

## THE METAPHYSICS OF THE CONCUPISCENCE

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### ABSTRACT

*A post-concupiscence Eucharistic theology written to provide clarity to the human consciousness against the force of concupiscence which is explained to be the cause of psychological dullness that causes the imbalance of man in nature. This psychological dullness among people makes them unable to have consciousness and clarity from the clarity provided by the Eucharist. Written to explain the temporal nature of the force of concupiscence and how through instincts, it controls material properties in the world, especially animals and plants in static renewable energies in a cycle of birth, procreation and death. Man unfortunately entered into the control of this force by disobeying God at the Garden of Eden (cf. Genesis 3:1-7), even though man was created in the world from dust, he was not subject to the laws of the world in its renewable form because of his image of God and the immortality of his soul (cf. Genesis 1:26). The dust material of his body fell to the control of this law that out of its dullness, the human body becomes corrupted and liable to death. Out of love and pity, God sent the image of God through whom man was created to bring man back to the image of God and rescue man from this dull atmosphere (cf. John 3:16). Written in final exegesis of the prophet Hosea's message about the unfaithful wife and unfaithful Israel as a result of the psychological dullness that perishes the people for lack of knowledge (cf. Hosea 4:6)- the closed doors of the higher faculties of the soul<sup>1</sup>. Jesus in the Eucharistic sacrifice- the breaking of bread who is timeless<sup>2</sup> removes this psychological dullness in Hosea's Gomer who is a picture of the entire unfaithfulness of Israel and the entire human race as a result of carnal concupiscence. The Eucharist provides clarity against the psychological dullness of concupiscence thereby ending global wars, sin and man's imbalance in nature. The teaching of St Jerome on the carnal concupiscence is improved upon not to mean that carnal concupiscence cannot be removed<sup>3</sup>, but that the force that*

<sup>1</sup> Mathew Vivan, *Normalcy: A post Vatican II Salvation History Manuscript*, August, 15 2015, Chap I. By higher faculties of the soul and lower faculties, I am referring to the angelic communication modes that the soul is exposed to; leading the soul to being either in God in the Holy Spirit through the angels or the devil through evil tricks and demons.

<sup>2</sup>Ibid. Chap. II. Mathew Vivan's exegesis of *Malachy* 1:11 as presented here confesses the Holy Eucharist offered from the rising of the sun to its going down; as beyond the sun and everything in the environment of space and time that the sun sets on. He further submitted that the Eucharist is a Mystery that is Timeless- outside time and the physical provisions of time and space. In other words, it precedes history even though the Eucharist was offered in history and is still being offered in remembrance of that same offering in time and space; the Eucharist is beyond history.

<sup>3</sup>Fremantle W.H, Lewis G and Martley W.G, trans., *Nicene and Post-Nicene Fathers*, second series vol. 6, Philip Schaff and Henry Wace (eds.) Christian Literature Publishing Co, Buffalo, NY:.,1886, revised and edited by Kelvin Knight in *CHURCH FATHERS: Letter 22 (Jerome)-New Advent* (2009). Retrieved from <http://www.newadvent.org/fathers/3001022.html>, on 01.09.2016. What I am suggesting in counter reference to this is interpretive and critical analysis of the temporal energies of greed, sensuality and lust alone can cure the human person that understands their operation. The Eucharist is the authority on this ground and not just the fear of the concupiscence leading to rigorous ascetical practices for a select few of souls seeking purification

*psychologically makes human beings dull had not been explained and taught in simple terms. The explanation here provides insight into the nature of sin, mercy, removal and forgiveness of sin, unity of the human race in love and deification in God peacefully through love not violently as literal exegesis of the end times passages of the Scriptures literally refers<sup>4</sup>.*

**Keywords:** carnal concupiscence; psychological dullness; Eucharist; clarity;

## INTRODUCTION

It remains quintessential to discuss the temporal force called carnal concupiscence—the lifeless and temporal force of material properties<sup>5</sup>. Humanity is first, treading on half knowledge and a very pitiable system of judgment in living in this temporal earth. The system humanity is using is just as that which was of old from the Garden of Eden with Adam and Eve as actors<sup>6</sup>. The system of determining what is morally right and wrong and placing what is right and wrong separately to allow for continuous human existence and harmony emanated from the mistake of entering into the control of the lifeless and temporal force of concupiscence. The system makes use of the effects of the carnal concupiscence poured out and confused at the Garden of Eden with Adam, Eve and the devil as actors<sup>7</sup>.

*The system considers human actions to either be morally right or wrong according to the will of each man, as the will is considered to be the freedom a person has to choose between the two options of right and wrong not minding whether the person with the will properly harnesses his/her faculties of judgment to make such decision. The system only assesses the result of the decision of the person and subjects the person to judgment and placement of being in morally right action or morally wrong action as the case may be. This system only judges what it sees in human behavior physically and does not treat the inherent sickness that a person suffer of lack of control and possibility to sin in the body which is referred to as carnal concupiscence.*

This is a poor response to the teaching of Jesus Christ on the crucifixion of the body to the attainment of clarity away from the temporal force of psychological dullness in the

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for deification as suggested by St. Jerome but an entirely universal course syllabus in teaching concupiscence in theological endeavors.

<sup>4</sup>My reference here is to the literal exegesis of the end times passages that talk about sorrow, agony, suffering and death in the end times (cf. *Mathew 24:6-7, Luke 21:25, 1 Timothy 4:1, 2 Timothy 3:1-4*). The simple path of understanding the end times passages is interpreted in the effects of the carnal concupiscence in the souls of men when the Holy Spirit breaths in the cosmos. Demons tremble and fight through concupiscence to resist the Holy Spirit of truth (cf. *John 14:16-17*). This is seen in the rage of the heathen, the global wars, agonies and pain mentioned in these passages.

<sup>5</sup>I employed my own definition of carnal concupiscence here. It is not that the concupiscence is evil but it is dead in comparison to the work of the Holy Spirit in human affairs (cf. *Philippians 4:13*). For a Catholic definition of concupiscence see John Ming, “Concupiscence.” *The Catholic Encyclopedia* Kelvin Knight (ed.) 2012. <http://www.newadvent.org/cathen/04208.htm>, on 01.09.2016

<sup>6</sup>What I am referring to is a metaphysical exegesis of poor humanity’s disobedience and punishment represented by Adam and Eve (cf. *Genesis 3:1-7*). The system of law where a break of law leads to punishment represented in the dramatic action of Adam, Eve and the devil should be reviewed with a heart of mercy and forgiveness because of the spiritual ignorance of man. The law should not just wait with the rod in its hand waiting for the next culprit to prosecute but should look for a treatment of the sickness that creates culprits and law breakers. The Catholic teaching on carnal concupiscence handles this fit as it is presented here and other faces of Catholic teaching.

