

## Chiasmus in Mosiah 5:10–12

And now it shall come to pass, that whosoever shall not take upon him  
the *name of Christ*

must be *called* by some other name;

therefore, he findeth himself on the *left hand of God*.

And I would that ye should *remember* also, that this is the  
name that I said I should give unto you

that never should be *blotted out*,

except it be through *transgression*;

therefore, take heed that ye do not *transgress*,

that the name be not *blotted out* of your hearts.

I say unto you, I would that ye should *remember* to retain the  
name written always in your hearts,

that ye are not found on the *left hand of God*,

but that ye hear and know the voice by which ye shall be *called*,  
and also,

the *name* by which he shall call you.

## Chiasmus in Mosiah 5:10–12

**Key Scripture** Mosiah 5:10–12

**Explanation** King Benjamin uses chiasmus several times in his great speech in Mosiah 2–5. In Mosiah 5:10–12 he emphasizes the central importance of taking upon oneself the name of Christ. In this concluding section of his speech, the people enter into a covenant with God and are called the children of Christ. They receive the name of Christ, which will never be blotted out, except by transgression. Transgression therefore receives the focus as the center of this chiasm, which stands at the center of this final section of the entire speech. Benjamin’s skillful use of this literary form shows that he carefully and deliberately prepared his masterful oration.

**Source** John W. Welch, “Chiasmus in the Book of Mormon,” *BYU Studies* 10 (autumn 1969): 69–84; and John W. Welch, “Parallelism and Chiasmus in King Benjamin’s Speech,” in *King Benjamin’s Speech: “That Ye May Learn Wisdom,”* ed. John W. Welch and Stephen D. Ricks (Provo, Utah: FARMS, 1998), 369–73.