

The Church in Sardis

Revelation 3:1-6

The Dead Church

Introduction: In 1517, October 31 to be specific, Martin Luther, founder of Protestantism, nailed his ninety-five theses on the church door in Wittenberg attacking the sale of indulgences by the Catholic Church. This is the spark that set aflame the fires of the reformation. The church age period known as the Reformation is known for the Protestant denominations that began during that time. They were the churches that were founded by men that protested something within the Catholic Church at that time.

Martin Luther (1483-1546) - one of the greatest men of all time, founder of Protestantism. He received a law degree, then decided to enter priesthood. After three miserable years, he finally found the peace of mind he had been looking for in Romans 1:17: "The just shall live by faith." In 1508 he became a teacher in the University of Wittenberg. It was in this city, on October 31, 1517, that Luther posted his ninety-five theses on the church door, attacking the sale of indulgences. Printed copies were eagerly awaited all over Germany. It proved to be the spark that set Europe aflame. At the Diet of Worms in 1521, Luther refused to be bullied into recanting, uttering his famous sentence, "Here I stand; I can do naught else, so help me God!" Luther's three grand gifts to us are: (1) the universal priesthood of believers; (2) the Bible is the sole authority for the Christian faith; and (3) justifications is by faith

alone, not by works.

Zwingli (1484-1531) - the great co-laborer of Luther's, only he stayed in the Catholic Church.

John Calvin (1509-1564) - one of the greatest theologians of the Christian faith. His five points of doctrine were: (1) total depravity of man; (2) unconditional election of man by God; (3) limited atonement (Christ died only for believers); (4) irresistible grace; and (5) perseverance of the saints (eternal security).

John Knox (1515-1572) - he single-handedly swept Romanism out of Scotland.

Roger Williams (1604-1684) - He came to the Massachusetts Bay Colony in 1631. After being banished he went to Providence, Rhode Island. There he founded the first Baptist church in America.

Although the Reformation age seemed to end the Dark ages (this also marked the end of the Dark Ages of knowledge, ushering in the Renaissance period), it did not end the persecution. It just changed where it came from. The true New Testament church was still persecuted during this church age.

The Reformation brought about a great deal of change to the scope of religion in the world. The New World had not been founded yet, so religion was still primarily known in Europe as a Christian religion. Up to this point the Catholic Church was the "Christian" influence in the world. At the start of the Reformation, this changed. Now there were Lutherans and soon to be Presbyterians, Church of England, Methodists, Congregational churches, Mennonite churches, to name a few. Yet through all

of this turmoil within the scope of religion stayed the true New Testament church.

Those of the true New Testament church (among them, the Baptist church is the most widely known) did not protest the Catholic Church because they were never part of it. Nor did they become part of the Reformation. They saw within the Reformation no real difference with the Catholic Church – it still had the trappings, the hierarchy, etc. They may have preached faith but they did not completely separate from the Catholic Church. As verse 1 says, they were still “dead.” History has proved this out.

Men like Roger Williams came to America to start over with the Lord, and they were successful. Although he was run out of Massachusetts he stayed true to the Lord and, although he was not brought up as a Baptist, saw that they were the closest to the New Testament church, so he started a Baptist church and founded a state for purposes of freedom of worship.

This letter to the church at Sardis marks a change in the letters. The four previous ones had a marked beginning and ending. The next three have a beginning but no marked ending. They are seen as running concurrently at times. This is significant in that we can see points from all three letters to coincide with today. Although we may be living in the times of the last letter, we are also living in the times of Protestantism.

Some history about the city of Sardis is necessary at this point. (1) It was thirty miles south of Thyatira and the capital of Lydia. (2) The city was thought to be impregnable, but Cyrus the Great captured it by following a secret path up the cliff. (3) Coins were first minted here. (4) It was noted for its great

wealth, the chief of which was its flourishing carpet industry. (5) Most of the city practiced pagan worship, and there were many mystery cults or secret religious societies. The magnificent Temple of Artemis dating from the fourth century BC was one of its points of interest and still exists today as an important ruin. The remains of a Christian church building, which have been discovered immediately adjacent to the temple, testify of post-apostolic Christian witness to this wicked and pagan city noted for its loose living. The church to which the letter was addressed continued its existence until the fourteenth century, but it never was prominent. Today only a small village known as Sart exists amid the ancient ruins.

One other thing of note is the name "Sardis." It literally means "remnant." The Lord picked these seven churches out of many in order to show what would happen in the future. The names of the city indicate that.

