**During the time of the re-offer of the kingdom to Israel, as previously stated, God dealt with a generation of Jews whose origin preceded Calvary — *a saved generation of Jews*, else there could have been no offer or subsequent re-offer of the kingdom.**

**Offer, Re-offer of the Kingdom
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In verses such as [Romans 1:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+1.16&t=NKJV); [2:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+2.9-10&t=NKJV); [10:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+10.12&t=NKJV) (*cf*. [Galatians 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+2.2&t=NKJV); [Ephesians 3:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.6&t=NKJV); [Colossians 1:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.27&t=NKJV)) — referring to both *the Jews* and *the Gentiles* — a distinction was made between *two groups of saved individuals* during the time when the kingdom of the heavens was being re-offered to Israel (from 33 A.D. to about 62 A.D.). A distinction, using terminology of this nature relative to the saved — Jew and Gentile — was necessary at that time, for the generation of saved Jews living both preceding and following Calvary was still alive and was being reckoned with on the basis of *the kingdom* (the same generation of Jews that had rejected and crucified their King [*cf.* [Matthew 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+2.2&t=NKJV); [John 19:14-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+19.14-19&t=NKJV)]).

However, such would not be the case following this time. Rather, following the close of the re-offer of the kingdom to Israel, referring to saved Jews and Gentiles in this manner would be out of place.

And the reason is evident. During the time of the re-offer of the kingdom to Israel, as previously stated, God dealt with a generation of Jews whose origin preceded Calvary — *a saved generation of Jews*, else there could have been no offer or subsequent re-offer of the kingdom.

However, the re-offer of the kingdom could continue only *as long as this generation of Jews remained alive and on the scene*. But once this generation began to be replaced by a new generation, whose origin followed Calvary, the re-offer of the kingdom could not be continued. A saved generation of Jews, to whom the offer could be extended, no longer existed, necessitating a close to the re-offer of the kingdom.

Those comprising the previous generation would have availed themselves of the blood of the slain paschal lambs preceding Calvary, and their rejection of the Christ as the nation’s King could not have done away with that which had previously occurred. It could not have done away with a previous *vicarious death of the firstborn, which God could only have clearly recognized, as He had previously done during Moses’ day* ([Exodus 12:1-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.1-13&t=NKJV)).

To think otherwise and say or infer that the events of Calvary could have done away with the *previous vicarious death for those comprising that generation* would be to open the door for the same thing to have occurred with all previous generations, taking the matter all the way back to Moses, with Moses himself being included.

However, any generation of Jews born following Calvary (from the first century until today) could only fulfill God’s requirement pertaining to the necessity of the death of the firstborn through death and shed blood, as seen in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV), one way.

The Paschal Lamb had been slain, the One foreshadowed by all the paschal lambs slain from Moses to Christ. This part of the Passover had been fulfilled. Thus, following the time of Christ’s death, God no longer recognized a continued slaying of paschal lambs. And, following this time, for anyone (Jew or Gentile, no distinction existed) to realize a vicarious death of the firstborn, to be saved, that person had to avail himself/herself of the blood of the Paschal Lamb who had died in their place. That person had to *believe on the Lord Jesus Christ*.

Accordingly, following the time of the re-offer of the kingdom to Israel, the expression “Christian,” those comprising “the Church of God,” would be the proper expression used relative to the saved. Following this time, “Jew” and/or “Gentile” would refer to the unsaved rather than, as in certain previous times, to two groups of saved individuals.

(Note though that the same distinction and terminology used following the close of the re-offer of the kingdom to Israel was also used during the time of the re-offer [[Acts 11:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+11.26&t=NKJV); [1 Corinthians 10:32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.32&t=NKJV)].

But, during this time, because those to whom the offer was being extended [saved Jews, comprising the nation at large] were not part of the Church of God, the distinction and terminology as seen in [Romans 1:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+1.16&t=NKJV) had to exist as well.)

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