

Sixteen Revelations Business Model Anent Chapters 44 - 63

Revelations Business Model Anent Chapters 44 - 63

The purpose of this document is to Business Model Anent or Detail Chapters of the Christian Classic [Revelations of Devine Love](#) by Julian of Norwich (in the second half of the fourteenth century).

Detail concerning prayer that integrates the first Fourteenth Revelations

This Anent was detail to her Fourteenth Revelation concerning God being the ground of our beseeching or begging type prayer, so it details her first fourteen revelations. Love is God's business and as business models define businesses, this business model will use business terminology and Julian's revelations to define God' Love. Julian's calendar day is in the [fifth week of Easter of the Church Calendar](#) (this year the second week of May).

Business Models are for Understanding

This Anent is also detail to my [Sixteen Revelations Business Model](#). Business models provide understanding. They use the language of Business Science, a language designed to bring people of diverse talents together to work as a team. Because teams are about giving and giving requires ownership. every team has an owner. A simple definition of a team is someone giving to someone else with the help of others. The language of Business Science is the language that facilitates the team owner's giving. Since everyone on the team is giving, everyone on the team is also a business owner, and teams have supporting teams. For teamwork, Business Science defines all the types of relationships. So people can work together, Business Models provide these relationships for understanding.

Understanding God's Business – The Big Picture

As I read Julian's Sixteen Revelations, I thought they were great understanding, and that they may be better understood if they were also presented as a business model. In both ways, they will model the "Big Picture". The business model will be a restatement of her revelations in business terms, and the actual revelations will provide Old English detail to the "Big Picture" understanding. Together, they will provide understanding for us just as the revelations did for Julian.

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Review of the 16 Revelations of Devine Love

The First Revelation – “I saw . . . as it were in the time of His Passion . . .

In business terms, Jesus’ Passion was his business, his purpose, his calling, his desire, and his source of bliss.

The Second Revelation – “God wills to be seen and to be sought...

God’s business with us always starts with our seeking him, and we will find him if we do.

The Third Revelation – “Any thing that is done, it is well done: ...” “Sin is no deed” ...

There is no business but God’s business. Sin is no business, but it facilitates our knowledge of God and ourselves in God’s business.

The Fourth Revelation – “The blood, as it is most precious, it is most plenteous” ...

Of Jesus’ two business models, the finished one (the Blood) was plenteous.

The Fifth Revelation – “The Enemy is overcome by the blessed Passion and Death ”...

We must know that finished business model to succeed in the Body.

The Sixth Revelation – “age of man acknowledged ... rewarded for service and for time.” ...

When we know God’s Business with us, we will freely choose its rewards.

The Seventh Revelation – “It is not God’s will that we follow the feeling of pains ...”

We must understand we were designed for communication with God by God.

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The Eighth Revelation – “A Part of His Passion” I saw His sweet face.....

God’s character is revealed in the face of his Son.

The Ninth Revelation – “Love ... surpasses all His Pains as Heaven surpasses Earth”

The business of giving is bliss.

The Tenth Revelation – “Our Lord looked unto His Side, rejoicing: Lo! How I loved thee”

For example: Jesus’ business of giving was his bliss.

The Eleventh Revelation – See my Mother. After me, she is highest joy I can show you....

Check out my Mother’s business model: her history, her character, and her calling.

The Twelfth Revelation – “It is I, it is I” after this our Lord showed Himself ... glorified...

Jesus’ business of giving was rewarded.

The Thirteenth Revelation – Why the beginning of sin?

What is the business purpose of sin?

The Fourteenth Revelation – “I am the Ground of thy beseeching. (Prayer, begging type prayer)...

I am the location (or activity or facility or facilitator) of prayer

The Fifteenth Revelation – Suddenly you will be taken, I saw God rewards for patience....

Because cause and effect takes time, learning from a mentor facilitator takes time. So, it requires patience.

The Sixteenth Revelation –Our Lord showed me my soul in midst of my heart.

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In my heart, my Lord showed me: my character, my inner characteristics, the controls he designed for his relationship with me.

Special Review: The Fourteenth Revelation Ch 41 - 43

– “I am the Ground of thy beseeching. (Prayer)

In Chapter 41 Julian

Describes the basis of our prayer

Feelings are deceptive

Our feelings are not our desires

Because God is the Ground, our feelings are not

Four Scripture Reasons for this revelation

Our Mighty Comfort

It is Ordained

The Lord wants us to beg

The Lord enjoys our begging

He tells us to pray inwardly

Inward prayer leads to a Gift of Outward Prayer

Our Outward Prayer is God's Responsibility

He is pleased when we work on our prayers

Prime the pump with thanks by reason

Summary: The Basis of our Prayer

In Chapter 41 Julian describes the basis of our prayer. A base is a foundation or structure upon which something is built, and ground is the base for the foundation. The ground or foundation of prayer is in God. To get in God, one has to give God one's heart. When we are grounded in God, our heart is his and the Holy Spirit has

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refined our heart so we know what he wants us to pray. In business terms, because we have given him our business model, he has refined it so we know what to pray and what to do. In other words, the courteous thing to do after he has changed our hearts, is to beg or beseech him for our new business model. It is like any good communication. If it is important, the sender wants confirmation from the receiver that the message was received. The best kind of confirmation is when the receiver restates the message in his own words to prove to the sender and receiver that the message was not only received but understood. In these rules, the message is not complete until it is believed. If we beg, God will make us believe. We beg until we believe, the evidence of which is our unforced thanksgiving.

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In Chapter 42 Julian

Describes prayer

Prayer is an understanding of three things:

Understanding God Owns Our Prayer

Understanding Our Prayer is God's Tool

Understanding the object: Our Understanding

God's Prayer Business Roles

If prayer is painful then understand the roles: God's gift of prayer comes before our prayer.

For example: the Gift of Mercy and Grace comes before the prayer for the same.

Have confidence it is his will that we understand

Our confidence is in things already done: our excellent making, our redemption and all creation under us

With that historical confidence, beg for what he has put on our hearts

Our role has only two responsibilities

God does all the work including our belief, performance and worship

In our role we open our heart and beg

Our role completes his communication

Then we understand what we need to know

Our role is easy and our due diligence

Our understanding produces trust and longing

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Summary: Prayer

In Chapter 42 Julian describes prayer. Instead of describing prayer as a function (a process, or series of procedural steps, or as an activity), she describes prayer as an understanding. An understanding is a relational view. Functions get things done and relationships provide understanding by defining objects and objectives in context. “So we will have understanding of the fullness of joy that is to come with accordant longing and sure trust”, Julian describes prayer relationally. She says: “prayer is a right understanding”. This right understanding of prayer starts with knowing our role and its responsibilities. With this understanding or with this Shewing of Julian we can see a full overcoming of all our weakness, all our doubts, and of all our fears.

In Chapter 43 Julian

Describes how prayer unites the soul to God

Our soul is like God in kind and substance

How prayer unites in a sequence of processes with benchmarks

Prayer is a witness to us through heart change

Trust Benchmark comes when we pray

Heart Examination is the first prayer Process

A clear conscience is the first benchmark

Begging is the second prayer process

Trust is the second benchmark

God’s Thanksgiving is the third prayer process

The third prayer process benchmarks:

Joy with reverent dread

Thanksgiving that motivates us to pray

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Watching is the fourth prayer process

We watch when we notice his anointing

Watching is sensual, we experience God's senses

Summary: How Prayer Unites the Soul to God

Summary: In Chapter 43 Julian describes how prayer unites the soul to God. In other words, prayer is how we do business with God. That business has four processes with a benchmark for each. Understanding these processes we understand our role in God's business separate from God's, and by experience understand how easy it is to do business with God. Here are the four processes and their benchmarks that help us unite the soul to God:

<u>Process</u>	<u>Benchmark</u>
1. Heart Examination Prayer (our role)	Witness of Equal Will
2. Beseeching or Begging Prayer (our role)	Trust or Belief
3. Unforced Prayer of Thanks	Marvelous Joy and Reverent Dread
4. We Notice the Anointing	No more needs or prayers

This scriptural sequence of processes describes how prayer unites the soul God.

Anent Chapters 44 to 63 - Detail concerning prayer that integrates the first fourteen revelations

In Anent Chapter 44 Julian

Relates Prayer to Work

The work of God on our Soul: Truth and Wisdom

Paragraph one Business Modeling Notes: In Chapter 44 Julian describes the work of Truth and Wisdom. In all the Revelations and often in those Revelations, Julian showed that man works his will and his worship always. In other words, man always does what he wants to do and man always worships. He is created to worship and he is designed to do what is on his heart- good or bad. That is man's work and this chapter is about the work of God in our good soul: Truth and Wisdom.

Truth is physical and Wisdom is spiritual

Paragraph two Business Modeling Notes: Truth sees God, Wisdom beholds God. Seeing and beholding are both seeing, but one is physical and the other is spiritual. Both Truth and Wisdom are works of our soul, which is designed in the image of God. Truth is physical evidence that rings true to prophecy and our inner conscience, while Wisdom is our spiritual communication with God.

Work = Love, purpose, and the meaning of life

Paragraph three Business Modeling Notes: Where Truth and Wisdom are together comes

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the third working of the good soul: Love. Seeing and beholding makes one realize he is made for love. Even though Truth makes us see God so great compared to ourselves that we would be meaningless, Wisdom makes us see our purpose that we are made to love and bear witness. In other words, as we marvel in seeing God in Truth and Wisdom, we see our purpose and the meaning of life.

CHAPTER XLIV

“God is endless, sovereign Truth,—Wisdom,—Love, not-made; and man’s Soul is a creature in God which hath the same properties made”

GOD shewed in all the Revelations, oftentimes, that man worketh evermore His will and His worship lastingly without any stinting. And *what* this work is, was shewed in the First, and that in a marvellous example: for it was shewed in the working of the soul of our blissful Lady, Saint Mary: [that is, the working of] Truth and Wisdom.¹⁴²¹⁴² See chap. iv. And *how* [it is done] I hope by the grace of the Holy Ghost I shall tell, as I saw.

Truth seeth God, and Wisdom beholdeth God, and of these two cometh the third: that is, a holy marvellous¹⁴³¹⁴³ i.e. marvelling. delight in God; which is Love. Where Truth and Wisdom are verily, there is Love verily, coming of them both. And all of God’s making: for He is endless sovereign Truth, endless sovereign Wisdom, endless sovereign Love, unmade; and man’s Soul is a creature in God which hath the same properties *made*,¹⁴⁴¹⁴⁴ chaps. liv., lv. and evermore it doeth that it was made for: it seeth God, it beholdeth God, and it loveth God. Whereof God enjoyeth in the creature; and the creature in God, endlessly marvelling.

In which marvelling he seeth his God, his Lord, his Maker so high, so great, and so good, in comparison 92 with him that is made, that scarcely the creature seemeth ought to the self. But the clarity and the clearness of Truth and Wisdom maketh him to see and to bear witness¹⁴⁵¹⁴⁵ "beknowen." that he is made for Love . in which God endlessly keepeth him.

In Anent Chapter 45 Julian

Relates Prayer to Authority

Judgments, dooms, or authorities that help

Paragraph one Business Modeling Notes: In Chapter 45 Julian describes two judgments that help us comprehend heavenly things. These two judgments or dooms are keys to our understanding the meaning of life. One is the judgment of God and the other is the judgment of the people of his Church. In business terms we can describe these two judgments as the two types of authority, expert and command authority.

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The working of authority to righteousness

The working of authority in our life brings us to righteousness. God works through both types of authority. He commands us through people and he mentors us personally. The command authority of the Church would include authority over the worship service including deciding who needs to be excluded from that service (for things like false teaching). In other words, because God shows us what should not be taught by the Church we give the Church authority to exclude teaching. God judges our unchangeable nature, while people judge our changeable nature. In other words, God sees our good side and man sees our bad side.

Command and expert authority help

Paragraph two Business Modeling Notes: These two judgments or authority types are both one in God and will be known in heaven without end to help us comprehend heavenly things.

Authority in Heaven

For example, the Church will be there in Heaven to help us understand history. Here Julian is talking about things the Church has taught that seem to go against what she is learning from her expert authority, God. In the Business of God, we learn truth (what the Scripture means) from both the Holy Spirit our spiritual teacher and from our Teachers in the Church, other Christians.

Questions while under authority encouraged

All our teachers are mentors of expert authority. God uses command authority to exclude people and teaching from our service. That does not mean that everything still taught by people in the Church is perfect. On the contrary, it encourages all Christians to bring to the Church what they believe they have received from the Holy Spirit. The Church has grown and been strengthened by these questions under authority. Under authority, Julian's desire was that she may see in God in what manner the judgment of the Church is true in God's sight. Notice, this is the opposite of the Church in authority seeing what is false in God's sight. This true and false difference is important in a person being under authority or keeping both judgments. For example: a wife with a horrible husband can stay under authority by recognizing that the horrible husband only has authority to tell her what not to do or by saying no.

Obey if he says no, question if he says go

If he says no, she must obey. If he says go and her expert is saying no, then she should with due respect tell her command authority what she believes the Holy Spirit has put on her heart. If he says no to that, she should obey her command authority.

All things comprehended by knowing authority

Paragraph three Business Modeling Notes: Julian's example was of a lord and a servant (herself). She desires and will always desire that she may know by grace these two authorities, judgments or dooms that she owns (controls). She desires to know these because all earthly things that belong to Heaven are comprehended by these two

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authorities, judgments or dooms. The more we understand authority, the more we shall see and know our failings. The more we know our failings, by nature the more we shall long to be fulfilled of endless joy and bliss. In other words, we were designed that the more we see our sin the more we want endless joy and bliss. For our natural substance is now blissful in God, and has been since it was made, and shall be without end.