I. CHRIST, WHO IS ETERNALLY ALIVE, HAS THE AUTHORITY TO DETERMINE WHAT IS DEAD – VS. 1

In the four previous letters the Lord begins with a commendation for the good the church was known for. Here he begins with a condemnation – the church was known to the Lord for what it wasn't rather than what it was. Although they had a "form of godliness" it would appear that the Lord knew better. Although churches during the Reformation had a form of godliness that the Catholic Church had denied, the Lord knows better. The same is true today, no matter what they call themselves.

A. He has the "Seven spirits of God"

This is an apparent allusion to the sevenfold character of the Holy Spirit resting upon Christ according to the prophecy in Isaiah 11:2-5

Isa 11:2-5 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; (3) And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: (4) But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. (5) And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

1. The spirit of the Lord
2. The spirit of wisdom – skillfulness, wit
3. The spirit of understanding – ability to apply knowledge
4. The spirit of counsel – ability to give aid and planning
5. The spirit of might – internal force, power – power residing within
6. The spirit of knowledge – intelligence
7. The spirit of the fear of the Lord – recognition of power

Although these are seen as being IN Christ, they are also seen as being produced through Christ. He not only IS these things, He can GIVE these things.

Also, in Revelation 5:6 is a similar description. This portrait of Christ points out the qualities which insure the righteous judgment of the wicked, and it is in this character that Christ is introduced to the church of Sardis.

Rev 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Suffice it to say, the One to declare this church dead has the proper credentials to do so.

B. He has the "seven stars"

This is interpreted in Rev. 1:20 as the angels or messengers (pastors) of the seven churches that he is writing to. The fact that the leaders of the church represented by these messengers belong to Christ makes their leadership and transmission of the message all the more authoritative and responsible. This makes clear that the leaders of the church are responsible to no human representative of Christ and must give account directly to the Lord Himself (Hebrews 13:17). This is exactly opposite of what most denominational churches do – they make the pastor accountable to a hierarchy rather than to the Lord.

Heb 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

C. He knows all things – "I know thy works"

We may try and fool others, but we cannot fool the Lord.

Conclusion (to point number 1): Although the Reformation period gave us a great wealth of knowledge in Biblical interpretation it was a period where the church was seen as dead by the Lord. It had started out in the Apostolic age with resolve, and each age represented a progression downward through compromise, corruption and now death. The church as it stood at this time had lost all signs of life - it was not to be revived. But through all of that remained that line from the apostles that stayed true to the Lord.

II. WHAT WAS WRONG WITH THE CHURCH – VS. 1-2, 4

What was wrong with the church at Sardis is the same thing that was wrong with the church (the established church, not the true New Testament church) during the Reformation period. It is also what is wrong with a great many churches today.

During the Reformation, the men that broke away from the Catholic Church did not leave all of its trappings. Although they preached salvation by grace and changed the scope of theology for good, they did not completely separate from the church. For this reason, their reformation was short lived, and within 100 years

all of the churches that came out of the Catholic Church, had themselves become just another church preaching a works-salvation gospel.

Although many churches today had a good beginning, they have since fallen into the same trap. They may even still preach the gospel of grace but they, in every other way, look like the worldly churches around us. For this they have been declared dead by Christ.

So, what exactly was wrong with the church, the church that had strayed into compromise, corruption and now destruction? What happened to them?

***A. They should have been alive but weren't
- vs. 1***

1. "Thou hast a name that thou livest"

- a) They were seen in the city of Sardis, and even to the surrounding cities, more than likely in the other 6 cities for which we have letters in Rev. 2&3, that they were alive. This is an indication that they had a pretense of being a Christian church, which to this point in the short history of the Christian church, had shown to the then populated world that they were a living organism.
- b) The church is spoken of throughout the New Testament as being alive, being in a form that is a living creature. It is called God's building, His planting, His vineyard, His temple, His household, His olive tree, His city, and His people. It is "His flock" of sheep (Acts 20:28). The point is, as a Christian church the church at Sardis had

the name of a living, growing body, but they were dead.

Act 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

2. "And art dead"

- a) Just as the church is to be alive, here this one was considered dead.
- b) Death only happens to something that can live, so, although a church calls itself alive, if it is not producing fruit, it is considered dead by the Lord, even if it has leaves on it. Matt. 21:18-19; John 15:1-11

Mat 21:18-19 Now in the morning as he returned into the city, he hungered. (19) And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

Joh 15:1-2 I am the true vine, and my Father is the husbandman. (2) Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

B. All their works were lacking – vs. 2b

- 1. "I have not found" – In the letter to the church at Thyatira they were told the Christ is "He which searcheth the reins and

hearts.” He knows all there is to know about each of us as individuals, as well as each of us corporately as churches.

