

The Creational Identity of Men and Women, Marriage and Family, In Light of Gender Ideology

Probably the most direct and frontal attack from the "new" social movement called Liquid Modernity, whose executing arm in the West is called gender ideology, is the attack on two fundamental aspects: identity and family. Therefore, in the first place we have to define and defend the creational and even biological identity of the human being, we have to define and defend the foundations of marriage and the family structure as God established it, including from the cultural and sociological point of view. And on the other hand we have to define and defend ourselves from this new social reality called gender ideology, which threatens to destroy the foundations of the Judeo-Christian culture and the pillars of Western civilization.

Creational Identity

The issue of identity is a key issue in the history of humankind, in theology and anthropology. Identity is "the whole" of the person, because it answers essential questions about our origin, purpose and destiny. When man and woman disobey God in Genesis 3, there is a loss of their identity and a serious fracture in the sense of their existence. While they remained under the cover and in obedience to God, everything was clear, and man and woman were inhabitants in the Garden of Eden. Under sin and expelled from the garden, they became wanderers in the land of Nod, and would spend their entire lives in an incessant search for their lost identity. Therefore, the first question of the Bible that occurs in Genesis 2 "Where are you?" reveals the beginning of confusion in the identity of the human being. Sin causes an integral fracture, which Francis Schaeffer calls a "referential theological framework": a theological, psychological, sociological, and even ecological fracture.

So it is that the same thing happens to us as to Adam and Eve, as today we are still outside Eden, in a strange land. It seems that the punishment to which our first parents were subjected when expelled, would condemn the human race to live as a contemporary nomad in the ambiguous and liquid global village. The man who does not seek God is still lost trying to relocate his identity in the modern land of Nod, like a skeptical pilgrim always searching, always changing, always mutating.

This attack to confuse the identity of the human being is apparent in the life of Jesus. At the beginning of his ministry in Mt.4, when Jesus was being tempted by Satan, the three temptations begin in the same way: "If you are the Son of God ...", that is, questioning his identity. Then in Mt.16 the confession of Peter takes place before the question of Jesus, "And who do you say that I am? that affirmation "You are the Christ, the son of the living God", "rock" due to the solidity of what is declared, is the cornerstone of the edification of the Church, upon which fact? On the identity of Jesus, which was being confused by many. In the same way, at the end of his ministry, when Jesus was being crucified, the same attack on his identity continues: "If you are the Son of God, come down from the cross and

save yourself" (Mt.27: 40). Satan attacks the identity of Jesus to annul his purpose of dying for humanity, he tempts Jesus both at the beginning of his ministry and at the end of it, precisely in this aspect, that is, questioning his identity as the Son of God. Today the same strategy is followed, everything is blurred and mixed in a confusion of unprecedented identities, whose ultimate goal is to divert man from his main purpose: to know God.

Biblical anthropology: Design reveals destiny

Identity, transcendence and sociability are 3 great pillars in the identity of the human being. Every man, male and female, needs to find the answer to the origin of their existence, to know where they come from, what they are here for, and where they are going. Believers have a great advantage when answering these questions, because we are clear that man/woman is the fruit of God's creation, within an intelligent design where everything obeys a plan prepared from eternity. We do not come from an initial and fortuitous explosion, but from an intelligent, planned design.

God creates the man from the earth, from the dust of the earth, endowing him with his own image and likeness, while the woman is created from man. "Earth and flesh" mark from the beginning a very different imprint in each one, which we could summarize in this sentence: "The home of man is the world, while the world of women is home". Adam means "red earth", because man, being created from dust, shares the same chemical elements as the earth (oxygen, carbon and hydrogen). That is why man is more linked to nature, to his vital and ancestral pulse, to the pulses of the earth, and to the spirit of conquest that we mentioned at the beginning. Adam was formed from the earth and Eve was formed from the very person of Adam. He, of the earth, and therefore untamed and wild; she of his flesh, and therefore relational and close. That is why in the experience of paternity, the mother *retains* (the home) and the father *propels* (the world). She is the security of the home for her children, while the father is the bridge that connects them to the challenges of the outside world. Design reveals destination.

