

The Preparatory Ministry of John the Baptist

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And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost

—Mark 1:6–8

Godly Christians impress other people. There is something so contagious about their godliness that even worldly people sit up and notice. If you long for godliness in the Christian life, let the life and ministry of John the Baptist show you how to cultivate such godliness. John the Baptist was the forerunner of the Lord Jesus Christ. He was the voice crying out in the wilderness to declare the arrival of the Messiah. We have examined the prophetic roots of John's ministry (Mark 1:2–3), the main activities of his ministry (v. 4), and the effects of his ministry in Jerusalem and Judea (v. 5). We will now consider John's lifestyle (v. 6) and the content of his preaching (vv. 7–8).

The Lifestyle of John the Baptist

Two features of John's lifestyle were unique: his dress and his diet. Concerning his dress, Mark writes that "John was clothed with camel's hair, and with a girdle of skin about his loins" (Mark 1:6). John's garment was not made of camel's skin; rather, it was coarse

burlap made from camel's hair. This inexpensive, durable cloth was the common clothing of peasants. John's rough garment was like a blanket in which two corners were folded over and sown to make armholes, with a shawl of sorts over the back. To keep it in place, John wore a leather "girdle" (or belt), probably about six inches wide with some clasps. When he wanted to walk or run, he would use the leather belt to cinch his loose robe to keep him from stumbling and to prevent his robe from flapping in the wind. John no doubt also used this garment as a blanket for sleeping at night.

In the Mosaic law, the Lord prohibited the Israelites from keeping such garments as a pledge because they protected people from the cold at night and from the wind during the day (Ex. 22:26–27). Some authors describe how these garments also served as insulation. Although his camel-hair garment was heavy, it appears that John wore it in all kinds of weather, even when it was hot.

Regarding John's diet, notice that the text does not say that he *only* ate locusts and wild honey. In the Mosaic law, the Lord specified four kinds of locusts that He allowed the Israelites to eat (Lev. 11:22). For many of us, pulling off the legs and wings of a locust to roast and season with salt does not sound appetizing. But in Bible times, and even in some eastern and African countries today, locusts were regularly eaten. The Arabs eat locusts as a common food that serves as "a sign of temperance, poverty, and penitence,"¹ although at times these insects are considered a delicacy when prepared in special ways.

Honey is also mentioned elsewhere in Scripture. For example, Jonathan ate honey to strengthen himself in the midst of battle (1 Sam. 14:15–29). Samson was also strengthened with honey from the carcass of a dead lion (Judg. 14:8, 9, 18). Other Bible passages indicate the widespread availability of honey in ancient Israel, not as a sweetener for beverages but as a common food staple. Honey

1. H. D. M. Spence and Joseph S. Exell, eds., *The Pulpit Commentary, Volume 16: Mark and Luke* (Grand Rapids: Eerdmans, 1975), 2.

was often gathered from bee nests in the desert, especially in trees or under rocks and in their crevices (Deut. 32:13).² So, together with locusts, John's diet included wild honey.

Why did John wear such coarse clothing and eat such simple food? Why does Mark begin his account of the gospel of Jesus Christ by reporting that "John was clothed with camel's hair, and with a girdle of skin about his loins; and he did eat locusts and wild honey" (v. 6)?

First, *John's lifestyle resembled the lifestyle of Elijah*, John's spiritual prototype. When Ahab asked his messengers, "What manner of man was he which came up to meet you, and told you these words?" the response was this: "He was an hairy man, and girt with a girdle of leather about his loins. And he [Ahab] said, It is Elijah the Tishbite" (2 Kings 1:7-8). Elijah's garment of hair and leather girdle identified him as a prophet in Israel. Consider the words of the angel to John's father, Zacharias: "And he [John] shall go before him [the Messiah] in the spirit and power of Elias [Elijah], to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (Luke 1:17). Thus, John came in fulfillment of the words of the Lord through the prophet Malachi: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD" (Mal. 4:5).

