

Sunday, December 7, 2014—Grace Life School of Theology—*Grace History Project*—Lesson 154
 Sonship Edification: Distinguishing Characteristics, Part 4 (Conditional Nature of Joint-Heirship in
 Romans 8:17)

Introduction

- The past three lessons (151-153) have been dedicated to a consideration of the distinguishing characteristics of Sonship Edification (SE). In those lessons we considered:
 - The Three Stages of Sonship
 - The Creature
 - Sonship Prayer
 - Spirit Dwelling in Romans 8:9
- In this fourth and final lesson in the sequence regarding the Distinguishing Characteristics of SE, we would like to touch on the following issue:
 - Conditional Nature of Joint-Heirship in Romans 8:17
- As I stated in [Lesson 144](#), my first real awareness of SE came through my exposure to and participation in the “two-inheritance” controversy regarding Romans 8:17. Despite their recent claims of having had “no cognizance” of SE, the affiliates of Northern California Grace Fellowship (NCGF) were all over social media and the internet promoting their paper *Heirs of God or Joint-Heirs with Christ?* under the banner of SE, a point that is proven beyond doubt in Lesson 144. In fact, it was this handling of the *Heirs of God* paper on the internet that first prompted me to look into the teachings of SE. It was this investigation into the teachings of SE that led me to the teachings of Mark Newbold and Mike McDaniel.

(For a copy of the PDF notes for Lesson 144 [click here](#). For a copy of the PowerPoint [click here](#).)

- In this lesson we want to consider the teachings of SE on the conditional nature of joint-heirship in Romans 8:17. For further information on NCGF’s “joint-heir view” please see Appendix B beginning on page 11.

Joint-Heirship According to Sonship

- In March 2014, I released [Ifs, Ands, and Buts: The Two Inheritance Controversy of Romans 8:17](#) in which I extensively documented the teachings of SE on the subject of joint-heirship in Romans 8:17. While the primary purpose of *Ifs, Ands, and Buts* was to respond to NCGF’s *Heirs of God or Joint-Heirs with Christ?* I did include lengthy quotations from both Mike McDaniel and Mark Newbold in the footnotes thereby setting forth SE’s teaching on the matter. Given the fact that I have already written extensively on SE’s teaching regarding Romans 8:17, we will limit our comments in this lesson to a few summary points. All of the pertinent footnotes from *Ifs, Ands,*

and Buts regarding SE's position on Romans 8:17 have been reproduced in Appendix A beginning on page 7.

- On page 705 in his **original notes** (more on this later) on Romans 8 (701-800), Newbold stated the following about who qualifies for joint-heirship in Romans 8:17. Only those who: 1) realize their value as adopted sons, 2) understand and appreciate the Father's business, 3) understand and appreciate the Father's SE curriculum for proper edification, and 4) whole-heartedly commit to the SE curriculum, will be joint-heirs according to Newbold.
 - "A lot more could be said about being a *joint-heir with Christ*, but really the important benefit right now is to understand and appreciate that there is an inheritance that all believers get as *heirs of God*, **but** that heir-ship does **not** include anything about the Father's business or the running of it, or the rewards and glory of it — all that is contained in another inheritance—a *joint-heir-ship with Christ*; **reserved only for the sons of God who have realized the value of their adoption as sons; understand and appreciate the worth of the Father's business and the curriculum He's written to properly edify you and educate you (which is the only place real spiritual growth and godly edification [the edification process] takes place); and then whole-heartedly commit to it!**" (Newbold, Romans 8 (701-800), 705)
- As of March, 2014 Newbold and McDaniel were in agreement on the following points regarding joint-heirship in Romans 8:17:
 - *The first "if" of Romans 8:17 is a 1st Class Condition thereby serving the logical function of furthering the argument.*
 - "The "if" is a 1st class condition = if, and we are the *children of God* by virtue of regeneration." (Newbold, Romans 8 (601-700), 699)
 - Likewise McDaniel writes, "Following the colon that ends verse 16, we get "And if. . ." This is what is known as the first class conditional "if." It is not saying "if" in the sense of maybe it is or maybe it isn't. It is saying "if" in the sense of taking truth and certainty of the aforementioned truth and applying it to what is about to be said. In other words, "if this first thing (which we both know and agree about) is true, then this second thing is just as true." (McDaniel, *Sonship Establishment: Lessons 1-20*, 36)
 - *Joint-Heirship is determined by one's level of sanctification and/or one's progression through the curriculum.* (See quote from Newbold above.)
 - "The "joint-heir" inheritance, which is connected to your sanctification (specifically the component of being an adopted son) is directly related to the Father's business. This is how the Father begins to tell you some things about His business and your role in it, which is exactly what you should expect after

coming out of the pronouncements of vv. 14-15.”(McDaniel, Sonship Establishment—Lessons 1-20, 39)

- *“If so be” is not a 1st Class Condition and places a condition upon being a joint-heir with Christ in the previous clause.*
 - “... if so be ...” = that’s not a 1st class condition “if and it’s true” - that’s an if of contingency or condition—in other words, you are a joint-heir with Christ only IF certain conditions are met! A dreaded “if” in the eyes of most Christians!” (Newbold, Romans 8 (701-800), 705) **Newbold, offers no explanation for why one should view the first “if” as logical and the second “if” as conditional.** No attempt is made to explain what is going on grammatically in the verse to justify this reading, students are just supposed to take his word for it.
 - Once again, McDaniel follows suit by arguing that the second “if” is conditional after noting that the first “if” was logical, **a conclusion for which McDaniel offers no explanation in the following quotation:** “The first “if” of verse 17 was that first-class conditional if that acknowledges the truth of a thing being carried forward to another thing. This is an “if” of condition. You can tell by the construction of the sentence which kind of “if” is used. Therefore, a saint can only be a joint-heir if certain conditions are met; in this case, that we ‘suffer with Christ.’”(McDaniel, Sonship Establishment—Lessons 1-20, 49)
- *Joint-heirship is tied to the participation in the Father’s Business.*
 - “Before we get into the final details of vs. 17, let me make sure we see the connection between the inheritance of being a “joint-heir” and the Father’s business. First of all, the (your!) inheritance comes out of the business. You can’t talk about the “joint-heir” inheritance unless you talk about the business, because the inheritance is integrally joined to the business. It’s part of the business; it’s where the inheritance comes from. If there was no business, there’d be no inheritance, even an “heir of God” inheritance. So, you need to think about your inheritance in eternity is going to come out of the business and specifically, your involvement in the business. So, how involved do you want to be?” (McDaniel, Sonship Establishment, Lessons 1-20, 39)

