

An Expository Study of (בַּטוֹרָה) Security in Psalm 127: A Panacea to the Menace of Insecurity in Nigeria

Bello Oluwaniyi Samuel

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Abstract

The paper examined an expository study of security in psalm 127: A panacea for the menace of insecurity in Nigeria. The paper majorly considered the position of God's security in psalm 127:1-2 as a way out of the problem of insecurity in Nigeria. Although, many scholarly works have been documented on the topic that suggested, political, socio- economic solutions and revolutionary as a Panacea to the menace of insecurity in Nigeria. With the use of expository analysis of data collections, the findings revealed that the problem of insecurity has gotten to the climax point in Nigeria in which many innocent citizens have been killed, homeless, taken as hostage, kidnapped for ransom, trafficking and enslaved under the threat of the terrorism (Fulani herdsmen and Boko Haram). Despite the effort of our leaders and that of the security agencies in Nigeria, yet the problem of insecurity is gaining upper hand everyday without restriction. Thus, since all efforts to curb insecurity in Nigeria seem a vain, this paper therefore concluded and suggested that there should be empowerment for the security agencies in Nigeria. Every citizen should involve themselves in the act of security and shun any act of terrorism.

Keywords: Expository, Security, Panacea, Menace, Insecurity, Nigeria.

Introduction

The world cannot be at peace unless citizens have security in their daily lives. The 1994 Human Development Report, according to Walter,

opines that human security is the people's safety from chronic threats and protection from sudden hurtful disruptions in the patterns of daily life. Types of security were mentioned as components of human security; economic, food, health environmental, personal (physical), community and political security. Thus, human security means freedom from pervasive threats to people's rights, safety and lives (Ogunmoroti, 2010, 1). No wonder, a Yoruba adage says; *'bi ode odun, bi igbe nigboro ri'* that is; if there is no peace in the family or home, city or nation would be like wilderness. In the Old Testament, the Hebrew words; בטִיחָהאָבטִיחָהמְבטִיחָהבטִיחָה could mean protection, security, confidence, reliance, trust and safety. It is however seen in the biblical record how Yahweh saved any recalcitrant nation whoever turns to Him for help after they might have repented (such as Nineveh, Judah during king Jehoshaphat etc). The need for human security and safety is not only limited as their fundamental human rights, but the idea is that human beings are in some kind of unfortunate condition and may achieve ultimate good state ether by their own capability or through divine power intervention. The notion that people need to be secured implies that a defective condition is normally prevalent. However, this work considered the position of God's security in Psalm 127 as a panacea to the menace of insecurity in Nigeria.

Security

The word security emanated in the 16th century, it is derived from Latin word *secures*; meaning freedom from anxiety. Security is freedom or resilience against potential harm caused by others. The term has its relationship between security referent and its environment (Barry, 1998, 32). However, security and insecurity depend first on whether the environment is beneficial or hostile to the referent and also how capable is the referent of responding to their environment in order to survive and thrive (Gee, 2016,1-5). The international community has attempted to critically examine such definitions by combining the two

agendas ‘‘ freedom from fear’’ and freedom from want’’. This broader concept of security underpins reconstruction processes in countries emerging from violent conflict. (Karim, 2004a, 8-9). Violent conflict is detrimental to human security. Given the interconnectedness and regional dimensions of African conflicts, there is need for an overarching continental and regional strategy for peace and security. The African continent and the West African region, in particular, have developed their own security frameworks during the last few decades through the African union, and ECOWAS (Economic Community of West African States). The recent creation of the African Union peace and Security Council enhances progress in the implementation of the ECOWAS mechanism for conflict prevention, and management Resolution. Peace keeping and security represent positive steps toward the establishment of an African security framework that is both comprehensive and coherent. (Karim, 2004b).

Ejogba, (2006, 303-309) states that what constitutes security in modern times is a question that has never been answered satisfactorily by scholars. Its perception even within one community varies in time. However, most of the mainstream writings on security elucidate it in terms of a state’s capabilities to defend its territorial integrity from threats, actual and imagined as well as act of aggression from other potential enemies (Kastina,1995, 109). Security remain a public good that is required to ensure individual and collective safety, stability and development, also it is a primary function and responsibility of the state to deliver public good to its people and communities in an appropriate and accountable manner in order to foster development and prevent conflict (Alaga, 2011,1- 4). However, security is vital to the protection of human rights, fundamental to the livelihood of people and remains a core government responsibility that is necessary by economic co-operation and development.