Remarkably, the hairy garment became such a trademark of the prophetic office that the false prophets often dressed in such garments to deceive the people. The prophet Zechariah declared, "It shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he

2. William Hendriksen, *The Gospel of Mark*, New Testament Commentary (Grand Rapids: Baker, 1975), 39.

hath prophesied; neither shall they wear a rough garment to deceive” (Zech. 13:3–4).

John’s dress and diet strengthen the case that he truly walked “in the spirit and power of Elijah.” It is then no wonder that Jesus says, “If ye will receive it, this is Elias [Elijah], which was for to come” (Matt. 11:14). The forerunner of the true and only Redeemer of sinners needed to fit that prophetic description.

Second, *John’s lifestyle was a stinging rebuke to his own generation*. Some have suggested that John the Baptist was a Nazarite, one who was set apart to God (either by a vow or by parental dedication) and was thus required to abstain from alcohol and grape products, haircutting, and touching carcasses (Num. 6:1–21; cf. Judg. 13:7; 1 Sam. 1:11). The angel instructed John’s father, Zacharias, not to give John any wine or strong drink (Luke 1:15). Some have suggested that this statement refers to the requirements for a Nazarite, but that is questionable. This much is clear, however: when John began his ministry, the priests and Levites, along with the scribes and Pharisees, were the official rulers, teachers, and arbiters of public opinion among their fellow Jews. These leaders often acquired great personal wealth and were ostentatious in their dress. Jesus declared that the scribes and Pharisees loved to walk around in long robes and sit in seats of honor at great feasts, even as they exploited widows for personal gain (Matt. 23:5–14).

John called Israel and its leaders to repentance, telling them that it was not enough to be a member of the covenant community by blood. He called them to a baptism of repentance for the remission of sins. He said that they were filthy in their hearts and needed the outward washing with water that symbolizes the internal cleansing of repentance and faith. John stressed that God’s great concern is for the transformation of the inner man, not the polishing of the outward appearance. Jesus cites John’s coarse clothing and simple diet to underscore his greatness. Jesus said to the multitudes about John:

What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in

soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he (Matt. 11:7–11).

Consider the wonder of that statement. Jesus is saying that the newest babe in Christ who partakes of Christ and His accomplished redemption is greater in spiritual privilege than John the Baptist, even though he was the greatest man who lived before that time. Jesus says that no one born of women was greater than John. Thus, Mark's details about John's dress and diet demonstrate that, in some sense, his prophetic lifestyle embodied and validated his message. Mark's description of John also implies that no one can call others to a life of repentance and self-denial who lives a life of sin and self-indulgence in his speech, dress, and eating habits.

Had John used his office to make a fortune, clothed himself in luxurious dress, or dined on sumptuous fare, he would have been a living contradiction of his message. When the people asked John what they should do to bring forth fruits in keeping with repentance, John answered, "He that hath two coats, let him impart to him that hath none" (Luke 3:11). If we are to pray and live with conviction, we must validate our message not only with our speech, but also with our dress, our diet, and in everything we do.

John's dress and diet affirmed that he "was a living protest against all selfishness and self-indulgence, hence also against that frivolousness, carelessness, and false security with which many people were rushing toward their doom."³ Is your life such a protest as well, or are you rushing toward everlasting hell without allowing your relationship with the triune God to take precedence in your busy, materialistic life?

3. Hendriksen, *Mark*, 39–40.

Jesus calls His disciples to shine as lights in a crooked and perverse generation (Matt. 5:14; Phil. 2:15). In what area of your life must you grow in holiness so that your light shines more brightly? Are we like the people around us who mutilate their bodies with all kinds of tattoos and body piercings? Do we wear luxurious or immodest clothing, which Scripture condemns (1 Tim. 2:9)? And do we succumb to the covetous mentality of materialism? What a witness John was by the way he dressed and ate!

