

## THE LESSONS OF PSALM 133 AND THE PRINCIPLE OF UNITY OF IGWEBUIKE PHILOSOPHY

Naanmiap Baamlong, OSA  
Estudio Teologico de Valladolid, Spain  
[fadabaamlong@yahoo.com](mailto:fadabaamlong@yahoo.com)  
DOI: 10.13140/RG.2.2.10431.12969

### Abstract

*Complementarity implies the existence of distinct realities that need to relate and collaborate, resulting in a single reality that is better than each of the individual realities alone. This positive idea of complementarity is at the centre of the Igwebuiké philosophy, an African philosophy in which individuating differences must work towards a corporate existence, where the 'I' does not stand as the 'I' but as a 'We', where life and living makes meaning. This calls, therefore, for harmony, togetherness and communality amongst people living together. These positive attributes have proven to be functional amongst not only the African societies, but amongst all humans. Because of the positive effect this philosophy has, it is worth emulating and practising. In view of this, from the theological point of view, this write-up aims to demonstrate how the message on unity and harmony of Psalm 133 can contribute more lessons and values to this principle of complementarity of the Igwebuiké philosophy, illustrating, therefore, how theological values can help to improve as well the values already existent in the Igwebuiké philosophy.*

**Keywords:** Psalms, Theology, Igwebuiké philosophy, unity, harmony, brotherhood, togetherness, blessing.

### Introduction

Igwebuiké philosophy is an Igbo-African thought centered on the worldview of complementarity. It is a worldview in which individuating differences must work towards a corporate existence where the 'I' does not stand as the 'I' but as a 'We', where life and living makes meaning<sup>1</sup>. In a scenario of this kind, difference

---

<sup>1</sup> Kanu, I. A. (2017). *Igwebuiké as an Igbo-African philosophy for the protection of the environment. Nightingale International Journal of Humanities and Social Sciences*. Vol. 3. No. 4. pp. 28-38. Kanu, I. A. (2017). *Igwebuiké as the hermeneutic of individuality and communality in African ontology. NAJOP: Nasara Journal of Philosophy*. Vol. 2. No. 1. pp. 162-179. Kanu, I. A. (2017a). *Igwebuiké and question of superiority in the scientific community of knowledge. Igwebuiké: An African Journal of Arts and Humanities*. Vol.3 No1. pp. 131-138. Kanu, I. A. (2017a). *Igwebuiké as a philosophical attribute of Africa in portraying the image of life*. A paper presented at the 2017 Oracle of Wisdom International Conference by the Department of Philosophy, Tansian University, Umunya, Anambra State, 27-29 April. Kanu, I. A. (2017b). *Igwebuiké as a complementary approach to the issue of girl-child education. Nightingale International Journal of*

does not divide nor does it constitute a threat, but rather unites and gives hope that future existence would have meaning. In a cosmogony of this kind, while the ontology of the person is founded on the particularity of the individual, implying that it is the metaphysics of the particular that founds identity; it is the community that gives meaning to such an existence and grounds such an identity<sup>2</sup>. This philosophy, like most philosophies, began within African thinkers based on their wonder about their environment<sup>3</sup>. With this philosophy in function, it has four basic principles which are the values and ideas that shape this philosophy. While these principles guide *Igwebuiké* philosophy, it also justifies *Igwebuiké* philosophy. These principles are: the principle of identity, the principle of contrariety, the principle of hierarchy and the principle of unity<sup>4</sup>.

This work will concentrate on this last principle and its aim to see how the message on unity and harmony of Psalm 133 can contribute more lessons and values to this principle of unity<sup>5</sup>. This principle understands every individual reality as part and completion of the whole, and thus there is a unity in the midst of diversity. Thus, 'to be' is to live in solidarity and complementarity; and to live outside the parameters of solidarity and complementarity is to suffer alienation. 'To be' is 'to be with the other' in a community of being. I am because we are, and since we are, therefore I am. This African worldview, therefore, is