CHAPTER XLV

“All heavenly things and all earthly things that belong to Heaven are comprehended in these two judgments”

GOD deemeth us [looking] upon our Nature-Substance, which is ever kept one in Him, whole and safe without end: and *this* doom is [because] of His rightfulness [in the which it is made and kept]. And man judgeth [looking] upon our changeable Sense-soul, which seemeth now one [thing], now other,—according as it taketh of the [higher or lower] parts,—and [is that which] showeth outward. And *this* wisdom [of man’s judgment] is *mingled* [because of the diverse things it beholdeth]. For sometimes it is good and easy, and sometimes it is hard and grievous. And in as much as it is good and easy it belongeth to the rightfulness; and in as much as it is hard and grievous [by reason of the sin beheld, which sheweth in our Sense-soul,] our good Lord Jesus reformeth it by [the working in our Sense-soul of] mercy and grace through the virtue of His blessed Passion, and so bringeth it to the rightfulness.

And though these two [judgments] be thus accorded and oned, yet both shall be known in Heaven without end. The first doom, which is of God’s rightfulness, is 93 [because] of His high endless life [in our Substance]; and this is that fair sweet doom that was shewed in all the fair Revelation, in which I saw Him assign to us no manner of blame. But though this was sweet and delectable, yet in the beholding only of this, I could not be fully eased: and that was because of the doom of Holy Church, which I had afore understood and which was continually in my sight. And therefore by *this* doom methought I understood that sinners are worthy sometime of blame and wrath; but these two could I not see in God; and therefore my desire was more than I can or may tell. For the higher doom was shewed by God Himself in that same time, and therefore me behoved needs to take it; and the lower doom was learned me afore in Holy Church, and therefore I might in no way leave the lower doom. Then was this my desire: that I might see in God in what manner that which the doom of Holy Church teacheth is true in His sight, and how it belongeth to me verily to know it; whereby the two dooms might both be saved, so as it were worshipful to God and right way to me.

And to all this I had none other answer but a marvellous example of a lord and of a servant, as I shall tell after:—and that full mistily shewed.¹⁴⁶¹⁴⁶ Chap. li. And yet I stand desiring, and will unto my end, that I might by grace know these two dooms as it belongeth to me. For all heavenly, and all earthly things that belong to Heaven, are comprehended in these two dooms. And the more understanding, by the gracious leading of the Holy Ghost, that we have of these two dooms, the more we shall see and know our failings. And ever the more 94 that we see them, the more, of nature, by

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grace, we shall long to be fulfilled of endless joy and bliss. For we are made thereto, and our Nature-Substance is now blissful in God, and hath been since it was made, and shall be without end.

In Anent Chapter 46 Julian

Relates Prayer to Truth

Knowing God's business begins with knowing our business

Paragraph one Business Modeling Notes: Knowing self and Knowing God in business terms means knowing our business to know God's business. The nearer we are to our business and its rewards, the more we shall long after God and his rewards both natural and spiritual.

Knowing comes through forwarding our specific grace

This knowing of our self or business in this life comes continually from the help and virtue of our high nature (our spirit) as opposed to our low nature (our flesh). By forwarding and speeding mercy and grace, or by passing along both the unique gift we own that we are uniquely responsible for providing (our grace) and passing along God's general gift of mercy that we all share.

Knowing comes through forwarding God's general Mercy

By forwarding and accelerating God's mercy and grace given to us, then we may exercise and grow in knowing ourselves or our business. But, we will never completely know ourselves until the end, the point that this passing life with its manner of pain and woe will have its end.

By design we all long for the meaning of our lives in God

In other words, we are designed to long for knowing our business in God's business until the end. We were designed to long for the meaning of life in endless joy.

Seeing truth helps us communicate with God

Paragraph two Business Modeling Notes: In Julian's business of revealing for us how to communicate with God, in all her showings she had two ways of seeing or beholding truth. The first way or medium in this communication with God was her personal and spiritual relationship with God or her prayer, and the other medium or way of communicating with God was through her human relationships with other Christians, including the teaching of the Church.

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Truth is founded in Church teaching

Concerning the teaching of the Church and before she had the revelations, she had been well informed in those teachings, having applied all her will to that grounding or foundation. In other words, before she had her revelations she understood the teaching of the Church and she believes that understanding was the foundation for her revelations. In no way did her revelations take her away from that foundation, but her foundation that she had from the Church led her to expect more good from God like her foundation that would help her “increase and rise to more heavenly knowing and higher loving”. In other words, the Church like the Bible and the Law gives us an outline or foundation to which we with our personal callings add more and personal detail.

To communicate with God we must know purpose of sin

Paragraph three Business Modeling Notes: In communicating with God we must know his purpose for sin, an important part in God’s communication process. That process has procedure or steps. In this paragraph Julian is talking about procedure and the importance of knowing God’s purpose for sin in those steps.

The pain of sin motivates us to communicate with God

Like the bliss and joy of our relationship with God, the pain of sin motivates us to take those steps. Because our soul is good, this procedure begins with a dim sight of God, that leads to a dim sight of self, which leads to a clear sight of self, ending in a clear sight of God. In other words, we must know God to know ourselves, and we must know ourselves to know God.

Our good soul is attracted to God’s goodness

We are first attracted to God for his goodness. This dim light of goodness leads us to a dim light of our sin. We are attracted to his goodness because our soul is good. In other words, we were designed to be good and our good soul is one with God’s goodness. The first step is when we are attracted by the clarity of God’s: goodness, love, life, truth and peace. This dim sight of God comes before our first dim sight of self. In other words, before he shows us our sin God first shows us that he cannot be upset with us. We see from this first dim view of God that being upset violates his: Unity; Might; Wisdom; and Goodness.

He first shows us he will not be upset with us

In the second step (when we know he will not be upset with us) he shows us some of our sin. So, in our first dim sight of self we see some of our sin, and we want to rid ourselves of it.

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When we want to be like him, he shows us who we are

Motivated to change our self because of our sin, the third step in the process is a clearer view of self. In the third step we get to see how God sees us (a clearer view of self), which leads to the fourth step (a clearer view of God).

Knowing how he sees us, we get a clearer view of him

We do many evils that we ought to leave and leave undone many good deeds we ought to do. Seeing ourselves like this we see we deserve pain and wrath, and we are thankful our Lord is not upset with us and wants to help us to see ourselves in him more clearly.

He is on our side

The forgiveness and wrath is between our soul and body, not between our soul and God. Because "Between God and our soul is neither wrath nor forgiveness in His sight. For our soul is so fully one with God of His own Goodness that between God and our soul may be nothing".

Knowing God's business begins with knowing our business, and only our business

Paragraph four Business Modeling Notes: In our business with God, we begin with a dim view of him and end with a clearer view of him; but, there is much that is hidden. We only get to see what we need to know to do our business in him. We need to know the truth of his great goodness. It is his business that we want to know what we need to know. We were designed with a simple soul to want to know what we need to know. For the things that he keeps to himself for love, we will get to know at the end of time.

CHAPTER XLVI

"It is needful to see and to know that we are sinners: wherefore we deserve pain and wrath." "He is God: Good, Life, Truth, Love, Peace: His Clarity and His Unity suffereth Him not to be wroth"

BUT our passing life that we have here in our sense-soul knoweth not what our Self is. ¹⁴⁷¹⁴⁷"like it." And when we verily and clearly see and know what our Self is] then shall we verily and clearly see and know our Lord God in fulness of joy. And therefore it behoveth needs to be that the nearer we be to our bliss, the more we shall long [after it]: and that both by nature and by grace. We may have knowing of our Self in this life by continuant help and virtue of our high Nature. In which knowing we may exercise and grow, by forwarding and speeding of mercy and grace; but we may never fully know our Self until the last point: in which point this passing life and manner of pain and woe shall have an end. And therefore it belongeth properly to us, both by nature

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and by grace, to long and desire with all our mights to know our Self in fulness of endless joy.

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And yet in all this time, from the beginning to the end, I had two manner of beholdings. The one was endless continuant love, with secureness of keeping, and blissful salvation,—for of this was all *the Shewing*. The other was of the common teaching of Holy Church, in which I was afore informed and grounded—and with all my will having in use and understanding. And the beholding of *this* went not from me: for by the Shewing I was not stirred nor led therefrom in no manner of point, but I had therein teaching to love it and find it good¹⁴⁸¹⁴⁸"like it." : whereby I might, by the help of our Lord and His grace, increase and rise to more heavenly knowing and higher loving.

And thus in all the Beholding methought it was needful to see and to know that we are sinners, and do many evils that we ought to leave, and leave many good deeds undone that we ought to do: wherefore we deserve pain and wrath. And notwithstanding all this, I saw soothfastly that our Lord was never wroth, nor ever shall be. For He is God: Good, Life, Truth, Love, Peace; His Clarity¹⁴⁹¹⁴⁹So S. de Cressy has it. There is evidently an omission in the MS. of part of this sentence. See lvi., lxxii. The dim sight of God comes before the dim sight of the Self, but the clear sight of God comes after the clear sight of the Self. and His Unity suffereth Him not to be wroth. For I saw truly that it is against the property of His Might to be wroth, and against the property of His Wisdom, and against the property of His Goodness. God is the Goodness that may not be wroth, for He is not [other] but Goodness: our soul is oned to Him, unchangeable Goodness, and between God and our soul is neither wrath nor forgiveness in His sight. For our soul is so fully oned to God of His own Goodness that between God and our soul may be right nought.

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And to this understanding was the soul led by love and drawn by might in every Shewing: that it is thus our good Lord shewed, and *how it is thus in the truth of His great Goodness*. And He willeth that we desire to learn it—that is to say, as far as it belongeth to His creature to learn it. For all things that the simple soul understood, God willeth that they be shewed and [made] known. For the things that He will have privy, mightily and wisely Himself He hideth them, for love. For I saw in the same Shewing that much privy is hid, which may never be known until the time that God of His goodness hath made us worthy to see it; and therewith I am well-content, abiding our Lord's will in this high marvel. And now I yield me to my Mother, Holy Church, as a simple child oweth.

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In Anent Chapter 47 Julian

Relates Prayer to Sin

Our duty is to marvel and suffer while we enjoy God

Paragraph one Business Modeling Notes: In her revelations Julian marveled greatly about the mercy and forgiveness of God. It was interesting to her that her understanding of that work of mercy improved with her revelations. The most important points of her previous understanding were not visible in her revelations. Before she thought most important point of mercy the forgiveness of God's wrath. She wanted to see this forgiveness, but it was not there in her new view of mercy. Before she thought the wrath of God would be the greatest pain a loving soul could bear. Therefore, she thought forgiveness from the wrath of God would be the greatest mercy. But, she could not see the forgiveness from the wrath of God in her new revelation of Mercy.

Julian marveled at the work of Mercy

Paragraph two Business Modeling Notes: In Julian's revelation of the work of Mercy, she saw God's purpose in our being left to ourselves. If we were to continually see God we would not want to sin, but we would not get anything out of that process either. In this life man is changeable, and by his frailty and the overcoming of the enemy he falls into sin. By himself, man is weak and unwise, and also his will is overlaid. By himself man is in tempest, sorrow and woe. The cause is blindness, for he does not see God. If man saw God continually he would neither feel like sinning nor be motivated to move towards sinning. Even though the feeling caused by this vision of holiness was better than normal, she thought it was small in comparison with the great desire that any soul has to see God. In other words, if it were left up to us we would always see God; but, for our own good there are times when he releases us to be by ourselves.

Sometimes we are left to ourselves

Paragraph three Business Modeling Notes: For our own good, Mercy has these five manners of working: Enjoying, Mourning, Desire, Dread and Sure Hope.

1. Enjoying: for God gave me understanding and knowing that it was Himself that I saw;
2. Mourning: and that was for failing;
3. Desire: and that was I might see Him ever more and more, understanding and knowing that we shall never have full rest till we see Him verily and clearly in heaven;
4. Dread was: for it seemed to me in all that time that that sight should fail, and I be left to myself;

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5. Sure hope was in the endless love: that I saw I should be kept by His mercy and brought to His bliss. And the joy in His sight with this sure hope of His merciful keeping made me to have feeling and comfort so that mourning and dread were not greatly painful.

For his worship and our endless joy

Paragraph four Business Modeling Notes: In these five manners we see the manner of sight does not continue in this life. It does not continue for good reason: for his own worship and the increase of our endless joy. Therefore we often lose sight of him, and fall into our self. Then the oldest root of our first sin (i.e. contrariness) springs from the beginning of sin in the first fall of man and all the sins that follow from ourselves. Each time this happens we are in travail and tempest with the feeling of sins and pain in many ways (spiritual and bodily pains) as it is known to us in this life.

CHAPTER XLVII

“We fail oftentimes of the sight of Him, and anon we fall into our self, and then find we no feeling of right,—nought but contrariness that is in our self”

TWO things belong to our soul as duty: the one is that we reverently marvel, the other that we meekly suffer, ever enjoying in God. For He would have us understand that we shall in short time see clearly in Himself all that we desire.

And notwithstanding all this, I beheld and marvelled greatly: *What is the mercy and forgiveness of God?* For by the teaching that I had afore, I understood that the mercy of God should be the forgiveness of His wrath ⁹⁷ after the time that we have sinned. For methought that to a soul whose meaning and desire is to love, the wrath of God was harder than any other pain, and therefore I took ¹⁵⁰¹⁵⁰ understood -- took it. that the forgiveness of His wrath should be one of the principal points of His mercy. But howsoever I might behold and desire, I could in no wise see this point in all the Shewing. ¹⁵¹¹⁵¹ "But for nowte that I myte beholden and desyrin I could not se."

