

On the Last Judgment  
Translated by: Franz Berg

There are six designations for the Judgment, concerning the last days and the end of the world, not counting the Particular Judgment that is not considered here; we have then: the Last Judgment, the Universal Judgment, the General Judgement, the Judgment of the Living and the Dead and the Judgment of the Nations.

For the ordinary faithful and exegetes, these designations mean the same thing or reality, which is to say the same judgement produces each of them simultaneously, and this is understood as dogma; but the fact is that the Scriptures and Creed, when speaking about the Judgement of the Living and the Dead, impose a difference or distinction of their own, since the living are not the same as the dead, nor later is the Judgment of the Living the same as the Judgment of the Dead. Why speak of living and dead when they should all be either living to be judged, or dead in need of resurrection so they can be among the living and, in that case, to speak of the Judgment of the Living and the Dead would create confusion, if not fall into absurdity, since it is evident that there is nothing so opposed and different as life and death, the same as good and evil or truth and error. It is not and can not be the same Judgment of the Living and Judgment of the Dead.

To claim that they are the same is moreover illogical and absurd, something downright stupid, like it or not, but so it is; clearly so, because as the Scriptures say and affirm: "Infinite is the number of fools" (Eccl 1:15), although this passage has been modified in the new version of Paul VI's Vulgate of 1965. Perhaps modified to endorse, among other things, the axiom and quasi-dogma of the myth of quantity or the democratic majority as generator of the truth, of good and evil. And thus we have the aberration of the greatest compulsions of political correctness, that is, that which is in agreement with what the commonality of the masses believe and think (or are made to believe and think) so that everything else is disqualified.

Unfortunately the proper and natural meaning of the words has been lost, which is to say that the literal meaning and thus the golden rule fundamental to exegesis has been lost as well, in favour of the allegorical sense, and this due to Origen, whereby we see that this is not a recent loss but one that has

existed for a very long time now, because the poor wretch, as St. Thomas makes us to understand, was also impious and heretical; Origen being the source of Arianism since, long before Arius, Origen denied the essential divinity of Our Lord Jesus Christ; and as if that were not enough, also the divinity of the Holy Ghost as well. And this same wretched Origen, interpreting the Scriptures with gross literalness, carried self-mutilation to the point of castration, for: “And if thy hand offend thee, cut it off: it is better for thee to enter life maimed, than having two hands to go into hell, into the fire that is never quenched.” (Mark 9:43); and so as not to end by beheading himself, he found no better solution than allegorising.

Nevertheless, in the Encyclical of Pius XII, *Divino Afflante Spiritu*, what is known as the golden rule of exegesis is recalled, which consists in the literal sense upon which every other sense must depend; yet regrettably the rule of mud has been preferred to the one of gold, however paradoxical and contradictory that may be. Thus if one speaks of the Judgment of the Living and the Dead, they are two different judgements as different from each other as the living are from the dead; this leads us to break the quasi-dogmatic rule that is imposed the moment one speaks about the Last Judgment. This being how the topic is dealt with, we must comprehend it just as it was believed and thought from the beginning in the Early Church, during her first four or five centuries. So when we refer to the Last Judgment we must specify what this includes and comprises, since both the Creed and Scriptures obligate us not to identify the Judgment of the Living with the Judgment of the Dead, as if the two were exactly the same.

When speaking of the Last Judgment, we know that it begins with the Judgment of the Living, the First Resurrection and the Messianic Kingdom on earth; and we also know that in the final stage, after the Universal or General Second Resurrection, everyone left dead (after this First Resurrection) is resurrected to be judged.

Not distinguishing between these two stages and taking one of them for the whole leads to confusion, to think what is commonly thought and believed, that the Last Judgement occurs entirely at one time and at once, that is to say, *simul et semel* (*simil* = at the same time, *semel* = at once). So Father Manuel Lacunza warned us against this, which is one of the great difficulties that prevent us from seeing the distinction between the Judgment of the Living

and the Judgment of the Dead: “Because if it is true, and established, that the resurrection of the flesh that we believe, and every Christian hopes for as an essential and fundamental article of our holy religion, must occur in every individual of mankind simul et semel: that is to say only once and at the same instant and moment, then with this nothing is achieved but the conviction of every ancient Millennalist of formal error without any distinction whatsoever.” (The Coming of the Messiah in Glory and Majesty, T.I., Carlos Wood edition, London, 1816, p. 139). To then later affirm: “From which is concluded that the resurrection simul et semel, the resurrection in a moment, in ictu oculi, of every individual of mankind, has no more true foundation than the belief formerly given to the celestial system of Ptolemy.” (Ibid, p. 185).

