

Frank D. Macchia, *The Spirit-Baptized Church: A Dogmatic Inquiry* (T&T Clark Systematic Pentecostal and Charismatic Theology (London / New York: T&T Clark, 2020). 240 pp. \$115.00 hardback.

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*The Spirit-Baptized Church: A Dogmatic Inquiry* is a landmark work of Pentecostal ecclesiology. An ecclesial approach based on Pentecostalism's pneumatological distinctives has been building since 2005 when Macchia embarked on a series with his publication of *Baptized in the Spirit: A Global Pentecostal Theology*. Published next was *Justified in the Spirit* (2010) and then *Jesus the Spirit Baptizer* (2018), each of which contributes to this development of pneumatology. His research now intersects in an ecclesiology focused directly on the Pentecostal's hallmark experience with the Holy Spirit, rather than centered on the "fivefold gospel" theme of previous Pentecostal ecclesial works. Basing his ecclesiology within this Pentecostal experience, Macchia leans on the precedent of scripture in Acts 2 when the church's foundation coincided with the Spirit-filling event. This is the source of his claim that "The church is the Spirit-baptized people of God" (56). However, while this volume does focus on Pentecostalism, it delves beyond the scope of a single tradition, building a broad-based catholic (universal) ecclesiology by including diverse voices on the topic, including Roman Catholic, Eastern Orthodox, and the major branches of Protestantism.

The book is organized into four chapters. In Chapter 1, "The Spirit Baptized Church," the author establishes a biblical theology of Spirit baptism via a survey of Old and New Testament Scriptures giving the following chapters' exegetical basis. This content feeds into a discussion of how Spirit baptism corresponds to Trinitarian theology. This connection is essential for Macchia, who places significance on both the pneumatology and Christological roles within a mature ecclesiological concept.

Macchia contends that the experience with the Spirit incorporates one into fellowship with the Trinity and body of Christ. Spirit-baptism demonstrates the "overflowing love" of God (56) while placing humanity within the "divine embrace" of God, where the wholistic relationships involved are captivated within an "ocean of love," and from this experience comes the mandate to be image-bearers of God working toward the restoration of all creation. (56-57).

Chapter Two, "The Elect Church," flows from the exegetical foundations of the initial chapter, constructing a theology of election that is not only soteriological but ecclesial. Macchia identifies this topic as ill-treated among Pentecostals (59-60). Therefore, he turns to the work of broader Christendom, most notably that of the Reformed Karl Barth, who strongly leans on the Trinitarian

concept of a "self-giving" God. A potent aspect of this discussion is the election by God to be joined with humanity. This view then proposes the Christological element as a bridge that brings humanity into a relationship with God (102-103). Therefore, the doctrine of election is eternally connected to Christ's work; however, it becomes cemented by the Holy Spirit's induction into the broader ecclesiastical context.

In chapter 3, "The Pilgrim Church," Macchia continues an ecumenical conversation as he categorizes the church's function. To articulate this ecclesiological purpose, he uses four models drawn from biblical foundations – the Field of God, the Body of Christ, the Temple of the Spirit, and the Army of God. Each has a familiar ring to Pentecostals, reflected in concepts such as harvest, being Spirit-led, worship, and spiritual warfare. However, Macchia bridges the gap between old images and new ideas with a contemporary understanding of their functional aspects and how they fit into a missional perspective. For example, the "army of God" coincides with the church's responsibility to oppose the broadly manifested evils in the world (121-125), which in turn involves a more actionable response than a vocal rebuke of dark forces.

In this chapter, Macchia also utilizes four marks of the church identified in the ecumenical Nicene Creed – that the church is one, holy, catholic, and apostolic. By this means, he continues his effort to connect the modern movement's infrastructure to Christendom's historical theology.

The final chapter, "The Witnessing Church," articulates the practical implications for ecclesiastical reality. Macchia demonstrates that the ultimate response to the baptism of the Spirit and incorporation into the church should be a missiological method whereby salvation is mediated into the world (165-168). This understanding of mediation is discussed in the context of witness, identifying grace as a church's primary function in both word and sacrament. Macchia also describes the gifts of the Spirit in terms of this ecclesial mission of mediation. This chapter transitions the discussion from orthodoxy (right beliefs) in earlier sections to orthopraxis (correct practice), describing how worship and liturgy become tools for the church's witness when empowered by the Spirit's presence.

This groundbreaking work might have benefited from treating the existing but limited ecclesiological resources from the Pentecostal perspective, such as Wolfgang Vondey. However, this publication makes a valuable contribution to the ongoing development of Pentecostal theology. Furthermore, because Macchia's approach is outward-looking, interacting with perspectives outside of the Pentecostal tradition, this writing opens further channels of ecumenical communication toward how a Spirit-filled tradition might assist catholic theology. At the same time, it provides an opening as to how ecumenical perspectives might inform the Pentecostal context.

This book constructs a Trinitarian and ecclesiastical bridge that will serve researchers for years to come. As the task remains open to formulate a thorough Spirit-filled theology, further understanding of the Pentecostal experience continues to create new spaces of interaction and uncovering voids on how these matters might further inform other topics. For instance, Macchia identifies the theme of creation's renewal; however, he leaves the door open for additional exploration of a uniquely formulated Pentecostal eschatology.

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