But how I understood and saw of the work of mercy, I shall tell somewhat, as God will give me grace. I understood this: Man is changeable in this life, and by frailty and overcoming falleth into sin: he is weak and unwise of himself, and also his will is overlaid. And in this time he is in tempest and in sorrow and woe; and the cause is blindness: for he seeth not God. For if he saw God continually, he should have no mischievous feeling, nor any manner of motion or yearning that serveth to sin ¹⁵²¹⁵² ne no manner steryng ne [or ye = the] yernyng." .

Thus saw I, and felt in the same time; and methought that the sight and the feeling was high and plenteous and gracious in comparison with that which our common feeling is in this life; but yet I thought it was but small and low in comparison with the great desire that the soul hath to see God.

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For I felt in me five manner of workings, which be these: Enjoying, mourning, desire, dread, and sure hope. Enjoying: for God gave me understanding and knowing that it was Himself that I saw; mourning: and that was for failing; desire: and that was I might see Him ever more and more, understanding and knowing that we shall never have full rest till we see Him verily and clearly in heaven; dread was: for it seemed to me in all that time that that sight should fail, and I be left to myself; sure hope was in the endless love: that I saw I should be kept by His mercy and brought to His bliss. And the joying in His sight with this sure hope of His merciful keeping made me to have feeling and comfort so that mourning and dread were not greatly painful. And yet in all this I beheld in the Shewing of God that this manner of sight may not be continuant in this life,—and that for His own worship and for increase of our endless joy. And therefore we fail oftentimes of the sight of Him, and anon we fall into our self, and then find we no feeling of right,—naught but contrariness that is in our self; and that of the elder root of our first sin,¹⁵³¹⁵³ i.e. contrariness, springing from the beginning of sin in the first fall of man with all the sins that follow, of our contrivance. And in this we are in travail and tempest ¹⁵⁴¹⁵⁴ "traveylid and tempested." with feeling of sins, and of pain in many divers manners, spiritual and bodily, as it is known to us in this life.

In Anent Chapter 48 Julian

Relates Prayer to Mercy and Grace

God dwells in our soul where he makes us ready to obey

Paragraph one Business Modeling Notes: In God's business the Holy Ghost dwells in our soul (mind, will and emotion), and there keeps us, and works a peace in us, and brings our soul to peace by grace, and gives God the glory for that grace, and makes our soul very ready to bend or obey. This process is the way that the Lord continually leads us in this changeable life.

There he leads us in this changeable life

Paragraph two Business Modeling Notes: Wrath is contrary to peace and love. It comes either from a failing of might or a failing of wisdom. So, it is human and God never uses it to lead us. Living in us, God uses peace and love to lead us. In other words, he disciplines us like a loving parent disciplines a child knowing the discipline is the only way that child will be helped, but at the same time showing pity on the child saying "this is going to hurt me more than it hurts you." This is the part of mercy in love. It also demonstrates God's discipline without wrath.

He leads us to Peace and Love with Tools

Paragraph three Business Modeling Notes: Love has various tools for different purposes in the process of leading us in this changeable live. God uses wrath as a tool, but not in

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this process. The Holy Ghost works a peace in us, and he brings our soul to peace by grace, and he gives God the Glory for that grace. As he disciplines us he pities us for the discipline. It hurts him more than it hurts us. Mercy is also one of his tools. When we see what we owe, We love him because we realize he never makes us pay in full. Mercy mingled with pity is the sweet grace of love, a tool that turns us back to good. Because it turns us back, Mercy allows us to fail, to fall, and to die. For we must die each time we fail of the sight and feeling of God. That sight and feeling of God is our life. Mercy allows us to experience death when we lose life. Mercy allows us to die and regenerate from death to life. This regeneration and the working of Mercy in us never ends.

Tools that work different ways like Mercy and Grace

Paragraph four Business Modeling Notes: Like the difference between motherhood and fatherhood, Mercy and Grace work in different ways. Mercy belongs to motherhood and grace belongs to fatherhood. The works of mercy are: keeping, suffering, quickening and healing; and all the tenderness of love. The works of grace are: raising, rewarding, endlessly giving and showing the abundance God's Kingdom in marvelous courtesy to his authority. Mercy is the pity of love while grace is the abundance of love. For grace is a tool that: enables our failing to lead to solace or comfort or peace; works our falling into worship while rising high; and works our dying into holy and blissful life.

Mercy and grace always wins over pain, shame and sorrow

Paragraph five Business Modeling Notes: God also has tools that lead us to pain, shame and sorrow. We were designed to function in God and he in us. That good design also functions as a tool to cause pain, shame and sorrow when it is not used properly. In other words, our contrary nature without God works on us here in earth to cause pain, shame and sorrow, while more powerful tools from heaven called grace and mercy work comfort, solace, peace, worship, and bliss; raising us up and over that pain. Notice in all this that the wrath is on our side of the equation, so the forgiveness is to slacken and waste our wrath. The point of all this is that we would never raise to this knowledge of his love without each time going through pain.

CHAPTER XLVIII

“I beheld the property of Mercy, and I beheld the property of Grace: which have two manners of working in one love ”

BUT our good Lord the Holy Ghost, which is endless life dwelling in our soul, full securely keepeth us; and worketh therein a peace and bringeth it to ease by grace, and accordeth it to God and maketh it pliant.¹⁵⁵¹⁵⁵ "buxum"=ready to bend or obey. 99 And this is the mercy and the way that our Lord continually leadeth us in as long as we be here in this life which is changeable.

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For I saw no wrath but on man's part; and that forgiveth He in us. For wrath is not else but a forwardness and a contrariness to peace and love; and either it cometh of failing of might, or of failing of wisdom, or of failing of goodness: which failing is not in God, but is on our part. For we by sin and wretchedness have in us a wretched and continuant contrariness to peace and to love. And that shewed He full often in His lovely Regard of Ruth and Pity.¹⁵⁶¹⁵⁶ lovely chere loving Look. See li., lxxi., etc. For the ground of mercy is love, and the working of mercy is our keeping in love. And this was shewed in such manner that I could¹⁵⁷¹⁵⁷ "I cowth not a perceyven of." not have perceived of the part of mercy but as it were alone in love; that is to say, as to my sight.

Mercy is a sweet gracious working in love, mingled with plenteous pity: for mercy worketh in keeping us, and mercy worketh turning to us all things to good. Mercy, by love, suffereth us to fail in measure and in as much as we fail, in so much we fall; and in as much as we fall, in so much we die: for it needs must be that we die in so much as we fail of the sight and feeling of God that is our life. Our failing is dreadful, our falling is shameful, and our dying is sorrowful: but in all this the sweet eye of pity and love is lifted never off us, nor the working of mercy ceaseth¹⁵⁸¹⁵⁸ "But in all this the swete eye of pite and love cumith never of us, ne the werkyng of mercy cesyth not." .

For I beheld the property of mercy, and I beheld the 100 property of grace: which have two manners of working in one love. Mercy is a pitiful property which belongeth to the Motherhood in tender love; and grace is a worshipful property which belongeth to the royal Lordship in the same love. Mercy worketh: keeping, suffering, quickening, and healing; and all is tenderness of love. And grace worketh: raising, rewarding, endlessly overpassing that which our longing and our travail deserveth, spreading abroad and shewing the high plenteous largess¹⁵⁹¹⁵⁹ or largeness. of God's royal Lordship in His marvellous courtesy; and this is of the abundance of love. For grace worketh our dreadful failing into plenteous, endless solace; and grace worketh our shameful falling into high, worshipful rising; and grace worketh our sorrowful dying into holy, blissful life.

For I saw full surely that ever as our contrariness worketh to us here in earth pain, shame, and sorrow, right so, on the contrary wise, grace worketh to us in heaven solace, worship, and bliss; and overpassing. And so far forth, that when we come up and receive the sweet reward which grace hath wrought for us, then we shall thank and bless our Lord, endlessly rejoicing that ever we suffered woe. And that shall be for a property of blessed love that we shall know in God which we could never have known without woe going before.

And when I saw all this, it behoved me needs to grant that the mercy of God and the forgiveness is to slacken and waste *our* wrath.

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In Anent Chapter 49 Julian

Relates Prayer to Peace in our Soul

Forgiveness is our business

Paragraph one Business Modeling Notes: In God's business he teaches us to be meek and mild like himself . He is never angry. But, a person has to be angry to forgive. Julian learned in her revelations that because God cannot be angry, he cannot forgive. She learned forgiveness is our business, not God's business. Because of our changeable nature, we are in the business of getting angry, so forgiveness must be part of our business. Here we are talking about wrath, that extreme anger leading to revenge. Mercy and grace is designed to win over pain, shame and sorrow.

The all powerful do not get extremely angry

Paragraph two Business Modeling Notes: Wrath or extreme anger has no place with peace. He keeps us and where he is there is peace. When we are in him we are in endless might, endless wisdom and endless goodness. Having our being in him we are also having our keeping in him. He keeps us with endless might, wisdom and goodness also. In her visions Julian never saw God in extreme anger (wroth). She believes if God were wroth for an instant (a touch) we should never have life nor place nor being. Even though we feel like wretches or frail people, we are in every way enclosed in the mildness of God, his meekness and his grace. We are his friend, and extreme anger has no place in friendship. Our friendship, our place, our life and our being is in God.

God's Goodness gracefully keeps us from getting extremely angry

Paragraph three Business Modeling Notes: God's goodness keeps us from getting extremely angry. The same goodness that keeps us when we sin makes us see our need for God when we get too angry. With true dread we see we need help to have forgiveness, even forgiveness of ourselves. God's constant goodness in contrast to our changeable nature gracefully makes us see and desire our salvation in God, not in ourselves.

God's business of Goodness motivates

When we see our salvation, and this work of God's goodness as God's business, then we see that he is keeping us safe during that experience. But, we also see that the experience is not blissful. In other words, God uses our experience with sin or anger outside of God to motivate us to seek him.

Motivates us to see both secure safety and blissful safety

He motivates us from knowing the secure safety on the outside to knowing the blissful safety with endless joy with him. Each time we see the working of God's goodness in

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our lives we are motivated to a deeper relationship with him. But, he does not hold us in this deeper relationship.

Like a good father, so we will be pleased with him and ourselves

Like a good father who lets his children experience tribulation, distress and woe, he lets us try and fail on our own, so we will be motivated to listen to him. He wants us to be fully pleased with him, all his works, and all his judgments. Not only that, he wants us to be pleased with ourselves, with other Christians, and with all that he loves. This full process is the work of God's Goodness in us.

Only when we are pleased with ourselves, are we truly peaceful

Paragraph four Business Modeling Notes: God is our peace and keeper when we are not in peace, but it is his business to continually work to bring us to his endless peace.

Our soul is good, but changeable

When we by this work are made fully safe, suddenly our soul is one with God and truly at peace with itself. Our soul is good but changeable. It is designed to be unique and expert in that uniqueness, but under the command authority of God. Like a good father, God wants to mentor us in our expertise, and teach us to respect God's other work through his human authority.

Our changeability works for us

Because there will be no need for sin in God's business there, our changeability will work for us in heaven. So, it is changeable for good reason and design. There in heaven he will make us unchangeable as he is. Here and now we are made meek and mild by the working of mercy and grace. Forgiveness is our business. Here and now, only when we are pleased with ourselves are we truly peaceful.

CHAPTER XLIX

**“Where our Lord appeareth, peace is taken, and wrath hath no place.”
“Immediately is the soul made at one with God when it is truly set at peace in itself”**

FOR this was an high marvel to the soul which was continually shewed in all the Revelations, and was with great diligence beholden, that our Lord God, anent Himself may not forgive, for He may not be wroth: it were impossible. For this was shewed: that our life is all grounded and rooted in love, and without love we may not live; and therefore to the soul that of His special grace seeth so far into the high, marvellous Goodness of God, and seeth that we are endlessly oned to Him in love, it is the most impossible that may be, that God should be wroth. For wrath and friendship be two contraries. For He that wasteth and destroyeth our wrath and maketh us meek and

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mild,—it behoveth needs to be that He [Himself] be ever one in love, meek and mild: which is contrary to wrath.

For I saw full surely that where our Lord appeareth, peace is taken and wrath hath no place. For I saw no manner of wrath in God, neither for short time nor for long;—for in sooth, as to my sight, if God might be wroth for an instant,¹⁶⁰¹⁶⁰ a touch. we should never have life nor place nor being. For as verily as we have our being of the endless Might of God and of the endless Wisdom and of the endless Goodness, so verily we have our keeping in the endless Might of God, in the endless 102 Wisdom, and in the endless Goodness. For though we feel in ourselves, [frail] wretches, debates and strifes, yet are we all-mannerful enclosed in the mildness of God and in His meekness, in His benignity and in His graciousness.¹⁶¹¹⁶¹"buxumhede." For I saw full surely that all our endless friendship, our place, our life and our being, is in God.

For that same endless Goodness that keepeth us when we sin, that we perish not, the same endless Goodness continually treateth in us a peace against our wrath and our contrarious falling, and maketh us to see our need with a true dread, and mightily to seek unto God to have forgiveness, with a gracious desire of our salvation. And though we, by the wrath and the contrariness that is in us, be now in tribulation, distress, and woe, as falleth to our blindness and frailty, yet are we *securely* safe by the merciful keeping of God, that we perish not. But we are not *blissfully* safe, in having of our endless joy, till we be all in peace and in love: that is to say, full pleased with God and with all His works, and with all His judgments, and loving and peaceable with our self and with our even-Christians and with all that God loveth, as love beseemeth.¹⁶²¹⁶² "liketh." And this doeth God's Goodness in us.