<sup>7</sup> Cf. *Ibid*

carnal concupiscence<sup>8</sup>. It is not that detachment from the temporal good will lead to necessary abject poverty, lack and death, but will make the person concentrate on clarity from God and his kingdom. The temporal good should be used as temporal good but its attaching force in the carnal concupiscence must be detached from the body as it is a temporal force. In this wise, the questions of what is life? What is death? And what is permanence? Must be answered distinguishing the realm of greed which is physical from the realm of love which is clear, non material and spiritual.

Most people don't understand on the plain, the meaning of this detachment from the carnal concupiscence and so they consider the teaching of Jesus as very difficult and strong as is evidenced by the encounter of Jesus with the rich young man (cf. *Mathew* 19:21, *Luke* 18:22, *Mark* 10:21). This is because they don't understand the meaning of realms and the two realms of greed and love. For the rich man to enter the realm of love which is clear, he has to be detached from the realm of greed which causes psychological dullness. Knowledge and its acquisition are in realms. The teaching of St. Thomas Aquinas in line with Aristotle is managing the realm of greed- concupiscence or in my words psychological dullness, to enter the realm of love- clarity which is not bad but is half and weak<sup>9</sup>. *This is because a person will use his or her efforts in a form of discipline not to fall into error and sin, but discipline has its limits. And sometimes, a breakdown of law and order occurs innately in people- in their bodies producing an outward break down of law and order at the level of the individual and then the community as a whole. This causes war between nations, tribes, religions and general violence and conflict in the human society. The laws of nations and all forms of moral religious and secular teachings are used to curtail this breakdown of law and order which metamorphosis physically in disharmony in the world. The governments, institutions and the law itself that is used to govern humanity to control the excesses of carnal concupiscence in humanity are made up of workers who are people- people who suffer from the excesses of the same carnal concupiscence. The law then cannot be perfect as it uses punishment which causes pain to the law breaker to solve an inherent sickness that causes psychological dullness to solve the problem of psychological dullness. The law does not cure the innate sickness innately. The atmosphere of the world today is a testimony to this. Mortal sin in all its forms, wars, murder, rape, adultery, fornication, corruption, homosexuality, abortion, pedophilia, self centeredness and so on; are caused by carnal concupiscence in people. The law only curtails the carnal concupiscence which makes it weak and a repetition of psychological dullness<sup>10</sup>.*

Innately, a person responds to the psychological dullness of carnal concupiscence within him if he conforms to apparent morally wrong action and as well, a person conforms to the spirit of righteousness if that person conforms to apparent morally right actions. Both of these tendencies are determined by the disposition of the person at the time of making an

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<sup>8</sup> I am referring to the creation of consciousness among people against the effect of concupiscence at the level of the individual, community, and consequently the universe. This is in order to enter into perfect knowledge and deification in God represented by the encounter of Jesus with the rich man (cf. *Mathew* 19:21, *Luke* 18:22, *Mark* 10:21).

<sup>9</sup> Ralph McInerney and John O'callagan, "Saint Thomas Aquinas." *The Stanford Encyclopedia of Philosophy* Edward N. Zalta (ed.). Second series vol. 6 (spring 2015 edition) retrieved from <http://plato.stanford.edu/archives/spr2015/entries/aquinas/>, on 01.09.2016

<sup>10</sup> Henry Campbell Black, *Black's law dictionary: definitions of the terms and phrases of American and English Jurisprudence Ancient and Modern; (with pronunciations)* Bryan Garner (ed.) West Publishers, St. Paul, Minnesota, 2004, p. 900, Clause 1

action. This is to say that the information available to the person is the root cause of the person's antecedent action<sup>11</sup>.

If the information the person has is about extracting excessive pleasure from an external body, object or experience and bringing it into the body to the perceived satisfaction of the body, it is said that the person is actually at the point; subject to being individualistic and is yielding to the yearnings of the body through the animal temporal force of concupiscence which works as greed, sensuality and lust. This force is not bad or evil on its own but it depends on the use it's put to.

Concupiscence subjects a person to slavery and cage confinement of psychological dullness leading the person to death. For the end of concupiscence is temporal, and not permanent. It is made to provide the temporal good in its limit not excessively. Where it becomes excessive, it is a passage route to death as it doesn't provide clarity to the person but psychological dullness which leads to death. Clarity is gotten from concentrating on the good which guides human affairs. The apostle noted the essence of clarity from Jesus as, "*Do not conform yourselves to the standards of this world, but let God transform you inwardly by a complete change of your mind. Then you will be able to know the will of God-what is good and is pleasing to him and perfect*" (Romans 12:2).

If on the other hand, the information the person has is about clarity from the light of reason for human growth and development, the person is in harmony and love gotten from clarity. Then, the information is righteous, is of continuity of the human kind. It is above and beyond the carnal concupiscence as it centers the person on clarity from God. The person is now on a firm communication with the heavenly kingdom envisioned in the joy of love and charity. The information the person has is for the fullness of life above the temporal psychological dullness of concupiscence which controls the world. This is envisioned in the passage, "*Happy are those who wash their robes clean and so have the right to eat the fruit from the tree of life and to go through the gates of the city*" (Revelation 22:14).

## 1. THE IMPORTANCE OF REALMS; THE REALMS OF GREED AND LOVE

*"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children"* (Hosea 4:6).

Earlier on, we noted that the morally right or wrong actions of people are determined by the information that the people have from their innate judgment at the level of the individual and consequently the society, which influences their decision making in conformity with society's agreed morally right and wrong actions provided by the law. The question to be asked from this situation is on the source of the information available to people and the content of the information itself that determines the decisions of people to being in morally right or wrong dispositions as the case maybe.

This inquiry refers us to the quotation above from the Prophet Hosea as, "*My people are destroyed for lack of knowledge: because thou hast rejected knowledge....*" People are destroyed only from morally wrong actions and not morally right actions. It suffice to say that morally right actions are or is the knowledge that God is talking about here and morally wrong actions are or is lack of knowledge that God refers to. The morally right action emanates from the presence of knowledge and clarity which is the realm of love since God is

<sup>11</sup> I am referring to the angelic communication modes and channels cf. Parker John, trans. *Dionysius the Areopagite, Works* (1897). James Parker and Co, London, 1897.p.128. Retrieved from <http://www.ccel.org/dionysius/works.1.html> 08/09.2016

love (cf. 1 *John* 4:8) and realm is an area of activity, interest or knowledge<sup>12</sup>. The realm of love is the area of God's activity and transfer of knowledge since God has referred to himself as Knowledge and its source. People who are in the realm of love are in God and knowledge, since God is knowledge and it is from him that knowledge emanates. God and knowledge now engulf all the people in him under love in a community of persons and therefore are not destroyed as they share in the substance of God in love and knowledge which is clarity of thought and action. A person that is at the disposition of knowledge and love produces morally right actions.

