

Lesson 18

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(continued from Lesson 17)

35. What is the message to the Jews?

A. Pharaoh served God's purposes but was justly condemned for his rebellion. The faithless Jews who also served God's purpose are in the same boat.

B. Paul next deals with a possible objection to his argument – how can God blame someone whom He has hardened?

C. As we continue, let's recall the context of this whole discussion: Paul is defending the faithfulness of God. How can it be that God is faithful to his promises if ALL of the Jews received the promised but the MAJORITY of the Jews failed to receive those promised blessings?

¹⁹ You will say to me then, "Why does He still find fault? For who has resisted His will?" ²⁰ But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, "Why have you made me like this?" ²¹ Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor? ²² What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, ²³ and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, ²⁴ even us whom He called, not of the Jews only, but also of the Gentiles?

36. Paul thus asks in verse 19: Why does God find fault with those he has hardened—can they resist his will?

A. First, as we saw, God's only part in the hardening of the Jews was to make demands that the Jews rejected. They became more and more hardened as God continued to make more and more demands. At any point they could have turned and obeyed God, but they did not. It is not God's desire that any should perish. (2 Peter 3:9 and 1 Timothy 2:4).

B. Second, God has often used evil men to fulfill His own purposes. Does that mean he caused or wanted them to be evil? Certainly not! They were evil and God simply recognized that fact and used them as he saw fit.

C. Would anyone really say that God is unable to use one of his rebellious creatures for his own purposes? Such a view would be ludicrous and that is

how Paul treats it. Can a pot say to the potter: “Why have you made me this way?” or “Why are you using me for this purpose?”

D. Consider the example of Joseph’s brothers in the book of Genesis. Did they do something evil? Yes. Did God use their evil action for something good? Yes.

a) In Genesis 50:19–20 Joseph said to his brothers that “You meant evil against me, but God meant it for good.”

E. In Isaiah 10 the Assyrians did the will of God for their own purposes and were held accountable for it. Just because God is capable of working His own will out of the rebellion of man is no ground for excusing that rebellion.

37. But what about those vessels in verse 22 that were made for destruction? Isn’t Paul teaching that they were predestined for damnation prior to their birth? No.

A. First, note in verse 22 that Paul says that God had endured those vessels with longsuffering. What is the purpose of God’s longsuffering?

a) **(2 Peter 3:9)** “The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.”

b) **(Romans 2:4)** Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?

c) If these vessels were damned to Hell beyond all hope from birth (as some teach), then why was God being longsuffering toward them? Certainly one reason was so that God could use them to show His power. But another reason was to lead them to repentance!

d) Paul is talking to these very same people in 2:4, where he says that God’s longsuffering is to lead them to repentance. Has he changed his mind here in Chapter 9?

B. Second, the phrase “made [or prepared] for destruction” in verse 22 is not a good translation; a better translation is “fitted for destruction.”

a) *God* did not make these vessels fit for destruction; they made themselves fit for destruction when they chose to rebel against God.

b) The vessels fit for destruction can repent and become vessels of honor. How do we know that? Paul tells us in 2 Timothy.

c) In 2 Timothy 2:20–21 we read:

Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honor, and some unto dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, meet for the master's use, prepared for every good work.

d) Man determines whether he is a vessel for honor or dishonor; he alone is responsible.

e) This is not a new idea – Jeremiah said the same thing. In Jeremiah 18:6-8 we read:

⁶ "O house of Israel, can I not do with you as this potter?" says the LORD. "Look, as the clay *is* in the potter's hand, so *are* you in My hand, O house of Israel! ⁷ "The instant I speak concerning a nation and concerning a kingdom, to pluck up, to pull down, and to destroy *it*, ⁸ "if that nation against whom I have spoken turns from its evil, I will relent of the disaster that I thought to bring upon it.

f) Remember -- It is not God's desire that any should perish. (2 Peter 3:9 and 1 Timothy 2:4). That statement would be a lie if God had individually predestined some people to eternal damnation prior to their birth.

g) Also, as we saw last week the promises to the Jews were extended to all Jews. If the promises had instead been extended to only some of the Jews, then these chapters could have been shortened considerably! Paul could simply have said those Jews never received the blessings because they weren't promised any blessings to begin with!

