



The Collapse of a Kingdom: Spiritual and Organizational Risk in the Reign of King Rehoboam

Lessons in Leadership, Trust, and Consequences from Ancient Israel

This article explores the lives of biblical kings like David, Solomon, and Rehoboam, highlighting their leadership triumphs and failures while emphasizing the importance of managing spiritual risk. It provides timeless lessons for Christian leaders today, urging vigilance in spiritual warfare and integrity in decision-making to avoid long-lasting consequences.

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Executive Summary

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Executive Summary This article explores the reign of King Rehoboam, son of King Solomon and grandson of King David, through the lens of spiritual and organizational risk management. Rehoboam's leadership failures, marked by self-serving decisions and an inability to mitigate spiritual and organizational risks, led to the division of the Kingdom of Israel and its eventual downfall. The study highlights how broken trust, poor counsel, and rebellion against God's commandments resulted in catastrophic consequences for the nation, including captivity and long-lasting systemic impacts that persist even in modern times.

The article defines spiritual risk as the probability of moral and relational compromise with God, emphasizing the importance of vigilance, obedience, and trust in maintaining a relationship with the divine. It contrasts historical and modern approaches to risk management, illustrating how uncertainty, broken trust, and poor leadership decisions can lead to devastating outcomes. Rehoboam's reliance on inexperienced advisors, rejection of wise counsel, and adoption of idolatrous practices are examined as key factors in his failure to unify the kingdom and manage risks effectively.

The discussion also explores the broader implications of spiritual risk for contemporary Christian leaders, emphasizing the importance of a biblical worldview and effective risk management practices. By analyzing the consequences of Rehoboam's reign, the article underscores the importance of authentic leadership, relational trust, and sustainable decision-making in mitigating risks and fostering organizational and spiritual resilience.

This study serves as a cautionary story for leaders, illustrating how unaddressed spiritual and organizational risks can have lasting and profound consequences. It requires a deeper understanding of risk management principles and the integration of faith-based values to navigate uncertainty and foster trust in leadership contexts.

The consequences of ignoring spiritual risk...

The consequences of ignoring spiritual risk, as highlighted in the document, can be profound and far-reaching, affecting individuals, organizations, and even entire nations. Here are the key consequences:

1. Broken Relationship with God

Ignoring spiritual risk often leads to moral and relational compromise with God. This broken trust results in a loss of divine favor, guidance, and protection, as seen in the lives of King Solomon and King Rehoboam. Their spiritual rebellion led to devastating consequences for themselves and their people.

2. Leadership Failures

Leaders who ignore spiritual risk often make self-serving decisions, fail to seek wise counsel, and prioritize worldly pursuits over spiritual integrity. For example, Rehoboam's pride and poor decision-making fractured the Kingdom of Israel, leading to rebellion and division.

3. Generational Consequences

The effects of spiritual risk can last for generations. Rehoboam's failure to manage spiritual risk not only destroyed his kingdom but also set the stage for ongoing struggles in Israel's history, including captivity and loss of sovereignty.

4. Vulnerability to Spiritual Warfare

Ignoring spiritual risk leaves individuals and organizations exposed to the enemy's tactics, such as pride, division, and idolatry. This can lead to spiritual and moral decay, weakening the foundation of ministries and communities.

5. Loss of Trust and Unity

Broken trust with God and people often results in fractured relationships, rebellion, and disunity. Rehoboam's inability to foster trust and unity among the tribes of Israel led to the kingdom's collapse and the disenfranchisement of millions.

6. Missed Opportunities for Redemption

Ignoring spiritual risk means missing opportunities to repent, realign with God, and mitigate consequences. Leaders who fail to address spiritual risks often face judgment and long-lasting repercussions, as seen in the biblical accounts.

7. Eternal Implications

From a Christian worldview, spiritual risk can have eternal consequences. A compromised relationship with God may lead to spiritual death and separation from Him, emphasizing the importance of vigilance and faithfulness.