---

*Contemporary Education and Research. Vol. 3. No. 6. pp. 11-17. Kanu, I. A. (2017b). Igwebuiké as a wholistic response to the problem of evil and human suffering. Igwebuiké: An African Journal of Arts and Humanities. Vol. 3 No 2, March. Kanu, I. A. (2017e). Igwebuiké as an Igbo-African modality of peace and conflict resolution. Journal of African Traditional Religion and Philosophy Scholars. Vol. 1. No. 1. pp. 31-40. Kanu, I. A. (2017g). Igwebuiké and the logic (Nka) of African philosophy. Igwebuiké: An African Journal of Arts and Humanities. 3. 1. pp. 1-13. Kanu, I. A. (2017h). Igwebuiké philosophy and human rights violation in Africa. IGWEBUIKE: An African Journal of Arts and Humanities. Vol. 3. No. 7. pp. 117-136. Kanu, I. A. (2017i). Igwebuiké as a hermeneutic of personal autonomy in African ontology. Journal of African Traditional Religion and Philosophy Scholars. Vol. 2. No. 1. pp. 14-22.*

<sup>2</sup>Cf. [https://www.academia.edu/34910747/SOURCES\\_OF\\_IGWEBUIKE\\_PHILOSOPHY\\_TOWARDS\\_A\\_SOCIO-CULTURAL\\_FOUNDATION](https://www.academia.edu/34910747/SOURCES_OF_IGWEBUIKE_PHILOSOPHY_TOWARDS_A_SOCIO-CULTURAL_FOUNDATION), Kanu, I. A., *Sources of Igwebuiké philosophy: towards a socio-cultural foundation*, accessed 12/04/2020.

<sup>3</sup> Igwebuiké philosophy began with wonder as African traditional thinkers began to wonder at the very nature of their immediate universe. It began from the understanding of their immediate universe which is not detached from the whole universe. As they wondered about the nature of their immediately universe, it began to shape their thoughts, therefore, establishing a connection between philosophy and the cosmos.

<sup>4</sup> Cf. <https://www.ajol.info/index.php/jrhr/article/view/190043>, Kanu, A., *On the Origin and Principles of Igwebuiké Philosophy*, accessed 24/04/2020.

<sup>5</sup> The principle of unity points to the fact that spite of the contrariety of reality, in spite of the singular identity of each reality, there is something common to everything. Igwebuiké presents being as that which possesses a relational character of mutual relations. Cf. <https://www.ajol.info/index.php/jrhr/article/view/190043>, accessed 24/04/2020.

governed by the principle of complementarity, which seeks the conglomeration, unification, summation of fragmented thoughts, opinions and other individualized and fragmented thoughts and ideas<sup>6</sup>. To achieve this task, that is, the possible contribution of the theological values of this Bible chapter to this principle of unity of the *Igwebuike* philosophy, a general analysis of the Psalms will be made, stating its structure and the message it contains, and the theological values and ideas that can be of great value to this *Igwebuike* philosophical position.

### **About Psalm 133**

Psalm 133<sup>7</sup> is a very short Psalm. It has three verses of about seventy words. The Psalm says the following;

*“Behold, how good and pleasant it is when brothers dwell in unity! It is like the precious oil upon the head, running down upon the beard, upon the beard of Aaron, running down on the collar of his robes! It is like the dew of Hermon, which falls on the mountains of Zion! For there the Lord has commanded the blessing, life for evermore”.*

This Psalm is part of the collection of fifteen Psalm (120-134) entitled “song of ascent”. They are designated this way because most scholars believe that these they were sung by the Israelites as they went to Jerusalem on the annual pilgrimage, on the occasion of their festivities. It was thrice a year: Easter, Pentecost and Tabernacles. They were probably sung by pilgrims on their way to Jerusalem or as part of a festive celebration. When they finally arrived, there used to be great rejoicing and a beautiful spirit of unity among all the people who had gathered in Jerusalem. And all these Psalms are short, except Psalm 132 and, therefore, it is easy to memorize them. These Psalms deal with things of daily life, for example, place of residence, 120; routine activities, 121; importance of husbands and children, 128; and our Psalm, that is, 133 makes reference to unity and harmony amongst people in the community, which was most likely used by ordinary people on their way to Jerusalem and in Jerusalem<sup>8</sup>.

### **Structure and Time of Composition of the Psalms**

---

<sup>6</sup> *Ibid.*

<sup>7</sup> This Psalm as produced in this work is gotten from the Revised Standard Version of the bible, published by the Bible societies in 1901. The version used here is the one produced for Society of St. Paul in 1971.

<sup>8</sup> Cf. *The New Interpreter's Bible commentary* Vol. IV. U.S.A., Abingdon Press 2001, 1176.

