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Thomas Morgan (1671/2-1743): from presbyterian preacher to Christian deist : A contribution to the study of English deism

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Chapter Eight: Morgan as a harbinger of the disparagement of the Old Testament

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§1: Introduction

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Morgan simply calls himself 'a Christian upon the foot of the New Testament', leaving no room at all for the Jewish part of the Scriptures. He was a harbinger of the disparagement of the Old Testament of modern theology. His moral criticism on the Old Testament repeats itself in the works of many who came after him. In modern times there have been many doubts about the authority of the Old Testament for the Christian church. One of the fundamental questions in modern theology is 'whether or not Christianity also needs an Old Testament'.[1] In this chapter, we shall look for the many who followed Morgan's tracks. Most of these followers did not recognize him as such, but two important German theologians of the 20th century did.

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§2: The disparagement of the Old Testament in modern times

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In Germany, Reimarus was one of the first to criticize the morals of the Old Testament on a large scale. The first volume of the *Apologie* was dedicated to this enterprise.[2] 'The books of the Old Testament were not written to reveal a religion'.[3] Reimarus knew the work of Morgan, as is clear from the catalogue of his library, but he did not quote him.[4] In France Voltaire attacked Christianity by discrediting and ridiculing the Old Testament, but he did not show any knowledge of the work of Morgan.[5]

But also professional theologians chose this route. In a more general way the German theologian Semler subordinated the Old Testament in his theological concepts as a particular religion.[6] In contrast to Voltaire Semler did know the work of Morgan via his teacher

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[1] Baker, *Two testaments,* 19. Cf the observation of Fr. Breukelman, 'Miskottes inspiratie: Tenach en dogmatiek', in *Bijbelse theologie,* IV/2, Kampen, 1999, 219-229 (223): *'Het (Oude Testament) bungelt er maar zo'n beetje bij en de neiging om het helemaal af te schaffen is altijd latent aanwezig. Je merkt het voortdurend – bij Schleiermacher, bij Von Harnack, bij Bultmann'.*

[2] Alexander, ed., *Hermann Samuel Reimarus, Apologie,* Volume 1, 183-941.

[3] Quoted by U. Groetsch, *Herman Samuel Reimarus (1694-1768): Classicist, hebraist, Enlightenment radical in disguise* (Brill's Studies in Intellectual History 257), Leiden, 2015, 2.

[4] See above Chapter 7 § 7.

[5] Schwarzbach, *Voltaire's Old Testament criticism,* 19, 46, and Chapter 7 about the Old Testament as "unworthy revelation"; see above Chapter 7 § 8.

[6] A. Lüder, *Historie und Dogmatik: ein Beitrag zur Genese und Entfaltung von Johann Salomo Semlers Verständnis des Alten Testaments,* (Beihefte zur Zeitschrift für die Alttestamentliche Wissenschaft 233), Berlin 1995, 141: '*Das Alte Testament als partikularistisches Zeugnis der Gottesbeziehung'*; G. Hornig, *Johann Salomo Semler: Studien zu Leben und Werk des Hallenser Aufkläringstheologen* (Hallesche Beiträge zur Europäischen Aufklärung 2), Tübingen, 1996, 125, 273; M. Schröter, 'Johann Salomo Semler und das Alte Testament', in: R. Barth and others, eds., *Christentum und Judentum, Akten des internationalen Kongresses der Schleiermacher-Gesellschaft in Halle, März 2009,* (Schleiermacher-Archiv 24), Berlin, 2012, 125-140 (138-9): '*das Alte Testament in weiten Teilen das Zeugnis einer Partikularreligion, … kann demnach in weiten Teilen nicht mehr als für Katechese, Gottesdienst oder Andacht geeignet betrachtet werden'*.

