

## Some recent scholarship on Luke 10.25-37

**GRIFFITHS (NO DATE):** UK prof, offers a “political” interpretation, challenging readings related to UK welfare system from conservatives like M. Thatcher  
*Political Theology*, 1:1, 85-110

**GRAVES (1997):** Kansas City Baptist prof, reads christologically: the victim is Christ-like, and a model for others of accepting suffering  
*The Moral of the “Good Samaritan” \* Story? Review and Expositor*, 94 (1997)

**CEVALLOS (1997):** Quito, Ecuador prof, anti-Jewish in the name of inclusive “neighbor”  
*The Theological Educator* (Fall 1997) 49-58

**GOURGUES (1998):** Canada prof, noting “priest, Levites and Israelites” as the whole of society before 70 CE  
*JBL* 117/4 (1998) 709-71

**ESLER (2000):** UK prof, using “social identity theory”, reading as a challenge to “Judean”/Gentile tensions  
*Biblical Interpretation* 8.4 (2000) 325-357

**CARTER (2003):** Canada prof (female), uses “self-psychology theory” on narcissism and “selfobject” experience among readers to challenge the traditional “altruism” reading in favor of learning to love the hated other who has reached out in love  
*Journal of Religion and Society* (2003) 5-13

**KNOWLES (2004):** Canada prof, using Bakhtin on textual “cues,” using 2 Chronicles 28 as backstory and aspects of Samaritan economics and clothing, to draw attention to which voices listeners attend to in interpreting experience  
*Biblical Interpretation* 12.2 (2004) 145-174

**SPRINKLE (2007):** UK education, indep scholar living in Idaho, argues that Gen 42.8, not Lev 18.5, is the key intertext  
*Bulletin for Biblical Research* 17.2 (2007) 193-205

**LONGENECKER (2009):** US prof, focuses on the innkeeper, arguing for an agreement between him and the Samaritan to “take care”  
*Biblical Interpretation* 17 (2009) 422-44

**KALIMI (2009):** Jewish prof in Germany and US, focuses on 2 Chronicles 28 as background  
*Ephemerides Theologicae Lovanienses* 85/1 (2009) 47-53.

**AMBROSE (2010):** US Episcopal priest in Nashville, focus on “sociological” vs. “soteriological” meanings of *dikaioō* (“to justify”)  
*Sewanee Theological Review* 54:1 (Christmas 2010)

**LEVINE (2014):** US Jewish woman prof, opposite of Cevallos, above; against Christian readings that are anti-Jewish  
*America* 9/17/14

**STRAHAN (2016):** US Evangelical prof, reads as teaching how to interpret Torah that leads to “life,” around Lev 19.18  
*Journal of Theological Interpretation* 10.1 (2016) 71-86

**BURRIS (2017):** US African American prof, reading as a call to love victims of gun violence, using MLK  
*Review and Expositor* 2017, Vol. 114(3) 457-461

**RULE (2017):** South Africa prof, uses “diacognition” to explore how the dialogue reshapes the lawyer’s perspective  
*HTS Teologiese Studies/Theological Studies* 73(3)

**VAN ECK AND VAN NIEKERK (2018):** White So. Africa profs; exploring the words/cultural context for “inns” and “innkeepers”, undermining negative views  
*HTS Teologiese Studies/Theological Studies* 74(4)

**PROCTOR (2019):** US prof, argues, against some, for the unity of the story and the parable  
*JBL* 138, no. 1 (2019): 203-219

**CHUMBURUKA AND GUSHA (2020):** Zimbabwe progs, connecting to COVID-19.

*HTS Teologiese Studies/Theological Studies* 76(1)

**MICHAEL (2019):** South Africa prof; focuses on “border-crossing” using “social identity theory”

*Stellenbosch Theological Journal* 5.3 (2019)

**KEDDIE (2020):** Canada prof; using social-scientific and critical theory, argues that the story maintains stereotypes about Samaritans via two temples and use of “*allogenes*”

*Biblical Interpretation* 28 (2020) 246-271

**CHALMERS (2020):** US prof, argues that Samaritans as “hated other” is founded in Calvin and Nazi-sympathizing writers and is not supported by evidence from the time of Jesus or Luke

*JBL* 139, no. 3 (2020): 543-566

**BROWN AND YAMAZAKI-RANSOM (2021):** US and Japanese profs, following Chalmers, argue that the story is primarily about the restoration of Israel, not ethics

*Journal of Theological Interpretation*, Vol. 15, No. 2, 2021, 233–246

**MELENDEZ (2023):** Latinx US prof using social scientific and “minority biblical criticism” to consider the story for “minority ministers”, using older views on “Samaritans”

*JBTM* 20.1 (Spring 2023): 71–85