**Judges 3**

Judges 3:7-31

5/11/25 AM

Short survey which from Steve Matthewson.[[1]](#footnote-1)

Today we continue our journey through the book of Judges, which is a story about how God’s people self-destruct when they disobey Him and instead take their cues from the world.[[2]](#footnote-2)

* This book pictures a slow spiral towards rock bottom as God’s people do whatever seems right in their own eyes.

**I know the enemy tells us that the path pf self-discovery always leads to liberation, but the path of self-discovery (doing whatever seems right in our own eyes) always, only leads to bondage.**

* We’ll see that today as we move into chapter three.

**Today’s passage is sticky. It’s one of those seemingly R-rated sections of the OT.[[3]](#footnote-3)**

As the preacher/teacher Darryl Dash put it…

*Few stories in the Bible are more bizarre… [Judges 3] is [like] an ancient literary cartoon…It has everything: plot twists, foreshadowing, plays on people’s names, satire, and humor – bathroom humor at that. [This text] is not for the squeamish.[[4]](#footnote-4)*

However, our text is not without hope.

**Ultimately, the book of Judges is about a God of mercy and long-suffering, who continually works in and through His people despite their constant resistance to his purposes.[[5]](#footnote-5)**

* We may not hear a lot of sermons from this book and while it is precarious at times, it’s filled with vistas from which to behold the grace of God.

So, let’s jump in and walk through this text together, get our bearings, and then we’ll step back ask a couple of important questions…

***Judges 3:7-11 NLT*** *The Israelites did evil in the Lord’s sight. They forgot about the Lord their God, and they served the images of Baal and the Asherah poles.****8****Then the Lord burned with anger against Israel, and he turned them over to King Cushan-rishathaim of Aram-naharaim. And the Israelites served Cushan-rishathaim for eight years.* ***9****But when the people of Israel cried out to the Lord for help, the Lord raised up a rescuer to save them. His name was Othniel, the son of Caleb’s younger brother, Kenaz.****10****The Spirit of the Lord came upon him, and he became Israel’s judge. He went to war against King Cushan-rishathaim of Aram, and the Lord gave Othniel victory over him.****11****So there was peace in the land for forty years. Then Othniel son of Kenaz died.*

Playing UNO with the kids…

* Judges 3:7–11 is sort of like that. It’s an initial example of the cycle described in chapter 2.[[6]](#footnote-6)
* If you remember, in chapter 2, we’re given this sweeping survey of the pattern of the entire judges’ period[[7]](#footnote-7) and the cycle went something like this:
	+ The people would do evil in the sight of the LORD.
	+ Then, the LORD would give them into the hands of their enemies.
	+ Then, God’s people would cry out to the LORD.
	+ The LORD would raise up a deliverer.
	+ The LORD would give the enemies into the hands of the deliverer.
	+ And then, the land would have rest for 40, 60, or 80 years.

**Almost all the stories in Judges fit into this structure and this first “judge cycle” with Othniel is by far the cleanest. It’s the ideal.**

* Othniel was Caleb’s nephew.
	+ In chapter 1, he displayed his prowess and won Achsah as his wife.[[8]](#footnote-8)
* Apart from Joshua, Othniel is the only man throughout Judges whose life isn’t a train wreck.[[9]](#footnote-9)

But even though he has no explicit flaws attached to his name, there’s also nothing in this text that draws us to him.

* There’s nothing about Othniel that makes us think, *“Ok, I get it. I see why God picked him.”*
* The important details with Othniel are the things God did through him.

We see something similar with the third judge mentioned in verse 31…

***Judges 3:31 NLT*** *After Ehud, Shamgar son of Anath rescued Israel. He once killed 600 Philistines with an ox goad.*

We know almost nothing about Shamgar. We get one verse.

* We have none of the six elements we expect.
* And scholars don’t even know if he was an Israelite. His name seems to be non-Israelite and that is about all we can know of his roots.[[10]](#footnote-10)
* So, there’s nothing about him that makes us think, *“Ok, I get it. I see why God picked him.”*

**In both Othniel and Shamgar, we see God using people that we would not expect God to use.**

This is likely so that we will see clearly what is most essential—the activity of God.

* Sometimes interesting people can obscure that, and we end up watching these fascinating folks but never see what our God is doing.[[11]](#footnote-11)

PAUSE

But nothing prepares us for the story that's sandwiched between these two judges, the story of Ehud in verses 12-30.