Key Takeaway

Ignoring spiritual risk is not just a leadership oversight—it is a spiritual failure with consequences that ripple through personal lives, organizations, and history. Christian leaders must remain vigilant, prioritize their relationship with God, and address spiritual risks to lead with integrity and protect their ministries.



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This article explores the lives of biblical kings like David, Solomon, and Rehoboam, highlighting their leadership triumphs and failures while emphasizing the importance of managing spiritual risk. It provides timeless lessons for Christian leaders today, urging vigilance in spiritual warfare and integrity in decision-making to avoid long-lasting consequences.

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Abstract

Rehoboam was the son of King Solomon, the son of King David. Rehoboam would eventually inherit the throne of Israel and become the king who split the kingdom and sent the entire nation into captivity. Spiritual risk played a critical role in Rehoboam's life and reign as king over Israel. His inability to manage or mitigate both the spiritual risk as well as the organizational risk, resulted in a cataclysmic demise of the nation and the majority of her people becoming enslaved to foreign powers. Defining risk through the filters of uncertainty, loss of trust, fracturing relationships, and the associated consequences for each is paramount. Spiritual risk is best identified in the life of Rehoboam when Jeroboam, a former servant of Solomon, approached Rehoboam in an attempt to make peace, unite the clans, and strengthen the nation. Rehoboam chooses a self-serving path and divides the nation. Rebellion is the result. The fracturing was so significant that it would never recover, leaving both kingdoms vulnerable and susceptible to defeat and capture. That is what happened, and Israel would never return to her former glory. Even today, the tiny nation of Israel struggles to maintain its sovereignty and existence among hostile nations and bad actors intent on destroying her. Rehoboam's inability to identify, understand, and manage risk, particularly the relevant spiritual risks, resulted in multiple levels of loss, destruction, death, and tragedy. Risk management theory applied as significantly to ancient Israel as it does to Israel today.

Keywords: Risk management, enterprise risk management, Rehoboam, David, Solomon, Israel, Judah, Jeroboam, spiritual risk

Spiritual Risk as Demonstrated in the Reign of King Rehoboam

Rehoboam was the son of King Solomon, the son of King David (Merida, 2015). One would think that coming from an ancestral lineage such as this would result in magnificent leadership skills, wisdom, and positive results for whatever organization and/or kingdom might be found under their rule. Such was not the case for ancient Israel. Deliberate spiritual rebellion can be observed in each of these men, and the risks they each created became substantially worse as history unfolded (Merida, 2015). Poor and self-serving decisions (Tian et al., 2023) made by King Rehoboam would eventually lead to the splitting of the Kingdom of Israel (Merida, 2015) and eventually to the defeat and downfall of the entire nation. Risk played a major role in the outcomes of Israel's coming captivity. By the time Rehoboam emulated the corrupt and spiritually bankrupt culture of his father, Solomon, it was too late to change the impending judgment as set in motion by YHWH (God) Himself. This statement describing Rehoboam is supported by scripture stating, "he did not determine in his heart to seek the Lord" (*New King James Bible*, 1611/2019, 2 Chronicles 12.14).

The fate of Israel could be attributed to Solomon, but the scriptures clearly delineate the matter by illustrating that Rehoboam made his own choices (Merida, 2015). He knew the associated risks and chose openly to deny and defy the Holy Lord of Israel. He and his kingdom eventually suffered the consequences of these events (Hagen, 2018). Merida (2015) points out that people tend to follow their leaders, and because of Rehoboam's choices, the people fell into wickedness and continued worship at the high places. These high places were temples and idols dedicated to false deities and perverted rituals.

