



*November 26, 2023*

*“Growing in Understanding”*

*SS 9:30, Service at 10:30 with King’s Kids.*

*News:*

★ **Wednesday Evenings at Alêtheia 6:30-8:00** ★

330 N. Somers Rd. (Mail: PO Box 10626) Kalispell, MT 59904~ (406) 755-1776

Visit the website ~ [www.myaletheia.com](http://www.myaletheia.com)

Like us on Facebook (aletheiachristianfellowship) Listen on PodBean (Aletheia Christian Fellowship)

Emails: [pastor@myaletheia.com](mailto:pastor@myaletheia.com), [stacey.sundt@myaletheia.com](mailto:stacey.sundt@myaletheia.com)

## **JOHN 20:1–10 ~**

Mary Magdalene:

Peter and John:

Women are central characters:

Careful hermeneutics:

First:

Second:

The example:

The first key verse 9:

The second key verse 8:

It is about an \_\_\_\_\_ faith. Christianity is not...

John “saw and believed.” That is a theme in the Gospel. Here the verb ὀράω (hō-rā-ō) meaning to see with insight (John 16:16-20).

The verb “believed” functions as an ingressive aorist... he began to believe (Mark 9:24).

*Fill out the other side, detach this part of the page, and place it in the offering plate or the prayer/suggestion box in the lobby or with an Elder or Deacon of the church.*

*God Bless You!*

The folded facecloth:

**JOHN 20:11–18 ~**

The Genesis connection:

We sin and have peace about it:

God will never say that \_\_\_\_\_ is okay (I Corinthians chapter 11).

Does this irritate you?

Does this convict you and make you uncomfortable?

Mary's entire behavior:

Mary's "weeping" is κλαίω (klī-ō):

Two angels, one at the head of the bench where Jesus had been laid and the other at the foot:

Exodus 25, "construct an ark."

The High Priest on the Day of Atonement:

The new Mercy Seat:

"Woman, why are you weeping?"

"Whom are you seeking?"

It's the difference between temptation and testing:

The gardener:

By name:

Jesus stopped her:

The commission:

The Covenant:

-----  
Write a brief note – detach and place in the offering, or the prayer box, or give it to a Deacon or Elder.

\_\_\_\_\_  
\_\_\_\_\_  
Name \_\_\_\_\_ Address \_\_\_\_\_  
Phone \_\_\_\_\_ Email \_\_\_\_\_



lêtheia  
CHRISTIAN FELLOWSHIP




lêtheia  
CHRISTIAN FELLOWSHIP

the gospel of  
JOHN

ΕΝΑΡΧΗ Η ΝΟΛΟΓΟΣ ΚΑΙ ΛΟΓΟΣ ΗΝ ΠΡΟΣ ΤΗΝ  
ΘΗΝ ΚΑΙ ΘΕ ΤΗΝ ΟΛΟΓΟΣ ΕΣΥ ΤΟΣ ΗΝ ΕΝΑΡΧΗ ΠΡΟΣ  
ΤΟΝ ΘΗΝ ΠΑΝΤΑ ΔΙΑ ΤΟΥ ΕΓΕΝΕΤΟ ΚΑΙ ΧΩΡΙΣ



Last week we finished with the first section of John chapter 20. Let me reread that passage to get us started today... John 20:1–10, 1Now on the first day of the week Mary Magdalene came early to the tomb, while it was still dark, and saw the stone already removed from the tomb. 2So she ran and came to Simon Peter and to the other disciple whom Jesus loved, and said to them, “They have taken the Lord from the tomb, and we do not know where they have put Him.” 3So Peter and the other disciple left, and they were going to the tomb. 4The two were running together; and the other disciple ran ahead, faster than Peter, and came to the tomb first; 5and he stooped to look in, and saw the linen wrappings lying there;



however he did not go in. 6So Simon Peter also came, following him, and he entered the tomb; and he looked at the linen wrappings lying there, 7and the face-cloth which had been on His head, not lying with the linen wrappings but folded up in a place by itself. 8So the other disciple who had first come to the tomb also entered then, and he saw and believed. 9For they did not yet understand the Scripture, that He must rise from the dead. 10So the disciples went away again to their own homes.

The tomb in which they placed Jesus was empty. Mary Magdalene was evidently the primary person who passed that information on to Jesus' Apostles. From the other Gospels we know that a group of women including Mary Magdalene arrived at Jesus' tomb early that Sunday morning to find Jesus gone. Mary ran to tell the Apostles. It may be that she was the fastest in the group, or that she was the most willing to leave the scene and go back to report the situation.

It may be that she wasn't alone in running to tell the Apostles, but that she was simply the one who made the most memorable report to them. Whatever the particulars of the case, she is the lone woman named by John as conveying the fact that the tomb was

empty. John's purpose in identifying her alone is rhetorical as we'll soon see.



People who like to see problems find one here. They point out that in the other Gospels Mary Magdalene is mentioned along with others. Mark named her, Jesus' mother, and His aunt Salome. Luke simply wrote "the women who followed Jesus from Galilee." Here, the skeptics pronounce an error because John reported that it was only Mary Magdalene alone who came to the tomb.

I only bring it up to once again show that you should never allow naysayers to cause you confusion or consternation. John clearly stated in verse 2 that in her

report to the Apostles Mary said “we” plural, “we do not know where they have put Him.” She didn’t have a mouse in her pocket. John confirms that while he only mentioned Mary Magdalene there were other women with her at the tomb and possibly even as she stood before Peter and John.

Pay attention to the little words. As I said, John actually had a rhetorical purpose in only mentioning Mary from Magdala by name – the next passage is about her interaction with Jesus – John didn’t want to distract from that.