This Psalm, with only three verses, is too short, and as such, it seems too complicated and difficult to divide into subsections. However, it can be divided into these three parts: verse 1 which introduces the concept of unity and harmony with the imperative “Behold”. After this invitation to contemplate the goodness and joy of living together, verses 2-3 compare this union with the anointing oil of the priest and the dew of the Hermon mountain. Two simple and beautiful comparisons (oil and dew) are made describing the kind of unity existing. The first is like oil, and what it indicates here is the best olive oil used to consecrate the heads of the guests at the party; and the second comparison is, like dew of Hermon, known for its freshness. The last part of the Psalm is verse 3bc, which concludes the chapter with a blessing. And that's probably the most important thing. Here, it speaks of the result of such harmonious living, which is God's blessing, the eternal life that flows from the inexhaustible source of life, Yahweh Himself.

This Psalm, although difficult to determine its settings and structure, fits well with the other Psalms of pilgrimage, 120-134. As Kraus states, it is very difficult to determine where its *Sitz im Leben* lies, but it can be said that it comes from the circle of teachers of wisdom and contemplates a situation of daily life<sup>9</sup>. The Psalm praises fraternity. This is the fraternity that binds verse 1 together. Verses 2-3 emphasize the importance of this fraternal union with the verbs *run* and *fall* which appear three times. The repetition of this verb probably alludes to the need to obtain this blessing of God in verse 3. And it is also characteristic of the Psalms of this group<sup>10</sup>.

As we have already indicated, this Psalm belongs to the group of the 15 Psalms called the Psalms of pilgrimage. Therefore, it is certainly a hymn of pilgrimage. It has a sapiencial tone. This Psalm is from the circle of the masters of wisdom. The sapiencial judgment begins with the word “behold (look)” which instantly demands attention and points towards something (cf. Ps 127,3ff). Also, the exclamation “how good” is a characteristic of the sapiencial form (cf. Sir 25,4ff)<sup>11</sup>. It enunciates the value and importance of fraternity and harmony amongst people living together<sup>12</sup>.

---

<sup>9</sup> Cf. Kraus, H. J., *Los salmos*, Vol. II. Salamanca, Ediciones Sígueme 1995, 714.

<sup>10</sup> Cf. Allen, L. C., *Word Bible commentary* Vol. XXI. U.S.A, Word Books Publishers 1983, 214.

<sup>11</sup> Cf. Kraus, H. J. *Los salmos*. Vol. II. Salamanca, Ediciones Sígueme 1995, 715.

<sup>12</sup> Cf. Schökel, L. A. y Carniti, C., *Salmos II*. Navarra, Verbo Divino 1993, 1541.

### **Interpretation and Message of Psalm 133**

The first verse introduces the theme of unity and harmony between brothers. But who are these brothers? Many scholars, in an attempt to answer this question, conclude that it refers to siblings in a broad sense. It has been thought of as the unity of the family, the harmony of the fellow citizens or the unity of the community gathered for worship. This latter interpretation is naturally more attractive because of the sacred insertions it contains and that characterise it. Kraus believes, however, that the right thing to do is to think about the order of family life and family law in Israel and the world of the ancient East, where the family heritage remains in the undivided possession of the male children after the death of the father. And so the brethren have to live and dwell together, such as Abraham and Lot, Jacob and Esau who also lived together. This verse is probably a sapiencial saying, praising members for being responsible and faithful in their task of seeking good for the family and spreading it (cf. Deut 25,5). According to Allen, it refers to the whole congregation of the entire pilgrims in Jerusalem that gathered for the feast. These people are linked not only by race but in the name of God<sup>13</sup>.

Verses 2-3b, with two simple and beautiful comparisons, emphasize the importance of this union, of this coexistence, like the *precious ointment* used for the consecration of priests, pointing to a choice of the best olive oil. This is to show the appreciation of this visible union in worship of God. It praises the harmonious coexistence of the brothers in lands that are of common heritage. It describes in images that radiate the peace and happiness of the brothers who live together in harmony. The oil in the east is mixed with aromatic herbs and serves as care for hair and skin (cf. Mic 6,15); it is poured over the head and then descends to the beard (verse 2a)<sup>14</sup>. Verse 3a reads, *as a dew from Hermon*; it probably alludes to a spiritual significance like in Hosea 14, 5. According to some scholars, although Hermon's significance is unclear, the reference may be to the amount of dew that is appropriate for a sacred mountain<sup>15</sup>. Mount Hermon is the highest in this area (2814 m. above sea level). Another comment says that

---

<sup>13</sup> Cf. Allen, 215.