* I must warn you; This isn’t a story you'll want to tell your kids at bedtime…

***Judges 3:12-30 NLT*** *Once again the Israelites did evil in the Lord’s sight, and the Lord gave King Eglon of Moab control over Israel because of their evil.****13****Eglon enlisted the Ammonites and Amalekites as allies, and then he went out and defeated Israel, taking possession of Jericho, the city of palms.****14****And the Israelites served Eglon of Moab for eighteen years.* ***15****But when the people of Israel cried out to the Lord for help, the Lord again raised up a rescuer to save them. His name was Ehud son of Gera, a left-handed man of the tribe of Benjamin. The Israelites sent Ehud to deliver their tribute money to King Eglon of Moab.****16****So Ehud made a double-edged dagger that was about a foot long, and he strapped it to his right thigh, keeping it hidden under his clothing.****17****He brought the tribute money to Eglon, who was very fat.* ***18****After delivering the payment, Ehud started home with those who had helped carry the tribute.****19****But when Ehud reached the stone idols near Gilgal, he turned back. He came to Eglon and said, “I have a secret message for you.” So the king commanded his servants, “Be quiet!” and he sent them all out of the room.* ***20****Ehud walked over to Eglon, who was sitting alone in a cool upstairs room. And Ehud said, “I have a message from God for you!” As King Eglon rose from his seat,****21****Ehud reached with his left hand, pulled out the dagger strapped to his right thigh, and plunged it into the king’s belly.****22****The dagger went so deep that the handle disappeared beneath the king’s fat. So Ehud did not pull out the dagger, and the king’s bowels emptied.****23****Then Ehud closed and locked the doors of the room and escaped down the latrine.* ***24****After Ehud was gone, the king’s servants returned and found the doors to the upstairs room locked. They thought he might be using the latrine in the room,****25****so they waited. But when the king didn’t come out after a long delay, they became concerned and got a key. And when they opened the doors, they found their master dead on the floor.* ***26****While the servants were waiting, Ehud escaped, passing the stone idols on his way to Seirah.****27****When he arrived in the hill country of Ephraim, Ehud sounded a call to arms. Then he led a band of Israelites down from the hills.* ***28****“Follow me,” he said, “for the Lord has given you victory over Moab your enemy.” So they followed him. And the Israelites took control of the shallow crossings of the Jordan River across from Moab, preventing anyone from crossing.* ***29****They attacked the Moabites and killed about 10,000 of their strongest and most able-bodied warriors. Not one of them escaped.****30****So Moab was conquered by Israel that day, and there was peace in the land for eighty years.*

So, with Othniel’s death (Judges 3:11), the cycle begins again— “the Israelites do evil in the eyes of the Lord” (v 12) and this time, God gives them over to Eglon, king of Moab.[[12]](#footnote-12)

**Now for all his achievements, the author characterizes Eglon as a comic figure, a buffoon.**

* His name means “calf,” (a diminutive form of *ʿēgel*)[[13]](#footnote-13) and the author emphasizes that he’s a hefty calf.
* Biblical narratives never throw in random comments about someone’s physical appearance. So, the author is foreshadowing what’s going to happen.
* Eglon is portrayed as a fattened calf going to the slaughter. This man who was “somebody” for eighteen years is reduced to a nameless “nobody”![[14]](#footnote-14)

**Now what do we know about Ehud?**

* He was a left-hander from the tribe of Benjamin.
* This may seem insignificant to us, but to the first readers of Judges, the greatest surprise in this narrative would have been that Ehud, the man God used, was “left-handed” (v 15).
* If you look up the references in the Bible to “right hand,” you will find that they are all quite positive.
	+ God swears by his right hand, he has pleasures by his right hand, and his chosen One sits at his right hand (Isaiah 62:8–9; Psalm 16:11; 110:1). The right hand was a symbol of power and ability.
* But Judges 3:15 literally says that Ehud was “unable to use his right hand.”
* So, it’s very possible that Ehud’s right hand was paralyzed or disabled in some way.[[15]](#footnote-15)

**The point is, once again we have a surprising choice for a rescuer.**

In a society which was even more cruel than our own to people who were physically handicapped, he would have been considered ineffective. No one would have looked up to him or naturally chosen to follow him.[[16]](#footnote-16)

With Ehud, there’s nothing about him that makes us think, *“Ok, I get it. I see why God picked him.”*

* Yet, there’s no question that God used Ehud to deliver Israel.