On the other hand, the morally wrong action that is lack of knowledge that God refers to which leads to destruction is certainly not from the realm of love but from the realm of greed- concupiscence- which causes psychological dullness and makes a person to be away from God and away from clarity as no human being in the realm of love which is also the realm of knowledge and community of God and His creatures gets destroyed but from the realm of greed which is self centeredness, a rebellion against the community of all the living in love and harmony. *The realm of greed is the realm of possession of material properties in the apparent and physical environment of time and space. The psychological dullness of concupiscence puts man away from clarity and makes him to willfully yield to settling in pursuing satisfaction from material properties in the physical provisions of time and space. He allows the psychological dullness of concupiscence make him sensually possessive of what he owns. This leads him to being away from the realm of love and God in the community of persons as he finds this realm uninteresting as it does not please the body for it is against the possessive laws of the body which are the psychologically dull forces of greed, sensuality and lust through pride.*

The realms of greed and love are the psychological realities that human beings are exposed to. People can either choose to be in the realm of greed and be alone with a time to die or be in the realm of love with God and clarity to live fully. It is because people refuse to clearly apply right reason from the realm of love in human affairs that man becomes imbalanced in nature. Clarity and consciousness that leads to continuous human growth and development is the only reality that conquers the psychological dullness of concupiscence which causes the imbalance of man in nature.

## 2. DISHARMONY AND IMBALANCE OF MAN IN NATURE

The psychological force of concupiscence is meant to provide a kind of temporal life to animals and indeed, be the mover of the natural world but not mover of man because man is created in the image and likeness of God (cf. *Genesis* 1:26-27), that does not die or get corrupted by psychological dullness. This was particularly the reason why God instructed Adam not to feed on the tree of good and evil as is noted, "He said to him, "You may eat the fruit of any tree in the garden, except the tree that gives knowledge of what is good and what is bad. You must not eat the fruit of that tree; if you do you will die the same day" (*Genesis* 2:16-17). It is simply to affirm that the essence of creation was man and his harmony with nature living out the blessing of God to being fruitful and having dominion over the earth and his descendants spreading to all the parts of the earth (cf. *Genesis* 1:27-28). A clear celebration of God's creativeness and unity in harmony with his creations in a community of love and knowledge; Man achieves deification out of this. This is because Man and nature

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<sup>12</sup> Albert Sidney Hornby, *Oxford Advanced Learners Dictionary of Current English*, ed. Joanna Turnbull et al. Oxford University Press, Oxford, 2010.p. 1222.

are not equal but man disobeyed this knowledge, heeded to the control of psychological dullness creating a disharmony of his state by heeding to the trickery of the devil<sup>13</sup>. The state of harmony was to be in love and charity of the human race. Against this background, people now had certain attachments from disobedience to God. This disobedience to God resulted in love of self, sensuality and lust. Man became insensitive to the plight of his kind. It is easy to understand by asking about the essence of dust loving dust? A particle of dust on the ground is just there without any responsibility to another particle of dust. The attachment of the concupiscence to people was always arising to be satisfied. Concupiscence operates in people in order to corrupt and terminate the universal movement of clarity. This makes them static in one place like particles of dust. This is a clear picture of human death like animals whose destination is determined by the movement of concupiscence. The apostle noted this conflict of concupiscence in people as, *“What human nature does is quite plain. It shows itself in immoral, filthy, and indecent actions; in worship of idols and witchcraft. People become enemies and they fight; they become jealous, angry and ambitious. They separate into parties and groups; they are envious, get drunk, have orgies, and do other things like these. I warn you now as I have before: those who do these things will not possess the kingdom of God”* (Galatians 5:19-21).

The unending struggle for satisfying these attachments in people that are arising everyday led to disharmony among people as the properties that God gave us in the Garden of Eden for everybody's satisfaction became more important than people. The dull and static material properties in the world that were given to us became more important than our fellow men. *The spiritual faculties of people that cause harmony in love with the Holy Spirit became shut. What was now open was the faculty that satisfied the flesh alone, which is a material property and cannot give itself life except with the love of God. The satisfaction of this faculty of this material property became an unending repetition, repeating itself until it passed the soul to death. In response to this satisfaction of material properties, love and unity of persons became difficult in the world; material objects and the pursuit of the same were the apparent order. An unjust and unending struggle for satisfaction from material properties created a disequilibrium and disharmony in humans. Suffering entered the world as material properties and a permissible environment for the fruitful life on earth was not possible. Some humans in response to the satisfaction of the unending craving of greed, sensuality and lust refused this equitable distribution of physical properties meant for the happy, prosperous and fruitful life on earth among people. The world now became a place of dead like the jungle. This erroneous place of dead like the jungle that the earth became has lasted in this wicked system for this long period of time because people lacked the knowledge of the owner of the material properties that they worship.*

But what was God to do? He never pronounced punishment on Adam and Eve at their disobedience in the Garden of Eden and neither did he curse this earth<sup>14</sup>. Tilling the ground on the part of the man for daily survival, pain in childbirth on the part of the woman and becoming soil from which humanity was made were not condemnations (cf. *Genesis* 3:16-19). God only revealed the effects of the system of the carnal concupiscence that humanity entered into because it creates psychological dullness and not clarity which comes from the Holy Spirit. This answers St. Augustine's question on evil, *“I sought whence evil comes and there was no solution.”*<sup>15</sup>

<sup>13</sup> Ibid note 6.

<sup>14</sup> Ibid

<sup>15</sup> St. Augustine, *Confessions in Catechism of the Catholic Church* (hereafter CCC) 385.

Dear St. Augustine, evil is a fruit of concupiscence in people because man is an innocent being who without knowledge which is clarity from the Holy Spirit is controlled by the force of concupiscence willfully. This confusion leads to same sex union, bestiality, incest, nudity, pornography, rape, pedophilia, adultery, fornication, prostitution, murder, rage, pride, jealousy, wild orgies, addiction, impatience, laziness, lack of self control, uncontrolled use of the tongue, slander, evil tricks, war, strife, lies, stealing, gluttony, self centeredness, sensuality, lust and all sins. All of the aforementioned sins at the level of both venial and mortal sins are produced from the psychological dullness of carnal concupiscence. This clarity is anti carnal concupiscence because it is from the Holy Spirit who created it. It is this clarity that is popularly found in the higher faculty that is popularly referred to as the law of God that is written in the hearts of men (cf. *Romans 2:12-16*).

The feeling of concupiscence is not a spiritual home where if one doesn't settle in it one will be cheated. It is only a non material force for animals and not human beings. Consciousness is very important in living beyond this force that causes psychological dullness which is why the prophet noted that the solution to the psychological dullness is all in the eyes (cf. *Isaiah 29:10*). A person not on guard of the forces of the carnal concupiscence will easily fall prey because consciousness is very important. The apostle noted the need to be conscious and critical against this psychological force because concupiscence is stronger than physical human strength in the words, "*for we are not fighting against human beings but against the wicked spiritual forces in the heavenly world, the rulers, authorities, and cosmic powers of this dark age*" (*Ephesians 6:12*).