<sup>14</sup> Cf. Kraus, 715.

<sup>15</sup> Cf. Allen, 215.

the parallel with Hermon's dew is probably mentioned because of its extraordinary and copious wealth, and that imparts life and fertility<sup>16</sup>.

Verse 3c, probably the most important, concludes the Psalm; it makes reference to what was said in the first verse about brothers in communion. There in the community of united brothers, the Lord sends his blessing, blessing that is life, life that is lasting. Brotherly love is a blessing that attracts blessings; it is full life that prolongs; it is aroma that spreads; it is dew that permeates. In Kraus' words, "Yahweh himself becomes the saving power and force of a community in which brothers coexist harmoniously"<sup>17</sup>.

This Psalm talks about the coexistence of the brothers as something necessary, highlighting the need for it. It is a commendable action that brightens and refreshes life, and is also of tremendous importance. The harmonious coexistence of the brothers attracts the blessings of Yahweh. God's saving power radiates with its light the areas of human life<sup>18</sup>. Saint Augustine, in his commentary on this Psalms, states that this Psalms gave rise to monasteries because, although it refers to believers, in a strict sense, this Psalms does not refer to all Christians. In this sense, it would apply only to Christians who live in unity and harmony. Therefore, it does not refer to all, but to some special ones, from whom, however, it reaches out to others. Augustine says: "these words of the psalter, this sweet sound, this pleasant melody in both the song and the understanding, gave rise to the monasteries"<sup>19</sup>.

There are indications that can be identified with the usage of this Psalms within Christianity. For Christians, the term, 'brother,' is used to designate other fellow believers. Jesus admonishes, do not let yourselves be called my lord, for your master is one, and you are all brothers (Mt 23,8-10). There are also indications in Paul's texts. The apostle condemns lawsuits and discord among the brethren (1 Cor 1,11; 6,5s). Instead, he calls for an experience in the unity and love of God; brotherly love is a gift from God. Saint Augustine says that it is the grace of God that makes this coexistence of the brothers and sisters. It is God Himself who makes possible this coexistence, which is not of human origin or fruit of human

---

<sup>16</sup> Cf. Briggs, C. A. y Briggs, E. G., *A critical and exegetical commentary*. Vol. II., Edinburgh, T & T Clark 1907, 476.

<sup>17</sup> Cf. Kraus H. J., *Los salmos*. Vol. II. Salamanca, Ediciones Sígueme 1995, 716.

<sup>18</sup> *Ibid.*

<sup>19</sup> Cf. Cf. Obras de San Agustín XXII, *Enarraciones sobre los salmos*, Madrid, BAC 1967, 463-465.

effort, but the blessing of God<sup>20</sup>. It would be correct, therefore, to mention in the affirmative that the central message and theme of this Psalms is about unity and harmony amongst people living together. And in relation directly to Christian values, such coexistence in unity attracts naturally the presence of God, the Supreme Being.

### **Psalm 133 Vis-A-Vis Igwebuike Philosophy**

It can be said in the affirmative that Psalms 133, whose central message is about fraternal living, would rightly contribute many positive lessons to this African philosophy of complementarity. As mentioned above, one of the principles of this *Igwebuike* philosophy is unity. In fact, it is the inner or underlying principle of this African philosophy<sup>21</sup>. This unity stems from the coming together and putting into one place the various and different existing realities. The principle points to the fact that, in spite of the contrariety of reality, in spite of the singular identity of each reality, there is something common to everything. *Igwebuike* understands every individual reality as part and completion of the whole, and thus there is a unity in the midst of diversity. *Igwebuike* presents being as that which possesses a relational character of mutual relations. Thus, 'to be' is to live in solidarity and complementarity, and to live outside the parameters of solidarity and complementarity is to suffer alienation. 'To be' is 'to be with the other', in a community of beings. "I am because we are and since we are, therefore I am"<sup>22</sup>.

The first verse of the Psalms *precisa mente* speaks about unity and harmony amongst brothers. And like we have seen, this brotherhood that the Psalms speaks about is not only limited to blood ties. The brotherhood, based only on blood affinities, is always restrictive and limited. It is, therefore, obvious that the brotherhood involved here is more inclusive and covers a wide range of persons and individuals. Consequently, it makes reference to a large community, the entire community. This tie stems from not blood and other similar affinities, but from the name of God. This, of course, without any doubt, fits well for the *Igwebuike* concept of unity. The African culture, by its very nature, is very inclusive. Most African societies are characterized by and have this conscience and belief of "I

---

<sup>20</sup> *Id*, 475.