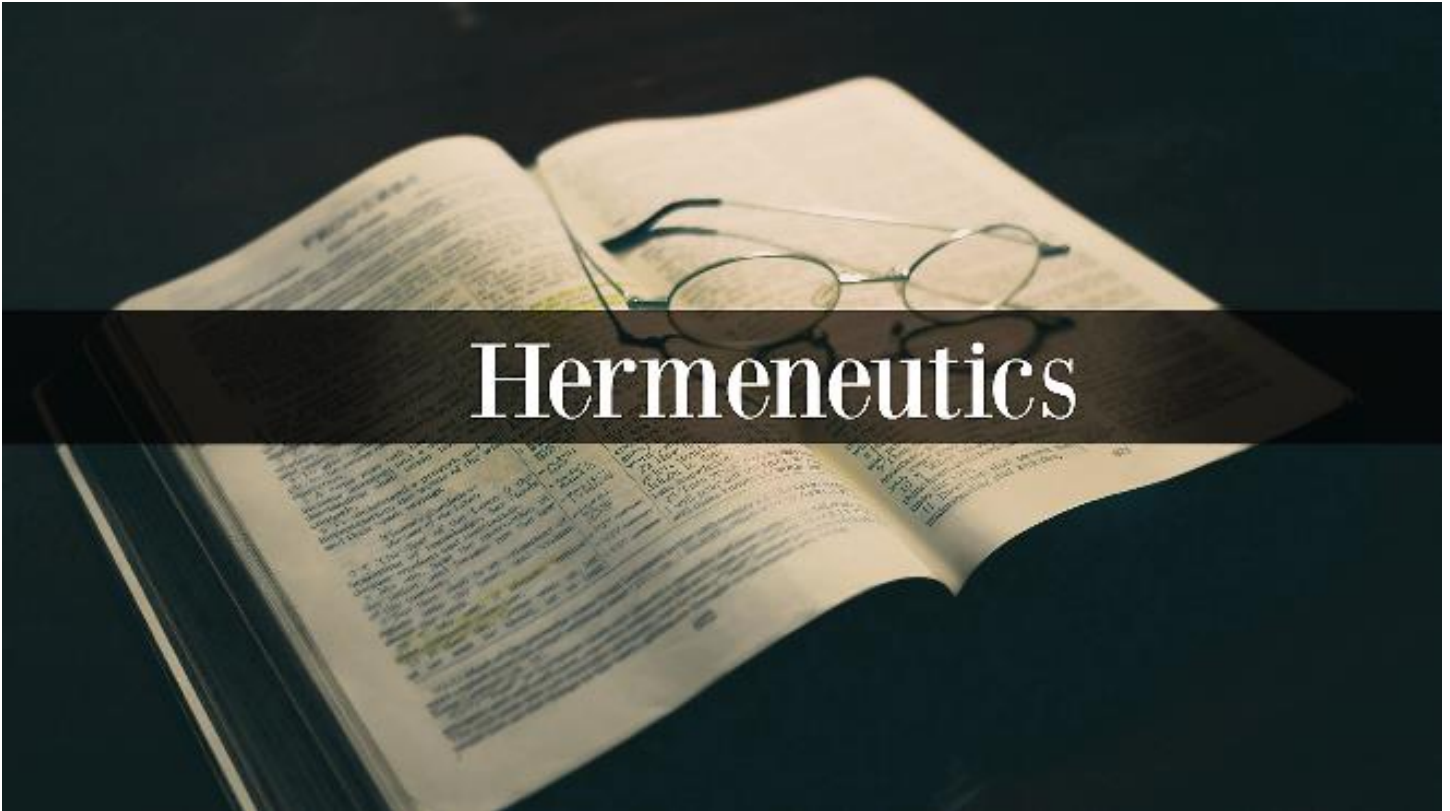
It is also notable that women are central characters in both the final Passion narrative as well as the opening

Resurrection narrative. It's possible that some of Jesus' male disciples, besides John, wanted to stand with the women at His Crucifixion and it's possible that all of the men wanted to accompany the women and attend to His body Sunday morning. Fear and perhaps a bit of disillusionment kept them away.

It's true that the men were far more likely to be seen as a threat by the Jewish leaders and perhaps the Roman authorities. They were in greater danger of being detained or worse, but it wasn't exactly safe for the women. One could argue that it was less safe for them. Women are far braver than men when it comes to being vulnerable. Men can hack an ear off well enough, but women endure.

It's just food for thought. In a time and place where women had few rights and privileges, Jesus, and the New Testament writers, went out of their way to confirm in many places and in many ways, that women are entirely equal to men in their human dignity, in their spiritual importance, and in their eternal value, regardless of the plain fact that they play a significantly different role in this life.





Since John was definitely not one for sharing extraneous details, or giving lengthy explanations, we need to pay attention to the things that he did share especially when they are uncharacteristically detailed. John wrote well over 100 Greek words describing his footrace with Peter. There's a reason for that and recognizing it as unusual enables us to take a closer look for the deeper meaning intended.

Before we examine the reason, let me caution you that there is a ditch on the other side of the path. Careful hermeneutics or rules of interpretation must be applied in figuring out the deeper sense, otherwise we end up merely plastering our own ideas onto the narrative.

This is one of the more egregious things that preachers and teachers do. They take a bible narrative, and they figure out how it resonates with them, along with what they think their audience wants and/or needs to hear, and then they meld all of that together making it seem as though they are properly interpreting God's Word.



There is a vast chasm of difference between a person giving their own thoughts dressed up in Scripture and a person actually explaining what a passage of Scripture means.

For the audience to recognize the difference requires some training, some grasp of Scripture, some effort,

and some discernment. Even when a message is sound theologically it is wrong to arrive there by misusing Scripture in this way – it opens the door to other misuses that may not be sound theologically. Much of the bad theology, doctrine, and practice, in Christianity stems from this type of Bible abuse.

As the guy said, “If you torture the Scriptures enough, they will confess to anything.” So be cautious. There are two very quick and easy tests that you can apply. First, does the explanation fit the context? In Bible interpretation context is king. Second, what is the focus of the explanation? Does the overriding lesson point to Jesus and what He has done, or does it point to what humans must do? The Bible is about Christ.

Here's an example... I could say that the footrace and the aftermath demonstrated that the footrace of life does not go to the fastest, but to the boldest.