At the death of King David (1 Kings 2.10-12), spiritual risk loomed as uncertainty and impending danger surrounded his son, Rehoboam. Ultimately, it would cost the dynasty in Israel

and the entire kingdom to suffer a massive defeat and captivity (2 Kings 17). The impacts of these poor decisions and Rehoboam's inability to successfully navigate risk resulted in events and unwanted negative consequences (Hagen, 2018) that continue to affect Israel today systemically. Rehoboam had a pivotal moment when the implications of people, risk, and security (Wright, 2017) converged, and his decisions at that time would either unify the kingdom or, conversely, fracture and divide his people with devastating consequences (Merida, 2015). The latter was the case, and the entire nation of Israel would suffer the disastrous effects of a selfish leader who failed to consider both spiritual and political risks. Defining spiritual risk generally could have multiple issues with ambiguity (Kouri, 2010). However, defining it contextually in terms of the Bible will bring greater clarity and understanding, especially for the Christian leader. Establishing a baseline understanding of spiritual risk through the filtering and synthesis of modern risk management will lead to a detailed discussion concerning spiritual risk and risk management in the life and reign of King Rehoboam. The implications of this exploration apply to contemporary Christian leaders today (Merida, 2015) as much as they did in the times of the kings in ancient Israel.

Exploring and Defining Organizational and Spiritual Risk

Risk as a concept must first be examined to develop a foundational position from which to observe and evaluate spiritual risk. Risk itself resides within the context of uncertainty (Hagen, 2018), and the probability of uncertainty resulting in an "issue, situation, or event" (Hagen, 2018, p. 28), ultimately leading to a result that falls outside of a set of desired outcomes. Contemporary risk management is not necessarily aligned with historical contexts surrounding financial decisions (Wright, 2017) or in terms of security matters mitigated by former military or police practitioners (Wright, 2017). Instead, Wright (2017) suggests that managing risk in the

present day has evolved into a process that must consider a much broader range of factors. He points out that “people, risk, and security” (p. 9) must be considered together as a corporate entity. They form a “triad” (p. 9) that creates a more complex set of uncertainties, complicating the approach needed for a modern risk manager or chief security officer (CSO) to consider. This contrasts sharply with historical approaches to risk management, which have focused primarily on financial decision-making (Wright, 2017) and an organizational approach to hedging (Hagen, 2018), as well as economic risk avoidance. Understanding these contemporary dynamics can help identify and better discern some of the elements that seem to construct a general framework for identifying and understanding spiritual risk.

Modern Risk in a Corporate or Organizational Context

Hagen (2018) highlights the complexities of modern risk management and defines risk within the broader context of total organizational management. He delineates between problems and risks, implying that issues are only subtly different than risks. However, according to Hagen (2018), risks and difficulties must be accounted for separately in enterprise management. He also addresses opportunities as a part of the risk equation, but for this discussion, opportunity will remain a topic for another time. Both elements are contributing factors within the context of Enterprise Risk Management (ERM). Any matter under consideration by the risk manager must be viewed through the filters of certainty regarding issues and consequences. If certainty is imminent regarding a concern, Hagen (2018) refers to this as a “problem” (p. 29), not necessarily a risk. The strategies for mitigation vary, resulting in different planning implications for problems versus risks. Khan (2021) illustrates these dynamics in a thorough evaluation of the leadership styles and approaches that Elon Musk has historically applied. This researcher identifies multiple levels of problems and risks at Tesla Motors as Musk evolved his corporate

approach over numerous years. The article suggests that financial success stories may be undermined or marred by internal risks involving people, risk, and security (Wright, 2017), which aligns with Wright's (2017) theories that inform his particular approach to risk management.

Winton et al. (2022) provide a diverse parallel discussion that would generally label Musk a transformational leader, but also point out that employees and personnel will mitigate the risks and problems contributed to transformational leaders through the leader's ability or inability to inspire trust. The factors associated with these elements could be vast and complex to track. It could generally be concluded that risk remains a somewhat ambiguous term as defined within the contexts of corporate strategy and culture.

Lance Wright (2017) provides a more practical and experience-based approach to defining risk. However, he also appears to shy away from committing to an absolute definition of risk. This is revealing and suggests that defining risk or risk management in the corporate context is not a matter of absolutes. Wright (2017) builds a "triad" (p. 9) of elements that he believes combine to define risk within the organizational framework. "People, risk, and security" (Wright, 2017, p. 9) combine to establish the baselines from which the risk manager or chief security officer must discern and assess risk, contributing to the approach and science of risk management. In other words, Wright (2017) emphasizes that risk managers must develop a comprehensive understanding of the organizational structure to become fully competent and effective in leading a strong ERM effort.

