

The Evil Eye

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Matt 6:19-24

19 "Do not lay up for yourselves treasures upon earth, where moth and rust destroy, and where thieves break in and steal.

20 "But lay up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal;

21 for where your treasure is, there will your heart be also.

22 "The lamp of the body is the eye; if therefore your eye is clear, your whole body will be full of light.

23 "But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness!

24 "No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve YHWH and mammon.

There has been much speculation on what constitutes an "evil eye" from "giving someone the evil eye" to witchcraft or sorcery. While many things have been attributed to the "evil eye," the context of the above passage tells us a different story.

The context of what Yahshua is teaching His talmidim concerns treasure, or material possessions (wealth). The verses immediately before and after the verse that deals with the "evil eye" are dealing with pursuing (serving) money.

What does it mean to serve mammon or wealth? Perhaps if we answer the easier question of, "What does it mean to serve YHWH?" Consider that we are to love YHWH with all our heart, mind, soul and strength and to pursue righteousness. So if we are pursuing (seeking after) wealth, and this is what gives meaning to our life, then does that person not serve mammon? And if a person is serving mammon (wealth) then it follows that he cannot be serving YHWH, for no one can serve two masters.

Furthermore, if we let Scripture interpret Scripture we can easily come to a definitive answer as to just exactly what the "evil eye" is. Consider this next passage.

Proverbs 28:22

22 A man with an evil eye hastens after wealth, and does not know that want will come upon him.

Notice here that the person who seeks after wealth is said to have an "evil eye". And just what kind of "want" can a rich man have, or that would overtake him?

Consider the rich man and Lazarus. In this present life the rich man had everything he needed or wanted. However, when it came to the next life, eternal life, there was a serious lack of what he needed. (see Luke 16:19-21) The rich man did not know what would come upon him until it was too late.

Proverbs 23:4-7

4 Do not weary yourself to gain wealth, cease from your consideration of it.

5 When you set your eyes on it, it is gone. For wealth certainly makes itself wings, like an eagle that flies toward the heavens.

6 Do not eat the bread of a selfish man, or desire his delicacies;

7 For as he thinks within himself, so he is. He says to you, "Eat and drink!" But his heart is not with you.

Do you sit around thinking about how to get rich? Are you sucked into a lot of "get rich quick" schemes? Then here is an admonition that you need to take serious heed of, as it will help to restore the lost shalom in your life. Notice that this takes the form of a command. Note that it does not say that we are not to be wealthy, but rather that a person is not to seek after it as the only thing that they live for (i.e., the accumulation of wealth).

Proverbs 28:27

27 He who ***gives to the poor will never want***, but he who shuts his eyes will have many curses.

The Torah commands us to take care of those who are unable to provide for their own needs. Here in this passage we see that if a person acts like there are no poor to take care of, they will be cursed. Do you really want to be

cursed? If not, then take care of the poor (widows, orphans, homeless, Levites).

Proverbs 11:24-26

24 There is one who scatters, yet increases all the more, and there is one who withholds what is justly due, but it results only in want.

25 The **generous man will be prosperous**, and he who waters will himself be watered.

26 He who withholds grain, the people will curse him, but blessing will be on the head of him who sells it.

Yahshua alluded to the concept found in verse 24a in the parable found in Mattithyahu 25:24 and Luke 19:21; while not an exact quote, the principal is the same. You want to increase what you have? Then do not hoard it all in one place (i.e., keep it to yourself). Rather, scatter it out (give to those in need).

The main item of interest for us in our present study is the contrast of the generous man to the man who is not generous, i.e., the man who has the "evil eye". Once again we see that the stingy person will be cursed and it is the generous person who will actually have the increase.

Ecclesiastes 4:8

8 There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour.

We learn from this passage that the person who seeks after riches (wealth) will not be, can not be satisfied with that for which he seeks after, namely, riches.

Deuteronomy 15:9

9 "Beware, lest there is a base thought in your heart, saying, 'The seventh year, the year of remission, is near,' and your eye is hostile toward your poor brother, and you give him nothing; then he may cry to YHWH against you, and it will be a sin in you.

I do not think that Scripture could be any clearer than it is right here. If a person is stingy (hostile) towards his brother (fellow Yisraeli) then it is sin! The only remedy for sin is teshuvah (repentance), a turning away from doing wrong (breaking Torah) and a turning toward and doing right (keeping Torah).

In the context of this passage, yea, in all the passages in this study, that means being generous.

Matthew 20:15

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

Having an "evil eye" infects a person so completely that not only are they stingy with their own meager possessions, but that one who is stingy is also stingy with the possessions of others. (In other words, a stingy person does not like to see others get blessed, or receive a blessing.)

This is exactly what is transpiring in the parable from which the above verse is taken. The landowner contracted with the workers early in the morning for a set wage. Later in the day the landowner found others who had found no one to work for, and when he told them to go work in his fields, they did. However, it was not for a set wage.

