

***NOT THE LEAST LASH LOST***

**Introduction, identifying the question, preliminary observations:**

- a) *The Underground Movement* and *Leaf by Niggle* (1 & 2)
- b) continuity / discontinuity
- c) one particular question – *how* does what we do now last?
  - quotes from evangelicals (3)
  - comments
    - confused, unworkable, potentially humanistic
    - in the background is a narrow reading of the GC
    - in the foreground is an assertion of the priority of evangelism
    - an ‘argument’ is presented in terms of what does and doesn’t last
- d) clarify (All That Counts Really Is Evangelism)
  - ATCRIEs realize that the “non-evangelistic” matters for other reasons
  - ATCRIEs recognize that there are some things which last for ever
- e) acknowledge
  - lots we don’t know
  - this is rarely addressed directly in Scripture or much elsewhere
  - this consideration doesn’t solve ethical dilemmas
- f) the question, then ...
  - examples
  - *How* – on what basis and in what ways – do these things “last”?
- g) Matthew 28 itself gives us some leads
  - resurrection; providence; disciple; nations; trinity; all things; with us
- h) other texts come to mind:
  - Rev 11.15; 14.13; 21.24; I Cor 3

**1) The bodily resurrection of Jesus**

- a) basic pattern
  - renewal but not replacement
  - not denying growth etc
- b) the body (4)
  - flight recorder and seed
  - marks of the crucifixion
- c) resurrection of the cosmos

**2) The songs of the redeemed**

- a) we’ll sing about Jesus - how much do we want to know about him?
- b) and what will that require?
- c) an aside: affirming decreed will doesn’t condone laziness or clarify revealed will

d) shall we sing about sin? (5)

e) summary

### **3) The good works of Christians**

a) examples

b) are works of Christ / the body of Christ

c) are new creation or “eschatological” works (6)

d) which means that they “beyond the reach of death” works (not “in vain”)

### **4) The personal identity of the redeemed**

a) judgment, rewards, differentiation (7)

b) identity and fullness

c) identity and “glorified agglomeration” (8-10)

d) what are these associations / appearances?

- relationships (11)

- experiences

- actions

- language

- relationship with Christ himself

### **5) The fact and shape of redemptive history**

a) basic structure of redemption (12)

b) there’s a shape to this – the check mark again; stories - servants accompany their Master

c) the biggest discontinuity lies in the past

### **6) What it means to be taken into the life of the triune God**

a) Whose life is this? (13)

b) the Father’s knowledge of which Son? the Son’s knowledge of the Father – which Son? (4)

c) Jenson and “interpretation” (14)

d) thinking about what? the work of redemption (15)

### **7) Metaphors / analogies – moving to a conclusion**

a) more on “interpretation” (16 & 17)

b) other analogies

c) relating this to the Gt Commission

d) one more thing or the one thing? practical use of this

e) C S Lewis / G M Hopkins (18 & 19)

f) summing up

*NOT THE LEAST LASH LOST - Quotes sheet*

1. *John Peck* – The Underground Movement:

‘The man’ has announced to his followers that, exposing and confronting the tyrant, he will go into exile.

“Back here, you must take my place. Oh yes, you can, and you will. Everywhere, you must prepare another social structure to replace this present one. It will mean new relationships, a new kind of family, a new kind of law, a new kind of monetary policy, of education, art, even language. It will be new, right at its roots, growing invisibly like a blade of grass forcing its way through the tarmac. On the face of it, and to those who do not know what to look for, it will often look so much like what is here already that the enemy won’t detect it until it’s too late (but for heaven’s sake make sure you’re clear about the difference!)”. He stopped, and looked at them so intently that many of them shrunk back. Suddenly there was something frightening about this man.

