahab's name' makes the letter a royal decree — the forgery's legal force depends on the king's authority.

Αχαιβ

of Ahab

genitive of possession (indeclinable)

→ participant identification

Αχαιβ: transliterated proper name rendered in Greek letters; here it functions as genitive of possession (indeclinable).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐσφραγίσατο

sealed

Aor Mid Indic 3 Sg · σφραγίζω

main verb

→ constative aorist (middle: 'sealed for herself/it')

σφραγίζω: 'seal'; renders σφραγίσθη; the middle voice marks the action done in her own interest; the royal seal authenticates the forged order.

τῇ

with the

Dative

article (dative of instrument)

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

σφραγίδι

seal

Dative

dative of instrument

→ sphere or reference

σφραγίς: 'seal / signet'; renders σφραγίδι; the king's signet, the instrument of authentication, used to lend the murder full legal sanction.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb

→ constative aorist

ἀποστέλλω: 'send'; renders ἀπέστειλεν; the dispatch of the letters initiates the conspiracy among the townsmen.

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

βιβλίον

letter

Accusative

direct object of ἀπέστειλεν

→ object specification

βιβλίον: the same document now dispatched.

πρὸς

to

preposition + accusative (recipients)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (recipients).

τοὺς

the

Accusative

article

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

πρεσβυτέρους

elders

Accusative

accusative object of πρὸς

→ object specification

πρεσβύτερος: 'elder'; renders **זְקֵנֵי**; the civic leaders of Naboth's town, made the instruments of the judicial murder.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τοὺς

the

Accusative

article

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐλευθέρους

free men

Accusative

accusative object of πρὸς (parallel to πρεσβυτέρους)

→ object specification

ἐλεύθερος: 'free / freeborn'; renders **יְהוֹדֵי** ('nobles / free men'); the propertied citizens who together with the elders form the local court.

τοὺς

the

Accusative

article (with participle κατοικοῦντας)

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

κατοικοῦντας

dwelling

Pres Act Ptcp Acc Pl Masc · κατοικέω

attributive participle (modifying elders and free men)

→ characterizing present participle

κατοικέω: 'dwell / inhabit'; the participle specifies those 'dwelling with Naboth' — his own townsmen, whose proximity makes their complicity the more damning.

μετά

with

preposition + genitive (association)

→ spatial or relational framing

μετά + genitive: 'with / among'; 'dwelling with Naboth' = his fellow citizens.

Ναβουθαι

Naboth

genitive object of μετά (indeclinable)

→ participant identification

Ναβουθαι: transliterated proper name rendered in Greek letters; here it functions as genitive object of μετά (indeclinable).

9 καὶ ἐγγέγραπτο ἐν τοῖς βιβλίοις λέγων νηστεύσατε νηστείαν καὶ καθίσατε τὸν Ναβουθαι ἐν ἀρχῇ τοῦ λαοῦ

And it had been written in the letters, saying, 'Proclaim a fast, and seat Naboth at the head of the people.'

Content of the letters (the staged tribunal) καὶ ἐγγέγραπτο ἐν τοῖς βιβλίοις

The pluperfect ἐγγέγραπτο ('it had been written') reports the standing content of the documents. The instructions stage a counterfeit religious assembly: a proclaimed fast (suggesting that some grave sin has polluted the community) and the placing of Naboth conspicuously 'at the head of the people' — seemingly an honor, in fact positioning him as the defendant on public display.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐγγέγραπτο

it had been written

Plpf Pass Indic 3 Sg · γράφω

main verb (reporting documentary content)

→ pluperfect of standing written record

γράφω (plpf. pass.): 'it had been written / stood written'; the pluperfect presents the letters' contents as already fixed; introduces the embedded instructions.

ἐν
in

preposition + dative (location)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (location).

τοῖς

the

Dative

article

→ noun-phrase marking

τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

βιβλίοις

letters

Dative

dative of place (with ἐν)

→ sphere or reference

βιβλίον (pl. βιβλία): 'documents / letters'; the plural here for the dispatched orders.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle (Hebraizing quotation-marker)

→ verbal action or state

λέγω (ptcp.): redundant λέγων = Hebrew למר; introduces the content of the letters (the masculine singular is fixed/formulaic, not agreeing with βιβλίοις).

νηστεύσατε

proclaim a fast

Aor Act Impv 2 Pl · νηστεύω

main verb (command, with cognate object)

→ aorist imperative

νηστεύω: 'fast'; with the cognate accusative νηστείαν it renders the Hebrew צוּם וְקָרָא ('call/proclaim a fast'); a public fast implied that hidden guilt had brought communal danger — the perfect pretext for a capital trial.

νηστείαν

a fast

Accusative

cognate accusative (with νηστεύσατε)

→ object specification

νηστεία: 'fast'; the cognate accusative intensifies — 'fast a fast'; a Hebraizing figura etymologica.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

καθίσαιτε
seat

Aor Act Impv 2 Pl · καθίζω

main verb (command)

→ aorist imperative

καθίζω: 'seat / set'; renders יהוֹשִׁיבוּ; 'seat Naboth at the head of the people' positions him publicly — ostensibly honored, in fact the accused on display.

τὸν
the

Accusative

article (with indeclinable name)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ναβουθαι
Naboth

direct object of καθίσαιτε (indeclinable, marked by article τὸν)

→ noun-phrase marking

Ναβουθαι: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐν
at

preposition + dative (position)

→ spatial or relational framing

ἐν: meaning 'at'; here it marks the relation signaled by preposition + dative (position).

ἀρχῇ
head / chief place

Dative

dative of place (with ἐν)

→ sphere or reference

ἀρχή: 'beginning / chief place / head'; ἐν ἀρχῇ τοῦ λαοῦ ('at the head of the people') renders מִן הַרְבֵּה; the prominent seat that exposes Naboth to public accusation.

τοῦ
of the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

λαοῦ
people

Genitive

genitive (partitive/relationship: 'head of the people')

→ relational specification

λαός: 'people'; the assembled townsfolk before whom the sham trial is staged.

10 καὶ ἐγκαθίστατε δύο ἄνδρας υἱοὺς παρανόμων ἐξ ἐναντίας αὐτοῦ καὶ καταμαρτυρησάτωσαν αὐτοῦ λέγοντες ἡὺλόγησεν θεὸν καὶ βασιλέα καὶ ἐξαγαγέτωσαν αὐτὸν καὶ λιθοβολησάτωσαν αὐτόν καὶ ἀποθανέτω

And seat two men, sons of lawless ones, opposite him; and let them testify against him, saying, 'He blessed God and the king'; and let them lead him out and stone him, and let him die.

Content of the letters (continued): the false witnesses and the verdict

καὶ ἐγκαθίστατε δύο ἄνδρας

The letters spell out the perjury. Two witnesses satisfy the Torah requirement (Deut 17:6; 19:15) — the murder is cloaked in legal correctness. The witnesses are υἱοὶ παρανόμων ('sons of lawless men', rendering בְּנֵי זֵלְזָלִים). The charge ἡὺλόγησεν θεὸν καὶ βασιλέα ('he blessed God and king') uses the antiphrastic euphemism εὐλογέω = 'curse/blaspheme' (cf. Job 1–2): blasphemy against God and treason against the crown, both capital.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐγκαθίστατε

set / seat

Aor Act Impv 2 Pl · ἐγκαθίζω

main verb (command)

→ aorist imperative

ἐγκαθίζω: 'seat / set in place'; the compound ἐν- suggests placing the witnesses in position; the instruction to 'set two men opposite him' arranges the staged confrontation.

δύο

two

Accusative

numeral (modifying ἄνδρας; indeclinable in form but adjectival)

→ measure or count

δύο: 'two'; the two witnesses meet the Deuteronomic minimum for a capital conviction (Deut 17:6; 19:15) — the legal veneer of the conspiracy.

ἄνδρας

men

Accusative

direct object of ἐγκαθίστατε

→ object specification

ἄνθρωπος: 'man'; the two suborned witnesses.

υἱούς

sons

Accusative

accusative in apposition to ἄνδρας

→ object specification

υἱός: 'son'; in the Hebraism υἱοὶ παρανόμων ('sons of lawless men') the construct 'sons of X' denotes character or category.

παρανόμων

of lawless ones

Genitive

genitive (descriptive: 'sons of lawless men')

→ relational specification

πράνομος: 'lawless / transgressor'; υἱοὶ παρανόμων renders לְעֵלֵזִיבִּיבִּי ('sons of Belial / worthlessness'), the LXX's idiom for utterly depraved, unscrupulous men fit for perjury.

ἐξ

from

preposition + genitive (with ἐναντίας: 'opposite')

→ spatial or relational framing

ἐκ: in the phrase ἐξ ἐναντίας ('over against / opposite').

ἐναντίας

opposite

Genitive

genitive (substantivized: 'the opposite [side]')

→ relational specification

ἐναντίος: 'opposite / facing'; ἐξ ἐναντίας αὐτοῦ ('opposite him') positions the accusers face-to-face with the defendant, as in a formal hearing.

αὐτοῦ

him

Genitive

genitive (with ἐξ ἐναντίας: 'opposite him')

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive (with ἐξ ἐναντίας: 'opposite him').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

καταμαρτυρησάτωσαν

let them testify against

Aor Act Impv 3 Pl · καταμαρτυρέω

main verb (third-person command)

→ aorist imperative (third person)

καταμαρτυρέω: 'testify against / give witness against' (+ gen.); the compound κατα- marks hostile testimony; renders קַטְּשׁוּ ('testify against'); the verb of judicial accusation.

αὐτοῦ

against him

Genitive

genitive object of καταμαρτυρησάτωσαν

→ relational specification

αὐτοῦ: meaning 'against him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of καταμαρτυρησάτωσαν.

λέγοντες

saying

Pres Act Ptcp Nom Pl Masc · λέγω

participle (introducing the charge)

→ verbal action or state

λέγω (ptcp.): introduces the false testimony.

εὐλόγησεν

he blessed (i.e. cursed)

Aor Act Indic 3 Sg · εὐλογέω

main verb (content of the false charge)

→ constative aorist (the alleged act)

εὐλογέω: lit. 'bless'; here the antiphrastic euphemism for 'curse / blaspheme', rendering the Hebrew בִּרַּב used euphemistically of cursing God (cf. Job 1:5, 11; 2:5, 9); the charge is blasphemy against God and treason against the king — both capital offenses.

θεόν

God

Accusative

direct object of εὐλόγησεν

→ object specification

θεός: 'God'; the first object of the alleged blasphemy.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

βασιλέα

king

Accusative

direct object of ηὐλόγησεν (parallel to θεόν)

→ object specification

βασιλεύς: 'king'; cursing the king is treason (cf. Exod 22:28 LXX, which pairs God and ruler); the double charge guarantees the death penalty.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐξαγαγέτωσαν

let them lead out

Aor Act Impv 3 Pl · ἐξάγω

main verb (third-person command)

→ aorist imperative (third person)

ἐξάγω: 'lead out / bring out'; stoning was carried out outside the city (cf. Lev 24:14; Deut 17:5); the command anticipates the execution.

αὐτὸν

him

Accusative

direct object

→ participant reference

αὐτὸν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

λιθοβολησάτωσαν

let them stone

Aor Act Impv 3 Pl · λιθοβολέω

main verb (third-person command)

→ aorist imperative (third person)

λιθοβολέω: 'stone (to death)'; renders בָּרַח /; the prescribed mode of execution for blasphemy (Lev 24:16).

αὐτόν

him

Accusative

direct object

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀποθανέτω

let him die

Aor Act Impv 3 Sg · ἀποθνήσκω

main verb (third-person command: intended result)

→ aorist imperative (third person)

ἀποθνήσκω: 'die'; the curt final imperative καὶ ἀποθανέτω ('and let him die') states the whole object of the conspiracy with chilling brevity.

11 καὶ ἐποίησαν οἱ ἄνδρες τῆς πόλεως αὐτοῦ οἱ πρεσβύτεροι καὶ οἱ ἐλεύθεροι οἱ κατοικοῦντες ἐν τῇ πόλει αὐτοῦ καθὰ ἀπέστειλεν πρὸς αὐτοὺς Ιεζαβελ καθὰ γέγραπται ἐν τοῖς βιβλίοις οἷς ἀπέστειλεν πρὸς αὐτούς

And the men of his city, the elders and the free men who dwelt in his city, did just as Jezebel sent to them, just as it was written in the letters which she sent to them.

