

Chiasmus in Leviticus 24:13–23

And the Lord spake unto Moses, saying,

Bring forth him that hath *cursed without the camp*; and let all that heard him . . . *stone him*.

And thou shalt speak unto the children of Israel, saying,

Whosoever curseth his God shall bear his sin. . . . the *stranger*, as [well as] he that is *born in the land*. . . .

And he that *killeth any man* shall surely be put to death.

And he that *killeth a beast* shall make it good; beast for beast.

And if a man cause a *blemish* in his neighbour; as he hath done, so shall it be done to him;

Breach for breach,
eye for eye,
tooth for tooth:

as he hath caused a *blemish* in a man, so shall it be done to him again.

And he that *killeth a beast*, he shall restore it:

and he that *killeth a man*, he shall be put to death.

Ye shall have one manner of law, as well for the *stranger*, as for *one of your own country*. . . .

And Moses spake to the children of Israel,

that they should bring forth him that had *cursed out of the camp*, and *stone him* with stones.

And the children of Israel did as the Lord commanded Moses.

Chiasmus in Matthew 13:13–18

Therefore speak I to them in *parables*:

because they seeing *see* not; and hearing they *hear* not, neither do they understand.

And in them is fulfilled the *prophecy* of Esaias, which saith,

By hearing ye shall *hear*, and shall not understand;

and seeing ye shall *see*, and shall not perceive:

For this people's *heart* is waxed gross,

and their *ears* are dull of *hearing*,

and their *eyes*

they have *closed*;

lest at any time they should *see*

with their *eyes*,

and *hear* with their *ears*,

and should understand with their *heart*, and should be converted, and I should heal them.

But blessed are your eyes, for they *see*:

and your ears, for they *hear*.

For verily I say unto you, That many *prophets* and righteous men have desired to *see* those things which ye see, and have not seen them; and to *hear* those things which ye hear, and have not heard them.

Hear ye therefore the *parable* of the sower.

Chiasmus in Mosiah 3:18–19

except they *humble* themselves

and become as little *children*, and believe that

salvation was, and is, and is to come, in and through the *atoning blood of Christ, the Lord Omnipotent*.

For the *natural man*

is an enemy to *God*,

and *has been* from the fall of Adam,

and *will be*, forever and ever,

unless he yields to the enticings of the *Holy Spirit*,

and putteth off the *natural man*

and becometh a saint through the *atonement of Christ the Lord*,

and becometh as a *child*,

submissive, meek, *humble*, patient, full of love, willing to submit to all things

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 Alma 36

My son give ear to my words (v. 1)
Keep the commandments and ye shall prosper in the land (v. 1)
Do as I have done (v. 2)
Remember the captivity of our fathers (v. 2)
They were in bondage (v. 2)
He surely did deliver them (v. 2)
Trust in God (v. 3)
Supported in trials, troubles, and afflictions (v. 3)
Lifted up at the last day (v. 3)
I know this not of myself but of God (v. 4)
Born of God (v. 5)
I sought to destroy the church (v. 6-9)
My limbs were paralyzed (v. 10)
Fear of being in the presence of God (vv. 14-15)
Pains of a damned soul (v. 16)
Harrowed up by the memory of sins (v. 17)
I remembered Jesus Christ, a son of God (v. 17)
I cried, Jesus Christ, son of God (v. 18)
Harrowed by the memory of sins no more (v. 19)
Joy as exceeding as was the pain (v. 20)
Long to be in the presence of God (v. 22)
My limbs received strength again (v. 23)
I labored to bring souls to repentance (v. 24)
Born of God (v. 26)
Therefore my knowledge is of God (v. 26)
Supported under trials, troubles, and afflictions (v. 26)
Trust in him (v. 27)
He will deliver me (v. 27)
And raise me up at the last day (v. 28)
As God brought our fathers out of bondage and captivity (vv. 28-29)
Retain a remembrance of their captivity (v. 29)
Know as I do know (v. 30)
Keep the commandments and ye shall prosper in the land (v. 30)
This according to his word (v. 30)

Chiasmus in Helaman 6:7-13

And behold, there was *peace* in all the land,

[Freedom of travel and trade in *both lands* is discussed]

And it came to pass that they became exceedingly *rich*, both the Lamanites and the Nephites;

and they did have an exceeding *plenty* of *gold*, and of *silver*, and of all manner of *precious metals*, both in the *land south* and in the *land north*.

Now the *land south*

was called *Lehi*, and

the *land north*

was called *Mulek*,

which was after the son of *Zedekiah*;^{*}

for the *Lord*

did bring *Mulek*

into the *land north*,

and *Lehi* into

the *land south*.

And behold, there was *all manner* of *gold* in *both* these *lands*, and of *silver*, and of *precious ore* of every kind;

and there were also curious workmen, who did work all kinds of ore and did refine it; and thus they did become *rich*.

[Economic prosperity in *both lands* is discussed]

And thus the sixty and fourth year did pass away in *peace*.

^{*}The Hebrew word for *Lord* constitutes the theophoric suffix *-yah*, which is at the end of the name *Zedekiah*.