The cultural mandate pronounced by God in Gen.1: 22 makes clear that the first assignment that God gives to man and woman was a call to conquest, to adventure, "bear fruit and multiply, fill the earth and administer it." The call is to both; it is a call to the family, but each responds from their primal nature: Adam, who is taken from the earth, therefore from nature, is in charge of conquering, fighting, dominating the environment. Eve, who is taken from Adam, from his flesh, therefore from the human and relational, she is in charge of the harmony in the home, of the relational, of the affective. *He*, from the continent, *she* from the content. The necessity of conquest and the need of home, "roots and wings" are ancestral energies anchored in the soul of each man and each woman. We cannot deny them, because in their complementarity nature, they make up the stability of the family structure.

The family as the first social reference system

"A father and a mother united in marriage, holding hands and walking with their children in arms, will be the most revolutionary and intrepid gesture in this decadent 21st century".

With this disturbing statement we begin the section where we have to reclaim the place occupied by marriage and the family as guarantor of society, because all the involution defended by the gender ideology concerning the negation of the most elementary biology, the history of human civilization and its forms of gregarious social organization, end in a frontal attack on the institution of the family, which has protected us physically and emotionally as a species, and which constitutes the main social nest of reference, shapes the personality and gives us sense of identity, rootedness and belonging.

As relational beings, we need to be part of a network or system where we can develop significant relationships that give meaning to our lives. Therefore, the social value of the family is undeniable; it is the basic cell of society and the first relational framework of every human being. Its transcendence is absolute because in it people acquire the fundamental training with which they will have to develop in society. All the concepts and guidelines for a human being to develop as an emotionally balanced being, both in their inner world and in their social network of relationships, are learned in the context of the family, to such an extent that we can affirm that the family, as a natural extension of marriage, is the destiny of the individual.

However, the disintegration of the family and the lack of appreciation for the concept of marriage are a sad evidence of a social model that is floundering everywhere. We are now harvesting the bitter fruits of a sowing where the core concepts of education (values, norms, affectivity, discipline) were not planted. We live in a society where we have "broken the deck" in all these aspects of a normative ethic. The opening up to the rights of the "individual" has detracted from the concept of commitment and dedication, as a result, marriage and family are the first victims of this liquid and mutant society more concerned with personal rights and independence of the individual, that in the search for stable and meaningful relationships. Until a few decades ago, the focus of society was on the family, but since the concepts of cultural Marxism and liquid modernity have come into the picture, the focus is on the individual, his selfishness, hedonism and independence.

It is evident, in the face of such a direct and frontal attack, that we must defend and vindicate our values and beliefs, and we must do so with courage, aware that the main cell of resistance against this tyranny will be the family.

The social value of marriage and family is beyond all doubt, we cannot dissociate family from society. Marriage is an essential part of God's strategic plan for the development of humanity according to the aforementioned cultural mandate. This verse is of great importance to understand that the first divine commission, the first mandate to man and woman, is the "ministry" to marriage and family. Therefore, within that order and that pre-established plan, one of the first things that God does is establish the marriage institution as guarantor of that initial call.

Marriage is Creational not Cultural

Marriage was not designed or devised by any civilization or culture as the means to regulate or organize society, nor is it any human institution that needs to be changed or updated according to the needs or tendencies of each new generation.

Since marriage is not a product of culture or society, it is a creational and not a cultural issue, which must be seen as an institution that was born before history, and takes place in the context of creation itself within the theology called "the state of grace". The state of grace is the period between the creation and the irruption of sin in Genesis 3, when man and woman lived an existence of full harmony between themselves as well as with God, free from the coexistence of the later consequences of sin (death, fear, pain). In that state of perfection, God established two core institutions that were intended to be the basis of all subsequent civilization: the institution of the Sabbath and the institution of marriage.

Through the institution of the Sabbath, God ensured the permanence of the worship due to His person, and through the institution of marriage, God ensured the permanence of humanity and the fulfillment of his own commission to be fruitful and multiply. Therefore, marriage is a core and foundational institution established by God to regulate the bases on which all subsequent civilization should be based. Bases, which not being cultural (and therefore subject to change, i.e. adaptive) are creational (and therefore rooted in permanent values, i.e. normative) and serve for all ages and time, not admitting adulteration nor distortion by cultural aspects such as fashion ideologies, passing philosophies, nor trial-and-error politics. What God established within the framework of creation must be normative for all time, cannot vary or be destroyed by any civilization, it is creational (normative) and not cultural (adaptive).