The Preaching of John the Baptist

Mark also offers additional details about John's preaching. Recall that John preached "the baptism of repentance for the remission of sins" (Mark 1:4). The form of the verb in this verse indicates that John was continually stressing these things in his preaching. These repeated notes are like the melodic theme of a great work of music, woven into the whole and infusing it with great beauty and power. There were two main emphases in John's preaching: *the incalculable worth of Christ* and *the crowning work of Christ*.

First, *John's preaching emphasized the incalculable worth of Christ*. John "preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose" (Mark 1:7). In his preaching, John emphasized the incalculable dignity, mystery, and worth of Christ, who, as Bernard of Clairvaux (1090–1153) wrote, is "the majesty of the Word shod with the sandals of our humanity."⁴

The imagery is both touching and beautiful. John says, "Someone is coming after me who is far mightier than I am." In the presence of this gloriously excellent and worthy Messiah, John says, "The latchet of [His] shoes I am not worthy to stoop down and unloose." In the ancient Middle East, people easily understood John's imagery. If one had been on a long journey, his feet were dirty. When he arrived at his destination, he needed to have his sandals untied and his feet washed. That task was considered

4. Cited in Spence and Exell, *Pulpit Commentary*, 2.

so menial that only the lowliest household slave could perform it. A slave would greet his master at the door, stoop down, untie his sandals, and wash his feet. Even a student would not do that for his own master. According to the custom of those days, “All services which a slave does for his master a pupil should do for his teacher, with the exception of undoing his shoes.”⁵ John says of Christ, “Although He comes after me in time, I am not worthy to perform the task of the most menial servant for Him. I am not worthy to stoop down and untie His sandals. I am not even worthy to be the lowest slave of such a Master.”

What gave John such conviction about the exceeding worth of Christ? Christ says of His forerunner, “Among those that are born of women, there is not a greater prophet than John the Baptist” (Luke 7:28). John had such a sense of Christ’s superlative worth because he knew Christ’s true identity. John 1:29–30 says, “The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.” John concludes in verse 34, “I saw, and bare record that this is the Son of God.”

John knew that he was only a preacher, but the one to whom he pointed was the Creator, the eternal Son of God, the Word who became flesh. Through divine revelation, John also knew that Jesus alone had power to baptize with the Holy Spirit. God had also revealed to John that the Holy Spirit would descend upon the Messiah (John 1:33). John alone could announce the promise; Christ alone could fulfill it.

John understood that the essence of true humility for a preacher is to embrace the lowliness of self in the presence of a holy God. Although Jesus was John’s cousin in the flesh, John understood that Jesus was God the Son. So, when John preached,

5. TB *Ketuboth* 96a, cited in William L. Lane, *The Gospel according to Mark: The English Text with Introduction, Exposition and Notes*, New International Commentary on the New Testament, ed. F. F. Bruce (Grand Rapids: Eerdmans, 1974), 52n45.

a recurring emphasis of his preaching was the incalculable worth of Christ. John declared that he was not worthy to untie the latchet of Christ's shoes. In effect he was saying, "I am compelled by the Spirit and by my divinely bestowed appointment to be the unworthy forerunner of God the Son."

John made this confession at the height of his influence and popularity. He confessed the worthiness of Christ when multitudes from Judea and Jerusalem were flocking to hear his preaching. Some people even wondered if John himself was the Messiah. But John responded, "Do not speak of me as the Messiah; do not consider me to be the Prophet who Moses promised you; do not even think of me as Elijah. I am not worthy to perform the task of the lowest servant in the presence of the one about whom I preach. Behold the Lamb of God! He alone can save you from all your sins. I can only baptize you with water; He alone can baptize you with the life-giving, soul-cleansing power of the Holy Spirit!"