(See footnote 12 on page 15 of [Ifs, Ands, and Buts](#) for more on this point from the pen of Mike McDaniel.)
- *Joint-Heirship is contingent upon “suffering with him.”*
 - “When you read vv. 16-17, you do not yet know what those things are. You will know because before you get out of chapter 8, you are going to be informed about some of the things included in this suffering. You won’t be told about all of

it in Romans 8 because you don't need to know about all of it yet. What you do need to know is that through this suffering you will get a joint-heir inheritance that is greater than any suffering you will go through. You only need to know the first ones that you will encounter. What is being given to you is a foundation that will be built upon later on. What I will tell you now is this: 1. Everything in our Sonship Education/Edification (being conformed to the image of Christ) is tied to our "suffering with Him" in various manners that are equivalent to how Christ suffers today in this dispensation of grace. 2. The degree and extent of our heir-ship with Him (our joint-heir inheritance) will be determined at the judgment seat of Christ. 3. The basis for determining that inheritance will be by the amount of equivalency in our sonship lives to that which Christ is presently suffering. 4. The degree to which we "suffer with Him," is the degree of the reward of our inheritance. Just to put this into an application, if your response to the things which come your way are not to "suffer with Him," then there will be no joint-heir inheritance reward. If that improper response is your response every time, then you will get "zero" joint-heir inheritance. If you respond properly 50% of the time, then you will get half of the inheritance you could have had. I am saying it to you this way so you will see how critical the "if so be" of verse 17 is. Your entire joint-heir inheritance is based on this one thing. Therefore, this has to be a huge issue for a son. This is why you cannot decide to put off this sonship education because you think you will get it when you get to heaven. . . If a son waits until he has gone to the heavenly places to be educated in the Father's business or to be educated in godliness, then: 1. He will never obtain a joint-heir inheritance 2. He will never occupy a seat of authority in God's government in the heavenly places 3. He will not be glorified together with Christ 4. He will never be allowed to function in certain areas of the Father's business. All of the above benefits are bestowed upon a son based upon something he does while he is on this earth. During your earthly life is when you will either qualify for the things listed above, or you won't. But nothing you do in eternity is going to change any of those 4 things – ever. That is a big reason why you can't say, "I'll worry about this sonship stuff when I get to heaven." It is the Sonship Education and Edification during your lifetime on earth that qualifies you for the benefits of eternity." (McDaniel, *Sonship Establishment, Sessions. 1-20, 58-60*)

- In his notes on Romans 8, Mark Newbold offers essentially the exact same argument as McDaniel that we observed above. He writes, "The primary determining factor that qualifies us to be joint-heirs with Christ comes down, really, to the issue of what that expression involves when it talks about suffering with him. Everything that we are more or less involved with in our sonship edification/education that conforms us to His image, is going to be tied to suffering with Him in various manners and forms equivalent to how He does (suffer)— and the way in which He does in this dispensation of God's grace. And our heir-ship with Him—or the degree of it—or the extent of it that will be determined at the judgment seat of Christ—will be determined by the amount of

equivalency that there is in our sonship lives and through the effectual working of our sonship education, that has us suffering with Him. In other words, the degree to which we suffer with Him, is the degree of the reward of our inheritance! And if it's zero (nothing)—then we'll get nothing! And I say all this just to underscore for you the reality of, and the gravity of this element of contingency—this “if so be” — this issue that qualifies you for the reward of your inheritance with Christ as a joint-heir with Him! It's a huge thing to you as a son! This is one reason why you can't just say, “Well, we're all going to go to the same place when we die, so I'll worry about all that future stuff when I get there—I'll just get educated then.” (dead wrong!) You'll get educated—but you won't get this inheritance, and you won't be allowed to function in God's business, and you won't be “glorified together” with Christ in the Father's business! Now I know that you want some satisfaction and contentment as to what these sufferings are—(but the truth of the matter is, and the reason I'm hesitant to go into this is, that by the time you get to the end of (:17), you're supposed to have a natural wondering what suffering with Him is—or just how is it that I do that—and then (:18) begins to tell you that—and you get the first kind of the suffering with Him that you're expected to be involved in.) (There are other kinds that you're expected to be involved in, but you're not going to get them until you've got enough education to deal with them.) — beginning in (:18) is the first kind. So that alone should give you an understanding of the kind of suffering we're talking about. But for now—as a matter of our sonship establishment into this first virtuous attitude we're supposed to have in viewing our education as sons—we are to perceive by what's said to us here—we're supposed to have the beginning of the generation of some thinking that matches our Father's own thinking— about the thoroughness, and the perfection, and the capability of what the Father's going to teach us, so that we can have complete and total confidence in the Father and in His curriculum He's giving us—so that we can have complete conviction that it's going to do exactly what it's supposed to do— fully educate you; fully train you; fully qualify you for your sonship inheritance! (All the details are going to be given to you as the curriculum unfolds and progresses on.) In fact, you're not supposed to be able to understand all the details of either your joint-inheritance with Christ and all that is involved in that; or with what specific things we are going to suffer and endure as we suffer with Christ; or what are the details of the kind of glory we are going to be sharing with Christ as we are glorified together. The truth is, you can't possibly know all that right now—there's just no frame of reference for it yet—and all that's going on here is to get you established as a son—and this is just the first component that, - at the end of it all (at the end of sonship establishment), sonship establishment is designed to have it so that you understand and appreciate that you are not only in possession of a curriculum that accomplishes all this—but that you understand that the curriculum you possess is designed and composed and constructed so as to fully meet all of the objectives, and provides fully for obtaining of all of the goals and aims and attainments that are necessary,

from beginning to end, so that you suffer with the Lord Jesus Christ (or at least have the full opportunity to, if you so choose to) suffer with the Lord Jesus Christ in all the fullness that the Father has designed and provided for us to so do—and so, attain, therefore, the fullness of the inheritance of being a joint-heir with Christ.” (707-708)

- Subsequent to the publication of the first edition of *Ifs, Ands, and Buts* on Monday, March 17, 2014 and the April Grace School of the Bible meeting in Chicago, Brother Newbold has since come forward and admitted that he had been mistaken in teaching that there are two separate and distinct inheritances in Romans 8:17. This admission can be heard in an audio recording from a message delivered at Triangle Bible Church in Concord, North Carolina on [Sunday, May 11, 2014](#). While we applaud Brother Newbold for his honest and straightforward remarks, we still must disagree with his new position that joint-heirship with Christ constitutes a higher degree or portion of the one inheritance. The pertinent section of this message can be reviewed by listening to the first ten to fifteen minutes of the message accessible through the above link. Newbold’s two views can be summarized as follows:
 - [Original View](#)—two separate and distinct types of eternal inheritance: 1) heir of God, applies to all believers on account of justification, 2) joint-heir with Christ, only those believers how meet the conditions.
 - [New View](#)—one inheritance in two degrees or portions of the one inheritance: 1) heir of God portion, applies to all believers on account of justification, 2) joint-heir with Christ portion, only those believers how meet the conditions.