Once the real and literal distinction between the Judgment of the Living and the Judgment of the Dead is asserted, what then are the one and the other? The Fathers of the Early Church such as St. Irenaeus, who adhere to the meaning of words and the literal sense, distinguish between both judgments; summarising his thought we have:

1. - Judgment of the Living is the one made in the First Resurrection (*resurrectio vitae*) and exercised over the wayfarers, during the Millennium, with Christ reigning over them.
2. - Judgment of the Dead is the one made over the wicked who have resurrected in the second (*resurrectio iudicii*) to be judged and condemned to the Inferno.

Below we will quote the texts that Fr. Antonio Orbe provides for us, as one of the greatest universally recognised specialists on patristics, on the first three centuries of the Early Church and on St. Irenaeus (quasi- grandson of St. John, as Fr. Orbe states in the prologue, St. Irenaeus being a disciple of St. John the Evangelist in the second instance through St. Polycarp, a fellow hearer and disciple of St. John, both of them hearers and disciples of St. John together with St. Papias), as Fr. Orbe states in the prologue of his book *Theology of St. Irenaeus, a commentary on the Fifth Book of Adversus Haereses (Against the Heresies)*, (Editorial BAC, Madrid, 1988, T.III):

“The ‘first resurrection’, exclusively of the just, is distinguished from the universal resurrection (of the impious) by a formal conviction.” (Ibidem, p. 464)

“The ‘first resurrection’, characteristic of the Millennium, leaves for later Judgment the resurrection of the impious”. (Ibidem, p. 528).

“The first resurrection only affects the just. It takes place with the arrival of the Kingdom on earth. It does not directly affect the righteous that the Lord finds still alive. (Ibidem, p. 464-465).

“Once he has decided the most deserving group among the inhabitants of the Millennium - those ‘brought back to life’, returned to existence by virtue of the ‘first resurrection’-, Irenaeus characterises the others: the just not resurrected, who not having passed through death (meaning through resurrection), will be admitted to the Millennial Kingdom. Unlike the ones resurrected ‘cum sanctis angelis conversationem et communionem et unitatem spiritalium in regno capient’, in angelic state and outside any matrimony, these others will multiply. They are the righteous who have suffered, and have lived in hope of the Lord. Among them are the ‘relics of Israel’ and also those that God has prepared for Himself, from among the Gentiles.” (Ibidem, p.504).

“Thus the dignity of order is ratified among the inhabitants of the Millennium: a) Christ in glory, b) the wayfarers, c) the ‘derelicti’ (Israelites) and d) the just ‘ex gentibus’. (Ibidem, p. 509).

“Irenaeus distinguishes the ‘remnant’ group, Israelites, from those peoples prepared by God to multiply themselves. Both groups belong to the non-resurrected. The first and more important (‘the remnants’) are the Hebrews, seemingly the more persecuted among those punished by the Antichrist.” (Ibidem, p. 507).

In this way he distinguishes the two groups of saints who are to inhabit the new earth: those resurrected in the first resurrection, and the ‘remnants’ -still alive despite the persecutions of the Antichrist-The passage in Isaiah (6:12) characterises the ‘remnants’ or derelicti. Only they will ‘multiply’ and have children during the Chiliast kingdom”. (1) (Ibidem, p. 506).

1 Observation: The term Chiliast is used by the author in its gramatical meaning that comes from kilo-thousand and not as some use it as a pejorative term that exclusively means crass or carnal millennarianism, as Fr. Castellani does and as I have noted.

“The surviving sinners after the death of Antichrist will continue, in what seems to be within some region of the earth, without knowing death prematurely. Unlike the surviving just, the sinners will not multiply and will instead end by dying (before the Last Judgment), thus carrying the curse with them. The existence of sinners during the Millennium, here attested, would leave the ideal system of the just untouched, including their restored capital in the New Jerusalem. Where and how will the sinners live? Isaiah indicates that they too will not know diseases or premature death. Hence there will not be any wars, plagues or similar misfortunes. The earth will also sustain them in life. But in the end they will know death, the fruit of the curse, and they will remain cursed forever. The Millennium knows no conversions. The righteous just shall remain righteous, and sinners shall remain sinners, although in a different order from the present one, with the redemption of the entire earth from sin.” (Ididem, p. 485).