2. “Thy works”

- a) This is an indication that none of the works the church was seen doing was profitable – none of them.
- b) This is not speaking of the true believers remaining in the church, but rather of the general church.
- c) The works were only negative, none spoken of as being positive – even though these works appeared to be good. Matt. 6:2-4; 23:5, 28-38

Mat 6:2-4 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. (3) But when thou doest alms, let not thy left hand know what thy right hand doeth: (4) That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

Mat 23:5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

Mat 23:28-38 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. (29) Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres

of the righteous, (30) And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. (31) Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. (32) Fill ye up then the measure of your fathers. (33) Ye serpents, *ye* generation of vipers, how can ye escape the damnation of hell? (34) Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city: (35) That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. (36) Verily I say unto you, All these things shall come upon this generation. (37) O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! (38) Behold, your house is left unto you desolate.

3. "Perfect before God"

- a) The word for "perfect" here is one that means to make replete, or have abundant supply, or to be filled. It's used of fishermen at the time having their nets full of fish to the point of breaking, or it's used

of filling a hole in the ground to a mound – overflowing.

- b) The point to be made is that a church is to be known to God, more so than to man, that they are abundantly filled with good works, that they are perfect before God.
- c) The church in Sardis was seen of men as that, but not to God. The church during the Reformation was also. And many churches are today.

C. They were defiled with the world – vs. 4

The word for “defiled” here means to soil, to besmear, with dirt or filth, to blot. How did they do this? The same way we do it today:

1. They loved the world – 1 John 2:15-17

1Jn 2:15-17 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. **(16)** For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. **(17)** And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

- a) This passage is speaking to believers – we are not to love the world – vs. 15
- b) Then it describes what’s in the world – vs. 16
- c) It proceeds to give the reason why we’re not to love the world – because we no longer abide in the world. John 15:1-8

2. They did not keep their lusts under control
– 1 Corinthians 9:24-27

1Co 9:24-27 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. (25) And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible. (26) I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: (27) But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

- a) As this passage shows, we must be in control of ourselves at all times. If we're not the devil is sure to make sure we regret it.
- b) During the Reformation age, this was a very real problem. When one group was disagreed with by another group, instead of dealing with the problem Biblically, they resorted to violence, simply to satisfy themselves. This is what defiled them.

3. They never separated from the world –
Colossians 3:1-11

Col 3:1-11 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. (2) Set your affection on things above, not on things on the earth. (3) For ye are dead, and your life is hid with Christ in God. (4) When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory. (5) Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection,

evil concupiscence, and covetousness, which is idolatry: (6) For which things' sake the wrath of God cometh on the children of disobedience: (7) In the which ye also walked some time, when ye lived in them. (8) But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. (9) Lie not one to another, seeing that ye have put off the old man with his deeds; (10) And have put on the new *man*, which is renewed in knowledge after the image of him that created him: (11) Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

- a) This passage is showing what the Colossian Christians were before they were saved. It is very clear - they were not to be that way anymore.
- b) During the Reformation period, the Protestants were apparently no different than they were before. That's why they were dead.
- c) The same holds true today. There are a great many so-called Christians that do not act any different than they did before they were saved. They just call themselves something different. If a person is truly converted then they will act differently.

III. WHAT IS A DEAD (OR DYING) CHURCH TO DO TO BE REVIVED? – VS. 2A, 3

To this point, we have seen, in regard to the church at Sardis, representing a dead church:

1. That Christ, who is eternally alive, has the authority to determine what is dead – vs. 1

2. It points to what was wrong with the church then, and what is wrong with it now – vs. 1c, 2, 4
 - a. They should have been alive but weren't – vs. 1c
 - b. All their works were lacking – vs. 2
 - c. They were defiled with the world – vs. 4

In this message we will see what needs to be done for a dying church to be revived – what can we do today that will help us either keep from dying, or if we are dying, to get back to being alive. We will also see what the benefits are to being alive – it's much better to be alive than dying.

A. "Be watchful" – vs. 2

1. Literally, keep awake, wake up – they were to stay awake to the dangers around them. Many in the church had fallen asleep.
2. It is seen as time for them to wake up and pay attention, as a guard on watch duty would do. It's something we all are to do, whether it was then at the church at Sardis, during the Reformation period, or now during the age we live in. (Romans 13:11-14)

Rom 13:11-14 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed. (12) The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. (13) Let us walk honestly,

as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. (14) But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

B. "Strengthen the things which remain" – vs. 2

1. This would be speaking of the Word of God and the influence of the good upon the body of the church.
2. It would appear that there was a remnant that had not given up the fight, but they were about to. There had grown a disregard for spiritual things in the church and because of that, even those that wanted to do right had begun to decay. This is an exhortation to them not to give up.