(To read the written transcript of these comments made by Brother Newbold, [click here](#).)

- As of the date of this teaching (12/7/14), we are not aware of any such changes being made to Brother McDaniel’s views on joint-heirship in Romans 8:17.

Appendix A

Reproduced Footnotes Regarding SE's position on Romans 8:17 from, Ifs, Ands, and Buts: The Two Inheritance Controversy of Romans 8:17 Revised 2nd Edition (June, 2014) by Bryan C. Ross

Footnote # 2 found on page 2—The purpose of this paper is not to provide a detailed discussion of Sonship Edification (SE). That could easily be the subject of another paper or book length work. Our purpose in bringing it up here is to alert the reader to the fact that there are many currently within the Grace Movement arguing that being a “joint-heir with Christ” is conditioned upon something even if they do not agree as to exactly what that condition is. SE adopts a framework for edification from the book of Proverbs that is then read back into [Paul's Epistles](#). Passages such as [Romans 8](#) are not expounded based upon the text of Scripture alone but on the text of Scripture filtered through the SE framework. For example, much is made by Mark Newbold and Michael McDaniel about “the Father’s Business” when expounding Romans 8:17 but that language is not found in the text of Romans 8. Interested parties are encouraged to see *Sonship Establishment Lessons 1-20 and 21-40* by Michael McDaniel and Mark Newbold’s notes on Romans pages [601](#) through [800](#) to substantiate the veracity of these statements.

Footnote # 7 found on page 6— Sonship Edification (SE) teachers Mark Newbold and Michael McDaniel agree that this first “if” in Romans 8:17 serves the logical function. Newbold states in his notes on Romans 8 that, “The “if” is a 1st class condition = if, and we are the *children of God* by virtue of regeneration.” (699) Likewise McDaniel writes, “Following the colon that ends verse 16, we get “And if. . .” This is what is known as the first class conditional “if.” It is not saying “if” in the sense of maybe it is or maybe it isn’t. It is saying “if” in the sense of taking truth and certainty of the aforementioned truth and applying it to what is about to be said. In other words, “if this first thing (which we both know and agree about) is true, then this second thing is just as true.” (*Sonship Establishment: Sessions 1-20*, 36)

Footnote # 8 found on page 7— Rather than allowing the verse, its context, and clear cross references define what it means to be a joint-heir, Sonship Edification teachers Newbold and McDaniel connect it to one’s knowledge of and commitment to what they call the Sonship Curriculum. In multiple places, Newbold ties the attainment of joint-heirship to the SE Curriculum: “. . . *joint-heir-ship with Christ*; reserved **only** for the sons of God who have realized the value of their adoption as sons; understand and appreciate the worth of the Father’s business and the curriculum He’s written to properly edify you and educate you (which is the **only** place real spiritual growth and godly edification [the edification process] takes place); and then whole-heartedly commit to it! The realization of the reality that there are 2 distinct inheritances, and that the only one that comes directly out of the Father’s business is our *joint-heir-ship with Christ*. . .” (705) Meanwhile, McDaniel ties the attainment of joint-heirship to the level of one’s sanctification in this life, “The “joint-heir” inheritance, which is connected to your sanctification (specifically the component of being an adopted son) is directly related to the Father’s business. This is how the Father begins to tell you some things about His business and your role in it, which is exactly what you should expect after coming out of the pronouncements of vv. 14-15.”(*Sonship Establishment—Sessions 1-20*, 39) According to either construct, joint-heirship is an earned inheritance based upon the level of one’s sanctification which is only achieved via knowledge of and commitment to the SE curriculum. The notion that joint-heirship is contingent upon one’s sanctification is shared by the supporters of the *Heirs of God or joint-heirs With Christ?* paper. This is evident when one considers the paper’s subtitle, *Sanctified Works in the Dispensation of Grace*.

Footnote # 11 found on pages 10 and 11— After correctly noting that the first “if” in Rom. 8:17 serves the logical function, SE teachers Mark Newbold and Michael McDaniel inexplicably teach that the “if” in the “if so be” portion of the verse introduces a condition upon being a “joint-heir with Christ” in the previous clause (see footnote 7 for an explanation of why this is false). Newbold writes, “. . . *if so be* . . .” = that’s not a 1st class condition “if and it’s true” - that’s an *if* of contingency or condition—in other

words, you are a *joint-heir with Christ* **only IF certain conditions are met!** A dreaded “*if*” in the eyes of most Christians!” (705) Newbold, offers no explanation for why one should view the first “if” as logical and the second “if” as conditional. No attempt is made to explain what is going on grammatically in the verse to justify this reading, students are just supposed to take his word for it. Once again, McDaniel follows suit by arguing that the second “if” is conditional after noting that the first “if” was logical, a conclusion for which McDaniel offers no explanation in the following quotation: “The first “if” of verse 17 was that first-class conditional if that acknowledges the truth of a thing being carried forward to another thing. This is an “if” of condition. You can tell by the construction of the sentence which kind of “if” is used. Therefore, a saint can only be a joint-heir if certain conditions are met; in this case, that we ‘suffer with Christ.’” (*Sonship Establishment—Sessions 1-20*, 49) This is poor Bible study and indicative of an attempt to make the text match one’s preconceived “curriculum” rather than adjusting one’s curriculum to match the text. Likewise, the author of the *Heirs of God or joint-heirs with Christ?* paper just pronounces to his readers that the “if so be” is conditional and offers no exegesis or exposition for why. No attempt is made to explain the underlying Greek word; his readers are just supposed to take his word for it that the statement is conditional. We have proved above and beyond doubt in both Greek (*ei per*) and English (if so be) that this portion of the verse is logical and not conditional.

