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INNER TEXTURE ANALYSIS OF PSALM 91: THE ENHANCEMENT OF TRANSFORMATIONAL LEADERSHIP THEORY

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Inner texture analysis is a method of socio-rhetorical criticism, which uses a variety of methods to analyze various sub-textures of a text. This paper will use four methods of inner texture analysis to analyze Psalm 91: repetitive, progressive, opening-middle-closing and sensory-aesthetic. This paper has two components: the first is to conduct an inner texture analysis of Psalm 91; the second is to apply this analysis to the theory of transformational leadership. The inner texture analysis of the pericope reveals that God exhibits all four factors of traditional transformational leadership theory: charismatic influence, inspirational motivation, intellectual stimulation and individualized consideration. The author argues that Psalm 91 enhances transformational leadership theory by adding a fifth criterion: individualized protection. The analysis suggests that leaders must shield their followers from external threats to employee development to ensure transformation.

I. INTRODUCTION

Socio-rhetorical criticism is an analytical method, which uses multiple layers of textures to interpret texts (Robbins, 1996). This type of analysis can help reveal the true meaning of a passage by focusing on values, convictions and beliefs: moving interactively between the world of the author and the contemporary world (Robbins, 1996). Robbins (1996) outlines five methods of socio-rhetorical criticism for researchers to explore: inner texture, intertexture, social and cultural texture, ideological texture, and sacred texture (p. 3). The first aim of this paper is to conduct an inner texture analysis of

Psalm 91 (New Revised Standard Version). The second is to apply the findings to transformational leadership theory.

II. BACKGROUND OF PSALM 91

Before analyzing Psalm 91, it is helpful to understand the context surrounding it. Gillingham (2015) writes “It is commonly accepted that the division of the Psalter into five books by way of its five doxologies is in imitation of the Mosaic Torah, thus creating an alternative ‘Torah of David’” (p. 83). Psalm 91 is part of the fourth book, which contains a collection of seventeen Psalms: Psalms 90-106 (Gillingham, 2015). Since it has no title or attribution, there is disagreement among scholars regarding its true author. Jewish scholars have generally attributed the authorship of Psalm 91 to Moses, because this is the last known attribution contained in the historical record (Gillingham, 2015). This authorship fits the narrative of Psalm 90-106, due to the nature of its contents. Gillingham (2015) notes, “Moses is especially prominent, and the Exodus traditions are emphasized over and above those of David and Zion, with David appearing only twice in this collection.” (p. 86). In this context, Psalm 91 is viewed as a reflective prayer, with Moses acting as the mediator between God and his followers (Gillingham, 2015).

III. INNER TEXTURE ANALYSIS

Inner texture is a method of socio-rhetorical criticism focusing on the placement of words in the text to discover meaning (Robbins, 1996). “The purpose of this analysis is to gain intimate knowledge of words, word patterns, voices, structures, devices, and modes in the text, which are the context for meanings and meaning effects” (Robbins, 1996, p. 7). Robbins (1996) identifies six methods of inner texture analysis for researchers to investigate: repetitive, progressive, narrational, opening-middle-closing, argumentative, and sensor-aesthetic (p. 7). Examining these textures and patterns provides context and helps the exegete discover the true meaning and depth of scripture. This paper will analyze the repetitive texture, progressive texture, opening-middle-closing texture and sensory-aesthetic texture of Psalm 91.

Repetitive Texture

Repetitive texture and pattern is analysis of words and phrases that appear more than once in the pericope (Robbins, 1996). Analysis of repetitive texture helps reveal patterns within the text (Robbins, 1996). This section examines the repetitive texture and pattern in Psalm 91. The textual data is presented in Table 1.

Table 1

<i>Progression of People and Topics in Psalm 91</i>				
Verse	Word			
1	you	shelter	Most High	Say
2		shadow	Almighty	
		refuge	Lord	

3	you	fortress	God For he will		deliver	deadly pestilence	fowler	
4	you you will	cover refuge shield buckler	he will his his his					
5	you will not					Night	terror	
6						pestilence destruction wastes darkness		
7	your your you							
8	you will your						wicked	
9	you your your	refuge dwelling place	LORD Most High					
10	you your					scourge	evil	
11	you you your		for he will his	Command	guard		angels	
12	you will not						their	
13	you will you will						lion adder young lion serpent	
14	those who those who		me I will I will		deliver protect			
15	they them them them them		my me I will I will	call	rescue	trouble		
16	them them		I will		satisfy honor salvation			
Total	30	10	22	3	8	8	8	3