Thus saw I that God is our very Peace, and He is our sure Keeper when we are ourselves in unpeace, and He continually worketh to bring us into endless peace. And thus when we, by the working of mercy and grace, be made meek and mild, we are fully safe; suddenly is the soul oned to God when it is truly peaced in itself: for in Him is found no wrath. And thus I saw when 103 we are all in peace and in love, we find no contrariness, nor no manner of letting through that contrariness which is now in us; [nay], our Lord of His Goodness maketh it to us full profitable. For that contrariness is cause of our tribulations and all our woe, and our Lord Jesus taketh them and sendeth them up to Heaven, and there are they made more sweet and delectable than heart may think or tongue may tell. And when we come thither we shall find them ready, all turned into very fair and endless worships. Thus is God our steadfast Ground: and He shall be our full bliss and make us unchangeable, as He is, when we are there.

In Anent Chapter 50 Julian

Relates Prayer to God's View of Us in Sin

Our view of sin

Paragraph One Business Modeling Notes: In our business with God, we see we often fail that business because we continue to sin. In other words, we know good and evil. We

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also know God is holy, and he wants us to be holy and set apart for his work in us. So, whenever we see ourselves not holy or evil, then we see ourselves dead in sin. But, that is not how God sees us, and we must see ourselves as he sees us to do business with him.

God's view of sin

In God's sight, the soul that shall be saved was never dead, and never will be. In this business with God, we do our part with the grace that he has given us, the grace and authority we own and are responsible for giving. When we do our business, other than the anointing (on the gifts he gave us without repentance before time began) we are on our own.

He lets us work freely, on our own and in our own way

When we are on our own, the way we get back to him leads us to more grace and anointing. That way is our life of mercy and forgiveness. We are designed to want to do good.

In this way, Mercy and Forgiveness leads us to Grace

Our soul wants do good. But left to ourselves, we will always sin, and when we hate that sin it brings us back to God. In this way, mercy on God's part and forgiveness on our part forever leads us to grace.

It seems like a paradox that God does not blame us

Paragraph Two Business Modeling Notes: It seems like a paradox (contradiction) that we sin every day but God does not blame us for our sin. God is physical Truth and spiritual Wisdom. Truth says there are blessings for living ethically and curses for sin. It seems a paradox that God does not blame us for our sin.

We have guilt

Both by the teaching of the Church and our own conscience that the blame of sin (guilt) hangs upon us. From the beginning of this time till the end when we come to up into Heaven, the Church teaches us we will have guilt. So, it was a great marvel to Julian when she saw our Lord God show us no more blame for our sin than if we were as clean and holy as Angels in heaven.

Are we responsible for eliminating sin?

Until this apparent contradiction was resolved in her reason or mind, Julian had no rest. Until that time, it seemed to her that either she was responsible to see that sin was eliminated, or else she was responsible for seeing how God sees sin.

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Or are we responsible for understanding sin?

If she sees how God sees sin and how it is designed by God that we sin, then she will understand the purpose for our guilt. She prayed longingly for this for a time while God watched her pray. While she was praying she reasoned that if she believed we were not sinners and blameworthy, then she would obviously error and fail of knowing this truth. On the other hand she reasoned that if we are sinners and blameworthy, then she wondered how she could see this seemingly contradictory truth that God does not see our sin. God is after all our maker, in whom we desire to see all truth.

Three reasons for understanding the purpose for sin

Paragraph Three Business Modeling Notes: For three reasons Julian wanted God to make sense to her this seeming paradox. So, for these three good reasons, she prayed longingly “who can teach her the truth of this paradox but the Lord Jesus, King of bliss.”

It’s a minor point

The first reason is that it is not a major point of truth. If it were a major point, then she would be afraid of finding the answer.

It’s a common misunderstanding

The second reason was that it is a common misunderstanding or seeming paradox. If she was the only one to see it as a paradox, then again she would be afraid of finding the answer. Where else had she gone wrong in her understanding?

Its needed to understand why God created good and evil

The third reason is that the Holy Church teaches her to love goodness and hate evil. To do this she needs to know the truth of this seeming paradox so she can by physical reason and spiritual grace divide good and evil.

CHAPTER L

“The blame of our sin continually hangeth upon us.” “In the sight of God the soul that shall be saved was never dead, nor ever shall be dead”

AND in this life mercy and forgiveness is our way and evermore leadeth us to grace. And by the tempest and the sorrow that we fall into on our part, we be often dead as to man’s doom in earth; but in the sight of God the soul that shall be saved was never dead, nor ever shall be.

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But yet here I wondered and marvelled with all the diligence of my soul, saying thus within me: *Good Lord, I see Thee that art very Truth; and I know in truth*¹⁶³¹⁶³ *"sothly," "sothe." that we sin grievously every day and be much blameworthy; and I may neither leave the knowing of Thy truth,*¹⁶⁴¹⁶⁴ *"sothly," "sothe." nor do I see Thee shew to us any manner of blame. How may this be?* 104 For I knew by the common teaching of Holy Church and by mine own feeling, that the blame of our sin continually hangeth upon us, from the first man unto the time that we come up unto heaven: then was this my marvel that I saw our Lord God shewing to us no more blame than if we were as clean and as holy as Angels be in heaven. And between these two contraries my reason was greatly travailed through my blindness, and could have no rest for dread that His blessed presence should pass from my sight and I be left in unknowing [of] how He beholdeth us in our sin. For either [it] behoved me to see in God that sin was all done away, or else me behoved to see in God how He seeth it, whereby I might truly know how it belongeth to me to see sin, and the manner of our blame. My longing endured, Him continually beholding;—and yet I could have no patience for great straits¹⁶⁵¹⁶⁵ "awer,"p. 127. and perplexity, thinking: *If I take it thus that we be no sinners and not blameworthy, it seemeth as I .should err and fail of knowing of this truth*¹⁶⁶¹⁶⁶ *"soth" and "sothnes." ; and if it be so that we be sinners and blameworthy,—Good Lord, how may it then be that I cannot see this true thing*¹⁶⁷¹⁶⁷ *"soth" and "sothnes." in Thee, which art my God, my Maker, in whom I desire to see all truths?*¹⁶⁸¹⁶⁸ *"trueths."*

For three points make me hardy to ask it. The first is, because it is so low a thing: for if it were an high thing I should be a-dread. The second is, that it is so common: for if it were special and privy, also I should be a-dread. The third is, that it needeth me to know it (as methinketh) if I shall live here for knowing of good and evil, whereby I may, by reason and grace, the more dispart them asunder, and love goodness and hate evil, 105 as Holy Church teacheth. I cried inwardly, with all my might seeking unto God for help, saying thus: *Ah! Lord Jesus, King of bliss, how shall I be eased? Who shall teach me and tell me that [thing] me needeth to know, if I may not at this time see it in Thee?*

In Anent Chapter 51 Julian

Relates Prayer to our business in the Body of Christ

Servant and his lord example from four viewpoints

Paragraph One Business Modeling Notes: For example: Our Lord showed Julian a wonderful example of a lord and his servant. This example gave Julian views of the situation from the servant's viewpoint and his lord's viewpoint. These two viewpoints were again each showed spiritually and physically so in total the example shows four viewpoints of the situation between this lord and his servant.

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A Lord and his Servant as Physical Bodies

Paragraph Two Business Modeling Notes: First she saw two persons in physical bodies, a lord and a servant.

The lord sits stately and the servant stands ready

The servant stands in reverence to the lord, ready to do his will. The lord sits stately in rest and peace.

The lord looks lovingly and meekly sends servant

The lord looks upon his servant lovingly and sweetly, and meekly he sends him to a location that will facilitate the servant's process of doing his lord's will. The servant loves to do his lord's will, so he does not just go there, he takes off quickly and runs there in great haste.

The servant loves to do and goes and falls into a poor location

In his exuberance he falls into a ravine and gets hurt. From the ravine he struggles, moans and groans, but he cannot get out our help himself in any way.

Servant loses comfort by turning to his feelings

Paragraph Three Business Modeling Notes: The worst part of the servant's fall was his loss of comfort. He lost his comfort because he was temporarily unable to see his loving lord, even though his lord was nearby and available to provide full comfort. But the servant like all men in their weakness and folly, temporarily turned his mind to his feelings. So, there he endured by himself in pain.

Seven great pains from losing comfort

Paragraph Four Business Modeling Notes: In losing his comfort, the servant suffered seven great pains.

Soreness

The first was the soreness in the bruising from his fall or the pain he could feel;

Heaviness

The second was the heaviness of his body;

Weakness

The third was the weakness he felt from the first two;

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Blindness

And the fourth, that he was blind in reason and stunned in mind so much so that he almost had forgotten his own love;

Fearfulness

The fifth pain was that he might never rise;

Loneliness

The sixth and most marvelous to Julian was that he was lonely because there was no one to help;

Hopelessness

The seventh great pain was the place where he lay was a tough place to do business. or a long way from where he was going.

Rejoicing for future worship

Paragraph Five Business Modeling Notes: Julian wondered how the loving servant would allow all these woes meekly. She had carefully examined the situation to see if the servant had done anything to deserve these pains, and she looked carefully to see if the lord should blame him.

The servant was innocent

What she saw was there was no reason to be seen. Only his good will and great desire caused his falling in the ravine. So, in the ravine he was as good as when he stood before his lord ready to do his will.

The servant was still willing

In the ravine he was still willing to go for his lord, ready to do his will. That is how his good lord saw him there (still ready and willing).

The lord did not blame the servant

But, now Julian saw the situation in another way (the second more spiritual) as she gained understanding that the lord did not blame his servant.

Present pity and future hope

Her understanding of the first outward sight (of the lord's great concern and pity) led to another inward (spiritual) sight in which she saw the lord highly rejoicing for future

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worship his servant will give him as he brings the servant to a good place to do his lord's business.

Outward physical pity and inward spiritual hope

The present pity and the future hope form this double manner of regard.

Should the servant be rewarded for his service?

Paragraph Six Business Modeling Notes: After seeing the present pity and future hope Julian was led again back to the first sight. Now that she knows the servant's good will and the fact the lord does not blame the servant for falling, Should the servant be rewarded for the pain he has suffered in service, and for his good will?

If rewarded, what kind of gift?

And would it not be right for a lord to give a gift that will be better to the servant and more worshipful than his wholeness would have been? If he does not come out better in the end for serving, then his lord has done him no grace for asking him to serve.

Servant's Good Will to be Rewarded better in the end for Serving

Paragraph Seven Business Modeling Notes: As this spiritual revelation of the Lord's meaning descended into Julian's soul, or as she thought about it: she realized the servant should be rewarded. Because of the Lord's great goodness and ego (desire to be worshiped), his servant which he loved so much should be blissfully rewarded. He should be rewarded so much that the situation results into high over passing and endless worship and bliss.

This revelation was an answer to Julian's desire

Paragraph Eight Business Modeling Notes: As this revelation ended Julian realized it was an answer to her desire. But, this answer (like all of her revelations) was not a full understanding. For example: she realized in this example that the servant represented not just one man Adam but all of mankind Adam, and therefore three characteristics or qualities of mankind were left hidden. She also understood that in every revelation is full of secret things left hidden.

Three properties: External Understanding, Inward Teaching, Inward Spiritual Understanding

External Understanding

Paragraph Nine Business Modeling Notes:

And therefore me behoveth now to tell three properties in which I am somewhat eased.

The first is the beginning of teaching that I understood therein, in the same time; the

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second is the inward teaching that I have understood therein afterward; the third, all the whole Revelation from the beginning to the end (that is to say of this Book) which our Lord God of His goodness bringeth oftentimes freely to the sight of mine understanding. And these three are so oned, as to my understanding, that I cannot, nor may, dispart them. And by these three, as one, I have teaching whereby I ought to believe and trust in our Lord God, that of the same goodness of which He shewed it, and for the same end, right so, of the same goodness and for the same end He shall declare it to us when it is His will.

Inward Teaching (twenty years)

Paragraph Ten Business Modeling Notes:

For, twenty years after the time of the Shewing, save three months, I had teaching inwardly, as I shall tell: *It belongeth to thee to take heed to all the properties and conditions that were shewed in the example, though thou think that they be misty and indifferent*¹⁷³¹⁷³ *i.e. not of definite purport, indistinct. to thy sight.* I assented willingly, with great desire, and inwardly [beheld] with 109 heedfulness¹⁷⁴¹⁷⁴ "avisement." all the points and properties that were shewed in the same time, as far forth as my wits and understanding would serve: beginning my beholding at the Lord and at the Servant, and the manner of sitting of the Lord, and the place that he sat on, and the colour of his clothing and the manner of shape, and his countenance without, and his nobleness and his goodness within; at the manner of standing of the Servant, and the place where, and how; at his manner of clothing, the colour and the shape; at his outward having and at his inward goodness and his unloathfulness.

Inward Teaching: Lord God and All-man Adam

Paragraph Eleven Business Modeling Notes:

The Lord that sat stately in rest and in peace, I understood that He is God. The Servant that stood afore the Lord, I understood that it was shewed for Adam: that is to say, one man was shewed, that time, and his falling, to make it thereby understood how God beholdeth All-Man and his falling. For in the sight of God all man is one man, and one man is all man. This man was hurt in his might and made full feeble; and he was stunned in his understanding so that he [was] turned from the beholding of his Lord. But his will was kept whole in God's sight;—for his will I saw our Lord commend and approve. But himself was letted and blinded from the knowing of this will; and this is to him great sorrow and grievous distress: for neither doth he see clearly his loving Lord, which is to him full meek and mild, nor doth he see truly what himself is in the sight of his loving Lord. And well I wot when these two are wisely and truly seen, we shall get rest and peace here in part, and the fulness of the bliss of Heaven, by His plenteous grace.

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Inward Teaching: How Our Lord sees Sin

Paragraph Twelve Business Modeling Notes:

And this was a beginning of teaching which I saw in the same time, whereby I might come to know in what manner He beholdeth us in our sin. And then I saw that only Pain blameth and punisheth, and our courteous Lord comforteth and sorroweth; and ever He is to the soul in glad Cheer, loving, and longing to bring us to His bliss.