*Sensuality as a form of earthly home keeps drawing a person and the person fights to stay off but ends up succumbing to it. Succumbing to it is what is referred to as lust. Sensuality fights with greed in its hand drawing the person to unite sensually so that the higher faculties of the person that has the law of God written in the hearts of men might never be opened but remain closed. This we see in all forms of sexual perversion as same sex or gay, pedophilia, rape, adultery, incest and all forms of sexually immoral activities. Without sexual activity there won't be such thing as same sex union which is a misdirection of female attraction to males, to female attraction to females and male attraction to females, to male attraction to males. In this case, the three forces of greed, sensuality and lust through sight and sound; which is what is seen and heard immaterially, closes the higher faculties of the soul and misdirect the person after being in a sensual disposition to a sensual and lustful union with its gender. This sensuality and lust using greed as a weapon holds people of the same gender together and closes the higher faculties within them. People in this condition are only left with the disposition of the lower and temporal faculties of the flesh. This is a form of sickness. Jesus Himself said God made humans male and female (cf. *Mathew 19:4*). This distinction of being of different genders and yet uniting together in Sacred Matrimony is a picture of Gods unity and creativity even as the Holy Trinity is a union of three persons and yet One<sup>16</sup>. Our God of creation is a God of distinction, all creatures must not be the same of a kind, but they are united in a community of persons as the Mystery of the Holy Trinity (cf. *John 17: 21, 23*). This union is in the realm of love as against the realm of greed.*

### **2.1 How the Privation of Reason Occurs.**

We are told that the physical world is passing away and is not alive even though it is good from creation (cf. *Genesis 1:25*) and it is subject to men and not the latter, to have dominion over it (cf. *Genesis 1:26*) and live out the blessing of fruitfulness and creation like

<sup>16</sup> Cf. CCC 232- 237.

God is, in mutual unity and community of persons like the Holy Trinity<sup>17</sup>, leading the human community of persons to being deified in the body of the Holy Trinity in love and harmony. People refused this reality and took the excess temporal force of material objects because of sight- what is physically seen with the eyes (cf. *Genesis* 3:6). And that has been the death; lust of the eyes and lust of the flesh<sup>18</sup>.

*Sensuality creates sexual posture in humans, it is the knowledge of its taste that leads to attraction through greed in want, then lust in thought or privation of reason in the person attracted or seduced. Body parts or the reproductive organs do not have life in them. It is greed for sensuality in the person that responds to greed for sensuality in another person. Sensual knowledge waters the appetite and this quickly leads to submission of greed for sensuality in another person leading to lust even without it manifesting physically, which is why Jesus said, "But now I tell you: anyone who looks at a woman and wants to possess her is guilty of committing adultery with her in his soul" (Mathew 5:28). At the birth of every sin, fear and tension is first created in the person. This feeling of fear and tension is the identity of being individualistic, self centered as was Adam and Eve, separate from innocence and union with God. This same feeling creates hopelessness and despair as it is the same fear and tension experienced by Adam and Eve in the Garden of Eden at the fall as it is narrated, "As soon as they had eaten it, they were given understanding and realized they were naked; so they sowed fig leaves together and covered themselves. That evening they heard the LORD God walking in the garden, and they hid from him among the trees. But the LORD God called out to the man, "Where are you? He answered, "I heard you in the garden; I was afraid and hid from you, because I was naked" (Gen 3:7-10).*

This marked the entrance into the control of the material force which the Lord further inquired from Adam on how he entered into this spirit of fear, tension and awareness of nakedness. Adam admitted to have eaten of the tree of good and evil given to him by the woman. The woman answering God after He inquired why she did what she did, responded to succumbing to a trick by the serpent- another creature made by God (cf. *Genesis* 3:11-13). The trick that led to the fall showed the use of human will in falling into the control of the force that controls material properties. Material properties in nature are always possessing, self centered and having their god as their stomach. This is a system of living to pass away just like these material properties originally created for man to use conveniently while on earth till he gets to deification in God.

Man willfully entered into the controlling force of these material objects. The force that controls these material objects lacks reason, which is why man experiences this battle within him. The apostle explained this battle of rage within him as, "*But I see a different law at work in my body- a law that fights against the law which my mind approves of. It makes me a prisoner to the law of sin which is at work in my body*". (*Romans* 7:23). The law bedeviling the apostles body is the carnal concupiscence as again it is noted, "*Everything that belongs to the world- what the sinful self desires, what people see and want, and everything in this world that people are so proud of- none of this comes from the Father; it all comes from the world. The world and everything that people desire is passing away; but those who do the will of God live forever*" (1 *John* 2:16-17). Summarily, the passage above refers to lust of the eyes and lust of the flesh. Lust infers to being missing in the eyes and

<sup>17</sup> Ibid note 14.

<sup>18</sup> I am referring to the unfortunate situation of souls struggling for the kingdom of heaven in purity and chastity as against the killer forces of lust of the eyes and lust of the flesh (cf. 1 *John* 2:16).

unconsciousness in the body. For something to be missing there must be a misdirection leading it to being missing. It must have gone through a form of trickery; that same trickery that led to the fall in Adam and Eve<sup>19</sup>. Since outside the confines of faith God cannot be reached, the sinful self desires what it sees and wants. People see the world, desire it and want it. This movement of the appetite is enabled by the possessive animal force of concupiscence. People never get satisfied as even in the science of Economics it is said that human wants are insatiable as it continues to undergo a repetitive process of dissatisfaction<sup>20</sup>. People become misdirected from Clarity their maker to possessiveness in materialism.

Body parts have no life or energy in them, the members of the apostle experienced an entrance into the control of carnal concupiscence and then the concupiscence moves the body parts. Concupiscence is separate from the soul, the soul enters into it. The ability of the soul to dislodge itself from this cage is resident on the saving grace of Jesus Christ-the man who came and lived outside the confines of the carnal concupiscence and washed our dirty souls with His blood on the cross of Calvary. Which is why the apostle noted, *“For the law of the Spirit, which brings us life in union with Christ Jesus, has set me free from the law of sin and death”* (Romans 8:2). There is a Spiritual entry into this act. The Spiritual Man who was conceived outside carnal concupiscence entered into the same spirit of man that was created by God through the breath in the dust and changed the laws of dust to the laws of the Spirit after haven fallen to the laws of the dust willfully after the serpents trick. The apostle again interpreted this happy act of redemption as, *“for the scripture says, “The first man, Adam, was created a living being”; but the last Adam is the life-giving Spirit. It is not the Spiritual that comes first, but the physical and then the Spiritual”* (1 Corinthians 15:45-46).