I could develop a whole fantastic sermon series about steady plodding, not foolishly running ahead only to be seized with fear to finish because you arrived all alone. We would praise Peter, who paced himself and then was ready for his chance when he arrived on the scene.

That might be a great sermon series. Of course, I would put in a ton of other verses and bounce you around your Bible taking snippets here and there mostly out of context to make it seem like the most Biblical set of messages you've ever heard. That might be uplifting and even instructional, but it would not be an exegetical exposition. It would not be an accurate or a legitimate use of God's Word.



So, what was John trying to convey with his longwinded “Tortoise and Hare” account? We start by remembering the context and the focal point. The context is the Resurrection. Everything from Mary’s consternation and bewilderment to the folded grave



clothes, and from John and Peter's run, to their confirmation of the empty tomb, and from John's belief to his inexplicable return home in unbelief, all points to the Resurrection of Jesus as the immediate context.

The two disciples ran together, but John ran faster and so arrived first, but he hesitated at the entrance and Peter entered the tomb first. The key to understanding this reversal is verse 9 where we find that neither of them got it. It says of both men that they "did not yet understand the Scripture, that He must rise from the dead."

The second key is the seemingly contradictory statement in verse 8 that John and perhaps Peter as well saw the folded burial linens and believed. From all of that plus the primary focus on Jesus as the Lord and Savior we get the point of John's narrative.

**“Grow in the grace and knowledge of our Lord  
and Savior Jesus Christ”  
II Peter 3:18.**



It is a narrative about an evolving, growing, or developing, faith. It is a process of wins and losses or starts and finishes. It is about belief that is constantly being tested and as new information is gleaned and experiences teach us our belief, our faith, our trust in Him, grows stronger, more accurate, and more real. The focus is not on the individual's faith, but on the object of their faith.

That's important because Christianity is not a set of beliefs, rituals, or traditions, but a belief in the Resurrected and Living Lord Jesus Himself. Neither Apostle is depicted as being superior to the other, but they are depicted as progressing in different ways and

at different times. It would not be too much to conclude that the disciple of Jesus must never compare himself or herself to any other disciple, but instead to continue to focus on the meaning of the Empty Tomb.



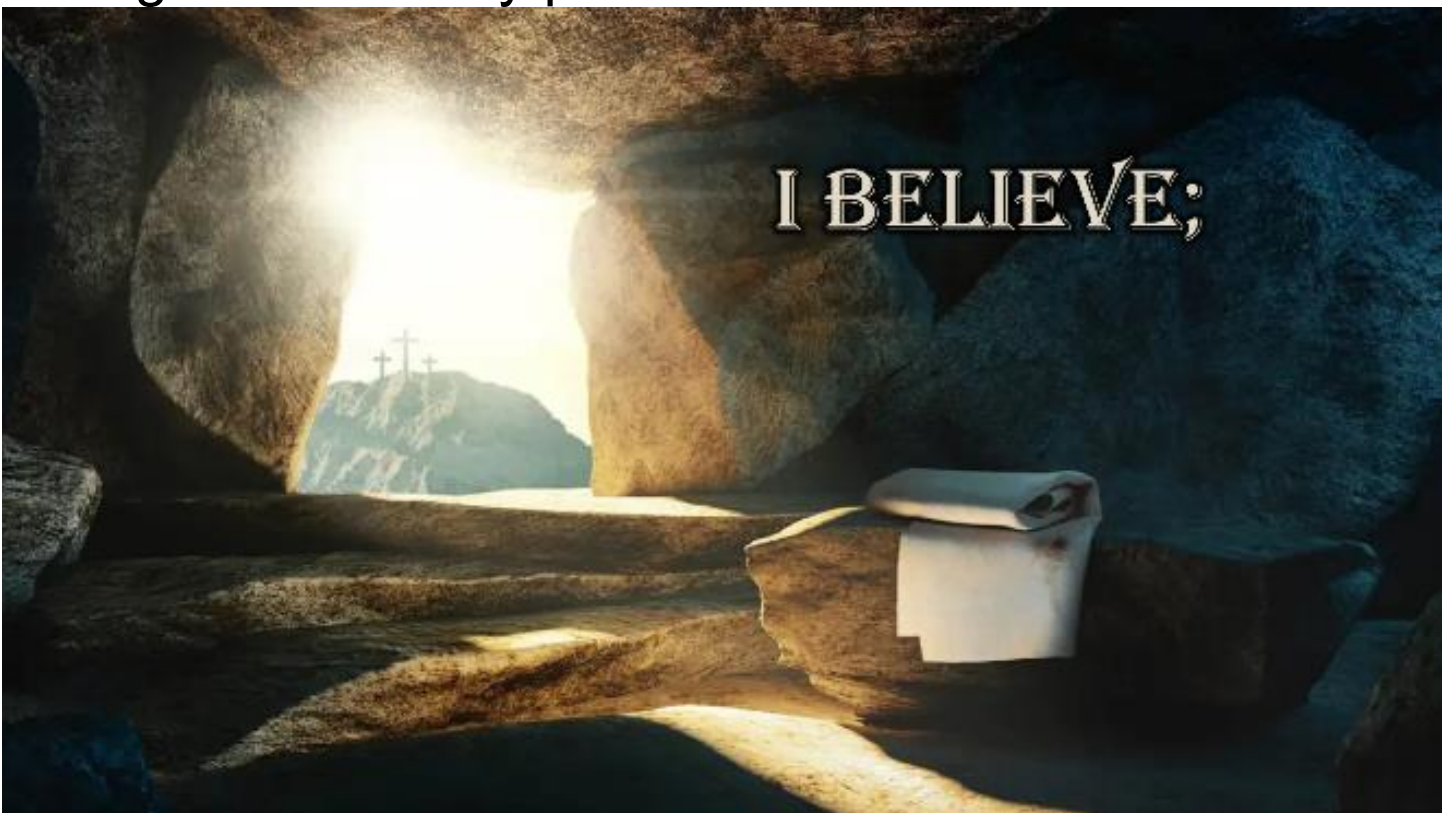
The neatly folded burial clothes themselves are proof of His bodily Resurrection from the dead. No one stealing a body would first strip that body and if they did for some insane reason, they certainly would not have taken the time to neatly fold the grave clothes and then place them carefully on the burial slab!