Within the constructs and context of public administration, Racette (2022) illustrates the need for leaders to have personal qualities that align with biblical characteristics attributable to those found in the Bible. She discusses how these positive characteristics can have a risk-

mitigating effect on personnel. Racette (2022) further supports the notion that trust (Khan, 2021) is established by servant-leaders who display genuine care and concern for their subordinates. Generally, it appears the professional literature focused on leadership and risk management provides an array of definitions and, in some cases, seems to conflict when definitively defining risk. However, trust is a key term that appears to emerge in most of the literature, and the breaking of trust by those with nefarious intentions or by leaders who have less than ethical intentions each contribute to varying levels of uncertainty (Hagen, 2018) emerging from within, or outside the organization (Wright, 2017).

Defining Risk in an Organizational Context

Risk can be defined as uncertain knowledge of a matter where broken trust may or may not lead to an issue, event, or situation (Hagen, 2018). In this context, people, risk, and security merge into a common operating picture (Wright, 2017). While defining risk in this context, it is useful to provide additional perspective. Given the ambiguity associated with varying approaches and research, it is impractical to propose a specific definition of risk, as if to suggest that there is a definition that applies to all circumstances and settings within the global community. Certainly, there is an individual component to defining risk in this context. Still, in all cases, it seems that “uncertainty (probability)” (Hagen, 2018, p. 28) emerges as the key concern that defines risk globally. Uncertainty is quickly followed by the constructs and conditions surrounding various levels of broken trust (Winton et al., 2022).

Grappling with Biblical Worldview to Define Spiritual Risk

Kouri (2010) provides a compelling and intriguing discussion of the differences between religion and spirituality. This discussion could rapidly take a turn off course and lead to multiple discussions about numerous religions, preferences, and arguments concerning the context of

spirituality. Some scholars may not agree with Kouri's (2010) approaches, which generalize what many behavioral scientists would classify as emotional homeostasis influenced by various stimuli. Some researchers clearly define what Kouri (2010) refers to as spirituality as the emotional or psychological implications inherent in the human experience. Additionally, researchers and teachers from diverse global religions may face similar challenges when navigating the framework that provides structure or the lack thereof surrounding spirituality. However, the idea of a "spiritual intelligence quotient" (SQ) (Kouri, 2010, p. 20) aligned along the same basis of reference as cognitive intelligence (IQ), emotional intelligence (EQ), cultural intelligence (CQ), and others provides a basis for discussion. This is an area much in need of further and deeper research, and it is directly and indirectly related to spiritual risk.

Considering Historical Spiritual Risk in the Life of Rehoboam

Consider Israel in ancient times under the rule of King Solomon. Solomon was a young man when his father, David, died. In a dream, the God of Israel grants Solomon's request for wisdom and discernment to rule over the great people of Israel (1 Kings 3.5-14). Solomon did, in fact, become the wisest of all leaders, perhaps in all of history. However, he was young when he inherited the throne from his father, David. This, in itself, is a risk that creates both inherent risks at the enterprise level (Hagen, 2018) and spiritual risks that would eventually interfere with Solomon's relationship with God. In the dream, God instructed and warned Solomon that he would be required to keep the Lord's commandments if he was to remain blessed by God Himself (1 Kings 3.11-14). As Solomon grows older and wiser, his wisdom is increasingly directed toward selfish gain and worldly pursuits. This demonstrates that wisdom can become a risk if not applied within a constructive or positive, people-oriented context. In other words,

wisdom can be weaponized without a relationship with the One Who provides this gift to the human condition.

Over time, Solomon gave in to his uncertainties (Hagen, 2018) created by his many wives (Merida, 2015), and he broke trust (Winton et al., 2022) with God by giving in to numerous temptations that, in his heart, he knew were wrong before the Lord. This is a clear example of spiritual risk, as the relationship and trust between Solomon and God had been broken. Some consequences would follow. Understanding this historical perspective allows the researcher to give greater attention to the behavior, decision-making concerns, and spiritual context that builds a framework around Rehoboam as he prepares to take the throne in Israel. Both ERM and spiritual risk are of immediate concern.

