

Cong Zhou

Questions

1. What does *calling* mean?
2. What is the relationship between *call* and *regeneration*, according to the author?
3. Which comes first in our belief? Faith, or regeneration?
4. Why is the context of *ordo salutis* in east Asia different from that of North America?
5. What does "image of salvation" mean and why is it important?

Answers

1. The *call* of God does not mean a general invitation for people to believe in Jesus. It is a term that describes the working of the Holy Spirit on a person's heart when he or she hears the gospel and brought to the point of conversion because of that work. Gospel and calling cannot be separated.
2. The author argues that the *call* and *regeneration* are two terms describing the same thing. While the call is describing a person's conversion through the divine perspective, regeneration is from the believer's perspective. The regeneration focuses on the new birth brought by the Holy Spirit.
3. According to the author, based on scriptures such as John 1:12-13 and Acts 2:38 and theological reasoning, regeneration comes after faith.
4. In Asia, the spiritual landscape is more complex because of the existing local religions. Salvation in everyday practice includes divine healing, divine deliverance, reestablishing honor and so on. Asia has provided a richer context for *ordo salutis*, thus making it a new progress in life.
5. According to the author, it is important to grasp the benefits of salvation because the end goal of salvation a right relationship with God, and the benefits of salvation is what God has done to us to right the relationship in gospel.

Term

Metanoia. *Metanoia* and *metanoeo*, is the Greek word for "repent."

Via salutis. *Vis salutis* means the way of salvation.

Aphiemi. *Aphiemi* is the Greek word for "forgiveness."

Summary

From these chapters, the author explains the *ordo salutis* in order and lays out the images of salvation.