The data in Table 1 highlights repetition of major characters and topics within the pericope. “The psalmist uses the pronouns, *you* and *your*, in reference to “not ‘you’ but ‘one,’ or an impersonal, literary description of ‘someone’” (Knight, 2001, p. 281). Since Moses is the attributed author, the reader can ascertain that the pronouns, *you* and *your*, are referring to one of God’s chosen people (Gillingham, 2015). The important characters in the text are the single individual believer, God, the angels and a

community of believers. The text references the individual believer 21 times, God 22 times, angels three times and the community of believers nine times. The important topics are refuge, promises, threats and evil entities. Positive words referring to God as a refuge are listed ten times, while those referencing God's promises are listed eight times. Language depicting harmful actions or threats to the believer are used eight times, the same amount as those referencing evil entities.

Speech and deliverance are referenced in three distinct clusters of repetitive data found in the pericope: first, there is a repetition that features the supplicant calling on God emphasizing the feeling of protection and intimacy (Psalm 91:1-10); second, a repetition referencing God commanding the angels to guard the believer against harm (Psalm 91:11-13); and third, a repetition of God delivering from harm and bestowing favor on all believers who say his name (Psalm 91:14-16). The repetition reveals a glimpse of the individual relationship between man and God; God is the protector, sheltering and delivering the believer from peril when he calls on him for help.

Progressive Texture and Pattern

Progressive texture and pattern is revealed through repetition and takes the form of sequences of repeated words and phrases. Robbins (1996) writes "Progression emerges out of repetition" (p. 10). The repetitive data in Table 1 reveals multiple linked progressive patterns contained within Psalm 91. The text begins with an individual follower (*you* and *your*) referencing God (*Most High, Almighty, Lord* and *God*), progressing to God (*I, me* and *my*) referencing his followers (*those, they* and *them*). This pattern is demonstrated in Table 2.

Table 2

<i>Name Progression of God and Believers</i>			
Verse	Word	Verse	Word
91:1	Most High	91:1	you
	Almighty		
91:2	Lord	91:3	you
	God		
91:3	For he will	91:4	you
			you will
91:4	he will	91:5	you will not
	his		
	his		
	his		
91:9	LORD	91:7	your
	Most High		your
			you
91:11	for he will	91:8	you will
	his		your
91:14	me	91:9	you
	I will		your

	I will my		your
91:15	me I will I will I will	91:10	you your
91:16	I will	91:11	you you your
		91:12	you will not
		91:13	you will you will
		91:14	those who those who
		91:15	they them them them them
		91:16	them them

Both progressions highlight the mutual relationship between individuals and God and God and his people. The psalmist refers to God as *Most High* twice in the pericope: once, in the beginning and the last verse before mentioning the angels. The data demonstrates that God desires both an individual relationship and a communal relationship with humanity. He will provide protection and deliverance to all people who acknowledge this relationship and are committed to it.

Opening-Middle-Closing Texture and Pattern

Opening-middle-closing texture and pattern “resides in the nature of the beginning, body, and conclusion of a section of discourse” (Robbins, 1996, p. 19). Psalm 91 displays this distinct pattern. The repetitive and progressive analyses suggest that the Psalm is split into three distinct sections: an introduction found in Psalm 91:1-4, a body found in Psalm 91:5-13 and a conclusion found in Psalm 91:14-16. These divisions are displayed in Table 3.

