

Notes on the Greek New Testament Week 57 – Acts 24:1-25:5

Day 281: Acts 24:1-9

Verse 1

Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἄνανίας μετὰ πρεσβυτέρων τινῶν καὶ ῥήτορος Τερτύλλου τινός, οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου.

πεντε (indeclinable) five
καταβαίνω come or go down
ῥήτωρ, ὀρος m lawyer, advocate
οἵτινες see 23:33
ἐμφανίζω report; ἐ. κατα bring charges against
ἡγεμῶν, ὀνος see 23:33

Verse 2

κληθέντος δὲ αὐτοῦ ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων, Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ καὶ διορθωμάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας,

κληθέντος Verb, aor pass ptc, m gen s
καλεῶ

The reference is to Paul being called into the 'courtroom'

ἀρχῶ mid begin
κατηγορεῶ accuse, bring charges against
πολυς, πολλη, πολυ much, many
εἰρηνη, ης f peace
τυγχανῶ obtain, receive

"The flattering mention of the 'great peace' enjoyed under Felix's rule is in glaring contrast to the facts related by Josephus and Tacitus." Bruce

διορθωμα, τος n improvement, reform
ἔθνος, ουσ n nation, people
σος, ση, στον possessive adj. your, yours
προνοια, ας f foresight, provision, care

"Felix had scarcely done this. He had, in fact, made life miserable for the Jews, as was witnessed by the proliferation of rebellious movements during his term in response to his total lack of sympathy for or understanding of them. But again, the Romans liked to be called benefactors; and their 'foresight' (Latin *providentia*) was often inscribed on their coins." Polhill

Verse 3

πάντη τε καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πάσης εὐχαριστίας.

παντη adv in every way
τε και and also
πανταχου everywhere
ἀποδεχομαι welcome, receive, acknowledge

'We acknowledge this'

κρατιστος, η, ον most excellent
εὐχαριστια, ας f thanksgiving

Verse 4

ἵνα δὲ μὴ ἐπὶ πλείον σε ἐγκόπτω, παρακαλῶ ἀκουσαί σε ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ.

πλειων, πλειον οἱ πλεον more
ἐγκοπτω hinder, detain

Cf. 1 Thes 2:18. The sense here could be 'weary', cf. Job 19:2; Isa 43:23.

παρακαλεῶ exhort, encourage, urge
συντομως adv briefly
ἐπιεικεια, ας f kindness, forbearance, graciousness

Verse 5

εὐρόντες γὰρ τὸν ἄνδρα τούτον λοιμὸν καὶ κινουῦντα στάσεις πᾶσιν τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην πρωτοστάτην τε τῆς τῶν Ναζωραίων αἰρέσεως,

Cf. Lk 23:2.

λοιμος, ου m nuisance, trouble maker
κινεῶ move, shake, stir up
στασις, εως f dispute, discord, riot, revolt
οἰκουμενη, ης f inhabited earth, Roman Empire

A Roman official would be more likely to act against revolutionaries who threatened the *pax Romanum* than to safeguard the concerns of Jewish law.

πρωτοστατης, ου m ring-leader

Here only in NT.

Ναζωραιος, ου m inhabitant of Nazareth, Nazarene
αἰρεσις, εως f religious party, faction, false teaching

"This word ... implies that by the Jews the Christians were still regarded as a heretical Jewish sect... In Hebrew, Christians are called *Nosrim* to this day." Bruce

Verse 6

ὅς καὶ τὸ ἱερόν ἐπέβησεν βεβηλώσαι, ὃν καὶ ἐκρατήσαμεν,

ἱερόν, ου n temple, temple precincts
πειραζω tempt, attempt
βεβηλωω desecrate
κρατεω hold, hold fast, sieze, arrest

