vol. ii. note Q).

**10.**] The **righteousness**

here spoken of cannot be *only*  
the righteousness *of Christ*, the mere

conviction of which would only bring

condemnation to that world which rejected and  
crucified Him: but as Stier remarks rightly,  
the conviction of the world concerning  
sin, righteousness, and judgment must be  
concerning a sin that is *theirs*, a

righteousness that is (or, in the case of

condemnation *might have been*) *theirs*, a judgment  
which is *theirs* (see below). Then *what*  
***is*** *the world’s righteousness*? Not their  
own, but that of the accepted Man Christ  
Jesus standing at the right hand of God  
(seen by us no more, but by that very  
withdrawal testified to be the Son of God,  
THE RIGHTEOUS ONE), manifested in the  
hearts of men by the Spirit to be *their only*  
righteousness ; — and thereby that

righteousness, which they had of their own  
before, is demonstrated to be worthless, and  
as filthy rags. It is *His going to the  
Father* by which this righteousness is  
assured to us, and by the effect of which,  
the Spirit, the conviction respecting it is  
wrought in our hearts. The *condemnatory*  
side of this part of the Spirit’s work of  
conviction is,—that *remorse*, wherewith  
they whose day of grace is past shall look  
on the perfect righteousness which might  
have been theirs, and on the miserable  
substitute with which they contented

themselves.

**11.**] As the **righteousness**  
spoken of was *the world’s righteousness*,  
and the convicting them of it was the  
manifesting to them how worthless it (their  
righteousness after its old conception) was  
of their own by nature, but how perfect  
and complete it (the same as now newly  
and more worthily apprehended) is in and  
by Christ,—so now the **judgment** spoken  
of is *the world’s judgment* :—*on the one  
side, their judgment* or estimate, or

discrimination of things,—on the other side,  
God’s *judgment*, to which it is opposed.  
This their judgment by nature they form  
in subjection to the prince of this world,  
the Devil, of whose power they are not  
conscious, and whose existence they even  
deny: but the Spirit of God shall

convict this judgment of wrong ;—shall shew  
them how erroneous and destructive it is,  
and what a bondage they have been under ;  
—shall detect to them the Prince of this  
world reigning in the children of

disobedience, and give them *a better judgment*,  
by which they shall ‘not be ignorant of  
his devices’ (2 Cor. ii. 11). But this  
better judgment itself is that very truth  
ot God manifested in the Lord Jesus, by  
which (ch. xii. 31) *the Prince of this world  
is cast out* ;—by which the follower of  
Christ is enabled to say, ‘Get thee behind  
me, Satan ;’ by which the unbelieving world,  
and its Prince, are finally condemned in  
*the judgment* hereafter.

I have preferred giving pointedly what I believe to  
be the sense of this most important

passage, to stringing together a multitude of  
opinions on it: seeing that of even the  
best Commentators no two bring out  
exactly the same shade of meaning, and  
thus classification is next to impossible,  
It will be seen that in my view the

*subjective* (internal, acting in and on the  
mind of its *subject*) and *objective* (external,  
viewed from without, belonging to the  
*object* regarded, not to him who regards  
it) bearing of the three words are *both* to  
be kept in sight, and that the great

convictive work of the Spirit is to bring man  
OUT OF HIMSELF INTO CHRIST, Who (in  
His objective manifestation) must be *made  
unto him* (subjectively), 1. *redemption*,  
2. *righteousness*, 3. *wisdom* (the fourth,  
*sanctification*, not being here treated of,  
as being another part of the Spirit’s work,  
and on those who are no longer “ *the  
world*,” see ch. xvii. 16, 17); and to

condemn those who remain in the world  
finally, in all these points, as having

rejected Christ. And this convictive work  
of the Spirit is a *complex* and *progressive*  
work ; including the ministry of the  
Apostles, and every step taken towards  
divine truth in the history of the Church,  
as well as the conversion of individuals,  
and condemnation of the unbelieving.

**12.**] The **many things** which our  
Lord does not say to them are, the things  
belonging to “*all the truth*” in the next  
verse, which were gradually unfolded, after  
the Ascension, by the Spirit.

**13.**] **he**,