PAUSE

**However, at the end of this story, we’re left wondering if Ehud was a hero or a villain?**

* What are we to make of his treachery?
* What are we make of the crude and disturbing events in this passage?

PAUSE

**Beginning with Ehud, we notice a theme that will be repeated in Judges.**

* At key moments, God’s Spirit empowers someone to accomplish great acts of deliverance.
* However, the fact that God uses these people does not mean he endorses all or any of their choices.
* This whole section of the book of Judges (from 3-16) shows just how bad things have become.

In our text, the Moabite oppression was broken and Israel’s territory freed because of Ehud’s courage and cunning. However, we don’t have to admire Ehud’s assassination of Eglon or say that God approved of it.

* Other such distasteful scenes in this book reflect prevailing wickedness and not necessarily the plan of God. These stories cannot be used to sanction evil or attribute it to God. Humans are always responsible to God for their actions, regardless of the benefits of the outcome. The accomplishment of God’s will, never requires a breach of his covenant or character.[[17]](#footnote-17)

And still, we’re left wondering what it all means. I want to try to answer that with two questions.

* What does this story tell us about ourselves and what does it tell us about God?

Let’s chew on the first…

1. **What do we learn about ourselves from this text?**

Two thoughts. For starters…

* 1. **Our tendency to make a mess of life.**

Again, the enemy tells us that the path of self-discovery (you do you, whatever feels natural or normal) leads to freedom and life and happiness and contentment.

* It sounds so sophisticated and liberating and promising, but it’s garbage. It leads to ruin! It ends with a mess.

**Actually, to put it as the text puts, it ends with us doing evil in the eyes of the Lord.**

To say that we make messes of our lives almost sounds harmless, inconsequential.

* If we make a little mess, we can just clean it up.

But look at…

***Judges 3:7 NLT*** *The Israelites did evil in the Lord’s sight.*

***Judges 3:12 NLT*** *Once again the Israelites did evil in the Lord’s sight.*

***Judges 4:1 NLT*** *After Ehud’s death, the Israelites again did evil in the Lord’s sight.*

**What does God say is evil? It’s turning from Him to love and serve idols, mini-gods, non-gods.**

* I imagine this is a very different definition of “doing evil” than the one we usually use![[18]](#footnote-18)

But what God calls evil is a twofold decision: to turn away from him, or to “forget” him; and to serve false gods.

Like we mentioned last week, to say that the Israelites “forgot” God is to say that they no longer were controlled by what they knew. We could put it another way. **Though they knew who God was and what he wanted, those things were not real to them.**

* This is a spiritual problem today, too. What we know with our heads is not “real” to our hearts and our whole beings. We may acknowledge intellectually that something is true, but in our heart of hearts it does not grab us or penetrate us or control us.
* So, the reason that the Israelites (like all of us) continually needed revival was because truths about God which were once vibrant and real to them eventually became unreal.
* As Tim Keller put it, *“Our hearts are like a bucket of water on a very cold day—they will freeze over unless we regularly smash the ice that is forming. Though we know truths about God, we can very easily lose the sense upon our hearts of their reality. We know them, but we don’t “taste” or “see” or “feel” them. Therefore, other things—idols—become more real to our hearts, and we serve them instead.”*[[19]](#footnote-19)

And look at where it leads…

***Judges 3:8 NLT*** *Then the Lord burned with anger against Israel, and he turned them over to King Cushan-rishathaim of Aram-naharaim. And the Israelites served Cushan-rishathaim for eight years.*

* Play on name. They were under double wickedness for eight years.
* In the next verse they cried out. This outcry was a cry of pain, a cry for help.[[20]](#footnote-20)
	+ Dalton Taylor.

***Judges 3:14 NLT*** *And the Israelites served Eglon of Moab for eighteen years.*

* They were under the fat thumb of Eglon for almost two decades.

Verse 31 Shamgar had to rescue Israel.

Church, that’s where this story ends and that’s where it always ends. We make messes with our lives.

**And one of the temptations when reading a passage like this is to believe that we’re vastly different from the people described.**

* We’re educated and advanced and we’re all good-hearted people.
* Technology has changed, but the human heart has not.

