

# 1 Samuel 25:29

Authorized King James Version (KJV)

Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling.

## Analysis

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**Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling.**

Abigail's language ascends to poetic prophecy. The 'man risen to pursue thee' is Saul, though unnamed. The metaphor 'bundle of life' (Hebrew 'tseror hachayim') depicts David's soul tied securely with God—later used in Jewish burial liturgy. The contrasting image—enemies 'slung out'—may allude to David's defeat of Goliath with a sling. The Hebrew 'qela' (sling) creates vivid picture: as stones leave the sling with centrifugal force, so God will cast out David's enemies. Abigail's poetry combines comfort regarding Saul with warning about current intentions: David's soul is secure with God; why risk that security through sinful vengeance?

## Historical Context

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The 'bundle of life' metaphor appears only here in the Hebrew Bible but became significant in Jewish tradition. The sling imagery connected to David's most famous victory. Abigail's poetic language demonstrated sophisticated theological reflection.

## Related Passages

**Romans 1:17** — The righteous shall live by faith

## **Hebrews 11:1 – Definition of faith**

## Study Questions

1. What does 'bound in the bundle of life' communicate about security in God?
2. How does Abigail's contrast between David's security and his enemies' fate reinforce her appeal?

## Interlinear Text

וְיִקְרָא	אָדָם	לְרַדְפֶּנּוּ	שְׁלֹבֶק	אֶת	נַפְשׁ	וּבִיתָה
is risen	Yet a man	to pursue	thee and to seek		and the souls	
H6965	H120	H7291	H1245	H853	H5315	H1961
נַפְשׁ	אָדָן	אֶרְזֶךְ	בָּצָר	בְּמִימָיו	אֵת	
and the souls	of my lord	shall be bound	in the bundle	of life		H854
H5315	H113	H6887	H6872	H2416		
אָבִיךְ	אֱלֹהִיךְ	וְאֶת	נַפְשׁ	וְאֶת	אָבִיךְ	
with the LORD	thy God	H853	and the souls	of thine enemies		
H3068	H430		H5315	H341		
בְּקָלָע:	בַּת וְ	בְּ	בְּ	בְּקָלָע:		
them shall he sling out	as out of the middle		H3709	of a sling		
H7049	H8432			H7050		

## Additional Cross-References

**Psalms 116:15** (References Lord): Precious in the sight of the LORD is the death of his saints.

**Jeremiah 10:18** (References Lord): For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find it so.

**John 17:21** (Parallel theme): That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

**Malachi 3:17** (References Lord): And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

**Psalms 66:9** (Parallel theme): Which holdeth our soul in life, and suffereth not our feet to be moved.

**John 17:23** (Parallel theme): I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

**1 Samuel 2:9** (Parallel theme): He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

**1 Peter 1:5** (References God): Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

**Genesis 15:1** (References Lord): After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

**Deuteronomy 33:29** (References Lord): Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.