
Moroni 4 — That They May Always Have His Spirit — The Sacrament Prayer on the Bread

Moroni 4: Moroni preserves the prayer the Nephite elders and priests spoke in administering the bread of the sacrament — the prayer Latter-day Saints still pray, almost word for word, every week. Kneeling with the church, they prayed the Father, in the name of his Son, to bless and sanctify the bread to the souls of all who partake, that they might eat in remembrance of the body of Christ and witness their willingness to take his name upon them, always remember him, and keep his commandments — that they might always have his Spirit to be with them. Three verses that hold one of the most precious and enduring ordinances of the restored gospel.

Moroni 4 preserves the sacrament prayer on the bread, and it is one of the most precious chapters in the Book of Mormon for a simple reason: it is prayed, almost verbatim, in Latter-day Saint congregations every week. Moroni, gathering the ordinances of the church in his final chapters, records *the manner of their elders and priests administering the flesh and blood of Christ unto the church* (v. 1), and gives the exact words of the prayer over the bread. The chapter is brief — three verses — but it holds a covenant of extraordinary depth. In the space of one sentence, the prayer names the act (eating in remembrance of Christ's body), the threefold covenant the partaker makes (to take Christ's name, always remember him, keep his commandments), and the promise that seals it (that they may always have his Spirit to be with them). It is the renewal of the baptismal covenant, offered weekly, in the simplest and most enduring words.

Hebrew Word Studies

zikkaron / qadash / nasa-shem (זִכָּרוֹן / שָׁדַשׁ / נָסָא שֵׁם) — **a memorial, a remembrance / to sanctify, to make holy, to set apart / to take up / bear a name v. 3, v. 3, v. 3.** Three Hebrew ideas anchor the sacrament prayer. *Zikkaron* — a memorial, a remembrance — is the heart of the ordinance: *that they may eat in remembrance of the body of thy Son*. A *zikkaron* in Israel was an act or object that brought a saving event into present memory — the Passover was a *zikkaron* (Ex. 12:14), the stones of Jordan a *zikkaron* (Josh. 4:7). The sacrament is the Christian *zikkaron*, the bread eaten to bring the body of Christ into present remembrance, so that the atonement is not a distant fact but a present reality renewed each week. And *always remember him* makes the *zikkaron* perpetual — the remembrance not confined to the table but carried through all of life. *Qadash* — to sanctify, to make holy — is what God is asked to do to the bread: *bless and sanctify (qadash) this bread*. To *qadash* is to set apart for holy use; the ordinary bread is made holy, set apart to feed the soul. *Nasa shem* — to take up, to bear, a name — underlies *willing to take upon them the name of thy Son*. To bear God's *shem* (name) is to belong to him, to be marked as his — as the high priest bore the names of Israel before the Lord (Ex. 28:29), and as a bride takes the name of her husband. The sacrament is the covenant to *nasa* the *shem* of Christ — to take up his name and bear it, belonging to him. The ordinance gathers all three: a *zikkaron* (remembrance) of Christ's body, over bread that God will *qadash* (sanctify), by which the partaker covenants to *nasa* the *shem* (bear the name) of the Son — and receives, in return, the constant companionship of the Spirit.

From the Chapter's Architecture

``cross-references Ex. 12:14 (the Passover as a memorial/zikkaron for ever — the remembrance of v. 3); Ex. 24:8 (the blood of the covenant — the covenant sealed at the table, v. 3); Ex. 28:29 (Aaron bears the names of Israel before the Lord — bearing the name, v. 3); Lev. 24:5–9 (the shewbread set before the Lord, holy bread — the sanctified bread of v. 3); Deut. 8:3 (man lives by every word that proceedeth out of the mouth of the Lord — the soul fed by the sanctified bread, v. 3); Ps. 23:5 (thou preparest a table before me — the sacramental table, vv. 2–3); Matt. 26:26–28 (this is my body... this is my blood of the new testament — the institution of the sacrament, v. 3); Lk. 22:19 (this do in remembrance of me — the remembrance of v. 3); Jn. 6:35, 51 (I am the bread of life... the bread that I will give is my flesh — the body remembered in the bread, v. 3); Jn. 14:26; 16:13 (the Spirit promised to abide and guide — always have his Spirit, v. 3); 1 Cor. 11:23–29 (Paul's account of the sacrament and the warning to partake worthily — the ordinance of vv. 1–3); 3 Ne. 18:1–11 (Christ institutes the sacrament among the Nephites, this shall ye do in remembrance of my body — the direct source of vv. 1–3); Mosiah 18:8–10 (the baptismal covenant: take his name, bear one another's burdens, stand as witnesses, that the Spirit may be poured out — the covenant renewed in v. 3); Mosiah 5:7–12 (taking upon oneself the name of Christ — the name-covenant of v. 3); Moro. 5:1–2 (the prayer on the wine — the companion sacrament prayer); Moro. 6:6 (the church met to partake of bread and wine, in remembrance of the Lord Jesus — the ordinance in practice); D&C 20:77 (the sacrament prayer on the bread, given in the Restoration almost verbatim from v. 3); D&C 59:9 (partaking of the sacrament on my holy day — the ordinance of v. 3). ``