As Paul would add…

***Romans 3:22-23 NLT*** *We are made right with God by placing our faith in Jesus Christ. And this is true for everyone who believes, no matter who we are.* ***23****For everyone has sinned; we all fall short of God’s glorious standard.*

As we study the book of Judges and struggle with its content, let us be reminded of where following our heart will lead.

In this text, we learn of our tendency to make a mess of life. But also, we learn that…

* 1. **We cannot save ourselves from our mess.**

God’s people could not save themselves. They needed a rescuer. But again, what stands out about Othniel, Ehud, and Shamgar?

* They had no features that qualified them to take on a foreign emperor. The only two qualifications for the “deliverer” role were that they were raised up by God and empowered by His Spirit.[[21]](#footnote-21)
* Church, restoration and revival only come to God’s people when God works through his chosen deliverer. The “peace” of enjoying serving God instead of slaving miserably for false gods comes only through his saving actions.
* **We cannot save ourselves—we can only cry out for God to save us.**[[22]](#footnote-22)

The book of Judges provides a sobering exploration of the human condition, but also there’s much we can learn about God from this text—even a text like this.

So, what about the second question…

1. **What do we learn about God?**

**We learn that God delights to save his people in their afflictions!’**

This is a story about the way God saves his people in their afflictions (well-deserved afflictions to boot).[[23]](#footnote-23)

God deals with the dirty, mixed-up affairs of life in which his people ﬁnd themselves.[[24]](#footnote-24)

PAUSE

Changing dirty diapers.

* Could I bring myself to do that? Could I stoop to that level? (Strangely enough, necessity overcomes hesitancy).[[25]](#footnote-25)

**Church, in Judges we see a God who does not stand off by himself in the chaos of our times.[[26]](#footnote-26)**

I imagine that some of us are in the thick of messes today.

* Maybe it’s a family situation, some kind of emotional trauma; some kind of grief and sorrow or maybe we’re in the clutches of temptation. But maybe life is just a wreck.

The glory of this text is that it tells us that God is not a white-gloved, standoffish God out somewhere in the remote left ﬁeld of the universe who hesitates to get his strong right arm dirty in the yuck of our lives. The God of the Bible does not hold back in the wild blue yonder somewhere waiting for us to pour Clorox over the affairs of our lives before he will touch them. Whether we can comfortably put it together or not, he is the God who delights to deliver his people even in their messes; he is the God who allows weeping to endure for a night but sees that joy comes in the morning.[[27]](#footnote-27)

**Even in judging his people here, God is acting kindly.**

If he had not brought about suffering and difficulty, the people would not have seen their true position. They would not have seen how spiritually enslaved they were, and what a judgment they were facing, if God had not let them taste that judgment by allowing them to become physically enslaved.

* God sends the Israelites suffering not simply to pay them back, but to redeem them.[[28]](#footnote-28)

**This is a story about the way God saves his people in their afflictions.[[29]](#footnote-29)**

PAUSE

**But this text ultimately points forward to God’s grace in sending a king who will rescue his people.**

With all the judges in this book we find that they were not adequate saviors. God brought a certain kind of salvation and help through Othniel, Ehud, and Shamgar, but nothing they did could change the hearts of Israel.[[30]](#footnote-30)

* They could not release God’s people from the bondage of sin or rip the idols out of their hearts.
* The people were still what the apostle called being ‘under sin’ (Rom. 3:9). Not just sins but under sin.
	+ Sin is not primarily, act but power. And being ‘under sin’ is to be held in its clutches, bound by its chain.[[31]](#footnote-31)

**Church, that’s why it is such good news to hear of ‘him who loves us and has set us free from our sins at the cost of his blood’ (Rev. 1:5).**

Our real bondage does not consist of Moabites or fat kings or physical and economic oppression. And no left-handed savior can break us free from our tyrant.

* But there is One with nail-scarred hands who can and does.
* While Judges is a tragic book, the only tragedy in our story will be if, having this Savior, we do not ‘cry to him for help,’ for God has raised up for us a Savior, Jesus Christ, who shall save *his people* from their sins.[[32]](#footnote-32)

Will you be rescued?

