

Publications

“Romarbrevet 7:14-25,” *Tro och Liv* 48 (1989), 46-47.

“Exegetiken och teologin. Tre aktuella trender i nytestamentlig exegetik och deras teologiska relevans,” *Tro och Liv* 49 (1990), 11-28.

Review of R. H. Smith, *Matthew* (Minneapolis 1989), *Svensk Teologisk Kvartalskrift* 67 (1991), 53-54.

Review of Tord Fornberg, *Matteusevangeliet 1:1-13:52* (Uppsala 1989), *Svensk Teologisk Kvartalskrift* 67 (1991), 88-91.

Nya testamentet och forskningen. Några aktuella tendenser inom den nytestamentliga exegetiken (Religio 39. Lund: Teologiska institutionen, 1992).

Review of Peter Trummer, *Die blutende Frau. Wunderheilung im Neuen Testament* (Freiburg im Breisgau 1991), *Svensk Exegetisk Årsbok* 57 (1992), 127-129.

Review of *Jesus and the Oral Gospel Tradition* (ed. Henry Wansbrough; Sheffield 1991), *Svensk Teologisk Kvartalskrift* 69 (1993), 85-87.

Jesus the Only Teacher: Didactic Authority and Transmission in Ancient Israel, Ancient Judaism and the Matthean Community (ConBNT 24. Stockholm: Almqvist & Wiksell International, 1994).

“Matteus 28:16-20,” *Svensk kyrkotidning* 89 (1994), 192.

“Johannes 15:26-16:4,” *Svensk kyrkotidning* 89 (1994), 193.

“Co-Senders, Co-Authors and Paul’s Use of the First Person Plural,” *Zeitschrift für die neutestamentliche Wissenschaft* 87 (1996), 230-250.

“Epistolography, Rhetoric and Letter Prescript: Romans 1.1-7 as a Test Case,” *Journal for the Study of the New Testament* 65 (1997), 27-46.

“Matthew 5:17-18 in the Argumentation of the Context,” *Revue Biblique* 104 (1997), 557-571.

“Slutet gott, allting gott: Matteus 28:16-20 i narrativt perspektiv,” in *Matteus och hans läsare – förr och nu: Matteussymposiet i Lund den 27-28 september 1996. En hyllning till professor Birger Gerhardsson* (ed. Birger Olsson, Samuel Byrskog and Walter Übelacker; Religio 48; Lund: Teologiska institutionen, 1997), 85-98.

Review of Bertil Gärtner, *Galaterbrevet* (Stockholm 1998), *Svensk Kyrkotidning* 95:7 (1999), 83-84.

Review of Wolfgang Wiefel, *Das Evangelium nach Matthäus* (Leipzig 1998), *Biblica* 80 (1999), 580-582.

Story as History – History as Story: The Gospel Tradition in the Context of Ancient Oral History (WUNT 123; Tübingen: Mohr Siebeck, 2000).

Review of *The Cambridge Companion to Biblical Interpretation* (ed. John Barton; Cambridge 1998), *Svensk Teologisk Kvartalskrift* 76 (2000), 154-156.

Story as History – History as Story: The Gospel Tradition in the Context of Ancient Oral History (Tübingen: Mohr Siebeck, 2001. Paperback of the edition from 2000).

“Talet, minnet och skriften. Evangelietraditionen och den antika informationsteknologin,” *Svensk Exegetisk Årsbok* 67 (2001), 139-150.

“Jesus som lärare,” in *Libris stora Handbok till Bibeln* (Örebro: Bokförlaget Libris, 2001), 569-570.

Review of Craig S. Keener, *A Commentary on the Gospel of Matthew* (Grand Rapids 1999), *Biblica* 82 (2001), 112-115.

Story as History – History as Story: The Gospel Tradition in the Context of Ancient Oral History (WUNT 123; Boston: Leiden, 2002).

“Jesus as Messianic Teacher in the Gospel According to Matthew: Tradition History and/or Narrative Christology,” in *The New Testament as Reception* (ed. Mogens Müller and Henrik Tronier; JSNTSup 230; Sheffield: Academic Press 2002), 83-100.