<sup>21</sup> Cf. <https://www.ajol.info/index.php/jrhr/article/view/180084>, Kanu, I. A., *Sources of Igwebuike philosophy: towards a socio-cultural foundation*, accessed 14/04/2020.

<sup>22</sup> Cf. <https://www.ajol.info/index.php/jrhr/article/view/190043>, Kanu, I. A., *On the Origin and Principles of Igwebuike*, accessed 24/04/2020.

*am because we are and since we are, therefore I am*". And because of this strong sense of togetherness and unity, everyone in a given community considers the next person as a brother. As long as you are a member of a given group, you have some strong relationship with and connection to everyone in the society. No one is considered different or outside of the circle that binds the community. To be identified as an individual, one is first considered as part of the whole group. It is the whole that gives meaning and importance to the individual or a particular reality and aspect.

In this line too, that is, in relation to this sense of unity, harmony, community, complementarity and solidarity among the community of beings, one philosopher speaks of the bond on which this unity, togetherness and complementarity is built as the *Beings forces*', and this *Beings forces*' of the universe are not a multiple of independent forces placed in juxtaposition from being to being. All creatures are found in relationship according to the law of hierarchy. Nothing moves in this universe of forces without influencing other forces by its movement. The world of forces is held like a spider's web of which no single thread can be caused to vibrate without shaking the whole network<sup>23</sup>. This unity and harmony is a force that binds together the individuals and the various particular realities, making it one and strong.

Another aspect of unity in *Igwebuike* philosophy stresses the advantage that stems from this union of various parts. According to the study of Kanu, *Igwebuike* strongly holds that the whole is greater than the corresponding parts. It is also a view that maintains that by the coming together of the individuals or parts, a viable and sustainable whole will emerge, and by this, the parts will get to the brim purpose of their existence<sup>24</sup>. The coming together of the parts to form one single unit makes the various parts strong and powerful. In line with this, it would be relevant the teaching of the psalmist.

It emphasizes this concept of harmony because to produce fruit there have to be strongly in place understanding and intergregation - a community that is together in harmony; we are all aware that in a house, the brothers may be living together but be in quarrels, with resentments. The psalmist speaks of a concept of harmony. For a better understanding of harmony, it would be good to imagine such in music. Musically, harmony reminds us, for example, of an

---

<sup>23</sup> *Ibid.*

<sup>24</sup> *Ibid.*

orchestra. Those who have had the opportunity to see it in action know that it is a large instrumental ensemble typical of classical music, which combines instruments from different families, including bowed string instruments, such as the violin, viola, cello, and double bass; brass instruments, such as the horn, trumpet, trombone; woodwinds, such as the flute, oboe, clarinet and bassoon; and percussion instruments, such as the timpani, bass drum, triangle, snare drum, cymbals, and mallet percussion instruments, each grouped in sections; but there is a director and a work of art that guide them to make a beautiful melody come out. They are all in harmony. The psalmist used two metaphors to reinforce this harmony.

In the first metaphor, it says that this harmony that occurs when people live together is like good oil; but it is not any kind of oil. For example, it is not an oil that serves to cook, it is the oil that is used to anoint the priest Aaron. In the ancient Christian communities, priests and kings were anointed to be set apart for God's service. The oil with which they were anointed was a Holy oil, set apart for this sacred and religious purpose. It indicates that this community of brothers the psalmists is making reference to is set apart for God, for His purposes.

The other image is that of the dew. It is like the dew of Hermon descending upon the mountains of Zion. Scholars say that if one spends the night in that mountainous region of Zion, the next morning one is completely soaked. This dew serves to bring freshness and to nourish the arid and dry soil in the Judean region. In the same line, living together in harmony breeds nourishment and freshness to the entire society. The community must be united not only for its own benefit or for its own order or security. The community must manifest its unity, because a fragmented (or divided) community does not have much to say to a fragmented world. The psalmist, therefore, calls for harmony. This virtue and quality of life is something compulsory for such a community, a community where God exists. Such a community must be the role model to others. It is like when Jesus Christ warns His disciples, you are the salt of the earth, but if it becomes tasteless, what will it be salted with? It's nothing but to be trampled by men (Mt 5,13)<sup>25</sup>.