There is a “swoon theory” that Jesus wasn’t dead, but simply woke up on the “Third Day.” The theory is utter nonsense, but even if we allowed for that impossibility,



He would not have been able to free Himself from His wrappings – let alone move the tomb's cover stone. Remember the raising of Lazarus?

The mere fact that the linens were situated the way they were, and that John wrote so extensively about them confirm that even if Jesus had never appeared to anyone after His Resurrection, people of faith would know that He Lives. Thankfully, we don't need to find out because Jesus did appear to over 500 people throughout a 40-day period after His Resurrection.



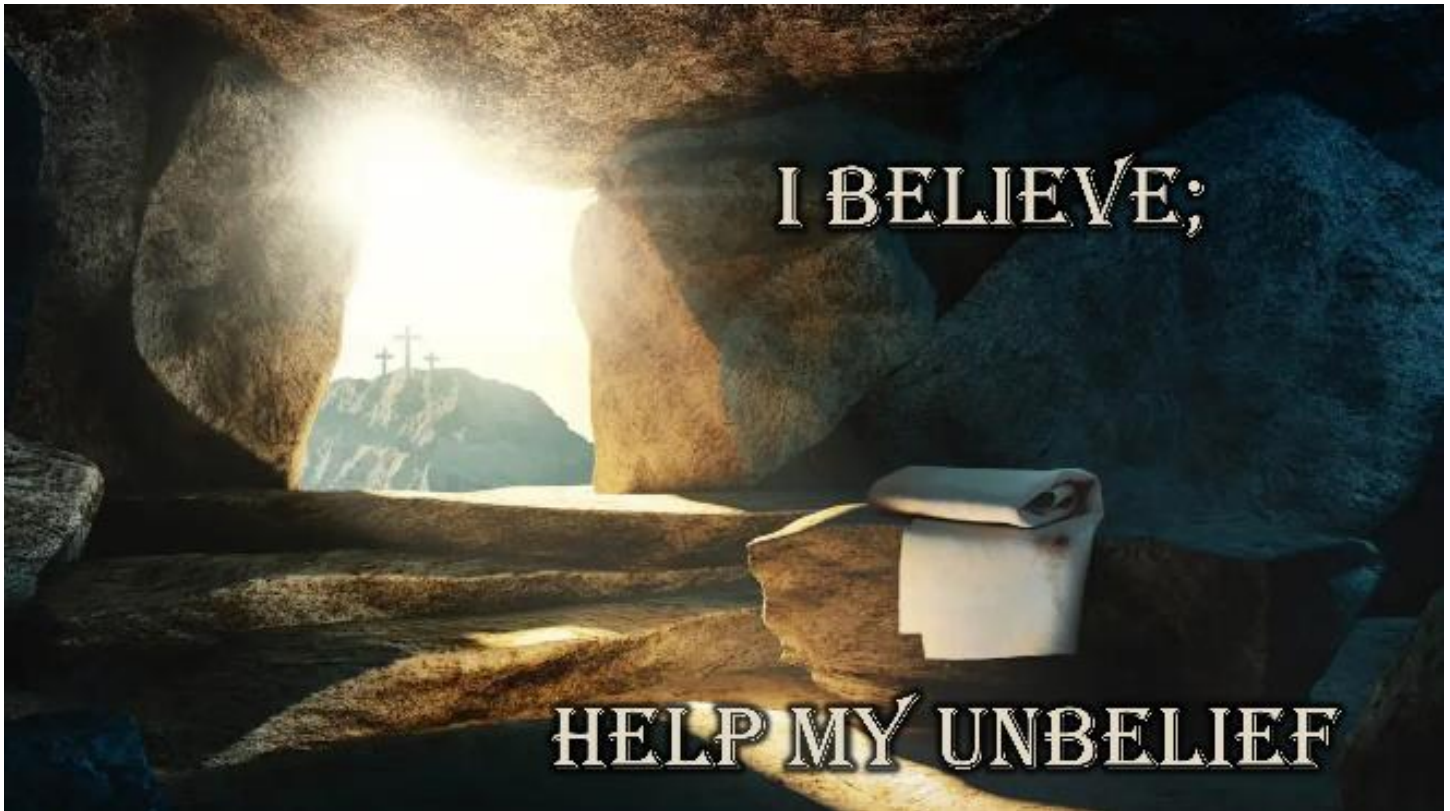
In verse 8 it says that John “saw and believed.” That is a theme in the Gospel. There is for people a “seeing” that takes place. Ultimately it is seeing Jesus Himself.



We talked some time ago about the different types of seeing and the fact that Jesus said that the Holy Spirit would enable people to see Him. Here, it was specifically the verb ὀράω (hō-rä-ō) meaning to see with insight – to perceive Who Jesus is (John 16:16-20).

“Believed” in context means correct belief in Jesus. Some people, in trying to fix the apparent contradiction between verse 8 and verses 9&10, say that what it meant was that John believed Mary’s report that someone had taken Jesus’ body. That’s ridiculous. John believed something amazing was going on, he just didn’t fully understand it yet.

The verb “believed” functions as an ingressive aorist, which is just a fancy way of saying that it is stressing the early stages of an action. We would do better to translate it as “experiencing the empty tomb, John had insight and began to believe.”



Borrowing from the father of the possessed boy this is precisely my prayer and the prayer I often encourage others to pray, “Lord I do believe, help my unbelief” (Mark 9:24). None of us has perfect theology and none of us has perfect faith. We literally need Jesus every day. Arminianists talk about losing your Salvation as though you must maintain your faith. My friends, none of us can maintain our faith! It is only ever the power of the indwelling Holy Spirit that can give you the faith necessary to stay the course. Our job is to recognize that it’s all Jesus and to rest in Him – to trust in Him – to be found abiding in Him.

If you do that your belief, like that of the Apostle John will grow stronger, more accurate, and more real as you see Jesus more and more clearly.

