Edom was the land of Esau.

themselves from invading enemies with great success. Petra, or Mount Seir, was in the land of Edom, and many scholars think it was the capital of Idumea. Though many of the ruins now visible at Petra date from a later period, they still give dramatic impact to Obadiah’s words.

(25-28) Obadiah 1:10–15. The Reasons for Edom’s Mighty Fall

These verses summarize the reasons for Edom’s mighty fall: the violence shown against their brother Jacob, and their rejoicing at the destruction of the children of Judah in “the day of distress” (v. 12). J. R. Dummelow believed that Edom’s destruction was partly due to their assisting Nebuchadnezzar during his siege and capture of Jerusalem (see A Commentary on the Holy Bible, p. 574).


These verses have both a temporal and a spiritual meaning for Latter-day Saints. If Esau (Edom) represents the worldly wicked, these verses may be seen as referring to that day when Israel will be completely restored and evil eliminated. Mount Zion, a symbol for deliverance and holiness (see v. 17), will be the inheritance of the “house of Jacob,” whereas the “house of Esau” will be stubble, fit only to be burned. The “house of Jacob shall be a fire, and the house of Joseph a flame . . . and they shall kindle in them [Esau], and devour them; and there shall not be any remaining of the house of Esau” (v. 18). Eventually, “saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord’s” (v. 21).

POINTS TO PONDER

(25-30) Prophecies Fulfilled

Leviticus 26 and Deuteronomy 28 have been referred to on numerous occasions in this manual and in Old Testament Student Manual: Genesis–2 Samuel [religion 301, 2003]. They are two of the most important chapters in all scripture because the whole history of Israel is foreshadowed in them. Some of the major calamities of the human race are explained in the doctrine revealed in these two chapters. President Kimball referred to Leviticus 26 again and again as it pertains to our day (see Conference Report, Apr. 1977, pp. 5–6; Oct. 1977, p. 5). These two chapters give the conditions upon which Israel could remain in the promised land.

(25-31) Saviors on Mount Zion

In yet another example of prophetic dualism, Obadiah’s prophecy of the destruction of Edom or Idumea and the restoration of Israel refers also to the last days. Elder Theodore M. Burton spoke of the role we ourselves play as “saviors on Mount Zion” (see Obadiah 1:21). You may wish to write in your journal the things that are of particular worth to you.

“As revealed by the scriptures, one of the characteristics of these last days is the appearance of saviors on the earth. This was prophesied in Old Testament times: [Obadiah 1:21].

“It was prophesied by Paul in New Testament times, referring to people who had lived on the earth in times of old: [Hebrews 11:39–40].

“It has also been prophesied of us who live today: [D&C 86:11].

“So the Lord himself has placed his seal of approval upon this work.

“A logical question then follows: For whom am I to be a savior? In section 127 of the Doctrine and Covenants, verse 6, the Prophet Joseph Smith used these words: ‘for your dead.’ . . .

“Our dead, then, are clearly our own progenitors or direct ancestors, as Joseph Smith explained:

“But how are they to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations, and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah.’ (Teachings of the Prophet Joseph Smith; [Deseret Book, 1968], p. 330)” (In Conference Report, Oct. 1972, pp. 47–48.)