Table 3

Opening-Middle-Closing Texture and Pattern of Psalm 91

Introduction: Psalm 91: 1-2

Opening	v. 1-2	Opening progression, establishing the protection and comfort found in the intimate presence of God.
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Middle	v. 3	The psalmist signifies this relationship by speaking the name of God. Metaphor of God as a fortress. Progression from psalmist to the believer. God will deliver the believer from the first of four threats, <i>deadly pestilence</i> and the first of four beasts <i>snare of the fowler</i> .
Closing	v. 4	Metaphor of God as an eagle providing comfort and protection. Metaphor of God as armor.
Body: Psalm 91: 5-13		
Opening	v. 5-7	Development of the threats facing the believer at night and during the day. Metaphor of battle.
Middle	v. 8-10	God promises protection and victory over those threatening the believer.
Beginning	v. 8	Promise of victory over and punishment of those threatening the believer.
Middle	v. 9	God will provide safety and protection to the believer because of the mutual relationship that has been established
End	v. 10	The believer will be protected from evil and all threats while he rests.
Closing	v. 11-13	Metaphor of a journey through the wilderness.
Beginning	v. 11	Progression cluster introducing angelic assistance along this journey.
Middle	v. 12	God will provide angelic protection to the traveler against visible and invisible dangers.
End	v. 13	The believer will triumph over those who would seek to cause him harm.
Conclusion: Psalm 91: 14-16		
Opening	v. 14	Opening progression, in which, God proclaims he will protect and deliver those who have a loving and trusting relationship him. Transition to God addressing all believers.
Middle	v. 15	Believers who call on God will be glorified and comforted with the assurance of safety and security.
Closing	v. 16	This verse ends Psalm 91 promises salvation and the fulfillment of both spiritual and physical needs.

Introduction: Psalm 91:1-4. The introduction contains an opening in verses 91:1-2, a middle in verses 91:3 and closing in verses 91:4 of the text. In its entirety, the psalmist demonstrates the mutual relationship the believer has with God from a first-person perspective (Wong, 2010). This relationship is built on trust, faith and the promise of protection from danger.

The opening of the introduction is a statement of faith and acknowledgement of the believer's mutual relationship with God. This proclamation of faith highlights the believer's "intimate-enjoyment of the presence of God" (Knight, 2001, p. 281). This is

not a silent prayer, it is a statement of confidence and trust in God's leadership and vision.

The middle section of the introduction explains that the believer will be "protected from four threats and will triumph over four dangerous beasts" (Knight, 2001, p. 281). The first of these threats are introduced in Psalm 91:3 as a *snare of the fowler* and *deadly pestilence*. It can be concluded that these dangers threaten the very life of the believer. The *fowler* can be any evil or wicked person who seeks to harm a follower of God, chief among them being Satan (Knight, 2001). "The 'deadly pestilence' is literally translated 'from death of destructions' and carries the idea of a violent death" (Knight, 2001, p. 282). The focus of text is not on the believer's weaknesses, but on those who seek to interfere with his success, growth and development (Knight, 2001).

The closing section of the introduction is a statement of God's promise of protection from these threats. The psalmist uses a metaphor of the Lord as an eagle, covering the believer with his wings, providing protection and safety from these dangers (Knight, 2001). The text expands on this idea, using the terms *shield* and *buckler* to describe God's faithfulness. This comparison to armor, links the introduction with the body section of the pericope, which further develops the threats and dangers facing the believer (Knight, 2001).

Body: Psalm 91:5-13. The body of the pericope contains an opening section in Psalm 91:5-7, a middle section found in Psalm 91:8-10 and a closing section found in Psalm 91:11-13. The text of the body "is addressed to the readers or hearers of the psalm; the second person, 'you,' dominates this section" (Wong, 2010, p. 11). The overall theme of the body of the Psalm is to further develop the threats facing the believer and emphasize God's promise of protection from these dangers. The text motivates the believer to continue their mission free from fear.

The opening section of the body further develops the threats found in the introduction. The *snare of the fowler* expands to include the *terror of the night* and *arrow that flies by day*, while *deadly pestilence* progresses to the *pestilence that stalks in the darkness* and *destruction that wastes at noonday* (Ps. 91: 5-6). This expansion is meant to drive home the point that dangers facing the traveler are varied and not limited to a specific time of day. The psalmist tells the believer that they will not fear these threats, building confidence and motivation in God's promise.

The middle section of the body expands on God's promises of deliverance and protection. It includes a beginning unit in Psalm 91:8, a middle unit in Psalm 91:9 and end unit in Psalm 91:10. These units reaffirm the themes stated previously in the Psalm, adding depth and understanding to build confidence in the believer. The verses are inspirational in nature and intended to motivate the follower.

The beginning unit promises victory over and punishment of the believer's enemies (Ps. 91:8). This is an expansion of the promise of deliverance made in the introduction. It adds depth and weight to the text. God not only promises protection from danger, he exacts punishment on those threatening danger. He is promising the believer glory. The reason for this expansion is explained in the middle unit.

