

brotherly affection? This is indeed always the danger in connection with discipline, and the Corinthians were exhorted to confirm their love toward the one who had fallen, after the discipline had done its work. If on the one hand, the people addressing Benjamin said "you" in place of "us" in verse 12; on the other, "us" and "we" usurp an undue place in the next verse: "Deliver *us* the men . . . that *we* may put them to death and put away evil from Israel." Leaving the first love opens the door to self-importance.

As for Benjamin, they had grievously sinned in upholding evil in their midst, and the remonstrance of Israel, instead of humbling them, incited them to the most serious act: "to go out to battle against the children of Israel" (ver. 14), and then what was far worse—they allied themselves with evil. The children of Benjamin gathered themselves together at Gibeah, they numbered the inhabitants of Gibeah, and they went forth out of Gibeah and destroyed down to the ground of the Israelites (vs. 14, 15, 21). The absence of humiliation on their part led to terrible results; not only did they not judge the evil, but as a necessary consequence, they fatally excused it, taking sides with the evil-doers against the people of God. It is true that they put on an appearance of being *without* the inhabitants of Gibeah (ver. 15), but they numbered them and availed themselves of their seven hundred chosen warriors. In this army the "left-handed" were equal in numbers to the