

Trinity Western University in British Columbia, avoids the kind of sensationalism that has often been part of popular discussion of this amazing archaeological find. He bases his conclusions about the content and significance of the Scrolls on a careful evaluation of the evidence and reviews various proposals and interpretations in a fair manner. For those who want a solid and informed overview of this subject, this is one of the best resources I have come across.

Joel B. Green, *Conversion in Luke-Acts. Divine Action, Human Cognition, and the People of God.* Grand Rapids: Baker Academic (www.bakerpublishinggroup.com/bakeracademic), 2015. Pages, xii + 195. Paper, \$25.00.

New Testament scholars readily agree that “conversion” is emphasized in Luke more than in any other of the gospels, an emphasis introduced at the very beginning of the gospel in the scene in which, in response to John the Baptizer’s message of repentance, various characters ask him in Luke 3:10-14, “What, then, should we do?” However, there is less agreement among them about what constitutes “conversion.” Joel Green, a prolific New Testament scholar and professor at Fuller Seminary in Pasadena, draws on his expertise in Luke-Acts and his interest in cognitive studies to build a more profound definition of what is involved in an experience of conversion. He emphasizes that conversion entails redirecting one’s life journey and is expressed not simply in intellectual terms but in fidelity to the Christian community and its practices—an understanding of conversion exemplified in Luke’s account in the gospel and Acts.

Bruce W. Longenecker, *The Cross Before Constantine. The Early Life of a Christian Symbol.* Minneapolis: Fortress Press (www.fortresspress.com), 2015. Pages, xi + 232. Paper, \$39.00.

An often-repeated claim is that the cross was not used as a Christian symbol until after Constantine in the fourth century. This careful study by Bruce Longenecker, professor of early Christianity at Baylor University, upends that thesis in a thorough way. In addition to references to the cross in the New Testament and early Christian literature there are incontrovertible material remains—funerary inscriptions, jewelry, and other artifacts—in which the cross is clearly used as a Christian religious symbol in the first three centuries of the Christian era. Longenecker believes that a fundamental purpose of such artifacts was to protect the wearer from the threat of demonic powers. Christ’s victory over death on the cross would be a source of protection for the Christian who bore this sacred symbol.

R. Steven Notley, *In the Master’s Steps. The Gospels in the Land.* Jerusalem: Carta Jerusalem (www.carta-jerusalem.com), 2014. Pages, 88. Paper, \$25.00.

For those who have visited the Holy land as well as those who have not yet gone (but hope to do so someday!), this will be an enjoyable and informative book. Notley, professor of New Testament and Christian Origins at Nyack College, has put together a blend of rich full-color photos, maps, and drawings to illustrate the key geographical sites of Jesus’ life as portrayed in the four gospels. Notley organizes the book in chronological fashion, from Jesus’ birth to the resurrection accounts. While tracking the various locations mentioned in the gospels, Notley is