Siegmund Baumgarten in Halle.[7] At the turn of the following century, Schleiermacher was also putting the Old Testament in a subordinate position.[8] The Old Testament was strange to him.[9] The Old Testament did not have the dignity of the New. In 1830, Schleiermacher criticized the dogmatic use of the Old Testament and the misunderstanding of Marcion.[10] For that reason Schleiermacher has also been called a Marcion *redivivus*.[11] But there is no direct influence by Morgan to be found in Schleiermacher.
But not only in Germany, also in France and in England one sensed the disparagement of the Old Testament. The famous French Protestant teacher Ferdinand Édouard Buisson, winner of the Noble Prize for Peace in 1927, pleaded in 1868 for the abolition of the Old Testament as a classroom-book.[12]
At the end of the 19th century, Alexander Francis Kirkpatrick, Regius Professor of Hebrew at the University of Cambridge, spoke of 'a vague sense of uneasiness abroad, a kind of suspicion that the Old Testament is on its way to become a discredited, and therefore disused book'. At the turn of the 20th century, the English church historian Frederick John Foakes Jackson noted in the Hulsean Lectures of 1902-3 a tendency to regard the Old Testament as of little spiritual value.[13]
Between the First and the Second World Wars, many members of the Society for Old Testament Study in England complained about the tendency to regard the Old Testament as

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[7] Ses above Chapter 5 § 8.

[8] E.G. Kraeling, *The Old Testament since the reformation,* London 1955, 66; H.J. Kraus, *Die biblische Theologie, ihre Geschichte und Problematik,* Neukirchen-Vluyn, 1970, 212; H.W. Schütte, 'Christlicher Glaube und Altes Testament bei Friedrich Schleiermacher', in: D. Rössler, ed., *Fides et communicatio, Festschrift für Martin Doerne zum 70. Geburtstag,* Göttingen, 1970, 291-310; R. Smend, *Epochen der Bibelkritik; Gesammelte Studien* 3, (Beiträge zur evangelischen Theologie 109), München, 1991: 128-44: 'Schleiermachers Kritik am Alten Testament'; M. Stiewe, 'Das Alte Testament im theologischen Denken Schleiermachers', in: P. Mommer and W. Thiel, eds., *Altes Testament: Forschung und Wirkung: Festschrift für Henning Graf Reventlow,* Frankfurt am Main, 1994, 329-36; P.E. Capetz, 'Friedrich Schleiermacher on the Old Testament', *Harvard Theological Review,* 102 (2009) 297-326.

[9] Kl. Beckmann, *Die fremde Wurzel: Altes Testament und Judentum in der evangelischen Theologie des 19. Jahrhunderts,* (Forschungen zur Kirchen- und Dogmengeschichte 85), Göttingen, 2002, 31: '*Dem Alten Testament fremd um Christi willen*'.

[10] Quoted by Beckmann, *Die fremde Wurzel*, 16: '*Der dogmatischen Adhibition des Alten Testaments verdanken wir doch entsezlich viel übles in unserer Theologie. Und wenn man den Marcion richtig verstanden und nicht verkezert hätte, so wäre unsere Lehre vom Gott viel reiner geblieben'*.

[11] D. DeVries, 'Rethinking the Scripture principle: Friedrich Schleiermacher and the role of the Bible in the church', in: W.M. Alston jr. and M. Welker, eds., *Reformed theology: identity and ecumenicity,* Volume 1, Grand Rapids, 2003, 294-310 (307).

[12] Quoted by H. Tschumi-Haefliger, 'Reformatoren Denkmäler in der Schweiz', *Zwingliana,* 17 (1987) 193-260 (207 and note 73): '*In einem Vortrag in Dezember 1868 forderte er die Abschaffung des Alten Testaments als Schullesebuch mit der Begründung: "ce livre faussait l'intelligence et la conscience des enfants"…. Für Buisson war das AT "plein de sang et de boue" '.*

[13] A.F. Kirkpatrick, 'The Old Testament in the Christian church', *The Old and New Testament Student,* 13 (1891) 8-15 (8); F.J. Foakes Jackson, *Christian difficulties in the second and twentieth centuries. A study of Marcion and his relation to modern thought,* (The Hulsean lectures 1902-3), Cambridge/London, 1903, 39.

