

HOW TO

STUDY THE

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EXEGESIS VS EISEGESIS

EXEGESIS:

CRITICAL EXPLANATION OR INTERPRETATION OF A TEXT, ESPECIALLY OF SCRIPTURE.

EXEGESIS IS DIGGING INTO THE BIBLE TO DISCOVER ITS REAL MEANING.



EISEGESIS:

AN INTERPRETATION, ESPECIALLY OF SCRIPTURE, THAT EXPRESSES THE INTERPRETER'S OWN IDEAS, BIAS, OR THE LIKE RATHER THAN THE MEANING OF THE TEXT.

Use resources to help dig deeper into the correct interpretation of scripture.

STRONG'S CONCORDANCE

THAYER'S GREEK LEXICON

BROWN-DRIVER-BRIGGS HEBREW LEXICON

GREEK ENGLISH LEXICON 3RD EDITION BDAG

CULTURAL BACKGROUNDS STUDY BIBLE



HOW TO
EXECUTE

WHY LEXICONS

Lexical Resources

Lexicons are linguistic resources to provide dictionary definitions of Biblical words in the original languages.

- BLB Lexicon Page
- Outline of Biblical Usage
- Brown-Driver-Briggs Hebrew Lexicon
- Gesenius' Hebrew-Chaldee Lexicon
- Vine's Expository Dictionary of NT Greek Words
- Trench's Synonyms
- Strong's Definitions
- Thayer's Greek Lexicon

EXAMPLE 1

Resources

Thayer's Lexicon
Strong's Definition

⁴⁸ Be perfect, therefore, as your heavenly
Father is perfect.

Matthew 5:48 NRSV

BIBLICAL DEFINITION

Strong's Definitions [?]

(Strong's Definitions Legend)

τέλειος *téleios*, tel'-i-os; from G5056; complete (in various applications of labor, growth, mental and moral character, etc.); neuter (as noun, with G3588) completeness:—of full age, man, perfect.

Lightfoot on Colossians 1:28; Philippians 3:15); of mind and character, one who has reached the proper height of virtue and integrity: Matthew 5:48; Matthew 19:21; Philippians 3:15 (cf. Lightfoot as above); James 1:4; in an absolute sense, of God: Matthew 5:48; **τέλειος ἀνὴρ**, James 3:2 (**τέλειος δίκαιος**, Sir. 44:17); as respects understanding and goodness, Colossians 4:12; **τέλειος ἄνθρωπος ἐν Χριστῷ**, Colossians 1:28 (cf. Lightfoot as the synonym above: see **ὀλόκληρος**, and Trench, § xxii.).

EXAMPLE 2

Resources

Thayer's Lexicon
Strong's Definition

²⁶ “Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple.

Luke 14:26 NRSV

BIBLICAL DEFINITION

Strong's Definitions [?]

(Strong's Definitions Legend)

μισέω *miséō*, mis-eh'-o; from a primary μῖσος *mīsos* (hatred); to detest (especially to persecute); by extension, to love less:—hate(-ful).

Rec. in 15; passive Revelation 18:2. Not a few interpreters have attributed to **μισεῖν** in Genesis 29:31 (cf. Genesis 29:30); Deuteronomy 21:15; Matthew 6:24; Luke 14:26; Luke 16:13; (John 12:25); Romans 9:13, the signification to love less, to postpone in love or esteem, to slight, through oversight of the circumstance that 'the Orientals, in accordance with their greater excitability, are accustomed both to feel and to profess **love and hate** where we Occidentals, with our cooler temperament, feel and express nothing more than interest in, or disregard and indifference to a thing'; Fritzsche, Commentary on Romans, ii., p. 304; cf. Rückert, Magazin f. Exegese u. Theologie des N. T., p. 27ff

EXAMPLE 3

Resources

Thayer's Lexicon

Cultural Backgrounds
Study Bible

23 And then will I profess unto them, **I never
knew you**: depart from me, ye that work
iniquity.

Matthew 7:23 KJV

CULTURAL BACKGROUNDS STUDY BIBLE

WE SEE THAT THE WORDS I NEVER KNEW YOU WAS A COMMON FORM OF REJECTION USED IN HEBREW CULTURE. A RABBI WOULD SAY THESE WORDS TO A DISOBEDIENT DISCIPLE AND PUT THEM ON A TEMPORARY OR PERMANENT BAN.