Compliance: the townsmen execute the plot exactly καὶ ἐποίησαν οἱ ἄνδρες τῆς πόλεως αὐτοῦ

The narrator stresses exact obedience with a doubled comparative clause (καθὰ ... καθὰ ..., 'just as ... just as'). The repetition 'his city ... his city' and 'who dwelt in his city' underscores the horror that Naboth's own neighbors are his executioners. The complicity is total and meticulous: they did precisely what was written.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐποίησαν

did

Aor Act Indic 3 Pl · ποιέω

main verb

→ constative aorist

ποιέω: 'do / carry out'; renders הַשִּׁי; the townsmen execute the orders to the letter.

οἱ

the

Nominative

article

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἄνδρες

men

Nominative

subject

→ participant prominence

άνήρ: 'man'; 'the men of his city' = the civic authorities of Naboth's town.

τῆς

of the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

πόλεως

city

Genitive

genitive (of relationship: 'men of his city')

→ relational specification

πόλις: 'city / town'; renders עִיר; the repetition of 'his city' stresses that the killers are Naboth's own fellow townsmen.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

οἱ

the

Nominative

article (with appositive)

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

πρεσβύτεροι

elders

Nominative

nominative in apposition to ἄνδρες

→ participant prominence

πρεσβύτερος: 'elder'; cf. v. 8.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οἱ

the

Nominative

article

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐλεύθεροι

free men

Nominative

nominative in apposition (parallel to πρεσβύτεροι)

→ participant prominence

ἐλεύθερος: 'freeman / noble'; cf. v. 8.

οἱ

the

Nominative

article (with participle)

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

κατοικοῦντες

dwelling

Pres Act Ptcp Nom Pl Masc · κατοικέω

attributive participle

→ progressive present participle

κατοικέω: 'dwell'; 'who dwelt in his city' again emphasizes proximity and complicity.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (location).

τῇ

the

Dative

article

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

πόλει

city

Dative

dative of place (with ἐν)

→ sphere or reference

πόλις: 'city'; the repeated 'his city' hammers the theme of neighborly betrayal.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καθὰ

just as

comparative conjunction

→ discourse linkage or contrast

καθὰ: 'just as / according as'; renders ἡψλך; introduces the first comparison ('as Jezebel sent').

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

verb of comparative clause

→ constative aorist

ἀποστέλλω: 'send'; the orders Jezebel sent (cf. v. 8).

πρὸς

to

preposition + accusative

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative.

αὐτούς

them

Accusative

accusative object of πρὸς

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς.

Ιεζαβελ

Jezebel

subject of ἀπέστειλεν (indeclinable)

→ participant identification

Ιεζαβελ: transliterated proper name rendered in Greek letters; here it functions as subject of ἀπέστειλεν (indeclinable).

καθὰ

just as

comparative conjunction (second comparison)

→ discourse linkage or contrast

καθὰ: the doubled καθὰ ('just as ... just as') stresses exact, meticulous compliance with the written orders.

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

verb of comparative clause

→ perfect of abiding written record

γράφω (perf. pass.): 'it stands written'; the perfect points to the fixed documentary instruction.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (location).

τοῖς

the

Dative

article

→ noun-phrase marking

τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

βιβλίοις

letters

Dative

dative of place (with ἐν)

→ sphere or reference

βιβλίων (pl.): 'letters / documents'.

οἷς

which

Dative

relative pronoun (object of ἀπέστειλεν, attracted to antecedent's case)

→ participant reference or interest

οἷς: relative pronoun; the dative οἷς is by case-attraction to βιβλίοις (logically the accusative object 'which she sent').

ἀπέστειλεν

she sent

Aor Act Indic 3 Sg · ἀποστέλλω

verb of relative clause

→ constative aorist

ἀποστέλλω: 'send'; closes the verse by re-emphasizing the documentary chain of command.

πρὸς

to

preposition + accusative

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative.

αὐτούς

them

Accusative

accusative object of πρὸς

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς.

12 ἐκάλεσαν νηστείαν καὶ ἐκάθισαν τὸν Ναβουθαι ἐν ἀρχῇ τοῦ λαοῦ

They proclaimed a fast and seated Naboth at the head of the people.

Fulfillment narration (matching the orders of v. 9) ἐκάλεσαν νηστείαν

The execution-report mirrors the command of v. 9 almost word for word, now in the aorist indicative: the fast is proclaimed and Naboth is seated at the head of the people. The asyndeton (no opening καί) tightens the report into a brisk record of compliance.

ἐκάλεσαν

they proclaimed

Aor Act Indic 3 Pl · καλέω

main verb

→ constative aorist

καλέω: 'call / summon / proclaim'; with νηστείαν, 'proclaim a fast' (מִצַּחֲרִי); the report fulfills the order νηστεύσατε νηστείαν of v. 9.

νηστείαν

a fast

Accusative

direct object of ἐκάλεσαν

→ object specification

νηστεία: 'fast'; cf. v. 9.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐκάθισαν

they seated

Aor Act Indic 3 Pl · καθίζω

main verb

→ constative aorist

καθίζω: 'seat / set'; fulfills the order καθίσατε of v. 9 — Naboth is set in the place of public exposure.

τὸν

the

Accusative

article (with indeclinable name)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ναβουθαι

Naboth

direct object of ἐκάθισαν (indeclinable, marked by τὸν)

→ participant identification

Ναβουθαι: transliterated proper name rendered in Greek letters; here it functions as direct object of ἐκάθισαν (indeclinable, marked by τὸν).

ἐν

at

preposition + dative (position)

→ spatial or relational framing

ἐν: meaning 'at'; here it marks the relation signaled by preposition + dative (position).

ἀρχῇ

head / chief place

Dative

dative of place (with ἐν)

→ sphere or reference

ἀρχή: 'chief place / head'; cf. v. 9.

τοῦ

of the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

λαοῦ

people

Genitive

genitive (of relationship)

→ relational specification

λαός: 'people'; the assembly before whom Naboth is exposed.

13 καὶ ἦλθον δύο ἄνδρες υἱοὶ παρανόμων καὶ ἐκάθισαν ἐξ ἑναντίας αὐτοῦ καὶ κατεμαρτύρησαν αὐτοῦ λέγοντες ἡυλόγηκας θεὸν καὶ βασιλέα καὶ ἐξήγαγον αὐτὸν ἔξω τῆς πόλεως καὶ ἐλιθοβόλησαν αὐτὸν λίθοις καὶ ἀπέθανεν

And two men, sons of lawless ones, came and sat opposite him; and they testified against him, saying, 'You have blessed God and the king'; and they led him out outside the city and stoned him with stones, and he died.

Fulfillment narration: the perjury and execution (matching v. 10) καὶ ἦλθον δύο ἄνδρες

The execution-report tracks the instructions of v. 10 verb for verb, now in the aorist. The witnesses' charge shifts to the second person, ἡυλόγηκας ('you have blessed [= cursed]'), as direct accusation hurled at Naboth's face. The chain of καί-coordinated verbs (came, sat, testified, led out, stoned, died) renders the lethal procedure with relentless narrative economy.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἦλθον

came

Aor Act Indic 3 Pl · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: 'come / go'; the suborned witnesses arrive to perform their role.

δύο

two

Nominative

numeral (modifying ἄνδρες)

→ measure or count

δύο: 'two'; cf. v. 10.

ἄνδρες

men

Nominative

subject

→ participant prominence

άνήρ: 'man'; the two perjurers.

υἱοὶ

sons

Nominative

nominative in apposition to ἄνδρες

→ participant prominence

υἱός: 'son'; the Hebraism υἱοὶ παρὰ νόμων ('sons of lawless men') = לְבָנֵי בְּלִיָּדָה, cf. v. 10.

παρὰ νόμων

of lawless ones

Genitive

genitive (descriptive)

→ relational specification

παράνομος: 'lawless'; cf. v. 10.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐκάθισαν

sat

Aor Act Indic 3 Pl · καθίζω

main verb

→ constative aorist

καθίζω: 'sit / be seated'; the witnesses take their place facing the accused.

ἐξ

from

preposition + genitive (with ἐναντίας)

→ spatial or relational framing

ἐξ: meaning 'from'; here it marks the relation signaled by preposition + genitive (with ἐναντίας).

ἐναντίας

opposite

Genitive

genitive (substantivized: 'opposite him')

→ relational specification

ἐναντίος: 'opposite'; ἐξ ἐναντίας αὐτοῦ, cf. v. 10.

αὐτοῦ

him

Genitive

genitive (with ἐξ ἐναντίας)

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive (with ἐξ ἐναντίας).

καί

and

coordinate conjunction

→ discourse linkage or contrast

καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

κατεμαρτύρησαν

they testified against

Aor Act Indic 3 Pl · καταμαρτυρέω

main verb

→ constative aorist

καταμαρτυρέω: 'testify against' (+ gen.); the perjured testimony is delivered, fulfilling v. 10.

αὐτοῦ

against him

Genitive

genitive object of κατεμαρτύρησαν

→ relational specification

αὐτοῦ: meaning 'against him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of κατεμαρτύρησαν.

λέγοντες

saying

Pres Act Ptcp Nom Pl Masc · λέγω

participle (introducing the charge)

→ verbal action or state

λέγω (ptcp.): introduces the spoken accusation.

ηὐλόγηκας

you have blessed (i.e. cursed)

Perf Act Indic 2 Sg · εὐλογέω

main verb (the charge, addressed to Naboth)

→ perfect (alleged accomplished offense)

εὐλογέω (perf.): the antiphrastic euphemism 'bless' = 'curse / blaspheme' (= בָּרַךְ used of cursing God; cf. Job 1–2); now in the second person, hurled directly at Naboth: 'you have cursed God and king'; the perfect alleges a settled, accomplished blasphemy.

θεόν

God

Accusative

direct object of ηϋλόγηκας

→ object specification

θεός: 'God'; cf. v. 10.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

βασιλέα

king

Accusative

direct object of ηϋλόγηκας (parallel to θεόν)

→ object specification

βασιλεύς: 'king'; cf. v. 10.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐξήγαγον

they led out

Aor Act Indic 3 Pl · ἐξάγω

main verb

→ constative aorist

ἐξάγω: 'lead out'; fulfills v. 10; Naboth is taken outside the city for execution (Lev 24:14).

αὐτόν

him

Accusative

direct object

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object.

ἔξω

outside

improper preposition + genitive (place)

→ spatial or relational framing

ἔξω: 'outside / out of'; with the genitive 'outside the city', the prescribed site of stoning.

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

πόλεως

city

Genitive

genitive (with ἔξω)

→ relational specification

πόλις: 'city'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐλιθοβόλησαν

they stoned

Aor Act Indic 3 Pl · λιθοβολέω

main verb (with cognate instrument)

→ constative aorist

λιθοβολέω: 'stone'; with λίθοις ('with stones') a cognate-instrumental Hebraism; fulfills v. 10.

αὐτόν

him

Accusative

direct object

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object.

λίθοις

with stones

Dative

dative of instrument (cognate with λιθοβολέω)

→ sphere or reference

λίθος: 'stone'; the dative of instrument, cognate with the verb, intensifies in Hebraizing fashion ('stoned him with stones').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀπέθανεν

he died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (outcome)

→ constative aorist (accomplished death)

ἀποθνήσκω: 'die'; the curt καὶ ἀπέθανεν seals the judicial murder, fulfilling the conspirators' aim (καὶ ἀποθανέτω, v. 10).

14 καὶ ἀπέστειλαν πρὸς Ιεζαβελ λέγοντες λελιθοβόληται Ναβουθαι καὶ τέθνηκεν

And they sent to Jezebel, saying, 'Naboth has been stoned and is dead.'

Report back to the instigator καὶ ἀπέστειλαν πρὸς Ιεζαβελ

The conspirators report to Jezebel, the true author of the crime. Both verbs are perfect (λελιθοβόληται, τέθνηκεν) — 'has been stoned ... and is dead' — stressing the completed, irreversible result; the deed is done and stands accomplished.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀπέστειλαν

they sent

Aor Act Indic 3 Pl · ἀποστέλλω

main verb

→ constative aorist

ἀποστέλλω: 'send'; the townsmen report back to Jezebel, the instigator behind Ahab's name.

πρὸς

to

preposition + accusative

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative.

Ιεζαβελ

Jezebel

accusative object of πρὸς (indeclinable)

→ participant identification

Ιεζαβελ: transliterated proper name rendered in Greek letters; here it functions as accusative object of πρὸς (indeclinable).