The notion of human security in Nigeria is to pursue an effective and accountable state security provision, management and oversight

within a framework of democratic governance, respect for human rights and rule of law (Bruden and Chappuis, 2015, 1- 18). Then, human security agenda is based on two key ideas that individual protection is critical to both national and international security; and that the security conditions that are required by people for their development must not be limited to traditional matters such as national defence and law and order, but rather incorporate broader political, economic and social issues that ensure a life free from risk and ill-being (Sandra, 2020, 32).

Literature of the Book of Psalm

The book of psalm of the Old Testament composed of sacred songs or of sacred poems which are meant to be sang. In the original Hebrew text, the book as a whole was not named, although the titles of many individual psalms contained the word *Mizmor*, meaning a poem sung to the accompaniment of a stringed instrument. In Hebrew bible, psalm begin the third and last section of the biblical canon; known as the writings (Ketuvim). The Greek translation of this term, *psalms*, is the basis for the collective title *psalmoi* found in most manuscripts, from which the English name psalm is derived. A variant translation found in a 5th century manuscript of the Septuagint is *psalterion*, where the English name Psalter which is often used as an alternative name for the book of psalm or for a separate collection of psalms intended for liturgical use. *Tehillim* (songs of praise), is a curious hybrid of a feminine noun and a masculine plural ending. In its present form, the book of psalm consists of 150 poems divided into five books such as 1-41, 42-72, 73-89, 90-106, and 107-150. Psalm 150 serves as a doxology for the entire collection. These specific numbering follows the Hebrew bible; slight variations, such as conjoined or subdivided psalms occur in the variations. The division is perhaps meant to be an imitation of the Pentateuch suggesting that the book reached its present form through liturgical use. The psalms are arranged in mood and

expression of faith from joyous celebration to solemn hymn and bitter protest, they are sometimes classified according to form such as hymn-104,135, lament- 13,80, song of confidence-46,121, song of thanksgiving – 9, 136, or royal psalm -2,18, 20, 21, 44 because they feature the king, portraying him as both the representative of Yahweh to the community and the mouth piece of the community to Yahweh (Adam, 2021).

Authorship

Psalms, a collection of lyrical poems is one of the Old Testament books to identify itself as a composite work containing multiple authors. Some psalms name their author in the first line. For example, psalm 9 - Moses, David was responsible for many of them, composing seventy three psalms. Asaph wrote twelve, descendant of Korah penned ten. Solomon wrote two, Ethan and Heman the Ezrahites were responsible for two (Thomas, 2009). The remaining psalms do not contain information about their authors but it is partially believe that David wrote them either as a fictitious author or as the original author.

Structure

The book of psalm is divided into five sections, each closing with a doxology. Psalms have individual titles, while some appears to the choirmaster with stringed instruments; others make references to musical composition as song or a directed occasion for the using of the psalm on the dedication of the temple or memorial offering(Hayes, 1998, 154-155).Psalms are identified by a sequence number but the difference between Masoretic text and Septuagint text in the numbering is likely due to gradual neglect of the original poetic form of the psalm, such omission was as a result of the carelessness of the copyist. It is admitted that psalms 9 and 10 were one acrostic poem but wrongly separated in the Masoretic and united in Septuagint and French Vulgate (Clifford, 2010, 773). Moreover, psalms 42 and 43 are shown by

identity of subject, metrical structure and of refrain to be three strophes of one and the same poem. The Hebrew Masoretic text is correct in counting psalms 146 and 147 as one. It is noteworthy that on the breaking up of the original ode, each portion crept twice into the psalter (Zenner, 1906, 305).

It is very seldom that any psalm can be referred to a definite historical situation but psalm 79 is probably exceptional for its reference has commonly been recognized as profanation of the Temple by Antiochus Epiphanes, but in other psalms, it made up of Jehovah's inheritance being laid waste of his land being devastated and his people Israel suffering distress. It must be acknowledged that such conditions were present on several occasions in Israel's history. The psalms are lyrical utterance and therefore contain few elements by which they may be dated. Likewise, the language and the nature of the allusions in the text also help a lot for the dating (John, 1981, 222).