relatively insignificant in the Christian churches. After the Second World War, Edwin Cyril Blackman encountered many persons who doubted the right of the Old Testament to bear the dignity of Christian Scripture, and felt that it ought not to be found within the same covers as the New Testament in the Christian Bible. Among ordinary people there is a widespread uncertainty with respect to the Old Testament. Many Christians betray a certain sympathy for the ideas of Marcion.[14] Our time will remember the ferocious list at the beginning of Chapter Two of Richard Dawkins' *God delusion*:

> The God of the Old Testament is arguably the most unpleasant character in all fiction: jealous and proud of it; a petty, unjust, unforgiving control-freak; a vindictive, bloodthirsty ethnic cleanser; a misogynistic, homophobic, racist, infanticidal, genocidal, filicidal, pestilencial, megalomaniacal, sadomasochistic, capriciously malevolent bully.[15]

Though not every atheist will make this list his credo, the message is the ultimate attack on the morality of Old Testament religion.
Nearly a century ago, Adolf von Harnack noted certain striking parallelisms between Marcion and the work of Morgan.[16] Harnack is famous for his rejection of the Old Testament in the conclusion of his *Marcion*:

> to reject the Old Testament in the second century was a mistake which the church rightly rejected; to keep it in the sixteenth century was a fate which the reformation could not yet avoid; but to retain it after the nineteenth century as a canonical document in Protestantism results from a paralysis of religion and the church.[17]

In this context he praises the work of Thomas Morgan.[18] So there is a line from Morgan to one of the basic theological issues of the 20th century: the value or non-value of the Old

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[14] A.S. Peake, 'Introduction', in: A.S. Peake, ed., *The people and the book,* Oxford, 1925, xi-xx (xii); R.H. Kenneth, 'The contribution of the Old Testament to the religious development of mankind', in: Peake, ed., *The people,* 483-402 (485); W.F. Lofthouse, 'The Old Testament and Christianity', in: H. Wheeler Robinson, ed., *Record and revelation,* Oxford, 1938, 458-480 (459); E.C. Blackman, *Marcion and his influence,* London, 1948, 113; A.G. Hebert, *The authority of the Old Testament,* London, 1947, 43; B.W. Anderson, ed., *The Old Testament and Christian faith, a theological discussion,* Eugene, 1969, 1-7: 'The Old Testament as a Christian problem' (3).

[15] R. Dawkins, *The God delusion,* reprint, New York, 2008, 51.

[16] A. von Harnack, *Marcion. Das Evangelium vom fremden Gott. Eine Monographie zur Geschichte der Grundlegung der katholischen Kirche,* 2nd edition, Leipzig, 1924, 221: '*Am weitestens ist … Thomas Morgan gegangen und zeigt in die Ergebnissen seiner geschichtlich-philosophischen Spekulation dabei die frappantesten Parallelen zu Marcion, ohne ihm wirklich innerlich nahe zu stehen*'.

[17] Harnack, *Marcion*, 217: *'das Alte Testament im 2. Jahrhundert zu verwerfen war ein Fehler, den die grosse Kirche mit Recht abgelehnt hat; es im 16. Jahrhundert beizubehalten, war ein Schicksal dem sich die Reformation noch nicht zu entziehen vermochte; es aber seit dem 19. Jahrhundert als kanonische Urkunde im Protestantismus noch zu konservieren, ist die Folge einer religiösen und kirchlichen Lähmung'*.

[18] Harnack, *Marcion,* 221: *'sehr viel richtiges und wertvolles … Für die Entstehung einer universalen und positiv-kritischen Geschichtsphilosophie ist sie von unermesslichen Bedeutung geworden'.*

Testament for the Christian church and theology. Morgan was one of the first in modernity who so openly disparaged the Old Testament. Afterwards, we see this also more or less in the works of Semler, Schleiermacher, Harnack, and a host of German theologians, such as Emanuel Hirsch in the times to follow. In some cases, like that of Rudolf Bultmann, the discussion is very complex and has not ended yet. For Bultmann, the relation between the two testaments was a relationship of contrast. The Old Testament is for the Christian no longer revelation as it is for the Jews. The Old Testament is for the Christian a presupposition of the New Testament.[19]
Thus we see that the disparagement of the Old Testament in the Christian church and theology did not start with Morgan and nor did it end with him.