38. But what about those in verse 24 who are called by God?

A. Aren't these chosen or elected people predestined for salvation prior to their birth? After all, in verse 11 we saw that Jacob was chosen over Esau before either child was born.

B. First, as we saw last week, the choice of Jacob over Esau did not mean that Jacob was saved and Esau was lost. The choice was of one nation over another – not one son over another. Also, Isaac blessed both of his sons, not just one.

C. Second, just because some of God's choices were made prior to birth does not logically imply that every choice made by God is prior to birth.

a) Let's look at the two primary places where Paul uses this idea of election.

(1) **Romans 9:11** “(for *the children* not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls)”

(2) **Romans 11:5-6** “Even so then, at this present time there is a remnant according to the election of grace. ⁶ And if by grace, then *it is no longer of works*; otherwise grace is no longer grace. But if *it is* of works, it is no longer grace; otherwise work is no longer work.”

b) Did you notice a theme? Paul’s point in each instance is to show that the choice was not based on the works of man. He supported that theme in two different ways.

(1) First, he supported it by pointing to examples in which the choice was made prior to birth – Isaac and Ishmael; Jacob and Esau. If the choice was made before birth, then how could it depend on works?

(2) Second, he supported it by pointing to examples in which the choice was made on the basis of grace. If the choice is based on grace, then how can it be based on works?

(3) From these examples we learn something very important: Not every choice made by God is made on the same basis. We just saw two different bases.

c) Well what about this second group? Weren’t they faithful because they were called? No! They were called because they were faithful.

(1) Paul describes them as the election of grace. And how did they obtain that grace?

(2) **Romans 5:1-2** “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, ² through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.”

(3) See also **Romans 4:16** “Therefore *it is of faith* that *it might be* according to grace”

(4) **The elect in Romans 11 could not have been elected prior to their birth because they are the election of grace – and they entered that grace by faith.**

(5) As Paul says, no one can rely on a record of good works prior to their birth – but neither can anyone rely on their *faithfulness* prior to their birth.

(6) One entered the *Old Covenant* by a physical birth, but that was *not* God’s plan for the New Covenant.

(a) **Jeremiah 31:34** "No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD."

(b) All of those under the New Covenant would know the Lord. Why? Because they would not enter the New Covenant until they knew him, unlike the Old Covenant in which people were born into the Covenant and *then* had to learn about God.

D. The vessels of mercy are those that are elected or chosen from among the Jews. (Recall from verse 6 that they are not all Israel that are of Israel.)

²⁵ As He says also in Hosea: "I will call them My people, who were not My people, And her beloved, who was not beloved." ²⁶ "And it shall come to pass in the place where it was said to them, 'You are not My people,' There they shall be called sons of the living God."

39. The issue here is whether this passage from Hosea speak of only the Jews or does it include the Gentiles as well.

A. I think verses 25–26 are properly applied to the Jews alone for several reasons:

a) Hosea had the Jews in mind.

b) The point of Paul's discussion here is to show the Jews that they, like the Gentiles, are in need of God's mercy.

(1) Everyone knew that the Gentiles needed mercy, but did the Jews need mercy? They were God's chosen people. They had all of those advantages. Could they really need mercy? Paul is telling them that they do.

c) The prophecies that follow from Isaiah clearly deal only with the Jews.

d) The salvation of Gentiles is considered in verse 30 but only after Paul makes his point about the Jewish need for mercy.

e) Although most English translations obscure it, verse 25 actually begins with an "also," which suggests that Paul is giving additional evidence rather than proving what he said in verse 24 about the Gentiles. That is, verses 25–26 provide additional evidence that the Jews stand in need of God's mercy.

f) The Old Testament never equates the Gentiles with “his people.” They are “no people” in Deut. 32:21, and they are told to rejoice with “his people” in Deut. 32:43, but they are not called “his people.”