Adverse Childhood Experiences Diminish Spiritual Intelligence and Increase Risk

God had given Solomon the ability to discern justice and the wisdom to execute it correctly (1 Kings 3.11-12). He did not choose justice and avoided what Roberson and Scott (2022) refer to as contributive justice. Based on equity theory, contributive justice establishes equality among people and recognizes deliberate fairness as leadership considers the fair and just treatment of people (Roberson & Scott, 2022). Solomon had been given a gift of wisdom. However, his choices to overburden his people with financial oppression, as well as his institution of forced labor, began a landslide of risks that would significantly influence his son's leadership. Rehoboam must be understood in the context of the failures that beset Israel, but these failures, poor decisions, and evil personality characteristics developed over time as he learned from his father and mother (Merida, 2015). Ames et al. (2021) establish a strong argument for dysfunctional behavior in adults, especially those who experience Adverse Childhood Experiences (ACEs). Rehoboam was no exception to this research. His life and poor

choices during his reign as king reflected the poor leadership and wicked immoral character of his parents. From these circumstances, it is possible to derive a useful definition of spiritual risk within a biblical context.

Defining Spiritual Risk within the Constructs of a Biblical Worldview

In biblical terms, breaking trust or departing from one's relationship with God is the beginning of spiritual risk and the consequences that will follow. The risk itself begins with a person's inherent temptations that may enter from the cultures of the world or the devil (1 Peter 5:8). Followers of Christ are constantly reminded to be aware of the company they keep and to remain free from fellowship with the world (1 Corinthians 15:33). It might even be worth considering that temptations can come to those who follow even the closest to the Lord Himself. This was demonstrated by Judas Iscariot only days before Jesus was hunted down, arrested, tried, and executed (Matthew 26:14-16). When considering spiritual risk in the context of a biblical worldview, followers of Christ must always exercise vigilance (1 Peter 5:8) and maintain an attitude of self-awareness. Risks in the Christian life can arise from multiple pathways and, in terms of organizational theory, may stem from both internal and external environmental factors (Hagen, 2018).

Considering the previous discussion and aligning with these considerations, spiritual risk can be defined as the probability and level of certainty (Hagen, 2018) associated with moral and relational compromise before an Almighty God Who jealously requires character and obedience (Merida, 2015), resembling the likeness of His Son, Jesus. Further considering spiritual risk may also lead to the conclusion that this level of compromise will result in manifested consequences and a broken relationship with God. The probability of implications based on risk will be

determined by one's own response to temptations, worldly pursuits, and the inherent evil desires that reside within the human heart (Jeremiah 17:9).

However, there is a redeeming factor that the Apostle Paul highlights in his letter to the Romans. He implies that the heart and mind can be transformed by faith and life in Jesus Christ. This also implies that the probability (uncertainty) (Hagen, 2018) of spiritual risk can be lessened and/or mitigated through genuine faith in Jesus Christ, and a renewed mind is possible through an authentic relationship with God, through Jesus (Romans 12.2). There is much that should be added here in terms of a discussion of the Christian faith, grace, and redemption, all of which mitigate and neutralize the consequences of broken trust between God and man (Ephesians 2.8-9).

Rehoboam Ignored Spiritual Risk, Divided His People, and Destroyed the Kingdom

Exploring the reign of Jeroboam illustrates the proposed definitions of risk, both in organizational and spiritual contexts. Grappling with the development of definitions helps to understand the somewhat nebulous or perhaps ambiguous nature of professional research in attempting to define this critical aspect, which finds its home within the constructs of uncertainty (Hagen, 2018) and broken trust (Winton et al., 2022). Rehoboam was a product of his upbringing (Merida, 2015) and, without question, grew up in the dysfunctional traumas associated with a culture that embraced forced labor, slavery, and established financial oppression forced onto the backs of regular people, families, marriages, and businesses. It could forensically be concluded that Rehoboam was consistently exposed to the traumatic optics and mental and emotional overload that is generally associated with forced labor camps, oppressed people, and the violence that permeates these cultures.

