

"And ye are witnesses of these things." [Luk 24:48-49](#)

Psa 60:1-3

Psa 60:1 To the chief Musician upon Shushaneduth, Michtam of David, to teach; when he strove with Aramnaharaim and with Aramzobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand. O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again.

Psa 60:2 Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.

Psa 60:3 Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.

The word witnesses [G3144](#) in [Luk 24:48](#) is very closely related to the word testimony [H5715](#) , [H5707](#) found in [Exo 26:34](#) , [Exo 27:21](#) amongst other verses as God's elect are witnessing or testifying to the fact that with Christ in us we can die daily and be those **mar'-toos** we are called to be on the Isle of Patmos [Rev 1:9](#) which means 'my killing'. When we die to self the discipleship of Christ is witnessed as God's love manifests ([Rom 5:5](#) , [Act 5:32](#)) through obedience that God is teaching us through those things which we suffer ([Joh 13:35](#) , [1Jn 5:2](#) , [Heb 5:8](#) , [1Jn 4:17](#)).

- Original: **pu945' u964 pu959 spar** - Transliteration: **Patmos**

- Phonetic: **pat'-mos**

- Definition: Patmos = **my killing**

...or Isle of dying which is where John was sent as a symbol for God's elect of how the rest of our lives are to be a living sacrifice to do the will of God as we die daily ([Rom 12:1](#) , [1Co 15:31](#))

- Original: **pu945' u961 tu965 spar** - Transliteration: **Martus**

- Phonetic: **mar'-toos**

- Definition:

1. a witness

a. in a legal sense

b. an historical sense

1. one who is a spectator of anything, e.g. of a contest

c. in an ethical sense

1. those who after his example have proved the strength and genuineness of their faith in christ by undergoing a violent death

- Origin: of uncertain affinity

- TDNT entry: 11:54,6

- Part(s) of speech: Noun Masculine

- Strong's: Of uncertain affinity; a *witness* (literally [judicially] or figuratively [generally]); by analogy a **martyr**:

- martyr record witness.

Total KJV Occurrences: 28

•martyr, 1

[Act 22:20](#)

•martyrs, 1

[Rev 17:6](#)

●record, 2

[2Co 1:23](#); [Php 1:8](#)

●witness, 6

[Act 1:22](#); [Act 22:15](#); [Rom 1:9](#); [1Th 2:5](#); [1Pe 5:1](#); [Rev 1:5](#)

●witnesses, 18

[Mat 26:65](#); [Mar 14:63](#); [Act 2:32](#); [Act 3:15](#); [Act 5:32](#); [Act 6:13](#); [Act 7:58](#); [Act 10:39](#); [Act 10:41](#); [Act 13:31](#); [2Co 13:1](#); [1Th 2:10](#); [1Ti 5:19](#); [1Ti 6:12](#); [2Ti 2:2](#); [Heb 10:28](#); [Heb 12:1](#); [Rev 11:3](#)

Christ's testimony shadowed in the old covenant 'ark of the testimony' represents Christ [H5715 H5707](#) and His body ([1Jn 4:17](#)) and is a pure and undefiled witness because he came not to seek his own glory, but to reveal the Father ([Joh 5:43](#) , [Joh 8:50](#) , [Php 2:7-8](#) , [Heb 5:8](#)), just as we are called to reveal Christ and not our own glory as we continue to grow to be a greater living testimony of Christ on the earth today with His spirit within us giving us power to increase in this testimony of Christ as we decrease ([1Co 10:31](#) , [2Co 3:18](#) , [Col 1:27](#) , [Rom 8:9](#) , [Joh 3:30](#) , [Rev 11:3](#)).

- **Strong's:** Feminine of [H5707](#); **testimony:** - testimony witness.

Total KJV Occurrences: 59

●testimonies, 15

[1Ki 2:3](#); [2Ki 17:15](#); [2Ki 23:3](#); [1Ch 29:19](#); [2Ch 34:31](#); [Neh 9:34](#); [Psa 119:14](#); [Psa 119:31](#); [Psa 119:36](#); [Psa 119:99](#); [Psa 119:111](#); [Psa 119:129](#); [Psa 119:144](#); [Psa 119:157](#); [Jer 44:23](#)

