The Attackers: Paul Delivers Alexander & Hymenaeus over to Satan; This Is an Apostolic Function; Paul's Seminary Education under Jesus Christ, 2 Cor 12:1–4; It is Paul's Desire that the Men Recover under Discipline; the Subjunctive Mood Indicates Potentiality, 1 Tim 1:18–20

28. In Ephesus, the problem is one that is ongoing; it involves believers who have rejected doctrine, are long-time residents of the cosmic systems, and who are spreading blasphemous and heretical ideas among the congregation.

29. How does Paul deal with these two characters? This is revealed by the aorist active indicative of the verb παραδίδωμι (*paradídōmi*): "to deliver over."

30. The aorist tense is constative which contemplates the action in its entirety. Apostolic authority granted 13 men the plenipotentiary power to make decisions in the developing years of the Church Age.

31. They were guided by the filling of the Holy Spirit regarding the writing of Scripture and through divine guidance had the power to address issues related to the angelic conflict.

32. Fourteen years prior to this incident, Paul went to seminary in heaven under the Lord's mentorship during which time he was instructed in the intricate details of New Testament theology.[1]

33. It is not stated in context, but Paul is required to submit a prayer requesting that God administer the sin unto death to each of them. Satan cannot do anything to a believer unless God permits it.

34. The active voice indicates that Paul produced the action by submitting a prayer to the Father. As a temporary apostle, Paul had delegated authority to supervise the progress of New Testament development and the management and guidance of the original pastor–teachers.

35. Timothy has failed to discipline these two men who were teaching blasphemous doctrines to members of his flock. In order to protect these believers, Paul steps in.

36. The indicative mood is declarative indicating that this is an historical reality. Paul offered his prayer in order to protect the flock at Ephesus.

37. That to which Paul wants these two men delivered is stated next by the use of the dative of disadvantage of the indirect object of this deliverance, the noun Σατανᾶς (*Satanás*): "Satan."

38. This is not a proper name but rather a title that is derived from the Hebrew noun שָׂטָן (*Satan*), meaning "adversary, accuser."

39. The accuser's real name is הֵילֵל בֶּן־שַׁחַר (*Helel ben Shachar*): "The Morning Star, Son of the Dawn." The root idea is "light-bearing body." The Latin word for this is *Lucifer* which indicates that angelic bodies are luminiferous.

The name Satan had not been translated into Greek until shortly before the Christian era, for we never find it so rendered in the Septuagint but always as *ho diábolos*, the devil.

---

[1] See, 2 Corinthians 12:1–4.

In the New Testament, however, we find frequently as *ho diábolos*, the expression *ho Satanás*, Satan. The transliteration Satan is found thirty-four times in the New Testament, of which at least thirteen cases are in the Gospels.[2]

40.   Dying discipline is not an advantage to a reversionistic believer but rather the ultimate in misery and despair.

41.   The reason that Paul prays that these men be turned over to Lucifer for the administration of the sin unto death follows next, the final purpose clause introduced by the conjunction ἵνα (*hina*): "in order that."

41.   The purpose is stated next by the plural aorist passive subjunctive of the verb παιδεύω (*paideúō*): to be taught as if children. The idea is discipline in order to correct one's behavior.

42.   The passive voice indicates that Hymenaeus and Alexander receive the action of the verb.

43.   PRINCIPLE: It is easier to learn from doctrine rather than from divine discipline; better to learn and live rather than live and learn.

44.   The subjunctive mood indicates potentiality. The recovery of these two men is dependent upon how they orient to the discipline—they may respond and begin recovery or react and move into the terminal discipline of the sin unto death.

45.   It is important to note that some people do respond under intensive discipline. Hezekiah is recorded as having done so in Isaiah 38.

46.   The purpose of the discipline requested is so these two men will learn not to blaspheme, so indicated by the negative conjunction μή (*mḗ*): "not." *Mḗ* plus the subjunctive mood implies uncertainty since it is not known by Paul whether the men will choose reversion recovery or not.

47.   PRINCIPLE: God knows they will not recover, but His plan and purpose will determine the time and the circumstances of their death and all the details are in the divine decree.

48.   The final word in the verse and chapter is the present active infinitive of the verb βλασφημέω (*blasphēméō*): "blaspheme."

49.   The present tense is descriptive for events in the process of occurring but which should not occur. The intent of the imposition of the sin unto death is to inspire recovery.

50.   Free will is the issue in the angelic conflict. In human history, the sovereignty of God and the free will of man coexist by divine decree.

51.   Hymenaeus and Alexander produce the action of the verb since they are the ones who have maligned God's plan and purpose.

52.   The infinitive indicates the intended fulfillment of the stated objective. What is intended will not actually take place.

53.   This completes the exegesis of the passage. Here is the expanded translation of the three verses:

---

[2] Spiros Zodhiates, gen. ed., *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga, TN: AMG Publishers, 1993), 1282.

1 Timothy 1:18 - I am depositing this order with you, student Timothy, on the basis of previous prophecies taught to you in order that by these same inculcated doctrines you might have honorable combat experience,

v. 19 - holding doctrine, and a good conscience which some having emphatically repudiated have suffered shipwreck concerning this doctrine.

v. 20 - Among whom are Hymenaeus and Alexander which I have delivered over to Satan in order that they might be taught by means of discipline not to blaspheme. (EXT)