"An excessively refined description of an attempt at a lynching!" Bruce

Verses 6b-8a

The longer reading, from vv.6b-8a, though part of the Textus Receptus and AV is poorly attested. The shorter text, ending with ἐκρατήσαμεν is supported by p⁷⁴ κA B P 049 81 326 330 *et al.* The western text, with a number of textual variants, adds, καὶ κατα τον ἡμετερον νομον ἠθελησαμεν κριναί. παρελθων δε Λυσιας ὁ χιλιαρχος μετα πολλης βιας ἐκ των χειρων ἡμων ἀπηγαγε, κελευσας τους κατηγορους αὐτου ἐρχεσθαι ἐπι σε. Metzger, in the *Textual Commentary* to the UBS text writes, "In the opinion of some scholars (e.g. Blass, Clark, Lagrange, Lake and Cadbury), the Western reading, which passed into the Textus Receptus, is necessary to the sense of the verses, for the aorist ἐκρατησαμεν seems to require some sequel. On the other hand, however, the abruptness of ἐκρατησαμεν may have prompted a desire for addition and completeness, and it is difficult to account for the omission of the disputed words if they were original. One of the effects of the addition is to change the reference of οὐ in ver 8 from Paul to Lysius, but whether this is to be interpreted as favouring or opposing the addition is disputed." Bruce thinks the longer reading 'bears marks of genuineness'.

Verse 8

παρ• οὐ δυνήση αὐτὸς ἀνακρίνας περὶ πάντων τούτων ἐπιγνώναι ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ.

παρα preposition with gen from, with
δυνήση Verb, fut midd dep indic, 2 s
δυναμαι
ἀνακρινω question, judge, evaluate
ἐπιγινωσκω perceive, understand
κατηγορεω accuse, bring charges
against

Verse 9

συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι φάσκοντες ταῦτα οὕτως ἔχειν.

συνεπέθεντο Verb, aor midd indic, 3 pl
συνεπιτιθεμαι join in the attack
φασκω allege, claim, assert
οὕτως adv. thus, in this way

Day 282: Acts 24:10-16**Verse 10**

Ἀπεκρίθη τε ὁ Παῦλος νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν, Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος εὐθύμως τὰ περὶ ἐμαυτοῦ ἀπολογοῦμαι,

ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρινομαι answer, reply, say
νευω motion, nod
ἡγεμων, ονος m governor, ruler
ἐτος, ους n year

"Felix had been governor of the whole province for about 5 years, but if we add his term of office in Samaria during the proconsulship of Cumanus... the total will be about 8 or 9 years." Bruce

κριτης, ου m judge
ἔθνος, ους n nation, people
ἐπισταμαι know, understand
εὐθυμως adv cheerfully, confidently
ἀπολογεομαι speak in one's own behalf,
defend oneself

Cf. 26:2

Verse 11

δυναμένου σου ἐπιγνώναι ὅτι οὐ πλείους εἰσὶν μοι ἡμέραι δωδεκα ἀφ• ἧς ἀνέβην προσκυνήσων εἰς Ἱερουσαλήμ,

ἐπιγινωσκω perceive, understand
πλειων, πλειον οr πλεον more
δωδεκα twelve
ἀνέβην Verb, aor act ind, 1s ἀναβαινω go
up, come up
προσκυνήσων Verb, fut act ptc, m nom s
προσκυνεω worship

The future participle expresses purpose, cf ποιησων v.17. Bruce says that προσκυνεω was frequently used to mean 'to be on pilgrimage' and that this may well be the sense here. Paul's point is that a pilgrim would hadly seek to stir up trouble.

Verse 12

καὶ οὐτε ἐν τῷ ἱερῷ εὐρόν με πρὸς τινα
διαλεγόμενον ἢ ἐπίστασιν ποιούντα ὄχλου
οὐτε ἐν ταῖς συναγωγαῖς οὐτε κατὰ τὴν
πόλιν,

οὐτε **not, nor** (οὐτε ... οὐτε **neither ... nor**)

ἱερον, ου n **temple, temple precincts**
εὐρόν Verb, aor act indic, 1 s & 3 pl
εὐρισκω

διαλεγομαι **discuss, debate, address**
ἢ **or**

ἐπίστασις, εως f **stirring up**
ὄχλος, ου m **crowd, multitude**

Cf. ὀχλοποιεω 17:5.

