



Reading Psalm 46: 1-2 in Africa (Yoruba) Context In The Light of Security in Nigeria

Peter Olanrewaju Awojobi, PhD.

*Department of Religions, History & Heritage Studies,
Kwara State University, Malete, Kwara State, Nigeria*

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Abstract

This study is an attempt to reread Psalm 46: 1-2 in African Yoruba context in the light of Security in Nigeria. The article considers the ancient Israel who were the immediate recipient and composer of this Psalm in their context with reference to the African Yoruba Christians in Nigeria which is fundamental to the African people. The study adopts the African Biblical Hermeneutics which provides a useful lens to reread biblical text in African context. It was discovered that Psalm 46 is a Psalm of confidence and trust in Yahweh in the time of Israel's crisis. This Psalm celebrates the presence and the power of God. The author had a strong faith in God for the salvation of Israel and as such encouraged his people to put their trust in Yahweh who is their sure place of refuge. Many Yoruba Christians and members of African indigenous churches in Nigeria believe that the words of this Psalm are divine and potent. They invoke Psalm 46 like incantations (*ogede*) for security purposes at home, work places and as they journey within and outside the nation. For the Bible to be relevant in Africa, it must be seen to be addressing contemporary issues that are critical to the life and existence of the African people.

Keywords: Psalm 46, Security, Yoruba, Nigeria, and Israel

I. Introduction

There is no better way to enter the spirit of Israelite history and faith than through the book of Psalms. The Psalms is a collection of ancient hymns and represented a wide spectrum of life experiences, a broad range of social ranks from kings to commoners, a microcosm of human emotions and situations, and a catalogue of spiritual experience (Bullock, 1979: 113-114). This Hymns were sung on holy days at the solemn sacrifice (Gunkel, 1967: 10). The book of Psalms can be likened to a contemporary hymnbook in that it is a collection of songs and prayers composed by

different persons over a long period of time. It describes the life and the experiences of ancient Israel in their pilgrimage on earth (Psa. 8, 22, 48, 51, 65, and 103, 120-134, 145-150). The contents of the Psalms describe their response of praise to Yahweh's love and power, expresses their hope in Yahweh's promises for the future and their plea for rescue from enemies whenever they are troubled. The Israelites used the Psalms in private and public worship of Yahweh (Schultz & Smith, 2001: 113).

Jesus quoted extensively from the book of Psalms during his earthly ministry (Lk. 19: 38; Psa. 118: 26; Lk. 20: 17-18 & Psa. 118: 22; Lk. 20: 42-43 & Psa. 110: 1; Jn. 19: 23-24 & Psa. 22: 18; Lk. 23: 46 & Psa. 31: 5). In the early Church particularly in the New Testament, Christians frequently quoted and alluded to the contents of the Psalms. There are approximately 360 quotations from the Old Testament in the New Testament and nearly one-third (112) of these are from the Psalms (Palmer & Reid, 1998: 28). The book of Psalms has attracted the attention of many Christians across the globe than any other book in the Old Testament. Christians in our contemporary time consider the Psalms as the heart of the Old Testament because it is intellectually and emotionally stimulating. The piety and devotional mood that permeate the Psalms and that find their origin in an intense personal relationship with Yahweh strikes a responsive chord among contemporary Christians (Dillard & Longman III, 1995: 211).

Today, the book of Psalms is widely read and used by Christians in Africa especially in African Indigenous Churches in Nigeria because they believe that the book is the most potent book of the Bible. They read the Psalms often, turn its contents to prayer items, sing from it, preach from it, and write portions of it on their clothes, houses, vehicles, read some portions of it into water and drink it or bathe with it, anoint their heads, or personal belongings or properties for healing or security purposes (Awojobi, 2021: 9). Affirming this view, Nasuti asserts that the Psalms are like the



trends in modern speech act theory which maintains that words are potent and effective (2001: 144).