●testimony, 40

[Exo 16:34](#); [Exo 25:16](#); [Exo 25:21](#); [Exo 25:22](#); [Exo 26:33](#); [Exo 26:34](#); [Exo 27:21](#); [Exo 30:6\(2\)](#); [Exo 30:26](#); [Exo 30:36](#); [Exo 31:7](#); [Exo 31:18](#); [Exo 32:15](#); [Exo 34:29](#); [Exo 38:21](#); [Exo 39:35](#); [Exo 40:3](#); [Exo 40:5](#); [Exo 40:20](#); [Exo 40:21](#); [Lev 16:13](#); [Lev 24:3](#); [Num 1:50](#); [Num 1:53\(2\)](#); [Num 4:5](#); [Num 7:89](#); [Num 9:15](#); [Num 10:11](#); [Num 17:4](#); [Num 17:10](#); [Jos 4:16](#); [2Ki 11:12](#); [2Ch 23:11](#); [Psa 19:7](#); [Psa 78:5](#); [Psa 81:5](#); [Psa 119:88](#); [Psa 122:4](#)

●witness, 4

[Num 17:7](#); [Num 17:8](#); [Num 18:2](#); [2Ch 24:6](#)

In this opening verse will be looking at we see the meaning of the word "Shushaneduth" which points to this testimony of God's dove ([Gen 8:6-11](#)). The open window of the ark that Noah opens after forty days in [Gen 8:6](#) is a symbol of our heavens being opened (increased knowledge) as God begins to work with mankind, sending both the raven ([Job 1:7](#)) and the dove to learn the conditions of the earth ([Lev 14:5-6](#) , raven and dove [Isa 45:7](#)).

We are dragged or "and pulled her in unto him into the ark" by Noah who represents our Father dragging us to Christ (the Ark [Joh 6:44](#)) where we are found to be anointed with "an olive leaf"(the holy spirit) which makes it possible for us to labour to enter into this place of rest ([Heb 4:11](#)) as a kind of first fruits who have been given dominion over our beastly nature all symbolized by the controlled environment of the two by two animals living in the Ark (Christ) controlled by Noah who represents our Father who has revealed to us that the whole lump will one day be brought into subjection unto Christ and our Father ([Rom 11:16](#)).

Shoshann im-eduth or Shushan Eduth in the first verse of our study simply means 'lilies' which represents Christ ([Son 2:1](#)).

- **Definition:** Shoshannim-eduth or Shushan-eduth = lilies

1. instruction in the title of [Psa 60](#) and [Psa 80](#)

a. meaning uncertain

- **Origin:** from [H7799](#) and [H5715](#)

- **TWOT entry:** None

- **Part(s) of speech:** Noun Masculine

- **Strong's:** the second form being plural; from [H7799](#) and [H5715](#) *lily* (or *trumpet*) of *assemblage*;

Shushan Eduth or *Shoshannim Eduth* the title of **a popular song**: - Shoshannim-Eduth Shushan-eduth.

Total KJV Occurrences: 2

•Shoshannim, 1

[Psa 80:1](#)

•Shushan, 1

[Psa 60:1](#)

The word Michtam [[H4387](#) **Origin:** from [H3799](#)] as we've discussed before reminds us that God's word is going to be grafted (to carve or engrave) into the hearts ([Eze 36:26](#)) of a few in this age because He dwells between the Cherubims (the Elect [Deu 31:6](#), [Heb 13:5](#), [Psa 80:1](#)) and like a poem (Michtam) or song (Shushan Eduth) which has structure and harmony, God's work ([1Co 14:40](#)) witnesses to the earth within and without that the Creator is writing on the hearts of His Cherubim in this age ([Joh 13:35](#), [1Jn 5:2](#), [Joh 14:11](#), [Joh 14:20](#)).

Michtam[[H4387](#) **Origin:** from [H3799](#)] is that engraving or writing that reminds us that all our days are numbered and written in His book.

- **Definition:**

1. michtam

a. a technical term found in psalm titles

b. meaning uncertain

- **Origin:** from [H3799](#)

- **TWOT entry:** 1056a

- **Part(s) of speech:** Noun Masculine

- **Strong's:** From [H3799](#) an *engraving* that is (technically) **a poem**: - **Michtam**.

We are promised a great struggle against the powers and principalities of this world as we learn to bring our bodies into subjection unto Christ ([2Co 10:4-5](#)). Shushaneduth and Michtam of David symbolize the means by which we will be able to be taught and "to teach" ([1Ti 4:16](#)) and bring into subjection the first man Adam as we learn of His will for us ([1Jn 2:16-17](#)).

It is God's will that we struggle against these powers and principalities and "when he strove" reminds us of this point ([Eph 6:12](#)) as do the meaning of the words "Aramnaharaim" and "Aramzobah" which describe what it is that we must strive against in order to become a foundational part "twelve thousand" of God's workmanship who have been granted to "smote of Edom in the valley of salt twelve thousand" ([Mat 5:13](#)).

Although our earth is promised to tremble, and be broken, and scattered as a people that He is working with we are promised and given great hope in the promises of God that "Through God we shall do valiantly" for he *it is that* shall tread down our enemies ([Rom 8:37](#)).