Footnote 12 found on page 15—SE teachers Newbold and McDaniel have much to say about the “Father’s Business” when defining what it means to be a “joint-heir with Christ.” McDaniel ties joint-heirship to participation in the “Father’s Business:” “Before we get into the final details of vs. 17, let me make sure we see the connection between the inheritance of being a “joint-heir” and the Father’s business. First of all, the (your!) inheritance comes out of the business. You can’t talk about the “joint-heir” inheritance unless you talk about the business, because the inheritance is integrally joined to the business. It’s part of the business; it’s where the inheritance comes from. If there was no business, there’d be no inheritance, even an “heir of God” inheritance. So, you need to think about your inheritance in eternity is going to come out of the business and specifically, your involvement in the business. So, how involved do you want to be?” (*Sonship Establishment, Sessions 1-20*, 39) Nine pages later, McDaniel attempts to explain how being a “joint-heir with Christ” works by comparing it to the running of the Father’s business, “There is one last thing I want to cover with regard to these two inheritances and that has to do with how they are related to the Father’s business. It is true that both inheritances come “out” of the Father’s business. But the “heir of God” inheritance does not include anything to do with the running of that business, the rewards of that business or the glory of that business. Those are the things related to only the “joint-heir” inheritance. Think of it this way. Let’s say you own a very successful business. Through the years, that business has produced a personal wealth for you. Applying this illustration to the adoption of sons, you would divide up your personal wealth between all your children. That personal wealth came “out of the business.” It did not represent all that the business created, for much of the wealth was put back into the business. But whatever personal wealth there was, was produced by the business. The adopted son would get another inheritance; that which pertained to the business itself. As the business continued to produce greater and greater wealth, as the business itself became more and more valuable, only the adopted son would be the beneficiary of that. Not only would he have “personal wealth,” but additionally, he would have “business wealth.” That is the same difference between an “heir of God” and a “joint-heir with Christ.” Both are produced by the Father’s business, but only one of them will possess the ongoing wealth of the business.” (*Sonship Establishment, Sessions 1-20*, 48-49) As good as all this sounds, what in the world does it have to do with the TEXT of Romans 8? Where does the TEXT of Romans 8 say anything about “the Father’s Business?” This is great human viewpoint but it is not good Bible study. These quotes from the pen of McDaniel demonstrate yet again that SE is imposing its “curriculum” upon the text of Romans 8 instead expounding the text as it lies on the page. In our estimation SE is dangerous in this respect and should be rejected outright. Rather than going to the obvious cross references where the same Greek word translated “joint-heirs” occurs to help explain the concept they read the text through the lenses of their preconceived “curriculum.”

Endnote i found on pages 38 and 39--(Endnote from page 13) Regarding what it means to “suffer with him” in Romans 8:17, Mike McDaniel waxes on endlessly without ever saying what actually it means to suffer with Christ. In the end, McDaniel makes nebulous statements about how it is not the job of the SE curriculum in Romans 8 to say what it actually means to suffer with Christ because the student is not yet edified enough to receive that information according to the construct of the curriculum. Please consider McDaniel’s teaching in his own words, “So what is it that we are being told in vs. 17? You are being told: 1. There is a qualification for being a joint-heir with Christ 2. That qualification is that you “suffer with Him” 3. That suffering will result in being glorified together with Christ. And that’s it for now. No, you have not yet been told what that suffering is. You haven’t been told what He is suffering today in this dispensation of grace, but only that there is something that He is suffering that we are supposed to suffer “with Him.” Vs. 17 is not meant to begin taking you through a systematic study of suffering. I realize that by raising the issue, you want to know the details about the suffering, but that is not what you are given to know.” (*Sonship Establishment, Sessions. 1-20, 50*) So according to McDaniel, one’s ability to become a “joint-heir with Christ” is contingent upon suffering with Christ but it is not the job of the SE curriculum to teach one what that means in the only verse in the Bible that uses the expression “joint-heir,” according to McDaniel. After droning on and running all over the Bible for examples of suffering, eight pages later McDaniel writes, “When you read vv. 16-17, you do not yet know what those things are. You will know because before you get out of chapter 8, you are going to be informed about some of the things included in this suffering. You won’t be told about all of it in Romans 8 because you don’t need to know about all of it yet. What you do need to know is that through this suffering you will get a joint-heir inheritance that is greater than any suffering you will go through. You only need to know the first ones that you will encounter. What is being given to you is a foundation that will be built upon later on. What I will tell you now is this: 1. Everything in our Sonship Education/Edification (being conformed to the image of Christ) is tied to our “suffering with Him” in various manners that are equivalent to how Christ suffers today in this dispensation of grace. 2. The degree and extent of our heir-ship with Him (our joint-heir inheritance) will be determined at the judgment seat of Christ. 3. The basis for determining that inheritance will be by the amount of equivalency in our sonship lives to that which Christ is presently suffering. 4. The degree to which we “suffer with Him,” is the degree of the reward of our inheritance. Just to put this into an application, if your response to the things which come your way are not to “suffer with Him,” then there will be no joint-heir inheritance reward. If that improper response is your response every time, then you will get “zero” joint-heir inheritance. If you respond properly 50% of the time, then you will get half of the inheritance you could have had. I am saying it to you this way so you will see how critical the “if so be” of verse 17 is. Your entire joint-heir inheritance is based on this one thing. Therefore, this has to be a huge issue for a son. This is why you cannot decide to put off this sonship education because you think you will get it when you get to heaven. . . If a son waits until he has gone to the heavenly places to be educated in the Father’s business or to be educated in godliness, then: 1. He will never obtain a joint-heir inheritance 2. He will never occupy a seat of authority in God’s government in the heavenly places 3. He will not be glorified together with Christ 4. He will never be allowed to function in certain areas of the Father’s business. All of the above benefits are bestowed upon a son based upon something he does while he is on this earth. During your earthly life is when you will either qualify for the things listed above, or you won’t. But nothing you do in eternity is going to change any of those 4 things – ever. That is a big reason why you can’t say, “I’ll worry about this sonship stuff when I get to heaven.” It is the Sonship Education and Edification during your lifetime on earth that qualifies you for the benefits of eternity.” (*Sonship Establishment, Sessions. 1-20, 58-60*) Need we say any more? According to SE not all believers will be glorified with Christ in Romans 8:17 unless they “qualify for the benefits of eternity” by following and committing to the SE curriculum. Not only is this teaching failing to expound upon the text of Romans 8 it is establishing two or more classes of believers based upon a supposed curriculum from Proverbs that has been imposed upon the Pauline Epistles.