λέγοντες

saying

Pres Act Ptcp Nom Pl Masc · λέγω

participle (introducing the report)

→ verbal action or state

λέγω (ptcp.): introduces the message.

λελιθοβόληται

has been stoned

Perf Pass Indic 3 Sg · λιθοβολέω

main verb (report content)

→ perfect of accomplished result

λιθοβολέω (perf. pass.): 'has been stoned'; the perfect underlines the completed, standing fact of the execution.

Ναβουθαι

Naboth

subject (indeclinable)

→ participant identification

Ναβουθαι: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τέθνηκεν

is dead

Perf Act Indic 3 Sg · θνήσκω

main verb (report content)

→ perfect of abiding state ('is dead')

θνήσκω (perf. τέθνηκεν): 'has died / is dead'; the perfect of completed death; the verb recurs as a refrain (vv. 15, 16) confirming the irreversible outcome.

15 καὶ ἐγένετο ὡς ἤκουσεν Ιεζαβελ καὶ εἶπεν πρὸς Αἰσαβ ἀνάστα κληρονόμει τὸν ἀμπελῶνα Ναβουθαι τοῦ Ιεζραηλίου ὃς οὐκ ἔδωκέν σοι ἀργυρίου ὅτι οὐκ ἔστιν Ναβουθαι ζῶν ὅτι τέθνηκεν

And it came to pass, when Jezebel heard, that she said to Ahab, 'Rise, take possession of the vineyard of Naboth the Jezreelite, who would not give it to you for silver; for Naboth is not alive but dead.'

Jezebel delivers on her pledge (cf. v. 7)

καὶ ἐγένετο ὡς ἤκουσεν Ιεζαβελ

The temporal frame καὶ ἐγένετο ὡς ('and it came to pass when') is a standard LXX narrative connector (וַיְהִי כִּי). Jezebel's command to Ahab fulfills her boast of v. 7, but she now reframes the matter as Naboth's own fault ('who would not give it to you for silver') and clinches it with the brutal logic: he is not alive but dead — so take it.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal framing formula)

→ constative aorist

γίνομαι: in the formula καὶ ἐγένετο ('and it came to pass') rendering יְהִי, a standard LXX narrative-temporal opener.

ὥς

when

temporal conjunction

→ discourse linkage or contrast

ὥς: 'when / as'; with the aorist marks the point of Jezebel's hearing.

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

verb of temporal clause

→ constative aorist

ἀκούω: 'hear'; the trigger for Jezebel's command to Ahab.

Ιεζαβελ

Jezebel

subject (indeclinable)

→ participant identification

Ιεζαβελ: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable).

καὶ

and

apodotic καί (Hebraizing, after the temporal clause)

→ discourse linkage or contrast

καί: the 'apodotic καί' resuming the main clause after καὶ ἐγένετο ὥς ..., a Hebraism (= waw of apodosis).

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Jezebel's command.

πρὸς

to

preposition + accusative

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative.

Αχααβ

Ahab

accusative object of πρὸς (indeclinable)

→ participant identification

Αχααβ: transliterated proper name rendered in Greek letters; here it functions as accusative object of πρὸς (indeclinable).

ἀνάστα

rise

Aor Act Impv 2 Sg · ἀνίστημι

main verb (command)

→ aorist imperative (urgent)

ἀνίστημι (athematic aor. impv. ἀνάστα): 'rise / get up'; the brisk command propels Ahab toward seizure of the vineyard; cf. ἀνάστηθι in v. 7.

κληρονόμει

take possession of

Pres Act Impv 2 Sg · κληρονομέω

main verb (command)

→ present imperative (enter and hold possession)

κληρονομέω: 'inherit / take possession of'; bitterly ironic — Ahab is to 'inherit' the very κληρονομία Naboth died to protect; the verb plays against the noun κληρονομία (vv. 3, 6).

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀμπελῶνα

vineyard

Accusative

direct object of κληρονόμει

→ object specification

ἀμπελῶν: the long-coveted vineyard, now to be seized.

Ναβουθαι

of Naboth

genitive of possession (indeclinable)

→ participant identification

Ναβουθαι: transliterated proper name rendered in Greek letters; here it functions as genitive of possession (indeclinable).

τοῦ

the

Genitive

article (with appositive)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

Ιεζραηλῖτου

Jezreelite

Genitive

genitive in apposition to Ναβουθαι

→ relational specification

Ιεζραηλῖτης (gen. Ιεζραηλῖτου): the recurrent epithet.

ὃς

who

Nominative

relative pronoun (subject of ἔδωκεν)

→ participant reference

ὃς: relative pronoun introducing the clause recalling Naboth's refusal.

οὐκ

not

negative particle

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ἔδωκέν

gave

Aor Act Indic 3 Sg · δίδωμι

verb of relative clause (negated)

→ constative aorist (negated)

δίδωμι: 'give'; Jezebel recasts the matter as Naboth's stubborn refusal to sell — 'who would not give it to you for silver' — masking the murder as a property dispute resolved.

σοι

to you

Dative

indirect object

→ participant reference or interest

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object.

ἀργυρίου

for silver

Genitive

genitive of price

→ relational specification

ἀργύριον: 'silver / money'; the genitive of price, recalling Ahab's offer in v. 6.

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the grim rationale.

οὐκ

not

negative particle

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb of causal clause

→ present (current state)

εἰμί: 'is'; 'Naboth is not living' — the blunt confirmation that the obstacle is removed.

Ναβουθαι

Naboth

subject (indeclinable)

→ participant identification

Ναβουθαι: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable).

ζῶν

living

Pres Act Ptcp Nom Sg Masc · ζάω

predicate participle (with ἔστιν: 'is not living')

→ gnomic participle (characterising all living movement)

ζάω (ptcp. ζῶν): 'live'; the predicate participle 'is not living' is then capped by the perfect τέθνηκεν, a doubled life/death antithesis.

ὅτι

but

conjunction (here adversative/explanatory: 'rather/for')

→ discourse linkage or contrast

ὅτι: here in the sense 'but rather / for', sharpening the antithesis 'not living — (but) dead'.

τέθνηκεν

he is dead

Perf Act Indic 3 Sg · θνήσκω

main verb (clinching the rationale)

→ perfect of abiding state ('is dead')

θνήσκω (perf.): 'is dead'; the refrain-verb (cf. v. 14) clinches Jezebel's argument — death has cleared the title.

16 καὶ ἐγένετο ὡς ἤκουσεν Αἰσαβὶς ὅτι τέθνηκεν Ναβουθαι ὁ Ἰεζραηλίτης καὶ διέρρηξεν τὰ ἱμάτια ἑαυτοῦ καὶ περιεβάλετο σάκκον καὶ ἐγένετο μετὰ ταῦτα καὶ ἀνέστη καὶ κατέβη Αἰσαβὶς εἰς τὸν ἀμπελῶνα Ναβουθαι τοῦ Ἰεζραηλίου κληρονομήσαι αὐτόν

And it came to pass, when Ahab heard that Naboth the Jezreelite was dead, that he tore his garments and put on sackcloth; and afterward Ahab rose and went down to the vineyard of Naboth the Jezreelite to take possession of it.

Ahab's response: mourning, then seizure

καὶ ἐγένετο ὡς ἤκουσεν Αἰσαβὶς

The LXX adds a detail absent from MT: on hearing of Naboth's death Ahab tore his garments and put on sackcloth (διέρρηξεν ... περιεβάλετο σάκκον) — a gesture of mourning or feigned grief — before rising to claim the vineyard. The juxtaposition of mourning-rites and predatory seizure (κληρονομήσαι αὐτόν) sharpens the moral irony and foreshadows his later, genuine sackcloth in v. 27.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal framing formula)

→ constative aorist

γίνομαι: καὶ ἐγένετο ὡς ..., cf. v. 15.

ὡς

when

temporal conjunction

→ discourse linkage or contrast

ὡς: 'when'.

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

verb of temporal clause

→ constative aorist

ἀκούω: 'hear'.

Αχααβ

Ahab

subject (indeclinable)

→ participant identification

Αχααβ: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable).

ὅτι

that

complementizer (content of hearing)

→ clausal contribution

ὅτι: 'that'; introduces the reported fact.

τέθνηκεν

was dead

Perf Act Indic 3 Sg · θνήσκω

verb of content clause

→ perfect of abiding state

θνήσκω (perf.): the death-refrain again.

Ναβουθαι

Naboth

subject of τέθνηκεν (indeclinable)

→ participant identification

Ναβουθαι: transliterated proper name rendered in Greek letters; here it functions as subject of τέθνηκεν (indeclinable).

ὁ

the

Nominative

article (with appositive)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

Ιεζραηλῖτης

Jezreelite

Nominative

nominative in apposition to Ναβουθαι

→ participant prominence

Ιεζραηλῖτης: the recurrent epithet (here nom.).

καὶ

and

apodotic καί (Hebraizing)

→ discourse linkage or contrast

καὶ: apodotic, resuming the main clause.

διέρρηξεν

tore

Aor Act Indic 3 Sg · διαρρήγνυμι

main verb

→ constative aorist

διαρρήγνυμι: 'tear / rend'; renders נָרַךְ ; tearing the garments is the gesture of mourning or distress — here possibly performative; the same verb recurs in his genuine penitence (v. 27).

τὰ

the

Accusative

article

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἱμάτια

garments

Accusative

direct object of διέσρηξεν

→ object specification

ἱμάτιον: 'garment / cloak'; renders תלבוש; torn in the mourning rite.

ἐαυτοῦ

his own

Genitive

reflexive genitive of possession

→ relational specification

ἐαυτοῦ: reflexive 'his own'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

περιεβάλετο

put on

Aor Mid Indic 3 Sg · περιβάλλω

main verb (middle: clothed himself)

→ constative aorist

περιβάλλω (mid.): 'put on / clothe oneself'; renders שָׁבַע; the middle marks self-clothing; donning sackcloth, the garb of mourning and penitence (cf. v. 27).

σάκκον

sackcloth

Accusative

direct object of περιεβάλετο

→ object specification

σάκκος: 'sackcloth'; renders שָׂכָר; coarse cloth worn in grief or repentance; its appearance here (LXX plus) anticipates Ahab's later, genuine humbling.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal framing)

→ constative aorist

γίνομαι: καὶ ἐγένετο μετὰ ταῦτα ('and it happened after these things'), a transitional formula.

μετὰ

after

preposition + accusative (temporal)

→ spatial or relational framing

μετά + accusative: 'after'; μετὰ ταῦτα, a standard LXX temporal connector.

ταῦτα

these things

Accusative

accusative object of μετά (temporal)

→ object specification

οὗτος: 'these things'; μετὰ ταῦτα marks the transition from mourning to action.

καὶ

and

apodotic καί

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀνέστη

rose

Aor Act Indic 3 Sg · ἀνίστημι

main verb

→ constative aorist

ἀνίστημι: 'rise'; Ahab rises (fulfilling Jezebel's ἀνάστα, v. 15) to claim the vineyard.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

κατέβη
went down

Aor Act Indic 3 Sg · καταβαίνω

main verb

→ constative aorist

καταβαίνω: 'go down'; renders Τῇ; Ahab descends to the vineyard; the verb κατέβη / καταβέβηκεν recurs in Elijah's commission (v. 18).

Αχααβ
Ahab

subject (indeclinable)

→ participant identification

Αχααβ: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable).

εἰς
to

preposition + accusative (direction)

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction).

τὸν
the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀμπελῶνα
vineyard

Accusative

accusative object of εἰς (goal)

→ object specification

ἀμπελῶν: the seized vineyard, now Ahab's destination.

Ναβουθαι
of Naboth

genitive of possession (indeclinable)

→ participant identification

Ναβουθαι: transliterated proper name rendered in Greek letters; here it functions as genitive of possession (indeclinable).

τοῦ
the

Genitive

article (with appositive)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

Ιεζραηλῑτου
Jezreelite

Genitive

genitive in apposition to Ναβουθαι

→ relational specification

Ιεζραηλῑτης (gen. Ιεζραηλῑτου): the recurrent epithet, repeated to keep the victim's identity before the reader even as Ahab takes his land.

κληρονομη̑σαι
to take possession of

Aor Act Inf · κληρονομέω

infinitive of purpose

→ aorist infinitive (purpose of entry)

κληρονομέω (aor. inf.): 'inherit / take possession'; the infinitive of purpose seals the irony — Ahab goes 'to inherit' the murdered man's inheritance; the very act that summons Elijah's oracle (v. 18).

