

Frank D. Macchia. *Justified in the Spirit: Creation, Redemption, and the Triune God* (Grand Rapids, MI: Eerdmans, 2010). 345pp.+x. \$32US.

In *Justified in the Spirit*, Frank Macchia attempts “to develop a pneumatological theology of justification inspired by a Pentecostal metaphor, the baptism in the Spirit” (14). Here Macchia continues to develop his understanding of “the eschatological expansiveness of Spirit baptism” (92), which he previously presented in his *Baptized in the Spirit* (Zondervan, 2006). Macchia argues that a person is justified as they receive and are embraced by the Spirit. Justification comes as God “rightwises” creation through both a divine judgment and the renewal of life. This concept of justification includes divine pardon leading to a just life, witness to Christ (and vindication of that witness through signs and wonders), participation in the divine communion, and victory over death through the resurrection. Hence, Macchia views justification as a reality that is present and yet fulfilled in the resurrection and glorification.

In Part 1, “Reaching for the Spirit,” Macchia begins (ch 1-3) to build his case as he expounds on the stereotypical understandings of justification in the Catholic and Protestant traditions. Historically, Protestants have often viewed Jesus as fulfilling righteousness by dying on the cross and concluded that believers are declared righteous as we place our faith in Jesus for our salvation. Historically, Catholics have often argued that we are made righteous by being morally transformed to live just lives. Nevertheless, par-

ticularly in more recent developments, both traditions have implicitly (and in a few cases explicitly) reached for the Spirit in discussions of justification as they have emphasized the importance of divine indwelling, participation in God, and union with Christ. In chapter four, Macchia observes that a distinctive of Pentecostalism is an emphasis on the indwelling of the Spirit. Macchia then makes initial suggestions of how the Pentecostal metaphor of Spirit-baptism will serve to integrate declarative and transformative concepts of justification.

Part 2, "Justification for Us," focuses on the divine act of justification. Macchia's investigation of the gift of righteousness in the Old Testament (ch 5) reveals that righteousness is about "rightwising" creation (rather than any Protestant idea of covering up guilt) and that the Old Testament looks forward to the fulfillment of the promise of righteousness with the future gift of the Spirit. In chapter 6, Macchia finds that the inauguration of justice and the basis of our justification come through the Spirit-indwelt Christ. Macchia describes how believers are elect in the Spirit and then focuses on correcting the Anselmian view of the atonement, where justice is wrongly contrasted with mercy. For Macchia, the cross—which is the basis of our righteousness—leads to the resurrection and Pentecost, where Christ fulfills righteousness as the Spirit Baptizer. Chapter 7 focuses on our reception of the Spirit. Here Macchia argues, "receiving the Spirit and being justified are equivalent realities in Scripture" (214). Spirit Baptism, Macchia finds, unites the objective and subjective aspects of justification—through

the embrace of the Spirit and the reception of the divine presence, we are both pardoned and transformed.

In Part 3, "Justification Among Us," Macchia begins (ch 8) by exploring the idea of faith and its relationship to justification/Spirit baptism. Macchia concludes that justification is not based on faith but, rather, "we are justified by faith because faith assumes and arises from the embrace of the Spirit" (235). In chapter 9, Macchia emphasizes the communal nature of Spirit Baptism and justification. Macchia emphasizes that the church is meant to model justice for and in the world. In this discussion of justified community, Macchia includes a discussion of the "charismatic structure" of justification and a discussion of the sacraments as the announcement of justification. I was left somewhat uncertain of what Macchia means when he says that Baptism and the Lord's Supper "occasion" justification (282-291). Chapter 10 functions as the theological climax of the book. Here Macchia brings together many of the arguments in his book to move "toward a trinitarian theology of justification" (293). More specifically, he illustrates how a theology of justification benefits from pneumatology and the metaphor of Spirit baptism in particular. Chapter 11 contains a brief concluding reflection focused on Ezekiel 37.

Macchia's proposal challenges those who have understood justification as a forensic act in which God declares a believer justified on the basis of Jesus death since. According to Macchia, justification is a pneumatological reality that comes through the divine embrace of the Spirit both now and in the future. One is pressed to acknowledge that Macchia's proposal explains well those New Testament texts that link justifi-

cation to the work of the Holy Spirit (1 Cor 6:11), texts that base justification in the resurrection of Christ (Rom 4:25), as well as those texts that present righteousness as an eschatological reality for which believers still hope (Gal 5:5).

Macchia's proposal also challenges any Pentecostal who believes that the metaphor of Spirit baptism pertains only to a post-conversion empowering experience. Although Macchia's understanding of justification includes the idea of empowered witness (a witness that will vindicate/justify God as the faithful Lord), according to Macchia, Spirit baptism is an eschatological and soteriological metaphor. Therefore, justification, sanctification, and Spirit Baptism "overlap and mutually illuminate each other" (92). While some Pentecostals will resist Macchia's use of the metaphor of Spirit Baptism, they will still hopefully be able to appreciate Macchia's emphasis that pneumatology serves well to bridge and expand upon the Protestant and Catholic emphases regarding justification.

In light of Macchia's key conversation partners, one might wonder how this book fits into the Pentecostal Manifestos series. Macchia is well aware of the biblical, historical, and ecumenical discussions regarding justification. However, Macchia does not engage Pentecostal scholars to any great extent throughout his book, aside from chapter four, which is devoted to Pentecostal understandings of Spirit baptism and salvation. Nevertheless, Macchia most certainly presents Pentecostal theology in as much as his Pentecostal background and experience is no doubt what leads him to recognize the need to integrate pneumatology

into a trinitarian doctrine of justification and what lead him to highlight the metaphor of Spirit Baptism as a means of linking the Catholic and Protestant understandings of justification.

Justified in the Spirit will appeal to anyone interested in Pentecostal theology in general. I also hope that all those interested in the contemporary debates regarding the nature of justification will engage with Macchia's important work, including biblical scholars, for Macchia himself has certainly engaged biblical scholarship (one notes especially the influence of the "New Perspective" in Pauline studies). There is no doubt that this book provides many rich theological rewards for its reading.

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