“Get as many people involved as you can,” he said. “It doesn’t really matter whether you gain open control of any of the districts or not – sometimes it will be good, if only for the experience, but in some places, it would be better not to do so. But you must create as much of this new order of things as you possibly can, down to the last details. You have my instructions and [ ... at any time you can ask for ... ] further help. You’ll be taking a lot of risks, and you mustn’t be too frightened of making mistakes. It will be horrific for some of you, because the enemy is not only afraid, but afraid to admit they are afraid. Many of you – and your loved ones – will be threatened and captured and tortured and exiled, but, well, you’ll know where to find me, I’ll make sure of that.

“And when we come back to finish this business, every skill you have mastered, every small achievement in the programme I’ve outlined to you, every new relationship and understanding, every small growth in wisdom and will-power, every tiny detail, will be put to good service. And with all that you are doing now, there will rise such an empire of joy and freedom as you have not imagined in your brightest dreams.”

2. *J.R.R. Tolkien* – from *Leaf* by Niggle:

Niggle is a little man with real potential as a painter (particularly of trees) but, through a combination of perfectionism, irritability, interruptions and distractions from outside, and kindness towards his selfish neighbour (Parish), Niggle never gets very far with his painting and particularly his ever-expanding and never-to-be-completed great work, the Tree. However, after he has taken his ‘long journey’ and received his ‘Gentle Treatment’ he comes to this:

Niggle pushed open the gate, jumped on the bicycle, and went bowling downhill in the spring sunshine. Before long he found that the path on which he had started had disappeared, and the bicycle was rolling along over a marvellous turf. It was green and close; and yet he could see every blade distinctly. He seemed to remember having seen or dreamed of that sweep of grass somewhere or other. The curves of the land were familiar somehow. Yes: the ground was becoming level, as it should, and no, of course, it was beginning to rise again. A great green shadow came between him and the sun. Niggle looked up, and fell off his bicycle.

Before him stood the Tree, his Tree, finished. If you could say that of a Tree that was alive, its leaves opening, its branches growing and bending in the wind that Niggle has so often felt or guessed, and had so often failed to catch. He gazed at the Tree, and slowly he lifted his arms and opened them wide.

‘It’s a gift!’ he said. He was referring to his art, and also to the result; but he was using the word quite literally.

He went on looking at the Tree. All the leaves he had ever laboured at were there, as he had imagined them rather than as he had made them; and there were others that had only budded in his mind, and many that might have budded, if only he had had time. Nothing was written on them, they were just exquisite leaves, yet they were dated as clear as a calendar. Some of the most beautiful – and the most characteristic, the most perfect examples of the Niggle style – were seen to have been produced in collaboration with Mr Parish: there was no other way of putting it.

The birds were building in the Tree. Astonishing birds: how they sang! They were mating, hatching, growing wings, and flying away singing into the Forest, even while he looked at them. For now he saw that the Forest was there too, opening out on either side, and marching away into the distance. The Mountains were glimmering far away.

After a time Niggle turned towards the Forest. Not because he was tired of the Tree, but he seemed to have got it all clear in his mind now, and was aware of it, and of its growth, even when he was not looking at it. ...

3. *All That Counts Really Is Evangelism (ATCRIE) – Because Other Stuff All Perishes*

a) famous English Evangelical:

“One can polish shoes, mow the lawn or darn socks ‘for the Lord’ (i.e.: with holy motivations) just as one can run a *Christianity Explored* course for unbelieving neighbours ‘for the Lord’. But if we had to choose between them, for example choosing whether to spend a Thursday evening mowing the lawn or explaining the gospel to our neighbours, most Christians instinctively recognise that, while both are serving the Lord, one takes priority over the other. Our ministry of lawn mowing might improve our local reputation for having a tidy garden. But our gospel ministry might save someone from hell. ...

The relative benefits of each: the eternal benefits of gospel ministry seem to clearly outweigh the more temporary benefits of creation ministry. Put crudely, while medical help can delay death for a few years, it is only gospel ministry that can rescue us from an eternity in the horrors of hell for an eternity of joy in the new creation. The priority of gospel ministry is clear from the relative benefits of each.”

b) very famous American Evangelical:

“Your mission (i.e. evangelism) will last for ever; the consequences of your job will not.”