“Exegetik mellan text och teologi,” *Tro och Liv* 61:2 (2002), 4-14.

“‘Detta är min älskade son. Lyssna till honom’,” *Tro och Liv* 61:2 (2002), 15-17.

“Nya testamentets exegetik och hermeneutik i Göteborg,” in *Religionsvetenskap i Göteborg 25 år* (ed. Martin Berntson and Henrik Bogdan; Göteborg: Institutionen för religionsvetenskap, 2002), 83-88.

Review of Mark D. Given, *Paul's True Rhetoric. Ambiguity, Cunning and Deception in Greece and Rome* (Harrisburg, PA 2001), *Journal of Biblical Literature* 121 (2002), 573-575 (online: www.bookreviews.org/BookDetail.asp?TitleId=1787).

“Den lögnaktige historikern. Antik historieskrivning mellan sanning och övertygelse,” in *Penelopes väv: För en filosofisk och teologisk patologi* (ed. Mats Rosengren and Ola Sigurdson; Skriftserien Logos/Pathos; Göteborg: Glänta, 2003), 27-40.

“En teori om urkristen religion. Reflektioner kring Gerd Theissens bok *A Theory of Primitive Christian Religion*,” *Svensk Teologisk Kvartalskrift* 79 (2003), 42-50.

- “Exegetisk teologi i nytestamentligt perspektiv. Reflektioner kring bibelvetenskapens uppgift vid en teologisk högskola,” *Tro och Liv* 62:5 (2003), 10-14.
- “History or Story in Acts – A Middle Way? The ‘We’ Passages, Historical Intertexture, and Oral History,” in *Contextualizing Acts: Lukan Narrative and Greco-Roman Discourse* (ed. Todd Penner and Caroline Vander Stichele; SBL Symposium Series 20; Atlanta: Society of Biblical Literature 2003), 257-283.
- Review Essay of Rudolf Bultmann, *The History of the Synoptic Tradition* (1963), *Journal of Biblical Literature* 122 (2003), 549-555.
- “A New Perspective on the Jesus Tradition: Reflections on James D.G. Dunn’s *Jesus Remembered*,” *Journal for the Study of the New Testament* 26 (2004), 459-471.
- “Evangelikal exegetik som evangelisk texttolkning,” in *Finns det en ”evangelikal” exegetik? Rapport från en samtalsdag på Örebro Teologiska Högskola* (ed. Tommy Wasserman; Örebro: Örebro Missionsskola, 2004), 14-17
- Review of Lena Lybaek, *New and Old in Matthew 11-13: Normativity in the Development of Three Theological Themes* (Göttingen 2000), *Theologische Literaturzeitung* 129 (2004), 520-523.
- Review of Søren Agersnap, *Baptism and the New Life: A Study of Romans 6.1-14* (Aarhus 1999), *Svensk Exegetisk Årsbok* 69 (2004), 253-255
- Review Essay of Ville Auvinen, *Jesus’ Teaching on Prayer* (Åbo 2003), *Svensk Exegetisk Årsbok* 69 (2004), 258-264.
- “Bibelvetenskap i Sverige – några reflektioner om framtiden,” *Tro och Liv* 64:5 (2005), 15-21.
- “Ephesians 4:1-16 – Paraenesis and Identity Formation,” in *Ethik als angewandte Ekklesiologie. Der Brief an die Epheser* (ed. Michael Wolter; Monographische Reihe von >Benedictina<; Biblisch-Ökumenische Abteilung 17; Rome: >Benedictina< Publishing, San Paolo fuori le mura, 2005), 109-138.
- “Från hågkomst till litteratur – Evangelierna i den tidiga kyrkan,” in *Meddelanden från Collegium Patristicum Lundense* 20 (2005), 23-33.
- “Das Lernen der Jesusgeschichte nach den synoptischen Evangelien,” in *Religiöses Lernen in der biblischen, frühjüdischen und frühchristlichen Überlieferung* (ed. Beate Ego and Helmut Merkel; WUNT 180; Tübingen: Mohr Siebeck, 2005), 191-209.
- “Räisänen through Theissen: A Program and a Theory,” in *Moving Beyond New Testament Theology? Essays in Conversation with Heikki Räisänen* (ed. Todd Penner and Caroline

