What an excellent summary is Fee’s last chapter (pp. 896-903). It is introduced by the question, ‘Where to from here?’ For, our spiritual life is far from what Paul and his congregation experienced. With Fee I have to say ‘I do not know’. And I join him totally in the supplications of Ps. 63.2 (1) and Exod. 33.15-16, and in the prayer for the coming of the Holy Spirit and his Supreme reign. I could also go a long way with his summary: 1. ‘The Spirit is not the center for Paul—Christ is—but the Spirit stands very close to the center.’ 2. ‘Along with the resurrection of Christ...the outpoured Spirit was the primary cause of Paul’s radically altered eschatological perspective’ (see n. 30, below). 3. ‘The dynamically experienced nature of the coming of the Spirit’ is the basis from which...
Paul argues (though not the only one). 4. This is 'the return of God's own personal presence to dwell in and among His people'. 5. There are 'trinitarian presuppositions—although that is neither his language nor his major focus'. 6. 'Salvation in Christ' includes this sense of 'the Spirit's activity and/or presence'. 7. He is 'the absolutely essential constituent of the whole of Christian life'. 8. He is the 'key to all truly Christian spirituality'. Like Fee I see the worth and the danger of the institution of the church and the creeds and liturgies, fully agreeing with his statement that we cannot 'restore the primitive church', but only pray for a oneness 'across confessional lines', in which 'the Spiritual gifts' are living without 'taking pride of place'. Most of all, the book is written with burning love in a truly 'existential' manner (p. 799). Such an emphasis is necessary, because, on the one hand, in the 'dialectical theology' focusing on the word of God we have neglected all discussion of experience, and on the other hand, experience is today very much in vogue (within and outside the church), much more so than a careful listening to the word of God.

In the Preface (pp. xxi-xxiv) Dr Fee speaks of the crucial role of the Spirit (as a personal presence of God) in Paul's life. He considers ten epistles to be authentic and the Pastorals to be 'Pauline' without deciding who the actual writer was. The Introduction (pp. 1-13) emphasizes the empowering presence of the Spirit as a Person and his central position within the larger picture of Paul's theology, in which the essential framework is eschatology, and the foundation our salvation by Christ's death and resurrection, appropriated by the 'Spirit' (here Fee offers a survey of the use of the terms πνεῦμα and χάριςμα in Paul's letters).

Part 1 (chs. 3-11, pp. 37-795) presents a thorough exegesis of all relevant passages of all 13 letters in chronological order, which is, of course, not absolutely sure (see below).

Part 2 is the most important contribution as it gives the synthesis. Its Preface (pp. 797-801) warns against both a mere orthodoxy focusing only on everyday experiences and a mere 'enthusiasm' without theological caution focusing only on 'miracles'. Therefore, the avenue mentioned in ch. 1 is recommended. Thus, ch. 12 (pp. 803-26) describes

1. Cf. H.V. Campenhausen, Die Begründung kirchlicher Entscheidungen beim Apostal Paulus (Sitzungsberichte der Heidelberger Academie der Wissenschaften, 2: 1957), e.g. p. 34: the only norm for ethical decisions is the gospel as preached initially by the apostle.