Dear friend, have you, like John, experienced Christ's superlative worthiness and your own unworthiness in His presence? Are you able to say with John, "He [Christ] must increase, but I must decrease" (John 3:30)? One important marker of sanctification is continual growth in self-depreciation in the presence of this glorious Savior. When you reflect upon your life, do you often fear that you are not growing in grace? If so, ask yourself two questions: First, when you compare your life now with where you were at five years ago, has the worth of Christ grown or diminished in your eyes? I trust that you will be able to answer, "It has definitely grown." Second, when you compare your life now with five years ago, do you think more or less of yourself? I trust that you can say, "Oh, far less; I am nothing but a hell-worthy sinner apart from Christ's grace; in my flesh dwells no good thing." Anyone who is growing in Christ-esteem, declining in self-esteem, and sensing his unworthiness is growing in grace.

Second, *John's preaching emphasized the crowning work of Christ.* John pointed to Christ as the new Baptizer, whose dignity, power, majesty, and Spirit-anointing far surpassed his own. John

declared, "I indeed have baptized you with water: but he shall baptize you with the Holy Ghost" (v. 8). After His resurrection, the Lord Jesus met with His disciples for forty days, instructing and teaching them about the kingdom of God (Acts 1:3). He then charged them "that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4-5). In effect, John says in his preaching, "Jesus is the Lamb of God; He is far mightier than I am. He is the Son of God, the eternal Word, and I am but a son of man and 'a voice crying in the wilderness.' His work is spiritually efficient, for He is the only one who can bear the sin of the world. The fruitfulness of my work depends entirely on His power working in me (John 1:16; 3:27). My baptism by water only foreshadows His baptism and the cleansing fire of the Holy Spirit.⁶ Having borne away the sins of His people, He will ascend to the right hand of His Father, from where He will send the Holy Spirit to earth as the crown of all new covenant blessings. My ministry is a limited blessing of the Spirit compared to His. My ministry is confined to the preparatory work of the Spirit as the forerunner of Christ; His ministry will know the superabounding fullness of the Spirit.⁷ When He sends His Spirit, He will then impart that same Spirit to thousands of people with all of the blessings which He purchased by His death upon the cross."

One of the crowning achievements of Christ's redemptive work is baptizing His people with the Holy Spirit. In his epistle to the Galatians, Paul writes, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (Gal. 3:13-14).

6. John Henry Burn, *A Homiletic Commentary on the Gospel according to St. Mark* (New York: Funk & Wagnalls, 1892), 13.

7. R. C. H. Lenski, *The Interpretation of St. Mark's Gospel* (Minneapolis: Augsburg, 1964), 41.

Christ's suffering and death prepared the way for His mighty act of pouring out the Holy Spirit. That is exactly what Peter preached on the day of Pentecost. Peter's audience asked, "What meaneth this?" (Acts 2:12). In other words, what did the extraordinary Pentecost spectacle of sight and sound signify? Peter replies, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:33).

The ascended Christ sent His Spirit down from heaven to dwell with and in the people of God and to conform them to the image of the Lord Jesus Christ. John baptized the physical body with water, but Jesus Christ baptizes the soul with the Holy Spirit. It is as if John is saying, "I bathe your bodies in water, not without divine authority or spiritual effect, but to prepare the way for one who is so far superior to me both in power and office that He will bathe your very souls in the effusion of the Holy Spirit."⁸

Consequently, Christ's Spirit *came* upon His followers (Acts 1:8); the Spirit was *poured out* on them (Acts 2:17); and the Spirit *fell* upon them (Acts 10:44). Every true believer is a recipient of this wonderful baptism, but on the day of Pentecost, John's prophecy was fulfilled in a special way. As Hendriksen says, "It was then that, through the coming of the Spirit, the minds of Christ's followers were enriched with unprecedented illumination (1 John 2:20); their wills strengthened, like never before, with contagious animation (Acts 4:13, 19, 20, 33, 5:29); and their hearts flooded with warm affection to a previously unprecedented degree (Acts 2:44–47; 3:6; 4:32)."⁹

Practical Applications

We can glean at least three practical applications from the life and preaching of John the Baptist.