πολις, εως f **city, town**

Verse 13

οὐδὲ παραστήσαι δύνανταί σοι περὶ ὧν
νυνὶ κατηγοροῦσίν μου.

παριστημι and παριστανω **present**

Here meaning 'provide proof'

νυνὶ **now**

κατηγορεω **accuse, bring charges**
against

Verse 14

ὁμολογῶ δὲ τοῦτό σοι ὅτι κατὰ τὴν ὁδὸν
ἦν λέγουσιν αἵρεσιν οὕτως λατρεύω τῷ
πατρῷ θεῷ, πιστεύων πᾶσι τοῖς κατὰ
τὸν νόμον καὶ τοῖς ἐν τοῖς προφήταις
γεγραμμένοις,

ὁμολογεω **confess, declare, give thanks**
ὁδος, ου f **way, path, road, journey**
αἵρεσις, εως see v.5

Christians referred to themselves as followers
of 'The Way'; it was non-Christians who
referred to them as αἵρεσις.

οὕτως **thus, in this way**

λατρευω **serve, worship**

πατρωος, α, ον **coming from one's**
ancestors

"Judaism was a *religio licita*, and Paul ever
insisted that he had not forsaken the faith of
his fathers." Bruce

πιστευω **believe (in), have faith (in)**

νομος, ου m **law**

προφητης, ου m **prophet**

γεγραμμένοις Verb, perf pass ptc, m & n
dat pl **γραφω write**

Verse 15

ἐλπίδα ἔχων εἰς τὸν θεόν, ἦν καὶ αὐτοὶ
οὗτοι προσδέχονται, ἀνάστασιν μέλλειν
ἔσεσθαι δικαίων τε καὶ ἀδίκων.

ἐλπις, ιδος f **hope**

προσδεχομαι **wait for, expect**

ἀναστασις, εως f **resurrection, raising up**
μελλω (before an infin) **be going**

ἔσεσθαι Verb, fut infin **εἶμι**

On μέλλειν ἔσεσθαι cf. 11:28; 27:10; see
also on 23:30.

δικαιος, α, ον **righteous, just**

τε και **and also**

ἀδικος, ον **evil, sinful, unjust**

Cf. Dan 12:2; Jn 5:28f.; Rev 20:12ff. "This is
the only recorded place where Paul explicitly
mentions the resurrection of the unjust."

Bruce

"To mention the resurrection of the unjust
could only imply one thing – the coming
judgment. Paul was not about to miss the
opportunity for witness. Even the Gentiles
present, who might not comprehend the idea of
the resurrection, would have some
understanding of the judgment (cf. 24:25)."
Polhill

Verse 16

ἐν τούτῳ καὶ αὐτὸς ἀσκῶ ἀπρόσκοπον
συνείδησιν ἔχειν πρὸς τὸν θεὸν καὶ τοὺς
ἄνθρωπους διὰ παντός.

Bruce says that the ἐν has causal force and the
phrase ἐν τούτῳ means 'Therefore'.

ἄσκεω **endeavour, do one's best**

Here alone in the NT.

ἀπροσκοπος, ον **blameless, faultless,**
inoffensive

Cf. 1 Cor 10:32; Phil 1:10.

συνείδησις, εως f **conscience**

Cf. 23:1.

