
Moroni 5 — In Remembrance of the Blood — The Sacrament Prayer on the Wine

Moroni 5: Moroni preserves the prayer over the wine of the sacrament, the companion to the prayer on the bread. Taking the cup, the elders prayed the Father, in the name of his Son, to bless and sanctify the wine to the souls of all who drink, that they might do it in remembrance of the blood of Christ which was shed for them, and witness that they do always remember him, that they may have his Spirit to be with them. Two verses that complete the sacrament — the blood remembered alongside the body, the whole atonement renewed in bread and wine.

Moroni 5 is the second of the two sacrament prayers, the prayer over the wine, and it completes the ordinance that Moroni 4 began. Where the bread is taken *in remembrance of the body of thy Son*, the wine is taken *in remembrance of the blood of thy Son, which was shed for them* (v. 2). Together the two prayers hold the whole atonement — the body broken and the blood shed — and the two emblems renew, week by week, the covenant of discipleship. The chapter is two verses, but it is the necessary other half of the sacrament: the blood remembered beside the body, the cup beside the bread, the complete memorial of Christ's offering. Moroni preserves it, as he preserved the prayer on the bread, so that the future church might renew the covenant in the same words the Nephite church used and the risen Lord commanded.

Hebrew Word Studies

dam / shafakh / kos (דָּם / שָׁפַךְ / כּוֹס) — **blood (the life, the means of atonement) / to pour out, to shed / cup v. 2, v. 2, v. 1.**

Three Hebrew words anchor the prayer on the wine. *Dam* — blood — is the wine's remembrance: *the blood of thy Son*. In Hebrew theology *the life of the flesh is in the blood... it is the blood that maketh an atonement for the soul* (Lev. 17:11). The *dam* is the life, and the shedding of the *dam* is the giving of the life; the wine remembers the blood of Christ as the atoning life poured out. *Shafakh* — to pour out, to shed — is the verb behind *which was shed for them*. *Shafakh* is used of pouring out blood (Gen. 9:6) and, beautifully, of pouring out the soul (1 Sam. 1:15) and the Spirit (Joel 2:28). Christ's blood was *shafakh* — poured out — for us, his life emptied for our sake; and in answer, the Spirit is *shafakh*, poured out, on those who remember. *Kos* — cup — is what they take (v. 1). The *kos* is a rich biblical symbol: the cup of salvation (Ps. 116:13), the overflowing cup (Ps. 23:5), and the cup of suffering Christ asked to let pass in Gethsemane (Matt. 26:39). The sacramental *kos* holds them together — the cup of Christ's suffering, drunk in remembrance, become the cup of salvation for those who drink. The ordinance gathers the three: the *kos* (cup) holding the remembrance of the *dam* (blood) that was *shafakh* (shed/poured out) for us — and in return, the Spirit poured out on those who always remember.

From the Chapter's Architecture

“cross-references Gen. 9:6 (*the shedding of blood/dam — the blood remembered*, v. 2); Lev. 17:11 (*the life of the flesh is in the blood... it is the blood that maketh an atonement — the atoning blood of* v. 2); Ex. 24:8 (*the blood of the covenant — the covenant blood remembered*, v. 2); Ps. 23:5 (*my cup runneth over — the sacramental cup*, v. 1); Ps. 116:13 (*the cup of salvation — the cup of* v. 1); Isa. 53:12 (*he hath poured out his soul unto death — the blood shed for them*, v. 2); Matt. 26:27–28 (*drink ye all of it; for this is my blood of the new testament, which is shed for many — the institution behind* v. 2); Mk. 14:24 (*this is my blood... shed for many — v. 2*); Lk. 22:20 (*this cup is the new testament in my blood, which is shed for you — v. 2*); Jn. 6:53–56 (*whoso... drinketh my blood, hath eternal life — the blood of* v. 2); 1 Cor. 10:16 (*the cup of blessing which we bless, is it not the communion of the blood of Christ? — v. 2*); 1 Cor. 11:25–26 (*this cup is the new testament in my blood: this do... in remembrance of me... ye do shew the Lord's death till he come — vv. 1–2*); 3 Ne. 18:8–11 (*Christ gives the wine to the Nephites, this shall ye always do... in remembrance of my blood — the direct source of* vv. 1–2); 3 Ne. 20:8–9 (*the sacrament and being filled — vv. 1–2*); Moro. 4:1–3 (*the prayer on the bread — the companion half of the sacrament*); Moro. 6:6 (*the church met to partake of bread and wine, in remembrance of the Lord Jesus — the ordinance in practice*); D&C 20:78–79 (*the sacrament prayer on the wine, given in the Restoration almost verbatim from* v. 2); D&C 27:2 (*it matters not what ye partake if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was laid down... and my blood which was shed — v. 2*). ”