

2 Nephi 14 — Isaiah 4 — The Branch of the Lord and the Restored Pillar of Cloud and Fire

Six verses: the seven women, the Branch of the Lord, the filth of Zion washed, the cloud-and-fire restored over Mount Zion, c. 740–700 BC.

Six verses; every one load-bearing. The chapter inverts Isaiah 3 verse-for-verse: the men fallen by the sword (3:25) → seven women pleading one man (4:1); the daughters stripped → the daughters washed; the city in dust → the cloud-and-fire over every dwelling-place. The chapter is one of the OT's most concentrated images of the Restoration — the Exodus pillar restored not to one tabernacle but to every covenant home. Vast theology in six verses.

Ten Insights

- 1. Seven women / one man (v. 1).** Post-collapse desperation. Women bear their own economic burden; only ask for the covenant-name to lift their *cherpah* (reproach).
- 2. The Branch of the Lord (v. 2).** *Tzemach YHWH* — Messianic title; recurs at Isa. 11:1, Jer. 23:5, Zech. 3:8, 6:12. New growth from the cut-down Davidic tree. *Branch of the Lord* = Christ.
- 3. Fruit of the earth excellent (v. 2).** Branch (heavenly origin) paired with *fruit of the earth* (earthly manifestation). The condescension of 1 Ne. 11 in agricultural metaphor.
- 4. Written among the living (v. 3).** Book of life / temple registry doctrine. Pairs with 2 Ne. 9:41's gate-keeper-Holy-One — the gate is kept; the registry contains the names of those who pass through.
- 5. Spirit of judgment and burning (v. 4).** *Ruach mishpat / ruach ba'er* — one Spirit, two modes; judgment discriminates, burning removes. Refining, not annihilating.
- 6. Blood of Jerusalem purged (v. 4).** *Demei Yerushalayim* — bloodstains of the city's accumulated injustice. Even cities can be cleansed of their bloodguilt.
- 7. Cloud and fire over every dwelling-place (v. 5).** *Anan v'ashan / esh lehavah* — the exact Exodus-tabernacle vocabulary. Restoration's home-centered theophany doctrine.
- 8. Upon her assemblies (v. 5).** Cloud-and-fire not concentrated in one temple but extended over every covenant gathering. Every ward, every family home evening, every sacrament.
- 9. Sukkah for shade and refuge (v. 6).** *Sukkah* — humble Feast-of-Tabernacles booth. Practical-protective. The covenant operates more in sukkah-mode than in tabernacle-mode on most days.
- 10. Branch as Christ-center (v. 2).** Every verse radiates from v. 2. The seven women's plea, the cleansing, the cloud-and-fire, the sukkah — all flow from the Branch. Christ is the chapter's gravity-well.

Cross-References

Gen. 49:8–12; Ex. 13:21–22 (pillar of cloud and fire — direct citation); Ex. 14:19–24; Ex. 25:8; Ex. 40:34–38; Lev. 23:33–43 (Sukkot); Num. 9:15–22; Deut. 16:13–15; 1 Kgs. 8:10–11; 2 Kgs. 19:30; Ps. 91:1; Isa. 11:1; Isa. 25:4; Isa. 28:5; Isa. 32:2; Isa. 43:1; Isa. 53:2; Isa. 60; Jer. 23:5 (righteous Branch); Jer. 33:15; Ezek. 17:22–24; Zech. 3:8; Zech. 6:12; Mal. 3:2–4; Mal. 4:2; Matt. 1:1 (son of David); Lk. 1:78; Jn. 1:14 (tabernacled — esk■n■sen); Jn. 15:1–5; Rom. 11:16–24; Rev. 2:17 (new name); Rev. 3:5 (book of life); Rev. 21:3 (tabernacle of God); Rev. 21:27 (Lamb's book); Rev. 22:16 (root of David); 1 Ne. 11 (condescension); 2 Ne. 8:24 (beautiful garments); 2 Ne. 9:41 (gate-keeper); Jacob 5 (olive allegory); Mosiah 5:7–12 (taking on the name); Mosiah 26 (paqad/machah); 3 Ne. 27:7–8 (taking the name of Christ); D&C 76:54; D&C 88:119 (house of prayer); D&C 109 (Kirtland dedication); D&C 110 (cloud at Kirtland); D&C 130:11 (white stone with new name); Article of Faith 10 (gathering).

Apocryphal Correlations

Jeremiah 23:5–6 / 33:15. *I will raise unto David a righteous Branch* — canonical OT parallel of v. 2.

Zechariah 3:8 / 6:12. *Behold the man whose name is the Branch* — direct Messianic title; latest pre-Christian OT use.

1 Enoch 39:6–7. The Elect One dwells under the wings of the Lord of Spirits — closest extra-canonical Branch parallel.

Psalms of Solomon 17:21–46. Davidic Messiah purges Jerusalem, gathers a holy people — parallel to v. 4's cleansing.

Wisdom of Solomon 18:3. *Thou gavest unto thy holy ones a pillar of flame to be their guide* — direct Exodus-pillar restoration parallel to v. 5.

4 Ezra 13:32–52. Man-from-the-Sea gathers a peaceable multitude on a mountain of refuge — parallel to v. 6.

2 Baruch 32:1–4. Temple's restoration — *after these things shall the building of Zion be moved* — paralleling v. 5.

Sirach 24:8–12. Wisdom dwells in the tabernacle — *in the holy tabernacle I served before him* — wisdom in sukkah-form.

Targum Jonathan on Isaiah 4:2. Aramaic targum reads *Branch of the Lord* explicitly as *the Messiah of the Lord* — pre-Christian Jewish messianic identification.

Hebrew Word Studies

cherpah (חֶרְפָּה, **reproach / shame / disgrace**) — v. 1. Public shame of non-belonging. The covenant-name lifts the cherpah. The Restoration's new-name ordinances (Rev. 2:17; D&C 130:11) enact the doctrine.

tzemach YHWH (צֶמַח יְהוָה, **Branch of YHWH**) — v. 2. New growth from the cut-down tree. Messianic title; Christ's specific designation. Jer. 23:5; Zech. 6:12.

ruach mishpat / ruach ba'er (רוּחַ מִשְׁפָּט / רוּחַ בָּעַר, **spirit of judgment / spirit of burning**) — v. 4. Doubled *ruach* — one Spirit, two modes. The Restoration's refining-fire doctrine. Mal. 3:2; D&C 122:7.

anan v'ashan / esh lehavah (אַנָּן וָאֶשׁ / אֵשׁ לְהַבִּיחַ, **cloud and smoke / flaming fire**) — v. 5. Exact lexical bundle of the Exodus pillar (Ex. 13:21–22). Restoration's temple-presence is the Exodus theophany re-actualized.

sukkah (סֻכָּה, **booth / temporary shelter**) — v. 6. Humble Feast-of-Tabernacles booth. The covenant as ordinary daily protection — not only theophanic glory but practical refuge.

Personal Application

Three practices. First, receive the covenant-name when you feel cherpah. The seven women's plea is every disciple's plea in moments of self-reproach. Let me be called by thy name to take away my reproach. Second, make your home a dwelling-place of Mount Zion. Every covenant home is theophanically presenced. Daily prayer, daily scripture, family hymn, weekly home evening, monthly fast — each names the home as Zion-dwelling-place. Third, learn the sukkah-mode of the covenant. Most days are sukkah-days, not cloud-and-fire-days. Welcome the ordinary protection. The covenant operates mostly in v. 6, not v. 5.