

## Chapter 4

### ANOTHER GOSPEL: WHICH IS NOT ANOTHER

*I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. (Galatians 1:6-9)*

In the previous chapter we emphasized many of the things Saul of Tarsus was before his salvation to show Saul was the epitome of the religious man. We have done this to show Paul's personal view of why he *marveled* at the defection of the Galatians to *another gospel*, which was *not another*. This took place after Paul's first missionary journey into Asia, when the Judaizers (legalistic Jews out of the sect of the Pharisees) entered the churches, newly formed by the ministry of Paul, and taught the people that the Gentiles had to be circumcised and keep the law of Moses; otherwise they could not be saved. This is the *other gospel* of our text and it had its beginning in the garden of Eden, along with all of the other false religions of this world.

The Devil is a master of deceit. He speaks as much truth as is necessary to sell his lie.

## Another Gospel: Which Is Not Another

In fact, our Lord said of him, when the Devil comes in the person of the antichrist, prior to the second coming of the Lord, his deception will be so great: *if it were possible he would deceive the very elect*. Our Lord also said to those who openly rejected Him:

Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. (Matthew 12:34-35)

These words were not spoken to men who were outwardly wicked. They were spoken to men who were counted pillars of their religious community -- men who were known for their outward show of righteousness. Jesus called them a *generation of vipers* to show the source of their religious facade. They were not children of God. They were children of the Devil. These men, like so many in Israel, had gone about trying *to establish their own righteousness*, [but had] *not submitted themselves unto the righteousness of God*. Their trust was clearly in the works of their own hands and not in the Person and work of Jesus Christ. Thus their trust (according to the Greek text of the fourth chapter of First John) was in *the spirit of [the] error* and not in *the Spirit of [the] truth*.

The Devil is *the spirit of the error*. He authored the *other gospel*. Then he proceeded to present the claims of his gospel to Eve. He deceived her with the fruit of the tree of the knowledge of good and evil -- a tree which introduced into the world the basis for all of the religious concepts and moral systems of man. The Holy Spirit of God is *the Spirit of the truth*. He authored the true gospel *before the foundation of the world*. Thus God in His omniscience had made provision for mankind with the gospel before Adam's and Eve's transgression and presented it to them, in His judgment of the serpent, immediately after they had sinned. He banished them

### Another Gospel: Which Is Not Another

from the garden of Eden, *lest [they] put forth [their hands], and take also of the tree of life, and eat, and live forever.* This was a marvelous act of God's grace, because through the death of their physical bodies they could be delivered from the bondage and the curse of their sin. This was shown to them in the death of an innocent victim (probably a lamb) which provided them (in type) with an acceptable covering for their nakedness before a just and holy God. Thus the basic tenets of the gospel were presented to them to be believed and fulfilled in *the fullness of the time ... [when] God [would send] forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we [as well as they] might receive the adoption of sons* (Galatians 4:4-5).

The redemption provided by the vicarious atonement of Jesus Christ on the tree of life on Calvary has solved the sin problem. Therefore Adam and his race have been given the opportunity to eat of *the tree of life* by faith in the gospel of God's grace, after having been banished from Eden and the original tree of life, which contained no provision for sin. The tree of life on Calvary has made provision for Adam and his race so that they might live without the terrible consequences of their sins. Thus the tree of life and the tree of the knowledge of good and evil are the subjects of the following statement of our Lord to the nation of Israel:

... every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. (Matthew 7:17-18)

The fruit of the good tree came from the Spirit of the truth, and the fruit of the evil tree came from the spirit of the error. In his letter to Titus, Paul revealed the fruit of the good tree, produced by the Spirit of the Truth, when he wrote:

## Another Gospel: Which Is Not Another

... we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life. (Titus 3:3-7)

He also revealed the fruit of the evil tree, produced by the spirit of the error, when he wrote:

What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; as it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. (Romans 9:30-10:4)