Inward Teaching: His visible Character

Paragraph Thirteen Business Modeling Notes:

The place that the Lord sat on was simple, on the earth, barren and desert, alone in wilderness; his clothing was ample and full seemly, as falleth to a Lord; the colour of his cloth was blue as azure, most sad and fair. his cheer was merciful; the colour of his face was fair-brown,—with full seemly features; his eyes were black, most fair and seemly, shewing [*outward*] full of lovely *pity*, and [*shewing*], *within* him, an high Regard,¹⁷⁵¹⁷⁵ MS. "within him an heyward long and brode, all full of endless hevyns." Cressy and Collins transcribe this word without explanation, but give "heavenliness" for "heavens " It seems most likely that "hey" has been written as if affixed to "ward" (i.e. "regard," "deeming," or "reward"), or else to "reward" meaning, as usual, regard ("Beholding"). See pp. 108 and 113. Cf. note at the end of this chapter. long and broad, all full of endless heavens. And the lovely looking wherewith He looked upon His Servant continually,—and especially in his falling,—methought it might melt our hearts for love and burst them in two for joy. The fair looking shewed [*itself*] of a seemly mingledness which was marvellous to behold: the one [*part*] was Ruth and Pity, the other was Joy and Bliss. The Joy and Bliss passeth as far Ruth and Pity as Heaven is above earth: the Pity was earthly and the Bliss was heavenly: the Ruth and Pity of the Father was [*in regard*] of the falling of Adam, which is His most loved creature; the Joy and Bliss was [*in regard*] of His dearworthy 111 Son, which is even with the Father. The Merciful Beholding of His Countenance¹⁷⁶¹⁷⁶ "lofly cher." of love fulfilled all earth and descended down with Adam into hell, with which continuant pity Adam was kept from endless death. And thus Mercy and Pity dwelleth with mankind unto the time we come up into Heaven.

Inward Teaching: His visible character as a man

Paragraph Fourteen Business Modeling Notes:

But man is blinded in this life and therefore we may not see our Father, God, as He is. And what time that He of His goodness willeth to shew Himself to man, He sheweth Himself homely, as man. Notwithstanding, I reason, in verity¹⁷⁷¹⁷⁷ "I reson sothly we owen." we ought to know and believe that the Father is not man.

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Inward Teaching: Man's Soul His Only Facility

Man's Soul: His city, His dwelling place

Paragraph Fifteen Business Modeling Notes:

But his sitting on the earth barren and desert, is to signify this:—He made man's soul to be His own City and His dwelling-place: which is most pleasing to Him of all His works. And what time that man was fallen into sorrow and pain, he was not all seemly to serve in that noble office; and therefore our Lord Father would prepare Himself no other place, but would sit upon the earth abiding mankind, which is mingled with earth, till what time by His grace His dearworthy Son had brought again His City into the noble fairness with His hard travail.

Soul Capacity, Colors, Garments and Textures

The blueness of the clothing betokeneth His steadfastness; the brownness of his fair face, with the seemly blackness of the eyes, was most accordant to shew His holy soberness. The length and breadth of his garments, which were fair, flaming about, betokeneth that He hath, beclosed in Him, all Heavens, and all Joy and Bliss:¹⁷⁸¹⁷⁸ See p. 112, the "high reward" and this was shewed in a touch [of time], where I have said: *Mine understanding was led into the 112 Lord*; in which [inward shewing] I saw Him highly rejoice for the worshipful restoring that He will and shall bring His servant to by His plenteous grace.

Inward Teaching: The Servant

Paragraph Sixteen Business Modeling Notes:

And yet I marvelled, beholding the Lord and the Servant aforesaid. I saw the Lord sit stately, and the Servant standing reverently afore his Lord. In which Servant there is double understanding, one *without*, another *within*.

The servant without

Outwardly:—he was clad simply, as a labourer which were got ready for his toil;¹⁷⁹¹⁷⁹ "which wer disposed to travel." and he stood full near the Lord—not evenly in front¹⁸⁰¹⁸⁰ "even fornempts" = straight opposite. of him, but in part to one side, on the left. His clothing was a white kirtle, single, old, and all defaced, dyed with sweat of his body, strait-fitting to him, and short—as it were an handful beneath the knee; [thread]bare, seeming as it should soon be worn out, ready to be ragged and rent. And of this I marvelled greatly, thinking: this is now an unseemly clothing for the Servant that is so greatly loved to stand in afore so worshipful a Lord.

The servant within

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And *inwardly* in him was shewed a ground of love: which love that he had to the Lord was even-like¹⁸¹¹⁸¹ i.e. equal (MS "even like"). to the love that the Lord had to him.

Inward Teaching: Wisdom of the Servant Within

Paragraph Seventeen Business Modeling Notes:

The wisdom of the Servant saw inwardly that there was one thing to do which should be to the worship of the Lord. And the Servant, for love, having no regard to himself nor to nothing that might befall him, hastily he started and ran at the sending of his Lord, to do that thing which was his will and his worship. For it seemed by his outward clothing as he had been a continuant labourer of long time, and by the *inward sight* 113 that I had both of the Lord and the Servant it seemed that he was a¹⁸²¹⁸²S. de Cressy: "anaved"; MS. "anew." new [one], that is to say, new beginning to travail: which Servant was never sent out afore.

Inward Teaching: The Lord's Treasure on Earth

A food pleasant to the Lord

Paragraph Eighteen Business Modeling Notes:

There was a treasure in the earth which the Lord loved. I marvelled and thought what it might be, and I was answered in mine understanding: *It is a food which is delectable and pleasant to the Lord.*

The only servant for that food

For I saw the Lord sit as a man, and I saw neither meat nor drink wherewith to serve him. This was one marvel. Another marvel was that this majestic Lord had no servant but one, and him he sent out.

The only food pleasant to the Lord

I beheld, thinking what manner of labour it might be that the Servant should do. And then I understood that he should do the greatest labour and hardest travail: that is, he should be a gardener, delve and dyke, toil and sweat, and turn the earth upside-down, and seek the deepness, and water the plants in time.

The only business of that servant

And in this he should continue his travail and make sweet floods to run, and noble and plenteous fruits to spring, which he should bring afore the Lord to serve him therewith to his desire. And he should never turn again till he had prepared this food all ready as he knew that it pleased the Lord.

A food offered to the Lord

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And then he should take this food, with the drink in the food, and bear it full worshipfully afore the Lord. And all this time the Lord should sit in the same place, abiding his Servant whom he sent out.

Inward Teaching: The Servant's Role

Paragraph Nineteen Business Modeling Notes:

And yet I marvelled from whence the Servant came. For I saw in the Lord that HE hath within Himself endless life, and all manner of goodness, save that treasure that was in the earth. And [also] *that* [treasure] was grounded in the Lord in marvellous deepness of endless ¹¹⁴ love, but it was not all to His worship till the Servant had thus nobly prepared it, and brought it before Him in himself present. And without the Lord was nothing but wilderness. And I understood not all what this example meant, and therefore I marvelled whence the Servant came.

The second person in the Trinity and Adam

Paragraph Twenty Business Modeling Notes:

In the Servant is comprehended the Second Person in the Trinity; and in the Servant is comprehended Adam: that is to say, All-Man. And therefore when I say the *Son*, it meaneth the Godhead which is even with the Father; and when I say the *Servant*, it meaneth Christ's Manhood, which is rightful Adam. By the nearness of the Servant is understood the Son, and by the standing on the left side is understood Adam. The Lord is the Father, God; the Servant is the Son, Christ Jesus; the Holy Ghost is Even¹⁸³¹⁸³, i.e. equal -- see p. 114. "All of the Charity of God," the mutual love that also embraces created souls, p. 118. Love which is in them both.

God's Son fell with Adam

Paragraph Twenty one Business Modeling Notes:

When Adam fell, God's Son fell: because of the rightful oneing which had been made in heaven, God's Son might not [be disparted] from Adam. (For by Adam I understand All-Man.) Adam fell from life to death, into the deep¹⁸⁴¹⁸⁴ "the slade." of this wretched world, and after that into hell: God's Son fell with Adam, into the deep of the Maiden's womb, who was the fairest daughter of Adam; and for this end: to excuse Adam from blame in heaven and in earth; and mightily He fetched him out of hell.

Therefore Servant's: wisdom, goodness, feebleness, and blindness is in Jesus Christ

Paragraph Twenty Two Business Modeling Notes:

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By the wisdom and goodness that was in the Servant is understood God's Son; by the poor clothing as a 115 labourer standing near the left side, is understood the Manhood and Adam, with all the scathe¹⁸⁵¹⁸⁵ "mischief." and feebleness that followeth. For in all this our good Lord shewed His own Son and Adam but *one* Man. The virtue and the goodness that we have is of Jesus Christ, the feebleness and the blindness that we have is of Adam: which two were shewed in the Servant.

Therefore, Our Father will have to blame Jesus before he blames us

Paragraph Twenty Three Business Modeling Notes:

And thus hath our good Lord Jesus taken upon Him all our blame, and therefore our Father nor may nor will more blame assign to us than to His own Son, dearworthy Christ. Thus was He, the Servant, afore His coming into earth standing ready afore the Father in purpose, till what time He would send Him to do that worshipful deed by which mankind was brought again into heaven;—that is to say, notwithstanding that He is God, even with the Father as anent the Godhead. But in His foreseeing purpose that He would be Man, to save man in fulfilling of His Father's will, so He stood afore His Father as a Servant, willingly¹⁸⁶¹⁸⁶ "wilfully"= voluntarily, of His own Will as God. taking upon Him all our charge. And then He started full readily at the Father's will, and anon He fell full low, into the Maiden's womb, having no regard to Himself nor to His hard pains.

Inward Teaching: Jesus the Servant

Jesus' ready to run in Manhood's Labor

Paragraph Twenty Four Business Modeling Notes: Jesus stands in Adam's white kirtle (his flesh) ready to run, with nothing between his Godhead and his Manhood. In his Manhood, he stands clothed in the straightness (thread bare) and shortness of poverty and travail in labor.

The white kirtle is the flesh; the singleness is that there was right nought atwix the Godhead and Manhood; the straitness is poverty; the eld is of Adam's wearing: the defacing, of sweat of Adam's travail; the shortness sheweth the Servant's labour.

Jesus ready to start running for Father's will

Paragraph Twenty Five Business Modeling Notes:

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And thus I saw the Son saying in His meaning¹⁸⁷¹⁸⁷ purpose, intent, thought or speech. :
Lo! my dear Father, I stand before Thee in Adam' kirtle, all 116 ready to start and to run: I would be in the earth to do Thy worship when it is Thy will to send me. How long shall I desire? Full soothfastly wist the Son when it would be the Father's will and how long He should desire: that is to say, [He wist it] anent the Godhead: for He is the Wisdom of the Father; wherefore this question was shewed with understanding of the *Manhood* of Christ. For all mankind that shall be saved by the sweet Incarnation and blissful Passion of Christ, all is the Manhood of Christ: for He is the Head and we be His members. To which members the day and the time is unknown when every passing woe and sorrow shall have an end, and the everlasting joy and bliss shall be fulfilled; which day and time for to see, all the Company of Heaven longeth. And all that shall be under heaven that shall come thither, their way is by longing and desire. Which desire and longing was shewed in the Servant's standing afore the Lord,—or else thus in the Son's standing afore the Father in Adam's kirtle. For the longing¹⁸⁸¹⁸⁸"langor." and desire of all Mankind that shall be saved appeared in Jesus: for Jesus is All that shall be saved, and All that shall be saved is Jesus. And all of the Charity of God; with obedience, meekness, and patience, and virtues that belong to us.

Inward Spiritual Understanding: Secret things revealed

Paragraph Twenty Six Business Modeling Notes:

The fundamentals of this lord servant revelation

Also in this marvellous example I have teaching with me as it were the beginning of an A.B.C., whereby I have some understanding of our Lord's meaning. For the secret things of the Revelation be hid therein;—notwithstanding that *all* the Shewings are full of secret things.

No travail – The Father's Godhead

Sitting means Godhead or no painful toil

The *sitting* of the Father betokeneth His Godhead: that is to say, by shewing of rest and peace: for 117 in the Godhead may be no travail.¹⁸⁹¹⁸⁹ i.e. painful toil.

Sitting in rest and peace

"He sitteth... in peace and rest.

Ruling and caring for Heaven and Earth

And the Godhead ruleth and careth for heaven and earth and all that is" (lxvii.).

Governing our manhood as Lord

And that He shewed Himself as *Lord*, betokeneth His [governance] to our manhood.

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In travail- The Servant's Manhood

Standing means travail

The *standing* of the Servant betokeneth travail;

On one side means not right before

on one side,

On the left means left out

and on the *left*, betokeneth that he was not all worthy to stand even-right afore the Lord;

Starting from the Father into the Maiden

his *starting* was the Godhead,

Running in Manhood

and the *running* was the Manhood: for the Godhead started from the Father into the Maiden's womb,

Falling into our Kind

falling into the taking of our Kind.

Taking our Flesh – feeling our pain

And in this falling he took great sore: the *sore* that He took was our flesh, in which He had also swiftly feeling of deadly pains.

Standing like us in fear of God

That he stood *adread* before the Lord and not even-right, betokeneth that His clothing was not seemly¹⁹⁰¹⁹⁰ "honest." to stand in even-right afore the Lord,

Until he had won his peace with his hard work

nor *that* might not, nor should not, be His office while He was a labourer; nor also He might not sit in rest and peace with the Lord till He had won His peace rightfully with His hard travail;

Left side means the Father left his own Son

and that he stood by the *left* side [betokeneth] that the Father left His own Son,

Left willingly in Manhood to suffer man's pains

willingly,¹⁹¹¹⁹¹ "wilfully." in the Manhood to suffer all man's pains,

Not sparing him, His flesh to be ragged and rent from the skull

without sparing of Him. By that *his kirtle was in point to be ragged and rent*, is

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understood the blows, the scourgings, the thorns and the nails, the drawing and the dragging, His tender flesh rending. (As I saw in some part [before] how the flesh was rent from the skull, falling in pieces until the time when the bleeding ceased, and then it began to dry again, cleaving to the bone.)