In his work, an aspect stressed by Kanu in line with this principle of unity is the one that touches the theme of anthropology. This idea is developed by Mibiti.

---

<sup>25</sup> Cf. <http://razondelcristianismo.blogspot.com/2016/09/hermeneutica-del-salmo-133-samuel.html>, Samuel Rodriguez, *hermeneútica del Salmo 133*, accessed 24/04/2020.

Mbiti, in his work on African religion and philosophy, speaks of African ontology in terms of unity, solidarity and complementarity. The anthropocentric ontology is a complete unity or solidarity which nothing can break up or destroy. To destroy or remove one of these categories is to destroy the whole existence, including the destruction of the creator, which is impossible. One mode of existence presupposes all the others, and a balance must be maintained so that these modes neither drift too far apart from one another nor get too close to one another<sup>26</sup>. This idea is much more related to the central message of the Psalms. Unity breeds the presence and blessings of God. Once God is involved, nothing stands against His powers and sovereignty. Therefore, just like Mbiti speaks of the impossibility of destroying the creator, Psalms 133 mentions clearly that once this harmony and unity is in place, it is impossible to speak of the absence of the blessings of God.

Verse 3 of the Psalm contains a very important message. It makes allusion to what was stressed in the first verse about brothers living together in a community. This coexistence in harmony always comes with great benefits. It is always a blessing. Blessing that is life, life that is lasting. Brotherly love is a blessing that attracts blessings; it is full life that prolongs; it is aroma that spreads; it is dew that permeates. God himself becomes the saving power and force of a community in which brothers coexist harmoniously<sup>27</sup>. The result of this kind of coexistence is this blessing that comes from the Supreme Being Himself. Its result is very practical; it is something that is felt by everybody.

One might ask what is this God's blessing? The Psalm mentions life everlasting which, without doubt, is a blessing and gift from the Lord. However, when we read and reflect on the Scripture, it can be seen that God's blessings are so great, and one can not finish listing and counting them. Brothers, sisters, family, food, shelter, home, happiness, etc., aid in tribulation. And above all, eternal life! It would not be out of place to state that if one attempts to visualize eternal life, one cannot see nor grasps very clearly its significance. Therefore, to grasp the significance it has, it would be good to sit and imagine a great party where you can meet everyone who enjoys spending time with you, with all those who make you feel full and happy and those who make you see the beauty of life. This is

---

<sup>26</sup> Cf. <https://www.ajol.info/index.php/jrhr/article/view/190043>, Kanu, I. A., *On the Origin and Principles of Igwebuike*, accessed 24/04/2020.

<sup>27</sup> Cf. Kraus H. J., *Los salmos*, Vol. II. Salamanca, Ediciones Sígueme 1995, 716.

most likely how eternal life would be, and that is why the psalmist mentions that the Lord sends eternal life.

This idea of benefits that come from this community living can be related to the opinion of Edeh, in his reflection about unity, and in this case he mentions a specific cultural society in Nigeria - the Igbos. In his reflection on Igbo metaphysics, he emphasizes the closeness of reality through which reality attains its fulfillment in existence. Accordingly, the Igbo way of life emphasizes 'closeness' but not closed-ness'. There is a closeness in living because each person 'belongs to' others and, in turn, 'is belonged to' by others. By adopting this life of 'closeness' or 'belongingness', an Igbo becomes immersed in the culture's spiritual substance, love; and by love, he acquires a fulfillment as a person beyond mere individuality<sup>28</sup>. This clearly calls, therefore, for unity and collaboration which Psalm 133 stresses: life in a community and a life of unity and together, and not an individualistic or egoistic type of living.

## **Conclusion**

Having seen the relationship between the Psalms and philosophy, one can see how theological values can help to improve the values already existent in the *Igwebiuke* philosophy. The Psalm examined begins with an invitation to "behold", to see something important. In this paper, what is presented is a call on *Igwebiuke* thought and belief; of the fact that, in theology, it can get many values too to add to the one it has and is still developing. The greatest of this value, however, is not far from the central idea of the *Igwebiuke* philosophy. This is the value of complementarity<sup>29</sup>. It is, therefore, very positive and encouraging

---

<sup>28</sup> Cf. <https://www.ajol.info/index.php/jrhr/article/view/190043>, Kanu, I. A., *On the Origin and Principles of Igwebiuke*, accessed 24/04/2020.