4. *Jenson on the body:*

“The body is the availability of the person to date, of his or her history as it any moment presents itself. The redeemed histories are complete in their deaths. ... Jesus’ life is indeed that of a particular person: it is one sequence of events and not another, and it is made definite by his death.” (*Systematic Theology II*, 348)

5. *Bunyan and Edwards on knowing sin at judgment day and beyond:*

“Wherefore, though the saints receive by faith the forgiveness of sins in this life and so are passed from death to life; yet again, Christ Jesus and God his Father will have every one of these sins reckoned up again and brought fresh upon the stage in the day of judgment, that they may see and be sensible for ever what grace and mercy hath laid hold upon them.” (Bunyan)

“*Saints Increasing Knowledge in Eternity*. It is undoubted that they never will have forgot what passed in their life upon earth, the sins they have been saved from, their regeneration, the circumstances which did heighten their mercies, their good works which follow them, their death, etc. They will without doubt retain innumerable multitudes of ideas of what passed in the first seventy years, so also they shall retain to eternity their ideas of what was done in the ages of the world, with relation to the church of God, and God’s wondrous providence with respect to the world of men.” (Edwards, *Miscellanies*, 105) [DF - this extract is incidental to the point of the entry]

“*The Saint’s Sorrow for Sin*. Though the saints in heaven will see their exceeding folly and vileness in much of their behavior here in this world, and will see a thousand times as much of the evil and folly of sin as they do now, yet they will not experience any proper sorrow or grief for it. For this reason: because they will perfectly see at the same time how that it is turned to the best to the glory of God, or at least will so perfectly know that it is so. And particularly they will have so much the more admiring and joyful sense of God’s grace in pardoning them, that the remembrance of their sins will rather be an indirect occasion of joy. Sorrow and grief for sin is a duty, because we are not capable of having so perfect views of those things. But that a right sense of the odiousness and folly of sin will, under all circumstances, necessarily cause grief, is not so clear. A sense of the great evil of sin is good, absolutely considered, but grief for sin is so only in a certain presupposed state and circumstance.” (Edwards, *Miscellanies*, 432)

6. *Tom Wright on Romans 6:*

“What we do in the present time, when we offer our whole selves to God’s service, is the beginning of resurrection life. Of course, there will be an enormous change when the resurrection itself occurs (as Paul assures us it will, in 8.11 and elsewhere). Our present bodies will decay and die. But when we are raised, then, no doubt to our great surprise, the work we have done in the present, in the service of the new master, will turn out to be part not only of who we are, but of the new world he will have brought into being.” (*Paul for Everyone - Romans, part 1*, 109-110)

7. *Jenson on rewards and differentiation in glory:*

“...the saints’ blessedness will not be identical bliss. According to Paul the Judgment will test each one’s works “with fire” to see what they are ... Even a tale of shoddy works will be turned to joy in the Kingdom, interpreted as it will be by

Christ's death just on account of them, but someone with many or only such works will nevertheless be differently placed within the community of *totus Christus* than will be, for example, the martyrs." (*Systematic Theology II*, 359)

8. Schwöbel on Pannenberg on ontology:

"The present reality of everything is constituted from its eschatological future. Therefore the essence of something can only be understood as the simultaneous totality of its appearances which must be conceived as being 'located' in eternity. The process of time is therefore both the form of the appearance and the process of becoming of any essence. If eternity is understood as the future perfection of everything, then this future is present in the processes occurring in time as the aim of these processes. Everything that occurs and perishes in time, Pannenberg claims, is preserved in God's eternity which includes all temporal events." (Christophe Schwöbel, "Wolfhart Pannenberg" in *The Modern Theologians* ed. David Ford, 2<sup>nd</sup> edn, 1997, 201)