αὐτόν
it

Accusative

direct object of κληρονομη̑σαι

→ participant reference

αὐτόν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of κληρονομη̑σαι.

17 καὶ εἶπεν κύριος πρὸς Ηλίου τὸν Θεσβίτην λέγων

And the LORD said to Elijah the Tishbite, saying,

Divine commission: the word of the LORD to Elijah

καὶ εἶπεν κύριος πρὸς Ηλίου

The narrative pivots from human crime to divine response. The standard speech-formula introduces YHWH's word to Elijah the Tishbite, the great prophetic antagonist of the house of Ahab (first introduced at 17:1). κύριος here renders the Tetragrammaton.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces the divine word to Elijah.

κύριος

LORD

Nominative

subject (divine speaker)

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the nominative subject marks this as unmediated YHWH-speech to his prophet.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of speech).

Ηλίου

Elijah

Accusative

accusative object of πρὸς (declined name)

→ object specification

Ηλίας: 'Elijah', transliteration of יהוֹאֵלִיָּא; the LXX here uses the form Ηλίου (morphologically genitive) for the object of πρὸς, a frequent feature of the name's declension in 3 Kingdoms; the Tishbite prophet who confronts the house of Ahab.

τὸν

the

Accusative

article (with appositive)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Θεσβίτην

Tishbite

Accusative

accusative in apposition to Ηλίου

→ object specification

Θεσβίτης: 'Tishbite', from Tishbe in Gilead; declined as a first-declension masculine; the standard epithet of Elijah (cf. 17:1).

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle (Hebraizing quotation-marker)

→ verbal action or state

λέγω (ptcp.): redundant λέγων = רַמְזָה; introduces the commission of v. 18.

18 ἀνάστηθι καὶ κατάβηθι εἰς ἀπαντὴν Ἀχααβ βασιλέως Ἰσραηλ τοῦ ἐν Σαμαρείᾳ ἰδοὺ οὗτος ἐν ἀμπελῶνι Ναβουθαι ὅτι καταβέβηκεν ἐκεῖ κληρονομησάμενος αὐτόν

Rise and go down to meet Ahab king of Israel, who is in Samaria; behold, he is in the vineyard of Naboth, for he has gone down there to take possession of it.

Content of the commission: the rendezvous in the vineyard ἀνάστηθι καὶ κατάβηθι

YHWH's commission sends Elijah to confront Ahab at the scene of the crime — the very vineyard. The imperatives ἀνάστηθι καὶ κατάβηθι ('rise and go down') ironically mirror Ahab's own rising and going down (vv. 15–16). The deictic ἰδοὺ and the perfect καταβέβηκεν give the divine word precise present knowledge of the king's whereabouts.

ἀνάστηθι

rise

Aor Act Impv 2 Sg · ἀνίστημι

main verb (command)

→ aorist imperative

ἀνίστημι: 'rise'; the prophet is commissioned to act — ironically echoing the same imperative Jezebel used to send Ahab (v. 15).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

κατάβηθι

go down

Aor Act Impv 2 Sg · καταβαίνω

main verb (command)

→ aorist imperative

καταβαίνω: 'go down'; Elijah is to descend to meet Ahab, mirroring the king's own κατέβη (v. 16).

εἰς

to

preposition + accusative (purpose: 'to meet')

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (purpose: 'to meet').

ἀπαντὴν

a meeting

Accusative

accusative object of εἰς (idiom: 'to meet')

→ object specification

ἀπάντησις / ἀπαντή: 'meeting / encounter'; the idiom εἰς ἀπαντήν ('to meet', + gen.) renders נִקְרָא; a confrontational rendezvous.

Ἀχααβ

Ahab

genitive (object of meeting; indeclinable)

→ participant identification

Ἀχααβ: transliterated proper name rendered in Greek letters; here it functions as genitive (object of meeting; indeclinable).

βασιλέως

king

Genitive

genitive in apposition to Ἀχααβ

→ relational specification

βασιλεύς: 'king'; in apposition, here 'king of Israel' (not 'of Samaria' as in v. 1).

Ἰσραηλ

Israel

genitive of relationship (indeclinable)

→ participant identification

Ἰσραηλ: the northern kingdom; Ahab's full royal title.

τοῦ

who is

Genitive

article (substantivizing the locative phrase: 'the one in Samaria')

→ noun-phrase marking

ὁ (τοῦ): the article + ἐν Σαμαρείᾳ functions as a relative substitute ('the one in Samaria'), specifying Ahab's seat.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (location).

Σαμαρεία

Samaria

Dative

dative of place (with ἐν)

→ sphere or reference

Σαμάρεια: Samaria; here declined (dat. Σαμαρείᾳ); the royal capital where Ahab is based, though presently down in the vineyard.

ἰδοὺ

behold

presentative particle (deictic)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look!'; renders הִנֵּה; the deictic particle dramatizes YHWH's precise knowledge of Ahab's location.

οὗτος

he

Nominative

subject (demonstrative, = Ahab)

→ participant reference

οὗτος: 'this one / he'; the demonstrative points to Ahab as present in the vineyard.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (location).

ἀμπελῶνι

vineyard

Dative

dative of place (with ἐν)

→ sphere or reference

ἀμπελῶν: the crime-scene vineyard, now the site of confrontation.

Ναβουθαι

of Naboth

genitive of possession (indeclinable)

→ participant identification

Ναβουθαι: transliterated proper name rendered in Greek letters; here it functions as genitive of possession (indeclinable).

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for!'; explains Ahab's presence.

καταβέβηκεν

he has gone down

Perf Act Indic 3 Sg · καταβαίνω

verb of causal clause

→ perfect of present result (he has gone down and is there)

καταβαίνω (perf.): 'has gone down'; the perfect marks Ahab's completed descent with continuing presence in the vineyard; echoes κατέβη (v. 16).

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there!'; locates the seizure at the vineyard; the same adverb returns in the oracle (v. 19).

κληρονομήσαι

to take possession of

Aor Act Inf · κληρονομέω

infinitive of purpose

→ aorist infinitive (purpose of entry)

κληρονομέω (aor. inf.): 'inherit / take possession!'; repeats the ironic purpose-infinitive of v. 16 — the seizure of the inheritance that provokes the doom-oracle.

αὐτόν

it

Accusative

direct object of κληρονομήσαι

→ participant reference

αὐτόν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of κληρονομήσαι.

19 καὶ λαλήσεις πρὸς αὐτόν λέγων τάδε λέγει κύριος ὡς σὺ ἐφόνευσας καὶ ἐκληρονόμησας διὰ τοῦτο τάδε λέγει κύριος ἐν παντὶ τόπῳ ᾧ ἔλειξαν αἱ ὕες καὶ οἱ κύνες τὸ αἷμα Ναβουθαι ἐκεῖ λείξουσιν οἱ κύνες τὸ αἷμά σου καὶ αἱ πόρναι λούσονται ἐν τῷ αἵματί σου

And you shall speak to him, saying, 'Thus says the LORD: As you have murdered and also taken possession, therefore thus says the LORD: In every place where the swine and the dogs licked the blood of Naboth, there the dogs will lick your blood, and the harlots will bathe in your blood.'

The oracle of doom (the lex talionis sentence) καὶ λαλήσεις πρὸς αὐτόν

The heart of the chapter: a perfectly balanced talionic oracle. The accusation ὡς σὺ ἐφόνευσας καὶ ἐκληρονόμησας ('as you murdered and took possession') is answered by διὰ τοῦτο ('therefore') with the matching sentence — Ahab's blood will be licked where Naboth's was. The LXX strikingly expands the MT: it adds αἱ ὕες ('the swine', unclean animals) alongside the dogs, and the lurid clause καὶ αἱ πόρναι λούσονται ἐν τῷ αἵματί σου ('and the harlots will bathe in your blood').

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

λαλήσεις
you shall speak

Fut Act Indic 2 Sg · λαλέω

main verb (future as command)

→ imperatival future (commission)

λαλέω (fut.): the future indicative functions as a command (Hebraizing imperatival future, = weqatal) — 'you shall speak'; commissions Elijah to deliver the oracle.

πρὸς
to

preposition + accusative

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative.

αὐτὸν
him

Accusative

accusative object of πρὸς

→ participant reference

αὐτὸν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς.

λέγων
saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle (quotation-marker)

→ verbal action or state

λέγων (ptcp.): introduces the oracle.

τάδε
thus

Accusative

demonstrative (object of λέγει: messenger-formula)

→ object specification

ὅδε (τάδε): 'these things / thus'; τάδε λέγει κύριος renders the prophetic messenger-formula כֹּה אָמַר יְהוָה.

λέγει
says

Pres Act Indic 3 Sg · λέγω

main verb of messenger-formula

→ historic present (authority of the divine word)

λέγω (pres.): the present in the citation-formula presents the divine word as currently spoken.

κύριος
LORD

Nominative

subject of λέγει

→ participant prominence

κύριος: the Tetragrammaton יהוה; the divine speaker of the oracle.

ὥς
as / because

causal/comparative conjunction (introducing the accusation)

→ discourse linkage or contrast

ὥς: 'as / inasmuch as'; introduces the grounds of judgment — the crime to which the sentence corresponds.

σύ
you

Nominative

emphatic subject pronoun

→ participant reference

σύ: the emphatic 'you' fixes personal guilt squarely on Ahab.

ἐφόνευσας
you murdered

Aor Act Indic 2 Sg · φονεύω

main verb (accusation)

→ constative aorist (the crime as accomplished fact)

φονεύω: 'murder / kill'; renders חָצַל (the verb of the sixth commandment); though Jezebel engineered it, YHWH charges Ahab himself with the murder — he is the beneficiary and thus the responsible party.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐκληρονόμησας

you took possession

Aor Act Indic 2 Sg · κληρονομέω

main verb (accusation, second charge)

→ constative aorist

κληρονομέω: 'take possession / inherit'; the second charge — murder compounded by theft of the inheritance; the verb caps the κληρονομ- thread running through the chapter (vv. 3, 6, 15, 16, 18).

διὰ

because of

preposition + accusative (with τοῦτο: 'therefore')

→ spatial or relational framing

διὰ + accusative: in διὰ τοῦτο ('therefore / for this reason'), the hinge from accusation to sentence.

τοῦτο

this

Accusative

demonstrative object of διὰ

→ participant reference

οὗτος: 'this'; διὰ τοῦτο introduces the talionic verdict.

τάδε

thus

Accusative

demonstrative (object of λέγει: messenger-formula repeated)

→ object specification

ὅδε (τάδε): the messenger-formula is repeated to mark the solemn pronouncement of sentence.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of messenger-formula

→ historic present

λέγω (pres.): the repeated τάδε λέγει κύριος formally introduces the verdict.

κύριος

LORD

Nominative

subject of λέγει

→ participant prominence

κύριος: the Tetragrammaton יהוה.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (location).

παντί

every

Dative

attributive adjective (with τόπω)

→ sphere or reference

πᾶς: 'every / all'; 'in every place where' generalizes the talionic site.

τόπω

place

Dative

dative of place (with ἐν)

→ sphere or reference

τόπος: 'place'; renders דִּיבְרֵי; the exact spot of Naboth's blood becomes the spot of Ahab's.

ὧ

where / in which

Dative

relative pronoun (locative, modifying τόπω)

→ participant reference or interest

ὧ (dat. ὧ): relative pronoun, 'in which (place)' = 'where'.

ἐλειξαν

licked

Aor Act Indic 3 Pl · λείχω

verb of relative clause

→ constative aorist

λείχω: 'lick'; the verb of the gruesome image; renders לָקְחוּ; the animals lap up the spilled blood.

αἱ

the

Nominative

article (with ὕες)

→ noun-phrase marking

αἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

ὑες

swine

Nominative

subject of ἔλειξαν (LXX plus)

→ participant prominence

ὑς (pl. ὑες): 'swine / pigs'; the LXX adds the swine alongside the dogs — both unclean scavengers — intensifying the defilement of the oracle beyond the MT (which has only dogs).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οἱ

the

Nominative

article (with κύνες)

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

κύνες

dogs

Nominative

subject of ἔλειξαν (with ὑες)

→ participant prominence

κύων (pl. κύνες): 'dogs'; renders דִּבְלָבָּ; scavenging dogs licking blood is a sign of ignominious, unburied death — the motif structures the whole oracle (vv. 19, 23, 24).

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

αἷμα

blood

Accusative

direct object of ἔλειξαν

→ object specification

αἷμα: 'blood'; renders דָּם; Naboth's shed blood cries out for the talionic requital that follows.

