

---

---

# “Keep the Ordinances,” As I Delivered Them”

Lesson  
**34**  
Summary

1 Corinthians 11–16

---

---

## Scripture Summary:

*Paul turns to the Gentiles—He preaches, ministers, and travels—Apollos also preaches with power. Paul confers the gift of the Paul speaks of certain customs of hair and grooming—Heresies will arise which test and prove the faithful—Sacramental emblems are partaken in remembrance of the flesh and blood of Christ—Beware of partaking unworthily. Holy Ghost reveals Jesus is the Christ—Spiritual gifts are present among the saints—Apostles, prophets, and miracles found in the true Church. Paul extols the high status of charity—Charity, a pure love, excels and exceeds almost all else. Desire spiritual gifts—Tongues and prophecy compared—Prophecy is the greater gift—‘Ye may all prophesy’—‘Covet to prophesy.’ Christ died for our sins—He rose from the dead and was seen by many—All men will be resurrected—Paul speaks of baptism for the dead—The three degrees of glory—Victory over death comes through Christ. Paul counsels: Stand fast in the faith; let all things be done with charity.*

---

---

## Supplemental Holy Land and Jewish insights:

**Signs and Symbols of Covenants:** Often, ordinances represent a physical gesture of spiritual commitments. Ordinances of life dealing with marriage and creating a family were used by Jeremiah echoing an image of an even earlier prophet, Hosea. They likened the relationship between God and Israel to that of husband and wife. Israel, in not keeping its responsibilities, deserted the true faith and had become like an unfaithful wife. Both husband and wife have a commitment to each other that should be like God’s and Israel’s dedication to each other.

**Similarities of Jewish and LDS Marriage Customs:** Marriage in Judaism is considered without end; there is no statement, “Until death do you part.” The canopy or huppah is reflective of the ancient temple. In some cases the huppah is a tallith, the garment that reminds a Jew of the covenants and commandments he has bound to himself. A minyan or “prayer circle” is formed at the marriage. Two witnesses are also present. As in all religious ceremonies, men are separated from women. Head covering is also required. Blessings are given to the bride and groom. Where polygamy was once accepted, it later was rescinded.

**Marriage – Ideal Human State:** “In Jewish teaching, marriage is considered the ideal human state and a basic social institution established by God at the time of Creation. Both the Bible and the rabbis reject celibacy as unnatural and harmful to the human personality, and insist upon the need for marriage, not only for purposes of procreation, but also for companionship and human self-fulfillment: "It is not good that man be alone; I will make a helpmeet for him" (Genesis 2:15) and "He who has no wife is not a proper man; he lives without joy, blessing and goodness." The successful marriage in the eyes of the prophets and the rabbis was the most perfect symbol of a meaningful and purposeful relationship and was taken by them as the closest approximation to the idealized relationship between God and Israel, and between Israel and the Torah.” Encyclopedia Judaica Jr.

**Jewish Marriage Under a Canopy (often a Talith) Emulates Temple Practices:**“ A Jewish marriage consists . . . of two separate acts, called *kiddushin* and *nissu'in* . . . originally performed at an interval of a year or more apart . . . from the 12th century . . . became . . . one ceremony . . . the bride is led under a canopy (*huppah*) . . .” “The separation of the two ceremonies in Talmudic times allowed the arrangement of long betrothals . . .” “The ceremony proper (is) customarily performed in the presence of at least a *minyan* of males (prayer circle). Seven marriage blessings are then recited . . . the ceremony concludes with the groom crushing a glass under his right foot, as a sign of mourning over the destruction of the Temple. To the rejoicing of the invited guests, the couple are then led to a private room in which they spend some time together, while witnesses are stationed outside. After this *yibud* (being alone together) they are finally considered to be man and wife.” “. . . the term *huppah* refers to the decorative canopy under which the wedding ceremony is performed.” “In medieval France, it was customary for the groom to cover the bride's head with his *tallit* as a symbol of sheltering her; and in modern-day Israel, for weddings of soldiers on active duty, it is not unusual to see a *huppah* constructed of a *tallit* supported by four rifles held by friends of the bride and groom.” “. . . among Orthodox Jews, the preferred custom is to erect the *huppah* outside, or at least in a spot open to the sky, underneath the stars . . .” (Encyclopedia Judaica Jr.) This is probably done because the *huppah* represent God’s house, the Temple. It is more encompassing than an individual’s house.