B. If Paul is applying the quote from Hosea to the Gentiles, it certainly does not present any particular problem; it just doesn't fit in well with the context.

a) Paul is not looking to the Old Testament here to find the Gentile's salvation; he is looking there to find the Jews' need for mercy.

b) Everyone knew that the Gentiles needed mercy and that the Old Testament taught that they would obtain that mercy. What Paul's audience needed to understand was that they (the Jews) also needed God's mercy.

c) The arrogance that Paul is battling is the same arrogance that Jesus encountered in John 8:33 where the Jews told him “We are descendants of Abraham, and have never been in bondage to any one. How is it that you say, ‘You will be made free.’” They thought they had no need for a savior! Paul is reminding them that they do.

d) This is the most difficult type of person to approach with the gospel.

(1) Why should someone obey the gospel when he feels he has no need for a savior.

(2) The Jews thought that they were fine—they had the law, they were Abraham's children, they were God's chosen people. Paul had to convince them that they needed something—they needed a savior.

(3) We face a similar problem today. The Jews of Paul's day and our modern society have something in common.

(a) Neither group thinks that it needs a savior. The Jews didn't need a savior because of their relation to Abraham and their Law. Modern society no longer needs a savior because it has done away with sin.

(b) How should we treat such an attitude? Let's see how Paul dealt with it. In Romans 1–3 Paul had one goal: he convinced both Jew and Gentile that they were lost in their sins without Jesus Christ.

(c) In Romans 3:23 Paul concludes that all have sinned and fallen short of the glory of God. Why did Paul put this at the beginning of his letter? **Because he knew that men would not believe the good news until they believed the bad news.** No one will seek a savior until they feel the need to be saved from something.

(d) Why does it sometimes seem today that the gospel has lost its appeal in our society? The answer is that we are preaching the good news to people who don't believe the bad news that they are lost.

²⁷ Isaiah also cries out concerning Israel: "Though the number of the children of Israel be as the sand of the sea, The remnant will be saved. ²⁸ For He will finish the work and cut it short in righteousness, Because the LORD will make a short work upon the earth." ²⁹ And as Isaiah said before: "Unless the LORD of Sabaoth had left us a seed, We would have become like Sodom, And we would have been made like Gomorrah."

40. Here Paul continues to make his point that God's blessings are not enjoyed by all Jews but instead are enjoyed by objects of his mercy that are called out of the Jews.

A. Paul's point here is that this doctrine is not new. Isaiah had spoken about a remnant many years earlier.

41. This first quote is from Isaiah 10:22.

A. Israel had appealed to Assyria for help and in doing so had despised God. God then brought Assyria against Israel as a punishment, but a remnant was saved.

B. Paul is saying that again Israel has despised God by rejecting his son, but again a remnant will be saved.

42. The second quote is from Isaiah 1:9.

A. This one is even more instructive. Why did God put up with Israel's repeated disobedience? Why didn't they end up like Sodom and Gomorrah? Because of the elect! Because of the remnant!

B. Israel had to survive so that God's process of election could continue.

³⁰ What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith; ³¹ but Israel, pursuing the law of righteousness, has not attained to the law of righteousness. ³² Why? Because *they did not seek it* by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone. ³³ As it is written: "Behold, I lay in Zion a stumbling stone and rock of offense, And whoever believes on Him will not be put to shame."

43. After listening to Paul's arguments, the Jews next complain that again it does not seem fair that the Gentiles have received the blessings while most of the Jews have not. After all the Jews had been serving God all these years and the Gentiles had not.

