

On this page we cover a list of books on biblical hermeneutics covering the Old and New Testaments. For particular [Old Testament exegesis](#) or [New Testament exegesis](#) visit our pages on this subjects.

[Thiselton, Anthony C.](#) [*Hermeneutics: An Introduction*](#) . 2009. [\(Read on-line\)](#) Thiselton, a world-renowned British evangelical scholar, provides an intellectually dense, masterfully comprehensive introduction to the vast philosophy of interpretation. Rather than simply listing rules for Bible study, Thiselton traces the philosophical history of hermeneutics, interacting deeply with secular giants like Gadamer, Ricoeur, Wittgenstein, and Derrida. He skillfully navigates the "hermeneutical circle," reader-response theories, and postmodern challenges. While highly academic and philosophical, this work is invaluable for contemporary evangelical scholars who must defend the objective, divinely intended meaning of the biblical text within an increasingly subjective, postmodern culture.

[Corley, Bruce, Steve Lemke, and Grant Lovejoy.](#) [*Biblical Hermeneutics: A Comprehensive Introduction to Interpreting Scripture*](#) . 2002. [\(Read on-line\)](#)

This multi-author textbook, written primarily by Southern Baptist scholars, serves as an exceptionally well-rounded, balanced introduction for seminary students. The volume is divided into three logical components: the history of biblical interpretation, the philosophical challenges of meaning, and the practical application of interpreting different literary genres (such as narrative, law, poetry, and prophecy). Firmly committed to the divine inspiration and authority of Scripture, this work provides a reliable, scannable blueprint for moving faithfully from ancient text to modern, christocentric application.

[Kaiser, Walter C., and Moisés Silva.](#) [*An Introduction to Biblical Hermeneutics: The Search for Meaning*](#) . 1994. [\(Read on-line\)](#) This seminal volume pairs two legendary evangelical scholars with distinct, complementary perspectives. Kaiser advocates fiercely for an author-oriented, literal-grammatical-historical approach that prioritizes the "antecedent theology" (the original author's conscious meaning). Silva brings a sharp, nuanced expertise in biblical linguistics and a greater openness to a broader canonical, redemptive-historical reading. Together, they tackle the role of the Holy Spirit in interpretation, the use of the Old Testament in the New, and the challenges of cultural contextualization. It remains an absolute standard for evangelical exegesis.

[Johnson, Elliott E.](#) [*Expository Hermeneutics: An Introduction*](#) . 1990. [\(Read on-line\)](#). Johnson,

a long-time professor at Dallas Theological Seminary, delivers a rigorous, logically precise defense of a literal-grammatical-historical hermeneutic rooted firmly in textual realism. Influenced by E. D. Hirsch's literary theories, Johnson argues tenaciously that "meaning" is fixed, objective, and exclusively determined by the human/divine author, while "significance" is how that fixed meaning applies to changing readers. This work provides an invaluable, highly structured philosophical foundation for the practice of expository preaching, ensuring the communicator remains bound to the objective intent of the inspired text.

[Hartill, J. Edwin. *Principles of Biblical Hermeneutics* . 1947. \(Read on-line\)](#) Hartill's mid-20th-century manual is a highly practical, rule-based handbook that became a staple in Bible institutes. Written from a traditionally conservative, dispensational framework, the book bypasses dense philosophical debates to present a series of clear, scannable interpretive "laws" (e.g., the Law of First Mention, the Law of Context, the Law of Double Reference). While modern scholars may critique it for prioritizing a formulaic approach over deep linguistic or historical-critical nuance, it remains an incredibly useful, accessible tool for lay leaders seeking to build consistent habits of observation, interpretation, and application.

[Terry, Milton Spenser. *Biblical Hermeneutics: A Treatise on the Interpretation of the Old and New Testaments* . 1890.](#) Spanning over 700 pages, Terry's monumental 19th-century treatise remains one of the absolute greatest classics in the history of evangelical hermeneutics. Terry masterfully outlines the rules of the grammatical-historical method, dedicating deep, exhaustive sections to biblical figures, tropes, poetry, types, and apocalyptic prophecy. Written with profound reverence for scriptural inspiration alongside a brilliant grasp of primary languages, Terry's work is a timeless bulwark that proves that standard, rigorous exegetical rules prevent the text from being twisted into allegorical or subjective fantasies. It is still widely assigned in elite seminaries today.

[Cellérier, Jacob Élisée, Charles Elliot, and William Justin Harsha. *Biblical Hermeneutics* . 1881.](#)

This work is an English translation and adaptation of the foundational French text by Cellérier, a prominent Swiss Protestant theologian. Writing in an era when rationalistic higher criticism was sweeping the European continent, Cellérier constructed a methodical defense of traditional, reverent interpretation. He breaks down the interpretive process into grammatical, historical, and dogmatic analyses. The American translators expanded the text to explicitly counter the rising tide of skepticism, making this historic volume an excellent window into late-19th-century trans-Atlantic efforts to defend the objective truth of the biblical text.

[Immer, Albert, and Albert Henry Newman. *Hermeneutics of the New Testament* . 1877.](#)

Immer, a prominent Swiss theologian, offers a highly detailed, philologically precise guide focusing exclusively on the Greek text of the New Testament. Translated by the legendary American Baptist church historian A.H. Newman, this text heavily champions the grammatical-historical method. Immer insists that the interpreter must temporarily divest themselves of their own modern dogmatic biases to hear the primitive text clearly. While Immer operating from a slightly more moderate continental posture than strict confessional inerrantists, his rigorous insistence on linguistic precision and structural text-criticism makes this work highly valued by conservative historians.

[Davidson, Samuel. *Sacred Hermeneutics Developed and Applied: Including a History of Biblical Interpretation from the Earliest of the Fathers to the Reformation* 1843.](#)

Written during the earlier, more conservative phase of Davidson's career (before his later turn toward radical German higher criticism), this massive volume is a historic masterpiece of textual scholarship. The first half provides an incredibly detailed, invaluable history of biblical interpretation, mapping out the errors of patristic allegorism, medieval scholasticism, and the glorious restoration of literal interpretation during the Reformation. The second half systematically lays down the rules of historical-grammatical exegesis. It is a vital primary source showing the transition of 19th-century British scholarship into modern linguistic and historical rigor.

[Sawyer, Leicester Ambrose. *The Elements of Biblical Interpretation, Containing a Brief Exposition of the Fundamental Principles and Rules of This Science* . 1834.](#)

This fascinating, early-19th-century American manual is one of the earliest standalone home-grown textbooks on hermeneutics in the United States. Sawyer writes with a crisp, clear, and almost legal precision, deeply influenced by Common Sense Realism. He outlines foundational rules for defining words, analyzing figurative language, and evaluating historical context. For the conservative historian, this brief work is a stellar example of early American evangelical methodology, demonstrating an unshakeable confidence that the plain, grammatical reading of the inspired text is entirely accessible to the honest, rational human mind.