

The consequences of union with Christ may be summarily stated as follows:

(a) Union with Christ involves a change in the dominant affection of the soul. Christ's entrance into the soul makes it a new creature, in the sense that the ruling disposition, which before was sinful, now becomes holy. This change we call Regeneration. . . .

(b) Union with Christ involves a new exercise of the soul's powers in repentance and faith; faith, indeed, is the act of the soul by which, under the operation of God, Christ is received. This new exercise of the soul's powers we call Conversion (Repentance and Faith). It is the obverse or human side of Regeneration. . . .

(c) Union with Christ gives to the believer the legal standing and rights of Christ. As Christ's union with the race involves atonement, so the believer's union with Christ involves Justification. The believer is entitled to take for his own all that Christ is, and all that Christ had done; and this because he has within him that new life of humanity which suffered in Christ's death and rose from the grave in Christ's resurrection, -- in other words, because he is virtually one person with the Redeemer. In Christ the believer is prophet, priest, and king. . . .

(d) Union with Christ secures to the believer the continuously transforming, assimilating power of Christ's life, -- first, for the soul; secondly, for the body, -- consecrating it in the present, and in the future raising it up in the likeness of Christ's glorified body. This continuous influence, so far as it is exerted in the present life, we call Sanctification, the human side or aspect of which is Perseverance.

(e) Union with Christ brings about a fellowship of Christ with the believer, -- Christ takes part in all the labors, temptations, and sufferings of his people; a fellowship of the believer with Christ, -- so that Christ's whole experience on earth is in some measure reproduced in him; a fellowship of all believers with one another, -- furnishing a basis for the spiritual unity of Christ's people on earth, and for the eternal communion of heaven. The doctrine of Union with Christ is therefore the indispensable preparation for Ecclesiology, and for Eschatology.

-- Strong, *Systematic Theology* pp. 803-806.