A comparison between these two portions of Scripture reveals that the fruit of the evil tree makes the moral efforts of man essential to salvation, either to gain it or to keep it. This is clearly seen in Israel's attempts to establish their own righteousness before God by the deeds of the law, whereas the fruit of the good tree is centered in the Person and work of Jesus Christ in behalf of the sinner. This, too, is clearly seen in the fact that before their salvation believers were *foolish, disobedient, deceived...* *But after that the kindness and love of God our Saviour appeared*, and His grace was revealed to them through the preaching of the gospel. Thus they were saved by grace through the fruit of the tree of life -- by faith in Jesus Christ. The fruit of the good tree requires dependence upon Jesus Christ as *the way, the truth, and the life*, while the fruit of the evil tree is the many ways of man's religions and moral concepts, that seem right to men and were

## Another Gospel: Which Is Not Another

inherent in the tree of the knowledge of good and evil that caused the deception of Eve and the fall of Adam. Therefore Solomon wrote: *There is a way which seemeth right unto a man, but the end thereof are the ways of death* (Proverbs 14:12).

This is an extremely important statement. It is found twice in the Proverbs of Solomon (14:12 and 16:25) and it provides us with a valuable key. Without salvation, all of mankind believes in a way that seems right, but is not right. This way produces the many ways of death that are the results of the religions and mores of man. Further, Solomon said, *All the ways of man are clean in his own eyes*. The way which seems right to man is self-justifying in a multitude of ways.

Without question, then, the Judaizers' *other gospel* was rooted in the lie with which the serpent beguiled Eve. The Judaizers told the Galatians they could not become children of God without performing the Judaizers' rituals and laws. So, in essence, they said, ... *the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil*.

From this it can be seen that the Judaizers had corrupted the gospel of Christ with the fruit of the evil tree. Their *gospel* was an exercise in idolatry and not in the worship of the true and living God. This is the reason Paul pronounced the anathema of God upon them. Clearly these men were not misdirected Christians. They were children of the Devil, who operated by the spirit of the error and not by the Spirit of the Truth. So John wrote:

They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the Spirit of [the] truth, and the spirit of [the] error. (I John 4:5-6)

It is impossible for a genuine Christian to blaspheme the Holy Spirit, because he is indwelt

## Another Gospel: Which Is Not Another

by the Holy Spirit. Further the Spirit of God is greater than the spirit of this world's system. It is ironic, then, that the one who blasphemes the Holy Spirit (and becomes a child of the Devil) is always someone who has been associated with the truth of the Word of God but has rejected it for the Devil's lie. This was true of many in Judaism and it is true of many in the church. This is clearly seen in the parable of the tares and the wheat, which Jesus gave to a multitude of Jews as He preached by the sea.

In the parable, the Sower sowed good seed in His field, but while *men slept*, an enemy sowed tares among the wheat. It was not practical to separate the tares from the wheat because they looked alike. They were allowed to grow together until they brought forth fruit. At the harvest the angels separated the tares into bundles to be burned, but the wheat was gathered unto the garner. After He had spoken four other parables to them:

... Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed the tares is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do [the] iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. (Matthew 13:36-43)

Since the wheat represents the children of God and the tares represent the children of the devil, it is apparent that it is sometimes difficult to tell them apart. It is also apparent that the tares were distinguished from the wheat when they began to bear fruit. Jesus said:

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns,

## Another Gospel: Which Is Not Another

or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out [demons]? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work [the] iniquity. (Matthew 7:15-23)

Over the years we have heard countless sermons about *Fruit Inspectors*. Sadly, the criterion given in these sermons to identify bad fruits and good fruits have done nothing to aid us in our identification of false prophets. We have been told that all sorts of behavior, good and bad, are at the root of identifying the true prophet and the false prophet. It should be obvious, but apparently it is not, that proper deportment in a false prophet is indistinguishable from the same sort of deportment in a believer. One's social conduct cannot be the *fruit* that identifies the false prophet. In fact, the manner of life of the false prophets, identified by our Lord, was that they outwardly appeared to be righteous unto men, but inwardly they were corrupt before God. They masked their corruption with an outward image of righteousness. It is also evident, in our Lord's sermon on the mount, the Lord's description of false prophets fits the Judaizers. They preached in the name of Jesus. They undoubtedly claimed to have cast out demons and to have performed miracles in the name of Jesus. Even so, in the day of judgment, the Lord will say to them and their ilk, *Depart from me ye that work [the] iniquity, I never knew you.*

In the Greek text of First John chapter three, John wrote, *The sin is the iniquity.* *The sin* is singular in the Greek and (as indicated) is accompanied by the definite article. It refers to a specific sin. It does not refer to sin in general. *The sin* (by interpretation) proves to be the

## Another Gospel: Which Is Not Another

philosophy that came from the tree which produced the fall of man. This philosophy rejects God's grace, or it subjugates it to man's corrupted sense of right and wrong.

