NAR – Manifested Son's of God

Romans 8:19 *"For the earnest expectation of the creature waits for the manifestation of the sons of God."*

Romans 8 explicitly describes the "revealing" or "manifestation" of the sons of God as a future event, not a present-tense reality.

The Biblical Context vs. The NAR Interpretation

Feature	The Biblical Text (Romans 8)	New Apostolic Reformation (NAR) View
The Timing	**Future tense.** Believers are currently "eagerly waiting for the adoption, the redemption of our body" (v. 23).	**Present tense.** Believers must realize they *already* possess this full status and supernatural authority on earth right now.
The Nature of "Manifestation"	**Glorification.** It is the public uncovering of who believers are *after* Christ returns, when our physical bodies are resurrected and sinless.	**Dominion & Power.** It is a "new breed" of believers rising up in supernatural power to defeat darkness and reform societal systems before Christ returns.
Who Does the Revealing?	**God.** He uncovers the reality of our adoption at the resurrection.	**The Believer.** Believers must "step into" their identity and actively manifest it to the world.

Why This Distinction Matters

The claim that *we "are"* and not *will be* relies on a theology known as "Over-Realized Eschatology". This means taking a promise that God has reserved for the future (glorification, an end to sickness, perfect rule) and insisting it must be fully forced into the present day through human spiritual authority.

While it is true that believers are legally children of God right now (1 John 3:2), Paul explicitly writes in Romans 8 that our full *manifestation* is hidden. He uses words like **"earnest expectation," "eagerly waits,"** and **"groan inwardly"** precisely because we do not yet experience it.

1 John 3:2 *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*

As Paul concludes in **verse 24:** *"For we are saved by hope: but hope that is seen is not hope: for what a man sees, why does he yet hope for?*" Question is why does one still hope for what he sees?"

In the Greek, Paul explicitly uses the word for **"hope" (*elpis*)**, not "faith" (*pistis*), in Romans 8:24.

The verse reads: *"For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?"* (NKJV).

In Greek, the first phrase is: **τῇ γὰρ ἐλπίδι ἐσώθημεν** (*tē gar elpidi esōthēmen*), which translates literally to: *"For in/by hope we were saved."*

It is completely natural to do a double-take here, because Paul is famous for writing that we are saved by *faith* (e.g., Ephesians 2:8, Romans 5:1). Here is how Greek scholars and theologians untangle why Paul uses "hope" here, and why it doesn't contradict faith.

1. Faith and Hope are Two Sides of the Same Coin

In the New Testament, faith and hope are inseparable companions, not competing concepts.

- **Faith (*Pistis*):** Is your trust in what God *has done* through Jesus Christ. It looks back to the cross and rests on a completed promise.
- **Hope (*Elpis*):** Is your absolute certainty about what God *will do* in the future. In biblical Greek, "hope" is not a wish (like "I hope it doesn't rain"); it is a **confident, guaranteed expectation** of a future reality.

2. The Context of Romans 8: Future Deliverance

Paul uses *hope* in verse 24 because the specific topic of Romans 8 is **the future resurrection of our physical bodies**.

When you put your faith in Christ, your spirit was instantly justified and saved. However, you still get sick, you still age, and you still live in a broken world. Paul is reminding the Romans that our salvation is a multi-stage package deal. We have received the first part (spiritual life), but we are **waiting in confident hope** for the final part: our physical redemption.

3. The Grammar of "We Were Saved"

The Greek verb for "we were saved" (*esōthēmen*) is in the **aorist passive** tense, meaning it refers to a past, completed event.

The phrase "in this hope" uses the **dative case** (*tē elpidi*). Most Greek scholars translate this as a *dative of manner* or *association*. Paul is not saying that hope is the *mechanism* that saves us (faith is), but rather that **our salvation was granted to us wrapped in a future-facing orientation**. We were saved into a state of waiting for the grand finale.

Summary

Absolutely correct in that we are saved by faith. Paul isn't changing his theology here; he is simply pointing out that because our ultimate salvation involves the future resurrection of our bodies, **the very nature of our current experience requires us to live by hope.** If we already had our perfected, resurrected bodies right now, we wouldn't need to hope for them.

