

explicitly states. Despite the room left for the interpreter's intuitive take on the parallels, I would nevertheless say that, given Ockham's razor, Kilchör makes a convincing case for the simplest explanation being that Deuteronomy reused Exodus, Leviticus, and Numbers.

It is not a main point in *Mosetora und Jahwetora* to demonstrate the associative organization of Deut 12–26, according to the decalogic structure of Deut 5 (41, 69). However, following scholars like Braulik and Kaufman, he is able to demonstrate convincingly the heuristic role of reading Deut 12–26 along these lines for the study of legal reuse within the Pentateuch. Understanding Lev 19 as an expansionistic reading of the Decalogue in Exod 20, and a key to understanding the decalogic structure of Deut 12–26 (53–63) demonstrates how Lev 19 can be read as a basis for the decalogic structure of the instructions in Deut 12–26 rather than a reaction against it.

Kilchör's systematic and comprehensive approach to the question of legal reuse within the Pentateuch is much welcomed. Despite the methodological issues raised above, Kilchör is pointing Pentateuchal studies in new and refreshing directions. His argument for an overlap between the synchronic and diachronic reading is thought-provoking in an era during which the Documentary Hypothesis maintains a stronghold. While scholars of the Pentateuch repeatedly find camouflaged sociopolitical interests by later authors projected upon Israel's early history, Kilchör gives a credible account of how the legal sections of the Pentateuch, in their synchronic and diachronic sequence, is the most likely relative chronology for the origins of the texts.

In general, Kilchör's *Mosetora und Jahwetora* is the study of inner-biblical reuse at its best. Whether or not they agree with his conclusions, I am sure all interested in the field would benefit from a close reading of it. I would also highly recommend a publisher to make an English translation of the book available to a larger audience. It deserves this.

Grimo, Norway

KENNETH BERGLAND

King, Sarah Withrow. *Vegangelical: How Caring for Animals Can Shape Your Faith*. Grand Rapids: Zondervan, 2016. 176 pp. Softcover. USD 16.99.

King's *Vegangelical* is a refreshing and an (unfortunately) exotic book, considering the larger context of publication programs under which traditional Christian publishing houses operate. As the title indicates, the book blends core evangelical beliefs about the Trinity, creation, salvation, and restoration with a vegan, animal-caring lifestyle. Relating these two worldviews is usually not the norm in Christian publications. After reading King's work, it is surprising how this seemingly obvious relationship has not been brought to the Christian readership before now. The clearly present biblical theme of animal care and human stewardship (as image bearers of God) should have been part of the tradition of earlier Christian publications.

The author holds a degree in political science and theology and worked for many years for People for the Ethical Treatment of Animals (PETA) and other organizations that protect animal rights and advocate for the law

enforcement of animal protection. Thus, she is highly qualified to relate the doctrinal side of Christian beliefs to the practical side of Christian living.

*Vegangelical* is probably the best (and only?) recent book written within the context of evangelical Christianity that critically invites any Trinitarian Christian to seriously reconsider his or her attitude toward the animal world. The book is not a masterpiece of deep theological thinking and finesse. It is, however, a much-needed first attempt at translating our beliefs into sensitivity, and our sensitivity into actions of concrete, ethical, Christian living. It is high time for such a publication, since there are multitudes of secular books published on the vegan lifestyle as an ethical, ecological, and economic response to the crimes of modern animal industry, global warming, and world hunger. These also have been well received by the modern readership (see 18).

The book is divided into two major parts. The first part discusses some theological and evangelical core beliefs, while the second part discusses the different forms in which modern humanity finds itself interacting with animals (pets, hunting, zoos, animal-based medical research, food, and clothing). In contrast to the secular agenda that drives the popularity of the vegan lifestyle, King seeks to approach the topic from a dedicated Christian perspective. While the practical result might be the same—inspiring people to live an animal-friendly life—the motivation and worldview that stimulates such a life is baptized and driven by the Christian faith.