Most of us have erroneously believed man's morality came from God, but it did not. It came from the Wicked One. He was the one who planted the tares in the field with the wheat, just as he had planted the counterfeit tree of life next to the tree of life. Remember, the serpent told Eve she would live and not die if she ate of the tree of the knowledge of good and evil. Thus he promised her life through a corrupted sense of right and wrong.

Therefore the sin of iniquity is false worship. It substitutes the philosophy of the Devil for the truth of the Word of God. This was the sin of Lucifer when he desired (because of his great beauty) to be worshipped and adored as God. This, too, was the deception of Eve when she ate of the tree of the knowledge of good and evil. In the Devil's desire to be God, he corrupted the image of God, in which man was created, and replaced it with his own image. This explains the egocentric complex nature of fallen man. Outwardly he desires to present an image that is acceptable to his peers, while inwardly he wishes to satisfy evil desires of every sort.

Our Lord has shown us that false prophets are known by their fruits. He has also shown us that the fruits identify their source. While there are many religious systems (other than Biblical Christianity) in the world, they all have the same source and they bear the same fruit. They are all trying to make themselves accepted of their respective gods through their iniquitous knowledge of good and evil. This is manifested in myriad rules and regulations after the *doctrines and commandments of men*. In contrast, the true Christian life is regulated by the constraining love of Christ. The just are to live by faith. The Scriptures reveal that *the law is not of faith*. They

## Another Gospel: Which Is Not Another

also reveal, *As ye have therefore received Christ Jesus the Lord, so walk ye in Him.* Thus the Biblical walk of a believer is identical to the manner in which he came to faith. He came to faith by hearing the Word of God. He is to live by trusting the judgments of the Word of God. His manner of thinking is to be shaped by God's manner of thinking revealed in His Word.

The Word of God reveals many things. The law reveals that man is a sinner and incapable of keeping its precepts. Even so the Scriptures reveal that Christ fulfilled the law and all righteousness. It reveals that He stood in the stead of the sinner and bore his judgment. Thus it reveals that through faith in the vicarious atonement of Christ, the sinner is justified freely by God's grace. Therefore God is free in grace to call those things that are not as though they are. Consequently the believer is called just, holy, righteous and a child of God.

Therefore a sinner must come into alignment with God's Word respecting salvation in Jesus Christ in order to be saved, and this, of course, is the work of the Holy Spirit of God. Similarly, as we have seen, the life of the believer must be viewed in the light of the Word of God if the believer is to live by faith. Thus the entrance into salvation and the walk of the believer is not based upon what man has done for God. It is based upon what God has done for man through His grace, revealed in the sacrifice of Jesus Christ on the cross of Calvary.

When the believer realizes all of this, it usually evokes a response of thanksgiving. Thus the key to a believer's deportment is often the degree of his thanksgiving. Even so good or bad behavior will not reveal whether a man is saved or lost. This is true despite all that has been said to the contrary. Lot, Abraham's nephew, stands as irrefutable proof of this. Lot's life in Sodom and his subsequent life with his two daughters suggests to many that Lot was anything but a

## Another Gospel: Which Is Not Another

believer. Even so the New Testament Scriptures testify that Lot was a *holy* and a *just* man. We learn this in Peter's second epistle, where he wrote:

And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an example unto those that after should live ungodly; and delivered just [i.e., justified] Lot, vexed with the filthy conversation [manner of life] of the wicked. (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) the Lord knoweth how to deliver the godly [i.e., Lot] out of temptations, and to reserve the unjust unto the day of judgment to be punished. (II Peter 2:6-9)

Apart from this Scripture, no one would believe Lot was a just and holy man. This Scripture is very difficult for those who try to establish the reality of one's faith by requiring them to live according to a prescribed ethical standard. The Scriptures deem Lot to be a righteous man, but try as you may, you cannot find one shred of evidence in Scripture that Lot lived what men call a *holy* life. What you find is he lived his life in the flesh, despite the fact that he was saved. From Lot we learn an important lesson. In Lot we see the irrefutable fact that acceptance with God is solely by faith in the atonement provided by Jesus Christ on the cross of Calvary.