Not rising until his body was slain and dead

And by the *struggling and writhing, groaning and moaning*, is understood that He might never rise almightily from the time that He was fallen into the Maiden's womb, till his 118 body was slain and dead,

Yielding Mankind's soul into the Father's Hands

He yielding the soul into the Father's hands with all Mankind

Fulfilling his manly purpose or calling

for whom He was sent.

After death he began to show greatness

Paragraph Twenty Seven Business Modeling Notes:

He went into hell

And at this point He began first to shew His might: for He went into Hell,

There he raised up a great root

and when He was there He raised up the great Root out of the deep deepness

A root rightfully knit to Him in High Heaven

which rightfully was knit to Him in high Heaven.

The slain body was only in the grave till Easter morning

The body was in the grave till Easter-morrow, and from that time He lay nevermore.

Because he rightfully ended our struggling

For then was rightfully ended the struggling and the writhing, the groaning and the moaning.

Taking our old flesh on him

And our foul deadly flesh that God's Son took on Him, which was Adam's old kirtle, strait, [worn]-bare, and short,

He made our flesh fair

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was then by our Saviour made fair, new white and bright and of endless cleanness; loose and long¹⁹²¹⁹²"wyde and syde" = wide and long. ;

Fairer than seen on the Father before

fairer and richer than was then the clothing which [before] I saw on the Father: for that clothing was blue, but Christ's clothing is [coloured] now of a fair seemly medlour, which is so marvellous that I can it not describe: for it is all of very worships.

He now sits in his noblest seat

Paragraph Twenty Eight Business Modeling Notes:

He sitteth in his noblest seat

Now sitteth not the Son on earth in wilderness, but He sitteth in His noblest Seat,

Which he made in Heaven

which He made in Heaven most to His pleasing.

He no longer stands as a servant before his lord

Now standeth not the Son afore the Father as a Servant afore the Lord dreadingly, meanly clad, in part naked;

He stands right before the Father

but He standeth afore the Father

He stands richly dressed in bliss

even-right, richly clad in blissful largeness,

With a precious crown upon his head

with a Crown upon His head of precious richness.

We are his Crown

For it was shewed that *we be His Crown*:

We are the Joy of the Father

which Crown is the Joy of the Father,

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We are the Worship of the Son

the Worship of the Son,

We are the Satisfying of the Holy Ghost

the Satisfying of the Holy Ghost,

We are the endless Bliss to all Heavenly beings

and endless marvellous Bliss to all that be in Heaven.

He is not standing as a laborer

Now standeth not the Son afore the Father on the left side, as a labourer,

But, He is sitting on his Father's right hand

but He sitteth on His Father's right hand,

Sitting in endless rest and peace in high regard

in endless 119 rest and peace.

Regard meaning present pain and future bliss, or

A high reward revealed for the future

[193193](#) But see also xxxix. p. 81, lxxx. p. 194. Note: -- If "an heyward" -- "long and brode all full of endless hevyns," p. 112, -- were to be rendered as "an high reward," revealed for the future

Along with divine pity for pains in the present

along with, though less clearly than, the divine pity for the pains of the present,

See Revelation 9 page 47

reference might be made to [Revelation ix.](#) pp. 47, 50: "It is a joy, a bliss, an endless satisfying to me that ever suffered I Passion for thee." ... "In this feeling mine understanding was lifted up into Heaven: and there I saw three heavens";

See Revelation 10 page 51

and to [Rev. x.](#) p. 51: "then with a glad Cheer our Lord looked into His Side and beheld, rejoicing. With His sweet looking He led forth the understanding of His creature by the same wound into His Side within. And then He shewed a fair delectable place, and large enough for all mankind that shall be saved to rest in peace and in love."

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Regard meaning present pain and present bliss

But "Regard" seems more likely

But "Regard " (scope of true, continuing, divine Sight, Insight, All-comprehending sight) seems more likely to be the true rendering. "Long and broad" go strangely with the word, but on p. 113 the length and breadth of the garments is interpreted immediately after the colour of the eyes,

He has within himself all Heavens, Joy and Bliss

and is said to betoken that "He hath in Him, all Heavens, and all Joy and Bliss,"

High meaning the enclosing of endless heavens

and indeed these words but fill out the idea of the more frequently used "high" to signify the "enclosing" of "endless heavens:" that Sphere of "fulness" which is infinite. With this passage may be compared one below, on p. 113: "The Merciful Beholding of His loving Cheer fulfilled all earth and descended down with Adam into hell, ... and thus Mercy and Pity dwelleth with mankind unto the time we come up into Heaven." The other, the Inward, the high Beholding or Regard is not said to "fill" Heaven, but to be "full of" endless Heavens.

Our sense soul, the lower part of human nature

So elsewhere it is said that in our Sense-soul, the lower part of human nature, God dwells,

Our Substance, the higher part

but that our Substance, the higher part, dwells in God.

Regard of Mercy and Pity for our Sense Soul

The regard of Mercy and Pity is with the Sense-soul;

High regard of Joy and Bliss for our Substance

the high Regard of Joy and Bliss is with the Substance.) P. 132, chap. lv.:

Our substance is in God

"I saw that our Substance is in God,

And God is in our Sense-soul

and also I saw that in our Sense-soul God is." lvi. p. 135:

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We are the worshipful City our Lord Jesus sits in

"The worshipful City that our Lord Jesus sitteth in,

He sits in our sense-part

it is our Sense-part, in which He is enclosed;

And our Substance is in Jesus

and our Nature-Substance is beclosed in Jesus,

Our Substance sits with the blessed soul of Christ at rest in the Godhead

with the blessed Soul of Christ sitting in rest in the Godhead."

Right hand does not mean side by side

(But it is not meant that the Son sitteth on the right hand, side by side, as one man sitteth by another in this life,

There is no side by side in a three-fold or trinity

A trinity or three-fold is like a three legged stool.

—for there is no such sitting, as to my sight, in the Trinity,—

Right side in this threefold means to the Father's right and to his focus or Joy

but He sitteth on His Father's right hand,—that is to say: in the highest nobleness of the Father's joys.)

For our Inward Spiritual Understanding

Bliss not in the future, but now

Now the Spouse (God's Son)

Now is the Spouse, God's Son,

In peace with his loved Wife

in peace with His loved Wife, which is the Fair Maiden of (the Father's) endless Joy.

Now sits the Son in his City in rest and peace

Now sitteth the Son, Very God and Man, in His City in rest and peace:

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This City, the father's endless purpose

which [City] His Father hath adight to Him of His endless purpose;

The Father in the Son

and the Father in the Son;

And the Holy Ghost in the Father and in the Son

and the Holy Ghost in the Father and in the Son.

CHAPTER LI

“He is the Head, and we be His members.” “Therefore our Father nor may nor will more blame assign to us than to His own Son, precious and worthy Christ”

AND then our Courteous Lord answered in shewing full mistily a wonderful example of a Lord that hath a Servant: and He gave me sight to my understanding of both. Which sight was shewed doubly in the Lord and doubly in the Servant: the one part was shewed spiritually in bodily likeness, and the other part was shewed more spiritually, without bodily likeness.

For the first [sight], thus, I saw two persons in bodily likeness: that is to say, a Lord and a Servant; and therewith God gave me spiritual understanding. The Lord sitteth stately in rest and in peace; the Servant standeth by afore his Lord reverently, ready to do his Lord's will. The Lord looketh upon his Servant full lovingly and sweetly, and meekly he sendeth him to a certain place to do his will. The Servant not only he goeth, but suddenly he starteth, and runneth in great haste, for love to do his Lord's will. And anon he falleth into a slade,¹⁶⁹¹⁶⁹i.e. a steep hollow place; a ravine. and taketh full great hurt. And 106 then he groaneth and moaneth and wailleth and struggleth, but he neither may rise nor help himself by no manner of way.

And of all this the most mischief¹⁷⁰¹⁷⁰i.e. injury, harm. that I saw him in, was failing of comfort: for he could not turn his face to look upon his loving Lord, which was to him full near,—in Whom is full comfort;—but as a man that was feeble and unwise for the time, he turned his mind¹⁷¹¹⁷¹ "entended." to his feeling and endured in woe.

In which woe he suffered seven great pains. The first was the sore bruising that he took in his falling, which was to him feelable pain; the second was the heaviness of his body; the third was feebleness following from these two; the fourth, that he was blinded in his reason and stunned in his mind, so far forth that almost he had forgotten his own love; the fifth was that he might not rise; the sixth was most marvellous to me, and that was that he lay all alone: I looked all about and beheld, and far nor near, high nor low, I saw to him no help; the seventh was that the place which he lay on was a long, hard, and grievous [place].

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I marvelled how this Servant might meekly suffer there all this woe, and I beheld with carefulness to learn if I could perceive in him any fault, or if the Lord should assign to him any blame. And in sooth there was none seen: for only his goodwill and his great desire was cause of his falling; and he was unlothful, and as good inwardly as when he stood afore his Lord, ready to do his will. And right thus continually his loving Lord full tenderly beholdeth him. But now with a *double* manner of Regard: one outward, full meekly 107 and mildly, with great ruth and pity,—and this was of the first [sight], another *inward*, more spiritually,—and this was shewed with a leading of mine understanding into the Lord, [in the] which I saw Him highly rejoicing for the worshipful restoring that He will and shall bring His Servant to by His plenteous grace; and this was of that other shewing.

And now [was] my understanding led again into the first [sight]; both keeping in mind. Then saith this courteous Lord in his meaning: *Lo, lo, my loved Servant, what harm and distress he hath taken in my service for my love,—yea, and for his goodwill. Is it not fitting that I award him [for] his affright and his dread, his hurt and his maim and all his woe? And not only this, but falleth it not to me to give a gift that [shall] be better to him, and more worshipful, than his own wholeness should have been?—or else methinketh I should do him no grace.*

And in this an inward spiritual Shewing of the Lord's meaning descended into my soul: in which I saw that it behoveth needs to be, by virtue of His great [Goodness] and His own worship, that His dearworthy Servant, which He loved so much, should be verily and blissfully rewarded, above that he should have been if he had not fallen. Yea, and so far forth, that his falling and his woe, that he hath taken thereby, shall be turned into high and overpassing worship and endless bliss.

And at this point the shewing of the example vanished, and our good Lord led forth mine understanding in sight and in shewing of the Revelation to the end. But notwithstanding all this forth-leading, the marvelling over the example went never from me: for methought it was given me for an answer to my desire, and yet could I not 108 take therein full understanding to mine ease at that time. For in the Servant that was shewed for Adam, as I shall tell, I saw many diverse properties that might in no manner of way be assigned¹⁷²¹⁷²"aret"=reckoned. to single Adam. And thus in that time I stood for much part in unknowing: for the full understanding of this marvellous example was not given me in that time. In which mighty example three properties of the Revelation be yet greatly hid; and notwithstanding this [further forthleading], I saw and understood that every Shewing is full of secret things [left hid].

And therefore me behoveth now to tell three properties in which I am somewhat eased. The first is the beginning of teaching that I understood therein, in the same time; the second is the inward teaching that I have understood therein afterward; the third, all the whole Revelation from the beginning to the end (that is to say of this Book) which our Lord God of His goodness bringeth oftentimes freely to the sight of mine understanding. And these three are so oned, as to my understanding, that I cannot, nor may, dispart them. And by these three, as one, I have teaching whereby I ought to believe and trust in our Lord God, that of the same goodness of which He shewed it,

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and for the same end, right so, of the same goodness and for the same end He shall declare it to us when it is His will.

For, twenty years after the time of the Shewing, save three months, I had teaching inwardly, as I shall tell: *It belongeth to thee to take heed to all the properties and conditions that were shewed in the example, though thou think that they be misty and indifferent*¹⁷³¹⁷³ *i.e. not of definite purport, indistinct. to thy sight.* I assented willingly, with great desire, and inwardly [beheld] with 109 heedfulness¹⁷⁴¹⁷⁴ "avisement." all the points and properties that were shewed in the same time, as far forth as my wits and understanding would serve: beginning my beholding at the Lord and at the Servant, and the manner of sitting of the Lord, and the place that he sat on, and the colour of his clothing and the manner of shape, and his countenance without, and his nobleness and his goodness within; at the manner of standing of the Servant, and the place where, and how; at his manner of clothing, the colour and the shape; at his outward having and at his inward goodness and his unloathfulness.

The Lord that sat stately in rest and in peace, I understood that He is God. The Servant that stood afore the Lord, I understood that it was shewed for Adam: that is to say, one man was shewed, that time, and his falling, to make it thereby understood how God beholdeth All-Man and his falling. For in the sight of God all man is one man, and one man is all man. This man was hurt in his might and made full feeble; and he was stunned in his understanding so that he [was] turned from the beholding of his Lord. But his will was kept whole in God's sight;—for his will I saw our Lord commend and approve. But himself was letted and blinded from the knowing of this will; and this is to him great sorrow and grievous distress: for neither doth he see clearly his loving Lord, which is to him full meek and mild, nor doth he see truly what himself is in the sight of his loving Lord. And well I wot when these two are wisely and truly seen, we shall get rest and peace here in part, and the fulness of the bliss of Heaven, by His plenteous grace.

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And this was a beginning of teaching which I saw in the same time, whereby I might come to know in what manner He beholdeth us in our sin. And then I saw that only Pain blameth and punisheth, and our courteous Lord comforteth and sorroweth; and ever He is to the soul in glad Cheer, loving, and longing to bring us to His bliss.

