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Richards, E., and B. O'Brien. *Misreading Scripture with Western Eyes*. Downers Grove, IL: InterVarsity, 2012. 220 pp. Paper, \$16.00.

The authors of this book are apparently student and teacher, both from a conservative, evangelical background. Thus the book offers reflection on practice.

When I was part of the pastoral team in a large multicultural church in the Washington, DC, area, we pastors envied pastors of (presumably) all-White “First churches” down the road from us. This book is written for those churches making the transition from mono-cultural to multi-cultural. And since multicultural congregations are increasingly the norm, this book will be helpful to Christians worshiping in multicultural settings and to pastors of these congregations. It will also be useful to those leading out in home missions and short-term mission trips.

Beginning with easier topics, such as race and language, it progresses to more difficult topics: individualism, shame/honor, time, and the self-centeredness of North American (church) culture.

In all, this volume will help Westerners take a studied look at themselves and how they read the Bible, in helpful contrast to the intentions of the writers.

Each chapter ends with a list of “Points to Ponder,” which will guide conversations and study groups. The last (unnumbered) chapter offers the reader five recommendations to becoming a multicultural congregation.

Berrien Springs, Michigan

BRUCE CAMPBELL MOYER

Stump, Eleonore. *Wandering in Darkness: Narrative and the Problem of Suffering*. Oxford: Oxford University Press, 2010. xix + 668 pp. Hardcover, \$110.

Eleonore Stump says she has wanted to write this book all her adult life (vi). It brings to fruition years of reflection on the topic and incorporates material from various series of lectures, including the Gifford Lectures of 2003, with which it shares its title. In view of its sweeping scope and meticulous construction, *Wandering in Darkness* certainly rates as one of the most important books on the topic to appear in recent years.

“Wandering” may aptly describe the experience of suffering, but it hardly applies to this discussion. Like an experienced guide, Stump takes her readers on a well-planned itinerary at a deliberate pace. She tells us just where we are going at the outset, reminds us of our destination at regular intervals, and carefully explains what everything she directs attention to contributes to our progress.

On the other hand, the word “problem” correctly identifies the philosophical objective of the book. Its overarching purpose is to provide an effective response to the problem of evil, the challenge that suffering poses to the credibility of theism. Invoking a familiar philosophical distinction, Stump repeatedly asserts that her objective is to provide a defense, not a theodicy. In