Psalms 46 is a Psalm of confidence in Yahweh in the time of crisis. This Psalm celebrates the presence of God. The combination of the hymnic and the oracular genres has made it virtually impossible to identify the original life situation. The change from a hymn to a prophetic oracle is an indication that the original Psalm of confidence was transformed into an eschatological Psalm (Barker & Kohlenberger III, 1994: 848). The aim of this study is to examine how Psalm 46 is read and understood among the Yoruba Christians of Nigeria in the light of security. African Biblical hermeneutics that makes the Bible relevant in African situation was used.

THE TEXT IN ENGLISH AND HEBREW LANGUAGE

God is our refuge and strength, a very present help in trouble. Therefore, we will not fear Even though the earth be removed. And though the mountains be carried into the midst of the sea;

לְמַנְצֵחַ לְבְנֵי־קִרְחַי עֲלֵי־עֲלָמוֹת שִׁיר: **Psalm 46:1**
אֱלֹהִים לָנוּ מִחֻסָּה וְעַז עֲזָרָה בְּצָרוֹת נִמְצָא מֵאָדָּ:

(Psa 46:1-2 WTT)

LITERARY ANALYSIS OF PSALM 46

This Psalm is usually interpreted as referring to some specific institutional event at some stage of Israel's past history. It contains a wonderful expression of the trust of the chosen people and show what immense enthusiasm lay in their messianic hope. The Psalm betrays close affinities with prophecies in the book of Isaiah, and may have been written to celebrate the deliverance from the army of Sennacrib which invaded Israel (cf. Jer. 7: 4) but God gave the victory to Israel (McFadyen, 1906: 99-103). This psalm has been popularized by Martin Luther's rendition in "A mighty fortress is Our God". As a song of Zion (cf. 48; 76; 84; 87; 122), it celebrates the presence of God (Baker & Kohlenberger III, 1994: 848).

This Psalm presents Yahweh as the personal God of Israel. Although, he is called "God" but often refer to as the "God of Jacob" because of the covenant he made with Israel. A simple reading of the psalm suggests that the psalmist's confidence, his lack of fear in the face of possible disaster, his great trust in God - all stem

from the belief that God dwells in Jerusalem and won't let His city fall. Brueggemann, classified this Psalm as a Psalm of Confidence or Trust (1984:154) in Yahweh who is dependable at all times.

The Psalmist in verse 1 declared that "God is my refuge" in the face of crisis. God Himself was a place of refuge, as the cities of refuge protected the fugitive in Israel. This suggests that the help of God is greater than any crisis. It is also an affirmation that the Psalmist sought God in difficult situation and found him. In other words, God Himself was a place of refuge as the cities of refuge protected the fugitive in Israel. The cities of refuge represent an important development in the Old Testament legal tradition that also speak to the nature and character of God and his interface with the culture of the Old Testament world (VanGemeren, 1997: 219). Yahweh can be trusted. It is better to seek refuge in God than any human being, including ruler (Ps. 118: 8, 9). Israel's protection was not to be found in pacts made with foreign nations, for the Lord himself had covenanted to protect Israel in his shadow (Ps. 91: 1-2; cf. Isa. 49: 2; 51: 16). Theologically speaking, "refuge" emphasizes human insecurity and ability in the face of calamity, and divine security and ability to harbour and preserve those in distress (Ps. 111: 1; 16: 1; 37: 40) Consequently, believers petition Yahweh for refuge (Ps. 57:1) or praise him for providing such deliverance in the past (Ps 18: 2). The physical reality of God led to him being used as a metaphor for refuge in biblical literature (Ps. 11:1; Ezek. 7: 16; Hos 10:8). A metaphor is 'using something to be something else which is obviously and literally not' (Mays, 1994:112-119).