8. Joseph Addison Alexander, *A Commentary on Mark*, Geneva Series of Commentaries (1858; repr., Edinburgh: Banner of Truth, 1960), 10.

9. Hendriksen, *Mark*, 41.

First, *we must seek Christ's baptism with the Holy Spirit*. Baptism with water represents the washing away of our sins and the daily renewing of our lives, as the Spirit dwells in us, and sanctifies us to be members of Christ, and applies to us what we have in Christ. John tells us that Jesus came to fulfill His Father's glorious promises: "I [will] sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you" (Ezek. 36:25); "I will pour my Spirit upon thy seed, and my blessing upon thine offspring" (Isa. 44:3).

Baptism with water cannot save us. Adam plunged us into sin, and his pollution is passed down to us. Unless we are born again, we "cannot see the kingdom of God" (John 3:3). John freely admitted that he could only baptize with water, but the good news is that the Messiah comes and baptizes with the Holy Spirit. He will "put a new heart and a right spirit within you," so that you may be "followers of God, as dear children" (Eph. 5:1).

Dear friend, have you become a new creature in Christ Jesus by the baptism of His Holy Spirit? Do you have a new heart? Has the Spirit of God made you a partaker of the divine nature by His saving work, so that you have become teachable for the spiritual kingdom of Christ? Have you felt your need for Christ and fled to Him alone for salvation? Is He your only Prophet, Priest, and King?¹⁰ Do you rely on Christ alone for your salvation? Are you persevering in being a disciple of the Savior and His kingdom? By the Spirit's power, do you hate sin, flee wickedness, treasure Christ in His person and work, and perform those good works "which God hath before ordained that we should walk in them" (Eph. 2:10)? By the Spirit's power, do you "put off...the old man, which is corrupt according to the deceitful lusts...and [do you] put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:22, 24)? By the Spirit's grace, do you

10. J. C. Ryle, *Mark*, Expository Thoughts on the Gospels (Edinburgh: Banner of Truth, 1985), 5.

bow under the will of God and strive to speak, work, and suffer for the truth?¹¹

These graces are the fruits and evidences of the baptism of the Holy Spirit, to which even the extraordinary gifts given on the day of Pentecost must yield. For “whether there be prophecies, they shall fail; whether there be tongues, they shall cease” (1 Cor. 13:8). Miracles are no longer necessary, but there is perpetual need for the saving ministry and fruits of the Holy Spirit—“love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance” (Gal. 5:22–23). These gifts will never fail but will flourish forever in the kingdom of Christ and of God.¹²

Without the abiding presence and work of the Spirit in our lives, all of our religion is a sham. As Paul wrote to the Roman Christians, “If any man have not the Spirit of Christ, he is none of his” (Rom. 8:9). With the baptism of the Spirit, our hearts and lives are grounded in Christ to truly know, trust, love, and serve Him. By His Word and Holy Spirit, Christ will lead us to life everlasting (Ps. 23:6; cf. John 17:3). Dear friend, you must be born again! You must be baptized with the Holy Spirit! Water baptism is insufficient; only the baptism of the Holy Spirit will suffice—indeed, it will more than suffice (Acts 19:3–5).

Second, *we must seek grace to grow in Christ-appreciation and self-forgetfulness*. John’s words, clothing, and diet showed his remarkable humility. That is precisely what made John so effective. His life was a transcript of his sermons. As R. Kent Hughes writes, John “embodied” his own message; “in this sense he *was* the message!”¹³ John was not just delivering sermons; rather, he preached to himself as well as his audience, such that in preaching Christ as a menial servant or a mere voice in the wilderness,

11. Burn, *Homiletic Commentary*, 14.

12. John Bird Sumner, *A Practical Exposition of the Gospel According to St. Mark, in the Form of Lectures, Intended to Assist the Practice of Domestic Instruction and Devotion* (London: J. Hatchard and Son, 1847), 10–13.