Jesus did not come through concupiscence because it is an empty temporal force. It works temporally as we see in nature as it is not alive. In the married state it is a sacrament because it turns to mutual self giving and unity, celebrating the image of the Trinity as Jesus Himself clarified, *“Jesus answered, “Haven’t you read the scripture that says that in the beginning the Creator made people male and female? And God said ‘For this reason a man will leave his father and mother and unite with his wife and the two will become one’. So they are no longer two, but one. No human being must separate, then, what God has joined”* (Mathew 19:4-6).

Even with the concupiscence at work in the married state as sacrament, there could be sin if on the part of any of the spouses, there is self centeredness against self giving, then it becomes a sin but a venial sin as the Holy apostle rightly taught (cf. *Ephesians 5:21-25, Colossians 3:18-19*). This same self centeredness if not confessed leads to infidelity in the married state and other forms of sin thereof. It still goes back to the concupiscence. It is simply to say, that the knowledge of the concupiscence and its operation is vital to the life of the Christian and all the children of God on the journey to salvation. The apostle again admonished the importance of this knowledge and its saving power as, *“What I mean, my friends, is this: there is not much time left, and from now on married men should live as though they were not married, those who weep, as though they did not own what they bought; those who deal in material goods, as though they were not fully occupied with them. For this world, as it is now, will not last much longer.”* (1 Corinthians 7:29-31). What the apostle is advising is that all of us on the road to Christ in heaven should have our eyes fixed

<sup>19</sup> This is in reference to the recounted episode of the fall of man (cf. *Genesis 3:1-13*).

<sup>20</sup> M.L. Jhingan, *Advanced Economic Theory (Micro and Macro Economics*, 12<sup>th</sup> edition, Vrinda publications, New Delhi, 2008, p.2.

on heaven which is why he further states, *“For we fix our attention, not on things that are seen, but on things that are unseen. What can be seen lasts only for a time, but what cannot be seen lasts forever.”* (2 Corinthians 4:18). These verses only emphasize the importance of consciousness in the clarity provided by the Eucharist against the psychological dullness of concupiscence which makes people unconscious, empty and always in pursuit of satisfaction from material properties. This is not to say that the concupiscence is not good, because if so, then the question of its essence will arise. The concupiscence will be said to be very essential to our human reality- procreation, nature and nurture.

### 3. THE LAW AS A REMEDY TO CONCUPISCENCE

*“God gave the law through Moses, but grace and truth came through Jesus Christ”* (John 1:17). The system of the law couldn't truly cure the sickness of sin that has its roots in the soul. Which is why the apostle noted, *“I do not understand what I do; for I don't do what I would like to do, but instead I do what I hate. Since what I do is what I don't want to do, this shows that I agree that the Law is right. So I am not really the one who does this thing; rather it is the sin that lives in me”* (Romans 7:15-17).

This is to say that the law was formed in order to curtail the excesses of human actions and inactions. The law was formed to create harmony, balance and equity among human beings. This balance and equity was to be achieved physically by controlling the overflow of carnal concupiscence in man. The act of curtailing the carnal concupiscence in man by another system called law is insufficient because the law is a physical and static set of do's and don'ts. It evolved as a result of sin and disharmony caused by the disobedience of Adam and his wife in the Garden of Eden. The human being is by this act of disobedience born with a conflicting force inside him called concupiscence. There is bound to be conflict between this conflicting force inside human beings and the law that is meant to calm it. The system of the law was given by God through Moses in order to create a just and equal society of God's children having the conflicting force of concupiscence under control. The law given by Moses was to work “OUTSIDE IN”, which means people will behave rightly towards God and neighbor from obeying rules and regulations in the law that is outside their nature. The rules and regulations are from outside the human being and it's meant to control a sickness that is “INSIDE OUT”, which means the sickness is inside the human being but it manifests externally. St. Paul in the above lines identifies the fact that the law stands to attack a sickness that is inside the human being but this sickness is not still being cured even with the law as a medicine to cure the sickness. However, it is not the medicine that is the problem; it is the sick patient here with his words as .... *“I agree that the Law is right. So I am not really the one who does this thing; rather it is the sin that lives in me”*. We are happy to know that the law is a messenger of its boss- Jesus Christ since.... *“But grace and truth came through Jesus Christ”*. The law is spiritual but the human soul is unspiritual, sold as a slave to sin (cf. Romans 7:14). Nonetheless, the law pointed to perfection and a perfect System, hence the word imperfection evolved from the word perfection and simply means a fall from a superior state to its opposite as the prefix im- negates the positive perfection<sup>21</sup>. But the evidence remains that the thing that fell was created from a perfect source and that same source of creation is God. It only follows that the imperfect source kept its pointer to Perfection and Perfection alone. This analogy of imperfection to perfection is what the

<sup>21</sup> The prefix im- negates the root word perfect to mean imperfect cf. Hornby, *Oxford Advanced Learners Dictionary*, 752.

apostle referred to as, “*Law was introduced in order to increase wrongdoing; but where sin increased, God’s grace increased much more*” (Romans 5:20). It is also to say that the state of imperfection was influenced by an external body outside the relationship between man and his Perfect Source of creation- God. This external body is simply the devil ‘*the most cunning animal that the LORD God had made*’ (Genesis 3:1).

In the same style of pride, which is self centeredness and being away from God which the devil fell<sup>22</sup>, man also fell to imperfection and death. In the case of man, he fell into the system of nothingness by improperly harnessing his will. It is still the same pride, that you cannot bite the hand that feeds you continuously. Man turned to himself even when he who feeds him instructed him not to. The malfunction of mans existence came into being, subjecting man to agony, misery and death (cf. *Genesis 3:16-19*). It wasn’t that God of mercy, love and compassion. Who is the God of creation and who created man in his own image (cf. *Genesis 1:26-27*) which dwells entirely on love and harmony in community, pronounced a judgment of suffering on man but God revealed the suffering and death in the system of death which man willfully fell in. *God did not judge man, man fell to a dead system of the apparent life which is a life of material properties that are passing away*. That force of material properties that are passing away is what is physically seen in greed, sensuality and lust through pride which is a lie. In our physical world today, this is seen to be the law of everything in matter. It is the force of material properties that are passing away and not heaven the home of clarity which provides love, harmony and community of God and his creations. To be away from this is to follow the path of the system of material properties and pass away. The essence of the force of material properties is to enable man who is physical as the physical objects of his body exists with, live and serve God in harmony with material properties around the environment of space and time. The material properties in space and time are referred to as temporal good since God created the temporal good but warned against entering into the energy that passes them away as, ‘*He said to him, “ You may eat the fruit of any tree in the garden, except the tree that gives knowledge of what is good and what is bad. You must not eat the fruit of that tree; if you do, you will die the same day.”*’ (Genesis 2:16-17). The ignorance of man about the effects of disobeying this very injunction will be said to have come through pride. In this case pride is interpreted as standing alone and taking decision alone outside the knowledge of God who is wisdom, knowledge itself and the only decision without which the rest is concupiscence. Which could be good as God himself said earlier that the tree is of *the knowledge of good*, and again which could be bad as God himself said *and bad*. It is only a thin line between good and evil here but what lies ahead is the use of the human will and its aftermath. However, Adam and Eve did disobey and entered into the concupiscence (cf. *Genesis 3:6-7*) even though they had it for their use in the garden subjecting it into procreation of children under God’s knowledge. In other words, the human will was going to have subjected the animal energies and force of material properties to its use without the higher faculties of the soul being corrupted and live out God’s blessings of being fruitful in multiplication (cf. *Genesis 1:28*). Consequently, man will achieve deification and unity with the Holy Trinity out of this without confusion. Against this background, the fall came and the higher faculties of the human soul suffered corruption- creating a privation of reason and a war between the spirit and the flesh (cf. *Galatians 5:17*). The solution to the immediate battle between the spirit and the flesh after Adam and his wife experienced the entrance into the temporal force of which they realized their nakedness (cf. *Genesis 3:7*) was covering of the body by leaves and

