

1 Kings 21 - Naboth's Vineyard; Jezebel's Inquisition; The Lord Condemns Ahab

II. The divided kingdom from the North-South division until the Assyrian invasion (1 Kings 12:1—2 Kings 17:41)

(12) Israel during Elijah's Ministry (1 Kings 17:1—2 Kings 1:18)

(C) Ahab's ongoing covenant rebellion (1 Kings 20:1—22:40)

(b) Ahab seizes Naboth's Vineyard (21:1-29)

A period of peace followed the battle of Aphek (20:26-34). Some time after the battle, the events recorded in 1 Kings 21 took place. This incident further illustrates the evil characters of Ahab and Jezebel and enables readers to understand God's dealings with them. It also shows God's faithfulness in fulfilling the prophecies given by Elijah (21:20-24). This incident also carries profound implications in understanding the Lord's letter to Thyatira (Rev 2:18-29).

1 Kings 21

(b) Ahab seizes Naboth's Vineyard (21:1-29)

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1 Meanwhile, there was a man named Naboth from Jezreel who owned a vineyard that was located contiguous to King Ahab's palace in Samaria.

1 And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

- Naboth was Ahab's near neighbor in Jezreel; they apparently owned adjoining property

2 And Ahab spoke to Naboth, saying, "Give me your vineyard so that I may have it for a vegetable garden, because it is close beside my house, and I will give you a better vineyard in place of it; if you prefer, I will give you what it is worth in money."

2 Ahab spoke to Naboth, saying, "Give me your vineyard, that I may have it for a vegetable garden because it is close beside my house, and I will give you a better vineyard than it in its place; if you like, I will give you the price of it in money."

2 Ahab addressed Naboth and asked him, "I would like to plant a vegetable garden near my house. Please exchange your vineyard with a better one from me, or if you'd rather have cash, I'll buy it for its full value."

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.

- Ahab offered to buy Naboth's vineyard because it was a suitable piece of ground for a vegetable garden he wished to plant

— Ahab offered to pay for it with a better vineyard elsewhere or with cash, whichever Naboth might prefer

3 But Naboth said to Ahab, "The LORD forbid me that I would give you the inheritance of my fathers!"

3 But Naboth said to Ahab, "The LORD forbid me that I should give you the inheritance of my fathers."

3 But Naboth replied to Ahab, "No way! The LORD prohibits the sale to you of the inheritance of my ancestors!"

3 And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.

- Naboth was a God-fearing Israelite. In obedience to the Mosaic Law, he refused to sell his paternal inheritance (Cf. Lev 25:23-28; Num 36:7ff)

— Evidently Ahab wanted this to be a permanent transaction

— A vineyard, like an olive orchard, is not just land that may have been in the family for a long time. It represents a high investment in many years of unfruitful care before it reaches maturity

When one realizes that Israel is sometimes portrayed in the OT as a vine under God's special care (Is 3:13-15; Cf. Mark 12:1-12; John 15:1-17), then it becomes clear that Ahab's desire to replace a vineyard with a vegetable garden is meant to be seen as symbolic of a deeper desire. This is a king who wants to make Israel like Egypt (Cf. Deut 11:10), as Solomon did with his foreign wives.

4 So Ahab entered his house sullen and furious because of the answer that Naboth the Jezreelite had given to him, since he said, "I will not give you the inheritance of my fathers." And he lay down on his bed and turned his face away, and ate no food.

4 So Ahab came into his house sullen and vexed because of the word which Naboth the Jezreelite had spoken to him; for he said, "I will not give you the inheritance of my fathers." And he lay down on his bed and turned away his face and ate no food.

4 Ahab went back to his palace, sullen and in a foul mood, because Naboth the Jezreelite had turned down Ahab's offer by saying "I will not transfer my ancestors' inheritance to you!" He laid down on his bed, curled up with his face to the wall, and refused to eat.

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

- Again Ahab returned home sullen and angry (Cf. 20:43)

— Ahab behaved in a childish manner. Rather than accepting Naboth's decision, Ahab lay on his bed sulking and even refused to eat.

5 But Jezebel his wife came to him and said to him, "How is it that your spirit is so sullen that you are not eating food?"

5 But Jezebel his wife came to him and said to him, "How is it that your spirit is so sullen that you are not eating food?"