Theme

There are some noted themes in the psalm such as;

The character of God

The kingdom of God

The Messiah of God

The Worship of God

The Experience of God

Composition

There is no agreement as to when the individual psalms were written. The nature of the book of psalm as a collection of poems written across different time and contexts makes it especially difficult to date individual psalm. Some scholars who argued that many psalms pre-date their collection into the book of psalm at least several centuries nonetheless hold that these psalms were edited over time and adopted for use in different ritual contexts. For example, royal psalms were

considered by the critic scholars to have been assigned earlier date, having originated from the royal cult before the monarchy era, at Jerusalem formally decline in the early 5-6th century BCE. Thus, scholars who ascribed large number of psalm as royal psalms tended to understand a large portion of the book of psalm to have been composed before the 5-6th century BCE. Although. This submission was critically opposed, while others opine that royal psalms are imaginative reconstructions of the rituals of histories of monarchy. Yet, is till argues that ever if these psalms date to the time of monarchy, they were substantially edited and later given date. Few scholars ascribed 2nd century BCE to the royal psalms. Because, when the Hasmonean dynasty was imitating the royal dynasty of David, there has been tendency to be an assumption that any psalms dated to the time of monarchy will have derived from the cult of the royal dynasty in Jerusalem in the Southern Kingdom of Judah. However, some scholars suggest that some psalms to son of Asaph were originated in the Northern Kingdom of Israel that later came to an end in the late 8th century BCE. Zion psalms were also given early dates. It is argued that it would not have given comprehensive meaning for them to have been composed after the capture of Jerusalem in the early 6th century BCE. Scholars contend that these are later psalms which are looking forward to times of peace of Jerusalem as opposed to relating actual experiences of the city (Simon, 1982a, 237-243).

The composition of the psalms spans at least five centuries from psalm 29 to others, clearly from the post-Exilic period. The majority of the psalms originated in the southern Kingdom of Judah and was associated with the Temple in Jerusalem, where they probably functioned as libretto during the Temple worship. In Jewish tradition, the book of psalm was composed by ten elders along with David who was one of its principal contributors. Those elders were Adam, Melchizedek, Abraham, Moses, Heman, Jedulhun, Asaph and three sons of Korah (Simon, 1982b,162). But the book is largely attributed

to David on account of being the arch poet, who is called the sweet psalmist of Israel (Saadi, 2010a, 28). Saadi, opines that David compiled the majority of the psalms to be sung specifically by different people. Even the book itself further explains that David wrote them as a vision in what he saw concerning his son, Solomon (Saadi, 2010b, 29-30).

Compilation

The Psalter is a collection of collections and represents the final stage in the process that spanned centuries. It was put into its final form by post-Exilic temple personnel, who compiled it probably in the third century BC. Many collections preceded this final compilation of the psalms. In fact, the formation of the psalters probably goes back to the early days of the first temple when the temple liturgy began to take shape. Other evidence points to further compilation (chart, 1048-1051). Psalms 1-41, as the first book make frequent use of the divine name Yahweh while psalms 42-72, book II make use of Elohim (God). The reason for the Elohim collection in distinction from Yahweh collection remains a matter of speculation. There were other apparent grouping collections such as psalm 111-118, 138-145, 146-150 as its final collections. The Tehillim compilation contained 150 psalms. However, the Septuagint and Hebrew texts agree, though with different number arrival. Septuagint has an extra psalm at the end but not numbered separately as psalm 151 but united as psalm 9-10 and both sources (Septuagint and Hebrew) text separated psalm 42-43 whereas they were evidently originally one. The two compilation sources divided the book of psalm into five books, the first two of these books were probably pre-exilic and the remaining three books were probably on invitation of the five divisions, the psalter was clearly thought as a whole with an introduction and a conclusion (Steven, 2013, 1-6).

Although, there are some repetitions as psalm 14 in book I is repeated as psalm 53 in book II and almost halves of psalms 57 and 60 in book II are combined as psalm 108 in book V. Book I is dominated

by psalm of David and consists mostly of personal psalms that arose out of his own experiences. Book II was probably compiled by Solomon and exhibits more of a national interest. Book III was probably compiled soon after the destruction of Jerusalem in 586BC, since psalms 74,79, and 89 have references to this event. David may have compiled book IV which focuses majorly on corporate worship than book I. Book V is also liturgical but contains several post exilic psalms. They probably came into existence immediately after the return of 537BC. Ezra wrote psalms 146-150 as a conclusion and psalm I as an introduction and compiled the five books into one in the year 444BC.