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§3: The view on the Old Testament in German Anti-Semitism

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Another aspect in the history of the disparagement of the Old Testament was the growing anti-Semitic tendency, which arose in the second part of the nineteenth century in Germany. We look here only for the vision on the Old Testament in the anti-Semitic literature, which is overwhelming. It has correctly been stated that 'Morgan's description of the Jews is important as a background to the later German development'.[20] It is impressive how many people in Germany were involved. We name among others the publicist Wilhelm Marr who founded in 1879 the *Antisemiten-Liga* with his '*Der Weg zum Siege des Germanenthums über das Judenthum* (1879). He has been called the patriarch of anti-Semitism and the coiner of the term.[21] The orientalist Paul de Lagarde played a role in this process, arguing for the deportation of the Jews from Germany.[22]
This anti-Semitism induced many people in Germany to disparage the value of the Old Testament for church and theology. The assyriologist Friedrich Delitzsch, son of the famous Old Testament commentator Franz Delitzsch, observed in 1921 that the Old Testament was *Die grosse Täuschung*, the great deception.[23] Though he was not himself an anti-Semite, he

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[19] Baker, *Two testaments,* 155-187: 'The New Testament is the essential Bible, the Old Testament its non-Christian presupposition' (157). There exists much literature about Bultmann's view on the Old Testament: R. Marlé, 'Bultmann et l'Ancien Testament', *Nouvelle Revue Theologique,* 88 (1956) 473-486; N.J. Young, 'Bultmann's view of the Old Testament', *Scottish Journal of Theology,* 19 (1966) 269-279; R.F. Surburg, 'Rudolf Bultmann and the Old Testament: his approach and interpretation', *The Springfielder,* 30/4 (1967) 3-26; H. Hübner, 'Rudolf Bultmann und das Alte Testament', *Kerygma und Dogma,* 30 (1984) 250-272. See for the complex discussion about Bultmann K. de Valerio, *Altes Testament und Judentum im Frühwerk Rudolf Bultmanns,* (Beihefte zur Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde der älteren Kirche 71), Berlin, 1994, 4-7 about '*das Pauschalurteil, Bultmann habe das Alte Testament abgewertet*'; and also Gerdmar, *Roots,* 373-411: 'Rudolf Bultmann: liberal and anti-Jewish'.

[20] Gerdmar, *Roots,* 36.

[21] P.G.J. Pulzer, *Die Entstehung des politischen Antisemitismus in Deutschland und Österreich 1867-1914,* Gütersloh, 1966, 49; M. Zimmermann, *Wilhelm Marr; The patriarch of Anti-Semitism,* Oxford, 1987.

[22] U. Sieg, *Deutschlands Prophet; Paul de Lagarde und die Ursprünge des modernen Antisemitismus,* Munich 2007. For many others see for example H. Jansen, *Christelijke theologie na Auschwitz,* Volume 1, *Theologische en kerkelijke wortels van het antisemitisme,* 4th edition, 's Gravenhage, 1982, 191-230.

[23] The complete title sounds *Die grosse Täuschung. Kritische Betrachtungen zu den alttestamentlichen Berichten über den Eindringen Israels in Kanaan, die Gottesoffenbarung von Sinai, und die Wirksamkeit der Propheten* (1921).

declared that the Old Testament has no meaning for the Christian church and family.[24] Delitzsch stated that the study of the Old Testament as a theological subject should be abolished.[25]
In the beginning of the 20th century, Friedrich Karl Emil Andersen, Lutheran pastor in Flensburg, in 1921 one of the founders of the *Bund für deutsche Kirche*, was already recommending the elimination of the Old Testament.[26] A fierce battle arose in the German churches in the 1930s about the value of the Old Testament.[27] All this gained momentum in Nazi Germany. Alfred Rosenberg, one of Adolf Hitler's mentors, with his *Mythos des zwanzigsten Jahrhunderts* (1930), rejected the Old Testament altogether.[28] In the heat of the events of 1933 Reinhold Krause, a member of the *Bund*, declared in the *Sportpalast* before an audience of more than 20.000 people in Berlin on November 13th 1933 the abandonment of the Old Testament with its tales of cattle merchants and pimps.[29] The Old Testament was in the eyes of the Nazis a danger for the education of the youth.[30]
The situation in Germany led some Christian theologians such as the Old Testament scholar Johannes Hempel to strange and remarkable expressions about the Old Testament as the most anti-Semitic book of literature in the world, in the sense that it criticizes the Jewish people.