It is not our motive to tax the reader’s patience by including these lengthy footnotes on SE, however, it is essential that the body of Christ understands the nature of this teaching that has penetrated so deeply within the great Grace Community. In his notes on Romans 8, Mark Newbold offers essentially

the exact same argument as McDaniel that we observed above. He writes, “The primary determining factor that qualifies us to be *joint-heirs with Christ* comes down, really, to the issue of what that expression involves when it talks about suffering *with* him. Everything that we are more or less involved with in our sonship edification/education that conforms us to His image, is going to be tied to *suffering with Him* in various manners and forms equivalent to how He does (*suffer*)— and the way in which He does in this dispensation of God’s grace. And our heir-ship with Him—or the degree of it—or the extent of it that will be determined at the judgment seat of Christ—will be determined by the amount of equivalency that there is in our sonship lives and through the effectual working of our sonship education, that has us *suffering with Him*. In other words, the degree to which we *suffer with Him*, is the degree of the reward of our inheritance! And if it’s zero (nothing)—then we’ll get nothing! And I say all this just to underscore for you the reality of, and the gravity of this element of contingency—this “*if so be*” — this issue that qualifies you for the reward of your inheritance with Christ as a *joint-heir with Him*! It’s a **huge** thing to you as a son! This is one reason why you can’t just say, “Well, we’re all going to go to the same place when we die, so I’ll worry about all that future stuff when I get there—I’ll just get educated then.” (dead wrong!) You’ll get educated—but you won’t get this inheritance, and you won’t be allowed to function in God’s business, and you won’t be “*glorified together*” with Christ in the Father’s business! Now I know that you want some satisfaction and contentment as to what these sufferings are—(but the truth of the matter is, and the reason I’m hesitant to go into this is, that by the time you get to the end of (:17), you’re supposed to have a natural wondering what *suffering with Him* is—or just how is it that I do that—and then (:18) begins to tell you that—and you get the first kind of the *suffering with Him* that you’re expected to be involved in.) (There are other kinds that you’re expected to be involved in, but you’re not going to get them until you’ve got enough education to deal with them.) — beginning in (:18) is the first kind. So that alone should give you an understanding of the kind of suffering we’re talking about. But for now—as a matter of our sonship establishment into this first virtuous attitude we’re supposed to have in viewing our education as sons—we are to perceive by what’s said to us here—we’re supposed to have the beginning of the generation of some thinking that matches our Father’s own thinking— about the thoroughness, and the perfection, and the capability of what the Father’s going to teach us, so that we can have complete and total confidence in the Father and in His curriculum He’s giving us—so that we can have complete conviction that it’s going to do exactly what it’s supposed to do— fully educate you; fully train you; fully qualify you for your **sonship inheritance**! (All the details are going to be given to you as the curriculum unfolds and progresses on.) In fact, you’re not supposed to be able to understand all the details of either your *joint-inheritance with Christ* and all that is involved in that; or with what specific things we are going to *suffer* and endure as we *suffer with Christ*; or what are the details of the kind of *glory* we are going to be sharing with Christ as we are *glorified together*. The truth is, you can’t possibly know all that right now—there’s just no frame of reference for it yet—and all that’s going on here is to get you **established** as a son—and this is just the first component that, - at the end of it all (at the end of sonship establishment), sonship establishment is designed to have it so that you understand and appreciate that you are not only in possession of a curriculum that accomplishes all this—but that you understand that the curriculum you possess is designed and composed and constructed so as to fully meet all of the objectives, and provides fully for obtaining of all of the goals and aims and attainments that are necessary, from beginning to end, so that you *suffer with the Lord Jesus Christ* (or at least have the full opportunity to, if you so choose to) *suffer with the Lord Jesus Christ* in all the fullness that the Father has designed and provided for us to so do—and so, attain, therefore, the fullness of the inheritance of being a *joint-heir with Christ*.” (707-708)

Careful readers of the *Heirs of God or joint-heirs with Christ?* paper will note that it is devoid of the explanatory language that is characteristic of SE such as, “Sonship Establishment, “Sonship Edification,” or “the Father’s Business.” The decision to leave out the more objectionable aspects of SE teaching regarding Romans 8:17 from the paper appears to have been a willful decision on the part of the author. We can only surmise that this was done to distance the paper from the clearly objectionable portions of the SE version of the “two inheritance” view. That is why this author views the paper as a permutation or cousin to the SE position on Romans 8.

Appendix B

The “Joint-Heir View” of Northern California Grace Fellowship on Romans 8:17

- The “joint-heir view” of Northern California Grace Fellowship (NCGF) is a cousin of SE. While NCGF **DOES NOT** hold to SE’s Proverbs One Curriculum apparatus or Sonship Prayer, they are in agreement with SE regarding the conditional nature of joint-heirship in Romans 8:17.
- Drafted in [2011 and early 2012](#) (at a time when its author and chief supporters claimed to have had “no cognizance” of SE) and published in late summer/early fall of 2012 NCGF’s paper, [Heirs of God or Joint-Heirs with Christ?](#) argues for “two separate types of eternal inheritance” in Romans 8:17. In short, all believers are “heirs of God” on account of the fact that they are justified; however, not all believers are “joint-heirs with Christ.” This constitutes a separate inheritance given “only to those who are sanctified.” (Stutzman, 6)
 - “If you read this verse carefully, you will note that there are actually two separate types of eternal inheritance that are being identified: heirs of God and joint-heirs with Christ. In other words, one is an inheritance given to all that are justified, and the other is an inheritance which is given *only* to those who are sanctified.

Everyone in the Church the Body of Christ is an heir of God. This is to say that all in the Church the Body of Christ are recipient heirs of eternal life in heaven:

(quotes Galatians 3:29)

However, not everyone in the Church the Body of Christ will be declared a joint-heir with Christ. The reason being that joint-heirship is very much conditional, as the words "*If so be*" would attest.

What does it mean to suffer with Christ (*If so be that we suffer with him*)? How can we define the suffering which is spoken of here? There is a tendency that exists among the church today to view Christian suffering in vague and generalized terms. The common view is that *anyone* who believes in Christ is also, by default, suffering *for Christ*. While there is a very real suffering that comes from professing faith in Christ, this is not the type of suffering that Romans 8:17 refers to.

