

original author and that Scripture stands as the authority even when it directly clashes with contemporaneous socio-cultural sentiment. My point here ought not to be construed as an attempt to disprove or dislodge Yong's approach as opposed to my own more evangelical-Pentecostal orientation (something a short review could never accomplish anyway), but rather simply to highlight the importance of hermeneutics as determinative of the trajectory and final product of our interpretations. If we are to engage meaningfully, we must first understand accurately what is going on, hermeneutically speaking.

Second, the author insightfully highlights the necessity of observing the Peircean philosophical orientation of Yong's approach if one is to correctly understand his work (204). Also beneficial is Oliverio's discussion of whether Yongian theology falls more naturally within a contextual-Pentecostal or ecumenical-Pentecostal classification (125–26). In short, while I have hardly scratched the surface here, the detailed summaries and probing analysis of Yong's work that one finds in this volume offer much help for anyone wanting to more fully comprehend and more meaningfully engage the complex and ever-broadening theological corpus of Amos Yong.

Those already well-versed in ongoing discussion and debate surrounding Pentecostal hermeneutics will find here a convenient compilation of Oliverio's various contributions to such dialogue brought together in a single volume for easy reference and use. One drawback of this is the resultant repetitiousness and disjointed feel of the book. And while the review copy that I received did have a surprising number of typographical errors throughout, this will no doubt be corrected in future printings. Those who are new to this dialogue will find an informative and thorough introduction to much of the literature. Anyone wishing to seriously engage Pentecostal theological hermeneutics will want to read this volume.

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Macchia, Frank D. *Introduction to Theology: Declaring the Wonders of God. Grand Rapids: Baker Academic, 2023. ISBN: 9781540963376. xii + 193pp. \$17.49 paperback.*

For several reasons, I am convinced that Vanguard University professor Frank D. Macchia's 2023 *Introduction to Theology* book is the

new defining benchmark for a college-level or seminary/graduate school introductory textbook in systematic theology from Pentecostal perspectives. For while we have many requisite voices presently shaping the world Pentecostal theological tradition, this book currently stands as the most promising single-volume for effectively initiating people into the topic of systematic theology from Pentecostal perspectives.

To begin, following his Introduction and first chapter describing a Pentecostal approach to theology (ch. 1), *Theology, Scripture, and Context*, through the next five chapters Macchia surveys the main topics of systematic theology through the lens of trinitarian narrative lens that structures the Apostle's Creed: God (ch. 2) Jesus Christ (ch. 3) Holy Spirit, Creation, Salvation (ch. 4) Church (ch. 5) Final Purposes (ch. 6). To fully appreciate pedagogical implications this structure affords, note that another core methodological strategy Macchia uses is constant engagement with patristic sources and that era's doctrinal/theological challenges for showing how core Christian beliefs emerged through the early centuries of Christianity. Yet he does this while explicating this history's relevancy to contemporary challenges of Pentecostalism worldwide. Macchia thus brilliantly situates Pentecostal experience, spirituality and sensibilities within the apparatus of patristic creedal confessions and relevant themes from within the broader Christian church's historical theology. By doing so, he ecumenically grounds this Pentecostal reading of systematic theology, directly onto the Apostle's Creed. He has thus demonstrated to the reader how a Pentecostal theology with its unique spirituality and theological reading of Scripture—squarely rises from historic Christian confession (13-14)!

Another valuable facet methodically permeating Macchia's book is his programmatic stress on the polyvalently linguistical phenomena characterizing the Pentecost event (1-2; see also p. 158). From this he argues that Pentecostal theology necessitates a global conversation (3)! Explicitly drawing on Amos Yong's "'many tongues' of Pentecost" dictum (p. 2), he thus consistently retrieves throughout his prose, globally diverse voices (26) for delineating every discussed theological topic and their implications towards many cultural contexts (3). Yet again, he achieves this while explicating a definitive Pentecostal reading of each topic (30-32). Third to note is how throughout his first chapter that focuses on theological method (15f.), he reviews major 19-21st century theological methods albeit in ways that inculcate an ecumenical spirit (12-15) towards other theological traditions, noting strengths and contributions, yet also weaknesses and limitations (15-30). Yet he does so in ways that wisely clarifies themes and issues too often woefully miss-understood at the grassroots or rudimentary comprehension-levels

with past and present formal scholarly trends and theological traditions that shape the global face of systematic theology.

This book builds on Macchia's previously published books, comprising constructive theologies on Spirit baptism (2006), justification (2010), Christology (2018) and ecclesiology (2020). It is conversely a briefer version of his new published *magnus opus* work, *Tongues of Fire: A Systematic Theology of the Christian Faith* (Cascade Books, 2023). As more foundationally developed in those volumes, another core theological method especially working within this book's expository topics, is his argued portrayal of "Pentecost" as their centering/orientating *telos* (35, 65-66, 94, 97, 140, 153, 158). He thereby regularly derives the following methodological nuance from the symbolic potency of *Pentecost* for explicating this richly trinitarian-shaped systematic theology (8-9, 30). Namely, its implied summons towards a globally-expansive conversation on the "wonders of God" (2, 4, 183-184), perpetually being mediated through ever-expanding diversities of human cultural settings (2-3, 26, 30, 32, 184). Yet in ways that morally preferences marginalized voices within its broadening discourse (184). As its inaugural publication, his book thus effectively catalyzes the globally-attending aims that the Foundations for Spirit-Filled Christianity envisions for its subsequent textbooks (xi-xii).