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[24] Quoted by Kraus, *Die biblische Theologie*, 268: '*Das sog. "Alte Testament" ist für die christliche Kirche und damit auch für die christliche Familie vollkommen entbehrlich'.*

[25] Kraeling, *The Old Testament,* 161.

[26] E. Lamparter, 'Evangelische Kirche und Judentum', (Stuttgart, 1928), reprinted in R.R. Geis and H.J. Kraus, eds., *Versuche des Verstehens: Dokumente jüdisch-christlicher Begegnung aus den Jahren 1918-1922,* (Theologische Bücherei 33), Munich, 1966, 255-302 (286-8); C. Nicolaisen, *Die Auseinandersetzung um das Alte Testament im Kirchenkampf 1933-1945,* Dissertation, Hamburg, 1966, 29-31; S. Heschel, *The Aryan Jesus: Christian theologians and the Bible in Nazi Germany,* Princeton, 2008, 45.

[27] J. Hempel, *Fort mit dem Alten Testament?,* Giessen, 1932; P. Volz, *Der Kampf um das Alte Testament,* Stuttgart, 1932; E. Sellin, *Abschaffung des Alten Testaments?,* Berlin, 1932; G.J.D. Aalders, 'De verwerping van het Oude Testament in heden en verleden i-vi', *De Reformatie,* oktober/november 1934; H.W. Hertzberg, *Der Deutsche und das Alte Testament,* Giessen, 1934; Fr. Traub, 'Die Kirche und das Alte Testament', *Zeitschrift für Theologie und Kirche,* neue Folge 16 (1935) 175-188; R. Abramowski, 'Vom Streit um das Alte Testament', *Theologische Rundschau,* neue Folge 9 (1937) 65-93; H. Graf Reventlow, *Problems of Old Testament theology in the twentieth century,* London, 1985, 28-43: 'The ideological fight against the Old Testament and its consequences'; C. Weber, *Altes Testament und völkische Frage: der biblische volksbegriff in der alttestamentlichen Wissenschaft der nationalsozialistischen Zeit, dargestellt am Beispiel von Johannes Hempel,* (Forschungen zum Alten Testament 28), Tübingen, 2000, 50-60: *'Der Streit um das Alte Testament';* B.M. Levinson, 'Reading the Bible in Nazi Germany; Gerhard von Rad's attempt to retain the Old Testament for the church', *Interpretation,* 62 (2008) 238-254.

[28] '*Abgeschafft werden muss ein für allemal das Alte Testament als Religionsbuch',* quoted by H.J. Kraus, *Geschichte*, 432.

[29] '*Befreiung vom Alten Testament und seiner jüdischen Lohnmoral, von diesen Viehhändler- und Zuhältergeschichten',* quoted by H.J. Reese, *Bekenntnis und Bekennen vom 19. Jahrhundert zum Kirchenkampf der nationalsozialistischen Zeit,* (Arbeiten zur Geschichte des Kirchenkampfes 28), Göttingen, 1974, 229.

[30] F. Fink, 'Das Alte Testament. Eine Gefahr in unserer Jugenderziehung', *Der Stürmer,* 14 (1936) nr.36; see about Fink Gr.P. Wegner, *Anti-semitism and schooling under the Third Reich,* Abingdon, 2002, 154-166.

