9—13. ST. JOHN. 599   
   
 righteousness, because I go to my Father, and ye 4 sce me macis xxv0   
 . . . 18.   
 no more; judged. of judgment, because " the prince of this » Luke x.16,   
 you, °but ye cannot 2 J bear them many things to say when o § 3   
 he, ?the Spirit of truth, is come, the will guide you into wet ° i   
 ach. xiv.28. Jobin 20,   
 ® yeader, hath been,   
   
 Z render, behold.   
   
 vol. ii. note Q). 10.) The right- them how erroneous and destructive it is,   
 eousness here spoken of cannot be only and what a bondage they have been under ;   
 the righteousness of Christ, the mere con- —shall detect to them the Prince of this   
 viction of which would only bring condem- world reigning in the children of disobe-   
 nation to that world which rejected and dience, and give them @ better judgment,   
 crucified Him: butas Stier remarks rightly, by which they shall ‘not be ignorant of   
 the conviction of the world concerning his devices’ (2 Cor. ii. 11). But this   
 sin, righteousness, and judgment must be better judgment itself is that very truth   
 concerning a sin that is theirs, righteous- ot God manifested in the Lord Jesus, by   
 ness that is (or, in the case of condemna- which (ch. xii. 31) Prince of this world   
 tion might have been) theirs, a judgment is cast out ;—by which the follower of   
 which is theirs (see below). Then what Christ is enabled to say, ‘Get thee behind   
 is the world’s righteousness? Not their ine, Satan ;’ which the unbelieving world,   
 own, but that of the accepted Man Christ and its Prince, are finally condemned in   
 Jesus standing at the right hand of God the judgment hereafter. I have pre-   
 (seen by us no more, but by that very ferred giving pointedly what I believe to   
 withdrawal testified to be the Son of God, be the sense of this most important pas-   
 tHE RicHTEovs ONE), manifested in the sage, to stringing together a multitude of   
 hearts of men by the Spirit to be only opinions on it: seeing that of even the   
 righteousness ;—and thereby that right- best Commentators no two bring out   
 eousness, which they had of their own exactly the same shade of meaning, and   
 before, is to be worthless, and thus classification is next to impossible,   
 as filthy rags. It is His going to the It will be seen that in my view the sub-   
 Father by which this righteousness is jective (internal, acting in and on the   
 assured to us, and by the effect of which, mind of its subject) objective (external,   
 the Spirit, the conviction respecting it is viewed from without, belonging to the   
 wrought in our hearts. The condemnatory object regarded, not to him who regards   
 side of this part of the Spirit’s work of it) bearing of the three words are both to   
 conviction is,—that remorse, wherewith be kept in sight, and that the great con-   
 they whose day of grace is past shall look victive work of the Spirit is bring man   
 on the perfect righteousness which might OUT OF HIMSELF INTO CuRist, Who (in   
 have been theirs, and on the miserable Ilis objective manifestation) must be made   
 substitute with which they contented them- unto him (subjectively), 1. redemption,   
 selves. iL] As the righteousness 2. righteousness, 3. wisdom (the fourth,   
 spoken of was the world’s righteousness, sanctification, not being here treated of,   
 and the convicting them of it was the as being another part of the Spirit’s work,   
 manifesting to them how worthless it (their and on those who are no longer “ the   
 righteousness after its old conception) was world,” sce ch. xvii. 16, 17); and to con-   
 of their own by nature, but how perfect demn those who remain in the world   
 and complete it (the same as now newly finally, in all these points, as having re-   
 and more worthily apprehended) is in and jected Christ. And this convictive work   
 by Christ,—so now the judgment spoken of the Spirit is complex and progressive   
 of is the world’s judgment :—on the one work ; including the ministry of the   
 side, thetr judgment or estimate, or dis- Apostles, and every step taken towards   
 crimination of things,—on the other side, divine truth in the history of the Church,   
 Gad’s judgment, to which it is opposed. as well as the conversion of individuals,   
 ‘This their judgment by nature they form and condemnation of the unbelieving.   
 in subjection to the prince of this world, 12.) The many things which our   
 the Devil, of whose power they are not Lord does not say to them are, the things   
 conscious, and whose existence they even belonging to “all the truth” in the next   
 deny: but the Spirit of God shall con- verse, which were gradually unfolded, after   
 vict this judgment of wrong ;—shall shew the Ascension, by the Spirit. 13.] he,