<sup>22</sup> Cf. CCC 391-393.

by animal skins (cf. *Genesis* 3:7, 21). Leaves and animal skins as materials are both products of plants and animals which are spiritually lifeless and temporal, and which are found on earth. Nonetheless, man uses them to cover his body to physically avoid the battle of the psychological dullness of concupiscence. This solution is physical as we still see a metamorphosis of carnal concupiscence in the world despite the coverings on the body, people yield to all forms of sexual perversions and sins in the flesh which stems from the inherent attachment of the soul to the concupiscence. No wonder, God revealed the effects of the attachment of the concupiscence to the soul of man as a diminishing energy if used badly (cf. *Genesis* 3:19). The process through which this diminishing energy acts in people through bad use leading to errors and punishment must be explained clearly and not just subjecting people to the system of law- disobedience/obedience leading to reward/punishment which most people cannot conform to but explaining how the privation of reason occurs leading to death will necessary put people on the part of spiritual reunion with the Holy Trinity.

#### 4. THE GOODNESS OF THE CONCUPISCENCE

In the goodness of the concupiscence we find work and generational procreativity. This procreativity can also be referred to as work in harmony with the natural movement of the cosmos. Work for the sake of continuity and harmony of man at peace with the cosmos (cf. *Genesis* 1:28). Sexual activity in marriage, especially the use of the concupiscent strength in the couples to consummate, is a picture of the daily sacrifices and struggles of the person for the sake of the weak in the offspring and the community. The unity of the married couples here is spiritually bonded in concupiscence and the Holy Spirit. The concupiscence here changes to mutual self giving. Clarity from the Holy Spirit must be continuously used by married couples and must be allowed to guard against sexual perversion and its excesses which is the stem of confusion that leads to marital disharmony and that further affects the family unit, the society, and the world at large. It is in heeding to clarity from the Holy Spirit enlightening the married couples that the Sacredness of the Sacramental reality of Matrimony is kept.

Furthermore, sexual activity must be limited to only the marital state as the apostle rightly admonished, *“A man does well not to marry. But because there is so much immorality, every man should have his own wife and every woman should have her own husband. A man should fulfill his duty as a husband, and a woman should fulfill her duty as a wife, and each should satisfy the others needs. A wife is not the master of her own body, but her husband is; in the same way a husband is not the master of his own body but his wife is. Do not deny yourselves to each other, unless you first agree to do so for a while in order to spend your time in prayer; but then resume normal marital relations. In this way you will be kept from giving in to Satan’s temptation because of your lack of self control”* (1Corinthians 7:1-5).

The apostle simply summed up the required use of work- concupiscence in the married state but at the end advised on the first activity of prayer and communion with God from the attack of Satan which is in emphasis of the need to heed to the voice of the Holy Spirit continuously on the part of the leaders of the family unit who are the couples. With relation to the consummation of Jesus with the souls of men, the Holy apostle further admonished, *“Each of you should go on living according to the Lords gift to you, and as you were when God called you. This is the rule I teach in all the churches”* (1Corinthians 7:17) and again, *“What I mean, my friends, is this: there is not much time left, and from now on married men should live as though they were not married; those who weep as though they*

were not sad; those who laugh as though they were not happy; those who buy as though they did not own what they bought; those who deal in material goods as though they were not fully occupied with them. For this world as it is now will not last much longer” (1 Corinthians 7:29-31).

The words of the apostle in sum, is total detachment from the psychological dullness of concupiscence allowing the person to be clear and chaste, waiting for the wedding feast of the lamb (cf. *Revelation* 19:5-10). On this note, it is advisable that married couples should be taught what concupiscence is and how it is used in marriage. This will go a long way in putting a halt to marital infidelity, divorce and other issues affecting marriage. However, detachment from carnal concupiscence is the summit of the Holy Spirit’s words through the apostle. We are to teach carnal concupiscence as it is directly attached to people for the sake of love and purification of the person, not the effect of the concupiscence which a lot of people cannot control as even the apostle had noted that we wrestle not with human powers but spiritual forces of the dark (cf. *Ephesians* 6:12). For the sake of God in whose body is the entire human race (cf. *Ephesians* 5:30). In this light, the teaching must start with the teachers who are the workers in the vineyard of God (cf. *Mathew* 20:1-16).

## 5. JESUS THE IMAGE OF GOD AND MAN’S REDEMPTION

With mans disobedience came death but the image of God is still in man as had been said earlier (cf. *Genesis* 1:26-27). That image of God cannot die, as is from the Perfect God of creation and that image of God is our Lord Jesus Christ and that is why the apostle noted, “*Christ is the visible likeness of the invisible God. He is the firstborn Son, superior to all created things. For through Him God created everything in heaven and on earth, the seen and unseen things, including spiritual powers, lords, rulers, and authorities. God created the whole universe through him and for him. Christ existed before all things, and in union with him all things have their proper place. He is the head of his body, the church; he is the source of the body’s life. He is the first born Son, who was raised from death, in order that he alone might have the first place in all things.*” (*Colossians* 1:15-18).