The middle unit is a cause and effect relationship; since the believer proclaimed his belief in God in Psalm 91:2, God is promising not only protection, but victory. This connection between the two texts is signified in the repetition of the terms *Lord* and *refuge*. It is the only time these two terms are repeated in the Psalm. The verse is

stressing the depth and significance of the relationship established between the believer and God. Since the believer glorified God, God will glorify the believer (Plescia, 2011).

The end unit closes the middle section of the body by both reaffirming God's promise of comfort and summarizing the threats he will be protected from. This unit of text is the only time the psalmist uses the terms *evil*, *scourge* and *tent*. In one verse, the psalmist is stating the believer can rest peacefully, free from anxiety and worry because no evil entity or danger can harm him while he is in fellowship with God (Ps. 91:10). In Psalm 91:4, the believer finds comfort and rest under God's wing, in some 91:10, he finds comfort and rest under God's protection.

The closing section of the body demonstrates that God will provide the tools necessary for the believer to complete his mission. The theme is that God as a leader will not allow his followers to blindly carry out their mission. This idea is fully developed in three specific units of the text: the body has a beginning unit in Psalm 91:11, the middle unit in Psalm 91:12 and an end unit in Psalm 91:13.

The beginning unit introduces the angels and the concept of angelic assistance. God proclaims heavenly assistance by commanding the angels to guard the believer while he carries out God's vision (Ps. 91:11). This assistance is brought about by an act of speech, which connects back to the believer's act of speech proclaiming trust in the Lord (Ps. 91:2). The believer placed his trust in God and God is honoring that trust by providing assistance.

The middle unit expands on the type of assistance the believer can expect from the angles. The angels will protect the believer from interference. Because of angelic assistance God's followers will not stumble or fall over the obstacles they face.

The end unit expands on the difficulties faced by the believer. The text outlines invisible and visible threats (Knight, 2001). The psalmist uses the terms *lion*, *adder* and *serpent* to describe these threats. The term *lion* in Hebrew "can be figurative for enemies of all kinds" (Knight, 2001, p. 282). Adders and serpents are hidden threats, which are sometimes encountered and accidentally stepped on (Knight, 2001). "As vipers, these creatures do not shrink from the one passing by but aggressively attack" (Knight, 2001, p. 282). Not only will the believer avoid threats along the journey, he will be victorious over these threats. God's followers will overcome every obstacle obstructing their path.

Conclusion: Psalm 91:14-16. The conclusion is contained in Psalm 91:14-16. Like the introduction and the body, it contains three sections: an opening in Psalm 91:14, a middle in Psalm 91:15 and a closing in Psalm 91:16. This section "is a direct divine discourse where the person, 'I,' represents YHWH himself" (Wong, 2010, p. 11). The conclusion, in its entirety, is a transition from an individual relationship, to the communal relationship God has with all his followers. The text transitions from the voice of the psalmist communicating to the individual believer, to the voice of God speaking to his followers. It also demonstrates that God not only wants a relationship with man, he wants man to have relationships with one another.

The opening is a purpose result statement: God will provide deliverance and protection, to those that fulfill his vision. His vision is for mankind to know and love him. God wants a relationship with his followers. He wants to be in communion with mankind. The middle section reiterates the main promises of the Psalm. When man calls out to God, he will listen, provide inspiration, individual attention, protection and ensure

victory. The closing section provides two promises that encompass all the others: God promises long life and salvation. He will supply all the physical and spiritual needs of his followers (Knight, 2001).

In totality, the introduction, body and concluding sections flow together and create a unique and intricate story. The interplay between sections emphasizes the depth of the relationship with the individual follower as it relates to the community of God's followers. It demonstrates the nature and scope of his relationship with humanity.

Sensory-Aesthetic Texture and Pattern

Sensory-aesthetic texture of a text is the final element of inner texture analysis. "The sensory-aesthetic texture of a text resides prominently in the range of senses the text evokes or embodies (thought, emotion, sight, sound, touch, smell) and the manner in which the text evokes or embodies them (reason, intuition, imagination, humor, etc.)" (Robbins, 1996, p. 30). Sensory-aesthetic patterns are classified into three zones: emotional fused thought, self-expressive speech, and purposeful action. Psalm 91 contains various metaphors, which use emotionally fused thought to paint vivid mental images in the reader's mind. These metaphors are: God as a fortress and armor in times of war, God as a protective eagle, and the believer as a journey through the wilderness.