<sup>29</sup> Kanu, I. A. (2018). *Igwebiuke* as an African integrative and progressive anthropology. *NAJOP: Nasara Journal of Philosophy*. Vol. 2. No. 1. pp. 151-161. Kanu, I. A. (2018). New Africanism: *Igwebiuke* as a philosophical Attribute of Africa in portraying the Image of Life. In Mahmoud Misaeli, Sanni Yaya and Rico Sneller (Eds.). *African Perspectives on Global on Global Development* (pp. 92-103). United Kingdom: Cambridge Scholars Publishing. Kanu, I. A. (2019). Collaboration within the ecology of mission: An African cultural perspective. *The Catholic Voyage: African Journal of Consecrated Life*. Vol. 15. pp. 125-149. Kanu, I. A. (2019). *Igwebiuke* research methodology: A new trend for scientific and wholistic investigation. *IGWEBUIKE: An African Journal of Arts and Humanities (IAAJAH)*. 5. 4. pp. 95-105. Kanu, I. A. (2019). *Igwebiukeconomics*: The Igbo apprenticeship for wealth creation. *IGWEBUIKE: An African Journal of Arts and Humanities (IAAJAH)*. 5. 4. pp. 56-70. Kanu, I. A. (2019). *Igwebiukecracy*: The Igbo-African participatory socio-political system of governance. *TOLLE LEGE: An Augustinian Journal of the Philosophy and Theology*. 1. 1. pp. 34-45. Kanu, I. A. (2019). On the origin and principles of *Igwebiuke* philosophy. *International Journal of Religion and Human Relations*. Vol. 11. No. 1. pp. 159-176. Kanu, I. A. (2019b). An

for people to seek community, not institutions, not organizations. It invites all to embrace the gospel of brotherly living to make the word “brother” real in every aspect. Everyone has creative ideas. Some have the ability to approach new people, others to share knowledge, others to make food, ornaments, ideas, etc. It is pertinent that we work for communities that evoke: “Behold how good and how delicious it is to dwell as brothers together in harmony”. Everyone has something to offer, and when all is put in one place, everything will work perfectly, because the community now makes everybody strong.

### **Bibliography**

- Allen, L. C. (1983). *Word Bible commentary* Vol. XXI. U.S.A, Word Books Publishers
- Briggs, C. A. & Briggs, E. G. (1907). *A critical and exegetical commentary*. Vol. II., Edinburgh, T & T Clark
- Kanu, I. A. (2016). Igwebuike as a trend in African philosophy. *Igwebuike: An African Journal of Arts and Humanities*. Vol.2. No. 1 [ 97-101].
- Kanu, A. I. (2017). Igwebuike as an Igbo-African ethic of reciprocity. *Igwebuike: An African Journal of Arts and Humanities*. A Publication of Tansian University, Department of Philosophy and Religious Studies. Vol. 3 No 2.[155-160].
- Kanu, I. A. (2014). *Igwebuikology* as an Igbo-African philosophy for Catholic-Pentecostal relations. *Jos Studies*. 22. pp.87-98.
- Kanu, I. A. (2015b). *Igwebuike as an ontological precondition for African ethics*. International Conference of the Society for Research and Academic Excellence. University of Nigeria, Nsukka. 14<sup>th</sup> -16<sup>th</sup> September.
- Kanu, I. A. (2015c). *Igwebuike as an Igbo-African philosophy of education*. A paper presented at the International Conference on Law, Education and Humanities. 25<sup>th</sup> -26<sup>th</sup> November 2015 University of Paris, France.
- Kanu, I. A. (2016a). *Igwebuike as an Igbo-African hermeneutics of globalisation*. *IGWEBUIKE: An African Journal of Arts and Humanities*, Vol. 2 No.1. pp. 61-66.

---

*Igwebuike* approach to the study of African traditional naming ceremony and baptism. *International Journal of Religion and Human Relations*. Vol. 11. No. 1. pp. 25-50. Kanu, I. A. (2017). *Igwebuike as an Igbo-African philosophy for Christian-Muslim relations in Northern Nigeria*. In Mahmoud Misaeli (Ed.). *Spirituality and Global Ethics* (pp. 300-310). United Kingdom: Cambridge Scholars.