So the heterosexual, monogamous and permanent significance of the marriage union and the family is not something that each new generation can redefine freely based on cultural, ideological or political aspects. The exclusive meaning of marriage is defined by God and by the unique and complementary nature he gave man and woman.

The social reality today: Liquid Modernity and Gender Ideology

We do not want to be oblivious to the harsh reality that we have to live in a society where marriage, family and parenthood, are not only obsolete and anachronistic aspirations, but are options which are openly attacked by the new paradigms as impediments for the new "social model" to be achieved in the 21st century. These structures of thought are what we now have to explain, so that knowing their purpose, we know how to defend ourselves and defend the values of our Christian ethics.

Gone are the times of healthy traditions, where the family was still the institution that brought people together and gave a sense of dynasty and generational identity. Today we live in complicated times where the pillars of Western civilization are being removed, the Judeo-Christian bases of Europe and

the West in general are being denied, while the new concepts of liquid modernity and gender ideology are being imposed on the policies of the most of our countries. The decline of our culture is occurring at an over-heated pace, the family in many cases is only a circumstantial fact, and motherhood is seen by a large part of the new generations as something obsolete that must be overcome so that women are not relegated "to the oppressive role of simply being reproductive", using the language of the detractors of the natural family.

The Liquid Modernity: The last of the social movements

The liquid modernity is the cultural movement or the new social worldview that replaces the outdated post-modernity, and that promotes vertiginous and radical changes in the historical civilization, facilitating the transition towards a more holistic and universal mindset. This ultramodern perspective favors the resurgence of an increasingly uniform society, where the emphasis is on diluting the identity, gender and sexuality of the person, a society in which the traits or differentiating characteristics previously attributed to each sex are apparent indistinctly in both genders, blurring boundaries and creating a strange sensation of serial production and a floating or mutant identity. Within this new "social disorder" submerged in a process of unprecedented individualization and narcissism, the concepts of androgyny and pangender become extremely relevant, since they fulfill the historical claim of "equality of opportunities" in all fields, both for the woman as for the man, generating a rejection to the traditional and monolithic prefixed identities of man or woman.

All this breeding ground makes it difficult for people to become aware of their identity. This generates disorientation, lack of roots, lack of purpose and sense of direction. There are no ideals, no faith in the future. It is a real attack on the essence of the human being at its theological and anthropological roots. This is nurtured by and fused with gender ideology creating confusion, emptiness, uprooting, and fostering the culture of liquid sexuality with its multiple and almost infinite variants. They are the consequences of the lack of a moral, ethical and theological foothold.

Gender Ideology and its aspirations

The roots of gender ideology sink into aspects of classical communism (cultural Marxism), of the sexual revolution, radical feminism, and the crisis of masculinity. Summarizing, we encapsulate in 10 points, what could be its main objectives:

- **Radical feminism:** Victimization and exaggerated exaltation of women, together with a culture of suspicion of males who are accused of being the root of many evils.
- **Equality:** Denial of biological differences between individuals, in favor of the egalitarian concept and fluid gender.
- **Antichristianism:** Belligerent opposition to the Judeo-Christian roots of the West, accused of repressive morality and maintaining the "heteropatriarchy" family.
- **Homosexuality:** Promotion to exaggerated limits of homosexual LGBTI culture and victimization before heterosexuals.

- **Ideological colonization:** The necessity to impose indoctrination programs from childhood, to create a new way of thinking about our children and future generations.
- **Moral relativism:** Denial of universal values and normative ethics, everything is admissible and inclusive, anything goes, (except to disagree with these mandates).
- **Ethical liberalism:** Support for and normalization of behaviors that harm human societies, as well as the most elemental ethics, such as free abortion, sexual promiscuity, pedophilia, bestiality, drugs, etc.
- **Hedonism:** Search for pleasure as an end in itself and without ethical, moral or religious restrictions of any kind.
- **Ideological Dictatorship:** Monolithic mindset, frontal and belligerent rejection to all ideas contrary to totalitarian thought. Opposition to any conservative position as homophobic, fascist and repressive.
- **Ontological destruction of the human being:** The pursuit is for an authentic anthropological reengineering for the sake of a mutant individual who can reinvent himself and redefine his gender without any limitations. In this way the identity of the human being, as a creature made in the image and likeness of God, disappears.