A. There seems to be a veiled allusion here to Isaiah 65:1 where God said "I am found of them that sought me not."

a) The background for that statement is found in Isaiah 64 where Israel accepts part of the blame but suggest that part of their problem has been God himself.

b) He used to show himself (64:1–2) even when they weren't looking for him (64:3). But now, they say, he has hidden himself from them (64:7) and that is why no one looks for him.

c) But Isaiah 65:1 makes the point that God has **not** been hard to find. In fact, so easy is he to find that he is found by people who weren't looking for him.

d) No, the Jews can't blame their severance from God on His refusal to be found.

e) **It is not God's fault that the majority of the Jews are lost** – and this is a very important to remember as we get closer to Chapter 11. God has not been preventing the Jews from converting so that they can play some special role at the end of the world. If he were, then it would be his fault that they had not received the promised blessings!

44. Paul next says that the reason the Jews didn't find what they were looking for was because they refused to accept themselves as objects of mercy and come to God through faith.

A. Of course, we can't conclude that no Gentile, at any time, ever sought a right relationship with God any more than we are to conclude that no Israelite ever attained to righteousness by faith. The contrast here is on a national scale.

B. As a whole, Israel had always been a religious nation with the Messianic promises extended to them and with the Law revealed to them.

C. The Gentiles, on the whole, were a people to whom the law and the promises had not been revealed.

D. The people who put great stress on righteousness and following after God had found themselves outside of God while the Gentiles were in.

45. The righteousness that Paul has been stressing throughout the entire book of Romans is righteousness by faith.

A. Paul says that this righteousness has now been attained by a people who were not seeking righteousness through law.

B. And the people who on the whole and all along were pursuing righteousness that upholds the law had failed to attain to this righteousness by faith.

C. What did Israel seek? Righteousness or a law of righteousness? Verse 31 says they sought a *law* of righteousness. Righteousness itself was not their goal. They wanted a system of law that could make them righteous. That, as Paul will tell us, is why they stumbled at the idea that righteousness could be found apart from the law.

46. What did the Jews stumble over?

A. Paul here weaves together two scriptures that have the same basic meaning—Isaiah 8:14 and 28:16.

a) In both of these texts we're told of an Israel that wouldn't trust in God. They sought to save themselves by their trust in their own covenants with Assyria and Egypt.

b) Israel appealed to their own ingenuity, foreign militarism, alliances, and tributes. The only thing they did *not* trust in or appeal to was God.

c) They thought God was all right when it came to "churchy" things but when it came to real life he wasn't to be trusted. They stumbled over him when they refused to trust in him.

B. When God manifested himself in Christ the spirit of the Jew was no different.

a) To save themselves, the Jews made a covenant with death (Acts 2:23; John 11:47–50) and used Roman power in an attempt to gain their ends.

b) Christ was an offence to them, they stumbled over him.

(1) **1 Peter 2:6–8** "Behold, I lay in Zion a chief cornerstone, elect, precious, And he who believes on Him will by no means be put to shame." ⁷ Therefore, to you who believe, *He is* precious; but to those who are disobedient, "The stone which the builders rejected Has become the chief cornerstone," ⁸ and "A stone of stumbling And a rock of offense." They stumble, being disobedient to the word, to which they also were appointed."

c) Throughout their history God had told them again and again that they should trust in Him only, but they did not.

d) Paul says that now Christ is the foundation on which they must place their trust, but just as Israel had often rejected God, they were now rejecting Christ. Instead of trusting in him, the unbelieving Jews trusted in themselves.

e) They refused to accept their place as objects of mercy. Why? Because of hardness, pride, and legalism. In Chapter 10 Paul will rip away all of their excuses for continuing outside of Christ.

III. Chapter 10

<p>¹ Brethren, my heart's desire and prayer to God for Israel is that they may be saved. ² For I bear them witness that they have a zeal for God, but not according to knowledge.</p>

1. Again we see that Paul does not hate his people.

A. Indeed, he knows how they feel because he once felt that way himself. He does not want them to be lost; he wants them to be saved.