Jer 48:10 Cursed be he that doeth the work of the LORD deceitfully (or, negligently)

C. "Remember" – vs. 3

1. What they had "received" – comes from a word that means to take or accept. It would appear that those spoken to had accepted the Gospel message and the call to separation.
2. What they had "heard" – In one sense this means to hear and understand. I believe that is what is implied here. They not only received the Gospel but they understood what it meant as well.

3. The call is to “remember” this – bring it back to mind.

D. “Hold fast” – vs. 3

Goes back to the previous point - hold fast to what they remembered, to what they once had.

E. “Repent” – vs. 3

1. The word for “repent” in this verse means to think differently about something, to change their minds toward.
2. They were to change minds, their attitudes, their lives from the downward path of destruction and get back to what the Lord wanted for them.

IV. THE BENEFITS OF BEING ALIVE – VS. 4-6

A. We’ll walk with the Lord – vs. 4

1. Here in this life – in righteousness (“white”) – not ours but Christ’s – Eph. 4:17-32

[Eph 4:17-32](#) This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, (18) Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: (19) Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. (20) But ye have not so learned Christ; (21) If so be

that ye have heard him, and have been taught by him, as the truth is in Jesus: (22) That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; (23) And be renewed in the spirit of your mind; (24) And that ye put on the new man, which after God is created in righteousness and true holiness. (25) Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. (26) Be ye angry, and sin not: let not the sun go down upon your wrath: (27) Neither give place to the devil. (28) Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth. (29) Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. (30) And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. (31) Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: (32) And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

2. In the life to come ("white") – because we are in Christ – Rev. 19:11-16

Rev 19:11-16 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. (12) His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself. (13) And he *was* clothed with a vesture dipped in blood: and his name is

called The Word of God. (14) And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. (15) And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. (16) And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

3. Because we are worthy – deserving as one that has met the requirements – Eph. 4:1; Col. 1:9-11; 1 Thess. 2:7-12

Eph 4:1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

Col 1:9-11 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; (10) That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; (11) Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

1Th 2:7-12 But we were gentle among you, even as a nurse cherisheth her children: (8) So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. (9) For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you,

we preached unto you the gospel of God. (10) Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe: (11) As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children, (12) That ye would walk worthy of God, who hath called you unto his kingdom and glory.

B. We'll be perfect – vs. 5a; 1 John 3:1-3

“He that overcometh, the same shall be clothed in white raiment”

1Jn 3:1-3 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. (2) Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. (3) And every man that hath this hope in him purifieth himself, even as he is pure.

1. Because we overcame sin in this life – 1 John 5:1-5

1Jn 5:1-5 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. (2) By this we know that we love the children of God, when we love God, and keep his commandments. (3) For this is the love of God, that we keep his commandments: and his commandments are not grievous. (4) For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith. (5) Who is he that overcometh the

world, but he that believeth that Jesus is the Son of God?

2. Depicted in the color of our garments

White is always an example of purity and perfection in the Bible. Ps. 51:7

Psa 51:7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

C. Our name will be in the book of life – vs. 5b; Rev. 20:11-15

“And I will not blot out his name out of the book of life”

Rev 20:11-15 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. (12) And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. (13) And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. (14) And death and hell were cast into the lake of fire. This is the second death. (15) And whosoever was not found written in the book of life was cast into the lake of fire.

1. Our name is written in the book of life when we're born because God intended for all of mankind to go to heaven

2. If we die having never been saved, our name is removed.
3. This is speaking of those that were saved – their name remains in the book of life.

D. Our name is presented to the Father as one that overcame sin unto salvation – vs. 5c

“But I will confess his name before my Father, and before his angels”

We’ll be presented to the Father and the hosts of heaven as one worthy of being there because we have been clothed in righteousness. Matt. 10:32-33

Mat 10:32-33 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. (33) But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Conclusion: This letter to the church at Sardis ends with the same admonition as the other letters have – to hear what the Holy Spirit is saying. As is the case in many instances, we physically “hear” but we don’t listen. The admonition here is to listen to learn, and in order to do that we must study what the Word of God says in order to not make the same mistakes others have.

During the Reformation period, there were great strides made in Theology, but the church at the time was dead. The same is true today. Great things have happened, and are happening, in the true church, but the Christian church, as it’s known, in God’s eyes, is dead. May that not be said of us here.