“The historical preliminary of the Millennium is the desolation of the earth by the Antichrist. A few from among the just will escape his grasp. And they will be the ones who will multiply themselves with holy sons, and will fill the earth during the Millennium. They will be assisted - be well advised - by the Gentiles whom God has prepared for the same purpose.” (Ibidem, p. 466).

“God lengthens the days of men (the righteous just) who remain in the world. The longevity of a thousand years, exclusively among the just remnants of the world, has several purposes in it: in effect their happiness is a reward for the labours they have suffered, and also for their preparation for their immortality in the kingdom of the Father. Isaiah here announces another finality: God will extend the life of the righteous remnant during the Millennium, so that they multiply themselves in sons, who are also righteous on the earth.” (Ibidem, p. 466).

“That is the reason God does not sweep the just righteous from the earth together with the sinners, and instead quickly resurrects them in an orderly

fashion with the arrival of the Millennium. The divine dispensation does not have knowledge that indicates the 'resurrected' just multiplying themselves. 'The Sons of the anastasis' enter into a supernatural order, superior to every carnal communion. On the other hand - in compensation perhaps for the vast number of sinners excluded from beatitude - it is fitting that the just should multiply greatly on an earth desolated by the Antichrist. To this end, God reserves in the world a reduced number of saints, so that he may prolong - parallel to the 'sons of the resurrection - an existence suitable for marriage and the multiplication of children (saints). (Ibidem, p. 466).

"The remnants, not the resurrected ones, will 'grow and multiply' in holy matrimony." (Ibidem, p. 506).

"During the Millennium God will extend the life of the just remnant, so that they multiply themselves in sons, also righteous, on the earth." (Ibidem, p. 466).

"In the world there will remain despite the infamous intervention of Antichrist, 'Gentiles prepared by God, varieties of the Christians who have fled from the persecution of Antichrist; Gentiles prepared by God so that, united in marriage with the 'derelicti' (Christians), they multiply over the earth.'" (Ibidem, p. 466).

"The generalis resurrectionis is in antithesis to the 'first resurrection' (Apocalypse 20:5-6) (...) The first is limited to the righteous, and belongs to the time of the Kingdom. The general resurrection extends to the ungodly: after the Millennium the Last Judgment is ordained (in effect, ordained to damnation)". (Ibidem, p. 526, 527).

"Understand 'generalis iudicii'. Universal is to be understood as resurrection to be extended to everyone, good and evil, or to the living (the survivors of Antichrist and the resurrected in the 'first resurrection') and the dead (the evil ones, subject to the second resurrection)." (Ibidem, p. 527).

"The Judgement will be extended even to the angels." (Ibidem, p. 527).

"Exponent of a tradition common to every ecclesiastic, independent of the doctrine of the Millennium, Irenaeus echoes the Rule of Faith. Although, for

a second time, he accommodates the tradition to its Chiliast chronology, placing the Universal Judgment as a complement to the Universal Resurrection, as the boundary between the Millennium and the Eternal Day.” (Ibidem, p. 527).

“Secundam mortem - Unlike the ‘secundum resurrectionem’, it is the scriptural term that is characteristic of the Apocalypse. It opposes the common death (= first) or the dissolution of the physical components of man.” (Ibidem, p. 528). “The expression ‘secunda resurrectio’, unknown to Irenaeus, does not appear in the Apocalypse, nor in the Hebrew apocalyptic literature (...) In its place the Bishop of Lyon speaks of the ‘resurrectio in iudicium (= condemnationem)”, in contrast with the ‘resurrectio vitae’”. (Ibidem, p. 528). “...the time of the kingdom is between two resurrections: first, of the righteous just, and second of the impious” (Ibidem, p. 613).

“In the ideology of Irenaeus, one speaks of ‘(second) death’ as corruption or physical perdition in body and soul; a kind of continuing death and second (death), as opposed to common death (= first).” (Ibidem, p. 528-529). “The ‘second resurrection’ would come to translate the ‘resurrectio iudicii’ (John 5:29); or the ‘resurrectio iniquorum’ of Acts 24:15. Just as the ‘first resurrection’ translates the ‘resurrectio vitae’ of John 5:29, the ‘resurrectio iustorum’ of Luke 14:14, and analogous expressions”. (Ibidem, p. 613).