9. Tom Wright on 'a larger selfhood':

"God's people will be more truly themselves. We sometimes speak of somebody who has been very sick being 'just a shadow of their former self'. But what Paul seems to be saying is that human beings are just a shadow of their *future* selves. God has prepared a larger selfhood which is the true fulfillment of all that they are at the moment, which will be the final glorious enriching of it. Everything that humans, at their deepest and best moments, are reaching out for, struggling after, longing for, and dreaming of, will finally be fulfilled." (*Reflecting the Glory*, 41-42)

10. Bauckham and Hart on the end of history:

"Unlike the myth of progress, Christian eschatology does not privilege future history over past history. The end of history will happen to all of history ..." (*Hope against Hope*, 39)

11. Jenson on differentiation:

[sexual differentiation and Mark 12.25ff] "From which it does not follow that the fact that she as a woman was united to them as men will be missing from the story she gives to Christ's eternal interpretation: its delights to be examined in ever new ways and its miseries and problematics transformed into ever new instances of mercy. And since this eternal event of interpretation is the substance of created life as it is caught up in the triune life, the fact that she is a woman and not a man, and that there are men, will somehow belong to the dance of that life." (*Systematic Theology II*, 357)

12. Bavinck on covenant and organic redemption:

"Adam has been replaced by Christ, that the humanity that fell in the person of the first is restored in the second; that not just a few separate individuals are saved but that in the elect-under-Christ the organism of humanity and of the world itself is saved; that not only the persons of the elect but also the "structure of the organism" that they form in Christ is derived from the original creation in Adam. For that reason the covenant of grace does not leap from individual to individual but perpetuates itself organically and historically. It passes through a history and through different dispensations. It accommodates itself to times and occasions appointed by the Father as Creator and Sustainer. It is never made with a solitary individual but always also with his or her descendants. It is a covenant from generations to generations. Nor does it ever encompass just the person of the believer in the abstract but that person concretely as he or she exists and lives in history, hence including everything that is his or hers. It includes him or her not just as a person but him or her also as father and mother, as parent or child, with all that is his or hers, with his or her family, money, possessions, influence, and power, with his or her office and job, intellect and heart, science and art, with his or her life in society and the state. The covenant of grace is the organization of the new humanity under Christ as its head, as it links up with the creation order, and, reaching back to it, qualitatively and intensively incorporates the whole of creation into itself." (*Reformed Dogmatics III.231*)

13. Edwards on the church admitted to the divine family:

"Again, it shows how much God designed to communicate himself to men, that he so communicated himself to the first and chief of elect men, the elder brother, and the head and representative of the rest, even so that this man should be the same person with one of the persons of the Trinity. It seems by this to have been God's design to admit man as it were to the inmost fellowship with the Deity. There was, as it were, an eternal society in the Godhead in the Trinity of persons, and it seems to be God's design to admit the church into the divine family, so that which Satan made use of as a temptation to our first parents, "*Ye shall be as gods,*" shall be fulfilled contrary to his design. The saints' enjoyment of Christ shall be like the Son's intimate enjoyment of the Father, John 17:21-24, "That they may be all one, as thou, Father, art in me, and I in thee,

that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me have I given them, that they may be one even as we are one; I in them, and thou in me, that they may be made perfect in one, that the world may know that thou hast sent me, and hast loved them, even as thou hast loved me. Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me, for thou loved me before the foundation of the world.” John 17:26, “That the love wherewith thou hast loved me, may be in them, and I in them.” The Son’s intimate enjoyment of the Father is expressed by this, that he is in the bosom of the Father. So we read that one of Christ’s disciples leaned on his bosom, John 13:23. These things imply not only that the saints shall have such an intimate enjoyment of the Son, but that they, through the Son, shall have a most intimate enjoyment of the Father. This may be argued from this: that the way which God has contrived to bring them to their happiness, is to unite them to the Son as members, which doubtless is that they may partake with the head, to whom they are so united, in his good. And so “our fellowship is with the Father, and with his Son Jesus Christ.” 1 John 1:3. (*Miscellanies*, 741)

