

# Isaiah 24:2

Authorized King James Version (KJV)

And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

## Analysis

**As with the people, so with the priest**—the sevenfold parallelism (people/priest, servant/master, maid/mistress, buyer/seller, lender/borrower, creditor/debtor) demolishes all social hierarchy. The Hebrew structure uses emphatic *ka* (׃, "as") seven times, signifying complete universality. No privilege exempts anyone from judgment—sacerdotal status, economic power, social rank offer no immunity.

This radical leveling reverses worldly privilege: **the priest** (לֹהֶךָ, kohen) who mediated between God and people faces identical judgment as the laity; **the master** (אֲדֹנָאָן, adonav) has no advantage over **the servant** (עָבֵד, eved). James 2:1-9 echoes this principle—partiality has no place before God's throne. The economic pairs (buyer/seller, lender/borrower) indicate that financial transactions cannot purchase deliverance—mammon fails when God settles accounts (Luke 16:13).

## Historical Context

Ancient Near Eastern societies were rigidly hierarchical, with priests, nobility, and wealthy merchants holding privileged positions. Temple personnel especially enjoyed legal and economic advantages. Isaiah's declaration that priests face identical judgment as commoners would have been revolutionary—it asserted that

covenant obligations transcend human social structures. Archaeological evidence from Lachish and other Judahite cities shows no preferential treatment in destruction layers from 701 BC—God's judgment indeed fell universally.

## Related Passages

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**1 John 4:8** — God is love

**John 15:13** — Greatest form of love

## Study Questions

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1. How does this passage challenge you to examine areas where you expect privilege or exemption from accountability before God?
2. What does the inclusion of economic relationships (buyer/seller, lender/borrower) reveal about God's concern for justice in financial dealings?
3. How should this universal accountability shape the church's approach to leadership and spiritual authority?

## Interlinear Text

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וְאַתֶּן	כְּעָם	פֶּכְנֶה	פֶּלֶד
H1961	And it shall be as with the people	so with the priest	as with the servant
	H5971	H3548	H5650
כָּאֵדֶן	פְּשָׁפֵחַ הָ	פְּנַבְּרַת הָ	פְּקֻדָּה
so with his master	as with the maid	so with her mistress	as with the buyer
H113	H8198	H1404	H7069
כְּמֹזֵךְ רָ	כְּלֹזֶה	כְּלֹזֶה	כְּפֶשֶׁת הָ
so with the seller	as with the lender	as with the lender	as with the taker of usury
H4376	H3867	H3867	H5383
פָּאֵשׁ רָ	נְשָׁא	בָּזָה	
so	with the giver of usury	H0	
H834	H5378		

## Additional Cross-References

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**Hosea 4:9** (Parallel theme): And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings.

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