5 But his wife Jezebel went to him and asked him, "How is it that you're so sullen and refusing to eat?"

5 But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 So he said to her, "*It is* because I was speaking to Naboth the Jezreelite and saying to him, 'Give me your vineyard for money; or else, if it pleases you, I will give you a vineyard in place of it.' But he said, 'I will not give you my vineyard.'"

6 So he said to her, "Because I spoke to Naboth the Jezreelite and said to him, 'Give me your vineyard for money; or else, if it pleases you, I will give you a vineyard in its place.' But he said, 'I will not give you my vineyard.'"

6 "I asked Naboth the Jezreelite, 'Sell me your vineyard for cash, or if you want, I'll give you a better one in its place.' But he refused. He told me, 'I won't give you my vineyard!'"

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

7 Jezebel his wife said to him, "Do you now reign over Israel? Arise, eat bread, and let your heart be joyful; I will give you the vineyard of Naboth the Jezreelite."

7 Jezebel his wife said to him, "Do you now reign over Israel? Arise, eat bread, and let your heart be joyful; I will give you the vineyard of Naboth the Jezreelite."

7 "Aren't you the reigning king of Israel," his wife Jezebel replied. "Get up, have a meal, and get ready to be happy. I'll go get you the vineyard that Naboth the Jezreelite owns."

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

- Jezebel believed that Ahab was the supreme authority in Israel (v7), an opinion that he shared (Cf. 20:42)

— This was the root of many of Ahab and Jezebel's difficulties: they failed to acknowledge Yahweh's sovereignty over Israel (Cf. Saul and his daughter Michal, and Ahab and his daughter Athaliah)

8 So she wrote letters in Ahab's name and sealed them with his seal, and sent the letters to the elders and to the nobles who were living with Naboth in his city.

8 So she wrote letters in Ahab's name and sealed them with his seal, and sent letters to the elders and to the nobles who were living with Naboth in his city.

8 So she wrote some memos in Ahab's name, set his personal seal to them, and sent them to the elders and nobles who lived with Naboth in his city.

8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.

9 Now she had written in the letters, saying, "Proclaim a fast and seat Naboth at the head of the people;

9 Now she wrote in the letters, saying, "Proclaim a fast and seat Naboth at the head of the people;

9 In the memos, she wrote the following directives: "Proclaim a public fast and seat Naboth in the front row.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:

- A technical phrase meaning to bring him to trial. The verdict was predetermined. This was a mock trial with a mere semblance of justice.

- That it might appear, however, in the sight of the people as a legal trial, two witnesses were produced, as provided for by the Law (Deut 17:6-7); but they were false. The technical accusation was not merely that Naboth had opposed the king, but that he had blasphemed the Divine name, a sin of which Jezebel herself was notoriously guilty.

10 and seat **two worthless men** opposite him, and have them testify against him, saying, 'You cursed God and the king.' Then take him out and stone him to death."

10 and seat two worthless men before him, and let them testify against him, saying, 'You cursed God and the king.' Then take him out and stone him to death."

10 Seat two wicked men in front of him, and make them testify against him. Tell them to claim 'You cursed God and the king.' Then take him out and stone him to death."

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

- Knowing how to use the laws of Israel to gain her ends, Jezebel sent letters to leaders in Naboth's town, asking them to declare a fast (trial) and to have two scoundrels accuse Naboth of cursing God and Ahab so that the people would stone Naboth

— Jezebel corruptly plotted that since the king was God's anointed authority, she in effect elevated cursing the king to a crime on the same level as cursing Yahweh. Since cursing God was a crime punishable by stoning (Lev 24:16; John 10:33), this was grounds (in her eyes) for Naboth's execution.

- "...two worthless men" - at least two witnesses were required to condemn a person in Israel (Deut 17:6-7)

11 So the men of his city, the elders and the nobles who lived in his city, did just as Jezebel had sent *word* to them, just as it was written in the letters which she had sent them.

11 So the men of his city, the elders and the nobles who lived in his city, did as Jezebel had sent *word* to them, just as it was written in the letters which she had sent them.

11 So the leading men of the city, along with the elders and nobles who lived there, did precisely what Jezebel had directed them to do. They followed the instructions that she had set forth in the memos:

11 And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.

- The leading men of Jezreel obviously feared Jezebel more than they feared the Lord because they carried out her orders exactly

— There are always men ready to sell their testimony for money and to alter it to suit the evil purposes of the one who hires them

— Compare the witnesses at the trial of Jesus (Matt 26:60-61)

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

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

12 They proclaimed a public fast and seated Naboth in the front row.

12 They proclaimed a fast, and set Naboth on high among the people.

13 Then the two worthless men came in and sat opposite him; and the worthless men testified against him, against Naboth, before the people, saying, "Naboth cursed God and the king." So they took him outside the city and stoned him to death with stones.

