

The Holy Spirit's Historical Work

Tyler Hendricks
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We are born with inclinations both good and evil, and we create a world in our image, good and evil. It follows that the removal of evil from birth will unlock the world of goodness. By what institution do we determine the events of birth? Marriage. Let's look at how the Holy Spirit has worked to sanctify marriage.

For a millennium after Christ, marriage had little to do with Christian identity. Catholic sociologist Joseph Fichter found that "There was a surprising lack of difference between early Christian marriages and those of their pagan neighbors."

The Spirit in fact inspired monasticism, defining the highest devotion to require separation and celibacy. Finally, in 1184, the Catholic Church decreed marriage a sacrament, a vehicle of grace, but even then said it is only temporary.

For Protestants, marriage does not convey grace. Speaking of marriage, Luther said: "In these matters I decide nothing, ... although there is nothing I would rather see decided, since nothing at present more grievously perplexes me and many more with me."

Some modern Orthodox see in Saints Joachim and Anne, Mary's parents, the model of true husband-wife love. This was a step in the right direction, shining a light on the lineage of Jesus.

The Church of Jesus Christ of Latter Day Saints strongly endorses chastity and envisions eternal marriage. This too is a step in the right direction.

But only True Parents confront the problem of sin at birth, and free us from it. Only the Blessing makes marital love "without stain or wrinkle or any other blemish, but holy and blameless." Only the Blessing brings God's kingdom to earth.

So Jesus' counsel to receive the kingdom as children tells us to receive the marriage Blessing as children. Why? Because little children believe in their parents' blessings. They respond to their parents' heart.

The heart of parents is God's fourth realm of heart. Our exploration of this realm will begin on Monday. Jesus' counsel to receive the kingdom as children tells us to receive the marriage Blessing as children.

(References: Joseph Fichter, The Holy Family of Father Moon, pp. 66-67; Martin Luther, Babylonian Captivity of the Church 6:27; Eph 5:27; Mt 19:14.)