

Evaluation of The Acts of the Apostles by C. C. Ryrie (for LCL)

General comments: The AS deals with Acts concisely, is very readable and generally informative with respect to the major features of the Book.

Specific comments:

Table of Contents - While Chap. 5 is the "First Persecution" and Chap. 13 is the "Fifth Persecution" - no mention is made of Nos. 2, 3, and 4. Could this be corrected? *commented in text*

✓ Page 2 - IV - Authorship - The treatment seems almost too brief to be adequate. Would it be meaningful to the average reader? Is elucidation possible?

✓ Page 3 - under (1) - Should 20:5-28:31 be considered a "we section"? *Does it make sense to have just with P.* Probably should be a break at 21:18, then resume (for #3) at 27:1.

✓ Page 6 - at top - Is the interpretation of the nature of the 2nd coming clear? How does the expression "the same way" coincide with the "battle of Armageddon" and "with" His own?

✓ Page 7 - line 6 - Could the casual reference to Paul here be clarified? If the reader is not cognizant of the "Matthias-Paul dispute" he may miss the point.

✓ Page 9 - under B, sent. 2 - Should the other two festivals be named? The reader may not know what they are.

✓ Page 10 - under A, 1 - Does the passage from Joel apply only to the Millenium? *Yes* Does the expression "the last days" have any wider meaning? *no here*

✓ Page 19 - par. 1 - "The year is 33...." Can we be this specific? May be late, too.

✓ Page 20 - lines 1, 2 - How are the 92 words arrived at? Which text? Are the speeches verbatim or faithful digests?

35 ✓ Page 37 - par. 1, sent. 3 - The expression, "What wilt thou have me to do" does not appear in the best MSS of Acts 9 (see also ASV). Should 22:10 be used instead?

✓ par. 2 - Is it clear what commission means here? *Commission?*

✓ par. 3 - Ananias is mentioned again in 22:12.

✓ Page 39 - lines 1,2 - The period in Tarsus was likely longer than "six or seven years" - should this be changed?

✓ Page 46 - par. 1, sent. 2,3 - The list of persecutors here should include the Sadducees as they appear in chap. 4. (See p. 19 of the MS where they are named.)

par.1, sent. 4 - Was it not the Council who tried Stephen? (Cf. 7:1)

✓ Page 50 - par. 1, sent. 2 - Chap. 11 includes the outreach beyond both Judea and Samaria. The ministry of Barnabas in Antioch of Syria appears here. (See sentence 4.)

✓ Page 51 - line 8 - "Paul" was his Roman name rather than Greek.

✓ Page 59 - under D - Should John Mark be identified in any way (as Silas has been)? Possibly just a fleeting reference to Col. 4:10 would suffice.

Page 60 - Are points A, B, and C on the same level of importance? Point B, here, seems to be an individual rather a general church matter.

✓ Page 61 - line 8 - "Logic is not the basis for a call." Should this, while essentially correct, be qualified further? Especially in the light of sympibazontes (a good mathematical term) in 16:10, which term seems to mean "a gathering together" or "a conclusion" or, may we even say, "a logical inference"?

par. 1 - Should this not read, "...Luke joined the party"? Unless the Codex Bezae reading of 11:28 is accepted, 16:10 is the first appearance of Luke.

✓ Page 62 - lines 1, 2 - The statement re the status of Philippi does not seem entirely accurate. Probably should be restated.

3. Page 66 - last sent. in the continuing paragraph - The statement re Paul's method in Athens may be challenged. The same term appears in connection with both Athens and Corinth to describe his approach: 17:17 and 18:4 - dielegeto. Possibly the statement is irrelevant at this point in the discussion anyway, and may better be omitted from the MS.

✓ under VI - Is the statement re Corinth, "It also had..." meant to be an understatement? This seems to have been the chief characteristic of the city.

✓ Page 67 - 1st paragraph - May I be permitted a few observations on this treatment of Paul? (1) Paul had met hard times before (cf. Acts 13, 14); (2) He chose to work at a trade because of the Corinthian situation itself (cf. I Cor. 9). And he had done this sort of thing earlier in Macedonia (cf. I Thess. 2:9); (3) In the light of I Cor. 9, the statement "This released him from the necessity of making tents..." appears dubious.

✓ Page 70 - par. 1, last sent. - "This is the only instance...." Probably it should be made clear that this is the only recorded instance. This sort of thing must have occurred often when John's disciples became Christians (cf. Jn. 4:1f).