The ensuing character flaws and associated spiritual idolatry appear to have significantly contributed to his egocentric view of life. Rehoboam's underdeveloped and wounded personality (Ames et al., 2021) was a risk factor. He was not much different from the spoiled or wicked child of the modern age (Merida, 2015), as he looked to his inexperienced and self-centered friends for kingly advice. This risk factor involved uncertainty and broken trust with the kingdom elders, as well as God (Merida, 2015). This risk alone proved a catastrophic oversight on the part of Jeroboam. These issues were enough to destroy the kingdom, but Rehoboam also adopted the idolatrous culture of his mother (Merida, 2015), which had been promoted by his father, King Solomon. Both the conditions of the ERM, as well as those created through spiritual risk,

Listening to Poor Advice and Allowing Worldly Emotions to Guide Decision-Making

When Rehoboam first became king of Judah, he had the opportunity to lead and unify the kingdom, which consisted of twelve distinct cultural tribes. Jeroboam, a former servant of Solomon, returned from exile in Egypt, bringing with him leaders and representatives of many of the tribes. He offered peace and to help with unifying the kingdom, but Rehoboam chose otherwise (Merida, 2015). Failing to recognize the risks associated with listening to his friends rather than his father's former advisors, Solomon struck out on his own. He threatened Jeroboam and the people of the kingdom with heavier burdens than they had already experienced financially and through forced labor practices (Merida, 2015). The people were weary and broken. Trust was fragile, and the model of authentic leadership (Winton et al., 2022) suggested by the elders of Solomon's regime was ignored. Ignoring these risks resulted in the entire nation rebelling, and ten of the northern tribes tore away while turning to another wicked leader who also turned to idolatry and wicked life practices despite knowing that God would bless him and the nation if he had chosen differently (Merida, 2015). Israel became the northern kingdom, with

its capital in Samaria, and Judah became the southern kingdom, with Jerusalem remaining its capital. Rehoboam lost nearly everything by listening to the wrong people and counsel and subsequently disenfranchising millions of people to support his self-serving motives as a pseudo-transformational leader (Tian et al., 2023). Rehoboam's decision to ignore risk and accept wise counsel resulted in the catastrophic collapse of the kingdom and affected and continues to affect Israel even in modern times. Rehoboam's foolish approach to risk management and leadership positioned modern-day Israel so as to daily consider and deal with her enemy's desire to steal, kill, and destroy (1 Peter 5.8) her land, resources, people, and even her existence.

Breaking Trust with People is a Significant and Sometimes Devastating Risk Factor

Lucas (2023) provides a glimpse into the Catholic religion and discusses the importance of belonging as a form of religious behavior. His work delivers a seemingly perplexed evaluation of the question as to why young people, and people in general, are leaving the Catholic religion in greater numbers than ever in the history of the Catholic Church. It is helpful to reconsider Kourie's (2010) discussion on the similarities yet stark differences between religion and spirituality. Kourie (2010) delineates religion as a system of control and governance. It seems that Lucas (2023) may overlook this distinction while attempting to understand why there appears to be no power at the doctrinal and programmatic levels of the Catholic system, which he describes as tradition, discipline, and a "moral code" (p. 42). Perhaps Rehoboam made a similar error in judgment, as he attempted to apply the allure of the high places, ascribed by his mother (Merida, 2015), as a religious preference of many people. Regarding YHWH, the God of Israel, and Solomon, a turning from a genuine relationship with God is an example of spiritual risk at a level that will, without question, result in consequences at multiple levels (Merida, 2015).