Refuge gives the defensive or external aspect of salvation; God the unchanging, in whom we find shelter. The recognition of God as a shelter and haven in times of distress affirms the adequacy of Yahweh as a covenant-making and covenant-keeping God. The benefits of seeking refuge in Yahweh far outweigh the momentary affliction of present circumstances in that those who find shelter in God are blessed with his favor (Ps. 2: 12; 5: 11), and are not condemned but enjoy his salvation (Ps. 17: 7; 34:22). Unlike those who are swept away by God's wrath because they have taken refuge in the lie of idolatry (Isa. 28: 15, 17), those who fear the Lord have a secure fortress in the day of evil (Jer. 17: 17), and this legacy of faith provides a refuge for one's children as well (Prov. 14: 26). The Lord is always a refuge for those who by act of will (Ps. 73: 28) and demonstration of personal faith (Ps. 71:



6-7) make him such. But this does not guarantee that the righteous will be unaffected by calamity. Rather, it provides hope that the canopy of God's glorious presence will one day shelter the people of God (Isa. 4: 6; Joel 3: 16).

Exegesis of Psalm 46: 1-2.

The phrase אֱלֹהִים לְנוּ מְחַסֶּה (Psa 46:2) "God is our refuge" is an affirmation of what Yahweh is to the Psalmist. It is a response of trust and confident of the author in Yahweh in a time of crisis. It suggests that the author was going through a difficult situation but he is confident in Yahweh who is always there for him. On the other hand, these words may have come from a leader, who was trying to encourage his subjects not to give up in crisis situation but to be confident in Yahweh for deliverance or victory.

The Hebrew word מְחַסֶּה (Psa 46:2) "refuge" or "shelter" should be noted. The etymology is doubtful. With derivatives the root is used fifty-six times, predominantly in the Psalms and similar poetic and hymnic literature. While it is used literally of taking shelter from a rainstorm (Isa 4:6; Isa 25:4; Job 24:8) or from and danger in the high hills (Psa 104:18), it is more often used figuratively of seeking refuge and thus putting confident or trust whether in any god (Deut 32:37) or in the "shadow" (protection) of any major power such as Egypt (Isa 30:2; cf. Jud 9:15). This idea of taking refuge may well derive from the common experience of fugitives or of men at war, for whom the adjacent hills provided a ready "safe height" or "strong rock" to which the often-helpless defender could hurry for protection.

As is the case with the parallel terms, the "rock" (Psa 62:7), "rock of my refuge" (Psa 94:22), "the shield, cover" (Psa 144:2; Prov 30:5), or the "wings" denoting protection (Ruth 2:12; Psa 17:8; Psa 36:7), the "Refuge" is used as an epithet for God (Psa 14:6; Psa 46:1; Psa 62:8; Psa 91:9), the Shelter (Psa 61:3), the "strong Refuge" (Psa 71:7), and fortress (Psa 91:2). God is ever the sole refuge of his people. The Qal stem is primarily used of man putting trust in God as his Rock (2Sam 22:3), Strength (Psa 18:2), and Stronghold ("sure refuge," Nah 1:7). It is always better to trust in God rather than to trust in princes (Psa 118:8-9). He acts as the shield or cover of all who take refuge in him (2Sam 22:31; Psa 18:30).

The analogy of taking refuge in God may occasionally refer to the temple of God in Jerusalem where the afflicted of his people could always find refuge (Isa 14:32 RSV: cf. Psa 61:4). This was a development before the ancient custom

whereby the fleeing criminal could seize the horns of the altar and so find safety from revenge (1Kings 1:50). To seek refuge" stresses the insecurity and self-helplessness of even the strongest of men. It emphasizes the defensive or external aspect of salvation in God, the unchanging one in whom we "find shelter" (TWOT)

