

PLEASE NOTE - The references below are taken from the 86-21 Index. Many verses have additional references that have not been included due to time & space. We are encouraged to do additional personal research.

(Deuteronomy 13:4) 4 After Jehovah your God you should walk, him you should fear, his commandments you should keep, to his voice you should listen; he is the one you should serve, and to him you should hold fast.

*** w02 10/15 pp. 16-17 par. 14 Jehovah Cares for You ***

14 Just before the Israelites were due to enter the Promised Land, Moses counseled them: "After Jehovah your God you should walk, and him you should fear, and his commandments you should keep, and to his voice you should listen, and him you should serve, and to him you should cling." (Deuteronomy 13:4) They were to follow Jehovah, fear him, obey him, and cling to him. With regard to the word here translated "cling," one Bible scholar states that "the language indicates a very close and intimate relationship."

(Deuteronomy 14:1) 14 "You are sons of Jehovah your God. Do not cut yourselves or shave your foreheads bald for a dead person.

*** w04 9/15 p. 27 par. 5 Highlights From the Book of Deuteronomy ***

14:1. Self-mutilation shows disrespect for the human body, may be connected with false religion, and must be avoided. (1 Kings 18:25-28) Our hope in the resurrection makes such an extreme expression of mourning for the dead inappropriate.

(Deuteronomy 14:7) 7 However, you must not eat the following animals that chew the cud or that have split hooves: the camel, the hare, and the rock badger, because they chew the cud but do not have split hooves. They are unclean for you.

Why does the Bible classify the hare as a cud chewer?

The Scriptural reference to the hare as a cud chewer has frequently been doubted by some critics of the Bible. (Le 11:4, 6; De 14:7) It should not be overlooked, however, that the modern, scientific classification of what constitutes chewing of the cud provides no basis for judging what the Bible says, as such classification did not exist in the time of Moses. Even in the 18th century, English poet William Cowper, who had at length observed his domestic hares, commented that they "chewed the cud all day till evening." Linnaeus, famed naturalist of the same century, believed that rabbits chewed the cud. But it remained for others to supply more scientific data. Frenchman Morot discovered in 1882 that rabbits reingest up to 90 percent of their daily intake. Concerning the hare, Ivan T. Sanderson in a recent publication remarks: "One of the most extraordinary [habits], to our way of thinking, is their method of digestion. This is not unique to Leporids [hares, rabbits] and is now known to occur in many Rodents. When fresh green food, as opposed to desiccated [dried] winter forage, is available, the animals gobble it up voraciously and then excrete it around their home lairs in a semi-digested form. After some time this is then re-eaten, and the process may be repeated more than once. In the Common Rabbit, it appears that only the fully grown adults indulge this practice."—Living Mammals of the World, 1955, p. 114.

Certain British scientists made close observations of the rabbits' habits under careful controls, and the results they obtained were published in the Proceedings of the Zoological Society of London, 1940, Vol. 110, pp. 159-163. Briefly this is the way the hare reingests its food: If a rabbit eats a breakfast of fresh food, it passes through the stomach into the small intestine, leaving behind in the cardiac end of the stomach some 40 or 50 grams of pellets that were already present when the fresh food was eaten. From the small intestine the morning meal enters the caecum or blind end of the large intestine and there remains

for a period of time. During the day the pellets descend, and in the intestines the bacterial protein in them is digested. When they reach the large intestine they bypass the material in the caecum and go on into the colon where the excess moisture is absorbed to produce the familiar dry beans or droppings that are cast away. This phase of the cycle completed, the material stored in the dead end of the caecum next enters the colon, but instead of having all the moisture absorbed it reaches the anus in a rather soft condition. It is in pellet form with each coated with a tough layer of mucus to prevent them from sticking together. Now when these pellets reach the anus, instead of being cast away, the rabbit doubles up and takes them into the mouth and stores them away in the cardiac end of the stomach until another meal has been eaten. In this way the special rhythmic cycle is completed and most of the food has passed a second time through the digestive tract.

Dr. Waldo L. Schmitt, Head Curator, Department of Zoology of the Smithsonian Institution, Washington, D.C., in commenting on these findings, wrote: "There seems to be no reason to doubt the authenticity of the reports of various workers that rabbits customarily store semi-digested food in the caecum and that this is later reingested and passes a second time through the digestive tract." He also observed that here is an explanation for "the phenomenally large caecum of rabbits as compared with most other mammals."—Awake!, April 22, 1951, pp. 27, 28.

*** w09 9/1 p. 8 Is Poverty a Sign of God's Disapproval? ***

Is Poverty a Sign of God's Disapproval?

GOD told the ancient Israelites: "No one should come to be poor among you." This was because in the Law that he gave them, there were provisions to care for the poor and even for the releasing of debts. (Deuteronomy 15:1-4, 7-10) Therefore, there should have been no poor people among the Israelites, for Jehovah promised to bless them. However, that blessing was dependent on obeying the Law, which the Israelites failed to do.

This did not mean, however, that those who had little in a material way were necessarily disap-

(Deuteronomy 15:1-4) 15 "At the end of every seven years, you should grant a release. 2 This is the nature of the release: Every creditor will release his neighbor from the debt he incurred. He should not demand payment from his neighbor.

proved by God, any more than those who had plenty were necessarily blessed by God. Many of God's faithful servants were materially poor. The prophet Amos was a humble sheep raiser and seasonal laborer. (Amos 1:1; 7:14) In the days of Elijah the prophet, when a famine came upon Israel, Elijah had to depend on the hospitality of a poor widow, whose meager supply of flour and oil were miraculously sustained during the famine. Neither Elijah nor the widow became rich; Jehovah provided for just their basic needs.—1 Kings 17:8-16.

Unforeseen occurrences might plunge people into poverty. Accidents and sickness could temporarily or permanently hinder a person from working. And death could leave behind orphans and widows. Even such adverse circumstances are no indication of God's disapproval. The account of Naomi and Ruth is a heartwarming example of Jehovah's loving care for the needy. Though Naomi and Ruth were left destitute by the death of their husbands, Jehovah God blessed them and made provision to care for their needs.—Ruth 1:1-6; 2:2-12; 4:13-17.