Another compelling feature of this exposition is how in response to commonly inadequate attention given within the broader Protestant tradition to the Spirit's role in the divine economy, Macchia *pentecostally* strives at correcting this underplay throughout all his discussed theological topics. This further demarks his work as a definitive Pentecostal approach to systematic theology. For instance, note that this approach consequently: 1. places love at the apex of the divine attributes (45-46); 2. accentuates a Spirit-Christology (68-71) for clarifying Christ's saving role as Spirit baptizer (93-94); 3. thus the gift of the Spirit as the greater aim of Christ's atonement and resurrection (69, 92-94); and 4. the church as God's missionary people sent out through his exhaling breath that is his Spirit (125-126, 149). Macchia thus also surveys theological issues regarding Spirit baptism, while granting a concise yet helpful description of typical Pentecostal understandings (119-121).

Macchia foreshadows his final chapter on eschatology ("Final Purposes") in his chapter on the "Holy Spirit, Creation, and Salvation" (ch. 4). For there he stresses against early church and ongoing expressions of the Gnostic heresy, the Spirit's aims towards redeeming material creation (104, 162). Thus on one hand he surveys common Pentecostal and broader Christian beliefs on eschatology and grassroots issues/controversies (e.g., heaven, millennial and rapture theories/doctrines)

often falling within or comprising speculations about “end-times” (163-178). He moreover does so in manners empathically congenial towards popular Pentecostal end-time beliefs, while critiquing common doctrinal and date-setting speculations coupled with overly-extended otherworldly preoccupations counter to biblical visions of new creation (157, 160-165). On the other hand, Macchia stresses that “Christian salvation, broadly conceived, is not an escape from creation to heaven, but rather—in tandem with the Christian hope of bodily resurrection from the dead, and thus a new creation, comprising of a new heavens and earth, that is bringing heaven to earth (162). He thus concludes stating, “Eschatology is not fundamentally about ‘end times’, but rather about hope in Christ” that cause us to transcend the status quo and move forward in the direction of his mercy and justice in the world (179).

I also find Macchia’s book adequately geared for congregational use as a Christian education resource. Though perhaps its brevity naturally signals its limitations. For notwithstanding my preceding affirmations towards the book’s coverage on pneumatology and eschatology, it may not adequately respond to many pressing grass-roots questions within these theological topics. Yet given my acquaintance with Macchia’s broader publications, I would therefore urge readers to familiarize themselves with his other publications; particularly his just published *Tongues of Fire* monograph.

To concludingly reiterate, this work models for the Pentecostal academy, theological educators and all forms of theological education and training within the congregational level, more excellent ways towards introducing Pentecostal/Charismatic Christians to the field of systematic theology. For it demonstrates a highly ecumenical, congenial and hospital engagement with other Christian traditions and orientations; drawing on their gifted insights while brilliantly weaving those conversations into a passionate affirmation of Pentecostal spirituality, and its own uniquely gifted theological readings of Scripture. Macchia moreover exemplifies a theological conservatism wholly minus a dogmatic sectarian spirit that too often plagues commonly popularized, approaches to systematic theology at the grassroots level of Pentecostal tradition.

I would state that here is a scholarly erudite, ecumenically engaging yet definitively Pentecostal construction of systematic theology that can, I believe, best indoctrinate readers into traditional Pentecostal beliefs while enabling their acquisition of critically judicious comprehension of doctrine. For all these reasons, I believe this introductory text can marvelously deepen resonance between global Pentecostal theology within its lived grassroots expressions and indeed—the many tongues of Pentecost, that we become all the more willed towards the fruitful flourishing Pentecost signifies.

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Daniela C. Augustine and Chris E.W. Green, eds. *The Politics of the Spirit: Pentecostal Reflections on Public Responsibility and the Common Good* (Lanham, MD: 2022). 244 pp. \$24.95 paperback. ISBN: 978-1-938373-67-1

In *The Politics of the Spirit*, seventeen Pentecostal scholars engage a wide range of topics on what Pentecostal political theology has been in practice and its possibilities moving forward. This collection is divided into four main sections covering historical analysis, biblical and theological reflections and sociological/political engagement. Contributions include the perspectives of Black and Latino men and women. This collection will serve both ministers and scholars within and outside Pentecostalism in understanding the challenges and gifts of Pentecostal political engagement.

In the historical analysis section, scholars provide critical commentary on Pentecostal political (in)action. One central contribution of this section is its elucidating analysis of racism within U.S. Pentecostalism. Estrelida Alexander examines the Church of God's (Cleveland, TN) response to the civil rights movement, frequently characterized by a fear of communism and an overidentification of earthly political authorities with divine authority (9-10). In response to protests, fear and political idolatry often came in calls for "law and order" by white COG ministers. Simultaneously, COG ministers showed little regard for the violence enacted upon Black protestors (14). On a similar note, Chris Green unveils the logic of white supremacy perpetuated in Pentecostal teachings on sanctification and Spirit baptism