Ναβουθαι

of Naboth

genitive of possession (indeclinable)

→ participant identification

Ναβουθαι: transliterated proper name rendered in Greek letters; here it functions as genitive of possession (indeclinable).

ἐκεῖ

there

adverb of place (resumptive, fronting the apodosis)

→ adverbial qualification

ἐκεῖ: 'there'; the resumptive 'there' binds the place of Naboth's blood to the place of Ahab's — the spatial pivot of the lex talionis.

λείξουσιν

will lick

Fut Act Indic 3 Pl · λείχω

main verb (the sentence)

→ predictive future (irrevocable verdict)

λείχω (fut.): 'will lick'; the future seals the talionic sentence — the same act done to Naboth's blood will be done to Ahab's.

οἱ

the

Nominative

article (with κύνες)

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

κύνες

dogs

Nominative

subject of λείξουσιν

→ participant prominence

κύων (pl.): 'dogs'; the agents of Ahab's posthumous disgrace.

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

αἷμά

blood

Accusative

direct object of λείξουσιν

→ object specification

αἷμα: 'blood'; now Ahab's, in exact correspondence to Naboth's.

σου

your

Genitive

genitive of possession

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

αἱ

the

Nominative

article (with πόρναι)

→ noun-phrase marking

αἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

πόρναι

harlots

Nominative

subject of λούσονται (LXX plus)

→ participant prominence

πόρνη: 'prostitute / harlot'; renders תַּנִּיטִּ; the clause 'the harlots will bathe in your blood' is a vivid LXX amplification of the oracle (cf. MT 22:38, where harlots wash at the pool where Ahab's chariot is rinsed); it heightens the indignity of the doom.

λούσονται

will bathe

Fut Mid Indic 3 Pl · λούω

main verb (LXX expansion)

→ predictive future

λούω (fut. mid.): 'bathe / wash (oneself)'; the middle marks self-washing; the macabre image of harlots bathing in the king's blood completes the LXX's expanded oracle of disgrace.

ἐν

in

preposition + dative (location/means)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (location/means).

τῶ

the

Dative

article

→ noun-phrase marking

τῶ: Greek article marking definiteness and the role of the accompanying noun phrase.

αἵματί

blood

Dative

dative of place/means (with ἐν)

→ sphere or reference

αἷμα: 'blood'; the third occurrence of αἷμα in the verse, hammering the bloodguilt-and-requital theme.

σου

your

Genitive

genitive of possession

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

20 καὶ εἶπεν Ἀχααβ πρὸς Ἡλίου εἰ εὗρηκάς με ὁ ἐχθρὸς μου καὶ εἶπεν εὗρηκα διότι μάτην πέπρασαι ποιῆσαι τὸ πονηρὸν ἐνώπιον κυρίου παροργίσαι αὐτόν

And Ahab said to Elijah, 'Have you found me, O my enemy?' And he said, 'I have found you, because you have vainly sold yourself to do what is evil in the sight of the LORD, to provoke him to anger.'

Dialogue: Ahab's recognition and Elijah's indictment

καὶ εἶπεν Ἀχααβ πρὸς Ἡλίου

Ahab greets the prophet as ὁ ἐχθρὸς μου ('my enemy') — the nominative for vocative — revealing his self-perception as victim. Elijah's terse εὗρηκα ('I have found [you]') turns the king's word back on him and introduces the indictment: Ahab has 'sold himself' (πέπρασαι) to do evil and provoke YHWH, a metaphor of total self-surrender to wickedness picked up in the verdict of v. 25.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Ahab's words to the prophet.

Ἀχααβ

Ahab

subject (indeclinable)

→ participant identification

Ἀχααβ: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable).

πρὸς

to

preposition + accusative

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative.

Ἡλίου

Elijah

Accusative

accusative object of πρὸς (declined name, form Ἡλίου)

→ object specification

Ἡλιας: 'Elijah'; again the form Ἡλίου serves as the object of πρὸς (cf. v. 17).

εἰ

have / [question]

interrogative particle (introducing a direct question)

→ discourse linkage or contrast

εἰ: here a marker of a direct question (a Hebraism / Septuagintalism, = ἵ-interrogative), 'have you found me?'

εὗρηκάς

you have found

Perf Act Indic 2 Sg · εὕρισκω

main verb (question)

→ perfect (accomplished discovery with present import)

εὕρισκω (perf.): 'find / overtake'; renders נִצָּחַ; Ahab's question implies the prophet has 'caught him out' — found him in his guilt.

με

me

Accusative

direct object

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as direct object.

ὁ

O

Nominative

article (nominative for vocative)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐχθρός

enemy

Nominative

address (nominative for vocative)

→ participant prominence

ἐχθρός: 'enemy / foe'; renders עֹיֵן; the nominative-for-vocative ὁ ἐχθρός μου ('O my enemy') betrays Ahab's resentment of the prophet who exposes him.

μου

my

Genitive

genitive of possession

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (Elijah's reply)

→ constative aorist

λέγω: introduces Elijah's answer.

εὔρηκα

I have found

Perf Act Indic 1 Sg · εὕρισκω

main verb (terse reply)

→ perfect (accomplished discovery)

εὕρισκω (perf.): the prophet flatly affirms 'I have found [you]'; echoing the king's verb and confirming the indictment to follow.

διότι

because

causal conjunction

→ discourse linkage or contrast

διότι: 'because'; introduces the ground of the encounter — Ahab's evil-doing.

μάτην

in vain

adverb of manner

→ clausal contribution

μάτην: 'vainly / for nothing'; characterizes the futility and worthlessness of Ahab's self-sale to evil.

πέπρασαι

you have sold yourself

Perf Pass Indic 2 Sg · πιπράσκω

main verb (indictment)

→ perfect of settled condition (sold and remaining in bondage)

πιπράσκω (perf. pass.): 'sell'; the passive/reflexive 'you have been sold / have sold yourself' renders the Hebrew כָּרַמְתָּךְ ('sell oneself'); a metaphor of total surrender to evil, like a slave bought by sin (cf. Rom 7:14, πεπραμένος ὑπὸ τὴν ἁμαρτίαν).

ποιῆσαι

to do

Aor Act Inf · ποιέω

infinitive of purpose/result (object of πέπρασαι)

→ constative aorist infinitive

ποιέω (aor. inf.): 'do'; the infinitive specifies the purpose of the self-sale — 'to do the evil'.

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

πονηρὸν

evil

Accusative

substantivized adjective (direct object of ποιῆσαι)

→ object specification

πονηρός: 'evil / wicked'; τὸ πονηρὸν ἐνώπιον κυρίου ('the evil in the sight of the LORD') is the standard Deuteronomistic formula of condemnation (לְרַע בְּעֵינֵי ה', recurring of each apostate king.

ἐνώπιον

in the sight of

preposition + genitive (Hebraism: 'in the eyes of')

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; renders עֲנֹכִי; locates the evil under YHWH's direct evaluation.

κυρίου

the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton יהוה; the standard formula 'evil in the sight of the LORD'.

παροργίσαι

to provoke to anger

Aor Act Inf · παροργίζω

infinitive of result/purpose

→ telic/consecutive aorist infinitive (the upshot of the apostasy)

παροργίζω (aor. inf.): 'provoke to anger / exasperate'; renders סִיגְךָ; the infinitive states the effect of Ahab's evil — provoking YHWH; cognate with the παροργίσματα / παρώργισας of v. 22.

αὐτόν

him

Accusative

direct object of παροργίσαι (= the LORD)

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of παροργίσαι (= the LORD).

21 τάδε λέγει κύριος ἰδοὺ ἐγὼ ἐπάγω ἐπὶ σὲ κακὰ καὶ ἐκκαύσω ὀπίσω σου καὶ ἐξολεθρεύσω τοῦ Αἰαβ οὐροῦντα πρὸς τοῖχον καὶ συνεχόμενον καὶ ἐγκαταλελειμμένον ἐν Ἰσραὴλ

Thus says the LORD: Behold, I am bringing evil upon you, and I will kindle a fire behind you, and I will cut off from Ahab every male, and the one bound and the one left behind in Israel.

The dynastic sentence: total extirpation of Ahab's house

τάδε λέγει κύριος ἰδοὺ ἐγὼ ἐπάγω

A fresh messenger-formula opens the sentence against the dynasty. The first-person ἐγὼ ἐπάγω ... ἐξολεθρεύσω makes YHWH the direct agent of doom. The idiom οὐροῦντα πρὸς τοῖχον ('him that urinates against a wall') is a crude Hebrew euphemism (רִיבְשֵׁי בְּקִיר) for 'every male'; the merism 'the bound and the abandoned' (συνεχόμενον καὶ ἐγκαταλελειμμένον) is a stock LXX phrase for 'everyone, slave and free' — none of Ahab's line will survive.

τάδε

thus

Accusative

demonstrative (object of λέγει: messenger-formula)

→ object specification

ὅδε (τάδε): the prophetic formula כֹּה אָמַר יְהוָה.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of messenger-formula

→ historic present

λέγω (pres.): present of the citation-formula.

κύριος

LORD

Nominative

subject of λέγει

→ participant prominence

κύριος: the Tetragrammaton יְהוָה.

ἰδοὺ

behold

presentative particle (deictic)

→ discourse linkage or contrast

ἰδοὺ: 'behold'; renders הִנֵּה; dramatizes the imminence of the announced disaster.

ἐγὼ

I

Nominative

emphatic subject pronoun

→ participant reference

ἐγώ: the emphatic 'I' identifies YHWH himself as the direct agent of the doom — not mere permission but active judgment.

ἐπάγω

I am bringing

Pres Act Indic 1 Sg · ἐπάγω

main verb (futuristic present)

→ futuristic present (imminent certain act)

ἐπάγω: 'bring upon / lead against'; the compound ἐπ- marks hostile imposition; renders אָבִי; the present tense presents the judgment as already in motion.

ἐπὶ

upon

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (hostile direction).

σέ

you

Accusative

accusative object of ἐπὶ

→ participant reference

σέ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ἐπὶ.

κακά

evils / calamity

Accusative

direct object of ἐπάγω (neuter plural)

→ object specification

κακός (n. pl. κακά): 'evils / disaster'; renders הָרָעָה; the calamity YHWH brings as requital; the same root returns as κακία ('disaster') in v. 29.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐκκαύσω

I will kindle (fire)

Fut Act Indic 1 Sg · ἐκκαίω

main verb

→ predictive future

ἐκκαίω: 'kindle / burn up'; ἐκκαύσω ὀπίσω σου ('I will kindle [fire] after you') renders the Hebrew אֶעֱרֹתִי אַחֲרֶיךָ ('I will sweep/burn away after you'), an image of consuming the dynasty's posterity.

ὀπίσω

behind / after

improper preposition + genitive (of following posterity)

→ spatial or relational framing

ὀπίσω: 'behind / after'; renders אַחֲרֶיךָ; 'after you' = your descendants who follow.

σου

you

Genitive

genitive (with ὅπισω)

→ relational specification

σου: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive (with ὅπισω).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐξολεθρεύσω

I will utterly cut off

Fut Act Indic 1 Sg · ἐξολεθρεύω

main verb

→ predictive future (total extirpation)

ἐξολεθρεύω: 'utterly destroy / extirpate'; the compound ἐξ- marks total annihilation; renders תִּיכָהּ; the verb of dynastic extermination, paralleling the doom on Jeroboam and Baasha (v. 22).

τοῦ

from

Genitive

article (genitive of separation: 'from Ahab')

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

Αχαβ

Ahab

genitive of separation (indeclinable, marked by τοῦ: 'from Ahab')

→ participant identification

Αχαβ: 'from Ahab' (i.e. from his house); the article τοῦ supplies the genitive case the name cannot show.

οὐροῦντα

him that urinates

Pres Act Ptcp Acc Sg Masc · οὐρέω

substantivized participle (direct object of ἐξολεθρεύσω)

→ verbal action or state

οὐρέω (ptcp.): 'urinate'; the participle in the crude idiom οὐροῦντα πρὸς τοῖχον ('one who urinates against a wall') literally renders the Hebrew מְשִׁתִּין בְּקִיר, a coarse euphemism meaning 'every male'; the LXX preserves the idiom verbatim (cf. 1 Sam 25:22).

πρὸς

against

preposition + accusative (direction)

→ spatial or relational framing

πρὸς: meaning 'against'; here it marks the relation signaled by preposition + accusative (direction).