B. Were the Jews sincere? Yes. Did the Jews have a zeal for God? Yes. Were the Jews lost? Yes.

C. Here we see sincere people with a zeal for God who have not found him. To listen to some among us today, you would not think such a thing was possible. Can sincere people with a zeal for God be lost? Paul says they can.

D. But Paul wants the Jews to be saved, and he will explain how they can be saved.

2. People can be divided into four groups.

A. Those with a zeal for God, but with no knowledge.

a) The faithless Jews were in this category.

b) **Hosea 4:6** My people are destroyed for lack of knowledge.

c) What you don't know can kill you!

B. Those with no zeal for God, but with knowledge.

a) Mark Twain once described someone in this group as “a solemn, unsmiling, sanctimonious old iceberg who looked like he was waiting for a vacancy on the Trinity.”

C. Those with no zeal for God, and with no knowledge.

a) This is no doubt the largest category.

b) As Ambrose Bierce observed, this group follows the teachings of Christ in so far as they are not inconsistent with a life of sin.

D. Those with a zeal for God, and with knowledge.

a) This, of course, is the category to be in. We in the church must have knowledge, but we must also have a zeal for God.

³ For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.

3. The Jews prided themselves on their knowledge about God but Paul says they lack knowledge.

A. What knowledge did they lack? They were deeply ignorant in one important area—they were ignorant of their own need.

B. They were ignorant of the one path to God. Instead they sought to establish their own path to God through their own moral performance. They sought salvation without Jesus.

C. Paul reminds them that justification through faith is not a new doctrine but was taught in the Old Testament. Nowhere has God told man that he can be justified through his own moral performance—unless that moral performance is flawless. The Jews stumbled at this and were lost.

a) **Galatians 3:10-14** For as many as are of the works of the law are under the curse; for it is written, "Cursed *is* everyone who does not continue in all things which are written in the book of the law, to do them." ¹¹ But that no one is justified by the law in the sight of God *is* evident, for "the just shall live by faith." ¹² Yet the law is not of faith, but "the man who does them shall live by them." ¹³ Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed *is* everyone who hangs on a tree"), ¹⁴ that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

⁴ For Christ *is* the end of the law for righteousness to everyone who believes.

4. The word “for” at the beginning of this verse shows that it is intended to explain the previous verses. In what sense is Christ the end of the law? There are several possibilities:

A. Christ is the end of the law in that he is what the law pointed toward. In Galatians 3:24 Paul said that the law was our schoolmaster to bring us unto Christ.

B. Christ is the end of the law in that he produced what the law was seeking—righteous men.

C. Christ was the end of the law in that he fulfilled perfectly what the law demanded.

D. But note that Paul says that Christ is the end of the law **for the believer**. For the believer the law is terminated—he is freed from it in the sense that he can be righteous without meeting all of the law’s demands.

a) In Romans 7:6 Paul wrote “But now we are discharged from the law, dead to that which held us captive, so that we are slaves not under the old written code but in the new life of the spirit.”

b) Who freed the Jews from the law? Jesus did—he was the end of the law (as a way of justification) to those who believed in him.

c) I think that it is this sense that Paul has in mind since it fits best with the context (but the other possibilities listed above are certainly true as well).

⁵ For Moses writes about the righteousness which is of the law, “The man who does those things shall live by them.”

5. Paul has just finished contrasting what the unbelievers had been trying to do with what the believers had succeeded in doing. Those who obtained righteousness were those who did not seek it on their own but instead sought it through faith in Christ.

A. The quote that Paul is referring to here is found in Lev. 18:5, but Paul turns it against the legalistic Jews. Paul has already reminded them that they have not kept the law perfectly and Paul now uses this verse to remind them that justification through the law is possible only if they keep it perfectly.

B. Thus, Paul tells them that the law is a yoke that they are unable to bear. Of course, Christ’s yoke by comparison is easy.

a) **Matthew 11:28-30** Come to Me, all *you* who labor and are heavy laden, and I will give you rest. ²⁹ "Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. ³⁰ "For My yoke *is* easy and My burden is light."