Also, the phrase "and strength" וְקִיּוֹם (Psa 46:2) should be noted. Strength means power or might. This is an indication that Yahweh is all powerful. The verb יָבֵט be strong, can be predicated of both God and man. When used of God, it generally occurs in a petition for him to show his strength since he is already inherently strong. In the Hiphil (causative) it is used only of man in a negative sense. When used of man, this word carries the idea of prevailing as in a war or struggle (Jud 3:10; Jud 6:2; Dan 11:12) or as being belligerent, particularly to God. The psalmist prays that man might not prevail, but that God will arise against him in defense of his own (Psa 9:19). This act of defiance is seen in the strong man who chooses to trust in his riches and to strengthen himself in his evil desire rather than to strengthen himself in God. The psalmist recognizes that God is inherently powerful (Psa 89:13) and therefore prays that he will show that strength against the enemies of his people (Psa 68:28). God demonstrated his strength at creation when he made firm (established) the fountains of the deep in the sense that he restrained them (Prov 8:28).

Material and physical strength can be indicated by this word. In Jud 5:1, it is descriptive of a tower; in Isa 26:1, of a city. Used with face (Eccl 8:1) it clearly means "stem." It can be descriptive of actions: dancing (2Sam 6:14), rejoicing (1Chr 13:8), and singing (2Chr 30:21). To "gird the loins with strength" is to work industriously (Prov 31:17). Used with rain it indicates torrents of drenching rain (Job 37:6). This word is also used with "scepter" to depict political power (Jer 48:17, of Moab; Ezek 19:11, 12, 14, of Zedekiah; Psa 110:2, messianic; cf. Psa 2:9; Psa 99:4). Primarily this word is related to God. Strength is an essential attribute of God (Psa 62:11; Psa 63:2), his voice (Psa 68:33) and his arm (Isa 62:8; cf. Isa 51:9; Psa 89:10) are mighty. While the ark is a symbol of his power (2Chr 6:41; Psa 78:61; Psa 132:8; cf. Num 10:35, 36), it is also observable in the skies (Psa 150:1).

God bestows strength on man: the king (1Sam 2:10), his people (Psa 29:11; Psa 68:35), and on Zion (Isa 52:1). But not only is strength a quality given by God, he himself is that strength. Frequently the personal possessive pronouns are



attached to strength in the Psalms to show this (Psa 28:7; Psa81:1; Psa118:14). In seeking his presence, strength is found (Psa 105:4 = 1Chr 16:11). God exercises this strength on behalf of his people against their foes. This is particularly well illustrated in the Exodus (Exo 15:13).

This word is used figuratively to describe the security enjoyed by the righteous. The Lord is a strong tower against the enemy (Psa 61:3) and a mighty rock (Psa 62:7), His name is the strong tower in which the righteous are safe (Prov 18:10). The impartation of his strength, made the psalmist secure as a strong mountain (Psa 30:7). Zion is a strong city because it is surrounded not only by material walls but also by his salvation (Isa 26:1). Besides, the word "a very present help" עֲזָרָה בְּצָרוֹת (Psa 46:2). This means that Yahweh is always available to provide help for his people.

Used approximately eighty times in the Old Testament, עֲזָרָה (help, support) generally indicates military assistance. Illustrative of this is the use of this word with Egypt. Egypt will fall in spite of her supporters. In fact, these allies will fall with her (Ezek 30:8; Ezek 32:21). Further, Egypt's military assistance for Judah is worthless and the prophet condemns reliance on it (Isa 30:7; Isa 31:3). עֲזָרָה, help, support used in compound with the divine name (either El or Yah) forms several proper names: Azarel ("God has helped"), Azriel ("My help is God"), Azariah ("The Lord has helped") and Ezra ("help, " but possibly from a from meaning "the Lord helps"), and cf. Ebenezer ("stone of help").