τοῖχον

wall

Accusative

accusative object of πρὸς

→ object specification

τοῖχος: 'wall (of a house)'; renders קִיר; completes the idiom for 'every male'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

συνεχόμενον

the one bound / shut up

Pres Mid/Pass Ptcp Acc Sg Masc · συνέχω

substantivized participle (object of ἐξολεθρεύσω)

→ verbal action or state

συνέχω (ptcp.): 'hold together / shut in / restrain'; in the stock LXX merism συνεχόμενον καὶ ἐγκαταλελειμμένον (rendering בְּיָדָאֵךְ בְּחַיִּיךְ, 'bond and free / restrained and abandoned') it denotes 'everyone whatsoever' — the totality of Ahab's line.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐγκαταλελειμμένον

the one left behind / abandoned

Perf Pass Ptcp Acc Sg Masc · ἐγκαταλείπω

substantivized participle (object of ἐξολεθρεύσω)

→ perfect of resultant state

ἐγκαταλείπω (perf. ptcp.): 'leave behind / forsake / abandon'; the second member of the merism (בְּיָדָאֵךְ); together with συνεχόμενον it idiomatically means 'all without exception', sealing the totality of the extermination in Israel.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (location).

Ισραηλ

Israel

dative of place (indeclinable)

→ participant identification

Ισραηλ: the northern kingdom; the scope of the dynastic extirpation.

22 καὶ δώσω τὸν οἶκόν σου ὡς τὸν οἶκον Ιεροβοαμ υἱοῦ Ναβατ καὶ ὡς τὸν οἶκον Βαασα υἱοῦ Αἰχια περὶ τῶν παροργισμάτων ὧν παρώργισας καὶ ἐξήμαρτες τὸν Ισραηλ

And I will make your house like the house of Jeroboam son of Nabat, and like the house of Baasha son of Ahijah, because of the provocations with which you provoked me and made Israel to sin.

The sentence continued: Ahab's house likened to the cursed dynasties καὶ δώσω τὸν οἶκόν σου

YHWH assigns Ahab's house the fate of the two previously extirpated northern dynasties — Jeroboam son of Nabat (cf. 14:10–11) and Baasha son of Ahijah (cf. 16:3–4), both annihilated for the same sins. The ground is twofold: provoking YHWH (παρώργισας, cognate with v. 20's παροργίσαι) and causing Israel to sin (ἐξήμαρτες) — the signature charge of the apostate kings. The leitmotif verb δίδωμι returns, now in judgment ('I will give/make your house').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

δώσω

I will make

Fut Act Indic 1 Sg · δίδωμι

main verb (judgment-sentence)

→ predictive future

δίδωμι (fut.): 'give / make / render'; the chapter's leitmotif verb now in YHWH's mouth as judgment — 'I will make your house (like)' renders יִבְנֶה in the sense of consigning to a fate.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

οἶκόν

house

Accusative

direct object of δώσω

→ object specification

οἶκος: 'house / dynasty'; renders תִּבְּ; 'your house' = Ahab's royal line, consigned to extinction.

σου

your

Genitive

genitive of possession

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ὥς

like

comparative particle

→ discourse linkage or contrast

ὥς: 'like / as'; introduces the comparison with the doomed dynasties.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

οἶκόν

house

Accusative

accusative (object of comparison)

→ object specification

οἶκος: 'house / dynasty'; the house of Jeroboam, the paradigm of the extirpated apostate line.

Ιεροβοαμ

of Jeroboam

genitive of possession (indeclinable)

→ participant identification

Ιεροβοαμ: transliteration of יֵרֶבֶעַם; indeclinable; Jeroboam I, first king of the northern kingdom, whose house was destroyed (14:10–11; 15:29) for the sins he caused Israel to commit.

υἱοῦ

son

Genitive

genitive in apposition to Ιεροβοαμ

→ relational specification

υἱός: 'son'; the patronymic identifier 'son of Nabat'.

Ναβατ

of Nabat

genitive of relationship (indeclinable)

→ participant identification

Ναβατ: transliteration of נָבָט; indeclinable; the father of Jeroboam I, part of the standard patronymic.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὥς

like

comparative particle (second comparison)

→ discourse linkage or contrast

ὥς: 'like'; the second doomed dynasty.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

οἶκον

house

Accusative

accusative (object of comparison)

→ object specification

οἶκος: 'house / dynasty'; the house of Baasha, likewise extirpated.

Βααשא

of Baasha

genitive of possession (indeclinable)

→ participant identification

Βααשא: transliteration of נַשְׁאָשָׁא; indeclinable in the LXX; the usurper king of Israel whose house was destroyed (16:3–4, 11–13) for provoking YHWH.

υἱοῦ

son

Genitive

genitive in apposition to Βααשא

→ relational specification

υἱός: 'son'; 'son of Ahijah'.

Αχια

of Ahijah

genitive of relationship (indeclinable)

→ participant identification

Αχια: transliteration of אֲחִיָּא; indeclinable; the father of Baasha (distinct from the prophet Ahijah of ch. 14).

περὶ

because of

preposition + genitive (cause)

→ spatial or relational framing

περί + genitive: 'concerning / because of'; introduces the grounds of the verdict.

τῶν

the

Genitive

article

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

παροργισμάτων

provocations

Genitive

genitive object of περί (cause)

→ relational specification

παροργισμός: 'provocation (to anger)'; renders נִשְׁחָזַק; the acts by which Ahab roused YHWH's wrath; cognate with παροργίσει (v. 20) and παρώργισας (below).

ὧν

with which

Genitive

relative pronoun (cognate/attracted to παροργισμάτων)

→ relational specification

ὧς: relative pronoun; the genitive ὧν is a cognate construction with παρώργισας ('the provocations with which you provoked'), by attraction to its antecedent.

παρώργισας

you provoked

Aor Act Indic 2 Sg · παροργίζω

verb of relative clause

→ constative aorist

παροργίζω: 'provoke to anger'; renders נִשְׁחָזַק; the figura etymologica παροργισμάτων ὧν παρώργισας ('the provocations you provoked') is a Hebraizing cognate construction intensifying Ahab's guilt.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐξήμαρτες

you made to sin

Aor Act Indic 2 Sg · ἐξαμαρτάνω

main verb (second charge, causative)

→ constative aorist (causative)

ἐξαμαρτάνω: here transitive/causative 'cause to sin / lead into sin'; renders נִזְנִיחַ; the signature Deuteronomistic charge against the northern kings — leading Israel into idolatry (cf. the refrain for Jeroboam, who 'made Israel to sin').

τὸν

the

Accusative

article (with indeclinable name)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἰσραηλ

Israel

direct object of ἐξήμαρτες (indeclinable, marked by τὸν)

→ participant identification

Ἰσραηλ: the people Ahab led into sin; the accusative is signaled by the article τὸν.

23 καὶ τῇ Ιεζαβελ ἐλάλησεν κύριος λέγων οἱ κύνες καταφάγονται αὐτὴν ἐν τῷ προτειχίσματι Ιεζραελ

And concerning Jezebel the LORD spoke, saying, 'The dogs will devour her at the rampart of Jezreel.'

Oracle against Jezebel

καὶ τῇ Ιεζαβελ ἐλάλησεν κύριος

The instigator receives her own sentence. The dog-motif of v. 19 recurs: as the dogs licked Naboth's blood, so they will devour Jezebel. The location ἐν τῷ προτειχίσματι Ιεζραελ ('at the rampart/outwork of Jezreel') anticipates the fulfilment in 4 Kingdoms (2 Kings) 9:30–37, where Jezebel is thrown down and eaten by dogs at Jezreel.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τῇ

concerning

Dative

article (dative marking the indeclinable name)

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

Ιεζαβελ

Jezebel

dative of reference (indeclinable, marked by τῇ: 'concerning Jezebel')

→ participant identification

Ιεζαβελ: indeclinable; the dative (signaled by τῇ) marks her as the topic of the oracle — 'concerning / against Jezebel'.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introduction)

→ constative aorist

λαλέω: 'speak'; introduces the separate oracle against Jezebel.

κύριος

LORD

Nominative

subject (divine speaker)

→ participant prominence

κύριος; the Tetragrammaton יהוה.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle (quotation-marker)

→ verbal action or state

λέγω (ptcp.): redundant λέγων = רמז.

οἱ

the

Nominative

article (with κύνες)

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

κύνες

dogs

Nominative

subject of καταφάγονται

→ participant prominence

κύων (pl. κύνες): 'dogs'; the dog-motif from v. 19, now turned against Jezebel.

καταφάγονται

will devour

Fut Mid Indic 3 Pl · κατεσθίω

main verb

→ predictive future

κατεσθίω (fut. mid. καταφάγονται): 'devour / eat up'; the compound κατα- marks total consumption; renders כָּלָא; her unburied corpse will be wholly consumed — the ultimate disgrace.

αὐτήν

her

Accusative

direct object

→ participant reference

αὐτήν: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as direct object.

ἐν

at

preposition + dative (location)

→ spatial or relational framing

ἐν: meaning 'at'; here it marks the relation signaled by preposition + dative (location).

τῷ

the

Dative

article

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

προτειχίσματι

rampart / outwork

Dative

dative of place (with ἐν)

→ sphere or reference

προτειχίσμα: 'outwork / fore-wall / rampart'; renders לִח (the outer fortification); the LXX specifies the place of Jezebel's death (cf. MT 'by the wall of Jezreel'); fulfilled in 4 Kgdms 9:30–37.

Ιεζραελ

of Jezreel

genitive of relationship (indeclinable place-name)

→ participant identification

Ιεζραελ: transliteration of יֶזְרְעֵל (Jezreel), the royal city of the valley; indeclinable; the scene of Jezebel's predicted doom.

24 τὸν τεθνηκότα τοῦ Αἰααβ ἐν τῇ πόλει φάγονται οἱ κύνες καὶ τὸν τεθνηκότα αὐτοῦ ἐν τῷ πεδίῳ φάγονται τὰ πετεινὰ τοῦ οὐρανοῦ

The one of Ahab who dies in the city the dogs will eat, and the one of his who dies in the field the birds of heaven will eat.

The sentence extended to all Ahab's dead (city/field merism) τὸν τεθνηκότα τοῦ Αἰααβ

A balanced parallel seals the dynastic doom with a city/field merism: whoever of Ahab's house dies in the city, dogs devour; whoever dies in the field, the birds of heaven devour. This is a stock curse-formula of unburied dishonor (cf. 16:4 of Baasha's house; Deut 28:26), encompassing every possible place of death — none of Ahab's line escapes the scavengers.

τὸν

the

Accusative

article (with substantival participle)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

τεθνηκότα

one who dies / the dead

Perf Act Ptcp Acc Sg Masc · θνήσκω

substantivized participle (direct object, fronted)

→ perfect of resultant state

θνήσκω (perf. ptcp.): 'one who has died / the dead one'; the substantival participle 'the dead of Ahab' = any member of his house who dies; the perfect stresses the state of death.

τοῦ

of

Genitive

article (genitive with indeclinable name)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

Αἰααβ

Ahab

genitive of relationship (indeclinable, marked by τοῦ: 'of Ahab')

→ participant identification

Αἰααβ: 'of Ahab' = of his house; the article τοῦ supplies the genitive.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (location).

τῇ

the

Dative

article

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

πόλει

city

Dative

dative of place (with ἐν)

→ sphere or reference

πόλις: 'city'; the first pole of the merism — death within the city.

φάγονται

will eat

Fut Mid Indic 3 Pl · ἐσθίω

main verb

→ predictive future

ἐσθίω (fut. mid. φάγονται): 'eat / devour'; the dogs consume the city-dead.

οἱ

the

Nominative

article (with κύνες)

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

κύνες

dogs

Nominative

subject of first φάγονται

→ participant prominence

κύων (pl.): 'dogs'; the urban scavengers of the curse-formula.

καὶ

and

coordinate conjunction (second member of merism)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν

the

Accusative

article (with participle)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

τεθνηκότα

one who dies / the dead

Perf Act Ptcp Acc Sg Masc · θνήσκω

substantivized participle (direct object, fronted)

→ perfect of resultant state

θνήσκω (perf. ptcp.): the second 'dead one' — whoever of Ahab's house dies in the open country.

αὐτοῦ

of his

Genitive

genitive of relationship (= of Ahab's house)

→ relational specification

αὐτοῦ: meaning 'of his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship (= of Ahab's house).

ἐν

in

preposition + dative (location)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (location).

τῷ

the

Dative

article

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

πεδίῳ

field / open country

Dative

dative of place (with ἐν)

→ sphere or reference

πεδίον: 'plain / field / open country'; renders תָּבֶשֶׁת; the second pole of the merism — death outside the city.