In the atonement God counts the believer to have died with Jesus Christ, to have been buried with Him, and to have been raised to walk in newness of life. The believer is *accepted in the Beloved* because of a singular act of faith in the atonement provided by Jesus Christ. Thus in Lot we are able to see the judicial reckoning of God. Lot was not just or holy by the life he lived. He was deemed holy and just because, at a point in time, the Spirit of God quickened the Word of God to his heart so that he believed and was saved. Thus this singular act of faith in the Person and work of the promised Redeemer provided him with the judicial standing that made him just and holy.

## Another Gospel: Which Is Not Another

To the undiscerning mind the individuals in the eleventh chapter of the book of Hebrews present the same kind of problem as Lot's life in Sodom. In the Old Testament they are seen with all of their faults, but in the New Testament they are seen only in their acts of faith. Thus through the judicial reckoning of God, their sins have been forgiven and they are only seen as having been faithful to the Lord.

There are no discrepancies, or contradictions, between the testimony in Hebrews eleven and the Old Testament Scriptures. Rather there is corroboration of the truth of the gospel and the fact that God said (concerning believers), *Their sins and iniquities will I remember against them no more*. Thus the New Testament record of the lives of Old Testament saints is through the new covenant, put into effect by the sacrifice of Jesus Christ so that their sins have been forgiven, never to be remembered against them. They are under the blood. Thus all that is recorded in the New Testament concerning them is that which was done by faith.

Those who would bring forth fruit from the corrupt tree have often been faced with the dilemma of trying to make moral role models of men like Noah, Abraham, Moses, Samson, David and others. They find this very difficult because the Old Testament reveals them to be exactly what they were -- sinful men who were saved by grace. In order to produce the moral image they desire, they are compelled to avoid much that is written of these men, or they are compelled to declare that certain acts of these men were committed before they were saved.

This inability to apply the judicial reckoning of God through the blood of Christ to Noah's drunkenness; Abraham's willingness to sacrifice his wife's chastity; Moses' murder of the Egyptian; Samson's relationship with Delilah; or David's adultery and murder is evidence of the

## Another Gospel: Which Is Not Another

fruit of the corrupt tree. Thus these moralists are confounded by the fact that God speaks of Abraham as *the friend of God* and of David as *A man after God's own heart*. They are blind to the fact that the only role model these men posed was that they believed God, and their faith was counted unto them for righteousness.

Herein is the key to identifying good fruit and bad fruit. *Good fruit* looks to the Person and work of Jesus Christ for acceptance with God. It never looks for acceptance on the basis of its own *goodness*. *Bad fruit* operates on the basis of merit and reward and looks for approval from God for the *good* that it does. Thus it involves human morality.

This is quite remarkable considering the source of human morality. Thus bad fruit is seeking to find its way into the paradise of God by the very means which caused Adam and Eve to be evicted from the paradise of God. In this regard our Lord spoke to the self-righteous Scribes and Pharisees and said:

Woe unto you, scribes and Pharisees, hypocrites! For ye make clean the outside of the cup and the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes Pharisees, hypocrites! For ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. (Matthew 23:25-28)

The men who received this denunciation were Israel's religious leaders. Our Lord did not denounce them because He was opposed to a clean manner of life, but He despised their sham pretenses and self-righteousness because they obscured the truth of the gospel to the nation of Israel. These men did not actually possess a life acceptable to God; they simply put up a facade of righteousness by which they taught the people they could be accepted of God by their evil

## Another Gospel: Which Is Not Another

fruits.

In this same connection Jesus declared the parable of the Pharisee and the publican who went up to the temple to pray. These men were both Jews. They were both associated with the truth. They were both devout men and they expressed their devotion by prayer in the temple. Our Lord said:

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man [the publican] went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (Luke 18:11-14)

This parable exemplifies the difference between the fruit of the tree of life and the fruit of the tree of the knowledge of good and evil. It is rather startling to note, the Pharisee was to Judaism what some fundamentalists are to Christianity. He was orthodox in his beliefs. He believed in God the Father and in the Holy Spirit. He believed in heaven and hell. He believed in spiritual life, so he believed in the existence of God, angels, demons and the Devil. He believed in life after death, so he believed in the resurrection. He also believed in the Holy Scriptures, that they were given to Israel by inspiration of God. In addition to his beliefs, he was just in his dealings with man. He was not an adulterer. He was not unjust. He was not an extortioner. His devotion led him to fast twice in the week and to tithe on all that he possessed. He was certainly not like the publican. In fact if he were alive today, this man would be accepted into leadership positions in many fundamental churches.