Divine assistance is frequently of a military nature. Ahaz, after his defeat by Damascus, turned to their gods, convinced that they had helped Damascus defeat him (2Chr 28:23). David's army received additional recruits from Benjamin and Judah because they were aware of the divine assistance which David experienced in his struggle with Saul (1Chr 12:18). Asa is divinely assisted against Egypt (2Chr 14:10) Uzziah, against Philistia and other nations (2Chr 26:7, 13); and Amaziah, against Edom (2Chr 25:8). The Chronicler is particularly conscious of God's military assistance. While the historical setting is not always certain, the Psalms also reflect God's military assistance. Jerusalem, perhaps in the 8th century, is delivered from Sennacherib by God's help (Psa 46:5). This psalm also possibly has some eschatological emphasis. Following an unidentified assault upon Judah, the psalmist prays for God's help (Psa 79:9).

The matter of military assistance is seen in the familiar eschatological passage of Isa 63:5. God

in his wrath and vindication against the nations has no human assistance. He looked about for human aid but finding none, he consummated the day of vengeance himself. There was no human instrument as God had used on other occasions. Assistance to the nation of Israel is a common theme in Isaiah (Isa 41:10, 13, 14; Isa 44:2; Isa 49:8; Isa 59:7, 9). Again, the picture here has a military nature. Because of God's aid, Israel will be successful in overcoming her foes.

Personal assistance, non-military in character, is found particularly in Psalms. The Lord is seen as the helper of the underprivileged: the poor (Psa 72:12) and the fatherless (Psa 10:14; cf. Job 29:12). The psalmist confesses that he has no help but God (Psa 22:2; Psa 107:12). He is conscious of divine assistance at a time of illness (Psa 28:7), at a time of oppression by enemies (Psa 54:4), and at a time of great personal distress (Psa 86:17). God's hand (Psa 119:173) and his laws (Psa 119:175) were sources of assistance to the psalmist. It is the righteous who can anticipate God's aid (Psa 37:40).

The phrase "in trouble" בְּצָרוֹת (Psa 46:2) is very crucial. It suggests a devastating situation. The word (1973d) צָרָה, suffer distress may refer to anything which is narrow or confining. A place may become too small for people to inhabit when they increase in number (2Kings 6:1; Isa 49:19ff). Isaiah speaks of a blanket too narrow to wrap oneself (Isa 28:20). It also refers to being restricted (2Sam 20:3), and it may signify "to hamper something" (Prov 4:12), "to bind up" or "to tie." It is used for binding a stone in a sling (Prov 26:8), tying a kneading trough to a mantle (Exo 12:34), or mending an old torn wine skin (Josh 9:4). God is said to bind up the water in thick clouds (Job 26:8; cf. Hos 4:19). Hosea describes the sin of Ephraim as bound up; i.e. it was kept in store for the time of judgment (Hos.13:12). Since the people reject his message, Isaiah exhorts his disciples to preserve his teaching among themselves saying, "Bind up the testimony, seal the teaching among my disciples" (Isa 8:16). It further is used for preserving one's life (1Sam 25:29); "the life of my Lord will be bound in the bundle of the living."

It also may refer to the strong emotional response that one experiences when pressed-externally by enemies or internally by wrong decisions or passions; e.g. Jacob's confrontation with Esau (Gen 32:7). Israel was frequently placed in sore distress by her enemies during the period of the Judges (Jud 2:15; Jud 10:9). Even a great leader may be distressed by reaction to controversial decisions (cf 1Sam 30:6). One can be obsessed



with a passion and be so bound up emotionally that he becomes ill; e.g. (Amnon's distorted desire for his sister (2Sam 13:2)).

One curse for violating the covenant states that enemies will besiege Israel's towns (Deut 28:52). Similarly, God brings distress on any who have sinned (Zeph 1:17; Jer 10:18). Some under such distress become more faithless, as did Ahaz (2Chr 28:22), while others humble themselves and seek Yahweh, as did Manasseh (2Chr 33:12; cf. Deut 4:30ff). This root or a very similar one describes the emotional distress of a woman in travail (Jer 48:41; Jer 49:22).