Day 283: Acts 24:17-23**Verse 17**

δι• ἐτῶν δὲ πλειόνων ἐλεημοσύνας
ποιήσων εἰς τὸ ἔθνος μου παρεγενόμην
καὶ προσφοράς,

ἐτος, ους n **year**

πλειων, πλειον **more, most, many**

δι ἐτων δε πλειοντων 'And after an interval
of several years'

ἐλεημοσυνη, ης f **giving money to a**
needy person, money given to a needy
person, gift

ποιήσων Verb, fut act ptc, m nom s **ποιεω**

ἔθνος, ους n **nation, people**

παραγινομαι **come, arrive**

προσφορα, ας f **offering, sacrifice, gift**

On the offering which Paul collected, see 1 Cor 16:1ff; 2 Cor 8:1ff; Rom 15:25ff and Acts 20:4. "Paul took [the offering] ... very seriously; not only was it in his eyes a requital in some measure of the spiritual debt owed by the Gentile churches to those from whom the Gospel first proceeded, but a means of conciliating the Judaistic extremists in the Jerusalem church, and of thus welding Jews and Gentiles in the Church into one body, by making each section feel dependent on, and grateful to, one another." Bruce

Verse 18

ἐν αἷς εὐρόν με ἠγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου·

εὐρόν Verb, aor act indic, 1 s & 3 pl
εὕρισκω

ἠγνισμένον Verb, perf pass ptc, m acc s
ἀγνίζω purify, cleanse

ἱερον, ου n temple, temple precincts
ὄχλος, ου m crowd, multitude
θορυβος, ου m confusion, disturbance,
riot

Verse 19

τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, οὓς ἔδει ἐπὶ σοῦ παρῆναι καὶ κατηγορεῖν εἴ τι ἔχοιεν πρὸς ἐμέ -

ἔδει Verb, imperf indic, 3 s (impers) δεῖ
impersonal verb it is necessary, ought
παρεῖμι be present

Note: παρεῖναι is the aorist infin of two different verbs:

- i) παρεῖμι 'to be present' (Acts 24:19; Gal 4:18,20);
- ii) παρημι 'to neglect' (Lk 11:42).

Paul is making the legal point that the eyewitnesses of his supposed transgression have made no appearance in the court.

κατηγορεω accuse, bring charges
against

ἔχοιεν Verb, pres act opt, 3 pl ἔχω

Verse 20

ἢ αὐτοὶ οὗτοι εἰπάτωσαν τί εὐρον ἀδίκημα στάντος μου ἐπὶ τοῦ συνεδρίου ἢ οὐ

αὐτοὶ οὗτοι cf.v.15.

εἰπάτωσαν Verb, aor act imperat, 3 pl λεγω
εὐρον Verb, aor act indic, 1 s & 3 pl
εὕρισκω

ἀδικημα, τος n crime, sin, wrong
στάντος Verb, 2 aor act ptc, m gen s ἰστημι
2 aor & pf stand, stop, stand firm

Verse 21

ἢ περὶ μιᾶς ταύτης φωνῆς ἧς ἐκέκραξα ἐν αὐτοῖς ἔστωσ ὅτι Περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ἐφ' ὑμῶν.

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one, a,
an, single

ἐκέκραξα Verb, irreg aor act indic, 1 s
κραζω cry out, call out

ἔστωσ Verb, perf act ptc, m nom s ἰστημι
ἀναστασις, εως f resurrection, raising up

νεκρος, α, ον dead

κρινω judge, pass judgement on
σημερον today

This was the *one* matter that had emerged during his trial before the sanhedrin. And so Paul "insists that the only valid charge that can be brought against him is a theological one, and one in which all who believe in the resurrection should share." Bruce

Verse 22

Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἶπας, Οταν Λυσίας ὁ χιλίαρχος καταβῆ διαγνοσομαι τὰ καθ' ὑμᾶς,

ἀνεβάλετο Verb, aor midd indic, 3 s

ἀναβαλλομαι postpone, adjourn

ἀκριβέστερος, α, ον more strictly, more
accurately

"The sense is here elative, 'pretty accurately' (cf. καλλιον). Felix may have been indebted for his knowledge to his wife Drucilla." Bruce

