

be "completed." As a result, his exegetical analysis and exposition of the text are made to fit a "taken-for-granted" reading, without exploring all the exegetical possibilities of the text as it reads.

Despite the weaknesses pointed out above, Osborne's work is an excellent resource of recent scholarship on the Apocalypse. It will no doubt find its place on the shelves of serious students of the Apocalypse, on one hand; on the other, it is also suitable for use as a textbook in both college and seminary courses.

Andrews University

RANKO STEFANOVIĆ

Ramírez-Johnson, Johnny, and Edwin I. Hernández. *AVANCE: A Vision for a New Mañana*. Loma Linda, CA: Loma Linda University Press, 2003. 296 pp. Paper, \$24.95.

AVANCE is a project of the Hispanic Education Advisory Committee and the Education and Multilingual Ministries Departments of the North American Division of Seventh-day Adventists. The primary purpose of the project was to gather information to strengthen the Hispanic ministry in the Seventh-day Adventist Church in North America.

A team composed of eight members, called the AVANCE research team, was responsible for the research. Two of the team members, Johnny Ramírez-Johnson and Edwin I. Hernández, undertook the task of reporting the study. Hernández is the Director of the Center for the Study of Latino Religion and the Institute for Latino Studies at the University of Notre Dame, Indiana. Ramírez is Professor of Theology, Psychology, and Culture at Loma Linda University, California.

A total of 3,306 church members from a sampling of seventy-seven churches participated in the research. The study concentrated on three major areas: the family, the school, and the church. The result is the most comprehensive study of the Hispanic Seventh-day Adventist Church in the United States, the fifth-largest Spanish-speaking country in the world.

The research unveiled excellent information about how Spanish-speaking Seventh-day Adventists view religion, salvation, education, acculturation, and other sociological issues. This wealth of information offers valuable cognitive and practical insights to pastors, administrators, and educators who work with Latinos in this part of the world.

The report is complemented with relevant information from various sources and with practical suggestions to promote the richness and growth of Hispanics in North America. It is written in terse prose, well organized under appropriate headings and subheadings, and offers revealing tables and sidebars that clarify information and make the book easier to read.

The title is, in my opinion, the only weakness of the book. It is not clear and does not do justice to the caliber of the content. When the authors of a book must explain the meaning of its title, it is an indication that they also had doubts about the title's clarity. The title was chosen by the research team that

conducted the study, who decided to include the survey name, AVANCE, which means "advance" in Spanish, in the title. They also opted to include the Spanish word *Mañana* ("tomorrow"), to point out the Adventist belief in the coming of the Lord. There are books with extraordinary titles and poor content. This book has extraordinary content, but a poor title.

Andrews University

RICARDO NORTON

Wiley, Tatha. *Original Sin: Origins, Developments, and Contemporary Meanings*. New York: Paulist Press, 2002. viii + 276 pp. Paper, \$19.95.

Original Sin is a historical-theological study of the origin, development, and contemporary meanings of one of the most fundamental doctrines of Christianity. In this book, Tatha Wiley, who currently teaches at Metropolitan State University and United Theological Seminary in Minneapolis, Minnesota, traces "the emergence of the idea of original sin, the questions the idea answered," "the development of original sin as a Christian doctrine in the early centuries of Christianity" (9) and in contemporary reinterpretations of the doctrine. The book is divided into two parts. The first part examines the origin and development of the doctrine from apostolic times to the Council of Trent. In this section, the author discusses the Christian origin of the doctrine in the early patristic tradition, along with the role played by Augustine and medieval and Reformation theologians in formulating the classical doctrine of original sin. In the second half of the book, Wiley traces the modern scientific, historical, and philosophical challenges posed to the doctrine. Here, she explains the significance of the Enlightenment and how modernity had a significant impact upon the doctrine.

Wiley agrees that "human alienation from God is a fact" and that "evil is a fact" (9), but argues that "the *concept* of original sin and the *reality* to which the concept refers are different" (8). While she presents a valuable study of the historical and theological development of the doctrine of original sin, Wiley prefers the contemporary meanings of the doctrine that do not rely upon the historicity of the biblical story of Adam and Eve.

In her first chapters, Wiley argues commendably that the doctrine of original sin was not accepted without some resistance in the church's theological tradition. Early Christianity did not have a doctrine of original sin. According to the author, the doctrine first arose as an attempt to find support for the practice of infant baptism. It was only after the church began this liturgical practice that theologians sought to identify the sin for which infants ought to be baptized. Original sin was the answer and pointed to the inheritance by all humanity of the guilt of Adam and Eve's wrong decision. In his fuller development of the doctrine, Augustine found support for the doctrine in Gen 3 and Rom 5. He argued for the solidarity of humankind with Adam: when Adam sinned, all sinned. Although Reformation and Catholic