13. R. Kent Hughes, *Mark, Volume One: Jesus, Servant and Savior*, Preaching the Word (Westchester, Ill.: Crossway, 1989), 21–22. Italics original.

his preaching was both powerful and contagious. His words rose from the depths of his being and were thoroughly sincere. As Phillips Brooks (1835–1893) observed, “Truth through personality is our description of real preaching. The truth must come really through the person, not merely over his lips, not merely into his understanding and out through his pen. It must come through his character, his affections, his whole intellectual and moral being. It must come genuinely through him.”¹⁴

Christ desires His people to be authentic disciples in the marketplace, at school, at work, and at home. Our lives should embody what we believe about God, man, Christ, salvation, the church, and the consummation of all things. Our spouses and children should see a beautiful humility in us that exalts Christ. They should be able to say of us, “Although my dad or mom or spouse or children or parents have sinful faults and flaws, yet one thing is certain: he or she loves the Lord Jesus Christ, and desires to magnify His worth and crown Him Lord of all.” Ask the Lord every day that the worthiness of Christ may exude from you. Like a person who works with lilies all day smells like lilies when he comes home, so may the aroma of Christ exude from you wherever you go. Do not rest short of being able to say with Paul, “For to me to live is Christ, and to die is gain” (Phil. 1:21).

Third, *we must seek grace to let John’s attitude toward the world become ours*. By describing the lifestyle of John, Mark is saying that discipleship involves self-denial and distancing ourselves from the world (Mark 1:6).¹⁵ John’s dress and diet, together with his preaching and warnings against sin and his allurements to Christ, conveyed that he despised worldliness. Worldliness can be defined as *fallen human nature attempting to live without God*. People who are citizens of this world are controlled by worldly

14. Phillips Brooks, *Lectures on Preaching* (New York: E. P. Dutton, 1877), 8. Capitalization modernized.

15. James A. Brooks, *Mark*, New American Commentary 23 (Nashville, Tenn.: B&H, 1991), 41.

pursuits. The quest for this world's trinity of pleasure, profit, and position consumes most of their time and energy.

John lived *in* the world but was not *of* the world (John 17:14–16). His life was not driven by the need to grasp more of what this world offers, but by the desire to have fellowship with the Father and the Son by the Spirit. His whole demeanor conveyed that he was a prophet who was always ready to depart to be with the Lord. He exemplified what the Lord Jesus said in Luke 12:35: “Let your loins be girded about, and your lights burning.”

Like John, are *you* ready for the Lord's return? Do you live in antithesis to this present evil age? If you live for this world, you are not prepared for the better world to come. As W. H. Griffith Thomas (1861–1924) says, “Worldliness is a spirit, an atmosphere, an influence permeating the whole of life and human society, and it needs to be guarded against constantly and strenuously.”¹⁶

Do you habitually yield to the spirit of self-seeking and self-indulgence, the spirit of fallen man, without regard for God? Or do you strive, by God's grace, to overcome the world by faith that resolves to deny yourself the lust of the flesh, the lust of the eyes, and the pride of life, and longs to rise above worldly circumstances? Do you possess the faith that overcomes the world? The apostle John writes, “Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith” (1 John 5:4). Do not rest short of exercising God-given faith to deny the appeals of this world and to embrace the cleansing and baptizing power and directives of the Holy Spirit as recorded in God's Word. Remind yourself that you need Christ's baptism with the Holy Spirit. Seek grace to grow in Christ-appreciation and in self-forgetfulness. Then let John's attitude to the world become your own.¹⁷

16. Cited in John Blanchard, *The Complete Gathered Gold: A Treasury of Quotations for Christians* (Darlington, England: Evangelical Press, 2006), 682.

17. These two final paragraphs are adapted from Joel R. Beeke, *Overcoming the World: Grace to Win the Daily Battle* (Phillipsburg, N.J.: P&R, 2005), 16–17.