No doubt that the coalition of all these movements could well respond to a detailed plan to turn the individual into an alienated being and deprive him of his natural identity traits. Yes, it is an authentic ideological colonization that, from radical feminism and the gay lobby, aims to give another twist to the already battered concepts of heterosexuality and gender, diluting their identity more in a fusion where everything is relative and changing. This is the social movement and the doctrine that, as we have already mentioned, is prevailing in the political ideology of many political parties and, therefore, of many governments. The virus is loose and in free circulation, it is only a matter of time, and we must be prepared.

It is really scary to observe where the supposed modern civilization is headed. We are changing aspects that belong to the essence of the created order in the human being. This is sacred ground that we are not allowed to enter. The divine design cannot be profaned; the boundaries of God's ethics cannot be crossed without suffering bitter consequences. With the violation of our natural identity we lose divine paternity and filiation, remaining naked and orphans, and thus we navigate towards the destruction of the image of God in human beings, and his social and collective character.

Origins of radical feminism and the crisis of masculinity

As for the feminist movement, it began with the so-called feminist equity movement that advocated equalization of rights and liberties for women, without renouncing the principles of their distinguishing characteristics such as motherhood or the constitution of the family, where the figure of the male was not demonized, but well placed in a new concept of man distant from machismo and male superiority. It was consolidated by the end of the '60s with the sexual revolution and the emancipation of women. It began, like the rest of the movements, being something positive and with legitimate base claims,

which sought to liberate women from an obvious historical oppression. It is true that historically the role of women has always been subject to the arbitrary will of man, and their social rights clearly reduced. Even under the Judeo-Christian tradition, due to a legalistic and manipulated reading of the biblical text, women have been undervalued in their dignity as a human being and their worth as a person, which has contributed to a greater radicalization of feminist collectives. So the social injustice to have remained oppressed women for centuries degenerated from the mentioned feminism of equity, into a hatred and confrontation with the male gender, as well as in a struggle to impose itself as the new strong sex, promoting the rivalry of gender and considering man as an opponent to overcome.

These changes favored the idea that women reject certain aspects of herself, typically traits of her personality and feminine nature, to develop aspects more consistent with those of man in an attempt to equal or resemble him, without understanding that equality refers to treatment and consideration, not to the condition of gender, and, of course, without adopting the same erroneous guidelines typical of a historical machismo to be overcome and not imitated. Thus radical feminism or radical gender equality began to take shape, within the postmodern culture, as one of the main assets of gender ideology and liquid modernity.

At the same time, these basic social transformations caused the role of man to become considerably blurred. He had to abandon the rancid stereotypes of a macho and obsolete male role model, to give support to the just demands of the woman who was struggling for relocation in the new social scenario. All this took place in the midst of the confusion and disorientation of not being clear about the new paradigms. It was evident that the man had to "leave" but where? It should be pointed out now that from the spiritual aspect, and within the struggle between God's plan and Satan's plan to destroy him, the family, more specifically the role of man, has been in the spotlight from the beginning. Let's take a look.

Within the origin and development of the masculinity crisis, it is necessary to mention the subtle strategy of the enemy, which from the passivity of Adam, who relegated man from his important role of responsibility, to a solitary search for his identity "outside the home", through the loss of authority structures, the loss of his role as husband and father due to labor absorption since the Industrial Revolution, the loss of generations of men—either by his death on the battlefield or due to the greater emotional isolation when returning from the great world confrontations—the masculine gender arrived at the 20th century of the hippies, the sexual revolution and feminism dragging behind him his particular identity crisis. Since then men have tried to recover their authority from wrong postulates, evidencing an authentic disorientation in their identity and an absence of healthy and normative roles of a balanced masculinity. From this disorientation, confusion of identity and purpose have nurtured radical feminism and the world of LGBTI culture in general, together with the ideologues of these modern nihilistic doctrines.

Roadmap and Proposals

The role of the family and the Church as salt and light in the face of social corruption.

