

# Psalms 61:3

Authorized King James Version (KJV)

For thou hast been a shelter for me, and a strong tower from the enemy.

## Analysis

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**For thou hast been a shelter for me, and a strong tower from the enemy.**

This verse provides the basis for David's confident appeal in verses 1-2. "For" (כי, *ki*) introduces the reason: David appeals to God because God has proven Himself faithful in past deliverances. This demonstrates crucial principle: remembering God's past faithfulness strengthens faith during present trials.

"Thou hast been" (hayita, הָיִיתָ) uses perfect tense indicating completed action: "You were, you have been." This isn't hypothetical or theoretical but experiential—David testifies from personal history of God's proven reliability. Past tense establishes foundation for present trust and future hope. What God has been, He continues to be; His character doesn't change. Hebrews 13:8 affirms: "Jesus Christ the same yesterday, and to day, and for ever."

"A shelter for me" (machseh li, מַחֲסֵה לִי) uses machseh, meaning refuge, shelter, place of safety, hiding place. This is the same word used throughout Psalms for God as refuge (Psalm 14:6, 46:1, 62:8, 91:2, etc.). "For me" personalizes it—not just shelter generally available but shelter David personally experienced. God has functioned as David's actual refuge in concrete, historical circumstances.

When did God shelter David? When Saul pursued him with 3,000 troops (1 Samuel 24, 26). When he fled to Philistine territory and Achish's servants recognized him (1 Samuel 21:10-15). When he hid in wilderness strongholds with caves and rocks as temporary refuge, while God was ultimate refuge (1 Samuel 23-24). When

Absalom drove him from Jerusalem and he fled for his life (2 Samuel 15-18). Each instance proved God's sheltering care.

"And a strong tower from the enemy" (umigdal-oz mippnei oyev, וּמִגְדַּל-עֹז מִפְּנֵי אוֹיֵב) adds second metaphor. Migdal means tower, fortress tower, watchtower—elevated defensive structure from which defenders could see approaching danger and safely fight back. Oz means strength, might, power—this is a tower of strength, strong tower, fortified tower. "From the enemy" (mippnei oyev) means from facing the enemy, away from enemy's reach.

Ancient warfare made towers crucial. City walls featured towers at intervals providing elevated positions for defenders. Freestanding towers in fields or vineyards offered refuge for farmers during raids. Judges 9:50-52 describes Abimelech attacking Thebez, whose citizens fled to a strong tower within the city. David understood towers' defensive value and testified that God functioned as his strong tower—elevated security beyond enemy reach.

## Historical Context

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The dual imagery of shelter and strong tower reflects different aspects of ancient defensive strategy. Shelters provided concealment—caves, wilderness hiding places, friendly territories where fugitives could hide from pursuers. Towers provided elevation and defense—fortified positions from which to resist attack. David experienced both types of divine protection during his fugitive years.

First Samuel 23:14 summarizes David's fugitive period: 'David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.' The phrase 'God delivered him not into his hand' testifies to divine protection. Though Saul commanded superior forces and royal authority, he couldn't capture David because God sheltered him.

The strong tower imagery appears elsewhere in Psalms. Psalm 18:2 declares: 'The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.'

Proverbs 18:10 promises: 'The name of the LORD is a strong tower: the righteous runneth into it, and is safe.' The consistent imagery emphasizes God as secure refuge, elevated above danger, providing safety from enemies.

Archaeological excavations in Israel have uncovered numerous tower structures from various periods—defensive towers within city walls, agricultural towers in fields and vineyards, isolated fortress towers. These physical towers provided practical defense against raiders, wild animals, and invading armies. Yet the psalm emphasizes that God Himself is the true strong tower—physical towers might fall, but divine refuge never fails.

For Israel facing Assyrian, Babylonian, and later Roman invasions, this imagery provided crucial hope. Physical fortifications proved inadequate against siege engines and overwhelming military force. Jerusalem's walls, considered impregnable, fell to Babylon. Yet the faithful maintained that God remained their strong tower even when physical towers crumbled. True security rests in God, not human engineering.

New Testament develops this imagery through Christ. Believers find refuge 'in Christ'—united to Him through faith, sheltered in His righteousness, secured by His finished work. Ephesians 2:6 declares believers are 'raised up together, and made sit together in heavenly places in Christ Jesus'—elevated to secure position beyond enemy reach through union with Christ.

## **Related Passages**

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**1 Corinthians 13:4** — Characteristics of love

**1 John 4:8** — God is love

## **Study Questions**

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1. How does remembering specific instances when God has been 'a shelter' and 'strong tower' in the past strengthen faith during present difficulties?

2. What is the relationship between God being a shelter (providing concealment and protection) and a strong tower (providing elevated security and defensive position)?
3. Why is it important that David testifies 'thou HAST BEEN' (past experience) as foundation for present appeal, and how does past faithfulness guarantee future provision?
4. In what ways can believers today experience God as shelter and strong tower —are these merely metaphors or do they correspond to actual spiritual realities?
5. How can we cultivate the practice of rehearsing God's past faithfulness as preparation for future trials and present difficulties?

## Interlinear Text

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כִּי	הָיָה יְיָ	מִחֹסֶה	לִי	מִגִּדָּל	עַל
H3588	H1961	<b>For thou hast been a shelter</b>	H0	<b>tower</b>	<b>for me and a strong</b>
		H4268		H4026	H5797
מִפְּנֵי	אֹיֵב:				
<b>from</b>	<b>the enemy</b>				
H6440	H341				

## Additional Cross-References

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**Proverbs 18:10** (Parallel theme): The name of the LORD is a strong tower: the righteous runneth into it, and is safe.

**Psalms 62:7** (Parallel theme): In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.

**Psalms 140:7** (Parallel theme): O GOD the Lord, the strength of my salvation, thou hast covered my head in the day of battle.

**Psalms 116:2** (Parallel theme): Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

**Psalms 18:2** (Parallel theme): The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

**2 Corinthians 1:10** (Parallel theme): Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

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