εἰδὼς Verb, perf act ptc, m nom s οἶδα
know, understand

ὁδος, ου f way, path, road, journey

ὅταν when, whenever, as often as

χιλίαρχος, ου m commander

καταβῆ Verb, aor act subj, 3 s καταβαινω
come or go down

διαγνοσομαι Verb, fut midd dep indic, 1 s
διαγινωσκω investigate, decide

Lysius had already sent his report and indicated that he saw the whole thing as a matter of Jewish religious law, and that Paul had done nothing worthy of death or even imprisonment, cf. 23:29. Hence it would appear that Felix was simply putting off making a verdict that might anger the Jews.

Verse 23

διαταξάμενος τῷ ἑκατοντάρχη τηρεῖσθαι αὐτὸν ἔχειν τε ἄνεσιν καὶ μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν αὐτῷ.

διαταξάμενος Verb, aor midd ptc, m gen s

διατασσω command, give instructions

ἑκατονταρχης, ου m centurion

τηρείσθαι Verb, pres pass infin τηρεω
keep

ἀνεσις, εως f relief

Describes the relaxed nature of Paul's imprisonment.

μηδεις, μηδεμια, μηδεν no one, nothing
κωλυω hinder, prevent, forbid
ιδιος, α, ον one's own

των ιδιων αυτου 'of his own (friends)'

υπηρετω serve, render service, provide for, look after (one's needs)

Day 284: Acts 24:24-27

Verse 24

Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ ἰδίᾳ γυναικὶ οὕσῃ Ἰουδαία μετεπέμψατο τὸν Παῦλον καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν Ἰησοῦν πίστεως.

παραγενόμενος Verb, aor midd dep ptc, m nom s παραγινομαι come, arrive
ιδιος, α, ον see v.23

"We are to regard ἰδια as an example of the 'exhausted' ἰδιος (according to Deissmann), merely serving as a possessive." Bruce

οὔσῃ verb, present part, f dat s εἶμι
μετεπέμψατο Verb, aor midd dep indic, 3 s μεταπεμπομαι send for, summon

A number of MSS omit Ἰησουν

Verse 25

διαλεγόμενου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη, Τὸ νῦν ἔχον πορευοῦ, καιρὸν δὲ μεταλαβὼν μετακαλέσομαι σε·

διαλεγομαι discuss, debate, speak
δικαιοσυνη, ης f righteousness, what is right

ἐγκρατεια, ας f self-control

A very relevant subject. Drucilla was the third wife of Felix and, at the tender age of sixteen, he had enticed her away from her former husband, Azius, king of Emesa.

κριμα, τος n judgement, condemnation, punishment

μελλω (ptc. without infin) coming, future ἔμφοβος, ον full of fear

ἀπεκρίθη Verb, aor midd dep indic, 3 s ἀποκρινομαι answer, say

το νυν ἔχον 'for the present' – A Hellenistic idiom.

πορευομαι go

καιρος, ου m time

μεταλαβων Verb, aor act ptc, m nom s μεταλαμβανω receive, have

καιρον δε μεταλαβων 'and when I have spare time'

μετακαλεομαι send for, summon

Verse 26

ἅμα καὶ ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου· διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος ὠμίλει αὐτῷ.

ἅμα at the same time

ἐλπίζω hope, hope for

χρημα, τος n mostly pl money

δοθήσεται Verb, fut pass indic, 3 s διδωμι

Such bribes, though forbidden by Roman law, were commonplace.

διο therefore, for this reason

πυκνότερος, α, ον more frequent

μεταπεμπομαι send for, summon

ὠμιλεω talk, converse

"The material consideration mentioned ... was a subsidiary motive for his frequent intervals with Paul; we need not doubt his real interest in theological discussions kept, of course, within purely academic limits." Bruce

Verse 27

Διετίας δὲ πληρωθείσης ἔλαβεν διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον· θέλων τε χάριτα καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ κατέλιπε τὸν Παῦλον δεδεμένον.