Expository Analysis

שִׁיר הַמַּעֲלֹת לְשִׁלְמֹה :
אָם - יְהוָה לֹא- יִבְנֶה בַּיִת שֶׁיֵּא עֲמִלּוֹ מוֹנִין בּוֹ
אָם- יְהוָה לֹא- יִשְׁמֵר- עֵיר שֶׁנֶּא שֶׁקֵּד שׁוֹמֵר:
הִנֵּה בַּהֲלַת יְהוָה נִים שֶׁכָּר פְּרִי הַבְּטֹךְ:
פְּחָצִים בְּיַד- גְּבוּר כִּךְ בְּגִי הַנְּעוּרִים:
אִשְׁרֵי הַנְּבָר אֲשֶׁר קָלָא אֶת- אֲשַׁפְתּוּ מֵהֶם לֹא- יִבְשׁוּ כִי- יִדְבְּרוּ אֶת- אוֹיְבֵיהֶם
בְּשַׁעַר:

1. sha·ve la·chem mash·ki·mei kum me·'a·cha·rei·she·vet o·che·lei le·chem ha·'a·tza·vim; ken yit·ten li·di·dov she·na.
 2. hin·neh na·cha·lat ha·shem ba·nim; char pe·ri hab·ba·ten.
 3. ke·chi·tzim be·yad·gib·bo·vr; ken be·nei han·ne·'u·rim.
 4. ash·rei hag·ge·ver a·sher mil·le et·ash·pa·tov me·hem lo·ye·vo·shu; ki·ye·dab·be·ru et·o·vy·vim ba·sha·'ar.
1. Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman wake but in vain
 2. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he give his beloved sleep

3. Lo, children are an heritage of the Lord: and the fruit of the womb is his reward
4. As arrows are in the hand of a mighty man: so are children of the youth
5. Happy is the man that has his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

Verse 1: Unless the Lord builds the house:

It is well understood that the work of men had its place, but it was of little ultimate use without the work and blessing of God. Without God's work and blessing, they labour in vain. No house building is successful which leaves God out of account. How have one seen men build only houses with care and at great cost, only to see them crumble to pieces because God was forgotten. A Latin motto says, "*Nisi Dominus Frusta*", it appears from the first words of this psalm and means "without the Lord, Frustration" (Charles, 1843a). It is possible that house built here is actually a family because in the Old Testament, it is usual to speak of a family as a house or prominent family as a dynasty.

1b. unless the Lord guards the city:

The watchman has his role and should stay awake, but God's work and blessing are needed to truly guard the city. It is very clear that the author of this psalm knew what it was to build a house and guard a city. Even though, God welcomes human efforts yet his blessing and participation are more essential. Here, the psalmist does not say the builder should stop from labouring nor watchman should neglect their duty but he encouraged them to do their best, forbids fixing their trust in what they have done, and assures that all creature efforts will be in vain as King Solomon put it in the book of Ecclesiastes; "vanity upon vanity", unless creature puts forth his power.

Verse2: it is in vain for you to rise up early:

The writer did not against hard working, because several portions of proverbs praise the hard worker who rises early. This is an inferior way of life if the hard work is only of the purpose of providing daily food and clothing for oneself and the family. The higher way of life begins with trusting the Lord in one's labour or work.

2b. for he gives his beloved sleep:

This shows the milkfulness of God towards humanities. Men who are affected by reliance on their own work experience the anxiety that comes with it. It is God's intervention that can bring relief. "His beloved" is an illusion used by the writer, meaning God's darling, while "sleep" could mean dull, perplex, with expectation of blessing. Adam was made sleep and a helper (Eve) was brought out (David, 2016).

Verse3: Children are a heritage of the Lord:

This point to another mode of building up a house by leaving descendants to keep our name and family alive upon the earth. Aside, what is the purpose of a man accumulating wealth? To what purpose does he build a house if he has none in his household to hold the house after him? Yet, man is powerless without the Lord. Children are heritage of God. A man without them, his household is unbuilt. This is in acquaintance with a Yoruba adage saying: *bi ina ba ku, a fi eru boju. bi ogede ba ku, a fi omo ropo*. That is; if fire quenches, it covers with its ashes and if a banana tree dies, it replaces itself with another one coming out of the same bud. This is an analogy to reveal God's token favour to man if they know how to receive them and educate them. Thus, where society is rightly ordered, children are regarded not as an incumbrance, but as an inheritance and a reward (Charles, 1843b).