- Kanu, I. A. (2016a). *Igwebuike* as the consummate foundation of African Bioethical principles. *An African journal of Arts and Humanities* Vol.2 No1 June, pp.23-40.
- Kanu, I. A. (2016b) *Igwebuike* as an expressive modality of being in African ontology. *Journal of Environmental and Construction Management*. 6. 3. pp.12-21.
- Kanu, I. A. (2017). *Igwebuike* as an Igbo-African philosophy for Christian-Muslim relations in Northern Nigeria. In Mahmoud Misaeli (Ed.). *Spirituality and Global Ethics* (pp. 300-310). United Kingdom: Cambridge Scholars.
- Kanu, I. A. (2017). *Igwebuike* as an Igbo-African philosophy for the protection of the environment. *Nightingale International Journal of Humanities and Social Sciences*. Vol. 3. No. 4. pp. 28-38.
- Kanu, I. A. (2017). *Igwebuike* as the hermeneutic of individuality and communality in African ontology. *NAJOP: Nasara Journal of Philosophy*. Vol. 2. No. 1. pp. 162-179.
- Kanu, I. A. (2017a). *Igwebuike* and question of superiority in the scientific community of knowledge. *Igwebuike: An African Journal of Arts and Humanities*. Vol.3 No1. pp. 131-138.
- Kanu, I. A. (2017a). *Igwebuike* as a philosophical attribute of Africa in portraying the image of life. A paper presented at the 2017 Oracle of Wisdom International Conference by the Department of Philosophy, Tansian University, Umunya, Anambra State, 27-29 April.
- Kanu, I. A. (2017b). *Igwebuike* as a complementary approach to the issue of girl-child education. *Nightingale International Journal of Contemporary Education and Research*. Vol. 3. No. 6. pp. 11-17.
- Kanu, I. A. (2017b). *Igwebuike* as a wholistic response to the problem of evil and human suffering. *Igwebuike: An African Journal of Arts and Humanities*. Vol. 3 No 2, March.
- Kanu, I. A. (2017e). *Igwebuike* as an Igbo-African modality of peace and conflict resolution. *Journal of African Traditional Religion and Philosophy Scholars*. Vol. 1. No. 1. pp. 31-40.
- Kanu, I. A. (2017g). *Igwebuike* and the logic (Nka) of African philosophy. *Igwebuike: An African Journal of Arts and Humanities*. 3. 1. pp. 1-13.
- Kanu, I. A. (2017h). *Igwebuike* philosophy and human rights violation in Africa. *IGWEBUIKE: An African Journal of Arts and Humanities*. Vol. 3. No. 7. pp. 117-136.

- Kanu, I. A. (2017i). *Igwebuike* as a hermeneutic of personal autonomy in African ontology. *Journal of African Traditional Religion and Philosophy Scholars*. Vol. 2. No. 1. pp. 14-22.
- Kanu, I. A. (2018). *Igwe Bu Ike* as an Igbo-African hermeneutics of national development. *Igbo Studies Review*. No. 6. pp. 59-83.
- Kanu, I. A. (2018). *Igwebuike* as an African integrative and progressive anthropology. *NAJOP: Nasara Journal of Philosophy*. Vol. 2. No. 1. pp. 151-161.
- Kanu, I. A. (2018). New Africanism: *Igwebuike* as a philosophical Attribute of Africa in portraying the Image of Life. In Mahmoud Misaeli, Sanni Yaya and Rico Sneller (Eds.). *African Perspectives on Global on Global Development* (pp. 92-103). United Kingdom: Cambridge Scholars Publishing.
- Kanu, I. A. (2019). *Igwebuike* research methodology: A new trend for scientific and wholistic investigation. *IGWEBUIKE: An African Journal of Arts and Humanities (IAAJAH)*. 5. 4. pp. 95-105.
- Kanu, I. A. (2019). *Igwebuikeconomics*: The Igbo apprenticeship for wealth creation. *IGWEBUIKE: An African Journal of Arts and Humanities (IAAJAH)*. 5. 4. pp. 56-70.
- Kanu, I. A. (2019). *Igwebuikecracy*: The Igbo-African participatory cocio-political system of governance. *TOLLE LEGE: An Augustinian Journal of the Philosophy and Theology*. 1. 1. pp. 34-45.
- Kraus, H. J. (1995). *Los salmos*, Vol. II. Salamanca, Ediciones Sígueme
- Obras de San Agustín XXII, *Enarraciones sobre los salmos*, Madrid, BAC 1967
- Schökel, L. A. & Carniti, C. (1993). *Salmos II*. Navarra, Verbo Divino