This is not an article about the last shall be first although one might wonder if there is a corollary. This is about prophecy and how prophets record their visions or how God reveals. A simple with consecutive verses comes from Daniel 9:

“24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate” (Daniel 9:24–27).

Verse 24 tells of the whole seventy weeks; verse 25 tells of the latter (sixty-ninth week); verse 26 tells of an earlier (sixty-second week; and finely verse 27 describes the very first event. The last verse is the first event and thus if one does not understand this they are apt to read consecutively with 25 being the first event.

The second example is from Isaiah 11 where the last part of the chapter is actually an earlier event and the first part of the chapter is the latter event:

“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots” (Isaiah 11:1).

The teacher read this in Sunday school and asked, “Who is the Rod of Jesse?” I said Joseph Smith is the Root of Jesse and the Rod is yet to come. Another hand went up and said the Rod of Jesse is Joseph Smith. He assumed this because the Rod appears first and thus becomes the first event in the mind of the reader. The teacher held up his bible showing the markings in Isaiah. I noticed that none appeared until the Root of Jesse. Many colors appeared after that. Despite this, the teacher agreed with the Rod being Joseph Smith even after he had already wrote on the board Root next to Joseph. A member reminded that the teachers writing was wrong and he then changed it. The teacher responded to the intimidation of the class without discussion. I later pointed to the D&C and its description of the Root of Jesse and the teacher recognized that the reference to “rights of the priesthood” belonged to Joseph Smith and not the Rod of Jesse. Note the *“rod comes out of the stem of Jesse”* followed by “*a Branch shall grow out of his roots.”* The Branch comes first and then the Rod. The Bible capitalizes *“Branch”*, but Nephi uses just *“branch”*. To capitalize implies MESSIANIC**.** The translators assumed the branch was Christ who came after the prophecy. They did not know the Stem of Jesus Christ. If the Jews translated and capitalized then the Branch would then be their Messiah to come after the Rod or at a future time.

“And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people” (Isaiah 11:10–11).

This appears half way in the chapter after the Rod. Note *“in that day”* meaning the latter days *“there shall be a root of Jesse”.* Shall be implies currently existing at the time of the Rod, but the reader thinks the root comes after rather than before because of the sequential order given.

The last example is 1 Nephi 13. Verse 1 to 3 is an overview of many nations. Then comes:

“And the angel said unto me: Behold the formation of a church which is most abominable above all other churches, which slayeth the saints of God, yea, and tortureth them and bindeth them down, and yoketh them with a yoke of iron, and bringeth them down into captivity. And it came to pass that I beheld this great and abominable church; and I saw the devil that he was the founder of it” (1 Nephi 13:5–6).

My second oldest son felt that this describes the Mormon Church. I generally agreed, but it is not sequential for the Mormons to accept. It comes first and followed by: ”And it came to pass that the angel said unto me: Behold the wrath of God is upon the seed of thy brethren. And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land” (1 Nephi 13:11–12). This obviously describes Columbus and appears after, so the natural tendency is treat the Great and Abominable Church as existing before rather than after. The problem comes with *“formation of a church which is most abominable above all other churches”.* This says accurately that all churches are abominable and the one formed is the most abominable. We naturally apply this to the Catholic Church because during the dark ages they probably were the most abominable at that time. Is the prophecy talking about the dark ages or the time the Gentiles inhabiting America? Did the Gentiles form the Catholic Church as all the Protestant churches or did Catholic Rome evolve in wickedness from the first Church of Christ? Why would the Lord use the word “*formed”?* We think of an abomination as something expressly immoral or sadistic. This was certainly the case during the inquisitions. It actually means taking something sacred and debasing it to a more acceptable degree. It is like taking the order of Enoch and debasing it to the Mosaic Law or even to the nature of man.

Nephi does not expressly indicate the restoration, but does indicate his brethren would receive knowledge of the Jews through these Gentiles and a record of their remnant would also come from the Gentiles. This also implies a later event when the Gentiles come across the many waters. Nephi even talks about Christ coming to his remnant.

the Great and Abominable Church.