Verse4: As arrows are in the hand of a mighty man: so are the children of the youth

The nomenclature arrows were no doubt in use during the writers' time, because the reliefs of surrounding empire show the prominent and decisive usage of the bow and arrow (Yigael, 1963, 295). However, arrows play a vital role for soldiers as indicated by גִּבּוֹר. DeVaux (1961, 243-244) opines that the word גִּבּוֹר was applied to a warrior of noted valour usually specified by name, hero or brave. Arrows are warrior's decisive force that sustains his existence. The arrows of the passage are the sons of youth. Joshua, (1973) refers to the sons of a man's youth rather than man youthful sons. This is contrasted with the sons of old age in Genesis 37:3-4 so, if the sons are born in the young days of the father, they will be able to defend him in his old age (Kirkpatrick, 1982, 753). Hence, the adjective הַנְּעוּרִים should not be ignored. Finally, the psalm in verse four develops the theme of the family which is probably linked to house in verse one; as God prospers the building of the house so also he prospers the family. As the warrior controls the arrow, so should father control his sons. His sons will make an indelible mark in the life of the father (Bruce, 1984, 65-68).

Verse5: happy is the man that has his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

This verse is a capstone of the second proverb and the final unifying substratum to the psalm. It is primarily a declarative sentence that described a certain type of man. Is also composed of a construct unit which is often translated as a simple equative clause that describes what it takes to be a blessed man as stated in line eight of the psalm. The relative clause can be translated as: who has his quiver full of them or filled his quiver with them. This restrictive phrase conveys a sense that is the idea of separation out of a larger class. (Williams, 1980, 27).

The logical antecedent is בָּרַךְ of verse four. Both translations end with a stative idea that is the quiver is full of sons. The man describes

in the verse denoted a faithful and focused man. The word **בְּיָגֵר** bringing a concept, the concept of mighty man parallels the meaning of warrior giving good evidence for the choice of this word (Yigael and Nicolson, 1963, 275- 290). The use of **מְלָא** is preferable because it is the man who realizes the blessing of God and seeks it. In the psalm, there is a need for the father to find himself at the gate; the father would often meet his (**וְיָרִים**) sons. The reference to the enemies suggests a negative activity in which father would have to show strength. However, the psalmist started out in the realm of shelter and security and then progress from external to internal through which he declared the blessing of sons for the father, so that father can uphold justices in the presence of his sons.

Psalm 127: A Panacea to the Menace of Insecurity in Nigeria

Nigeria, where crisis is more acute, and the state risks failure of its institutions of governance, urban crime usually takes secondary stage in relation to the emergence of other violent anti-state groups that seek to supplant the state in obtaining loyalty from the people. The ensuring competition, often violent and bloody, provides the most ample evidence of how under development and insecurity, development and security always complement each other in all human societies. (Katsina,2012). However, Nwadiolor (2011) observes that the problem of insecurity wrestling with in Nigeria seems to have assured an alarming proportion since the end of the Nigerian civil war in 1969-1970. The high rate of insecurity which has saturated all facets of the Nigerian life, has brought tremendous scandal into the heart of the citizens. Fear and distrust of the other people loom large in the polity and these have bedevilled our developmental exploits as a country. The current state of insecurity has posed serious challenges and menace to Nigeria's macro-economic colossal issues in terms of infrastructure, human lives, her economic development has also experienced retardation (Paul and Chinecherem, 2015a,170-172).

The deliberate concentration of Nigeria's capital resources to the development of a few cities in the name of Federal and State Capitals had brought huge challenge on the rural state development. However, the rural area dwellers out of envy for the goodies enjoyed by the urban dwellers engage in organized criminal expeditions to the cities and retreat to escape security agencies. This has continued till date. Nefarious and virulent activity of the Islamic sect Boko Haram is one of the major insecurity challenges facing Nigeria. The group has constituted itself a thorn in the flesh of the Nigerians. The group has claimed responsibility for series of bomb expositions and mayhem experienced within the country in recent times. Akande, (2014) states that our nation stands on the rim of crisis. Thus, a country is secured to the extent that the political leadership is able to anticipate, recognize and respond effectively to some threats such as poverty, insurgency to piracy, drug trafficking, violation etc, using the available national resources to ensure that safety of life and property of the citizens, and guarantee the integrity of its territorial boundaries as well as its strategic assets, both within and outside its territory. One thing confronting Nigeria is the resurgence of civil unrest and its threats to her security. The situation has compelled some Nigerians to possess firearms and ammunitions. This has resulted to the increase of AK47 riffles for self defence (Arinze, 2015, 76). Despite several committees set up to curb the problem of insecurity in Nigeria. Even on 28th January, 2021, the current president retired all military leaders believing that this might bring solution to the threat of Boko Haram, corruption, oil bunkering, kidnapping for ransom by the Fulani herdsmen and others, yet the level of insecurity in Nigeria is increasing every day. Infact, this has scared the foreign investors away from the country.