The word *צָרָר*, suffer distress, Straits, distress may indicate intense inner turmoil (Psa 25:17). It describes the anguish of a people besieged by an enemy. It is comparable to the pain of a woman bearing her first child (Jer 4:31). It refers to terror at the approach of a raping army (Jer 6:24). It defines the quality of time when Judah suffers her severest punishment for violating the covenant (Jer 30:7; cf. Psa 78:49). The land of a people that reject the Lord's word is described as full of distress, darkness, and the gloom of anguish (Isa 8:22; cf. Isa 30:6). Into such darkness Yahweh will bring the light of his salvation (Isa 9:1-2). A brother provides help in adversity (Prov 17:17). Similarly, the Lord helps his people out of the times of affliction (Psa 50:15; Psa 37:39). God graciously promises to save Israel from the trouble of the Day of the Lord (Jer 30:7).

Reading Psalm 46: 1-2 in Africa (Yoruba) in the light of Security

African biblical interpreters are not interested in the history or theology of a text but on how to bring real-life interest into the text being interpreted. Their concern is primarily on the community that received the text rather than the one that produced it (Ukpong, 2000). To the Africans, biblical text is expected to be relevant in any situation, culture and traditions of the people reading and interpreting it (West, 2003: 6-10). To this, Adamo maintains that African biblical hermeneutics is highly existential in its interpretation (2015: 31-52) because it addresses the concerns of the African people.

One of these concerns is security or protection of their lives and property. In other words, the primary interest of the Africans is how the text can address their challenges on a daily basis (Adamo, 2015: 31-52). Today in the continent of Africa especially in Nigeria, most of our roads are death traps. Kidnapping is increasing at an alarming rate. There is insecurity in people's

homes, work places, farms, schools, places of worship, markets and so on. It is like no place is safe again in Nigeria.

Psalm 46 is categorized as a Psalm of security and trust in Yahweh. Our task in this section of the study is to interpret this Psalm in the light of security that is of serious concern to the African with reference to the Yoruba people in Nigeria. While it is true that security is a global concern, it is more fundamental to the Africans because of the security challenges that have bedeviled the continent in recent times. The rate of kidnapping, wars, poverty, sicknesses, death, injustice and unemployment is very high. It appears that no place is safe in the continent and as such most Africans live in one fear or the other.

In Psalm 46: 2, the psalmist declares: "God is our refuge" *אלֹהֵינוּ מְחַסֵּה* (Psa 46:2). The Yoruba translation of this verse is "*Olorun li abo wa*". In other words, God is our security. It is clear from this statement that the psalmist is addressing an audience or a congregation who perhaps is faced with a life-threatening situation. This was a message of hope and assurance in the ability of God for their safety. A place of refuge is where a person can hide or run to in the event of danger or a life-threatening situation. During the inter-tribal and civil wars in Africa many Africans were displaced. There were those who were able to escape to safe haven. Some lost their lives while trying to escape. In this context the Yoruba translation of the text "*Olorun li abo wa*" means the Lord is my hidden place. To an average Yoruba person, the security of his life, family and property is very important. In African traditional context animate and inanimate objects were used for security. The use of charms of various types were very common but were later abandoned when they embraced Christianity. Some have tried all other security outfits or apparatus but have failed. To a Yoruba man "God is our refuge" is good news because in the time of wars, sicknesses and any form of danger there is a place to run to. During the inter-tribal wars in Africa, people run to the mountains for refuge. Most of the cities Africa relocated to the mountain tops during wars. Some came back to the valley after the wars but up till today some cities remained on the mountains for security purposes. Also, constant fear of being kidnapped, attacked by bandits and accidents because of bad roads are reduced when these words are invoked. This word assures the reader of safety in the Lord in the face of danger or any situation that threatens the existence of man. He does not need to run to the mountains for refuge but to trust



