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power relationship I hold that it does. Dr Letham does not say anything on this matter that I make central to this debate.

I endorse unreservedly the hypostatic union of the two natures in Christ. I simply argue, following Calvin among others, that the human does not bring the divine down. The ascended Christ, fully man and fully God, is one in power with the Father and the Son. He now reigns as Lord.

What I ask my readers to do is simply look at the evidence I outline, and if they have other questions in mind about my views read my book for the facts.

EQ 80.4 (2008), 348

Surrejoinder to Kevin Giles

Robert Letham

Kevin Giles and I have had a number of written exchanges over the last few years, and I am currently on holiday in the USA and away from sources of information. Rather than reply in detail to him, let me simply offer a minor correction to his comment about my reference to 'one Greek Orthodox theologian'. The citation was of John Meyendorff, born in France to a family from the Russian nobility, a leading Russian Orthodox theologian and before his death Dean of St. Vladimir's Seminary. It was not made on his own account, as a proposal of his own, but was a description of Byzantine theology as a whole. In this we should recognise a significant difference from that to which we in the west are accustomed. Eastern theology considers originality to be located in the sources, 'the originals', rather than in any ingenuity by the individual theologian, and so prizes what it maintains is the unchanging nature of its faith. Moreover, Orthodoxy is a seamless web, a living stream comprising the Bible, the creeds, the writings of those it regards as Fathers, and above all the liturgy, which dates back to the fourth century. A citation from an individual Orthodox theologian, when compared with its counterpart from a Barth, a Moltmann or a Torrance, has to be seen in the context of this constant vital tradition in a much more heightened way.