φάγονται

will eat

Fut Mid Indic 3 Pl · ἐσθίω

main verb

→ predictive future

ἐσθίω (fut. mid.): the birds consume the field-dead.

τὰ

the

Nominative

article (with πετεινά)

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

πετεινὰ

birds

Nominative

subject of second φάγονται

→ participant prominence

πετεινόν: 'bird / fowl'; the phrase τὰ πετεινὰ τοῦ οὐρανοῦ ('the birds of heaven') renders תְּמִשְׁתְּ הָעוֹלָם; the aerial scavengers complete the curse (cf. Deut 28:26; 1 Kgs 16:4).

τοῦ

of the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

οὐρανοῦ

heaven / sky

Genitive

genitive (of relationship: 'birds of heaven')

→ relational specification

οὐρανός: 'heaven / sky'; renders օֹרָמָא;
'the birds of heaven' = wild scavenging fowl.

25 πλὴν ματαίως Ἀχάβ ὡς ἐπράθη ποιῆσαι τὸ πονηρὸν ἐνώπιον κυρίου ὡς μετέθηκεν αὐτὸν Ἰεζαβελ ἡ γυνὴ αὐτοῦ

Nevertheless Ahab acted vainly, in that he sold himself to do what is evil in the sight of the LORD, as Jezebel his wife incited him.

Narrator's verdict (summary evaluation)

πλὴν ματαίως Ἀχάβ

The narrator steps back with πλὴν ('nevertheless / indeed') to render a summary verdict on Ahab. It reprises the indictment of v. 20 (ἐπράθη ... ποιῆσαι τὸ πονηρὸν, 'sold himself to do evil') and assigns the proximate cause to Jezebel, who 'incited / led him on' (μετέθηκεν). The elliptical syntax (ματαίως Ἀχάβ, with the verb supplied from context) gives the verdict a clipped, formulaic quality.

πλὴν

nevertheless

adversative/limiting particle

→ discourse linkage or contrast

πλὴν: 'nevertheless / however / indeed'; introduces the narrator's summarizing verdict, setting off the evaluation from the oracle.

ματαίως

vainly

adverb of manner

→ clausal contribution

ματαίως: 'vainly / to no purpose'; echoes μάτην of v. 20; characterizes Ahab's whole course as worthless and self-destructive.

Ἀχάβ

Ahab

subject (indeclinable; verb 'acted' supplied)

→ participant identification

Ἀχάβ: the subject of the elliptical verdict ('Ahab [acted] vainly').

ὡς

in that / inasmuch as

conjunction (explanatory/causal)

→ discourse linkage or contrast

ὡς: 'as / in that'; introduces the explanation of his vanity — his self-sale to evil.

ἐπράθη

he sold himself

Aor Pass Indic 3 Sg · πιπράσκω

verb of explanatory clause

→ constative aorist (passive/reflexive)

πιπράσκω (aor. pass. ἐπράθη): 'was sold / sold himself'; reprises πέπρασαι of v. 20; the self-surrender-to-evil metaphor, now in the narrator's verdict.

ποιῆσαι

to do

Aor Act Inf · ποιέω

infinitive of purpose

→ constative aorist infinitive

ποιέω (aor. inf.): 'do'; the purpose of his self-sale, repeating v. 20.

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

πονηρὸν

evil

Accusative

substantivized adjective (object of ποιῆσαι)

→ object specification

πονηρός: 'evil'; τὸ πονηρὸν ἐνώπιον κυρίου, the Deuteronomistic condemnation-formula (cf. v. 20).

ἐνώπιον

in the sight of

preposition + genitive (Hebraism)

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; renders יְנִיטְךָ.

κυρίου

the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος (gen.): the Tetragrammaton יהוה.

ὥς

as

comparative/causal conjunction

→ discourse linkage or contrast

ὥς: 'as / because'; introduces Jezebel's instigating role.

μετέθηκεν

incited / turned

Aor Act Indic 3 Sg · μετατίθημι

verb of comparative clause

→ constative aorist

μετατίθημι: lit. 'transfer / change / turn aside'; here 'incite / lead astray / stir up' (rendering תִּצְתֵּן, 'instigate'); Jezebel 'moved' Ahab to his evil — fixing the proximate human cause.

αὐτὸν

him

Accusative

direct object of μετέθηκεν

→ participant reference

αὐτὸν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of μετέθηκεν.

Ιεζαβελ

Jezebel

subject of μετέθηκεν (indeclinable)

→ participant identification

Ιεζαβελ: the instigator, named once more as the human engine of Ahab's wickedness.

ἡ

the

Nominative

article (with appositive)

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

γυνή

wife

Nominative

nominative in apposition to Ιεζαβελ

→ participant prominence

γυνή: 'wife'; the recurrent tag ἡ γυνή αὐτοῦ, here in the closing verdict on her influence.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

26 καὶ ἐβδελύχθη σφόδρα πορεύεσθαι ὀπίσω τῶν βδελυγμάτων κατὰ πάντα ἃ ἐποίησεν ὁ Αμορραῖος ὃν ἐξωλέθρευσεν κύριος ἀπὸ προσώπου υἱῶν Ισραηλ

And he became utterly abominable in going after the idols, according to all that the Amorite did, whom the LORD utterly destroyed from before the sons of Israel.

Narrator's verdict continued: Ahab's idolatrous abomination

καὶ ἐβδελύχθη σφόδρα

The verdict climaxes in the language of cultic abomination (a *figura etymologica*: ἐβδελύχθη ... βδελυγμάτων, 'he became abominable ... going after the abominations/idols'). Ahab's idolatry equals that of the Amorites — the paradigm of the dispossessed nations whom YHWH 'utterly destroyed' (ἐξωλέθρευσεν, the same verb of the doom in v. 21) before Israel. The comparison implicitly threatens Ahab's house with the Amorites' fate.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐβδελύχθη

he became abominable

Aor Pass Indic 3 Sg · βδελύσσω

main verb

→ ingressive aorist (entered a state of abomination)

βδελύσσω (aor. pass.): 'make/become abominable, loathsome'; renders בִּגְדָה; the passive 'he became abominable / made himself loathsome'; cognate with βδελύγματα below — a Hebraizing figura etymologica.

σφόδρα

exceedingly

adverb of degree

→ clausal contribution

σφόδρα: 'very much / exceedingly'; renders טַחַח; intensifies the depth of Ahab's apostasy.

πορεύεσθαι

to go / in going

Pres Mid Inf · πορεύομαι

exegetical infinitive (defining the abomination)

→ verbal action or state

πορεύομαι (pres. inf.): 'go / walk'; 'going after the idols' (πορεύεσθαι ὀπίσω) renders the Hebrew יִהְיֶה אַחֲרָיָה, the idiom for apostate allegiance to other gods.

ὀπίσω

after

improper preposition + genitive (allegiance)

→ spatial or relational framing

ὀπίσω: 'after / behind'; renders אַחֲרָיָה; 'after the idols' = in idolatrous allegiance.

τῶν

the

Genitive

article

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

βδελυγμάτων

idols / abominations

Genitive

genitive (with ὀπίσω)

→ relational specification

βδέλυγμα: 'abomination / detestable thing'; renders מִלְכּוֹת / מִקְשָׁה; the standard LXX term for idols; cognate with ἐβδελύχθη, framing idolatry as that which makes the worshiper loathsome.

κατὰ

according to

preposition + accusative (standard of comparison)

→ spatial or relational framing

κατά + accusative: 'according to'; introduces the Amorite paradigm.

πάντα

all

Accusative

substantival adjective (object of κατὰ)

→ object specification

πᾶς: 'all'; 'according to all that the Amorite did' — total assimilation to pagan abomination.

ἃ

which

Accusative

relative pronoun (object of ἐποίησεν)

→ participant reference

ὅς (n. pl. ἃ): relative pronoun, 'the things which'.

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist

ποιέω: 'do'; the abominations of the Amorites that Ahab replicates.

ὁ

the

Nominative

article (with Αμορραῖος)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

Αμορραῖος

Amorite

Nominative

subject of ἐποίησεν (collective gentilic)

→ participant prominence

Αμορραῖος: 'Amorite'; gentilic used collectively for the pre-Israelite peoples of Canaan; declined as a Greek adjective; the paradigm of the nations dispossessed for their abominations (cf. Gen 15:16; Deut 18:12).

ὃν

whom

Accusative

relative pronoun (object of ἐξωλέθρυσεν)

→ participant reference

ὃς (acc. ὃν): relative pronoun referring to the Amorite (collective).

ἐξωλέθρυσεν

utterly destroyed

Aor Act Indic 3 Sg · ἐξολεθρεύω

verb of relative clause

→ constative aorist (completed extirpation)

ἐξολεθρεύω: 'utterly destroy / extirpate'; the same verb used of the doom on Ahab's house (v. 21); the implicit threat: Ahab faces the Amorites' annihilation.

κύριος

the LORD

Nominative

subject of ἐξωλέθρυσεν

→ participant prominence

κύριος: the Tetragrammaton יהוה; the agent of the Amorites' destruction and now of Ahab's threatened doom.

ἀπὸ

from before

preposition + genitive (with προσώπου: Hebraism)

→ spatial or relational framing

ἀπό: in ἀπὸ προσώπου ('from before / from the face of'), a Hebraism rendering יגָבֹל.

προσώπου

the face

Genitive

genitive (with ἀπό: 'from before')

→ relational specification

πρόσωπον: 'face / presence'; ἀπὸ προσώπου υἱῶν Ἰσραὴλ = 'from before the sons of Israel', the dispossession-formula of the conquest.

υἱῶν

sons

Genitive

genitive (of relationship: 'sons of Israel')

→ relational specification

υἱός (pl. υἱῶν): 'sons'; οἱ υἱοὶ Ἰσραὴλ = יְבִנֵּי לְאֶזְרָא, the standard designation of the covenant people.

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable)

→ participant identification

Ἰσραὴλ: 'Israel'; the people for whose sake the Amorites were dispossessed.

27 καὶ ὑπὲρ τοῦ λόγου ὡς κατενύγη Ἀχαβ ἀπὸ προσώπου τοῦ κυρίου καὶ ἐπορεύετο κλαίων καὶ διέρρηξεν τὸν χιτῶνα αὐτοῦ καὶ ἐζώσατο σάκκον ἐπὶ τὸ σῶμα αὐτοῦ καὶ ἐνήστευσεν καὶ περιεβάλετο σάκκον ἐν τῇ ἡμέρᾳ ἣ ἐπάταξεν Ναβουθαι τὸν Ιεζραηλίτην

And on account of the word, Ahab was pierced with remorse before the face of the LORD, and he went about weeping, and tore his tunic, and girded sackcloth upon his body, and fasted, and put on sackcloth in the day that he struck down Naboth the Jezreelite.

Ahab's repentance: the penitential reversal καὶ ὑπὲρ τοῦ λόγου ὡς κατενύγη Ἀχαβ

The verdict gives way to an unexpected turn: hearing the oracle, Ahab is 'pierced' (κατενύγη) with remorse and performs a full penitential sequence — weeping, tearing his tunic, girding sackcloth, fasting. The verb κατανύσσομαι (deep compunction) is striking for so wicked a king and is the hinge for the divine mercy of vv. 28–29. The closing temporal clause grimly recalls 'the day he struck down Naboth', keeping the crime in view even amid the penitence.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὑπὲρ

on account of

preposition + genitive (cause/opportunity)

→ spatial or relational framing

ὑπὲρ + genitive: here 'on account of / because of'; 'on account of the word' = the oracle of doom that prompts Ahab's remorse.

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

λόγου

word

Genitive

genitive object of ὑπὲρ

→ relational specification

λόγος: 'word / message'; renders רַב־דָּבָר; the prophetic oracle of vv. 19–24 whose impact pierces Ahab.

ὥς

how / that

conjunction (introducing the manner/fact of his compunction)

→ discourse linkage or contrast

ὥς: 'how / that'; here introducing the fact of Ahab's compunction (cf. v. 29, where YHWH cites the same clause).

κατενύγη

was pierced with remorse

Aor Pass Indic 3 Sg · κατανύσσομαι

main verb (Ahab's compunction)

→ ingressive aorist (entered into compunction)

κατανύσσομαι (aor. pass. κατενύγη): 'be pricked / pierced / stunned with remorse'; renders נַגַּךְ ('humble oneself'); the same verb of deep compunction in Acts 2:37 (κατενύγησαν τὴν καρδίαν); remarkable here of Ahab, and the ground of the deferral of judgment.