“The Chiliasts would not delay in relating the two resurrections through John 5:28: that of the just previous to the Millennium, in resurrectionem vitae; and the universal, after the Millennium, in resurrectionem iudicii.” (Ibidem, p. 618).

“John gave reason for the Chiliasts to distinguish between the resurrection of the righteous just and the resurrection of the wicked (‘in requiem’, ‘in iudicium’); and also between them in time. First contains the suggestion of priority in time, for the interval of rest (Sabbath). Deinde sic indicates the anastasis of the wicked, before the Last Judgment. The reason was clear: some were resurrected for the anastasis of life; the others for the anastasis of condemnation.” (Ibidem, p. 619).

“The Millennial Kingdom of Christ the King once concluded, fulfilling every Biblical prophecy, both of the Old and the New Testament, and fulfilling the request of the Pater Noster ‘Adveniat regnum tuum’ (Thy Kingdom come) that is asked each day without meditating on it (without which meditation we relativise this and negate it, as Fr. Castellani warns us against); and also the words ‘once everything is restored or recapitulated in Christ’ that Saint Pius X took as his motto (Omnia instaurare in Christo), thus fulfilling the Great Promise that pervades the entire Sacred Scriptures: ‘And I have other sheep that are not of this fold: those also I must bring, and they shall hear my voice; and there shall be one flock and one shepherd.’ (John 10:16). After which, the Kingdom of Christ shall be delivered to the Father for all blessed eternity.

“When the Son finally cedes his work to the Father, then it becomes the hour of the Father. First the Opus Spiritus, then the Opus Filii and finally the Opus Dei.” (Ibidem, p. 602).

“The same kingdom - and the same times of the kingdom - can be attributed to the Father and the Son and to the just. Rigorously, the King of the Millennium is Christ. The righteous reign with Him over the renewed world. The Father initiates his eternal kingdom, at the end of that of his Son.” (Ibidem, p. 550).

The new heaven and the new earth herald the Millennium. As such, they presuppose the universal renewal, for the redemption and liberation of the former forms.” (Ibidem, p. 550).

“Neither the order of the Millennium nor the (first) resurrection includes the absolute and definitive renewal of mankind; the Millennium prepares and arranges it.” (Ibidem, p. 550).

“Irenaeus attributes practically two renewals to the Earth: a) the first renewal, within the order of the times of the kingdom, for liberation from the consequences of human sin, and return to the condition of an innocent world; b) the second renewal, within the order of the final stage, through communion of the Earth (in effect, the earthly New Jerusalem) in the incorruption of God (in effect, in the heavenly Jerusalem).” (Ibidem, p. 550).

“The Kingdom of the Father will thus succeed to the Kingdom of the Son.” (Ibidem, p. 602).



“The kingdom of the Son ends, according to Irenaeus, with the subjection (and destruction) of every one of his enemies: principalities, powers and dynameis adversos; and especially the Antichrist, the ‘Serpens vetustus’.” Submission made visible with the destruction or disappearance of death (among the righteous just of the Millennium).” (Ibidem, p. 605).

“The victory of Christ over death, with the destruction (and absorption) of death, already took place at the foot of the Cross, when He arose from the dead. The triumph of the whole Christ is revealed with the victory of his people, over death, during the Millennium.” (Ibidem, p. 605).

“Once the Kingdom of the Son has been restored with his Justice, physical death has no meaning.” (Ibidem, p. 605).

“Thanks to the absolute and completely exact reign of the Son over death, with such prolonged life on earth, no one would die, nor could die.” (Ibidem, p. 605).

“The just man, in his (millennial) existence on earth, forgets to die. Not because he lives in justice, but because, in the wake of the ‘first resurrection’ or the coming of Christ to the earth, there is no sense in death among the just.” (Ibidem, p. 606).

“The Millennium ratifies in a sensible way over time the victory of the Son over death; and even his reign over his every enemy. The body of man testifies to this, free from sin, passions, temptations from enemies, and from the most visible effect of those evils, death.” (Ibidem, p. 606).

“In the times of the kingdom neither is the earth corrupted as the depository of the curse (Genesis 3:17), nor is the human body dragged through the corruption of the first transgression. Moreover, when the Millennium ends, the human body will be clothed with the athanasia proper to God.” (Ibidem, p. 408).