After the war he was accused of anti-Semitism.[31] The famous New Testament scholar Gerhard Kittel tried to rescue the Old Testament from its Jewishness.[32] In 1933, he 'still upheld the Old Testament and opposed those who would divorce it from Christianity'. After the *Sportpalast* incident, he left the *Bund für deutsche Kirche.*[33] Later on, in 1943, he defended the Jewish roots of Christianity.[34] One of the leading figures of the German Christians, Emanuel Hirsch, knew the work of Morgan and called him an unjustly forgotten theologian.[35] For this church historian of Göttingen the Old Testament was simply the antithesis to Christianity. His position has been characterised as 'a half-way station on the road from Paul to Marcion'.[36] But here we are already in the dangerous neighbourhood of anti-Semitic Nazism. Hirsch has been called a Nazi intellectual. After the Second World War , Hirsch just like Hempel and Kittel was accordingly dismissed from his university position.[37] Morgan stood in a line which went from Marcion to Hirsch. The Dutch Roman-Catholic Biblical scholar Antonius Gunneweg has formulated it as follows: we may never forget what this line from Marcion via Morgan, Semler, Hegel, Schleiermacher, Delitzsch and Harnack to Hirsch has brought us.[38]

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§4: Neo-Marcionism after the Second World War

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There are many complaints about the widespread revival of Marcionism in the modern church.[39] 'Neo-Marcionism continues to plague today's church', says an evangelical scholar,

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[31] Quoted by Weber, *Altes Testament,* 301: *'am stärksten antisemitischen Buch der Weltliteratur'*; 190: J.A. Wohlgemuth in a letter to Hempel: *'Sie sind als Alttestamentler ausgesprochner Antisemit'.*

[32] A.E. Steinweis, *Studying the Jew: scholarly Antisemitism in Nazi-Germany,* Cambridge, Mass. 2006, 66-8: 'a single tragic figure in the history of Nazi anti-Jewish scholarship'.

[33] Gerdmar, 547; Gerdmar, 417-530, devotes many pages to Kittel.

[34] R.P. Ericksen, 'Theologian in the third reich: the case of Gerhard Kittel', *Journal of Contemporary History,* 12 (1977) 595-622 (608, 613).

[35] Hirsch, *Geschichte,* Volume 1, 331-7 (337): '*Es sind … durch Morgan so viele wirkliche Beobachtungen und Einsichten ans Licht gezogen worden, dass man ihn wohl einen mit Unrecht in der Theologie vergessenen Mann heissen darf*'.

[36] Kraeling, *The Old Testament*, 250; see about Hirsch also Nicolaisen, *Die Auseinandersetzung,* 90-6; J. Alwast, 'Theologie im Dienste der Nationalsozialismus', in: L. Siegele-Wenschkewitz and C. Nicolaisen, eds., *Theologische Fakultäten im Nationalsozialismus,* (Arbeiten zur kirchlichen Zeitgeschichte B 18), Göttingen, 1993, 199-222.

[37] W.F. Albright, 'The war in Europe and the future of biblical studies', in: H.R. Willoughby, ed., *The study of the Bible today and tomorrow,* Chicago, 1947, 162-174 (165); R.P. Ericksen, *Theologians under Hitler. Gerhard Kittel, Paul Althaus and Emanuel Hirsch*, New Haven and London 1985, 120-97, Chapter 4: 'Emanuel Hirsch: Nazi intellectual'; J.A. Zabel, *Nazism and the pastors. A study of the ideas of three deutsche Christen groups*, Missoula 1976, 230.

[38] Gunneweg, *Vom Verstehen,* 132: '*Wohin die Linie Marcion – Morgan – Semler – Hegel – Schleiermacher – Delitzsch – Harnack – Hirsch geführt hat, darf nie wieder in Vergessenheit geraten*'.