διετια, ας f two-year period

πληρωθείσης Verb, aor pass ptc, f acc pl πληρωω fulfill, accomplish

I.e. when Paul had been in custody for a period of two years.

ἔλαβεν Verb, aor act indic, 3 s λαμβανω
διαδοχος, ου m successor

ἔλαβεν διαδοχον 'received as successor'

θελω wish, will

καταθέσθαι Verb, aor midd infin

κατατιθημι midd κ. χαριν, κ. χαριτα
gain favour with or do a favour for

'Wishing to ingratiate himself with the Jews'. Cf. 25:9 where the same phrase is used of Festus.

καταλειπω leave, leave behind

δεδεμένον Verb, perf pass ptc, m acc s δεω
bind, tie

Day 285: Acts 25:1-5**Verse 1**

Φήστος οὖν ἐπιβὰς τῇ ἐπαρχείᾳ μετὰ
τρεις ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ
Καισαρείας,

ἐπιβὰς Verb, aor act ptc, m nom s
ἐπιβαινω arrive, come to
ἐπαρχεια, ας f province

ἐπιβας τῇ ἐπαρχείᾳ 'having entered upon
his province'

τρεις, τρια gen τριων dat τρισιν three
ἀνέβη Verb, aor act indic, 3 s ἀναβαινω
go up, come up

Verse 2

ἐνεφάνισάν τε αὐτῷ οἱ ἀρχιερεῖς καὶ οἱ
πρώτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου,
καὶ παρεκάλουν αὐτὸν

ἐνεφάνισάν Verb, aor act indic, 3 pl
ἐμφανίζω inform, make; ἐ. κατα
bring charges against

Cf. 23:15; 24:27.

ἀρχιερευς, εως m high priest, member of
high priestly family

πρωτος, η, ον first, leading, foremost

"Probably yet another way of referring to the
Sanhedrin" Bruce

παρακαλεω exhort, encourage, urge

Verse 3

αἰτούμενοι χάριν κατ' αὐτοῦ ὅπως
μεταπέμψηται αὐτὸν εἰς Ἱερουσαλήμ,
ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ
τὴν ὁδόν.

αἰτεω ask, request, demand
χαρις, ιτος f favour
ὅπως that, in order that
μεταπέμψηται Verb, aor midd dep subj, 3 s
μεταπεμπομαι send for, summon
ἐνεδρα, ας f ambush, plot
ἀνελεῖν Verb, aor act infin ἀναιρεω do
away with, kill
ὁδος, ου f way, road, journey

Verse 4

ὁ μὲν οὖν Φήστος ἀπεκρίθη τηρεῖσθαι τὸν
Παῦλον εἰς Καισάρειαν, ἑαυτὸν δὲ
μέλλειν ἐν τάχει ἐκπορεύεσθαι·

ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρινομαι answer
τηρεῖσθαι Verb, pres pass infin τηρεω
keep

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
μελλω be going, be about

ταχος, ους n speed; ἐν τ. speedily,
quickly, without delay, soon
ἐκπορεύεσθαι Verb, pres midd/pass dep
infin ἐκπορευομαι go or come out

Verse 5

Οἱ οὖν ἐν ὑμῖν, φησίν, δυνατοὶ
συγκαταβάντες εἴ τί ἐστιν ἐν τῷ ἀνδρὶ
ἄτοπον κατηγορεῖτωσαν αὐτοῦ.

φησίν Verb, pres act indic, 3 s φημι say
δυνατος, η, ον powerful, able

The meaning here is 'men of power or
influence' — probably meaning the same as
the πρωτοι of v.2.

συγκαταβάντες Verb, aor act otc, m nom pl
συγκαταβαινω go or come down with
ἀνηρ, ἀνδρος m man, husband
ἄτοπος, ον improper, wrong, evil,
harmful
κατηγορεω accuse, bring charges
against