- Vander Stichele; Publications of the Finnish Exegetical Society 88; Helsinki: Finnish Exegetical Society, and Göttingen: Vandenhoeck & Ruprecht, 2005), 197-220.
- Romarbrevet 1-8* (Kommentar till Nya testamentet 6a; Stockholm: EFS-förlaget, 2006).
- “Anthropologie als Heilsgeschichte. Römerbrief 7,14-20,” in *Verantwortete Exegese. Hermeneutische Zugänge – Exegetische Studien – Systematische Reflexionen – Ökumenische Perspektiven – Praktische Konkretionen. FS Franz Georg Untergassmair* (ed. Gerhard Hotze and Egon Spiegel; Vechtaer Beiträge zur Theologie 13; Berlin: LIT-Verlag, 2006), 245-252.
- “Performing the Past: Gospel Genre and Identity Formation in the Context of Ancient History Writing,” in *History and Exegesis: New Testament Essays in Honor of Dr. E. Earle Ellis for His Eightieth Birthday* (ed. Sang-Won Son; New York: T. & T. Clark, 2006), 28-44.
- “A New Quest for the *Sitz im Leben*: Social Memory, the Jesus Tradition and the Gospel of Matthew,” *New Testament Studies* 52 (2006), 319-336.
- “Nya testamentets forskningshistoria,” in *Jesus och de första kristna – inledning till Nya testamentet* (ed. Dieter Mitternacht and Anders Runesson; Stockholm: Verbum, 2006), 33-41.
- “A Century with the *Sitz im Leben*: From Form-Critical Setting to Gospel Community and Beyond,” *Zeitschrift für die neutestamentliche Wissenschaft* 98 (2007), 1-27.
- “The Early Church as a Narrative Fellowship: An Exploratory Study of the Performance of the *Chreia*,” *Tidsskrift for Teologi og Kirke* 78 (2007), 207-226.
- “Christology and Identity in an Intertextual Perspective: The Glory of Adam in the Narrative Substructure of Paul’s Letter to the Romans,” in *Identity Formation in the New Testament* (ed. Bengt Holmberg and Mikael Winninge; WUNT 227; Tübingen: Mohr Siebeck, 2008), 1-18.
- “Memory and Identity in the Gospels: A New Perspective,” in *Exploring Early Christian Identity* (ed. Bengt Holmberg; WUNT 226; Tübingen: Mohr Siebeck, 2008), 33-57.
- “När gamla texter talar. Om att tolka det förgångna”, *Svensk Teologisk Kvartalskrift* 84 (2008), 49-57.
- “The Eyewitnesses as Interpreters of the Past: Reflections on Richard Bauckham’s *Jesus and the Eyewitnesses*,” *Journal for the Study of the Historical Jesus* 6 (2008), 157-168.
- “A ‘Truer’ History: Reflections on Richard Bauckham, *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony*,” *Nova et Vetera* 6 (2008), 483-90.