WHY DID THE RABBI BAN HIS DISCIPLE?

the afterlife. Many mainstream Jews felt that most Jews would be saved, but some, like Jesus, warned that most people would be lost (e.g., the later apocalyptic author of 4 Ezra 7:45 – 61; 8:1 – 3).

7:15 *sheep's clothing... wolves.* Wolves coming disguised as sheep was a common image (even in one of Aesop's fables), though it is also graphic hyperbole: wolves do not wear clothing, and it was impossible to transform one's skin (Jer 13:23). Wolves were the most obvious and common predators of sheep, killing sheep to feed themselves; their image was often used to represent humans who would harm others. Judeans and Galileans were well aware that some prophets were false; indeed, on multiple occasions, in the decades following Jesus' ministry, alleged prophets led followers to destruction at the hands of Rome's armies.

7:16 See note on Jas 3:12.

7:21 – 22 Although Greek and Jewish accounts sometimes delegated judgment to an exalted human, the ultimate judge in Jewish belief was God. Some Jewish exorcists invoked Solomon's name to try to expel demons (Josephus, *Antiquities* 8.47), but the sense here may exalt Jesus more: Jewish people more often could speak of acting (e.g., 1Sa 17:45; Ps 118:11 – 12) or prophesying (e.g., Dt 18:22; 1 Esdras 6:1) in the name of God.

7:23 *I never knew you.* This was a recognized formula of repudiation and rejection.



THAYER'S GREEK LEXICON

WE SEE THAT INIQUITY MEANS VIOLATING LAW OR TO DO WICKEDNESS. THESE DISCIPLES DISREGARDED THEIR RABBI'S COMMANDS.

JESUS OUR MASTER, WILL SAY "DEPART FROM ME," TO THOSE WHO BELIEVED IN HIM BUT DID NOT OBEY OR DISREGARDED HIS COMMANDS.

ἀνομία, -ας, ἡ, (ἄνομος);

1. properly, the condition of one without law — either because ignorant of it, or because violating it.

2. contempt and violation of law, iniquity, wickedness: Matthew 23:28; Matthew 24:12; 2 Thessalonians 2:8 (T Tr text WH text; cf. ἁμαρτία, 1, p. 30f), 2 Thessalonians 2:7; Titus 2:14; 1 John 3:4. opposed to ἡ δικαιοσύνη, 2 Corinthians 6:14; Hebrews 1:9 [not Tdf.] (Xenophon, mem. 1, 2, 24 ἀνομία μᾶλλον ἢ δικαιοσύνη χρώμενοι); and to ἡ δικαιοσύνη and ὁ ἁγιασμός, Romans 6:19 (τῇ ἀνομία εἰς τὴν ἀνομίαν to iniquity — personified — in order to work iniquity); ποιεῖν τὴν ἀνομίαν to do iniquity, act wickedly, Matthew 13:41; 1 John 3:4; in the same sense, ἐργάζεσθαι τὴν ἀν., Matthew 7:23; plural αἱ ἀνομίαι manifestations of disregard for law, iniquities, evil deeds: Romans 4:7 (Psalm 31:1 (Ps. 32:1)); Hebrews 8:12 [R G L]; Hebrews 10:17. (In Greek writings from [Herodotus 1, 96] Thucydides down; often in the Sept.)

[Synonym: cf. Trench, § lxvi.; Tittmann 1:48; Ellicott on Titus 2:14.]

EXAMPLE 4

Resources

Thayer's Lexicon

Cultural Backgrounds
Study Bible

37 All that the Father giveth me shall come to
me; and him that **cometh** to me I will in no
wise **cast out**.

John 6:37 KJV

THAYER'S GREEK LEXICON

- A. to come to one, i.e. to seek an intimacy with one, become his follower: to come upon one (unexpectedly)

—
ἔρχεσθαι πρὸς τὸν Ἰησοῦν, to commit oneself to the instruction of Jesus and enter into fellowship with him, John 5:40; John 6:35, 37, 44, 45, 65; **πρὸς τὸ φῶς**,

WE SEE THAT THE WORD “COME” MEANS COMMIT ONESELF TO INSTRUCTION AND FELLOWSHIP. THE DISCIPLES PHYSICALLY WERE IN FELLOWSHIP WITH JESUS. WE HAVE NEVER SEEN OR PHYSICALLY FELLOWSHIPED WITH JESUS.