Nevertheless he was lost. He went down to his house condemned because all of his fruits

### Another Gospel: Which Is Not Another

were of the evil tree. In his mind he did not need a Savior. He did not need the blood of a vicarious sacrifice, sprinkled on the *mercy seat* in his behalf, to justify him before God. In his mind he could stand before God on the basis of his own righteousness. As he stood in the temple, he testified of his merit, like a eulogy at a funeral, to convince God of his great goodness. On the other hand, the publican stands in stark contrast to the Pharisee. The publicans were a despised class of people to the orthodox Jews because they collected taxes for the Romans. It could be said of many of them that they were extortioners and unjust. It could be said of many of them that they were adulterers because their office in the Roman government afforded them with the opportunity to coerce some of the women they came in contact with. Further it is highly unlikely there were many publicans who tithed on their extorted funds.

Even so it is possible the publican could have made some of the claims the Pharisee made, but he did not. He remained silent about his life and spoke only of the things the Lord could do in his behalf. The only merit he claimed was the blood on the mercy seat (which spoke of the blood of Jesus Christ) which was to be shed in his behalf. He knew there was no other basis upon which he could even dare to approach God. A free translation of what he said is, *God be to me as you are when the blood is sprinkled on the Mercy Seat.*

God's mercy was shown to Israel every year on the Day of Atonement. Two goats were selected to make an atonement for the sins of the people. Lots were cast to determine which goat would live and which would die. The goat that was offered in sacrifice represented Jesus Christ in His atoning work as *the Lamb of God, that taketh away the sin of the world.* The goat that was selected to live represented Jesus Christ in His high priestly ministry: alive, risen and bearing the

### Another Gospel: Which Is Not Another

sins of the world away, outside of the camp. Therefore the publican pleaded the grace and mercy of the Lord, through the Person and work of the Lord Jesus Christ (represented in the blood of the atonement sprinkled on the mercy seat) for justification before God. Outwardly the publican was a sinner. Inwardly, in his relationship with God, he was declared to be just. He was declared to be holy. He was declared to be a co-heir with Jesus Christ and thus to have an inheritance in heaven. He was declared to be an adult son in the family of God. Thus he was uncondemned and went down to his house justified. All that was the publican's by imputation could have been the Pharisee's as well.

Nevertheless the Pharisee took the position that so many in Israel had taken, he chose to establish his own righteousness before God and to reject the Righteousness of God. Thus to him Christ was a *stumbling stone and a rock of offence*. On the one hand, the publican saw no merit in himself, even though it is possible he could have done many of the things the Pharisee did. He trusted in the atonement, so he knew there was nothing in his life which was acceptable to God, or which could improve his status with God. On the other hand, the Pharisee held the position that you cannot be like other men and be a child of God. The Pharisee failed to *enter at the strait gate* of the grace of God in Jesus Christ. He entered the *broad gate* of man's morality and proclaimed *another gospel*. Thus by his *fruits* he proved to be a false prophet, under the anathema of God, lost and undone.

The Judaizers were of the sect of the Pharisees. Many of them brought their Pharisaical ideas into Christianity. It is evident that their concepts of merit and reward had not changed even though they had made professions of faith in Christ. They proved to be some of the *wolves in*

### Another Gospel: Which Is Not Another

*sheep's clothing* Jesus had warned His disciples about. It was *their fruits* which revealed their real status. Thus the curse that was imposed upon the Judaizers by the apostle Paul was the curse of being tares in a field of wheat. At the harvest they will be eternally separated from God and consigned to the lake of fire, because they chose the lie in lieu of the truth for their hope of eternal life; and because of their zeal for the lie, they chose to corrupt the faith of those who had accepted the truth. Thus their damnation is just.