There are three distinct sections associated with the metaphor of war: God depicted as a fortress in Psalm 91:1-2, God as armor in Psalm 91:4 and the fortress being attacked in Psalm 91:5-7. As stated previously, the introduction opening uses a metaphor of God as a refuge and fortress (Ps. 91:1-2). "God is represented metaphorically as a well defended, fortified city that protects the worshippers from all harm. It is associated with times of military invasion or assault by bandit hordes, when the walled cities and forts of the heights furnished a secure refuge for the people who lived in unprotected villages and farmsteads" (Wong, 2010, p. 9). The metaphor continues with God as a shield and buckler (Ps. 91:4). These terms "refer to armor that would cover the entire body" (Knight, 2001, p. 282). This armor protects the body from weaponry used in battle. Keel (1978) argues that the comparison to armor demonstrates the degree of trust and intimacy placed in God by his followers. Without armor, the warrior is naked and exposed to his enemies (Keel, 1978). In battle, the reliability of armor is of the utmost concern; it covers the body, protecting it from harm (Keel, 1978).

The metaphors of God as a fortress and armor lead into a vivid battle scene, which stirs the emotion of the reader. "The images of battle suggest all assaults by the enemy, both unprovoked attacks and direct confrontations" (Knight, 2001, p. 282). There are arrows raining down on the fortress, the dead littering the ground number in the thousands and the bodies are spreading disease (Ps. 91:5-7). The metaphor of war concludes with the assurance that the believer will be protected and victorious (Ps. 91:7-8).

The metaphor depicting God as an eagle is contained in Psalm 91:4. This verse describes "the image of the eagle, who provides protection for her young and supports them as they develop their own abilities to scale heaven's heights (Deut. 32:11)" (Knight, 2001, p. 282). The imagery shows God as both nurturer and comforter. The

stone of a fortress and metal of armor is cold and inanimate, but the warmth and comfort found under the wings of an eagle stirs positive loving emotions.

The final metaphor is depicted in the concluding unit of the body section as a believer traveling on a dangerous journey through the wilderness. The believer is depicted as living in a tent and being assisted by angels from heaven (Ps. 91:10-13). The wilderness setting is not specifically mentioned but implied by the imagery of the “type of dangers faced by the worshipers” (Wong, 2010, p. 16). These include dangers from the rough terrain and threats from wild animals. The act of tripping over a stone in Psalm 91:12 is a description of serious injury or even death from slipping or falling from a height while traversing rough terrain (Wong, 2010). The threat from lions and vipers is terrifying to those traveling in the wilderness. The imagery of angels catching the traveler before he hits the ground and helping to overpower threats from dangerous animals is powerful (Plescia, 2011). It provides a sense of invulnerability and instills confidence in the believer.

IV. TRANSFORMATIONAL LEADERSHIP THEORY

Transformational leadership theory concentrates on the mutual beneficial relationship developed between leaders and followers (Amanchukwu, Stanley, & Ololube, 2015). Bass (1990) argues that leaders are transformational when they: broaden and elevate the interests of their employees, when they generate awareness and acceptance of the purposes and mission of the group, and when they stir their employees to look beyond their own self-interest for the good of the group. (p. 21)

Transformational leaders seek a true relationship with their followers. The four factors distinct to transformational leadership theory are: charismatic influence, inspirational motivation, intellectual stimulation and individualized consideration (Bass, 1990, p. 21).

Charismatic influence, sometimes referred to as, *idealized influence*, is the first “element of transformational leadership in which leaders become role models who are admired, respected, and emulated by followers” (Stone, Russell, & Patterson, 2004, p. 351). They abide by “high ethical and moral standards” (Amanchukwu et al., 2015, p. 9). Followers develop a significant amount of trust in these types of leaders (Stone et al., 2004).

Vision is a necessary and critical aspect of charismatic influence (Carter, 2009). Transformational leaders vocalize a vision and share it with their employees (Carter, 2009). This shared vision “helps others to look at the futuristic state, while inspiring acceptance through the alignment of personal values and interests to the collective interests of the group’s purposes” (Stone et al., 2004, p. 351). The communication of vision helps establish a sense of comradery within an organization as leaders and followers work towards fulfillment of mission.