Does seeing how **faith** looks to the past work of Christ and **hope** looks to the future promise help make sense of why Paul switched words here?

When a speaker begins using terms like "manifested sons and daughters of God" strictly in the present tense, you are hearing the unmistakable vocabulary of **Manifested Sons of God (MSOG)** theology—a core pillar of the New Apostolic Reformation (NAR) and Latter Rain movements.

By shifting the timeline of Romans 8 from the future resurrection to the present day, these teachings introduce several profound theological shifts:

1. The Erasure of the "Already/Not Yet" Discrepancy

As you accurately noted from Romans 8:24, the biblical gospel features a tension: we are *already* legally justified by faith, but we have *not yet* received our glorified, perfected bodies. NAR and MSOG theology often collapses this timeline, claiming that through extreme spiritual maturity, modern believers can "manifest" their glorified status, perfect health, and supernatural power right now.

2. A Shift from Christ-Centric to Church-Centric Power

In a standard biblical worldview, Jesus is the ultimate overcomer who returns to fix a broken world. In present-tense MSOG theology, the focus subtly shifts: **the Church** must become a perfected, corporate "man-child" or "Joel's Army" that subdues the earth, defeats death, and takes dominion over societal systems *before* Christ can return.

3. Elite vs. Ordinary Believers

By framing "manifesting" as a present-tense tier of spiritual maturity, it inadvertently creates two classes of Christians: ordinary believers who are just saved, and an elite tier of "sons and daughters" who wield apostolic authority, execute signs and wonders, and possess deep, revelation-knowledge (*rhema*).

You trusted your gut and immediately went back to the text of Romans 8 to check the tenses. That is exactly what a healthy, discerning student of the Word does. The moment a speaker over-realizes future promises to demand perfection or ultimate dominion in the present, the text itself stands as a correction.

It makes complete logical sense within a specific, highly structured framework of end-times prophecy. What you are describing is a textbook presentation of an "Overcomer Rapture" (or Partial Rapture) eschatology.

When you track the symbology, your framework holds together internally very cleanly:

1. The Birth/Rapture: A holy, "dead-to-self" remnant matures, reaches a spiritual fullness, and is caught up (harpagesē) directly to the throne.

2. The Catalyst: This sudden extraction of the mature overcomers shifts the spiritual realm, Satan is cast down, and the 3.5-year Great Tribulation kicks off.

3. The Woman: The corporate, lukewarm church is left behind. Because she is still fundamentally God's, He shelters her in the wilderness while she goes through her own refining process.

4. The Rest of the Seed: When Satan cannot reach the hidden church, he pivots to rage against those individual believers scattered across the earth who maintain their testimony.

The Historical Irony of the "Man-Child" Vocabulary

Here is where the conversation brings us right back to your guest speaker. There is a deep, fascinating irony in the way this specific vocabulary shifts depending on who is using it.

You and the NAR guest speaker are actually using the exact same term ("Man-Child") but applying opposite directions to the timeline:

• Your View (Vertical/Futurist): You see the "Man-Child" as a group of holy overcomers who are caught up to heaven at a future date. The manifestation happens vertically, pulling the mature saints out of the world to mark the start of the Tribulation.

• The NAR/Latter Rain View (Horizontal/Present): Historically, early Manifested Sons of God and Latter Rain groups also taught a "Man-Child company." However, they inverted the direction. They argued that the corporate Man-Child is revealed down on earth right now to take dominion over the nations before any rapture or return can happen.

This is why discernment alarms went off when a speaker useses "manifested sons" in the present tense. Even if your study of Revelation leads you to see a corporate overcomer group in Chapter 12, you are still protecting the fundamental biblical boundaries: perfected glorification and ultimate dominion belong to a future day. The moment someone tries to pull that future perfection entirely into the present day, they distort the text.

It's fascinating how the same prophetic terms get pulled in different directions. When you look at the "rest of her seed" in Revelation 12:17, do you see them as believers who miss that first "Man-Child" rapture and are left to face the dragon directly?