

THE TRINITY THE SINS OF JEROBOAM

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew words Yehoshua (yeh-ho-shoo'- ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

2King 17:22 declares, “And the sons of Israel walked in all the sins of Jeroboam which he had committed, — they turned not away therefrom.” What were the sins of the King Jeroboam and how are the majority of Christians committing these same sins today? King Jeroboam, a righteous man who was anointed by Yahweh, added two additional Gods to please the Israelites, thereby having three Gods; One God (Yahweh) in Jerusalem, One God in Bethel and One God in Dan. Sounds familiar? The sons of Adam, have always desired multiple gods as history has shown. Yahweh led Abram and Sarai into the wilderness, away from the gods of their father, becoming their One and Only Elohim. What do we have today? Yahweh has been erased from the scriptures replacing him with God the Father, God the Son and God the Holy Spirit; the Trinity, three in one.

The phrase, “the sins of Jeroboam,” is used thirteen times in the scriptures. Why did Jeroboam make two additional Gods? 1 Kings 12:26-33 tells the story; “And Jeroboam said in his heart, — Now, shall the kingdom return to the house of David: If this people go up to offer sacrifices in the house of Yahweh, in Jerusalem, then will the heart of this people return unto their lord, unto Rehoboam, king of Judah, — and they will slay me, and return unto Rehoboam, king of Judah. Whereupon the king took counsel, and made two calves of gold, — and said unto them — It is, too much for you, to go up to Jerusalem, Lo! thy gods, O Israel, that brought thee up out of the land of Egypt; And he set the one in Bethel, — and, the other, put he in Dan. And this thing became a sin, — and the people went before the one, as far as Dan. And he made a house of high-places, — and made priests from the whole compass of the people, who were not of the sons of Levi. And Jeroboam made a festival in the eighth month, on the fifteenth day of the month, like the festival which was held in Judah, and offered up on the altar, likewise, did he in Bethel, sacrificing to the calves which he had made, — and he kept in attendance in Bethel, the priests of the high-places which he had made. And he offered up on the altar which he had made in Bethel, on the fifteenth day in the eighth month, in the month which he had devised out of his own heart, — thus made he a festival for the sons of Israel, and offered up on the altar, to make a perfume.” Traveling to Jerusalem three times a year, as required by Yahweh,¹ was a time consuming trip for the northern tribes. Nazareth to Jerusalem is a 90 mile trip; a three day journey; Dan was an additional 10 miles. Did the Israelites rebuke King Jeroboam for attempting to break the Laws of Yahweh, whereby the men were required to go to Jerusalem three times a year and the first Commandment was, “I, am Yahweh thy God, — who have brought thee forth out of the land of Egypt, out of the house of servants: — Thou shalt not have other gods, besides me. Thou shalt not make to thee an image, or any form, that is in the heavens above, — or that is in the earth beneath, — or that is in the waters, beneath the earth: thou shalt not bow thyself down to them, nor be led to serve them — For, I, Yahweh, thy God, am a jealous GOD... (Ex. 20:2-5)?” No! The Festival of Booths, which was in the seventh month, fifteenth day,² was a harvest festival of seven days of Rejoicing. Israelites wanted this festival so Jeroboam gave them one, but changed the date to the eighth month and changed the location from Jerusalem to Bethel and Dan, which pleased the Israelites. The sins of

¹ Ex 23:17 **Three times** in the **year**, shall all thy males see the face of the Lord Yahweh.

² De 16:15 Seven days, shalt thou keep festival unto Yahweh thy God, in the place which Yahweh shall choose, — for Yahweh thy God, will bless thee, in all thine increase, and in all the work of thy hands, — therefore shalt thou do **nothing but rejoice**.

Jeroboam were so ingrained into their culture that when Jehu was anointed King, by Yahweh, that he destroyed the house of Ahab and destroyed the Baal worship but left the gods in Bethel and Dan.³

2 Timothy 4:3-4 warns us that, "...there will be a season — when, the healthful teaching, they will not endure, but, according to their own covetings [images of gods], will, unto themselves, heap up teachers [Aaron, Jeroboam, Athanasius, Basil], because they have an itching ear, And, from the truth, indeed, their ear, will they turn away, while, unto stories, they will turn themselves aside." People desire images of gods, as history has shown. The Anointed Prophet Aaron made a calf to please the people. The Anointed King Jeroboam made two calves to please the people. In the fourth century AD the Ecumenical Councils also created two additional gods, which have images (Yahweh not having an image), Yehoshua and the Holy Spirit Dove.⁴ The majority of all Christians have these two images in their home and Church. The Apostle Paul stayed true to the truth, "For there is, one, God, one, mediator also, between Yahweh and men, — a man — Christ Yehoshua" (1 Tim. 2:5). By doing so, he stated to Timothy, "Thou knowest this — that all they who are in Asia [Ephesians] have turned away from me, — of whom are Phygelus and Hermogenes" (2 Tim. 1:15). Let us not forget Acts 14:11-12, which illustrates this point, "And, the multitudes, seeing what Paul had done, lifted up their voice, in the speech of Lycaonia — The gods, made like unto men, have come down unto us! And they went on to call Barnabas, Jupiter, and Paul, Mercury, seeing that, he, was the leader of discourse."

³ 2Ki 10:31 But, Jehu, took not heed to walk in the law of Yahweh God of Israel, with all his heart, — he turned not away from the sins of **Jeroboam**, which he caused, Israel, to commit.

⁴ An ecumenical council, also called general council, is a meeting of bishops and other church authorities to consider and rule on questions of Christian doctrine, administration, discipline, and other matters in which those entitled to vote are convoked from the whole world and which secures the approbation of the whole Church.