Inspirational motivation is the leader’s ability to “inspire and motivate followers by acting as a role model and building morale so that teams are able to complete goals” (Ramsey, 2017, p. 462). Transformational leaders mentally empower their followers (Soyeon & Mannsoo Shin, 2017). Soyeon and Mannsoo Shin (2017) write “psychological empowered employees are more proactive and passionate in their work, they perform above the expectations set for them” (p. 272). Such leaders want to

motivate their followers to enthusiastically act on their shared vision (Soyeon & Mannsoo Shin, 2017).

Intellectual stimulation is a leader's ability to spur innovation, awareness and creativity in their followers (Avolio & Bass, 2002). Yuki (1999) describes intellectual stimulation "as causing a subordinate to question traditional beliefs, to look at problems in a different way, and to find innovative solutions for problems" (p. 285). This stimulation can be a tasking, assigned to the follower with the purpose of fostering intellectual growth and development.

Individualized consideration is defined as the personal attention given to a follower by the leader (Stone et al., 2004). Individual consideration involves listening, understanding and responding to the followers needs and desires (Stone et al., 2004). They "...coach and mentor their subordinates to help them meet their personal and organizational needs to achieve and grow" (Lane & Hooijberg, 2013, p. 897). Transformational leaders develop followers by delegating tasks and monitoring their success (Stone et al., 2004).

Transformational leaders want followers to share in their vision, be inspired to act on that vision, be stimulated by the challenges they face achieving their goals and grow to reach their full potential (Amanchukwu et al., 2015). They begin by communicating a shared vision and inspiring their employees to action (Bass & Avolio, 1993). Such leaders provide intellectual stimulation to foster cognitive development (Soyeon & Mannsoo Shin, 2017). Transformational leaders pay close attention to the individual needs of the follower and delegate tasks designed to help them grow (Lane & Hooijberg, 2013). They provide personal attention, mentoring the follower, transforming them into leaders (Carter, 2009). The leadership principles found in Psalm 91 can best be applied to transformational leadership theory.

V. THE INTERSECTION OF PSALM 91 AND TRANSFORMATIONAL LEADERSHIP THEORY

The inner texture analysis suggests that all four factors of transformational leadership theory are contained in Psalm 91. This section explains the intersection between the inner texture analysis and transformational leadership theory. The author argues that Psalm 91 enhances transformational leadership theory by establishing a fifth factor: individualized protection.

Charismatic Influence

The inner texture analysis demonstrates that God has a vision for his followers: he desires an individual relationship, as well as, a communal relationship with all his followers. In Psalm 91, God wants to be loved, trusted, communicated with and relied upon (Ps. 91:14-16). God seeks to provide all the spiritual and physical needs his followers desire, so that they can grow and develop into leaders who will share their relationship with others (Ps. 91:16).

Charismatic influence is most visible in the opening, middle and closing texture. In the introduction, the psalmist urges God's followers to accept God's vision with a verbal acknowledgement (Ps. 91:2). The body section demonstrates the scope of God's

commitment to this relationship (Ps. 91:5-13). In the conclusion section, God summarizes his vision, the requirements necessary to carry out that vision and the additional blessings that will come about from carrying out this vision (Ps. 91:14-16). The depth of God's commitment to this relationship is inspiring to his followers.

Psalms 91 suggests that contemporary leaders must articulate a vision that followers can understand and rally behind. This vision should foster a connection with followers. It is important that individual leaders demonstrate commitment to both vision and employee wellbeing. The level of commitment demonstrated will inspire action and loyalty.

Inspirational Motivation

Psalms 91 inspires followers of God to carry out their mission regardless of the risk and obstacles they face. Inspirational motivation is most visible in the sensory-aesthetic texture. The various metaphors contained within Psalms 91 motivate and inspire God's followers to action. The metaphor of war is terrifying in that it describes dangers that threaten the follower's mission (Ps. 91:3-7). The imagery of God as a fortress and armor protecting the follower from these onslaughts fosters devotion to his vision. It strengthens the depth of the follower's commitment to the mission and enhances the degree of trust placed in the leader's ability. The metaphor of a traveler on a journey, overcoming obstacles with angelic assistance, further enhances this idea. It builds a sense of invulnerability and confidence in success.

In contemporary society, all tasks and assignments carry some risk of failure; there are obstacles that must be overcome. Psalms 91 uses imagery to demonstrate victory over these threats. Throughout the Psalms, God provides assistance to his followers, so they do not fail. He inspires by demonstrating his commitment to his vision and the relationship that flows from it. The psalm demonstrates inspirational motivation by convincing his followers that they will succeed and reap the rewards of victory. Transformational leaders must project positivity and inspire employees to assume risk and overcome obstacles.