The place that the Lord sat on was simple, on the earth, barren and desert, alone in wilderness; his clothing was ample and full seemly, as falleth to a Lord; the colour of his cloth was blue as azure, most sad and fair. his cheer was merciful; the colour of his face was fair-brown,—with full seemly features; his eyes were black, most fair and seemly, shewing [*outward*] full of lovely *pity*, and [*shewing*], *within* him, an high Regard,¹⁷⁵¹⁷⁵ MS. "within him an heyward long and brode, all full of endless hevyns." Cressy and Collins transcribe this word without explanation, but give "heavenliness" for "heavens " It seems most likely that "hey" has been written as if affixed to "ward" (i.e. "regard," "deeming," or "reward"), or else to "reward" meaning, as usual, regard ("Beholding"). See pp. 108 and 113. Cf. note at the end of this chapter. long and broad, all full of endless heavens. And the lovely looking wherewith He looked upon His Servant continually,—and especially in his falling,—methought it might melt our

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hearts for love and burst them in two for joy. The fair looking shewed [itself] of a seemly mingledness which was marvellous to behold: the one [part] was Ruth and Pity, the other was Joy and Bliss. The Joy and Bliss passeth as far Ruth and Pity as Heaven is above earth: the Pity was earthly and the Bliss was heavenly: the Ruth and Pity of the Father was [in regard] of the falling of Adam, which is His most loved creature; the Joy and Bliss was [in regard] of His dearworthy 111 Son, which is even with the Father. The Merciful Beholding of His Countenance¹⁷⁶¹⁷⁶ "lofly cher." of love fulfilled all earth and descended down with Adam into hell, with which continuant pity Adam was kept from endless death. And thus Mercy and Pity dwelleth with mankind unto the time we come up into Heaven.

But man is blinded in this life and therefore we may not see our Father, God, as He is. And what time that He of His goodness willeth to shew Himself to man, He sheweth Himself homely, as man. Notwithstanding, I reason, in verity¹⁷⁷¹⁷⁷ "I reson sothly we owen." we ought to know and believe that the Father is not man.

But his sitting on the earth barren and desert, is to signify this:—He made man's soul to be His own City and His dwelling-place: which is most pleasing to Him of all His works. And what time that man was fallen into sorrow and pain, he was not all seemly to serve in that noble office; and therefore our Lord Father would prepare Himself no other place, but would sit upon the earth abiding mankind, which is mingled with earth, till what time by His grace His dearworthy Son had brought again His City into the noble fairness with His hard travail. The blueness of the clothing betokeneth His steadfastness; the brownness of his fair face, with the seemly blackness of the eyes, was most accordant to shew His holy soberness. The length and breadth of his garments, which were fair, flaming about, betokeneth that He hath, beclosed in Him, all Heavens, and all Joy and Bliss:¹⁷⁸¹⁷⁸ See p. 112, the "high reward" and this was shewed in a touch [of time], where I have said: *Mine understanding was led into the 112 Lord*; in which [inward shewing] I saw Him highly rejoice for the worshipful restoring that He will and shall bring His servant to by His plenteous grace.

And yet I marvelled, beholding the Lord and the Servant aforesaid. I saw the Lord sit stately, and the Servant standing reverently afore his Lord. In which Servant there is double understanding, one *without*, another *within*. *Outwardly*:—he was clad simply, as a labourer which were got ready for his toil;¹⁷⁹¹⁷⁹ "which wer disposed to travel." and he stood full near the Lord—not evenly in front¹⁸⁰¹⁸⁰ "even fornempts" = straight opposite. of him, but in part to one side, on the left. His clothing was a white kirtle, single, old, and all defaced, dyed with sweat of his body, strait-fitting to him, and short—as it were an handful beneath the knee; [thread]bare, seeming as it should soon be worn out, ready to be ragged and rent. And of this I marvelled greatly, thinking: this is now an unseemly clothing for the Servant that is so greatly loved to stand in afore so worshipful a Lord. And *inwardly* in him was shewed a ground of love: which love that he had to the Lord was even-like¹⁸¹¹⁸¹ i.e. equal (MS "even like"). to the love that the Lord had to him.

The wisdom of the Servant saw inwardly that there was one thing to do which should be to the worship of the Lord. And the Servant, for love, having no regard to himself nor to nothing that might befall him, hastily he started and ran at the sending of his Lord,

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to do that thing which was his will and his worship. For it seemed by his outward clothing as he had been a continuant labourer of long time, and by the *inward sight* 113 that I had both of the Lord and the Servant it seemed that he was a¹⁸²¹⁸²S. de Cressy: "anaved"; MS. "anew." new [one], that is to say, new beginning to travail: which Servant was never sent out afore.

There was a treasure in the earth which the Lord loved. I marvelled and thought what it might be, and I was answered in mine understanding: *It is a food which is delectable and pleasant to the Lord.* For I saw the Lord sit as a man, and I saw neither meat nor drink wherewith to serve him. This was one marvel. Another marvel was that this majestic Lord had no servant but one, and him he sent out. I beheld, thinking what manner of labour it might be that the Servant should do. And then I understood that he should do the greatest labour and hardest travail: that is, he should be a gardener, delve and dyke, toil and sweat, and turn the earth upside-down, and seek the deepness, and water the plants in time. And in this he should continue his travail and make sweet floods to run, and noble and plenteous fruits to spring, which he should bring afore the Lord to serve him therewith to his desire. And he should never turn again till he had prepared this food all ready as he knew that it pleased the Lord. And then he should take this food, with the drink in the food, and bear it full worshipfully afore the Lord. And all this time the Lord should sit in the same place, abiding his Servant whom he sent out.

And yet I marvelled from whence the Servant came. For I saw in the Lord that HE hath within Himself endless life, and all manner of goodness, save that treasure that was in the earth. And [also] *that* [treasure] was grounded in the Lord in marvellous deepness of endless 114 love, but it was not all to His worship till the Servant had thus nobly prepared it, and brought it before Him in himself present. And without the Lord was nothing but wilderness. And I understood not all what this example meant, and therefore I marvelled whence the Servant came.

In the Servant is comprehended the Second Person in the Trinity; and in the Servant is comprehended Adam: that is to say, All-Man. And therefore when I say the *Son*, it meaneth the Godhead which is even with the Father; and when I say the *Servant*, it meaneth Christ's Manhood, which is rightful Adam. By the nearness of the Servant is understood the Son, and by the standing on the left side is understood Adam. The Lord is the Father, God; the Servant is the Son, Christ Jesus; the Holy Ghost is Even¹⁸³¹⁸³; i.e. equal -- see p. 114. "All of the Charity of God," the mutual love that also embraces created souls, p. 118. Love which is in them both.

When Adam fell, God's Son fell: because of the rightful oneing which had been made in heaven, God's Son might not [be disparted] from Adam. (For by Adam I understand All-Man.) Adam fell from life to death, into the deep¹⁸⁴¹⁸⁴ "the slade." of this wretched world, and after that into hell: God's Son fell with Adam, into the deep of the Maiden's womb, who was the fairest daughter of Adam; and for this end: to excuse Adam from blame in heaven and in earth; and mightily He fetched him out of hell.

By the wisdom and goodness that was in the Servant is understood God's Son; by the poor clothing as a 115 labourer standing near the left side, is understood the Manhood

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and Adam, with all the scathe¹⁸⁵¹⁸⁵ "mischief." and feebleness that followeth. For in all this our good Lord shewed His own Son and Adam but *one* Man. The virtue and the goodness that we have is of Jesus Christ, the feebleness and the blindness that we have is of Adam: which two were shewed in the Servant.

And thus hath our good Lord Jesus taken upon Him all our blame, and therefore our Father nor may nor will more blame assign to us than to His own Son, dearworthy Christ. Thus was He, the Servant, afore His coming into earth standing ready afore the Father in purpose, till what time He would send Him to do that worshipful deed by which mankind was brought again into heaven;—that is to say, notwithstanding that He is God, even with the Father as anent the Godhead. But in His foreseeing purpose that He would be Man, to save man in fulfilling of His Father's will, so He stood afore His Father as a Servant, willingly¹⁸⁶¹⁸⁶ "wilfully"= voluntarily, of His own Will as God. taking upon Him all our charge. And then He started full readily at the Father's will, and anon He fell full low, into the Maiden's womb, having no regard to Himself nor to His hard pains.

The white kirtle is the flesh; the singleness is that there was right nought atwix the Godhead and Manhood; the straitness is poverty; the eld is of Adam's wearing: the defacing, of sweat of Adam's travail; the shortness sheweth the Servant's labour.

And thus I saw the Son saying in His meaning¹⁸⁷¹⁸⁷ purpose, intent, thought or speech. : *Lo! my dear Father, I stand before Thee in Adam' kirtle, all 116 ready to start and to run: I would be in the earth to do Thy worship when it is Thy will to send me. How long shall I desire?* Full soothfastly wist the Son when it would be the Father's will and how long He should desire: that is to say, [He wist it] anent the Godhead: for He is the Wisdom of the Father; wherefore this question was shewed with understanding of the *Manhood* of Christ. For all mankind that shall be saved by the sweet Incarnation and blissful Passion of Christ, all is the Manhood of Christ: for He is the Head and we be His members. To which members the day and the time is unknown when every passing woe and sorrow shall have an end, and the everlasting joy and bliss shall be fulfilled; which day and time for to see, all the Company of Heaven longeth. And all that shall be under heaven that shall come thither, their way is by longing and desire. Which desire and longing was shewed in the Servant's standing afore the Lord,—or else thus in the Son's standing afore the Father in Adam's kirtle. For the longing¹⁸⁸¹⁸⁸ "langor." and desire of all Mankind that shall be saved appeared in Jesus: for Jesus is All that shall be saved, and All that shall be saved is Jesus. And all of the Charity of God; with obedience, meekness, and patience, and virtues that belong to us.

Also in this marvellous example I have teaching with me as it were the beginning of an A.B.C., whereby I have some understanding of our Lord's meaning. For the secret things of the Revelation be hid therein;—notwithstanding that *all* the Shewings are full of secret things. The *sitting* of the Father betokeneth His Godhead: that is to say, by shewing of rest and peace: for 117 in the Godhead may be no travail.¹⁸⁹¹⁸⁹ i.e. painful toil. "He sitteth... in peace and rest. And the Godhead ruleth and careth for heaven and earth and all that is" (lxvii.). And that He shewed Himself as *Lord*, betokeneth His [governance] to our manhood. The *standing* of the Servant betokeneth travail; *on one side*, and on the *left*, betokeneth that he was not all worthy to stand

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even-right afore the Lord; his *starting* was the Godhead, and the *running* was the Manhood: for the Godhead started from the Father into the Maiden's womb, falling into the taking of our Kind. And in this falling he took great sore: the *sore* that He took was our flesh, in which He had also swiftly feeling of deadly pains. That he stood *adread* before the Lord and not even-right, betokeneth that His clothing was not seemly¹⁹⁰¹⁹⁰ "honest." to stand in even-right afore the Lord, nor *that* might not, nor should not, be His office while He was a labourer; nor also He might not sit in rest and peace with the Lord till He had won His peace rightfully with His hard travail; and that he stood by the *left* side [betokeneth] that the Father left His own Son, willingly,¹⁹¹¹⁹¹ "wilfully." in the Manhood to suffer all man's pains, without sparing of Him. By that *his kirtle was in point to be ragged and rent*, is understood the blows, the scourgings, the thorns and the nails, the drawing and the dragging, His tender flesh rending. (As I saw in some part [before] how the flesh was rent from the skull, falling in pieces until the time when the bleeding ceased, and then it began to dry again, cleaving to the bone.) And by the *struggling and writhing, groaning and moaning*, is understood that He might never rise almightily from the time that He was fallen into the Maiden's womb, till his 118 body was slain and dead, He yielding the soul into the Father's hands with all Mankind for whom He was sent.

And at this point He began first to shew His might: for He went into Hell, and when He was there He raised up the great Root out of the deep deepness which rightfully was knit to Him in high Heaven. The body was in the grave till Easter-morrow, and from that time He lay nevermore. For then was rightfully ended the struggling and the writhing, the groaning and the moaning. And our foul deadly flesh that God's Son took on Him, which was Adam's old kirtle, strait, [worn]-bare, and short, was then by our Saviour made fair, new white and bright and of endless cleanness; loose and long¹⁹²¹⁹² "wyde and syde" = wide and long. ; fairer and richer than was then the clothing which [before] I saw on the Father: for that clothing was blue, but Christ's clothing is [coloured] now of a fair seemly medlour, which is so marvellous that I can it not describe: for it is all of very worships.