John talked a lot about the linens in these first 10 verses so we know that we should think about that a bit more as well. Not only do the folded grave clothes serve as a kind of proof, the special note about the folded facecloth off by itself is telling. Anyone with a good grasp of the Bible would confirm the allusion to Moses with the veil he would put over his face and from that extrapolate to the veil that stands between God and man.



AND THE VEIL OF THE  
TEMPLE WAS RENT IN  
TWIN FROM THE TOP TO  
THE BOTTOM.

*MARK 15:38 KJV*

Jesus set aside the veil once and for all. Through Him nothing stands between you and your God.



John 20:11–18, 11But Mary was standing outside the tomb, weeping; so as she wept, she stooped to look into the tomb; 12and she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying. 13And they said to her, “Woman, why are you weeping?” She said to them, “Because they have taken away my Lord, and I do not know where they put Him.” 14When she had said this, she turned around and saw Jesus standing there, and yet she did not know that it was Jesus. 15Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” Thinking that He was the gardener, she said



to Him, “Sir, if you have carried Him away, tell me where you put Him, and I will take Him away.” 16Jesus said to her, “Mary!” She turned and said to Him in Hebrew, “Rabboni!” (which means, Teacher).17Jesus said to her, “Stop clinging to Me, for I have not yet ascended to the Father; but go to My brothers and say to them, ‘I am ascending to My Father and your Father, and My God and your God.’ ” 18Mary Magdalene came and announced to the disciples, “I have seen the Lord,” and that He had said these things to her.

This is as interesting as it gets on so many levels. We’ll talk about a few of them. First, as I said earlier, it is noteworthy the way women are depicted in the New Testament. The fact that a woman was the very first human being to see the Risen Lord Jesus is remarkable.



If we recognize the Genesis connection that keeps coming up in John's Gospel, we see that Mary was chosen not so much for what it said about women in general, but for the correlation to her counterpart in another Garden long before.

Eve, in the Garden of Eden, a garden of life, was engaged by Satan who asked her if she wanted to be like God. She responded poorly, which is to say that she chose from a place of self and distrust. We all know how that turned out. Here, Mary in a much different garden, we could rightly say, a garden of death, was essentially asked by Jesus if she wanted to be with God. She ultimately responded with trust.

It didn't start off that way though. It started with misunderstanding, and so unbelief, to a degree, and therefore, inappropriate behavior on her part that had to be corrected.



That's what this passage is about. It's a lesson that we all must learn and unfortunately, must relearn over and over. We are constantly reacting like our mother Eve. We are faced with something we don't understand, we immediately respond with a lack of belief or trust and as a result we behave badly.

God is such a good parent He will not let that stand – He will correct you and, as necessary as it is, and as

loving as it is, it will not be pleasant. While I'm on that note let me tell you a Truth that we oftentimes get wrong. Please hear this – it applies to you as much as it applies to your neighbor and to me.

We sin against God by violating His clear principles – things that, in our heart, we know are wrong. We pray and we simultaneously rationalize. If we were to examine our prayer, we would find that we're more interested in getting permission than we are in getting the strength to obey what we already know is right. We're trying to change God's mind, or at least trying to get a hall-pass in our particular case. We're working on getting our will done in Heaven rather than God's Will done in our life.

Eventually I believe, and I tell others, that God has given me peace on the issue. That my relationship with the Lord is okay, that God wants me to be happy. That God has forgiven me for my ongoing deviation and granted me a special waiver. God and I are good, even though I am actively behaving contrary to the life Christ has called me to live. What that actually is my dear friends – what's actually going on my brothers and sisters – is that my desire has silenced the conviction



of the Holy Spirit. The peace I feel is an absence of God.

God will never say that sin is okay and if you think that He has in your case, you are completely out of touch with Him. How does that make you feel? Do you feel angry, or offended by that? Sin caused the ruination of relationship with God – it caused a separation that He did not want. It caused death and as a consequence, pain, suffering, violence, disaster, and disease. It cost God His One and Only Word made flesh as we've seen. Sin was so grievous that it cost Jesus His life and we think that we can go on and sin with impunity – that God does not care?

The Bible explains at the end of I Corinthians chapter 11, that when we fail to rightly examine ourselves with the light given to us by the Holy Spirit, we fall into a pattern of sin that we don't even recognize as such and then we suffer weakness, sickness, early death... The point is that God will discipline us and when we become so dull that we can't even tell the difference between the natural tribulations of life and the discipline of the Lord, He will increase the pressure.

Make no mistake about it, God is far more interested in your long-term character than He is in your short-term pain.

Does this convict you and make you uncomfortable? If it does, that's the easiest thing in the world to correct. Stop sinning! Go to the Lord and sincerely apologize, genuinely ask for His strength to resist your urges that dishonor Him, accept the forgiveness waiting for you and move forward with Him.

Mary's entire behavior was wrong. She came early Sunday morning to Jesus' tomb and upon finding it empty she freaked. She ran off and told the Apostles and then evidently ran back with them to the tomb. They came, they saw, they went back home to watch the game. She stayed and continued her lament.



Mary's "weeping" is mentioned 4 times in this passage, not to indicate what she was doing, but to indicate her emotional state. We've looked at it before, but in Greek, like English there are different words to mean the shedding of tears. This is κλαίω (klī-ō), the extreme emotional state that we would call a meltdown. The dictionary says that it is "To weep, wail, lament, implying not only the shedding of tears, but also every external expression of grief." It is an intense form of crying or sobbing that results from deep emotional trauma. It means to mourn and to bewail, to bawl, sob, and blubber. The point is that she was an emotional wreck. She was crying ugly, mascara running, hair

disheveled, snot flying, face flushed, shoulders shaking...

She looked into the tomb and saw two angels specifically one at the head of the bench where Jesus had been laid and the other at the foot of the bench. Where else do you see this picture in the Bible?