⁶ But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?' " (that is, to bring Christ down *from above*) ⁷ or, " 'Who will descend into the abyss?' " (that is, to bring Christ up from the dead).

6. These verses are given in contrast to verse 5.

A. What did Paul say in verse 5? That justification through the law would require a flawless life. That is, faith would be excluded and justification would be earned. Here Paul tells us the task required for justification through faith.

B. In these verses Paul personifies righteousness—he lets righteousness itself answer the question. What does righteousness say? What is required for justification through faith?

a) First, you do not have to do the impossible as you do for justification by law. You do not have to go up to heaven and plead with Christ to come down—he has already done that. You also don't have to go down and raise him from the dead—that too has already happened.

b) **Whereas men must do all of the hard work under justification by law, God does the hard work under justification through faith!**

c) To seek a righteousness on your own is to act as though Jesus never came and died and rose again—it is to act as if you did not need his sacrifice.

C. What is required for justification through faith? Paul tells us that next.

⁸ But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach): ⁹ that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. ¹⁰ For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

7. Of course, Paul has more in mind here than a mere confession with the mouth.

A. Jesus said in Matt. 7:21–22 that not everyone who said unto him "Lord, Lord" would enter the kingdom of heaven. This passage is stressing that justification comes to the *believer* rather than to the *earner*.

B. These verses do not contrast faith with obedience (as if such a thing were possible) but instead contrast faith and earning as a means for justification.

C. Read Hebrews 11. By faith Abel **offered**. By faith Abraham **obeyed**. By faith Moses **refused**. What follows faith? Action. What can we say about faith without action? It is dead. (See James 2:17.)

D. In Matt. 21:32 Jesus said that the publicans and the harlots believed John. What was the sign of their belief? Baptism. Could it have been said that they believed John if they had not been baptized by him? No.

E. In Hebrews 11:30 we are told that “by faith the walls of Jericho fell down.” Did the Israelites have faith? Yes. When did the walls fall down? After that faith was manifested through works.

¹¹ For the Scripture says, “Whoever believes on Him will not be put to shame.” ¹² For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.

8. But, the Jews ask, why should we believe that justification can be obtained through faith apart from law? Paul’s answer is that the Bible says it can.

A. The quote here from Isaiah 28:16 contrasts those who trust in God for their deliverance with those who try to deliver themselves. The stress here is on faith, and faith is not a racial issue—it is required of Jew and Gentile alike.

B. This is not just good news for the Gentiles, but it is also good news for the Jews. The Jews have not been rejected because of their race, they have been rejected for their lack of faith and their unbelief. All they need to do to share in the blessings is to turn to God in faith.

¹³ For “whoever calls on the name of the LORD shall be saved.”

9. This quote is from Joel 2:32 and stresses that to be saved one must express his need for God.

A. The Jews felt they had no need for God—or at least they lived as if they had no need for God. (This is true of anyone who tries to justify himself through his own works. Justification is through faith.)

B. This cry is the cry of one who realizes his inability to save himself. This is the cry of someone in need.

C. But the Jews were Abraham's children. They had the law. They had never been in bondage to anyone (or so they said). Were they really in need of something?

10. Verse 13 is often used by the "faith only" crowd to argue that baptism is not essential for salvation. But what is baptism if it is not an expression of man's need for God?

A. What did Ananias say to Paul in Acts 22:16? "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

a) When was Paul saved? Well he was still in his sins up until this point.

b) When did Paul call on the name of the Lord? On the road to Damascus? No. While he prayed in Damascus? No. He called on the name of the Lord at his baptism. That was when he expressed his need for God's mercy.

B. The phrase "faith only" occurs exactly one time in the Bible, in James 2:24.

a) And does that verse say we are saved by faith only? No. It says just the opposite! ("You see then that a man is justified by works, and not by faith only.")

b) I am not sure how James could have stated it any more clearly, and yet most of the denominational world teaches salvation by faith only, rejecting baptism as some sort of a "work."