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come unto you, but if I depart I will send Him unto you." I ask you to observe, for it has been strangely overlooked, so far as I know, the difference between the way the Lord Jesus speaks of the Holy Spirit in the 16th chapter, from the way in which He speaks in the 14th. Turn to John 14: 16, "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever, etc." Now here is the attitude of dependance on the part of our Lord. And in the 26th verse, "But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Here also is the recognition of the Father sending the Holy Spirit. That is where Jesus is testifying to the death whereby we have access to the presence of God. Now in the 15th and 16th chapters it is altogether different. Here, He is the Life Himself, the source of everything to His people. There he says, "When the Comforter is come, whom I will send to you from the Father." "I will send him unto you." Is it not marvellous? He now advances from the brazen altar, where He was to sacrifice, to the Holy of Holies, where He administers as our High Priest. And in the 17th chapter we find Him in the most holy place. He there presents Himself as Divine, the life and source of all blessings, and therefore the sender of the Holy Spirit. So again, a little lower down, John 16: 14, 15, "He shall glorify me, for he shall receive of mine and shew it unto you." "All things that the Father hath are mine: therefore said I, that He shall take of mine and shall shew it unto you." Why, a man who would speak in that way, was divine or he was insane. To me the most stupendous of modern error is Unitarianism. Why? Because if Jesus Christ was man only, He was either the most blasphemous or the most insane man that trod this earth. Think of the greatest man, or the greatest seraph in glory saying, "I will send to you this divine person in the plenitude of his holiness who shall testify of me and shall glorify me," or, "All things that God hath are mine, therefore I said, he shall take of mine and shall show it unto you." How absurd to suppose that He should utter such words, were He other than God manifest in the flesh. Turn again to Acts 2: 32, 33, "This Jesus hath God raised up whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." You see at once the meaning of that first passage, "The Holy Ghost was not yet, because Jesus was not glorified," that depending upon his work finished on the cross, His triumph and resurrection, and having made a complete sacrifice, sitting on the right hand of the Father in the place of supreme dominion and power, and receiving His rod as the result and reward of His labor, and having received