

*Two questions of importance for thinking people*

- (i) ARE WE RELATED TO MONKEY**  
**OR**  
**(ii) ARE WE RELATED TO DONKEY** **S?**

**M**any of our scientists, professors, doctors and even theologians who ought to know better, if asked the first question would reply with all dignity in the affirmative, that is, that man is related to, or has affinity with the monkey.

But if asked the second question they would disclaim this line of descent and ridicule such an insinuation.

If we consult our Bibles however, we shall find that the answer to the first question is a decided "No", for with a consistent testimony it tells us that man was originally created in the image and likeness of God, but that he fell from this high estate and dignity through

disobedience, and that through his fall, not only himself, but the whole creation bears the marks and wounds of his transgression. As it is written, "By one man sin entered into the world, and death by sin." Read carefully Genesis ch. 2. 1, Corinthians ch. 15; Romans chs. 5 and 8

But to the second question the Bible gives a decided "Yes", Man has an affinity with the donkey. And how is this you may ask? Even because he is of the same nature and as one has pointed out the Bible likens him to a "wild ass's colt", (Job. 11. 12), for like the wild ass or donkey he is stubborn, unsubdued, liking his own way, turning a deaf ear to warnings and entreaties. Yes, even when God speaks, the heart is oftentimes indifferent and unrepentant, and there is by the many stubborn continuance in their own way the broad way that leadeth to destruction. (Matt. 7. 13. 14. John 3 19).

We need not however press the matter further, for the questions have been answered, and there only remains to tell of the one

thing needful to dispel the darkness of the human mind with regard to the knowledge of God.

The one thing needful as the Lord Jesus told Nicodemus, is to be born again, (John 3: 1-7.), to be quickened by the Spirit of God, (Eph. 2. 1-9). And if any like Nicodemus enquire, "How can these things be?" we say in the words of Scripture, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit". There is, therefore in addition to natural birth, a birth by the Spirit of God. (See John 1, 12, 13; 1. Pet. 1. 23). And those who realise the exceeding sinfulness of sin in their own hearts, and who seek the Lord for his mercy and salvation receive the witness within by his Spirit that they have passed from death unto life and that they who were once darkness are now light in the Lord (Eph. 5. 8; 1 Pet. 2. 1-9). If any man be in Christ there is a new creation; old things are passed away, behold, all things are become new. (2. Cor. 5. 17).

The natural man, that is, the unregenerate man, deeming himself wiser than the Words

of God, confined to his own reason and unenlightened by the Spirit of God, however learned or otherwise he may be, receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them for they are spiritually discerned. (1. Cor. 2. 10-14).

Furthermore we are solemnly reminded by the apostle, that if the precious gospel of our Lord Jesus Christ be veiled, it is veiled in them that are perishing. (2. Cor. 4.3,4). RV.

R. L. W

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