#### 14. *Jenson on entry into the divine life:*

Thus the Eschaton is the inexhaustible event of the triune God’s interpretation of created history by the life of the one creature Jesus. The Eschaton is infinite created life, made infinite in that it is the life of creatures seen by the Father as one story with the story of the Son and enlivened by the Spirit who is the Telos of that story.” (*Systematic Theology II*, 318-19)

“The body is the availability of the person to date, of his or her history as it any moment presents itself. The redeemed histories are complete in their deaths. And they are brought into the history of God as those for whom the Son died; they appear in God’s life because and as Jesus’ love infinitely interprets them. They are brought into God as the *interpretandum* of the inner dialogue of the Son’s actual triune life. Therefore the reality in God of all the redeemed’s past, and its mutual availability between each of them and Christ and so between all of them, again need nothing more than full congruence with the eternal *perichoresis* of the triune life.” (*Systematic Theology II*, 348)

“As entry into the life of the triune God, Fulfillment is entry into his specific infinity. And this infinity is neither time that goes on forever nor time’s cancellation in a still point at the center of a temporal wheel. The triune God’s infinity is rather the inexhaustibility of a particular event, the Advent of Christ, that is, the interpretation and appropriation by and to Jesus of all that precedes his final coming.” (*Systematic Theology II*, 319)

#### 15. *Edwards on seeing God and contemplating the work of redemption:*

“And there are no other ways but these four that the saints can see God. [in his image- Jesus; in his speech; in his works general; in his work of redemption] ... And especially do they see his glory as it is manifested in the work of redemption ... they see and know [him] as he manifests himself in the work of redemption, which [is] the greatest and most glorious of all God’s works, the work of works to which all God’s works are reduced.

“And [this] is the end, and as it were the sum of all God’s works, to the purposes and ends of which work heaven and all its angels were created; and which is a work that the redeemed saints in heaven are concerned [with] far above all other works of God, in which the glory of the divine perfections, and especially the glory of his love, appears as much more brightly than in any other work, as the light of the sun is above that of the stars, and of which work all their glory and blessedness in heaven is a fruit and a part. And this work by way of eminency is THE WORK of Jesus Christ, the image of the invisible [God], by whom alone God is seen and known by the saints.

“*Corol.* 1. Hence that BEATIFICIAL VISION that the saints have of God in heaven, is in beholding the manifestations that he makes of himself in the work of redemption ... And so we may infer that [the] business and employment of the saints, so far as it consists in contemplation, praise, and conversation, is mainly in contemplating the wonders of this work, in praising God for the displays of his glory and love therein, and in conversing about things appertaining to it.” (from Edwards, *Miscellanies*, 777)

“*Happiness of Heaven.* God doubtless will entertain his saints according to the state of the King of heaven, when he comes to entertain them at the feast that he has provided with such great contrivance and wonderful amazing exercises of infinite and mysterious wisdom, showing the bottomless depths and infinite riches of his wisdom, and with such great and mighty ado, and innumerable and wonderful exercises of his power. In order to provide this feast, he has created heaven and earth, and done all in all ages, bringing such great revolutions in such an amazing wonderful series. And besides that, he has come down himself from his infinite height and become man, and also provided the feast at such infinite expense as that of his own blood. We read of Ahasuerus, a great king, when he made a feast unto all his princes and servants, he showed the riches of his glorious kingdom, and the power of his excellent majesty, and gave drink in vessels of gold, and royal wine in abundance, according to the state of the king, Est. 1. So doubtless the happiness of the saints in heaven shall be so great, that the very majesty of God shall be exceedingly shown in the greatness, and magnificence, and fullness of their enjoyments and delights.” (Edwards, *Miscellanies*, 934)

“*Happiness of Heaven*. When God had finished the work of creation, he is represented as resting, and being refreshed and rejoicing in his works. The apostle compares the happiness Christ entered into, after he had finished his labors and sufferings in the work of redemption, to this, Heb. 4:4, 10.