- “Gedächtnis,” in *Lexikon der Bibelhermeneutik: Begriffe – Methoden – Theorien – Konzepte* (ed. Oda Wischmeyer *et al.*; Berlin: de Gruyter, 2009).
- “Jesus – ett problembarn,” *Svensk Teologisk Kvartalskrift* 85 (2009), 3-7.
- Review of *Walter Grundmann. Ein Neutestamentler im Dritten Reich* (ed. Roland Deines, Volker Leppin, and Karl-Wilhelm Niebuhr; Leipzig 2007), *Theologische Literaturzeitung* 134 (2009), 829-831.
- “When Eyewitness Testimony and Oral Tradition Become Written Text,” *Svensk Exegetisk Årsbok* 74 (2009), 41-53.
- Jesus in Memory: Traditions in Oral and Scribal Perspectives* (ed. Werner H. Kelber and Samuel Byrskog; Waco, TX: Baylor University Press, 2009).
- “Introduction,” in *Jesus in Memory: Traditions in Oral and Scribal Perspectives* (ed. Werner H. Kelber and Samuel Byrskog; Waco, TX: Baylor University Press, 2009), 1-20.
- “Review of David M. Carr, *Writing on the Tablet of the Heart: Origins of Scripture and Literature* (Oxford 2005),” *Svensk Exegetisk Årsbok* 74 (2009), 202-205.
- “A New Perspective on the Jesus Tradition: Reflections on James D. G. Dunn’s *Jesus Remembered*,” in *Memories of Jesus: A Critical Appraisal of James D. G. Dunn’s Quest of the Historical Jesus* (ed. Robert B. Stewart and Gary R. Habermas; Nashville: B. & H. Academic, 2010), 59-78.
- “The Transmission of the Jesus Tradition: Old and New Insights,” *Early Christianity* 3 (2010), 1-28.
- “Baptism in Hebrews,” in *Ablution, Initiation, and Baptism in Early Judaism, Graeco-Roman Religion, and Early Christianity* (ed. David Hellholm *et al.*; Göttingen: Vandenhoeck & Ruprecht, 2011), 585-602.
- “Paulus – retoriker eller teolog?,” *Svensk Teologisk Kvartalskrift* 87 (2011), 33-40.
- “The Historicity of Jesus: How Do We Know that Jesus Existed?,” in *The Handbook of the Study of the Historical Jesus* (4 vols.; ed. Tom Holmén and Stanley E. Porter; Leiden: Brill, 2011), 2183-2211.
- “The Transmission of the Jesus Tradition,” in *The Handbook of the Study of the Historical Jesus* (4 vols.; ed. Tom Holmén and Stanley E. Porter; Leiden: Brill, 2011), 1465-1494.
- “From Orality to Textuality: The Emergence of a New Form-Critical Paradigm,” *Estudios Bíblicos* 69 (2011), 39-53.
- “The Christian Apostolate: From Luke-Acts to the Pauline Tradition,” *Svensk Exegetisk Årsbok* 75 (2011), 161-178.

- “From Memory to Memoirs: Tracing the Background of a Literary Genre,” in *The Making of Christianity: Essays in Honor of Bengt Holmberg* (ed. Magnus Zetterholm and Samuel Byrskog; ConBNT 47; Winona Lake: Eisenbrauns, 2012), 1-21.
- The Making of Christianity: Essays in Honor of Bengt Holmberg* (ed. Magnus Zetterholm and Samuel Byrskog; ConBNT 47; Winona Lake: Eisenbrauns, 2012).
- “Theissen, Form-Criticism, and Social Memory: Ways to Reconfigure Jesus the Galilean,” in *Jesus – Gestalt und Gestaltungen. Rezeptionen des Galiläers in Wissenschaft, Kirche und Gesellschaft. FS für Gerd Theißen zum 70. Geburtstag* (ed. Petra von Gemünden, David G. Horrell, and Max Küchler; NTOA/StUNT 100; Göttingen: Vandenhoeck & Ruprecht, 2013), 499-513.
- “Oral Tradition,” *Revista Catalana de Teologia* 38 (2013), 31-48.
- “The Message of Jesus according to Rudolf Bultmann,” in *Beyond Bultmann: Reckoning a New Testament Theology* (ed. Bruce W. Longenecker and Mikeal C. Parsons; Waco, TX: Baylor University Press, 2014), 3-22.
- The Identity of Jesus: Nordic Voices* (ed. Samuel Byrskog, Tom Holmén, and Matti Kankaanniemi; WUNT 2:373; Tübingen: Mohr Siebeck, 2014).
- “The Didactic Identity and Authority of Jesus – Reconsidered,” in *The Identity of Jesus: Nordic Voices* (ed. Samuel Byrskog, Tom Holmén, and Matti Kankaanniemi; WUNT 2:373; Tübingen: Mohr Siebeck, 2014), 99-109.
- “Story and Memory: New Testament,” in *The Oxford Encyclopedia of the Bible and Theology* (ed. Samuel E. Balentine; Oxford: Oxford University Press, 2014),
- “Birger Gerhardsson in Memoriam,” *Svensk Exegetisk Årsbok* 79 (2014), 141-146.
- “Birger Gerhardsson in Memoriam,” *Svensk Teologisk Kvartalskrift* 90 (2014), 96-98.
- “Birger Gerhardsson. Minnesord”, *Kungliga Humanistiska Vetenskapssamfundets i Lund Årsberättelse 2013-2014*, 41-45.
- “Birger Gerhardsson”, *Fysiografiska Sällskapetets Årsbok 2014*, 134-136. Co-Authored with professor Carl-Gustaf Andrén.
- The Mission of Jesus: Second Nordic Symposium on the Historical Jesus, 7-10 October 2012* (ed. Samuel Byrskog and Tobias Hägerland; WUNT 2:391; Tübingen: Mohr Siebeck, 2015).
- “What is Historical about the Mission of the Historical Jesus? Rudolf Bultmann and the Hermeneutics of Memory,” in *The Mission of Jesus: Second Nordic Symposium on the Historical Jesus, 7-10 October 2012* (ed. Samuel Byrskog and Tobias Hägerland; WUNT 2:391; Tübingen: Mohr Siebeck, 2015), 41-58.