“During the Millennium the righteous just will work without internal servitude to sin and without the external curse of the earth.” (Ibidem, p. 408).

“What is more, during the thousand years men will be able to work the land; but without fatigue, without the penalty expressed in Genesis 3:17 ff. The land once freed from the curse will bear fruit with ease.” (Ibidem, p. 408).

“The ‘true Sabbath’ is reserved for the Day of the Millennium, preliminary to the eternal day. And the character of that day - as Kingdom and Day of the just (with Christ) on earth-, is distinguished from the character proper to eternity -as the Kingdom and Day of the Father, which is above and over everything whatsoever.” (Ibidem, p. 408).

“In addition to the first resurrection of the just, in the Apocalypse John contemplates the inheritance, promised to the just from the time of Abraham and finally made reality in the times of the kingdom.” (Ibidem, p. 613).

“The relationship between the ‘prima justorum resurrectio’ and the kingdom is based on Apocalypse 20:6: “Blessed and holy is he that hath part in the first resurrection. In these the second death hath no power; but they shall be priests of God and of the Christ; and shall reign with him for a thousand years.” (Ibidem, p. 613).

Thus we have that with the Parousia the Last Judgment begins in its first phase, that is to say with the Judgment of the Living, or of the Nations, with the First Resurrection (the resurrected), while those found alive are transformed suddenly (rapted into the air) along with those already resurrected (through the First Resurrection), initiating the Messianic Kingdom of Christ the King on earth and the wayfarers (the derelicti, survivors, those who remain, the remnant) who come from the Hebrews, from the Gentiles and altogether from the Christians, who will procreate holy sons and will not die but reign with Christ the King as the one and single Pastor over one single flock, thus fulfilling the petition of the Our Father *adveniat regnum tuum* as well as the great apocalyptic eschatological promise that pervades the entire Scriptures, with which everything is restored in Christ, a maxim that Pope St. Pius X made his own: *Omnia instaurare en Cristo*, or as Monsignor Lefebvre commented: to recapitulate everything in Christ, (which includes the renowned apocatastasis = restitution of all things in their primitive, pristine state; the palingenesis = regeneration, renewal), realising his Kingdom on this and over this earth in fact and not only by right. And that is why Our Lord Jesus Christ said: *nunc autem*, ‘My kingdom is not

of this world” (John 18:36), but this has been made to vanish into thin air like so many details that have not been taken into account, and that we are told must be forgotten.

The Last Judgment in its second stage or final phase will take place with the Second Resurrection of every one of the wicked or impious, including those who remained alive during the Millennium, however marginalised in some place on the earth and without descendants, though with long life, with which they will promote the rebellion of Gog and Magog that will be summarily suffocated, and for which they will die although only to be resurrected afterwards together with the other evil dead in order to be judged together with them. For that reason that resurrection is called *resurrectio iudicii* (resurrection to judgment or damnation), and in addition then every man together with the good and bad angels will receive the final and definitive sentence, some for salvation, and others for damnation. Hence the Scriptures say when referring to this theme: “And they that have done good things, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment.” (John 5:29)

It is this Second Resurrection, also called the Universal or General Resurrection, which is of the dead, the impious or the evil; this is prior to their trial that is called Last or Universal Judgment.

St. Paul says clearly and with emotion: “I testify before God and Jesus Christ, who shall judge the living and the dead, by his coming, and his kingdom” (Second Timothy 4:1).

Always keep in mind that in a scriptural sense to judge is just as much to reign as to make a judgment; that is why the Last Judgment begins with the Parousia, judging the living and reigning with them throughout the Millennium and then at the end of the Millennium ends with the Second Resurrection that will judge the dead = impious, evil and is called *resurrectio iudicii*, or simply Last Judgment, but that must be understood as its ultimate and conclusive stage: In absolute and final truth, as a death sentence.

“The ‘times of the Kingdom’ finished, then comes the definitive and final phase. The Apostle omits the exact details that concern each of us in the

Judgment that closes the Millennium and inaugurates the Eighth (Eternal) Day.” (Op. cit. Theology of St. Irenaeus, T.III, p. 607).

For every one of these reasons, as St. John the Evangelist does, we must also pray asking: Come Lord Jesus (Apocalypse 22:20), Marana tha: Come, Our Lord (First Corinthians 16:22), with its entire real and triumphant sense or meaning = Kyrios = Marana.

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