Nigeria has witnessed an unprecedented level of insecurity and terrorism since the advent of the present democratic dispensation. The pattern of insecurity has been regionalized: militant groups in the south,

insurgency in the north, kidnapping everywhere majorly east and south, ritual killings in the east and west, political and non political calculated assassinations across the nation. The regional pattern of insecurity has given rise to regional security formation in the country which led to the establishment of local vigilante; *Amotekun* and *Odua* people congress in the south west, Niger Delta people's volunteer force (NDPUF) and others, all in a bid to curtail the menace of insecurity. The Islamic set, Boko Haram founded by Ustaz Mohammed Yusuf in 2002 in Maiduguri, Borno State has become a thorn in the flesh of the country with their several violent attacks and brutal killing activities (Ikenga and Efebeh, 2013).

Furthermore, militant groups have also carried out deadly and paralyzing attacks on oil and gas facilities, Nigerian Naval officers, oil company staff were killed, badly injured before leaving, some were taken as hostage, bombing, raping, assassinating among others. Fulani herdsmen also lunched their attack on innocent people in the country, killing people and rendering others homeless, destruction of farmland cultivated by the farmers and even killed any farmer who attempted to stop them. The major challenge to the democratization process in Nigeria includes the inability of the government to completely establish effective and accountable security agencies in pursuit of individual and community security in parallel with state security, and that of establishing effective governance of the security sector through the empowerment of civilian oversight mechanisms (Fayemi and Olonisakin, 2008, 243). The depth of the challenge was revealed by the former inspector General of Police who stated that the Nigeria police force has fallen to its lowest level and has indeed become a subject of ridicule within the law enforcement community and among members of the enlarged public.

Thus, having briefly examined the present condition of this country, one could affirm that it is the right time to admit biblical perspective as a panacea to the nation's predicament. Psalm 127

specifically opines on the need for a nation under pressure of insecurity to seek for the divine help. The psalm vehemently analyse the divine solution to the predicament of a nation that turn to Yahweh for help. It says in verse 1b that; except the Lord keep the city, the watchmen wake in vain. That is, without God's intervention, human efforts are in vain. Nigeria is a multi- religious nation, it is high time for the leaders, most especially religious leaders to step up and seek for God's help for the nation just like what King Jehoshaphat did when the large number of armies; Ammon, Moab and people from mount Seir gathered to wage war against him and Judah. Bible recorded that the King was terrified and feared, he then set himself to seek help from God and declared fasting and prayer across the Judah, because he knew that it was only divine help could see him through form his predicament.

In verses 22-24, it was recorded that as King Jehoshaphat and Judah were praying and praising God, God set ambushments against the children of Ammon., Moab, and people from mount Seir that came up against Judah and they were all smitten. It was emphatically written here that the Judah's enemies stood up against themselves to slay one and other till they annihilated themselves completely. However, Boko Haram is like those nations, if our leaders from all sectors could admit what King Jehoshaphat did and resist from their scientific, political and economic strategies to curb insecurity which has let them down in many ways and enhances high level of insecurity. Then the country would be at peaceful state. The paper however concluded that the problem of insecurity is the major problem facing Nigeria government. It is therefore suggested that to tackle the problem, our constitution should be strictly institutionalized in regards to security of the citizen, diligence and empowerment of the Nigeria military enforcing agents should be taken paramount. Individuals should be at alert and also shun any act of terrorism. Above all, God should be made our priority in Nigeria for his protection as psalm 127 emphases it.

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Bello Oluwaniyi Samuel (PhD) is a lecturer in Department of Religious Studies, Ekiti State University, Ado-Ekiti, Nigeria.
E-mail: bellooluwaniyisamuel@yahoo.com