

Zeal Without Knowledge

Bubbling ZEAL!

Law and the prophets:

Verb: qana' (H7065), "to be jealous; to be zealous." This verb, derived from the noun qin'ah.

Noun: qin'ah (H7068), "ardor; zeal; jealousy." Adjectives: qanna' (H7067), "jealous."

Gospel: zelos (G2205) denotes "zeal"; "dzēlos dzay'-los: From G2204; properly heat, that is, (figuratively) "zeal" (in a favorable sense, ardor; in an unfavorable one, jealousy, as of a husband [figuratively of God], or an enemy, malice): - emulation, envy (-ing), fervent mind, indignation, jealousy, zeal."

Also used to describe Simon the Canaanite (Matt. 10:4), as "Simon called Zelotes," from Kanai (Hebrew: קנאי, plural: kana'im, קנאים) is a term for a zealot or fanatic. It means one who is zealous on behalf of God" (Wikipedia)." The Greek term was zelotes ("emulator," "admirer," or "follower"). In the modern day, 'zeal' is applied to a person who is sometimes considered a fanatic or radical in the cause of an idea or movement.

"The Zealots are known in history by three names: Cananaeans, Zealots, and, later, Sicarii, derived from Hebrew, Greek, Latin sources respectively. The first two, Cananaeans and Zealots, are identical in meaning and signify the 'zeal' and 'fervour' with which the party pursued its aims. The last, Sicarii, has a sinister significance. The Sicarii were men of the 'sica,' or dagger, and the word 'came to be employed to denote the baser and more fanatical associates of the Zealots, whose policy it was to eliminate their antagonists by assassination..."

"¹ Judas the Galilean (Acts 5:37) was the author of the fourth sect of Jewish philosophy. Its pupils agree in all other things with the Pharisaic notions, but they have an inviolable attachment to liberty, and say that God is their only Ruler and Lord. They also do not mind dying any kinds of death, nor indeed do they heed the tortures of their relations and friends, nor can any such fear make them call any man lord" (Jewish Sects and Parties, J. W. Lightley, Page 329, 1925).

ZEAL. n. [L. zelus.] Passionate ardor in the pursuit of anything. Excessive zeal may rise to enthusiasm. In general, zeal is an eagerness of desire to accomplish or obtain some object, and it may be manifested either in favor of any person or thing, or in opposition to it, and in a good or bad cause. Zeal, the blind conductor of the will. *Dryden*

(Webster's 1828)

Dryden's comment that *Zeal, the blind conductor of the will*, gives way to the present principle thought, i.e., Paul said, of his brethren in the flesh, "Brethren, my heart's desire and my supplication to God is for them, that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God" (Rom.

10:1-3). Having an unbridled zeal, and seeking to establish one's own righteousness, leads to a lack of subjection to the righteousness of God.

When encountering an individual with an exuberant amount of zeal taking great care is essential. Otherwise, a rational conversation is out-the-window. Rather than dealing with a zeal "not according to knowledge" in a straightforward manner, i.e., "that's stupid," it may be better to start with the need for an Authority based discussion. ret

¹ In Antiquities of the Jews, Josephus states that Judas, along with Zadok the Pharisee, founded the Zealots, the "fourth sect" of 1st-century Judaism [3] (the first three being the Sadducees, the Pharisees, and the Essenes). Josephus blamed this fourth sect for the First Jewish–Roman War of 66–73. The Zealots were theocratic nationalists who preached that God alone was the ruler of Israel and urged that no taxes should be paid to Rome.