

**CHILDREN OF GOD
AND UNION WITH
CHRIST. PART I**

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Children of God and Union with Christ. Part I by Samuel B. Schieffelin & John Hall

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SAMUEL B. SCHIEFFELIN & JOHN HALL

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UNION WITH CHRIST
PART I.

BY
SAMUEL B. SCHIEFFELIN

Writer of "The Foundations of History: A Series of First Things;"
"Milk for Babes;" "Children's Bread;" "A Message to
Ruling Elders;" "Words to Christian Teachers;"
"People's Hymn Book," Etc.

WITH A PREFATORY NOTE BY
REV. JOHN HALL, D.D., NEW YORK.

"And this is life eternal, that they may know Thee the only true God
and Jesus Christ, whom Thou hast sent."—John 17: 3.

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PREFATORY NOTE.

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THE "Fatherhood of God" is sometimes used in such a way as to suggest that all human creatures are, in the same sense, His children. Men are often tempted, in view of our nation being called Christian, and of their relation to some Church, to count themselves in the family of God. They overlook the fact that we are a fallen race, and forget that a new birth is needed in order to our being, in the Bible sense of the words, Children of God.

There is crying need for clear convictions on this matter—convictions founded on the inspired word of God. To that word the writer appeals from beginning to end, and that not by collecting detached phrases, but by presenting in their true connection, the full and clear statements of the holy oracles. He has been a life-long student of Scripture, as all who have looked into his many other books well know, and in this volume he brings the Divine light, in a reverent spirit, to the readers' mind on two of the gravest questions that can be raised: Am I a child of God? Is Christ a Saviour whom I can trust, sinner as I am?

There are teachers in our time who credit the blessed Master with all the elements of perfection in His life, and who suggest that



men are saved by their appreciating and imitating His purity, benevolence, and other virtues. Such appreciative imitation a true Christian must cultivate, but he must not ignore our Saviour's humiliation, His dying for the sins of His people, and the necessity for union with Him, in order to entrance into the ranks of God's children. Jesus is a matchless teacher, the Prophet sent of God ; but He is no less the Great High Priest, through whose offering of Himself a basis is laid, on the ground of which a holy Ruler of the Universe can be just and yet the justifier of a sinner who believes in Jesus and so is in union with Him.

This essential truth is clearly set forth in this volume, in the light in which it stands out in the Old Testament and in the New, for the types and predictions of the one have their realization in the other.

Deeply impressed with the importance of these doctrines, and the need of their being presented to all men, now and at all times, I cannot but wish for this book deep and prayerful study by many. I can vouch for its harmony with scripture, not simply from my knowledge of the writer, but from having read it, and been so impressed by its truthfulness and its timeliness as to ask the privilege of writing these prefatory paragraphs. It will, I trust, be a blessing to many.

JOHN HALL.

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ERRATA.

Page 20—15th line: *You not* should read *You do not*.

Page 47—2d line from bottom: *ovine* should read *wine*.

Page 90 - 4th line: *in one* should read *in me*.

Page 97—next to bottom line: *in thing* should read *in the thing*.

Page 100—15th line: *delivered from* should read *delivered me from*.

Page 112—last line: *head* should read *heart*.

Page 116—bottom line: *Colasse* should read *Colosse*.

Page 117—12th line: *delivered from* should read *delivered us from*.

Page 120—10th line from bottom: *comfor* should read *comfort*.

Page 159—5th line from bottom: *loyal* should read *royal*.

Page 189—8th line from bottom: *commandeth* should read *commanded*.

Page 191—top line: *me* should read *men*.

Page 202—12th line from bottom: *sud* should read *and*.

Page 223—15th line from bottom: *name* should read *name's*.

Page 226—3d line from bottom: *snall* should read *shall*.

Page 227—9th line from bottom: *spitit* should read *spirit*.

Page 227—5th line from bottom: *heritance* should read *inheritance*.

Page 234—15th line: *incircumcision* should read *uncircumcision*.

Page 235—15th line from top: *father* should read *Father*.

Page 245—16th line: *r. Co* should read *Cor*.

Page 249—4th line: *not forsake* should read *nor forsake*.

INTRODUCTION.

"Ye do err, not knowing the Scriptures " (Matt. 22: 29).

MANY, even of the children of God, think of the Lord Jesus Christ, as having left this world eighteen hundred years ago, and as being now in heaven, as our advocate ; and do not realise "that all power is given unto Him in heaven and in earth" (Matt. 28: 18). "Angels and authorities being made subject unto Him " (1 Pet. 3: 22). "And by Him all things consist. And He is the Head of the body of the Church" (Col. 1: 17) And He is "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come : and hath put all things under His feet, and gave Him to be the Head of all things to the Church, which is His body, the fulness of Him that filleth all in all " (Eph. 1: 20). They do not realise that the Lord Jesus Christ, omnipotent, omniscient and omnipresent, has been ever since His ascension, and is now, with His Church ; and has a living union with every individual believer in Him. He says, "Where two or three are gathered together in My name, there am I in the midst of them " (Matt. 18 : 20). Few believe this ; if more did, prayer meetings of two or three

Christians meeting in His name, would be more appreciated. "Again, I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father that is in heaven" (Matt. 18: 19). "Whatsoever ye shall ask in My name that will I do, that the Father may be glorified in the Son" (John 14: 13). This He repeats again and again (John 15: 7, 16; John 16: 23, 26). Reader, do you believe these promises? He commanded His disciples, "Go ye, therefore, and make disciples of all the nations, and lo, I am with you always, even unto the end of the world" (Matt. 28: 19). "So then, after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following" (Mark 16: 19). If preachers and Christians trying to bring souls to Christ believed this, they would realise His presence with them; and have His Almighty power working with them, confirming the Word. After His ascension, Christ was with the Apostles according to His promise. Where the word Lord appears in the Acts of the Apostles, it refers to the Lord Jesus Christ. "The Lord added to them day by day those that were being saved" (Acts 2: 47). Paul asked, "Who art Thou, Lord? And the Lord said, I am Jesus whom thou persecutest" (Acts 9: 4, 5; 18: 9). In the