in the Lord for his security. This confirms Proverbs 18: 10 “The name of the Lord is a strong tower, the righteous runs into it and is safe”. With this assurance the reader is not afraid of the happenings around him for there is provision in God for his safety. Among the Yoruba in Nigeria, there is the believe that every person has at least one enemy called *Ota*. This enemy, *ota* could be from within or without. One of aims of *ofota* is to prevent a person from reach divine goal in life. In African Traditional Religion, it is held that *ota* could pursue a person from cradle till death. An average Yoruba person is always afraid of *ofota*. However, with the information “*Olorun li abo wa*” there is no cause for alarm. The Yoruba do not only read this Psalm, they sing it, write it on paper, on their clothes or on their houses, recite it when in danger and use it to pray for persons trouble. This practice agreed with the way the Psalms were used in ancient Israel, for they also inscribed portions of the book of Psalms on their property (Schmitz 2002:818–822; Smoak 2010:421–432, 2011:75–92). For instance, a handful of Phoenician and Punic amulets from the first millennium we found inscriptions like ‘guard’ and ‘protect’ on their surfaces (Schmitz, 2002: 818-822; 2010: 421-432; Smoak, 2011: 75-92). Since other security architectures have failed, the people have now turned to God who is a sure and reliable refuge.

Also in verse 2, the psalmist said God is “our strength”, “*agbarawa*”, or “*okunwa*”. God Himself was strength for His people, being strong for them and in them. Strength or power is the ability to do something. A man of strength is full of energy to accomplish great things. In this text the psalmist acknowledges God to be the strength of Israel and by extension all human. This connotes that humans can exchange their weakness for strength in God. As mentioned earlier, the writer of this Psalm and his audience appears to be going through a difficult situation that has weakened them. In his search for solution the author discovered that God is the strength they needed. One of the names for God among the Yoruba is “*Eni to nigbogboagbara*”, “Omnipotent”. In other words, all powers belong to God. It should be noted that the Yoruba believe that the witches, wizards, sorcerers and the likes are powerful. These could use their powers against some individuals. Whenever, this happened, the person concerned may be going through some difficult situations. The pronouncement “God is our strength” is an indication of victory over evil force in the name of God the Almighty. This is an assurance to the

Yoruba that instead of fearing witches and wizards, God must be feared because all the power belongs to him. In the event of lack of strength to tackled issues of life God must be consulted to give additional strength.

Besides, the phrase “a very present help in trouble”. “*lowolowoiranlowoniigbaipoju*” should be noted. It means that God’s help is always available especially in the time of trouble. This is an indication that before trouble came, help was available or around. In African society, help is an essential commodity. African live together in families, ethnic groups and so on. In most cases they farm together as a community. They share their successes and failures together (Awojobi, 2021). It is held among the African that no man is an island on his own. The Yoruba will say “*Igba jowo, lafinsoya*”, “we can only achieve success, through team work”. According to them, it may be very difficult to succeed in isolation, for success will always come when people of like mind work together. They also claim that one person cannot be good in everything, he needs the help of another person to achieve his desired goal or objectives. The phrase “*lowolowoiranlowoniigbaiponju*” is a form of good news to those in trouble. It is an indication that God is ever present with his people to help in time of trouble. To the Yoruba reader of the text, God’s help is constant, and always available. God identifies with his people in their troubles, unlike humans who will abandon their close friends or relations in their moments of troubles. This statement brings hope and confidence to the reader that he is not alone in his troubles and that he is only expected to put his trust in God who is always there for him.

II. Conclusion

It is clear from the foregoing that Psalm 46: 1-2 is an expression of confidence and trust in God who has the ability to safe especially in the time of troubles. The psalmist was sure of Yahweh’s deliverance for Israel in their time of trouble. In the same way, the African Indigenous Christians in Nigeria accept this Psalm as a tool or weapon of security against seen and unseen enemies. They consider the words of this Psalm as potent, and as such use it in various way to achieve security of life and property.

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