[Psa 60:1](#) To the chief Musician upon Shushaneduth, Michtam of David, to teach; when he strove with Aramnaharaim and with Aramzobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand. O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again.

We have looked at the words "**Shushaneduth**" and "**Michtam of David**" and want to look more deeply at the words "**Aramnaharaim and with Aramzobah, when Joab returned**" to help us understand what we are striving against and what the end result of this struggle will be for God's elect.

The word 'Aramnaharaim' is connected to the word Mesopotamia which is an early type of the wilderness that we struggle to come out of by way of the provision that God provides for us as witnessed in this verse [Gen 24:10](#)

Gen 24:10 And the servant took ten camels of the camels of his master, and departed; for all the goods of his master *were* in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.

It is once we make our ten day journey with all our fleshly provisions that we meet Rebekah who is going to now provide the water for our camels which symbolizes the refreshing that we receive by way of God's word through the church that she represents. This provision of Rebekah represents the living waters and not the manna from above which will not sustain us indefinitely ([Jer 31:25](#), [Joh 4:14](#), [Joh 7:38](#), [Joh 6:32](#)).

Another witness to the point that the word "Aramnaharaim" which is connected to 'Mesopotamia' (the time we are connected to the church in the wilderness) is found in [Deu 23:4](#) where we see clearly that as we are being called out of Egypt ([Hos 11:1](#)) God witnesses to us that there really is no stay of bread or water to be found there ([Isa 3:1](#)).

Deu 23:4 Because they met you not with bread and with water in the way [[Act 17:28](#)], when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

- Original: אַרַםנַחַרַיִם1512 טַרְסִיִּן1492 טַרְסִיִּן1497 דָּפָר - Transliteration: '**Aram Naharayim**

- Phonetic: **ar-am' nah-har-ah'-yim**

- Definition: Aram-naharaim = Aram of the two rivers

1. Mesopotamia

- Origin: from [H758](#) and the dual of [H5104](#)

- TWOT entry: None

- Part(s) of speech: Proper Name Location

- Strong's: From [H758](#) and the dual of [H5104](#); *Aram of (the) two rivers* (Euphrates and Tigris) or **mesopotamia**: - Aham-naharaim Mesopotamia.

Total KJV Occurrences: 6

•Aram, 1

[Psa 60:1](#)

•Mesopotamia, 5

[Gen 24:10](#); [Deu 23:4](#); [Jdg 3:8](#); [Jdg 3:10](#); [1Ch 19:6](#)

The word 'Aramzobah' is defined as 'exalted station' or 'exalted conflict' which is what happens when judgement is in the earth ([Isa 26:9](#)) and we are learning of his righteousness. Our flesh exalts itself against the spirit of God and the spirit of God opposes our flesh ([Gal 5:17](#)) which describes the ongoing battle that "Joab" a type of Christ is going to gain victory over within our lives because God's spirit is greater than our spirit and gives us victory ([1Jn 4:4](#))

- **Definition:** Aram-zobah = exalted station: exalted conflict

1. probably the land northeast of Damascus

- **Origin:** from [H758](#) and [H6678](#)

Joab:

- Original: יוֹאָב יְהוָה

- Transliteration: Yow'ab

- Phonetic: yo-awb'

- Definition: Joab = Jehovah is father

Please contribute as you are led for this first verse of our study

[Psa 60:2](#) Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.

Now that we have laid some ground work with the introduction and the meaning of some of the key words it should be clearer to us that God is showing us through these ancient stories how He is in the process of judging the earth 'the church' ([Jer 22:29](#)), and breaking the earth 'the church' ([Jer 18:4](#)), and healing the breaches or schisms within the earth 'the church' ([1Co 12:25](#)) as He forms something new, another vessel. When all the shaking is done "for it shaketh" the last man that will be standing will be Christ and only Christ ([Heb 12:27](#), [Isa 54:10](#)) which is the lesson that all flesh has to learn and we are blessed to be experiencing in this age if we are being judged in our earth ([1Pe 4:17](#)).

are there any comments on this 2nd verse?

[Psa 60:3](#) Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.

This verse comes right out and tells us that it is God's people that have to experience the "hard things" ([2Ti 2:12](#)) and have to "drink the wine of astonishment".

We are blessed to experience these hard things knowing that God will make a way where there appears to be none ([Isa 43:1-3](#) , [Isa 43:15-16](#)) to endure all these hard things through Christ ([Php 4:13](#)) who has promised that we can drink this "wine of astonishment" ([Mat 20:23](#)).

It is through this experience of suffering that we learn of His great power and faithfulness to finish His workmanship which is formed through much tribulation ([Act 14:22](#)), and fiery trials ([1Pe 4:12](#)).

are there any comments on this 3rd and final verse of our study?