It follows that, to restore man from the imperfect state of death in the fall, to being in the image of God, the image of God had to come to rescue- our Lord Jesus Christ. The Image of God in whom man was created and whose substance in man had been made to fall into sin and imperfection (cf. *Ephesians* 5:30), has a Spirit that is fast and active (cf. *Hebrews* 4:12-13), announced the redemption of man through the Man and God whose substance had fallen into agony, misery and death. God announced this redemption as, “*I will make you and the woman hate each other; her offspring and yours will always be enemies. Her offspring will crush your head, and you will bite her offspring’s heel.*” (*Genesis* 3:15). The fathers of the Church interpreted this clearly;

*After his fall, man was not abandoned by God. On the contrary, God calls him and in a mysterious way heralds the coming victory over evil and his restoration from his fall. This passage in Genesis is called the Proto evangellium (“first gospel”): the first announcement of the messiah and Redeemer, of a battle between the serpent and the Woman, and of the final victory of a descendant of hers.*

*The Christian tradition sees in this passage an announcement of the “New Adam” who, because he became obedient unto death, even death on a cross”, makes amends superabundantly for the disobedience of Adam. Furthermore many Fathers and Doctors of the Church have seen the woman announced in the “Proto-evangellium” as Mary, the mother of Christ, the “new Eve”. Mary benefitted first of all and uniquely from Christ’s*

victory over sin: she was preserved from all stain of original sin and by a special grace of God committed no sin of any kind during her whole earthly life.<sup>23</sup>

The interpretation of the Fathers afore mentioned explains the work of salvation of our Lord to have come outside the psychological dullness of carnal concupiscence, taking up substance as the first Adam and then purifying the same substance to have been corrupted by sin and made to fall into agony and death. The mother of Life- Mary, didn't conceive through the animal energies as was evidenced in the announcement by the angel, *"The angel said to her, "Don't be afraid, Mary; God has been gracious to you. You will become pregnant and give birth to a son, and you will name him Jesus. He will be great and will be called the Son of the Most High God. The Lord God will make him a king as his ancestor David was, and he will be the king of the descendants of Jacob forever; his kingdom will never end". (Lucek 1:30-33). Mary, not knowing how Revelation will come without the natural course of procreation asked the question, "I am a virgin. How then can this be? (Luke 1:34), and the angel announced the true spiritual identity of man, "The angel answered, "The Holy Spirit will come on you, and God's power will rest upon you. For this reason the Holy child will be called the Son of God". (Luke 1:35).*

The birth of our Lord revealed our spiritual identity to be outside the confines of the animal energies of the concupiscence. For the Man and God who came outside these energies that had held us captive before in the Old Testament and the law now showed us who we are and directed us to our Father in heaven. Mankind now became free, as he first freed His mother, the vessel He was to come through as the church fathers had taught *"Mary benefitted first of all and uniquely from Christ's victory over sin: she was preserved from all stain of original sin and by a special grace of God committed no sin of any kind during her whole earthly life."*<sup>24</sup> Jesus the redeemer, Man and God, in his continuous work of saving the souls of men from death, established the Church through the selection of the apostles and handing over the continuous work of redemption to them as He said to them, *"Go throughout the whole world and preach the gospel to the whole human race. Whoever believes and is baptized will be saved; whoever does not believe will be condemned"* (Mark 16:15) and again, *"Then he took a piece of bread, gave thanks to God, broke it, and gave it to them saying, "This is my body, which is given for you. Do this in memory of me". In the same way, he gave them the cup after the supper, saying, "This cup is God's new covenant sealed with my blood, which is poured out for you"* (Luke 22:19-20).

## 6. THE BIRTH OF THE CHURCH AND TIMELESSNESS IN THE EUCHARIST

Jesus instituted the bishops and handed over the mandate of salvation through the two chief sacraments- Baptism and the Holy Eucharist and all the other sacraments rotate around these two sacraments (cf. CCC 1323). The Lord placed Peter- the rock as the head of the bishops of the Church on the Rock of ages after haven confessed the presence of God narrated as, *"Simon Peter answered, "You are the Messiah, the Son of the living God". "Good for you, Simon Son of John!" answered Jesus. "For this truth did not come to you from any human being, but it was given to you directly by my Father in heaven. And so I tell you, Peter: you are a rock, and on this rock foundation I will build my church, and not even death will ever be able to overcome it. I will give you the keys of the kingdom of heaven;*

<sup>23</sup> CCC 410-411.

<sup>24</sup> Ibid

*what you prohibit on earth will be prohibited in heaven, and what you permit on earth will be permitted in heaven.*” (Mathew 16:16-19).

The mention of rock by Jesus in the passage above is especially in reference to its characteristics of being static and unshaken, no wonder when Peter confessed the presence of Revelation above, it now follows that he stood on the Rock of ages through God the Father, and so Christ knew he believed in Him as he further said, “*whoever believes in me should drink as the scripture says, streams of life-giving water will pour out from his side*” (John 7:38). That believe of Peter witnessed to the birth of faith which is the Holy Catholic Church. This was further evidenced as, “*Jesus said this about the Spirit, which those who believed in him were going to receive. At that time the Spirit had not yet been given, because Jesus had not been raised to glory.*” (John 7:39). Jesus revealed the coming of the Holy Spirit in the church with Peter the rock which was to happen as Jesus was raised to glory. As Jesus was now raised to glory, the apostles received the mandate of the church as He had said before his crucifixion and resurrection and they went ahead under the guidance of the Holy Spirit in the work of the church (cf. John 20:22, Acts 8, 19: 1-7).

Faith which is static and apparent like rock is outside the psychological dullness of concupiscence and so proceeds from God alone. It is objective, merciful, not biased and it enters into all things as nothing can change or resist it (cf. 1 John 5: 4). No wonder Jesus our Lord revealed that even death will not be able to overcome the rock foundation of his church on Peter who has confessed revelation and indeed confessed faith and the birth of faith (cf. John 16:18).

Faith is repetitive spiritual union with God which in other words is called deification because people are going to be consciously clear from the psychological dullness of concupiscence in a gradual ‘*thinking through*’ discernment process. This deification occurs in the Holy Catholic church through the celebration of the Holy Eucharist, baptism and all the other sacraments. Of note is the celebration of the Holy Eucharist which needs no gainsay, “*For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts*” (Malachy 1:11). The pure offering offered in the species of bread and wine on the alter is outside the sun and what the sun sets on as prophesied by the prophet above. The pure offering is generally outside the physical provisions of time and space and yet is offered in time and space. It is also to mention that the Eucharist is repetitive going by the mentioned fact that it will be offered *from the rising of the sun even unto its going down*- which is an everyday activity not for the exception of Good Friday.

The pure offering being Jesus Christ is the Lamb who was slain (cf. Revelation 5:12) and is offered on the Alter “*from the rising of the sun even unto the going down*”<sup>25</sup>. The Eucharist then is beyond the physical provisions of time and space even on alters in time and space. The Eucharist is the union of God in his angels and saints celebrated for the purity, chastity and salvation of all mankind. The Eucharist then is timeless as the sun and what it sets on are only in the physical provisions of time and space which is the cosmos. The sun and what it sets on are also material properties that lack identity as persons while the Pure Offering- our Lord is beyond the cosmos and a connection and participation in It requires illumination, and thus the fathers of the church noted, “*Thus from celebration to celebration to celebration, as they proclaim the Paschal mystery of Jesus “until he comes,” the pilgrim People of God advances, “following the narrow way of the cross,” toward the heavenly*

<sup>25</sup> Cf. Ibid note 2.