The first chapter works out an understanding of what it means to be an *imago Dei*. Discussing the social and ethical nature of the creator God, human responsibility, and image-bearing is central here, and sets forth the foundation of everything that follows. This, as well as all the other chapters within the first part of the book, present to the reader a finely selected collection of biblical core texts that substantiate King's theological reasoning. At the end of most chapters, the reader is engaged by a section with "Further Questions" and "Discussion Questions." Crucial questions that are often raised by Christians who critically look at a vegan lifestyle are found and discussed in an authentic, serious, and enlightening way (e.g., "Are we really called to be in community with animals?" 45). The second chapter clarifies the concept of biblical stewardship for the reader. Besides important biblical texts and theological argumentation, the book confronts the reader with statistics that demonstrate how the modern industrial life has destroyed animal life drastically (51–52). In this way, the author can contrast the biblical ideal of stewardship over creation with the human cruelty towards creation in modern times. Since the author is an expert and authority in matters of animal rights and law enforcement, each statistic is backed up with official and publicly available sources that are well documented in the endnotes. The final chapter of the first part investigates the idea of Christian love as not being limited only to that which is shared between fellow human beings.

The first three chapters do not provide deep exploration of matters of systematic or fundamental theology, but are written more in the style of a Bible study that reminds readers about basic concepts of faith and their relation to a Christian lifestyle. While her exegetical reflections might lack

scholarly rigor, she argues correctly, and she should be able to awaken the conscience of any serious Christ-seeking reader. Her point: our care for the animal world belongs to the foundational call of being an *imago Dei*.

In the last four chapters, making up the second part of the book, the author informs the reader as to what is systematically and morally wrong in the pet industry (ch. 4), the zoo/Sea World/circus/hunting industry (ch. 5), the animal testing industry (ch. 6), and the animal food industry (ch. 7). Her fifteen-year experience in the industry is quite apparent, as she takes these issues with journalistic precision.

King's writing style is personal, authentic, and nonjudgmental. At the same time, she realistically documents the standardized cruelty done to animals and provides many endnotes that reference pertinent laws, research, and journalistic work in the United States. The empathetic reader will find the described reality disgusting. Throughout the chapters, the author reflects on our society's behavior toward animals: What motivates us? Why have we organized our industries in the way that we have? etc. Her appeal in the final chapter is simple and straightforward: Let's broaden our understanding of the new kingdom that has come, let's broaden our understanding of human dominion. As we imitate Christ, let us live a life that "reduces suffering where we can" (155). King does not leave the reader without any practical tips; she illustrates how our diet can change, how our pet behavior can change, how our recreational life can change (instead of going to the zoo or going hunting), and how our clothing preference can become sanctified.

The "Discussion Questions," which are found at the end of each chapter, make this book ideal for book clubs and discussion groups. The book could also play a role in undergraduate religion programs or even MDiv courses that relate to ethics, theology, and life philosophy as part of a "required reading" bibliography.

In conclusion, *Vegangelical* is an important publication, as it not only awakens the Christian conscience, but supports it with concrete suggestions for change. What is needed after a publication like this is a thorough theological description of the ethical, ontological, and soteriological relationships that the biblical writers assume in their description of the man-animal relationship. This book could be the start of publication plans that take on this issue further.

Andrews University

OLIVER GLANZ

Leithart, Peter J. *The End of Protestantism: Pursuing Unity in a Fragmented Church*. Grand Rapids: Brazos, 2016. x + 225 pp. Hardcover. USD 21.99.

This is one of the most engaging and thought-provoking books on current religious trends in America I have read. Peter Leithart's *The End of Protestantism* follows remarkably in the footsteps of H. Richard Niebuhr's *Social Sources of Denominationalism* (1929) and offers a fresh reflection on many of the same themes and issues.

Leithart is the author of numerous books and currently serves as president of the Theopolis Institute for Biblical, Liturgical, and Cultural