To this point, I submit for your consideration that the *suffering* with Christ referred to here, speaks **of a special kind of suffering that is inherent to the Pauline doctrine itself**. This is to say, **that this suffering is unique and exclusively appointed to saints who stand steadfast in a rightly divided paradigm of scripture**. This is because, it is only in rightly dividing the word that the saint is illuminated to the distinctiveness of Paul's mystery and it is **ONLY** through the doctrinal comprehension of that mystery that true and effectual sanctification of the believer is produced!" (Stutzman, 6-7)

- With this conditional understanding in mind, the above author then cross-references Romans 8:17 with II Timothy 2:12 to close the argument that “joint-heirs” are those who suffer with Christ for the truth of the mystery and are therefore granted a “reign” with Christ (i.e., joint-heir) while those who do not, remain only “heirs of God.” Regarding this piece of the “two inheritance” puzzle the author states:
 - “As 2nd Timothy 2:12 suggests, there will be those in the Church the Body of Christ who deny Christ, and likewise, will also be denied *by* Christ. Of course, the context here speaks not of losing one's salvation (as verse 13 attests) but rather of one's inheritance being denied. Paul is warning us here that the inheritance and honor of reigning in eternity as joint-heirs with Christ, will not be granted to everyone in the Church the Body of Christ.” (Stutzman, 7)
 - “Paul links the conditional *“if”* of suffering to rightly dividing God's word (compare verse 12 to verse 15).

Paul links this conditional *“if”* of suffering to reigning with Christ i.e. joint-heirship with Christ (compare verse 12 to Romans 8:17: *“if so be that we suffer with him, that we may also be glorified together”*).
Paul states that those who do not suffer with Christ (i.e. do not build upon the doctrines of the mystery) shall be denied by Christ (denied joint-heirship with Christ at the judgment seat). Compare verse 12 to 1st Corinthians 3:10-17.” (Stutzman, 16)
- In addition to arguing that joint-heirship with Christ in Romans 8:17 is conditioned upon suffering for the “rightly divided paradigm of scripture” and that only “joint-heirs” so qualified will reign with Christ in II Timothy 2:12, the author goes on to make the following assertions that have much in common with the views expressed by SE in the previous section:
- *Reigning with Christ in the Heavenly Government is reserved only for those who are qualified to perform that function.*
 - “Christ is to be the recipient heir of Heaven and Earth. The Church the Body of Christ is His inheritance in the heavenly places. He has invited us to reign in that glory with Him. As mentioned, **this requires us to be qualified to perform that function.** In order to be qualified to reign, we must first be able to *“prove what is that good and acceptable and perfect will of God”* (Romans 12:2). We accomplish this by studying; *“study to shew thyself approved unto God...”* (2nd Timothy 2:15).” (Stutzman, 8)
 - **“Likewise, in order to be honored, we must also be sure to cross the finish line. We must finish the course that is put before us. These are the conditions that predicate and determine our joint-inheritance.”** (Stutzman, 17)

- *Sanctification is a progressive race against the deadline of time that qualifies one for joint-heirship.*
 - “Furthermore, lest we forget, the building process is exactly that: *a process*. **The progressive workmanship of God ceases when our study of His word ceases. Therefore, our sanctification process in this life can be viewed as a race against a deadline of time. It behooves us then to be continually fervent in study, allowing as much doctrine to be built up in our inner man as time permits.** What we allow God to build in us today will be that which we will abide in for eternity.” (Stutzman, 19)

(Some believers are not ready for the Rapture and the subsequent Judgment Seat of Christ according to the Pastor of NCGF. [Click here](#) to read the transcript from his message titled *The Judgment Seat of Christ* that was delivered at Twin Cities Grace Fellowship in July of 2013.)
 - “Where the angelic host currently occupies the governmental positions of Heaven, that vocation will one day be turned over for the sanctified Body of Christ to administer. **This is what joint-heirship with Christ is all about. God the Father is inviting His children to run the Heavenly places with His beloved Son! Naturally, this honor of administration is only awarded to those sanctified in the body who have been made qualified to reign with Christ (after all, Heaven is 1/2 part of Christ's total inheritance; we must prove ourselves worthy stewards to govern His estate).**” (Stutzman, 29-30)
- *Only properly qualified “joint-heirs” will be glorified with Christ.*
 - “Therein lies the deeper aspect of what is conveyed in the *patience of hope*: For the joint-heir in Christ who has suffered faithfully for the truth of the mystery, the *blessed hope* of the rapture signifies something far more profound than deliverance into heaven: **it signifies the commencement of his/her glorification with Christ!** (This being the bestowment of the crown of joint-heirship at the judgment seat of Christ as cited in 2nd Timothy 4:8, 2nd Timothy 4:1 and Romans 8:17):” (Stutzman, 24)
 - “Yet, there is also a *generalized* category which is described in Ephesians as “*every name that is named*”. Is it reasonable to conclude that “*every name that is named*” **speaks of those in the Church the Body of Christ who have not been declared joint-heirs with Christ? They're obviously citizens of Heaven with eternal life (heirs of God) but they also seem to be left out from being given a specific title of authority (i.e. joint-heirs with Christ).** I'll leave that for the reader to decide.

Regardless, we can absolutely conclude that God's purpose for our sanctification is so that we might function as reigning administrators of His beloved Son's inheritance. What an incredible honor this is indeed!

Now then, it can be said that our **edification process has a direct impact and ministry to the angelic realm. Why is this? "Because the creature waiteth for the manifestation of the sons of God. ...Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Romans 8:19-21).**" (Stutzman, 30)

- *A believer's joint inheritance is something that can be spoiled.*
 - "Where God has spoiled the glory and honor that He had originally created in Satan, Satan in turn (through apostate teaching) seeks to spoil the glory and honor of Christ's inheritance in the saints. By extension, this includes spoiling the inheritance of the Body of Christ itself (hence the phrase "*joint-heirs*" with Christ)."

Quotes Colossians 2:8 and 2:18

Be not deceived about this reality. **Joint-inheritance with Christ is very much something that can be spoiled from you. In fact, it is being spoiled from right under the noses of most (if not all) in denominational Christendom today. When Paul speaks of *traditions of men and rudiments of the world* (Colossians 2:8), he is speaking inclusively of the apostate religious hegemony which dominates Christian teaching. He is speaking of those "*ten thousand instructors in Christ*" of 1st Corinthians 4:15. These are the tools by which Satan spoils the saint of his/her eternal reward.**

For any who may still insist on disputing the fact that joint-inheritance with Christ can indeed be spoiled, I ask you to consider this: For what purpose does Paul give such explicit and repeated warning when he speaks in context of the judgment seat of Christ?

