

Some recent approaches to Luke 15's parables

Damm, Alex (2021)	reading Gandhi's interpretation of 15.11-32
Doole, J. Andrew (2016)	focus on "observational comedy" in the parables
Dutko, Joseph Lee (2023)	reading via Campbell et al "myth criticism", suggesting deep archetypal resonance across time/culture
DuToit, Charel (2022)	feminist reading focusing on "muted" voices not heard by modern readers
Herlevsen, Corey (2009)	with the lens of "eusebiogenics": illnesses that derive from piety/faith
LaHurd, Carol (1994)	reading with Arab and Yemeni women of low-status to show cross-cultural issues
Lopez, Edgar (2021)	"Contextual Bible Reading" and "Intercultural Bible Reading" via four groups of readers in Colombia
Mailo, Mosese (2016)	Oceania context, reading via <i>talalasi</i> , a Samoan literary device meaning "many tellings", in light of Wendt's novel, <i>Sons for the Return Home</i> (1973)
Milne, Douglas (2000)	allegorically read with "younger" as "postmodernism," "elder" as "Liberalism" and overall as a call to transformation for Evangelical Christianity
Park, Rohun (2009)	postcolonial, East Asian perspective, reading 15.11-32 as transformation of "house" rules/order from patriarchal to egalitarian
Parsons, Mikeal (1995)	interpretation of the elder brother across time
Polischuk, Pablo (2015)	metacognitive perspective on internal dialogue and rhetoric
VanEck, Ernest (2011)	social-scientific interpretation, focused on 1 st century Mediterranean world
Wendland, Ernst (1996)	from Zambian cultural context to show cross-cultural issues

Some recent approaches to Luke 16's parables

Adewale, Olubiyi (2006)	Reading from a Yoruba peoples' (Nigerian) perspective
Bates, Matthew (2013)	16.16-18 as coded takedown of Herod Antipas
Bauckham, Richard (1991)	Parallels between Luke 16.19-31 and Greco-Roman stories of post-death reversal and visits to the living
Beavis, Mary Ann (1992)	16.1-9 as "picaresque comedy" based on parallels on <i>Life of Aesop</i> and Plautus' comedies
Ching, Kapi (2010)	Reading from the perspective of the marginalized in Taiwan and the Bay Area, CA
Christian, Ed (2018)	Abraham's bosom as a region of <i>sheol</i>
Gilmour, Michael (1998)	Parallels with Homer's <i>Odyssey</i> , Book 11, and Luke 16.19-31
Jenkins, Marcus (2021)	16.1-8 in context of Antebellum slave resistance
King, Fergus (2018)	Tricksters and humor in 16.1-8
O'Kane, Martin (2007)	Bosom of Abraham in visual imagination
Somov and Voinov (2017)	Cognitive Metaphor Theory applied to 16.22-23
Yoder, Keith (2020)	Lazarus as a composite of Job and Abraham's servant, Eliazar