1. https://www.communityfreechurch.org/sermons/sermons/review-sihqC?rq=judges [↑](#footnote-ref-1)
2. https://www.thegospelcoalition.org/article/preaching-the-gospel-in-judges/ [↑](#footnote-ref-2)
3. Dale Ralph Davis, [*Judges: Such a Great Salvation*](https://ref.ly/logosres/fobc07jdg?ref=Bible.Jdg3.12-30&off=555&ctx=problem%2c+don%E2%80%99t+you%3f+~Here+we+are+in+one+o), Focus on the Bible Commentary (Ross-shire, Great Britain: Christian Focus Publications, 2000), 57. [↑](#footnote-ref-3)
4. https://www.dashhouse.com/2007930god-and-messes-judges-37-31-html/ [↑](#footnote-ref-4)
5. Timothy Keller, [*Judges for You*](https://ref.ly/logosres/judgesforyou?ref=Page.p+10&off=280&ctx=+moral+examples.+It+~is+about+a+God+of+me), God’s Word for You (Purcellville, VA: The Good Book Company, 2013), 10. [↑](#footnote-ref-5)
6. Davis, [*Judges: Such a Great Salvation*](https://ref.ly/logosres/fobc07jdg?ref=Bible.Jdg3.7-11&off=1324&ctx=+how+the+game+goes.+~Judges+3%3a7%E2%80%9311+seems+), 48. [↑](#footnote-ref-6)
7. Barry G. Webb, [*The Book of Judges*](https://ref.ly/logosres/nicot07jdg?ref=Bible.Jdg3.7-11&off=759&ctx=f+Kenaz+died.%0aAfter+~the+sweeping+survey+), ed. R. K. Harrison and Robert L. Hubbard Jr., The New International Commentary on the Old Testament (Grand Rapids, MI; Cambridge, UK: William B. Eerdmans Publishing Company, 2012), 159. [↑](#footnote-ref-7)
8. Webb, [*The Book of Judges*](https://ref.ly/logosres/nicot07jdg?ref=Bible.Jdg3.9-11&off=2075&ctx=el+the+savior-judge+~is+the+same+Othniel+), 161. [↑](#footnote-ref-8)
9. Keller, [*Judges for You*](https://ref.ly/logosres/judgesforyou?ref=Bible.Jdg3.7-31&off=6331&ctx=ose+for+his+people.+~This+first+%E2%80%9Cjudge+cy), 44. [↑](#footnote-ref-9)
10. Davis, [*Judges: Such a Great Salvation*](https://ref.ly/logosres/fobc07jdg?ref=Bible.Jdg3.31&off=1100&ctx=ty%2c+for+he+has+left+~us+with+unanswered+q), 65–66. [↑](#footnote-ref-10)
11. Davis, [*Judges: Such a Great Salvation*](https://ref.ly/logosres/fobc07jdg?ref=Bible.Jdg3.7-11&off=14084&ctx=arry+a+big+hammer.%E2%80%99+~Probably+with+good+r), 55. [↑](#footnote-ref-11)
12. Keller, [*Judges for You*](https://ref.ly/logosres/judgesforyou?ref=Bible.Jdg3.7-31&off=10271&ctx=Left-Handed+Rescuer%0a~With+Othniel%E2%80%99s+death), 47. [↑](#footnote-ref-12)
13. Daniel Isaac Block, [*Judges, Ruth*](https://ref.ly/logosres/nac06?ref=Bible.Jdg3.12b-14&off=891), vol. 6, The New American Commentary (Nashville: Broadman & Holman Publishers, 1999), 158. [↑](#footnote-ref-13)
14. Block, [*Judges, Ruth*](https://ref.ly/logosres/nac06?ref=Bible.Jdg3.12b-14&off=2512&ctx=voids+his+name%3b+the+~man+who+was+%E2%80%9Csomebod), 158. [↑](#footnote-ref-14)
15. Keller, [*Judges for You*](https://ref.ly/logosres/judgesforyou?ref=Bible.Jdg3.7-31&off=11015&ctx=a+left-handed+man.%E2%80%9D+~To+the+first+readers), 47. [↑](#footnote-ref-15)
16. Keller, [*Judges for You*](https://ref.ly/logosres/judgesforyou?ref=Bible.Jdg3.7-31&off=11892&ctx=nheritance%2c+1%3a1%E2%80%932).+~Ehud+is+a+surprising), 47–48. [↑](#footnote-ref-16)