*banquet, when all the elect will be seated at the table of the kingdom” (CCC 1344). This narrow way of the cross is illumination from the crucifixion of the flesh in carnal concupiscence which leads to Jesus who is timelessly present in the Holy Eucharist.*

The knowledge of people seems to be limited by the physical provisions of time and space alone. By timelessness we mean clarity and it is outside our understanding which is by sight of material properties more so beyond the micro particles called atoms. Jesus being outside the confines of time and space in his angels and in his saints is already here in His angels and saints- specifically in the Eucharist. The servant of God Pope Benedict XVI in his Post-Synodal Apostolic exhortation on the Eucharist as the source and summit of the Church’s life and mission testified to the ever presence of God in the Eucharist through history, “*The more lively the Eucharistic faith of the people of God, the deeper is its sharing in ecclesial life in steadfast commitment to the mission entrusted by Christ to His disciples. The Church’s very history bears witness to this. Every great reform has in some way been linked to the rediscovery of belief in the Lords Eucharistic presence among his people.*”<sup>26</sup> If every great reform in the Church had been linked to a rediscovery of the Lords Eucharistic presence, what belief could be greater than illuminating in the belief that the Eucharist is a Mystery that is beyond time and which provides clarity as against the psychological dullness of concupiscence? A person that approaches the Eucharist with this belief is bound to have clarity- freedom from the psychological dullness of concupiscence. The soul is in spiritual union with the Holy Spirit and consequently above the carnal concupiscence of greed, sensuality and lust as the concupiscence only operates within time and the clarity of the Eucharist that is timeless embraces with two hands the people that approach the body of Jesus in the Eucharist as he purifies their minds from the psychological dullness of concupiscence. The Eucharist then is the absolute cure for the carnal concupiscence and its fruits of violence that creates the very intolerable environment in the cosmos. The only reform in Eucharistic theology is to approach the Eucharist in the belief of timelessness and the timelessly present Jesus will receive the souls of His children from the rising of the sun to its going down (cf. *Malachy*1:11).

## 7. THE EUCHARIST AND THE SECOND COMING OF CHRIST

People wait in expectation of the physical signs in time and space which is produced from the effect of the psychological dullness of concupiscence in the world; in all the agonies spoken of by Christ about the end times (cf. *Mathew* 24:6-7, *Mark* 13: 7-8). This is to help them prepare for the end times, they wait in physical expectation of Christ to come, and so they go about trampling on each other and referring to the saints as freaks and madmen thinking that before he comes, going by the signs he had given through the Patriarchs and himself, they’ll be in tune with his teaching and therefore avoid hell fire and damnation using their senses (cf. *Mathew* 24: 15- 31, *Mark* 13: 14- 27, *Luke* 21:20- 28). This is an error because knowledge from the senses or sense organs is limited to the natural working of animal body which causes lawlessness among animals. This knowledge from the sense organs is static like the dawn of day, the rising and setting of the sun, the change of weather and seasons. The fact that the natural system is static only reveals that it has been programmed by the Creator of nature to work that way. Jesus is already here- beyond the

<sup>26</sup> Benedict XVI, *Sacramentum Caritatis* 22 Feb. 2007 Retrieved from [http://w2.vatican.va/content/benedict-xvi/en/apost\\_exhortations/documents/hf\\_ben-xvi\\_exh\\_20070222\\_sacramentum-caritatis.html](http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20070222_sacramentum-caritatis.html) on 22.07.2016. §6

knowledge of the senses which causes lawlessness among animals. In the Eucharist we grow spiritually to eternal union and deification with our Lord. Illumination and clarity from God is not through the senses or sense organs in the body but as Christ had mentioned, *“No one knows, however, when that day or hour will come- neither the angels in heaven, nor the Son; only the Father knows. Be on watch, be alert, for you do not know when the time will come. It will be like a man who goes away from home on a journey and leaves his servants in charge, after giving to each one his own work to do and after telling the doorkeeper to keep watch. Be on guard, then, because you do not know when the master of the house is coming- it might be in the evening or at midnight or before dawn or at sunrise. If he comes suddenly, he must not find you asleep. What I say to you, then I say to all: watch!”* (Mark 13: 32-37).

It is through freedom from the psychological dullness of concupiscence (cf. *Psalm 145:15*). Not the eyes of the body or decoded messages from the senses as referred above but the eyes of the Spirit revealed by Christ himself (cf. *Luke 10: 22, Mathew 11:27*). Jesus Christ will open our eyes or enlighten us in the Eucharist even as he did on the walk to Emmaus, as is noted, *“He sat down to eat with them, took the bread, and said the blessing; then he broke the bread and gave it to them. Then their eyes were opened and they recognized him, but he disappeared from their sight.”* (Luke 24: 30-31). This opening of the eyes is the removal of the carnal concupiscence and fulfillment of the prophecy of Hosea as, *“At that time I will make a covenant with all the wild animals and birds, so that they will not harm my people. I will also remove all weapons of war from the land, all swords and bows, and will let my people live in peace and safety. Israel, I will make you my wife; I will be true and faithful; I will show you constant love and mercy and make you mine, and you will acknowledge me as LORD. At that time I will answer the prayers of my people Israel. I will make rain fall on the earth, and the earth will produce corn and grapes and olives. I will establish my people in the land and make them prosper. I will show love to those who were called “Unloved”, and to those who were called “Not-my-People” I will say, “You are my people,” and they will answer, “You are our God.”* (Hosea 2:18-22).

## CONCLUSION

The time for the fulfillment of Hosea’s prophecy had always been here, that knowledge and consciousness is revelation in the opening of the eyes in the breaking of Bread which is a consciousness that is above the controlling force of concupiscence. The Eucharist purifies and removes the psychological dullness of concupiscence that make us live against the golden rule of love your God with everything in you- heart, soul, mind and strength, then love your neighbor as yourself (cf. Mark 12:30-31). With love in place clarity and the realm of love avail; as there would be no more mortal sin wrought from the concupiscence- the temporal renewable energies in the cosmos of the temporal and material properties that are passing away. Human life and the quality of living improve to perfection as clarity will result to development and growth, discarding poverty and strife.

Everything becomes clear and known to everybody. No more sorrow, agony and death, that entrance of man into the concupiscence is reversed but this time with a more glorious state which is the Eschatological glory, as the Eucharistic Jesus renews us with his Holy Spirit, washing us in the clarity of the Eucharistic celebration and participation; offers us to Himself in his Father and the Holy Spirit, and in his angels and saints.

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