Αχααβ

Ahab

subject (indeclinable)

→ participant identification

Αχααβ: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable).

ἀπὸ

before

preposition + genitive (with προσώπου: Hebraism)

→ spatial or relational framing

ἀπὸ: in ἀπὸ προσώπου ('before / from the face of'), rendering יְהוָה; cf. v. 26, 29.

προσώπου

the face

Genitive

genitive (with ἀπὸ)

→ relational specification

πρόσωπον: 'face / presence'; 'before the face of the LORD' marks Ahab's humbling as coram Deo.

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

κυρίου

LORD

Genitive

genitive (with προσώπου)

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton יהוה.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐπορεύετο

he went about

Impf Mid Indic 3 Sg · πορεύομαι

main verb (imperfect of ongoing behavior)

→ imperfect of customary/ongoing action

πορεύομαι (impf.): 'go / walk about'; the imperfect with the participle κλαίων depicts continuous penitential behavior — 'he went about weeping'.

κλαίων

weeping

Pres Act Ptcp Nom Sg Masc · κλαίω

circumstantial participle (manner, with ἐπορεύετο)

→ durative present participle (continuous weeping)

κλαίω (ptcp.): 'weep / wail'; renders כָּדָד; the participle of accompanying circumstance — Ahab walks about in tears.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

διέρρηξεν

tore

Aor Act Indic 3 Sg · διαρρήγνυμι

main verb

→ constative aorist

διαρρήγνυμι: 'tear / rend'; the genuine penitential tearing now (cf. the possibly feigned tearing of v. 16).

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

χιτῶνα

tunic

Accusative

direct object of διέβρηξεν

→ object specification

χιτῶν: 'tunic / undergarment'; renders תַּחֲתָיִת; the inner garment, torn in grief.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐζώσατο

girded

Aor Mid Indic 3 Sg · ζώννυμι

main verb (middle: girded himself)

→ constative aorist

ζώννυμι (aor. mid.): 'gird (oneself)'; renders גָּדַד; the middle marks self-girding; he binds sackcloth around his body, the deepest sign of mourning/penitence.

σάκκον

sackcloth

Accusative

direct object of ἐζώσατο

→ object specification

σάκκος: 'sackcloth'; renders שָׂק; cf. v. 16.

ἐπὶ

upon

preposition + accusative (upon)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (upon).

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

σῶμα

body

Accusative

accusative object of ἐπὶ

→ object specification

σῶμα: 'body'; sackcloth worn next to the body (cf. the Hebrew 'on his flesh', עַל בְּשָׂרָה) marks severe self-abasement.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐνήστευσεν

fasted

Aor Act Indic 3 Sg · νηστεύω

main verb

→ constative aorist

νηστεύω: 'fast'; renders נָצַח; Ahab's own fast — a bitter inversion of the fast Jezebel proclaimed to frame Naboth (vv. 9, 12).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

περιεβάλετο
put on

Aor Mid Indic 3 Sg · περιβάλλω

main verb (middle: clothed himself)

→ constative aorist

περιβάλλω (mid.): 'put on / clothe oneself'; the repetition of σάκκον ... περιεβάλετο underscores the thoroughness of his self-humbling (cf. v. 16).

σάκκον
sackcloth

Accusative

direct object of περιεβάλετο

→ object specification

σάκκος: 'sackcloth'.

ἐν
in

preposition + dative (temporal)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (temporal).

τῇ
the

Dative

article

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἡμέρα
day

Dative

dative of time (with ἐν)

→ sphere or reference

ἡμέρα: 'day'; ἐν τῇ ἡμέρᾳ ἣ ('in the day in which'), a temporal relative construction.

ἣ
in which

Dative

relative pronoun (temporal, modifying ἡμέρα)

→ participant reference or interest

ὅς (dat. ἣ): relative pronoun, 'in which (day)'.

ἐπάταξεν
he struck down

Aor Act Indic 3 Sg · πατάσσω

verb of temporal relative clause

→ constative aorist

πατάσσω: 'strike / smite / kill'; renders ἡβη; the king is reckoned the killer of Naboth ('the day he struck down Naboth'), though Jezebel and the townsmen were the immediate agents — moral responsibility rests on Ahab.

Ναβουθαι
Naboth

direct object of ἐπάταξεν (indeclinable)

→ participant identification

Ναβουθαι: transliterated proper name rendered in Greek letters; here it functions as direct object of ἐπάταξεν (indeclinable).

τὸν
the

Accusative

article (with appositive)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ιεζραηλίτην
Jezreelite

Accusative

accusative in apposition to Ναβουθαι

→ object specification

Ιεζραηλίτης (acc. Ιεζραηλίτην): the recurrent epithet, closing the verse by naming the victim one last time.

28 καὶ ἐγένετο ῥῆμα κυρίου ἐν χειρὶ δούλου αὐτοῦ Ηλίου περὶ Αχααβ καὶ εἶπεν κύριος

And the word of the LORD came by the hand of his servant Elijah concerning Ahab, and the LORD said,

Second divine word to Elijah (the merciful reprieve)

καὶ ἐγένετο ῥῆμα κυρίου

The word-event formula ἐγένετο ῥῆμα κυρίου ('the word of the LORD came') marks a fresh oracle, now responding to Ahab's repentance. Elijah is here called δούλος αὐτοῦ ('his servant'), the honorific for a true prophet. The phrase ἐν χειρὶ ('by the hand of') is a Hebraism (תַּאֲרָךְ) for prophetic mediation. The oracle that follows (v. 29) is one of mercy, not doom.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐγένετο
came

Aor Mid Indic 3 Sg · γίνομαι

main verb (word-event formula)

→ constative aorist

γίνομαι: in the formula ἐγένετο ῥῆμα κυρίου ('the word of the LORD came'), rendering יהוה דבר ייחודי, the standard introduction to a prophetic revelation.

ῥῆμα
word

Nominative

subject

→ participant prominence

ῥῆμα: 'word / saying / matter'; renders רֶבֶךְ; the divine communication that comes to the prophet.

κυρίου
of the LORD

Genitive

genitive of source/possession

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton יהוה; 'the word of the LORD'.

ἐν
by

*preposition + dative (with χειρί:
instrument/agency, Hebraism)*

→ spatial or relational framing

ἐν: in the idiom ἐν χειρὶ ('by the hand of'), rendering תַּאֲרָךְ, the Hebraism for mediated prophetic agency.

χειρὶ
the hand

Dative

dative of agency/means (with ἐν)

→ sphere or reference

χείρ: 'hand'; ἐν χειρὶ δούλου = 'by the hand/agency of [his] servant', i.e. through the prophet.

δούλου
servant

Genitive

genitive (of relationship: 'of his servant')

→ relational specification

δούλος: 'servant / slave'; renders דָּבָר; the honorific 'servant of the LORD' for a true prophet (cf. 'his servants the prophets', 4 Kgdms 17:13); marks Elijah's authorized status.

αὐτοῦ
his

Genitive

genitive of possession (= the LORD's)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (= the LORD's).

Ἡλίου

Elijah

Genitive

genitive in apposition to δούλου

→ relational specification

Ἡλίας: 'Elijah'; here the form Ἡλίου stands as genitive in apposition to δούλου ('his servant Elijah').

περὶ

concerning

preposition + genitive (topic)

→ spatial or relational framing

περί + genitive: 'concerning / about'; specifies Ahab as the subject of the oracle.

Ἀχααβ

Ahab

genitive object of περί (indeclinable)

→ participant identification

Ἀχααβ: transliterated proper name rendered in Greek letters; here it functions as genitive object of περί (indeclinable).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces YHWH's merciful word of v. 29.

κύριος

LORD

Nominative

subject (divine speaker)

→ participant prominence

κύριος: the Tetragrammaton יהוה.

29 ἑώρακας ὥς κατενύγη Ἀχααβ ἀπὸ προσώπου μου οὐκ ἐπάξω τὴν κακίαν ἐν ταῖς ἡμέραις αὐτοῦ ἀλλ' ἐν ταῖς ἡμέραις τοῦ υἱοῦ αὐτοῦ ἐπάξω τὴν κακίαν

Have you seen how Ahab was pierced with remorse before my face? I will not bring the disaster in his days, but in the days of his son I will bring the disaster.

The merciful deferral: judgment postponed to the next generation

ἑώρακας ὥς κατενύγη Ἀχααβ

YHWH's closing word grants a reprieve grounded in Ahab's compunction (κατενύγη, repeated from v. 27). The judgment is not cancelled but deferred: not 'in his days' (ἐν ταῖς ἡμέραις αὐτοῦ) but 'in the days of his son'. The chiasmic frame οὐκ ἐπάξω τὴν κακίαν ... ἐπάξω τὴν κακίαν ('I will not bring the disaster ... I will bring the disaster') seals the principle of mercy-within-judgment; the disaster falls on Ahab's house in the days of Joram (cf. 4 Kgdms 9–10).

ἑώρακας

have you seen

Perf Act Indic 2 Sg · ὁράω

main verb (rhetorical question to Elijah)

→ perfect of present-relevant perception

ὁράω (perf. ἑώρακας): 'see / perceive'; the perfect 'have you seen?' invites Elijah to register the significance of Ahab's repentance — the ground of the deferral.

ὥς

how

conjunction (introducing indirect perception)

→ discourse linkage or contrast

ὥς: 'how / that'; introduces the content of what Elijah is to observe.

κατενύγη

was pierced with remorse

Aor Pass Indic 3 Sg · κατανύσσομαι

verb of perception clause

→ ingressive aorist

κατανύσσομαι (aor. pass.): 'be pricked / humbled with remorse'; verbatim repetition of v. 27 — Ahab's compunction is the explicit reason for YHWH's clemency.

Αχααβ

Ahab

subject (indeclinable)

→ participant identification

Αχααβ: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable).

ἀπὸ

before

preposition + genitive (with προσώπου: Hebraism)

→ spatial or relational framing

ἀπό: in ἀπὸ προσώπου μου ('before my face'), rendering יְיָ; YHWH speaks in the first person.

προσώπου

face

Genitive

genitive (with ἀπό)

→ relational specification

πρόσωπον: 'face / presence'; 'before my face' — Ahab's humbling registered in the divine presence.

μου

my

Genitive

genitive of possession (YHWH's)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (YHWH's).

οὐκ

not

negative particle

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ἐπάξω

I will bring

Fut Act Indic 1 Sg · ἐπάγω

main verb (negated: deferral)

→ predictive future (negated)

ἐπάγω (fut.): 'bring upon'; cf. v. 21; here negated for Ahab's lifetime — the disaster is withheld from his own days.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

κακίαν

disaster / evil

Accusative

direct object of ἐπάξω

→ object specification

κακία: 'evil / calamity / disaster'; renders הָרָעָה; the threatened doom of vv. 21–24, here personified as 'the disaster' that is deferred.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (temporal).

ταῖς

the

Dative

article

→ noun-phrase marking

ταῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἡμέραις

days

Dative

dative of time (with ἐν)

→ sphere or reference

ἡμέρα: 'day'; 'in his days' = during Ahab's own lifetime.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ἀλλ

but

strong adversative (elided ἀλλά)

→ clausal contribution

ἀλλά: 'but'; the strong adversative marks the deferral — not now, but later.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (temporal).

ταῖς

the

Dative

article

→ noun-phrase marking

ταῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἡμέραις

days

Dative

dative of time (with ἐν)

→ sphere or reference

ἡμέρα: 'day'; 'in the days of his son' — the disaster transferred to the next generation (fulfilled against Joram, 4 Kgdms 9–10).

τοῦ

of the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱοῦ

son

Genitive

genitive (of relationship: 'of his son')

→ relational specification

υἱός: 'son'; Ahab's son and successor, on whose generation the deferred judgment falls.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ἐπάξω

I will bring

Fut Act Indic 1 Sg · ἐπάγω

main verb (affirmed: deferred execution)

→ predictive future

ἐπάγω (fut.): the repeated ἐπάξω τὴν κακίαν frames the verse (and the chapter) chiastically — judgment is sure, only its timing is mercifully postponed; the disaster is brought, not cancelled.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

κακίαν

disaster / evil

Accusative

direct object of ἐπάξω

→ object specification

κακία: 'disaster / calamity'; the closing word of the chapter — the doom held in suspense, to fall in the next generation; cf. the suspended ending of the Exodus 11 plague-oracle for a comparable narrative deferral.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.