discussing restoration of the theocratic organization, not resurrection.

JUDGMENT UPON ISRAEL IN JESUS' DAY

13 Another judgment period is brought into view when those championing resurrection for exterminated Sodomites quote Jesus' words on a certain occasion. He had reproached the unrepentant Jewish cities of Chorazin and Bethsaida, which had witnessed many of his powerful works, then said: "And you, Capernaum, will you perhaps be exalted to heaven? Down to Hades you will come; because if the powerful works that took place in you had taken place in Sodom, it would have remained until this very day. Consequently I say to you people, it will be more endurable for the land of Sodom on Judgment Day than for you." (Matt. 10:14, 15; 11:20-24; Luke 10:10-15, NW) From this some argue that there is a future judgment, in the millennial reign, for both Sodom and these Jewish cities.

14 If we take this expression to mean that, then it would contradict Jude's statement that Sodom had already undergone the "judicial punishment of everlasting fire". Actually, Jesus was using a form of speech construction common in Biblical times. He used a similar construction when he said: "It is easier, in fact, for a camel to get through the eye of a sewing needle than for a rich man to get into the kingdom of God." (Luke 18:25, NW) No sane person would believe a camel could squeeze through a needle's eye. Yet if this obviously impossible thing were said to be easier than something else, would that not powerfully emphasize the utter impossibility of the other thing? So Jesus forcefully made the point that rich ones loath to part with their wealth would not enter the kingdom.

Similarly, Sodom did not endure its judgment day, had failed completely, and the Jews knew its fate was sealed. Their opinion of Sodom was the lowest possible. So when Jesus told them that it would be more endurable for utterly depraved Sodom than for these Jewish cities they got the powerful point.

15 These Jewish cities had heard the warning and had seen powerful works; they had had their fair judgment trial and by their decision showed they were worthy of eternal destruction. (Matt. 10:5-15; Luke 10:8-12; John 12:37, NW) By witnessing miraculous cures performed by the power of the holy spirit and yet refusing to accept the message, the inhabitants of these cities were sinning against the holy spirit, which is the unforgivable sin meriting second death. They ranged themselves alongside the Pharisees who saw Jesus heal a demon-possessed man, but refused to accept this manifest operation of the holy spirit. Because of this Jesus told them they would never have forgiveness, neither in the present system of things nor in the next, the new world. Being judged adversely, unforgivable in both the old world and the new world, it would be useless to resurrect them in the millennium. Jesus pronounced judgment against them: "Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna?" If the blind religious leaders were to land there, so were their blind Jewish followers. And when the false religious leaders converted some heathen they did not bring him into the true worship that would cleanse him of his past sins against God, but merely added to his past sins the religious sinfulness and hypocrisy which they taught him, doubling his burden of guilt. Thus the proselyte became twice as much a "subject for Gehenna" as the scribes and Pharisees.—Matthew 53, NW.

17 Nor is the fact that natural Israel, a generation after it was denied by Jesus, will rise up and confront the Gentiles, to be considered at this point. The queen of the south will arise to condemn that day's Gentiles. (Matt. 12:41, 42; Luke 11:31, 32, NW) Ninevites and the king of Nineveh, when they confronted the judgment of the Deluge, were like the Roman king in 66 CE to condemn those who did in their day. (2 Peter 2:6, 7) Be assured that the day of the Gentile comes to pass. (Romans 11:25, 26) The Gentiles of the first generation of the millennium will be judged for sins more than those of the first generation of the Millennium. Christ himself has condemned the Jews of the first generation of the millennium. (Matthew 23:33, 34) See 6:11, 12, 17, 18, 19, 20, 21.

18 Why is it illogical to believe that Christ will judge his own nation at the end of the age? (Matthew 23:33, 34; John 12:31, 32; Romans 11:25, 26) Would the Gentiles of the first generation of the millennium judge those who rejected Christ at his first appearance and remained unrepentant until our day? No, but the Jews of the Millennium judge will. Jesus, who is God, is to judge, not Christ. (Romans 8:34, 35) A judgment is coming, and it will be of a different nature than the Millennial judgment. Christ will judge his own nation. (Matthew 23:33, 34; John 12:31, 32; Romans 11:25, 26) Why would a God, who is love, condemn his own nation? (Matthew 23:33, 34; John 12:31, 32; Romans 11:25, 26) For that reason there is a stunning conclusion: "The judicial punishment of everlasting fire." (Matthew 13:41, 42; Luke 13:41, 42; John 12:47, 48; Romans 9:29, 30) Notice, it is not the Jew, but the nation of Israel. (Matthew 13:41, 42; Luke 13:41, 42; John 12:47, 48; Romans 9:29, 30)"