THAYER'S GREEK LEXICON

b. **to cast out:** **τινά** followed by **ἔξω**, John 6:37; John 9:34; John 12:31

What happened in John 9:34 and John 12:31?

34 THEY ANSWERED AND SAID UNTO HIM, THOU WAST ALTOGETHER BORN IN SINS, AND DOST THOU TEACH US? AND THEY **CAST HIM OUT.**

JOHN 9:34 KJV

31 NOW IS THE JUDGMENT OF THIS WORLD: NOW SHALL THE PRINCE OF THIS WORLD **BE CAST OUT.**

JOHN 12:31 KJV

CULTURAL BACKGROUNDS STUDY BIBLE

WE SEE CULTURALLY THAT CASTING OUT HAPPENED IN THE SYNAGOGUE AND IN THE COMMUNITY.

MOST PEOPLE WOULD INTERPRET **JOHN 6:37** AS JESUS SAYING HE WILL NEVER CAST OUT OF THE KINGDOM. **JESUS IS NOT TALKING ABOUT THE KINGDOM.**

him. He is of age, he will speak for himself.”²² His parents said this because they were afraid of the Jewish leaders,^s who already had decided that anyone who

22^s Jn 7:13

ge
ath
for

9:22 *would be put out of the synagogue.* Various forms of discipline existed in Jewish communities, e.g., beatings (see note on Mt 10:17). One could also be banished from participation in the community for a short time or for a

longer or even a permanent time; these forms of being “put out” appear not only in later rabbinic sources but also in the earlier Dead Sea Scrolls (1QS 6.24 — 7.25; still earlier, cf. Ezr 10:8).

9:24 *Give glory to God by telling the truth.* Lit. “Give glory to

JESUS IS TALKING ABOUT NEVER CASTING OUT THOSE WHO COME TO HIM IN PHYSICAL FELLOWSHIP WITH HIM. RABBI’S WOULD CAST OUT SOME DISCIPLES.

CONTEXT IS IMPORTANT

We see that the word cast out does not always mean casting out of the kingdom. **John 9:34** the man healed was cast out of the synagogue. **John 12:31** the devil will be cast out of the world.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the **kingdom of heaven**.

12 But the **children of the kingdom** shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

Matthew 8:11-12 KJV

Now Jesus is talking about casting out of the kingdom. If we were to interpret John 6:37 as Jesus saying He will never cast out of the Kingdom, then we would have a contradiction.

Jesus says in two places He will cast out believers in Him.

(Matthew 7:21-23)

EXAMPLE 5

Resources

Greek Interlinear
Parsing

42 Nevertheless among the chief rulers also many **believed** on him; but because of the Pharisees they **did not confess him**, lest they should be put out of the synagogue:

John 12:42 KJV

GREEK PARSING

The word “**Believed**” is **indicative** meaning that they truly believed in Jesus. This same parsing is also used in another verse with Paul talking about true believers.


13 We having the same spirit of faith, according as it is written, ! believed, and therefore have I spoken; we also believe, and therefore speak;

2 Corinthians 4:13 KJV

***No one can say these men in John 12:42 were not believers in Jesus.**

Greek Parsing

Inflected: ἐπίστευσαν

Root: πιστεύω 

Strong's: G4100

English: believed

Code: V-AAI-3P

Long: Verb - Aorist Active
Indicative - 3rd Person
Plural

Speech: Verb

Tense: Aorist

Voice: Active

Mood: Indicative

Person: 3rd Person

Number: Plural

Definition of "Indicative"

Is a simple statement of fact. If an action really occurs or has occurred or will occur, it will be rendered in the indicative mood.



Statement of fact or true.

CONTEXT IS IMPORTANT

We see that these men in John 12:42 were believers who had faith alone but **could not be saved** because of their lack of *confession which is unto salvation*.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

Matthew 10:32 KJV

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Romans 10:9-10 KJV

ENDING MESSAGE

When studying the bible and you come to a verse or passage that is difficult to understand, take your time and use available resources to understand the truth. Remember to use the context of the whole bible and not just only rely on one verse.



UNDERSTANDING GRAMMAR

What you're describing is mainly called **ellipsis**.