God commanded Moses in Exodus 25, to “construct an ark” (or chest) and “overlay it with pure gold, inside and out.” God went on saying, “you shall make an atoning cover of pure gold... You shall make two cherubim (or angels) of gold... Make one cherub at one end and one cherub at the other end... Then you shall put the atoning cover on top of the ark, and in the ark, you



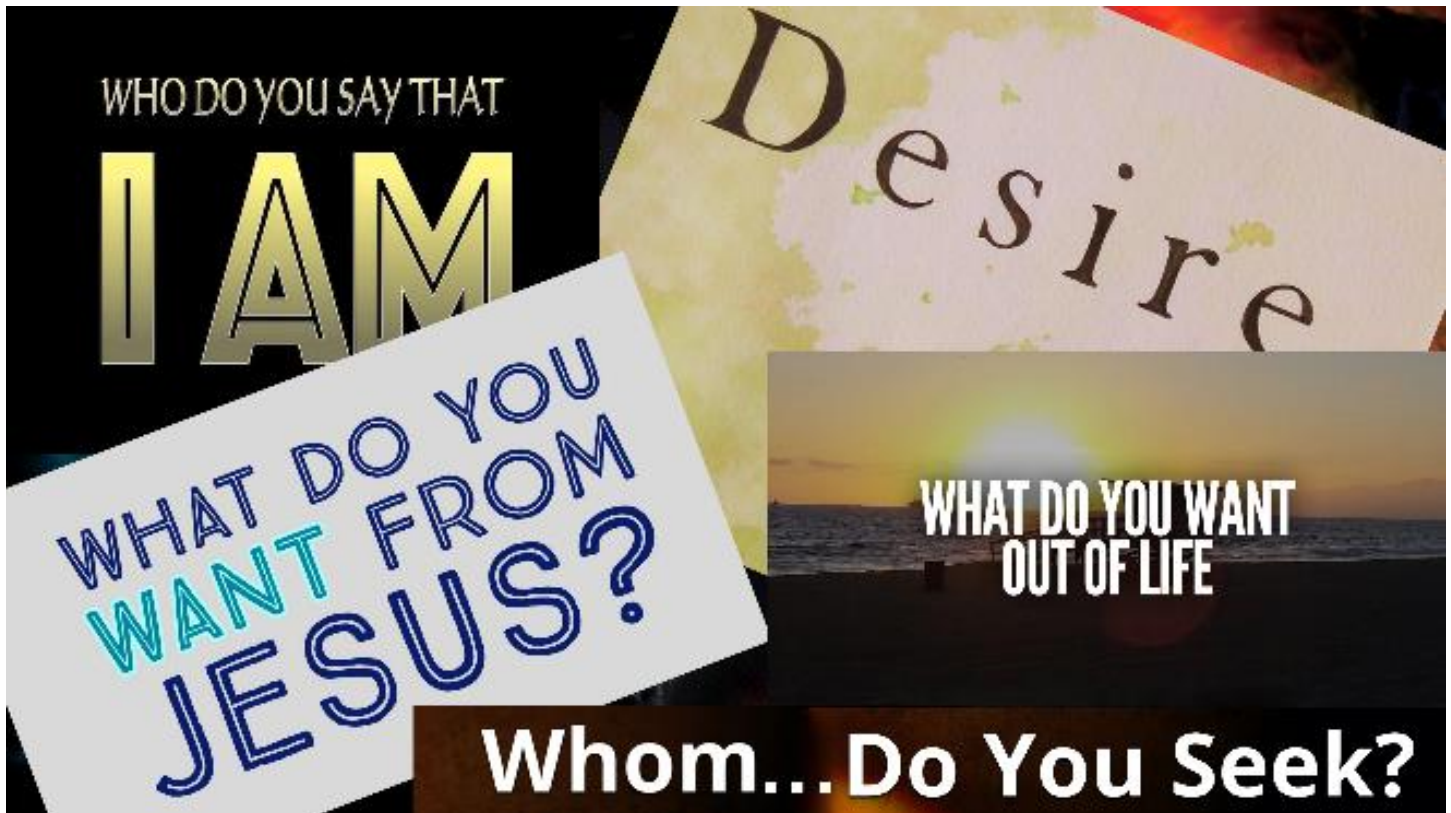
shall put the testimony (or covenant) which I will give to you. There I will meet with you; and from above the atoning cover, from between the two cherubim which are upon the ark of the testimony, I will speak to you.” The Ark is called the Ark of the Covenant, or the Ark of God, and the cover of atonement is better known as the mercy seat.

The High Priest would enter the Holy of Holies in the Temple once a year on the Day of Atonement and sprinkle the blood of the Sacrifice on the Mercy Seat and God would meet the people there. It was the Throne of God on earth and the only place under the Old Covenant to find forgiveness of sin.



Here now we have a new Mercy Seat sprinkled with the Blood of the ultimate Lamb providing an entirely new and completely different Covenant. That's why the two angels at either end ask Mary in unison "Woman, why are you weeping?" It is the distancing mechanism again – not rude, but certainly not touchy-feely either, "Woman." Then basically, "Why on earth are you carrying on the way that you are?"

Mary responded the same way she had earlier and the same way she would again in just a moment. As she did, she sensed someone behind her and "turned" to see a man who asked her exactly the same question. "Woman, why are you weeping?" He then added, "Whom are you seeking?" The first question is a mild rebuke, but the second question is deeply profound. It's the question Jesus asked the arresting party. It is THE question of questions. It is how God asks what Satan asked Eve.



It's the difference between temptation and testing. Satan enticed Eve to choose becoming her own person. Please get that because the Dragon – the great Serpent of Old – has not changed tactics. It isn't that he can't evolve and adapt. It's that he doesn't need to because the old tricks work just as well today as they did back then.

Lucifer persuades, beguiles, seduces, and tempts you with the very same promise, you can take control of your life, you can determine how you what to live, you can live your own truth and answer to no one. Satan will even tell you that this is what God wants you to do – to grow up and take the reins and be happy.

It's a lie to be sure. No person in the history of persons has ever taken that bait and been happy. No man or woman in the long line of men and women holding to that religion will ever enter Heaven.