The judgment seat of Christ is not a mere frivolous display of ceremonial pageantry, it is an appointment before the King by which all in the Church the Body of Christ will stand to give an account. **It is a day in which the saint will either be glorified or ashamed before their Lord.** Indeed, Paul is giving us warning for good reason; the judgments of Christ will be final and without our rebuttal." (Stutzman, 33-34)

- On Sunday, December 8, 2013, I preached a message here at Grace Life Bible Church (GLBC) titled "Is Saeed Abedini a Joint-Heir with Christ." This message was largely a critique of the idea that only those who suffer for "the rightly divided paradigm of scripture" are joint-heirs with Christ as asserted in NCGF's paper *Heirs of God or Joint-Heirs With Christ?* In January 2014, I withdrew this message from the internet due to some unfortunate comments made by me about the brothers responsible for the *Heirs of God* paper as well as some less than clear comments on my part regarding the mystery in the book of Romans. In conjunction with the removal of this message from all GLBC affiliated websites, I issued both public and private apologies to the brothers in question

(To read a copy of my Facebook apology [click here](#)).

- Prior to pulling this message from the internet it was “reviewed” by both Brother Matt Stutzman, the author of *Heirs of God*, as well as by Brother Ryan Michael Jones, a contributor and chief promoter of the paper on Facebook and the internet.

(To read the review by Ryan Michael Jones [click here](#)).

- In his critique of my message from January 14, 2014, Brother Matt seeks to clarify the “semantics” of his paper when he states:
 - “In preface to this, I’d like to first clarify some of the semantics of my paper which I now believe may be causing some confusion here (particularly the use of the term “*two inheritances*”). For the record, I purposefully used the term *two inheritances* to delineate the two different portions that are incorporated within the singular word *inheritance*. The idea here would be paralleled to the precedent Old Testament principle of the inheritance (singular) as compared to the “*double portion*” of inheritance (Deuteronomy 21:16-17).

As the Bible student will recall, the double portion of the inheritance (otherwise known as the *birthright*) bestowed certain rights and privileges that were exclusively given to the firstborn son by his father. In addition to inheriting a double portion of the estate itself, these privileges also bestowed honor, authority, and exaltation of the firstborn son as the head over all the affairs of his family. Naturally, along with those privileges also came the responsibility to provide for those under his headship (specifically his mother until death and any of his unmarried sisters in the household). In other words we might suitably define this birthright inheritance with the words “reigning” or “governance”. In fact we can see this connection of the firstborn birthright and reigning clearly exhibited in the verse below:

(quotes II Chronicles 21:1-3)

Again, my assertion here (which was seemingly misunderstood in my paper) is that this Old Testament principle of inheritance and double portion of inheritance is mirrored in our present dispensation of grace. The essence of this parallel in our dispensation being that the heir of the single portion of inheritance (the heir of God) is bequeathed with both a glorified incorruptible body and full entitlement as a citizen in the Heavenly places of the Kingdom. In contrast, the second portion (i.e. *the reward of the inheritance* Col 3:24) is synonymous with reigning in the Heavenly places. As previously stated, Bryan Ross does not at this time dispute this assertion of the paper regarding 2 Timothy 2:12, i.e. that the qualification to reign in the Heavenly places is conditionally predicated upon a saints’ voluntary faithfulness to labor in and suffer for the Pauline gospel rightly divided.”
(Stutzman, *Bryan Ross's video refutation of the joint-heir paper*, 1-2)

- The fact is that none of these verses nor this line of argumentation appears anywhere within Brother Stutzman's afore referenced and quoted *Heirs of God* paper. While Brother Stutzman conceded that on "face value" he agreed with my explanation of the joint-heirship, he took exception to my understanding based on what he calls the "two portions" of Christ's inheritance. Stutzman then argues, based upon Psalms 16:5-10; 2:7-18, and Colossians 1:16-18, that Christ's inheritance is comprised of "two portions" or parts: 1) a glorified body, and 2) reigning.

(To read the review by Matt Stutzman [click here.](#))

- "At face value of Bryan's logical reasoning of a joint-heirship here I am inclined to agree. However, the difference between our perspectives is rooted in the details as to how we perceive and define the inheritance that Christ Himself receives. What is seemingly absent from Mr. Ross's evaluation of the word is that the inheritance that Christ Himself receives is also delineated into two portions. We can see both portions of Christ's inheritance delineated in the book of Psalms: (quotes Psalms 16:5-10)

As can be seen in this Messianic Psalm, the focus of Christ's inheritance in view here is centered in His faithful expectation that His flesh would not see corruption. This is to say that death (the tyrant king who had previously reigned supreme) would not thwart the resurrection of Jesus into everlasting life with a glorified and incorruptible body.

In contrast to this, the second portion of Christ's inheritance (i.e. the reigning) is exhibited in Psalms chapter 2: (quotes Psalms 2:7-8)

Here we can see the focus of Christ's inheritance being centered upon His preeminent position of reigning over people. In the context of prophecy, the *heathen* of course would be the Gentiles of the Kingdom who will one day be subject to the ordained governmental ruling of Israel (with Christ presiding as King of Kings) over all nations of the Earth.

Additionally we can see the association of the firstborn to reigning in Colossians chapter 1: (quotes Colossians 1:16-18)

In light of these two-folds of Christ's inheritance (everlasting life and reigning), the question at hand remains: which portion of Christ's inheritance is contextually being referred to in Romans 8:17? I believe that the answer to that question is made clear in the last seven words of the verse: (quotes Romans 8:17)

Keep in mind that Christ has already received the first portion of His inheritance (a physical glorified body) but has not yet appropriated the second portion of His inheritance (the reigning). Given that Romans 8:17 makes it abundantly clear that the glorification spoken of is a simultaneous glorification (that we may be also glorified together), the verse therefore demands that this glorification must include the aspect of

reigning. That's the only part of Christ's inheritance that has not yet been fulfilled!"
(Stutzman, *Bryan Ross's video refutation of the joint-heir paper*, 3-4)

- Brother Stutzman's rebuttal to my teaching refers back to the prophetic scriptures to define the meaning of joint-heirship in Paul's epistles. If this is the way Paul intended for joint-heirship to be understood why does he not produce the same line of argumentation offered by Brother Matt?
- In addition, to buttress his claim, Brother Matt states the following regarding the context of Romans 8:
 - "Moreover, the verses that immediately follow Romans 8:17 also corroborate (in context) the fact that the glorification spoken of there is speaking with reference to reigning. (quotes Romans 8:18-21)

The particular use of the word "creature" here is referring to the higher sentient order of God's creation. This equally includes both angels and man (this phrasing being distinguished from the rest of God's "creation" spoken of in Romans 8:22).