Therefore we may well suppose that very much of Christ’s happiness in heaven consists in beholding the glory of God appearing in the work of redemption, and so in rejoicing in his own work and reaping the sweet fruit of it, the glorious success of it, which was the joy that was set before him. And as the apostle represents the future happiness of the saints by a participation of God’s rest and Christ’s rest from their works, Heb. 4:4-11. This seems to argue two things, viz.

1. That the way that the saints will be happy in beholding the glory of God, will be very much in beholding the glory of his perfections in his works.
2. That the happiness of the saints in heaven, especially since Christ’s ascension, consisting in beholding God’s glory, will consist very much in seeing his glory in the work of redemption. The happiness of departed saints under the old Testament, consisted much in beholding the glory of God in the works of creation, and in beholding which, “the morning stars sang together, and all the sons of God shouted for joy.” But their happiness, since Christ’s ascension, consists much more in beholding the glory of God in the work of redemption, since the old creation, in comparison of this, is no more mentioned, nor comes into mind. But they will be glad and rejoice forever in this work.

The beatific vision of God in heaven consists mostly in beholding the glory of God in the face of Jesus Christ, either in his work, or in his person as appearing in the glorified human nature. (Edwards, *Miscellanies*, 1137)

#### 16. Jenson on the Eschaton as “interpretation”

“When the redeemed are, as we have seen they will be, themselves a communal agent in the triune life, they will themselves think the movements of matter and energy, not as we may now trace a few of God’s intentions after him but with God as he thinks and just so determines them. The history of the universe will not proceed externally to the mutual human story; cosmic history after the End will not be abstractable from human history. As the universe is the stage for the story of God with his people, so the universe after the End will be the stage for the fulfillment of that story, for the eternal event of the interpretation of all lives by the life of Jesus.” (*Systematic Theology II*, 350)

#### 17. Hebblethwaite on Barth:

“Eternity is not more time; it is rather a matter of being caught up into God’s time where we shall see our whole life and God’s whole creation, in relation to what God has done in Christ. .... Eternal life, says Barth, ‘is not another and second life, beyond the present one. It is this life, but the reverse side which God sees although it is as yet hidden from us—this life in its relation to what He has done for the whole world, and therefore for us too, in Jesus Christ. We thus wait and hope, even in view of our death, for our manifestation with Him, with Jesus Christ who was raised again from the dead, in the glory of not only the judgement but also the grace of God’.” (*The Christian Hope*, 136-7)

#### 18. C S Lewis – from The Last Battle:

“Of course, Daughter of Eve,” said the Faun. “The further up and the further in you go, the bigger everything gets. The inside is larger than the outside.” Lucy looked hard at the garden and saw that it was not really a garden but a whole world, with its own rivers and woods and sea and mountains. But they were not strange: she knew them all. “I see,” she said. “This is still Narnia, and more real and more beautiful than the Narnia down below, just as it was more real and more beautiful than the Narnia outside the stable door! I see ... world within world, Narnia within Narnia ...” “Yes,” said Mr Tumnus, “like an onion: except that as you continue to go in and in, each circle is larger than the last.”

“The light ahead was growing stronger. Lucy saw that a great series of many-coloured cliffs led up in front of them like a giant’s staircase. And then she forgot everything else, because Aslan himself was coming, leaping down from cliff to cliff like a living cataract of power and beauty ...