Intellectual Stimulation

Throughout the text, God provides intellectual stimulation. "In Psalms 91, the believer who wants to trust in the Lord is aware of the potential threats and dangers to be faced (Knight, 2001, p. 288). The inner texture analysis demonstrates that God not only wants them to understand these threats, he wants them to think differently about them. He wants his followers to view obstacles from a position of power and strength, which is realized through a relationship between the follower and God. As faith in the leader builds, followers release fear and anxiety and look for better solutions.

In Psalms 91, God develops his followers and provides the tools and assistance necessary for the believer to complete his task. The best example of this is contained in the sensory-aesthetic texture. As stated previously, the imagery of God as eagle protecting his followers as they develop and grow highlights the importance of intellectual stimulation. God as leader is nurturing his followers, providing protection while they establish themselves. As they develop, God provides assistance in the form

of angels, armor to protect the body, a fortress to protect against onslaughts and comfort so the follower can rest and work in peace. The text demonstrates that for leaders to be transformational they must support their followers in their mission (Knight, 2001).

Individualized Consideration

In Psalm 91, God demonstrates individualized consideration. As stated previously, the analysis of the repetitive and progressive texture shows that the individual believer is mentioned 21 times and God 22 times. In comparison, references to all followers are mentioned nine times. The Psalm focuses on the individual follower's relationship with God. This relationship is meant to be personal and individualized. The conclusion mentions all believers, but in the context of the individual relationship between a single believer and God. It is communicating to all people, that the blessings and commitment God has shown to a single believer will be shared to all who accept his vision. God promises to provide all physical and spiritual needs of each of his followers (Ps. 91:16). This is not a uniform standard set of promise; everyone requires unique physical and spiritual assistance. God is promising to fulfill each individual follower's desires. He promises to listen, respond and provide individual support.

Individualized Protection

Underlining all four factors of transformational theory, as it relates to Psalm 91, is the idea of individualized protection. The inner texture analysis of the pericope enhances transformational leadership theory by demonstrating requirement of individualized protection for the successful transformation of the follower. For the follower to transform, the leader must shield and protect individual employees from external threats to their growth and development.

Characteristics of individualized protection are found interwoven between the various textures of analysis. There is a clear repetitive and progressive pattern regarding protection and deliverance: words signifying refuge are listed ten times, while terms signifying deliverance are listed eight. Similarly, the opening-middle-closing texture suggest leaders must shield and protect their followers from harm: the introduction highlights the comfort felt by the follower, trusting in the leader's ability to protect them; the body of the psalm outlines various dangers the follower will face and overcome with the help of the leader, and in the conclusion the leader proclaims his commitment to protecting his followers from harm.

This idea of individualized protection is also found in the sensory-aesthetic analysis; first, God is portrayed as an impenetrable fortress, a shield and a buckler protecting his follower from every danger they can face; second, he is portrayed as an eagle covering the follower with his wing, protecting him from harm; and third, the follower is protected on a journey by angels from every danger and obstacle in his path. In each metaphor, God promises protection, deliverance and comfort so the follower can carry out their mission and, like the psalmist, recruit other believers.

Individualized protection is critical to the transformative nature of a leader. The leader must act as a refuge and protector for the follower. In contemporary society,

there are a variety of outside factors that threaten the follower's development and the established relationship between the follower, the leader and the team as whole. The leader must secure this relationship and prevent assaults on it from external threats. The leader and the follower cannot transform if their relationship is under siege.

In the workplace, a leader's vision could create a tasking that carries a high risk of failure. The leader must protect and shield the employee responsible for that tasking from outside criticism and internal repercussions. An employee will not fully embrace a leader's vision if they fear the repercussions of failure. Furthermore, sometimes policies are implemented that harm the development of the individual employee. Leaders must push back against these types of changes to protect the employee's wellbeing.

VI. CONCLUSION

The concept of individualized protection permeates the text. Psalm 91 suggests that individualized protection provides a secure environment for the relationship between the leader and follower to develop and flourish. It strengthens trust, increases morale, inspires action and provides an environment ripe for development. Further study is needed to determine the full impact of individualized protection in the workplace. Researchers should seek to understand the importance followers place on individualized protection and the level of protection required to ensure employee development.

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