◆ Ellipsis (linguistics/grammar)

Ellipsis is when a writer **intentionally leaves out words** because they're already understood from the previous context.

So in your example:

"They shall eat in the kingdom of heaven. But these others shall be cast out of the kingdom."

The phrase **"of heaven"** is omitted in the second sentence because it's already established. The reader naturally understands it still refers to the same kingdom.

◆ Also related terms

• Anaphora (cohesion/reference)

This is when a word refers back to something already mentioned.

Here, *"the kingdom"* points back to *"the kingdom of heaven."*

• Definite noun phrase

Using *"the kingdom"* (instead of "a kingdom") signals:

👉 "You already know which one I mean."

◆ Core Grammar & Structure

Syntax

- The arrangement of words and phrases to create sentences.
- Example:
 - *"Powerful is the warrior"* (unusual syntax for emphasis)

Diction

- Word choice and style of expression.
- Example:
 - *"cast out"* vs *"removed"* (stronger, more biblical tone)

Clause

- A group of words with a subject and verb.
- Types:
 - **Independent:** can stand alone (*"He believes."*)
 - **Dependent:** cannot (*"because he believes"*)

Phrase

- A group of words without a subject-verb pair.
- Example: *"in the kingdom of heaven"*

UNDERSTANDING GRAMMAR 2

◆ Omission & Compression (What you were asking about)

Ellipsis

- Leaving out words because they're understood from context.
 - Example:
 - *"He who believes will be saved; he who does not [believe] will be condemned."*
-

Asyndeton

- Omitting conjunctions (and, or, but).
 - Example:
 - *"He came, he saw, he conquered."*
-

Zeugma

- One word applies to multiple parts of a sentence.
 - Example:
 - *"He broke her heart and her sword."*
-

Syllepsis (a type of zeugma)

- One word governs two others, but with a **different meaning** for each.
- Example:
 - *"He lost his coat and his temper."*

◆ Repetition & Emphasis

Anaphora

- Repetition at the beginning of clauses.
 - Example:
 - *"He will rise. He will fight. He will conquer."*
-

Epistrophe

- Repetition at the end of clauses.
 - Example:
 - *"They fought for glory, they died for glory."*
-

Parallelism

- Similar structure in repeated phrases.
 - Example:
 - *"To fight for light, to stand for truth, to conquer darkness."*
-

Antithesis

- Contrasting ideas in balanced structure.
- Example:
 - *"For many are called, but few are chosen."*

UNDERSTANDING GRAMMAR 3

◆ Meaning & Reference

Anaphoric Reference

- A word refers back to something earlier.
- Example:
 - *"The kingdom of heaven... the kingdom"*

Cataphora

- A word refers forward to something not yet mentioned.
- Example:
 - *"This is the truth: he has fallen."*

Denotation vs Connotation

- **Denotation:** literal meaning
- **Connotation:** emotional/associative meaning

◆ Figurative Language

Metaphor

- Direct comparison.
- Example:
 - *"He is a lion in battle."*

Simile

- Comparison using "like" or "as."
- Example:
 - *"He fights like a lion."*

Allegory

- A story with deeper symbolic meaning.
- (Your *War In Heaven* has allegorical elements)

Hyperbole

- Exaggeration for effect.
- Example:
 - *"The heavens shook at his voice."*

◆ Sound & Rhythm

Alliteration

- Repetition of initial consonant sounds.
- Example:
 - *"mighty marble mountains"*

UNDERSTANDING GRAMMAR 4

Assonance

- Repetition of vowel sounds.
- Example:
 - *"rise high in the sky"*

Cadence

- The rhythm or flow of a sentence (very important in biblical-style writing)

◆ Logical & Structural Devices

Chiasmus

- Mirror structure (A-B-B-A).
- Example:
 - *"The first shall be last, and the last shall be first."*

Polysyndeton

- Repetition of conjunctions.
- Example:
 - *"and the fire and the smoke and the thunder..."*

Contrastive Parallelism

- Balanced contrast (like your Mark 16:16 example)
- Example:
 - *"He who stands will live; he who falls will perish."*

◆ Simple Summary (What you were originally getting at)

Your example fits mainly into:

- **Ellipsis** (omitting repeated words)
- **Parallelism** (same structure)
- **Antithesis** (contrast)
- **Anaphoric reference** ("the kingdom" referring back)