

magicians: so that little more can be inferred from thence, than that the spirit, of whose agency Moses was the instrument, was more powerful than he who favoured the magicians. For facts, however great or wonderful, ought not to be ascribed to the immediate agency and miraculous interposition of God, if inconsistent with holiness; which is manifestly the case, in the Mosaic religion, on the hypotheses condemned.

That the Angel, who reveals himself to Moses, acts inconsistently with the glory of God, supposing that Angel to be a mere creature, will further appear, if the following things be considered. It is evident, from the Scripture, that God's design was to exalt Jesus Christ above all the angels. For of him it is written, "He hath by inheritance obtained a more excellent name than they. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy foot-stool? Let all the angels of God worship him," Heb. i. 4, 6, 13. This is the doctrine of the sacred Author. But Christ, according to the Socinians, is exalted above the angels, not on account of his *nature*; for the human is far inferior to the angelic nature; but in virtue of the *offices, trusts, and gifts*, which he received. For, on their principles, it is only on account of these that he is called GOD. If, then, he was a mere angel who appeared to Moses, and delivered the Israelites from Egyptian bondage, it unavoidably follows, that an angel was more exalted and more honoured than Jesus Christ, contrary to God's design.

This appears from hence. Jesus Christ, according to our opponents, is called GOD, by a kind of analogy; but this Angel calls himself, "The God of Abraham, of Isaac, and of Jacob." Christ is addressed only