Now as Romans 8:21 declares, the *creature* itself shall be delivered from the bondage of corruption. In the context of our present dispensation, this bondage of corruption spoken of here is particularly and specifically referencing the present defilement of the Heavenly government by Satan and his fallen angels (Job 15:15). As such, God's manifold wisdom of the mystery that has now been revealed to both angels and the church (Ephesians 3:10) becomes a welcomed proclamation of God's remedy to resolve the age long standing question that has ailed and confounded the faithful of God's angelic elect: the Heavens are not clean in His sight, how will He restore Heaven unto righteous governance?

Romans 8:21 provides the answer to that age long question. Naturally, the resolution here is in God's plan to use the faithful saints of His Body (i.e. the joint-heirs found faithful in their labor in the mystery) for the purpose of supplanting the seats of government now currently occupied by the angelic host." (Stutzman, *Bryan Ross's video refutation of the joint-heir paper*, 4-5)

- Notice how in explaining the context, Brother Matt reserves a specific meaning for the word "creature" that is different from the rest of God's "creation" spoken of in Romans 8:22. Who else taught these verses in this manner? The SE teachers Mark Newbold and Mike McDaniel. In seeking to rebut my message Brother Stutzman asserts one of the distinguishing characteristics of SE, namely a distinction between the "creature" and the "creation" in Romans 8:18-21.
- In June 2014, Matt Stutzman and Ryan Michael Jones released a "rebuttal" to my paper *Ifs, Ands, and Buts* titled [*Wrongly Deriding Joint-Heirs with Christ*](#). In a section titled, "Unpacking the Inheritance As Defined by the Bible" on pages 40 to 45, Stutzman and Jones restate in slightly expanded and augmented form the same reasoning set forth by Matt in his January 14, 2014

review of my message from December 8, 2013. Specifically, it is argued there is a “singular inheritance received by the family in two parts” based upon Deuteronomy 21:15-17, II Chronicles 21:1-3, Colossians 1:16-18, Psalms 16:5-10, Psalms 2:7-8, and Romans 8:17. (Stutzman and Jones, 40) The firstborn son is granted a “double portion” of the inheritance given his “birthright” which thereby enables him to reign over the affairs of the family. There are two aspects to Christ’s inheritance: 1) resurrected glorified body, and 2) firstborn exalted unto reigning. Once again these Old Testament passages are used to prove a difference between “heirs of God” and “joint-heirs with Christ” in Romans 8:17.

- Any reference to the “creature” is conspicuously missing from the June 2014 publication of *Wrongly Deriding*. This is interesting given the fact that its authors state in no uncertain terms on page 2 of *Wrongly Deriding* that they had absolutely “no cognizance of Sonship Edification” when drafting their first paper *Heirs of God*. (Stutzman and Jones, 2) This claim is made despite the clear historical record of promoting *Heirs of God* under the banner of SE on Facebook and the internet as established in GHP Lesson 144. It is made despite Stutzman’s January 2014 rebuttal referring the “creature” as distinct from the “creation”. Above all, the claim is made despite certain pieces of private correspondence that I have in my possession reaching all the way back to 2011 when the *Heirs of God* paper was being drafted. These emails originated from the personal email account of one of the authors of *Wrongly Deriding* and clearly indicate not only an awareness of SE but its active promotion and recommendation to other saints with his “highest recommendation.”
- On page 1 of *Wrongly Deriding* its authors state, “As I have originally asserted in the Joint-Heir paper and still continue to maintain, there are in fact two different elements incorporated within the singular use of the word “inheritance.” (Stutzman and Jones, 1) **The problem with this statement is that this is not the position advocated for in *Heirs of God*.**
 - “If you read this verse carefully, you will note that there are actually two separate types of eternal inheritance that are being identified: heirs of God and joint-heirs with Christ. In other words, one is an inheritance given to all that are justified, and the other is an inheritance which is given *only* to those who are sanctified.” (Stutzman, 6)
- ***Heirs of God* argued for “two separate types of eternal inheritance” whereas *Wrongly Deriding* argues for one singular inheritance in “two parts.”** The FACT is that these two positions are not same. Yet both papers are allowed to stand on NCGF’s websites and are being promoted on Facebook and the internet without proper edits/revision to correct the discrepancy. If one were to read NCGF’s first paper, *Heirs of God*, they would get what appears to now be an outdated explanation of joint-heirship. I am confused as to what exactly NCGF’s position regarding joint-heirship in Romans 8:17 actually is. I find this duplicity particularly troubling given the fact that I am ridiculed on pages 1 and 2 of *Wrongly Deriding* for not acknowledging Brother Matt’s January 2014 review in the March publication of my *Its, Ands, and Buts*. If I was to take Matt’s January explanation/alteration of his position set forth in his paper *Heirs of God* to be reflective of his current thinking, should he not have edited, revised, or updated his paper to reflect these new explanations? However, even at this hour *Heirs of God* reads as it did prior to

both the Brother Stutzman's January review and the co-authored June release of *Wrongly Deriding*. Meanwhile, I am ridiculed on page 5 of *Wrongly Deriding* for leaving open the possibility that *Ifs, Ands, and Buts* might need to be revised/updated given insights gained from further study.

- Lastly, NCGF's **most recent view that there is one inheritance in two portions** based upon the Old Testament passages outlined above is out of step with the reasons given by one of the authors of *Wrongly Deriding* recently on Facebook. On [November 13, 2014](#) Brother Jones stated that the reason he ceased listening to Mike McDaniel was on account of "his stance on reading grace back into prophecy." Yet now, Brother Jones is the coauthor of a paper that has done this exact thing in seeking to understand the nature of joint-heirship in Romans 8:17, that is in order to understand joint-heirship in Romans 8:17 one must understand Deuteronomy 21, II Chronicles 21, Psalms 16, and Psalms 2.
- I Timothy 2:5—how does one become an heir of God? By trusting in and becoming identified with the finished work of the Lord Jesus Christ. How can one be an heir of God without being a joint-heir with Christ?

Works Cited for Appendix B

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