- “Adam and Medea – and Eve: Revisiting Romans 7,7-25,” in *Paul in His Graeco-Roman Context* (ed. Cilliers Breytenbach; BETL 277; Leuven: Peeters, 2015), 273-299.
- “Den Jesus vi minns”, *Svensk Kyrkotidning* 111:5 (2015): 155-159.
- “Att översätta gamla texter”, *Svensk Kyrkotidning* 111:11 (2015): 349-351.
- Social Memory and Social Identity in the Study of Early Judaism and Early Christianity* (ed. Samuel Byrskog, Raimo Hakola, and Jutta Jokiranta; NTOA/StUNT 116; Göttingen: Vandenhoeck & Ruprecht, forthcoming 2016).
- “Philosophical Aspects on Memory: Aristotle, Augustine, and Bultmann,” in *Social Memory and Social Identity in the Study of Early Judaism and Early Christianity* (ed. Samuel Byrskog, Raimo Hakola, and Jutta Jokiranta; NTOA/StUNT 116; Göttingen: Vandenhoeck & Ruprecht, 2016), 23-47.
- “The Apostolate in the Early Church: From Luke-Acts to the Pauline Tradition,” in *Institutions of the Emerging Church* (ed. Sven-Olav Back and Erkki Koskenniemi; Library of the New Testament 305; London. Clark, 2016), 1-17.
- “Metoder och möjligheter i nytestamentlig exegetik,” *Svensk Teologisk Kvartalskrift* 92 (2016): 93-75.
- “Paulus och den rättfärdige. Om Septuaginta i Rom 1:17,” in *”Må de nu förklara”... Om bibeltext, religion, litteratur. Festskrift till Staffan Olofsson* (ed. Rosmari Lillas et al.; Göteborg, forthcoming 2017).
- “The Meal and the Temple: Probing the Cultic Implications of Jesus’ Last Supper,” in *The Eucharist – its Origin and Contexts: Sacred Meal, Community Meal, Table Fellowship, and the Eucharist* (ed. David Hellholm and Dieter Sänger; Tübingen: Mohr Siebeck, forthcoming 2017).
- “Birger Gerhardsson,” in: *Bible in Ancient Media Culture* (ed. Tom Thatcher; London/New York: Clark/Continuum, forthcoming 2017).
- “Form Criticism,” in: *Bible in Ancient Media Culture* (ed. Tom Thatcher; London/New York: Clark/Continuum, forthcoming 2017).
- Romarbrevet 9-16* (Kommentar till Nya testamentet 6a; Stockholm: EFS-förlaget, forthcoming).