**Garments Signify Covenants:** In some Jewish circles, a special garment is worn in remembrance of repentance and represents the purity of the covenant of marriage. It is also used to clothe the dead. It is called the *Kitel* in Yiddish meaning "gown" or garment. "In Ashkenazi tradition it is not just the bride who wears white on her wedding day. The groom, too, stands under the canopy wearing his white *kitel*, or robe, over his wedding finery. The day of their marriage is a solemn one for the bride and groom. They pray that their past sins will be forgiven and they can start their life together afresh. The white of their clothing symbolizes the purity and the forgiveness of sin for which they are hoping. For this reason a similar garment is used to clothe the dead for burial." (Encyclopedia Judaica Jr.)

**Marriage in the Faith and in Holiness:** Another interesting similarity to Latter-day Saint practice is the significance of a proper ritual marriage in the faith, even though a secular marriage has already been performed. "A convert to Judaism is considered a new-born child . . . because of this . . . a husband and wife who convert must also have another wedding ceremony in order to be married under Jewish law." The holiness of marriage is a major part of the beliefs of both the Jews and the Mormons. "The primary restriction of sexual activity in Jewish law is that it should take place within marriage, as an expression of love between husband and wife as well as out of a desire to fulfill God's commandments. An element of holiness is added by the laws of *niddah* (separation during the period of menstruation; which ensure that the couple does not indulge in sex on impulse but rather directs the act to holiness." (Encyclopedia Judaica Jr.)

**Responsibilities of a Man, a Woman and of Children Are Stated in the Scriptures:** In many religious Jewish families, the father blesses his wife and children on a weekly basis. Women and children are to be cherished and blessed. They have different responsibilities, yet they should share an honorable status without preference. Yet, as Judaism spread without the guidance of living prophets, some discrimination became evident." "The woman's legal status, as defined in the Bible, is generally the same as that of man, as is her moral responsibility but certain laws do discriminate both for and against her. For example, special attention was paid to injury suffered by a pregnant woman . . ." "The strong Jewish tradition about women places them on a lofty pedestal. "It is said that a man without a wife lives without joy, blessing and good, and that a man should love his wife as himself and respect her more than himself. Women have greater faith than men and greater powers of discernment. The Torah, the greatest joy of the rabbis, is frequently pictured as a woman and is represented as God's daughter and Israel's bride." (Encyclopedia Judaica Jr.)

**Jewish Tradition Places a Strong Responsibility on the Husband and Father:** Further details of Jewish custom in the family parallel the Latter-day Saints' lifestyle. "The father's duty is to provide for his children, to give them a proper education, to teach them a trade, and to prepare them for marriage." ". . . it is customary for the father to bless his children on the Sabbath eve when he returns from the synagogue." "Judaism considers the establishment of a family a holy task. Children are a gift from God and childlessness the greatest misfortune that could befall a marriage. The virtues of domestic bliss have been frequently extolled by the rabbis, and the close-knit Jewish family, where the home has been the center of religious practice and ceremony, has greatly helped the survival of Judaism and preserved the moral integrity of the Jews." (Encyclopedia Judaica Jr.)

**Marriage Is One of the Greatest Covenants God Has Given to Man:** The sanctity of marriage is evident in the Bible. The traditions of both Jews and Latter-day Saints similarly uphold the precious responsibilities and blessings of this covenant. The lesson title means that we must live in the spirit – in the world. That will guide our life in the society of the world community.

Daniel Rona, born in Israel and living in Jerusalem has authored Old & New Testament and Book of Mormon Supplement Study Materials to be used in conjunction with the weekly LDS Gospel Doctrine Lesson study. NOTE: Three versions of the supplemental study materials are available FREE at [www.HolyLandsRevealed.com](http://www.HolyLandsRevealed.com). (Just click "LDS SUPPLEMENTS")

(1) a short e-mailed WEEKLY REMINDER

(2) a one-page two-sided SUMMARY HANDOUT (plus a "PDF" version for printing)

(3) the COMPLETE SUPPLEMENTAL MANUAL LESSONS. All are available FREE at [www.HolyLandsRevealed.com](http://www.HolyLandsRevealed.com)

You may copy and print the information from any of the website versions to distribute to your class members and friends.