13 Then the two worthless men came in and sat before him; and the worthless men testified against him, even against Naboth, before the people, saying, "Naboth cursed God and the king." So they took him outside the city and stoned him to death with stones.

13 Two wicked men came in, sat down in front of them, and testified against Naboth in public, "Naboth cursed God and the king!" So they took him outside the city and stoned him to death.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

- 2 Kings 9:26 adds that Jezebel also killed Naboth's sons...

14 Then they sent *word* to Jezebel, saying, "Naboth has been stoned and is dead."

14 Then they sent *word* to Jezebel, saying, "Naboth has been stoned and is dead."

14 Afterwards, they sent a message to Jezebel that said, "Naboth has been stoned. He's dead."

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

- When Naboth—and his sons (Cf. 2 Kings 9:26)—were dead, the scoundrels dutifully reported that the job was done

— After the victim had succumbed, it was customary to raise a pile of stones over his grave as a testimony to the manner of his death and the reason for it

15 And when Jezebel heard that Naboth had been stoned and was dead, Jezebel said to Ahab, "Arise, take possession of the vineyard of Naboth, the Jezreelite, which he refused to give you for money; for Naboth is not alive, but dead."

15 When Jezebel heard that Naboth had been stoned and was dead, Jezebel said to Ahab, "Arise, take possession of the vineyard of Naboth, the Jezreelite, which he refused to give you for money; for Naboth is not alive, but dead."

15 When Jezebel heard that Naboth had been stoned to death, she told Ahab, "Get up and confiscate Naboth's vineyard that he refused to sell you for cash. Naboth the Jezreelite isn't alive anymore. He's dead!"

15 And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 When Ahab heard that Naboth was dead, Ahab got up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

16 When Ahab heard that Naboth was dead, Ahab arose to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

16 So once he heard that Naboth was dead, Ahab got up, went down to the vineyard of Naboth the Jezreelite, and confiscated it.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

- Jezebel then announced to Ahab that he could take possession of Naboth's vineyard because its former owner was now dead

— The king got up from his bed and went down to take possession of this property he coveted

— Ahab did not reprove Jezebel for her corruption, but took advantage of her actions, and in doing so, approved of them

— The murder of Naboth and subsequent theft of his vineyard was Ahab's most heinous act. A king's primary responsibility was to render justice in the land (Cf. 3:9). Ahab egregiously violated this requirement by stealing from a man he had murdered.

17 Then the word of the LORD came to Elijah the Tishbite, saying,

17 Then the word of the LORD came to Elijah the Tishbite, saying,

17 That's when this message from the LORD came to Elijah the foreigner:

17 And the word of the LORD came to Elijah the Tishbite, saying,

18 "Arise, **go** down to meet Ahab king of Israel, who is in **Samaria**; behold, he is in the vineyard of Naboth, where he has gone down to take possession of it.

18 "Arise, go down to meet Ahab king of Israel, who is in Samaria; behold, he is in the vineyard of Naboth where he has gone down to take possession of it.

18 "Get up and go down to meet King Ahab of Israel. He's in Samaria. Look! He's in Naboth's vineyard, where he's gone to confiscate it.

18 Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it.

- "...go" - God told Elijah again to "go" (Cf. 17:3,9; 18:1; 19:15)

- "...Samaria" - a discrepancy: Naboth was a Jezreelite and his vineyard was in Jezreel, not Samaria

— The NIV translates this phrase as Ahab "rules" in Samaria, a reference to Ahab's capital, not Ahab's actual location

19 And you shall speak to him, saying, 'This is what the LORD says: "Have you murdered and also taken possession?"' And you shall speak to him, saying, 'The LORD says this: "In the place where the dogs licked up the blood of Naboth, the dogs will lick up your blood, **yours as well.**"'

19 You shall speak to him, saying, 'Thus says the LORD, "Have you murdered and also taken possession?"' And you shall speak to him, saying, 'Thus says the LORD, "In the place where the dogs licked up the blood of Naboth the dogs will lick up your blood, even yours."'