Instead of tempting, Jesus plainly asked Mary “what is it that you’re after? What do you want? What is it that you seek? Exactly Who do you think it is whom you are desperately trying to find?” That’s the question that God always asks – the question He’s asking you now, what do you want – why are you sitting here in church today – Whom do you seek?

Mary was so grounded in her reality – so preoccupied with what she thought was going on and so overcome by her grief, misery, and sorrow, that she failed to recognize that Jesus was right there with her.

John added a couple of details in a masterful exchange that really captures the moment. Mary gave her thrice-repeated line to the man that she assumed was the gardener. It not only serves to remind us that the setting is a garden, but naturally reminds us of another Gardener walking in the cool of the day...

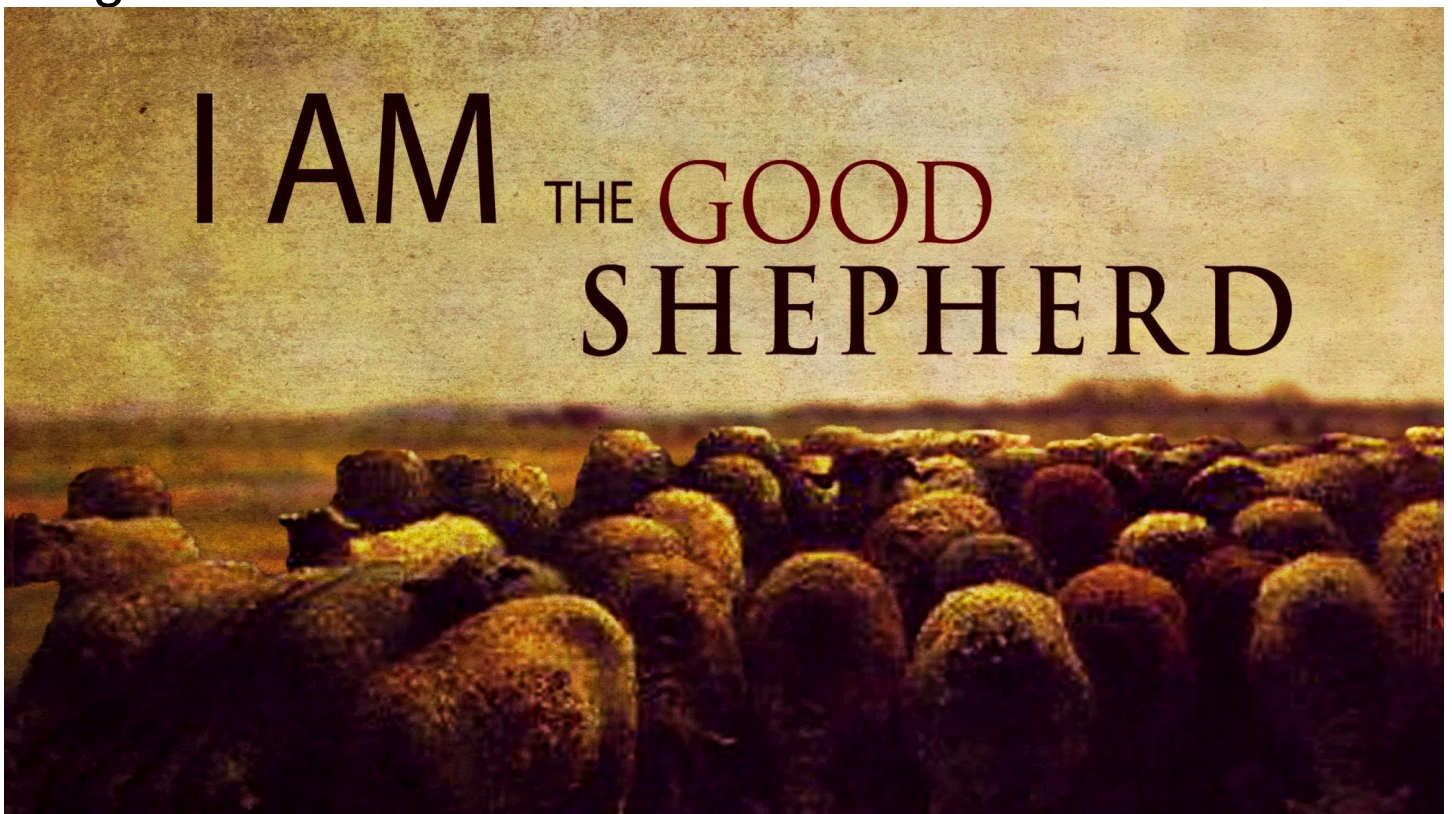




Genesis 3:8, “Now (Adam and his wife Eve) heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.” Sin had already caused death to reign in that garden, but now God was walking in a different garden with the opposite effect – Life was now available to those who genuinely embraced Him – God – the Word of God made flesh. Life is obtainable in the One Who exists as the only life generating and life sustaining force. Seek Him, on His terms, and you will Live.

Jesus simply called her name, “Mary.” Now that’s warm and intimate and it’s not too much to imagine that His tone was gentle, loving, kind, and yet carried just a hint of “come on girl, it’s Me.”

John wrote that when she heard her name “she turned.” It’s a beautiful rhetorical addition. She had already turned towards Jesus, and we were not told that she ever turned away. This turning is a turning of insight.



The true Shepherd knows His sheep by name and when He calls them, they listen to Him, and they obey His voice (John 10:1-18).





*Duccio di  
Boninsegni*

*1310 AD*

*Siena, Italy.*

She likely ran to Him and fell at His feet either grabbing them or was about to grab them. Jesus stopped her. What follows has caused a lot of confusion over the centuries because of the way John worded it. We could, like so many before us, chalk it up to bad narrating and either ignore the implications or come up with some interpretation that seems best to us.

What we know now is that John was a divinely inspired writer who wrote what he did for a purpose. Instead of dismissing difficult passages as poor writing technique, that recognition causes us to investigate why John wrote the way that he did.

In this case, like so many others, it becomes quite straightforward. Mary, although she now recognized Jesus, still lacked correct belief in Him. This is the theme of chapter 20 – progressing, or evolving, or growing, belief.