At the end of the day when they were all being paid (according to Torah, Wayyikra/Leviticus 19:13) the landowner pays the last to go into the field first, and he pays them the same wage as he agreed to pay those he contracted with at the beginning of the day. But when he paid those he contracted with they were angry. They did not like someone getting a blessing without them receiving a blessing as well. They were stingy with the possessions of others.

Mark 7:20-23

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

There are many things that can and do defile a man, and among those things is an "evil eye". Why does an "evil eye" defile a man? Because it is part of who he is, for it comes forth from a person's heart. What is in a person's heart is what comes out of a person's heart.

Luke 11:34

34 "The lamp of your body is your eye; when your eye is clear, your whole body also is full of light; but when it is bad, your body also is full of darkness.

Please take careful note of the relationship between an "evil eye" and light (Truth). There is a strong cause/effect relationship between being stingy and the lack of light (Truth). If you want more light (Torah Truth), then you must become a more generous person.

Romans 12:8

8 or he who exhorts, in his exhortation; **he who gives, with liberality**; he who leads, with diligence; he who shows mercy, with cheerfulness.

When we give, we are to do it in such a way that it is not begrudging, or reluctant. Rather, we must give with great generosity, and cheerfulness.

It is interesting to note that the English word that is translated as "liberality" comes from the Greek root word "hilaros" which is where our English word "hilarious" comes from. Consider the following quote.

Halford Luccock (1947)

"Frivolity in the Christian Church is a denial of religion; hilarity is its sure evidence. Humor in its true use of it springs out of the peace of God."

Depending on which translation is referenced in the above passage for the Greek word "hilaros" it is translated as "cheerfulness", "liberality", "simplicity", "generosity", or "sincerity", but the concept is that one should give abundantly with a heart that is full of the grace and joy of his Elohim.

2 Corinthians 9:5

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

Again we see in this passage that **when** we give (**not if** we give) that we are to do so with a right heart attitude. In the USA there is an abundance of charlatan preachers who claim that if you give to their ministry, that you will receive ten times as much as you give. While this concept appeals directly to the fleshly mind-set, it has absolutely no basis in Scripture. When a person gives to get, they will find themselves in want.

2 Corinthians 9:5-7

5 So I thought it necessary to urge the brethren that they would go on ahead to you and arrange beforehand your previously promised bountiful gift, that the same might be ready as a bountiful gift, and not affected by covetousness.

6 Now this I say, he who sows sparingly shall also reap sparingly; and **he who sows bountifully shall also reap bountifully.**

7 Let each one do just as he has purposed in his heart; not grudgingly or under compulsion; **for Elohim loves a cheerful giver.**

In verse 7 of the above passage the word "cheerful" is once again the Greek word "hilaros". Coupled with the concept of being a generous person or being a stingy person is the principal of sowing and reaping. Each person will reap a harvest of exactly what they have sown.

Here is a question for each person to ponder: If you do not sow to build His Kingdom (now), how can you expect to reap His Kingdom in your life (read eternal life)?

1 Timothy 6:7-11

7 For we have brought nothing into the world, so we cannot take anything out of it either.

8 And if we have food and covering, **with these we shall be content.**

9 But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction.

10 For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith, and pierced themselves with many a pang.

11 **But flee from these things, you man of YHWH; and pursue righteousness, piety, faith, love, perseverance and gentleness.**

Do you desire to be rich? If so backup and re-read the above passage again. Do you still want to be rich? This time repent and then read it again. This is serious stuff here and needs to be taken with the utmost earnestness.

The short of it is this: stinginess causes a person to fall away from the true Faith. We are admonished to flee from this type of heart attitude and heart condition, and to pursue those things that are in accordance with Torah, namely, righteousness, piety, faith, love, perseverance and gentleness.

It is your choice, for you cannot serve YHWH and money.

Now in the context of this study prayerfully consider the following passage of Scripture keeping in mind that to be stingy (evil eye) is to be in want and to be generous is to have all your needs provided for.

Mattithyahu 16:24-26

24 Then said Yahshua unto his disciples, If any [man] will come after me, let him deny himself, and take up his cross, and follow me. 25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

What does it mean to deny one's self? Does this not mean, at least in part, that a person is not to live only unto themselves? A person who tries to save himself and does not deny himself should be seen as a stingy person, a person with an evil eye.

Contrary to this, a generous person does not live only unto himself. Thus, a generous person denies himself for the sake of the Kingdom of Heaven and does not try to save his own life, but rather gives his life for the building of Yahshua's Kingdom. This is the point that so many believers fail to honestly reckon with.

So the question you have to answer today is this: "Will you be a person who is stingy or a person who is generous?" "Will you be a person excluded from the Kingdom or a citizen of the Kingdom?" It is your choice and only your choice. No one else can choose for you.

May YHWH enlighten you and give you wisdom beyond yourself, that you will choose with the wisdom of Heaven.