19 Ask the king, 'Did you commit murder? And now you're going to steal as well?' Also tell him, 'This is what the LORD says: "Where the dogs were licking up Naboth's blood, dogs will also lick up your blood—that's right—yours!"'"

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

- God told Elijah exactly what to say

— Jezebel was *directly* responsible for Naboth's death, but God held Ahab as *ultimately* responsible, since Jezebel's letter to the elders ordering Naboth's murder had been sent out over Ahab's name (v8)

— Elijah said Ahab had committed the crime of seizing property not his own as well as killing Naboth. Murdering someone and taking possession of his property was a capital offense under the Law of Moses (Cf. 2 Sam 11; 12:13)

- The place where dogs licked up Naboth's blood was in Jezreel, Ahab's winter home

— Dogs licking up one's blood was a disgraceful death, especially for a king whose body would normally be carefully guarded and buried with great respect

- "...yours as well" - "yes, your blood!"; Elijah left no doubt in Ahab's mind concerning whose blood he referred to: Ahab's

- God did not punish the king exactly this way because Ahab later repented (v27-29; 2 Kings 9:25-26); this prophecy was fulfilled in 2 Kings 9:24-26

20 Then Ahab said to Elijah, "Have you found me, **enemy** of mine?" And he answered, "I have found *you*, because you have **given yourself over** to do evil in the sight of the LORD.

20 Ahab said to Elijah, "Have you found me, O my enemy?" And he answered, "I have found *you*, because you have sold yourself to do evil in the sight of the LORD.

20 Later on, Ahab asked Elijah, "Have you found me, my enemy?"

But Elijah answered, "I've found you because you sold yourself to do what the LORD considers to be evil!

20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD.

- "...enemy" - Elijah was Ahab's enemy because the prophet was God's representative whom the king had decided to oppose

— This suggests that Ahab may have concluded that it would be only a matter of time till Elijah or some other man of God hunted him down

— Elijah was not now the "troubler of Israel" (18:17), but the king's "enemy"

- "...given yourself over" - Ahab had sacrificed his own life and his future to obtain what he wanted in the present, a comparatively worthless vineyard

— God would repay Ahab for his decision with trouble and death; He would remove all human support from Ahab and sweep him away like filth (v21)

21 Behold, I am bringing **disaster** upon you, and I will utterly sweep you away, and will eliminate from Ahab every male, both bond and free in Israel;

21 Behold, I will bring evil upon you, and will utterly sweep you away, and will cut off from Ahab every male, both bond and free in Israel;

21 Now pay attention! I'm going to send evil in your direction! I will completely sweep you away and eliminate from Ahab every male, whether indentured servant or free, throughout Israel.

21 Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel,

- "...disaster" - *d'h*, similar to the Hebrew word translated as "evil" in v20

— The similarity emphasizes the link between Ahab's sins and their punishment

- If you and I could speak with men from the past—whether they were God's men or Satan's—they would tell us that this is an immutable law of God; it cannot be changed:

— Jacob found out the truth of this law

— Pharaoh of Egypt, who killed the little Hebrew boys, thought he got by with his crime, but one day he found that his firstborn was dead

— David committed an awful sin, but he did not get by with it. The same thing he did came back to him.

— Saul of Tarsus was a leader in the stoning of Stephen, but there came a day in Asia Minor, at Antioch of Pisidia, when he was stoned and left for dead. The fact of the matter is that he was dead, and God raised him from the dead.

22 and I will make your house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, because of the provocation with which you have provoked *Me* to anger, and *because* you have misled Israel into sin.

22 and I will make your house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, because of the provocation with which you have provoked *Me* to anger, and *because* you have made Israel sin.

22 I will make your household resemble that of Nebat's son Jeroboam, or like the household of Ahijah's son Baasha, because of how you've provoked me to anger and made Israel to sin.

22 And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

- God promised to bring disaster on Ahab personally and to consume his descendants (terminate his dynasty), cutting him off from every male in Israel. He would have to stand alone without allies.

— The curse pronounced against Ahab is identical with that uttered against the house of Jeroboam and against Baasha (Cf. 14:10-11; 16:3-4; 2 Kings 9:9)

23 The LORD has also spoken of Jezebel, saying, 'The dogs will eat Jezebel in the territory of Jezreel.'

23 Of Jezebel also has the LORD spoken, saying, 'The dogs will eat Jezebel in the district of Jezreel.'

23 The LORD also has this to say about Jezebel: 'Dogs will eat Jezebel within the outer ramparts of Jezreel.'

23 And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel.

- Wild dogs, which normally lived off the garbage in cities such as Jezreel, would eat her by the wall of Jezreel. Hardly a fitting end for a powerful queen (Cf. 2 Kings 9:10,36-37).

