

mity of these witnesses (characteristic of the period we are in) glorified the power of Him who could use them.

We have already spoken of Othniel in his private, domestic life (Ch. i.). God had thus fitted him to be the first judge in Israel. Having fought to win a wife, he became the possessor of his own personal inheritance and of springs to water it. God now uses him to fight for others, and it is ever thus. Before the Christian can be publicly used of God, he must individually have made progress in the knowledge of the Lord, and in the power of his privileges. Before taking up public service, the Christian should have made progress in his own soul in the knowledge of the Lord and of the character of the calling; the absence of these generally accounts for our service being so contracted, our hearts are so little occupied with heavenly things. The moral wealth which Othniel had acquired for himself was soon evident in his walk. In the short compass of verses 10 and 11, six things are mentioned of him: first, "the Spirit of the Lord," the power of God to deliver Israel "came upon him;" secondly, "he judged Israel," he was entrusted with government; thirdly, he "went out to war," here we have conflict; fourthly, "the Lord delivered Chushan-rishathaim, king of Mesopotamia, into his hand," this is victory; fifthly, "his hand prevailed against Chushan-rishathaim," the enemy is finally subjugated; sixthly, "the land had rest forty