This last citation is a word, not to the ungodly and  
unconverted, but to one of Christ’s “little flock.”  
Again, then, we learn that Jesus is addressing believers.  
He directs them away from themselves, and the world’s  
riches: they are to apply to *Himself*.  
 What is the gold which Christ proposes?  
 By this is meant faith. “That the trial of your  
*faith*, being much more precious than of *gold which  
perisheth yet is tried by fire* (*Greek*), might be found unto  
praise and honour and glory at the revelation of Jesus  
Christ” (1 Pet. i. 7; James ii. 5).  
 In speaking of this gold as “refined out of the fire,”  
Jesus seems to observe that faith of the kind He spoke  
of would be made perfect by suffering, losing its dross  
in the furnace, and glistening in the day of His appearing.  
 “And white raiment.”  
 Jesus is here urging on believers the doing of good  
works. They were already clad with *Christ's righteousness*. But theirs was an inactive faith. Jesus therefore  
counsels first the procuring of active faith, purged of all  
dross, and working by love. They were spiritually  
naked. They were trees without fruit. Jesus therefore  
urges on them the application to Himself, that by His  
grace they might do good works, *the fruits of faith in His  
righteousness*. That this is the meaning, is proved by  
xix. 8. “To her was granted, that she should be  
arrayed in fine linen, clean and white: *for the fine linen  
is the righteous acts of the saints*” (*Greek*).  
 Their dresses were probably of showy colours, scarlet  
or purple. But Christ designed that they should hereafter be clad in white.  
 “That thou mayest be clothed, and that the shame  
of thy nakedness be not manifested.”  
 From our Lord’s words we gather, that those will be  
ashamed before Him at His appearing, who with abundant