24 The one belonging to Ahab, who dies in the city, the dogs will eat; and the one who dies in the field, the birds of the sky will eat."

24 The one belonging to Ahab, who dies in the city, the dogs will eat, and the one who dies in the field the birds of heaven will eat."

24 Dogs will eat whoever belongs to Ahab and who dies in the city. The birds of the sky will eat whoever dies in the fields."

24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

- All of Ahab's descendants would experience dishonorable deaths (Cf. 14:11; 16:4)

25 There certainly was no one like Ahab who gave himself over to do evil in the sight of the LORD, because Jezebel his wife incited him.

25 Surely there was no one like Ahab who sold himself to do evil in the sight of the LORD, because Jezebel his wife incited him.

25 It can be truly said that no one else sold himself to practice what the LORD considered to be evil quite like the way Ahab did, because his wife Jezebel incited him.

25 But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up.

- The writer at this point inserted his own evaluation of Ahab and Jezebel into the narrative of Elijah and Ahab's conversation

— Ahab was unique in his wickedness. He sold himself to do evil in the Lord's eyes (Cf. v20). Jezebel, being void of any spiritual sensitivity and conscience, urged him on in evil.

26 He also acted very despicably in following idols, conforming to everything that the Amorites had done, whom the LORD drove out from the sons of Israel.

26 He acted very abominably in following idols, according to all that the Amorites had done, whom the LORD cast out before the sons of Israel.

26 His behavior in pursuing idolatry was detestable, just like the Amorites had done whom the LORD had expelled in front of the army of Israel.

26 And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel.

- In pursuing idolatry, Ahab behaved in the vilest manner by following the sinful ways of the Amorites whom God had driven out of Palestine when the Israelites entered the land in Joshua's day (Cf. Joshua 10:12-13)

27 Yet it came about, when Ahab heard these words, that he tore his clothes and put on sackcloth and fasted, and he lay in sackcloth and went about despondently.

27 It came about when Ahab heard these words, that he tore his clothes and put on sackcloth and fasted, and he lay in sackcloth and went about despondently.

27 Nevertheless, as soon as Ahab heard this message, he tore his clothes, put on sackcloth, and fasted. He even slept in sackcloth and wandered around meekly.

27 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

- Elijah's predicted judgment crushed Ahab; in sincere repentance, he humbled himself before the LORD, resulting in God's relenting and lightening his sentence (Cf. Ex 32:14; Num 14:12,20; Ps 106:44-45; Jer 18:6-12)

— Tearing one's clothes (Esther 4:1; Job 1:20), wearing sackcloth (Gen 37:34; 1 Kings 20:31-32; Esther 4:1; Neh 9:1; Dan 9:3), and fasting (Neh 9:1; Dan 9:3) all manifested a spirit of grief and contrition

— There is no indication here or elsewhere that Jezebel ever repented...

28 Then the word of the LORD came to Elijah the Tishbite, saying,

28 Then the word of the LORD came to Elijah the Tishbite, saying,

28 Later, this message from the LORD came to Elijah the foreigner:

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 "Do you see how Ahab has humbled himself before Me? Because he has humbled himself before Me, I will not bring the disaster in his days; I will bring the disaster upon his house in his son's days."

29 "Do you see how Ahab has humbled himself before Me? Because he has humbled himself before Me, I will not bring the evil in his days, *but* I will bring the evil upon his house

in his son's days."

29 "Have you noticed that Ahab has humbled himself in my presence? Because he has humbled himself in my presence, I will not bring his evil to harvest during his lifetime, but I will bring evil to his household during his son's lifetime."

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.

- God noticed Ahab's change of mind and behavior; although his life was deep-dyed with sin, in response to his self-humbling, God showed him mercy

— Because of this single response to Ahab's conscience, God extended his dynasty a dozen years! How vastly important in God's sight is our feeblest response to His Word!

— The destruction to come on Ahab's house would not be carried out in his own days but in those of his son Joram (aka Jehoram) (2 Kings 9:24-26; 10:17)

— Because Jezebel did not repent, she suffered all that God promised she would without mercy (2 Kings 9:30-37)