Spiritual Risk That Remains Unmitigated Will Have Long-Lasting Consequences

At some point, the researcher must consider the authenticity of leaders and the validity of their beliefs. If spiritual risk involves a broken relationship with God, and there is evidence that breaking this relationship or trust yields consequences, a line of reasoning suggests that God is real and alive. His nature must be similar to that of a human being. He is a multi-dimensional being with emotions and expectations, and as the scriptures point out, He demands to be worshiped in spirit and truth (John 4.24). If God is Spirit, then spiritual risk must relate to God Himself. The prophet Jeremiah made this clear by telling Israel that wooden idols are a “foolish doctrine” (Jeremiah 10.8). This message is consistent throughout the entire Old Testament of the Bible (Merida, 2015). Rehoboam, like his father and mother, chose to ignore the scriptures, prophets, and God Himself, Who took the time to appear directly to Solomon. Jeremiah lived approximately 300 years after Rehoboam and was forced to endure the consequences of Rehoboam’s foolish decisions and idolatry. This demonstrates the importance of spiritual risk management, as well as organizational ERM (Hagen, 2018) applied to spiritual risk. The consequences of broken trust in God and the foolish decisions made by ill-informed leaders can last for generations. They may last, perhaps even for eternity.

King David applied significant principles of risk management as he mitigated issues with King Saul and waited to take the throne of Israel (1 Samuel 13). He eventually united the entire kingdom (2 Samuel 5.1-3) and prepared the way for the kingdom to become a global nation of influence and power. It only took two generations of foolish, self-centered, pseudo-transformational leaders (Tian et al., 2023) to unravel the transformational work (Winton et al., 2022) and the unifying trust in sound risk management (Wright, 2017) that the Kingdom of David had realized.

In a brilliant discussion that focuses on the life and work of Elijah, Mashau (2023) aligns God's nature with the requirements of a people-oriented organization (or kingdom). He analyzes 2 Kings 2.1-18 and develops a model that addresses some of the issues surrounding spiritual risk, emphasizing where transformational and sustainable leadership intersect with change theories and risk mitigation in the context of the scriptures. He also brilliantly interweaves his discussion in and out of the transformational and sustainable leadership models employed by Nelson Mandela as he famously transformed and became a larger-than-life agent of change in South Africa.

Change management and leadership require sustainable enterprise risk management applications (Hagen, 2018), neither of which was part of Rehoboam's overall strategy. These shortsighted decisions of Rehoboam may have been rooted in the decisions and actions of his father and forefathers (Merida, 2015). However, his decisions and lack of risk management strategy are historical downfalls that he must bear alone. His decisions not to align with Jeroboam (Merida, 2015) and to deliberately impose insurmountable burdens on his people resulted in a clarion call for social justice. Historically, as is the case for the contemporary cultures within the United States, when cries for social justice emerge, it generally signals an underlying cultural fracture line.

Numerous other examples of injustice and failed risk management exist within the life and reign of Rehoboam, his father, and their heirs to the throne of Judah (Merida, 2015). However, the focus on spiritual risk in the life and reign of Rehoboam provides a glimpse into the heart of a holy God Who offers mankind an opportunity (Hagen, 2018) to change, become transformed, and receive the blessings and protection of His divine hand over the life of His followers. Instead, Rehoboam chose poorly, ignored spiritual and organizational risks, and

caused the prophets of God, over 300 years later, to see the destruction of the Kingdom of Israel. Risk is a matter mitigated only through the accurate prediction of uncertainty (Hagen, 2018) and the truthful understanding of what is required to maintain trust in relationships (Roberson & Scott, 2022).

Conclusion

Understanding spiritual risk requires a thorough understanding of risk management and the various disciplines that intersect with Enterprise Risk Management (ERM). This does not mean that risk cannot be mitigated successfully without a professional risk manager. However, spiritual risk is a much deeper matter than most are willing to examine. In the Christian worldview, spiritual risk requires a bi-directional relationship with God. The compromise of this relationship will have consequences, some of which could have lasting implications. Both ERM and spiritual risk involve an understanding and a discernment of uncertainty, relational trust, and the probability that broken trust and relationships will result in consequences. Every Christian organization and leader must strive to develop a thorough understanding of enterprise risk management, supported by a comprehensive grasp of spiritual risk.

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