Psalm 11 verse 3 says: "If the foundations are destroyed, what is the righteous to do?" We believe that in first place, before the evident destruction of the foundations of our civilization, today more than ever we have to reclaim the role of the family and its undeniable value. For these reasons, solid churches demand the right to think differently, without being judged or accused of the crime of homophobia; we claim our right to be a Church that knows how to differentiate itself from a society in which we refuse to wane. We want to defend a solid Church firmly rooted in the anchor of creational values and not dependent on cultural vicissitudes. And it is a solid Church as a column and bulwark of truth, which, based on respect for the different LGBTBI collectives, disagrees and firmly refuses the imposition of the doctrines of gender ideology and the postulates of the liquid modernity. The opposite would be to defend a secular anthropocentrism, despite the biblical theocentrism that has to characterize us as salt and light.

"A nation sentences itself when its rulers legalize the bad and forbid the good, and when its Church cowardly becomes an accomplice with its silence"

(M. Luther King)

Undoubtedly this is a tough statement, one that has to uproot us from our comfort zone and make us aware that we are in a battle scenario. As a collective of evangelical churches in various associations, as local churches, as families and as individuals we must take an active part. Particularly enlightening current times is the content of Matthew chapter 5. The Beatitudes describe the *essential character* of the disciples of Jesus, while the metaphors of salt and light describe *their influence* in the world. In ancient times salt was highly valued for its ability to preserve food from corruption, to the extent that commerce was based on it, from which the word "salary" is derived. But what is authentically prophetic for our times has nothing to do with its qualities, but with what was done with salt when it no longer was useful: *"You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot."* Mt.5: 13

The warning is clear and the Word affirms that when we Christians who are the salt of the world—in these times when we are being attacked and bullied by liquid modernity and its doctrines, when we do not fulfill our commitment to firmly oppose the ideological corruption that is being imposing us—we run the risk of being trampled underfoot and thrown off the social scene. If we do not react quickly, our fundamental rights will continue to be trampled upon, and we will continue to be cornered as a marginalized group, because: *"If the foundations are destroyed, what is the righteous to do?"*

Prevention and intervention as actions of social visibility of the Church

We are interested in relocating and defending the enormous social value of marriage and the natural family, as the most threatened institution and as the natural antidote, to avoid being swept away by the tide of this liquid, adrift society. The social visibility to which we as believers are called must have two clear fronts of action: on the one hand prevention, and on the other the intervention.

Prevention: That is to say, in the face of the ideological colonization that invades us, to work on *theological* colonization, which includes the importance of educating on biblical principles, especially thinking about leadership training and teaching in the Church:

Leadership training: Courses or training seminars on all topics related to the family and its social reality, so that the leaders are the first to be trained in order to train their congregations.

Training of the Church: Schools for parent, conferences on the value of marriage and family, affective-sexual education, workshops on the dangers of today's society, personalized, specialized family orientation services and counseling.

Intervention: Intervention covers two different aspects that we will call palliative intervention and defensive intervention.

Palliative intervention: Creation of Family Counseling Centers, FCC's, in local churches or in the city which, as a social arm of the Church, offer general family counseling. This requires the preparation of advisors, guidance counselors and family counselors who are trained to offer help to the body of the churches in each city, either by the aforementioned FCC's or in a private setting, counting also with Christian professionals trained in psychology or family mediation.

Defensive intervention: The protest of Martin Luther nailing the 95 theses at the door of the Church of Wittenberg gave rise to the Protestant Reformation. Surely, for a reform of this society in matters of ethics, morals and freedom to have an expression, we need to know how to "nail" our protests through the current means: pressure and social presence is necessary to make our voice heard through declarations, peaceful demonstrations that make visible the presence of the evangelical people, campaigns to collect signatures, declarations broadcasted throughout social networks and mass media in general.

Another important aspect is the legal defense and legal advice that inform, guide and defend us, in the face of possible litigations derived from different particular situations resulting from our declarations or actions as believers. Also, this advice extends to the possible inclusion in the Church's declarations of faith or statutes, clauses that explain the Church's position on topics of sexual ethics, homosexuality and marriages between people of the same sex.

In the midst of this battle, the Lord supports our work and service to Him with the following words taken from Luke 1: 74-75: "**(He will)** rescue us from the hand of our enemies, and enable us to serve him without fear in holiness and righteousness before him all our days."

Soli Deo Gloria!

