

## About Borrowing

Contributed by Administrator  
Thursday, 20 April 2006  
Last Updated Saturday, 12 August 2006

(1) In the Old Testament period loans were not of a commercial nature, i.e. they were not granted to enable a man to start or run a business. They were really a form of charity, and were made by the lender only to meet the pressure of poverty. To the borrower they were esteemed a form of misfortune {mostip title=(Deu-12:28)}GOD will throw open the doors of his sky vaults and pour rain on your land on schedule and bless the work you take in hand You will lend to many nations but you yourself won't have to take out a loan{/mostip} and by the lender a form of beneficence. Hence, the tone of the Mosaic legislation on the subject.

(2) Laying interest upon the poor of Israel was forbidden in all the codes (see Exo\_22:25 (JE); Deu\_23:19; Lev\_25:36 H), because it was looked upon as making unwarranted profit out of a brother's distress: &ldquo;If thou lend money to any of my people with thee that is poor, thou shalt not be to him as a creditor; neither shall ye lay upon him interest ... and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.&rdquo;

(3) The Law, however, allowed interest to be taken of a foreigner, or non-Jew (Deu\_23:20 : &ldquo;Unto a foreigner thou mayest lend upon interest&rdquo;; compare Deu\_15:3); and even among Jews pledges were allowed under limitations, or taken against the law (Deu\_24:10; compare Job\_24:2, Job\_24:3 &ldquo;There are that remove the landmarks ... they take the widow's ox for a pledge&rdquo;). In Deu\_15:1 there is a remarkable law providing a &ldquo;release&rdquo; by the creditor every &ldquo;seven years,&rdquo; a &ldquo;letting drop of loans&rdquo; (see Driver in the place cited.). In Exo\_3:22, the King James Version &ldquo;shall borrow&rdquo; is rendered &ldquo;shall ask&rdquo; in the Revised Version (British and American).