[39] G.E. Wright, *God who acts,* London, 1952, 16; J. Bright, *The authority of the Old Testament,* London, 1967, 69.

and 'in today's church rather strong vestiges of Marcionism have survived'.[40] There are still many people who do not like the so-called Biblical atrocities in the Old Testament. Another evangelical theologian said: 'Ghosts of Marcion are around even to the present day'.[41] Many people in our churches look with some disdain to the sometimes bloody stories in the Old Testament. Does the Christian church still need the Old Testament? was a question that was asked in the 1970s.[42] In this respect, Morgan's view has nowadays gained more support than in his own times. It has been called 'functional Marcionism', or 'implicite Marcionism'.[43] It also has political connotations with respect to the modern State of Israel as described by a church historian: 'The readiness of neo-Marcionite Christians to enter into dialogue with secular anti-Zionists and Muslims and against Zionism is … no miracle'.[44] With the decline of the value of the Old Testament in Western Christianity the interest in and the support for the State of Israel has diminished. On the other hand, it has been stated that a general disinterest is responsible for the erosion of the authority of the Old Testament.[45]
In the mean time a new discussion about the value of the Old Testament for the churches has come into being in Germany, since Notger Slenczka, dogmatician of the theological faculty of Humboldt University in Berlin, published in 2013 an article about the church and the Old Testament, in which he makes a case for the Harnack thesis: the abolition of the Old Testament as canonical book of the Christian church.[46] In the Berlin faculty, in the German evangelical church and on the Internet, this article led in 2015 to a new and fierce struggle about the value of the Old Testament.[47] The struggle in which Morgan played an important role is not over yet.

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§5: Summary

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[40] M.R. Wilson, *Our father Abraham: Jewish roots of the Christian faith,* Grand Rapids, 1989, 109-10.

[41] G. Lüdemann, *The unholy in holy Scripture: the dark side of the Bible,* translated by John Bowden, Louisville, Ke, 1997, 33-75; W.C. Kaiser, *The Christian and the "Old" Testament,* Pasadena, 1998, 270.

[42] M. Limbeck, 'Bedarf der Christ des Alten Testaments? Der Ausfall des Alten Testaments im gegenwärtigen Bewusstsein', *Herder Korrespondenz,* 29 (1975) 77-84; H.D. Preuss, 'Vom Verlust des Alten Testaments und seine Folgen', in: J. Track, ed., *Lebendiger Umgang mit Schrift und Bekenntnis,* Stuttgart, 1980, 127-160.

[43] D.L. Gard, 'The church's Scripture and functional Marcionism', *Concordia Theological Quarterly,* 74 (2010) 209-24 (209) defining it as 'the unfortunate marginalization of the Old Testament'; Baker, *Two testaments,* 3rd edition, Downers Grove, 2010, 51.

[44] P.C. Merkley, *Christian attitudes towards the state of Israel,* Montreal, 2001, 112.

[45] J. Barr, 'The 0ld Testament and the new crisis of biblical theology', *Interpretation,* 25 (1971) 24-40 (24).

[46] Slenczka, 'Die Kirche und das Alte Testament'.

[47] See for example J.H. Tück, 'Christentum ohne Würzeln? Warum das Alte Testament nicht aus dem christlichen Kanon herausgenommen werden darf', *Stimmen der Zeit,* 141 (2016) 43-55; M. Brumlik, 'Notger Slenczka und Emanuel Hirsch', *Junge Kirche* 77/1 (2016) 36-8; Fr. Hartenstein, *Die bleibende Bedeutung des Alten Testaments: Studien zur Relevanz des ersten Kanonteils für Theologie und Kirche* (Biblisch-Theologische Studien 165), Göttingen, 2017, 55-78: 'Zur Bedeutung des Alten Testaments für die evangelische Kirche: ein Auseinandersetzung mit den Thesen von Notger Slenczka'; and many others mentioned on the homepage of professor Slenczka at the internetsite of Humboldt University (retrieved 14.02.2018).

The Old Testament has been called a stumbling block for Christians since the days of Marcion. Ever since, the Old Testament has been under fire. Sometimes this anti-Judaic fever has resulted in virulent anti-Semitism. In the case of Morgan, one sees a development from anti-Judaism into quasi anti-Semitic pronunciations. Though he was no anti-Semite in the modern sense of the word, he was at least a modern Marcion.

Most of those who followed him in this way had never heard of him. But two important church historians in 20th century Germany, von Harnack and Hirsch, praised him for his anti-Judaic stand. We have been reminded after the *Shoah* of the dangerous consequences of this historical development.

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