

## Through Women S Eyes Vol 2 Since 1865 Book

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in the sermon on the mount jesus of nazareth makes reference to one of the oldest beliefs in the ancient world the malignity of an evil eye the holy scriptures in their original languages contain no less than twenty four references to the evil eye although this is obscured by most modern bible translations john h elliot s beware the evil eye describes this belief and associated practices its history its voluminous appearances in ancient cultures and the extensive research devoted to it over the centuries in order to unravel this enigma for readers who have never heard of the evil eye and its presence in the bible

the evil eye is mentioned repeatedly throughout the old testament israel s parabiblical writings and new testament with a variety of terms and expressions the old testament greek septuagint

contains no less than fourteen text segments involving some twenty explicit references to the evil eye deut 15 9 28 54 56 prov 23 6 28 22 tob 4 7 16 sir 14 3 6 8 9 10 18 18 31 13 37 11 wis 4 12 4 macc 1 26 2 15 ep jer 69 70 at least three further texts are also likely implied references to an evil eye 1 sam 2 29 32 18 9 with some other texts as more distant possibilities the evil eye is mentioned also in the old testament pseudepigrapha the dead sea scrolls and the writings of philo and josephus all of which are discussed in the following pages evil eye belief and practice continued in the early jesus movement jesus mentions the evil eye on more than one occasion matt 6 22 23 luke 11 33 36 mark 7 22 paul makes explicit and implicit mention of the evil eye in his letter to the galatians 3 1 4 12 20 possible implicit references to the evil eye are also examined both the common and the distinctive features of biblical evil eye belief are identified along with its operation on multiple levels biological physiological psychological economic social and moral and its serving a variety of purposes the numerous references to the evil eye in israel s rabbinic writings and those of postbiblical christianity second sixth centuries ce together with the material evidence from this period are examined in volume 4

to which is prefixed a concise history of english and american short horns compiled from the best authorities

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