17. https://www.biblegateway.com/passage/?search=Judges%203%3A12-30%20&version=NLT [↑](#footnote-ref-17)
18. Keller, [*Judges for You*](https://ref.ly/logosres/judgesforyou?ref=Bible.Jdg2.6-3.6&off=2864&ctx=teresting+parallel.+~What+does+God+say+is), 30. [↑](#footnote-ref-18)
19. Keller, [*Judges for You*](https://ref.ly/logosres/judgesforyou?ref=Bible.Jdg3.7-31&off=831&ctx=Heart-Forgetfulness%0a~%E2%80%9CThe+Israelites+did+), 41–42. [↑](#footnote-ref-19)
20. Block, [*Judges, Ruth*](https://ref.ly/logosres/nac06?ref=Bible.Jdg3.9a&off=278&ctx=cried+out+(za%CC%84%CA%BFaq).+~This+outcry+is+not+t), 153. [↑](#footnote-ref-20)
21. Block, [*Judges, Ruth*](https://ref.ly/logosres/nac06?ref=Bible.Jdg3.9b-10a&off=776&ctx=.+But+none+of+these+~features+is+said+to+), 154. [↑](#footnote-ref-21)
22. Keller, [*Judges for You*](https://ref.ly/logosres/judgesforyou?ref=Bible.Jdg3.7-31&off=8558&ctx=+saved+them%E2%80%9D+(v+9).+~Restoration+and+revi), 45. [↑](#footnote-ref-22)
23. Davis, [*Judges: Such a Great Salvation*](https://ref.ly/logosres/fobc07jdg?ref=Bible.Jdg3.12-30&off=3567&ctx=God%E2%80%99s+people%3f+It+is+~a+story+about+the+wa), 59. [↑](#footnote-ref-23)
24. Davis, [*Judges: Such a Great Salvation*](https://ref.ly/logosres/fobc07jdg?ref=Bible.Jdg3.12-30&off=11501&ctx=ells+us+that+Yahweh+~deals+with+the+dirty), 62. [↑](#footnote-ref-24)
25. Davis, [*Judges: Such a Great Salvation*](https://ref.ly/logosres/fobc07jdg?ref=Bible.Jdg3.12-30&off=11325&ctx=sing+that+I+feared.+~Could+I+bring+myself), 62. [↑](#footnote-ref-25)
26. Davis, [*Judges: Such a Great Salvation*](https://ref.ly/logosres/fobc07jdg?ref=Bible.Jdg3.12-30&off=10355&ctx=use+her+God+and+our+~God+is+not+a+God+who), 62. [↑](#footnote-ref-26)
27. Davis, [*Judges: Such a Great Salvation*](https://ref.ly/logosres/fobc07jdg?ref=Bible.Jdg3.12-30&off=11584&ctx=ple+%EF%AC%81nd+themselves.+~Here+we+are%E2%80%94some+in+), 62–63. [↑](#footnote-ref-27)
28. Keller, [*Judges for You*](https://ref.ly/logosres/judgesforyou?ref=Bible.Jdg3.7-31&off=4851&ctx=Baals+and+Asherahs.+~Even+in+judging+his+), 43–44. [↑](#footnote-ref-28)
29. Davis, [*Judges: Such a Great Salvation*](https://ref.ly/logosres/fobc07jdg?ref=Bible.Jdg3.12-30&off=3567&ctx=God%E2%80%99s+people%3f+It+is+~a+story+about+the+wa), 59. [↑](#footnote-ref-29)
30. Davis, [*Judges: Such a Great Salvation*](https://ref.ly/logosres/fobc07jdg?ref=Bible.Jdg3.12-30&off=13064&ctx=o+difference+here).%0a~Ehud%2c+sorry+to+say%2c+), 63. [↑](#footnote-ref-30)
31. Davis, [*Judges: Such a Great Salvation*](https://ref.ly/logosres/fobc07jdg?ref=Bible.Jdg3.12-30&off=13341&ctx=.+2%3a17%2c+19)%2c+but+he+~could+not+release+Is), 63. [↑](#footnote-ref-31)
32. Davis, [*Judges: Such a Great Salvation*](https://ref.ly/logosres/fobc07jdg?ref=Bible.Jdg3.12-30&off=15466&ctx=thodists%2c+whomever.+~That%E2%80%99s+why+it+is+suc), 64. [↑](#footnote-ref-32)