Now that Jesus had returned, she was relieved of her anxiety, and fear, and sadness, and was ready to go right back to the way things were before He was murdered. She wanted to cling to the man Whom she had known, but the entire dynamic was now radically different. Jesus had to correct her understanding and as we've hopefully seen, not again, as much as, continuously. He was growing her correct belief.

So, the whole thing about Him ascending to the Father was to help her faith move to the next level. Jesus wasn't going to stick around indefinitely. He had accomplished His mission on earth and was going back to the Right Hand of Almighty God. She needed to get that.



## *The Family of God*



He was going back to His Heavenly Father and because of that, His Heavenly Father was now her Heavenly Father. Because He was going home, He was now her own Brother – she was family. Because He was going home, she and the rest of her Christian siblings throughout time would receive the indwelling Holy Spirit.

She now grasped far better Whom it was that she had been seeking and as she came to this deeper faith, Jesus immediately commissioned her as a minister to others on His behalf.





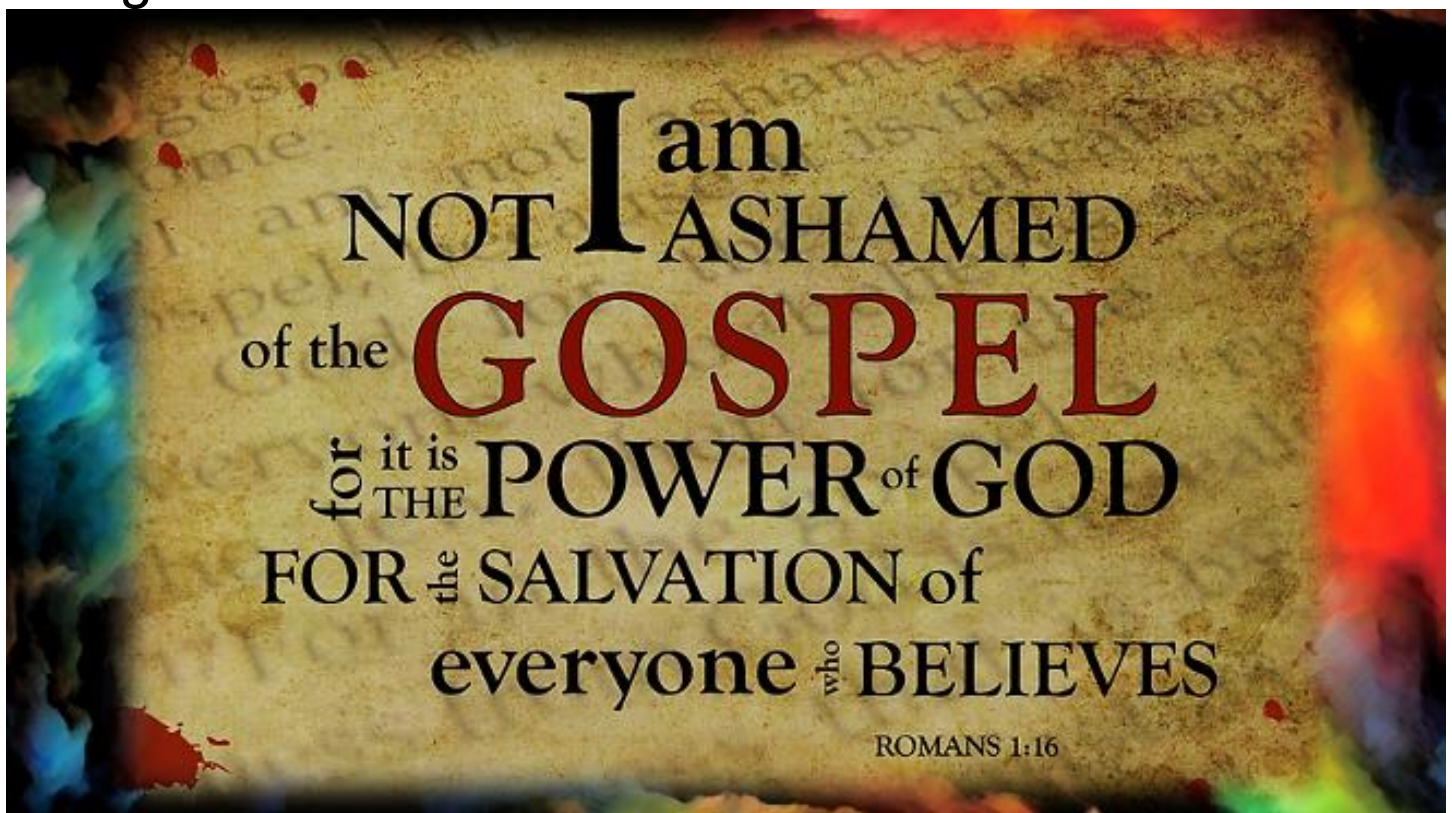
Jesus commanded her to go to His “brothers,” a term that in context means brothers and sisters. Go to the church and tell them what you have experienced.

That’s the command of Jesus for all Christians – go and tell others what Jesus has done for you – tell them Who Jesus is to you. It’s that simple. Well, Mary went and became the very first preacher of the Gospel.

That’s why Mary Magdalene is famous. Because of her devotion to the Lord, imperfect as it started out, she was the first person to see the Resurrected Jesus and from that was the first person to gain a deeper insight into His person and work and from that was the first

person commissioned by Jesus to go and from that was the first person to preach the Gospel.

Taking the Bible contextually, accurately, and seriously, there is no way to Biblically defend ordaining female pastors. I'm sorry... I didn't write it, but that's simply the truth. On the other hand, under the appropriate authority of an ordained pastor, what can't a women do? I would say that God has restricted men far more than He has women. Congratulations Mary – well done to a good and faithful servant of the Lord.



Now that's a lot of information that I've blasted you with today, but the primary message is that Jesus lives because He is life itself and in Him... In Him you too

can live, here and now as well as in God's presence forevermore.