Then Aslan turned to them and said: “You do not yet look so happy as I mean you to be.” Lucy said, “We’re so afraid of being sent away, Aslan. And you have sent us back into our own world so often.” “No fear of that,” said Aslan. “Have you not guessed?” Their hearts leaped and a wild hope rose within them. ‘There was a real railway accident,’ said Aslan softly. ‘Your father and mother and all of you are - as you used to call it in the Shadowlands - dead. The term is over: the holidays have begun. The dream is ended: this is the morning.’ And as He spoke He no longer looked to them like a lion; but the things that began to happen after that were so great and beautiful that I cannot write them. And for us this is the end of all the stories, and we can most truly say that they all lived happily ever after. But for them it was only the beginning of their real story. All their life in this world and all their adventures in Narnia had only been the cover and the title page: now at last they were beginning Chapter One of the Great Story which no-one on earth has read: which goes on forever: in which every chapter is better than the one before.”

19. Gerard Manley Hopkins, *The Leaden Echo and the Golden Echo*:

*The Leaden Echo*

How to kéeep—is there ány any, is there none such, nowhere known some, bow or brooch or braid or brace, láce, latch or catch or key to keep  
Back beauty, keep it, beauty, beauty, beauty, ... from vanishing away?  
Ó is there no frowning of these wrinkles, rankéd wrinkles deep,  
Dówn? no waving off of these most mournful messengers, still messengers, sad and stealing messengers of grey?  
No there's none, there's none, O no there's none,  
Nor can you long be, what you now are, called fair,  
Do what you may do, what, do what you may,  
And wisdom is early to despair:  
Be beginning; since, no, nothing can be done  
To keep at bay  
Age and age's evils, hoar hair,  
Ruck and wrinkle, drooping, dying, death's worst, winding sheets, tombs and worms and tumbling to decay;  
So be beginning, be beginning to despair.  
O there's none; no no no there's none:  
Be beginning to despair, to despair,  
Despair, despair, despair, despair.

*The Golden Echo*

Spare!  
There ís one, yes I have one (Hush there!);  
Only not within seeing of the sun,  
Not within the singeing of the strong sun,  
Tall sun's tingeing, or treacherous the tainting of the earth's air,  
Somewhere elsewhere there is ah well where! one,  
Oné. Yes I can tell such a key, I do know such a place,  
Where whatever's prized and passes of us, everything that's fresh and fast flying of us, seems to us sweet of us and swiftly away with, done away with, undone,  
Undone, done with, soon done with, and yet dearly and dangerously sweet  
Of us, the wimpled-water-dimpled, not-by-morning-matchèd face,  
The flower of beauty, fleece of beauty, too too apt to, ah! to fleet,  
Never fleets móre, fastened with the tenderest truth  
To its own best being and its loveliness of youth: it is an everlastingness of, O it is an all youth!  
Come then, your ways and airs and looks, locks, maiden gear, gallantry and gaiety and grace,  
Winning ways, airs innocent, maiden manners, sweet looks, loose locks, long locks, lovelocks, gaygear, going gallant, girlgrace—  
Resign them, sign them, seal them, send them, motion them with breath,  
And with sighs soaring, soaring síghs deliver  
Them; beauty-in-the-ghost, deliver it, early now, long before death  
Give beauty back, beauty, beauty, beauty, back to God, beauty's self and beauty's giver.  
See; not a hair is, not an eyelash, not the least lash lost; every hair  
Is, hair of the head, numbered.  
Nay, what we had lighthanded left in surly the mere mould  
Will have waked and have waxed and have walked with the wind what while we slept,  
This side, that side hurling a heavyheaded hundredfold  
What while we, while we slumbered.  
O then, weary then why should we tread? O why are we so haggard at the heart, so care-coiled, care-killed, so fagged, so fashed, so cogged, so cumbered,  
When the thing we freely fôrfeit is kept with fonder a care,  
Fonder a care kept than we could have kept it, kept  
Far with fonder a care (and we, we should have lost it) finer, fonder  
A care kept.—Where kept? Do but tell us where kept, where.—  
Yonder.—What high as that! We follow, now we follow.—  
Yonder, yes yonder, yonder,  
Yonder.