Now sitteth not the Son on earth in wilderness, but He sitteth in His noblest Seat, which He made in Heaven most to His pleasing. Now standeth not the Son afore the Father as a Servant afore the Lord dreadingly, meanly clad, in part naked; but He standeth afore the Father even-right, richly clad in blissful largeness, with a Crown upon His head of precious richness. For it was shewed that *we be His Crown*: which Crown is the Joy of the Father, the Worship of the Son, the Satisfying of the Holy Ghost, and endless marvellous Bliss to all that be in Heaven. Now standeth not the Son afore the Father on the left side, as a labourer, but He sitteth on His Father's right hand, in endless 119 rest and peace.¹⁹³¹⁹³ But see also xxxix. p. 81, lxxx. p. 194. Note: -- If "an heyward" -- "long and brode all full of endless hevyns," p. 112, -- were to be rendered as "an high reward," revealed for the future along with, though less clearly than, the divine pity for the pains of the present, reference might be made to [Revelation ix.](#) pp. 47, 50: "It is a joy, a bliss, an endless satisfying to me that ever suffered I Passion for thee." ... "In this feeling mine understanding was lifted up into Heaven: and there I saw three heavens"; and to [Rev. x.](#) p. 51: "then with a glad Cheer our Lord looked into His Side and beheld, rejoicing. With His sweet looking He led forth the understanding

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of His creature by the same wound into His Side within. And then He shewed a fair delectable place, and large enough for all mankind that shall be saved to rest in peace and in love." But "Regard " (scope of true, continuing, divine Sight, Insight, All-comprehending sight) seems more likely to be the true rendering. "Long and broad" go strangely with the word, but on p. 113 the length and breadth of the garments is interpreted immediately after the colour of the eyes, and is said to betoken that "He hath in Him, all Heavens, and all Joy and Bliss," and indeed these words but fill out the idea of the more frequently used "high" to signify the "enclosing" of "endless heavens:" that Sphere of "fulness" which is infinite. With this passage may be compared one below, on p. 113: "The Merciful Beholding of His loving Cheer fulfilled all earth and descended down with Adam into hell, ... and thus Mercy and Pity dwelleth with mankind unto the time we come up into Heaven." The other, the Inward, the high Beholding or Regard is not said to "fill" Heaven, but to be "full of" endless Heavens. So elsewhere it is said that in our Sense-soul, the lower part of human nature, God dwells, but that our Substance, the higher part, dwells in God. The regard of Mercy and Pity is with the Sense-soul; the high Regard of Joy and Bliss is with the Substance.) P. 132, chap. lv.: "I saw that our Substance is in God, and also I saw that in our Sense-soul God is." lvi. p. 135: "The worshipful City that our Lord Jesus sitteth in, it is our Sense-part, in which He is enclosed; and our Nature-Substance is beclosed in Jesus, with the blessed Soul of Christ sitting in rest in the Godhead." (But it is not meant that the Son sitteth on the right hand, side by side, as one man sitteth by another in this life,—for there is no such sitting, as to my sight, in the Trinity,—but He sitteth on His Father's right hand,—that is to say: in the highest nobleness of the Father's joys.) Now is the Spouse, God's Son, in peace with His loved Wife, which is the Fair Maiden of endless Joy. Now sitteth the Son, Very God and Man, in His City in rest and peace: which [City] His Father hath adight to Him of His endless purpose; and the Father in the Son; and the Holy Ghost in the Father and in the Son.

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In Anent Chapter 52 Julian

Relates Prayer to our Current Condition

We pray to stay in his presence.

Characteristic of both Mourning and Joy

Our five relationships with God, God is our:

Father,

Mother,

Spouse,

Our soul is his loved wife.

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God is our Husband,

Brother,

Savior

Paragraph One Business Modeling Notes:

AND thus I saw that God rejoiceth that He is our Father, and God rejoiceth that He is our Mother, and God rejoiceth that He is our Very Spouse and our soul is His loved Wife. And Christ rejoiceth that He is our Brother, and Jesus rejoiceth that He is our Saviour.

These five relationships are five high joys

These are five high joys, as I understand, in which He willeth that we enjoy; Him praising, Him thanking, Him loving, Him endlessly blessing.

A marvelous mingling of prosperity and poverty

Paragraph Two Business Modeling Notes:

Jesus' resurrected prosperity

We have in us both the prosperity of the resurrected Lord Jesus

And Adam's poverty

and the wretchedness (poverty) and mischief of Adam's falling or dying.

All that shall be saved, we have in us, for the time of this life, a marvellous mingling¹⁹⁴¹⁹⁴"medlour," "medle." both of weal and woe: we have in us our Lord Jesus uprisen, we have in us the wretchedness and the mischief of Adam's falling, dying.

Kept safely by Christ

By Christ we are safely kept.

By his grace touching us

In other words, by his Grace touching us

Raised to trust salvation

we are raised into sure trust of salvation.

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By Christ we are steadfastly kept, and by His grace touching us we are raised into sure trust of salvation. And by Adam's falling we are so broken, in our feeling, in diverse manners by sins and by sundry pains, in which we are made dark, that scarsely we can take any comfort.

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Marvelous mingling for our understanding

Paragraph Three Business Modeling Notes:

Now raised into prosperity

Or now allowed to fall into poverty

He is working on us

For our understanding

By this marvelous mingling he is working on us in his way for his and our good, as he gives us ability to receive sight (sometimes more, sometimes less).

But in our intent¹⁹⁵¹⁹⁵ "menyng." we abide in God, and faithfully trust to have mercy and grace; and this is His own working in us. And of His goodness He openeth the eye of our understanding, by which we have sight, sometime more and sometime less, according as God giveth ability to receive. And now we are raised into the one, and now we are suffered to fall into the other.

He pulls the strings of this medley

Paragraph Four Business Modeling Notes:

When we feel him, we pray to stay in his presence.

And thus is this medley so marvellous in us that scarsely we know of our self or of our even-Christian in what way we stand, for the marvellousness of this sundry feeling.

But he allows us to lose that feeling

But that same Holy Assent, *that* we assent to God when we feel Him, truly setting our will to be with Him, with all our heart, and with all our soul, and with all our might.

Then we despise our inclination to sin

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And then we hate and despise our evil stirrings and all that might be occasion of sin, spiritual and bodily. [196196](#)

"And thus is this medle so mervelous in us that onethys we knowen of our selfe or of our evyn Cristen in what way we stonden for the marveloushede of this sundry felyng. But that ilke holy assent that we assenten to God when we feel hym truly willand to be with him with al our herte, with al our soule and with al our myte, and than we haten and dispisen our evil sterings and al that myte be occasion of synne gostly and bodily."

Even though we despise it, we fall into sin

And yet nevertheless when this sweetness is hid, we fall again into blindness, and so into woe and tribulation in diverse manners.

Then our faith is our comfort

But then is this our comfort, that we *know in our faith* that by virtue of Christ which is our Keeper,

That Christ is our keeper

we assent never thereto, but we groan there-against,

And we endure the poverty until he shows again

and dure on, in pain and woe, praying, unto that time that He sheweth Him again to us.

All our life, he pulls these strings, he plays this medley, this marvelous mingling of prosperity and poverty, all for our understanding

Paragraph Five Business Modeling Notes:

He is with us in Heaven and Earth

And thus we stand in this medley all the days of our life. But He willeth that we trust that He is lastingly 122 with us. And that in three manner.

With us in Heaven, all man, spiritual thirst, updrawing

—He is with us in Heaven, very Man, in His own Person, us updrawing; and that was shewed in [the Shewing of] the Spiritual Thirst.

With us in Earth, leading, God in a Point, purpose

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And He is with us in earth, us leading; and that was shewed in the Third [Shewing], where I saw God in a Point.

With us in our soul, endlessly dwelling and keeping

And He is with us in our soul, endlessly dwelling, us ruling and keeping; and that was shewed in the Sixteenth [Shewing], as I shall tell.

The Servant – both Adam’s Fall and God’s Son

Paragraph Six Business Modeling Notes:

Adam’s harm and blindness from falling

And thus in the Servant was shewed the scathe and blindness of Adam’s falling;

Wisdom and goodness of God’s Son

and in the Servant was shewed the wisdom and goodness of God’s Son.

The Servant shows - Ruth and pity of Adam’s injury

And in the Lord was shewed the ruth and pity of Adam’s woe,

The Servant shows – Endless worship Coming

and in the Lord was shewed the high nobility and the endless worship that Mankind is come to

By Passion and Death of His Son

by the virtue of the Passion and death of His dearworthy Son.

For the Bliss that Mankind is come to endless love

And therefore mightily He joyeth in his falling for the high raising and fulness of bliss that Mankind is come to,

Better than not falling

overpassing that we should have had if he had not fallen.

Therefore, the understanding of the Servant’s fall

—And thus to see this overpassing nobleness was mine understanding led into God in the same time that I saw the Servant fall.

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Matter of Mourning and Joy

Paragraph Seven Business Modeling Notes:

We caused Christ's Pains - Mourning

And thus we have, now, matter of mourning: for our sin is cause of Christ's pains;

Joy of Endless love made Him suffer - Joy

and we have, lastingly, matter of joy: for endless love made Him to suffer.

Seeing this we hate nothing but sin

And therefore the creature that seeth and feeleth the working of love by grace, hateth nought but sin:

Because love and hate are opposites

for of all things, to my sight, love and hate are [the] hardest and most unmeasureable contraries.

Even though we hate sin, in this life we sin

And notwithstanding all this, I saw and understood in our Lord's meaning that we may not in this life keep us from sin as wholly in full cleanness as we shall be in Heaven.

Grace keeps us from the Deadly sins against God

But we may well by grace keep us from the sins which would lead us to 123 endless pains, as Holy Church teacheth us; and eschew venial [ones] reasonably up to our might.

Because, if we fall,

knowing his grace we should rise

And if we by our blindness and our wretchedness any time fall, we should readily rise, knowing the sweet touching of grace,

With our will, we should repent

and with all our will amend us upon the teaching of Holy Church, according as the sin is grievous,

And if we fall, we should go forward in love

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and go forthwith to God in love;

Marvelous Mingling keeping us on an even keel

and neither, on the one side, fall over low, inclining to despair, nor, on the other side, be over-reckless, as if we made no matter of it;

Teaching us we must stand only by his grace

but nakedly acknowledge our feebleness, finding that we may not stand a twinkling of an eye but by Keeping of grace, and reverently cleave to God, on Him only trusting.

Matter of Accusing and Excusing

Paragraph Eight Business Modeling Notes:

Understanding our view of God and Man

For after one wise is the Beholding by God, and after another wise is the Beholding by man.

Man accuses himself and God excuses man

For it belongeth to man meekly to accuse himself, and it belongeth to the proper Goodness of our Lord God courteously to excuse man.

Understanding God's view of God and Man

The Lord beheld his servant two ways

And these be two parts that were shewed in the double Manner of Regard with which the Lord beheld the falling of His loved Servant.

1 Outward regard

Meekly and mildly

With great ruth and pity

Of endless love

The one was shewed outward, very meekly and mildly, with great ruth and pity; and that of endless Love.

Willing we accuse our self

And right thus willeth our Lord that we accuse our self,

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So we see and know our falling
earnestly and truly seeing and knowing our falling

And the harmful result
and all the harms that come thereof; seeing

So we learn we can never restore it
and learning that we can never restore it;

So we understand his love and mercy
and therewith that we earnestly and truly see and know His everlasting love that He hath
to us, and His plenteous mercy.

So we understand our accusing role
And thus graciously to see and know both together is the meek accusing that our Lord
asketh of us,

And how he uses it
and Himself worketh it where it is.

This outward regard of God towards Man

shows the lower part of man's life

And this is the lower part of man's life, and it was shewed in the [Lord's] *outward*
manner of Regard. In which shewing I saw *two* parts: the one is the rueful falling of
man,

The inward regard shows the higher part

the other is the worshipful Satisfaction that our Lord hath made for man.

2 Inward Regard

Paragraph Nine Business Modeling Notes:

His inward business with us

Is our Satisfaction

Is our Joy

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Is our Motivation

Is why we pray to stay in his presence.

Is His Love in the higher part

The other manner of Regard was shewed *inward*: and that was more highly and all [fully] *one*.

Which comes down to us in the lower part

For the life and the virtue that we have in the lower part is of the higher,

Because he loves himself

and it cometh down to us [from out] of the Natural love of the [high] Self,

He loves himself by the working of our grace (his gift through us)

by [the working of] grace.

We love him for the work of Joy

Atwix [the life of] the one and [the life of] the other there is right nought: for it is all one love.

It is all one love of life

Which one blessed love hath now, in us, double working:

Two profitable objectives but one love

Profitable pains, passions, mercies, and forgiveness in the lower part

for in the lower part are pains and passions, mercies and forgiveness, and such other that are profitable;

Profitable Joy in the higher part

but in the higher part are none of these, but all one high love and marvellous joy:

All one high love

in which joy all pains are highly restored.

All pains restored by joy

And in this [time] our Lord showed not only our Excusing [from blame, in His beholding of our higher part],

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By grace in the lower part

but the worshipful nobility that He shall bring us to [by the working of grace in our lower part],

Turning all our blame from our falling

turning all our blame [that is therein, from our falling]

For endless worship in the higher part

into endless worship [when we be oned to the high Self above]. 125

CHAPTER LII

“We have now matter of mourning: for our sin is cause of Christ’s pains; and we have, lastingly, matter of joy: for endless love made Him to suffer”

AND thus I saw that God rejoiceth that He is our Father, and God rejoiceth that He is our Mother, and God rejoiceth that He is our Very Spouse and our soul is His loved Wife. And Christ rejoiceth that He is our Brother, and Jesus rejoiceth that He is our Saviour. These are five high joys, as I understand, in which He willeth that we enjoy; Him praising, Him thanking, Him loving, Him endlessly blessing.

All that shall be saved, we have in us, for the time of this life, a marvellous mingling¹⁹⁴¹⁹⁴ "medlour," "medle." both of weal and woe: we have in us our Lord Jesus uprisen, we have in us the wretchedness and the mischief of Adam’s falling, dying. By Christ we are steadfastly kept, and by His grace touching us we are raised into sure trust of salvation. And by Adam’s falling we are so broken, in our feeling, in diverse manners by sins and by sundry pains, in which we are made dark, that scarcely we can take any comfort.

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But in our intent¹⁹⁵¹⁹⁵ "menyng." we abide in God, and faithfully trust to have mercy and grace; and this is His own working in us. And of His goodness He openeth the eye of our understanding, by which we have sight, sometime more and sometime less, according as God giveth ability to receive. And now we are raised into the one, and now we are suffered to fall into the other.

And thus is this medley so marvellous in us that scarcely we know of our self or of our even-Christian in what way we stand, for the marvellousness of this sundry feeling. But that same Holy Assent, *that* we assent to God when we feel Him, truly setting our will to be with Him, with all our heart, and with all our soul, and with all our might. And then we hate and despise our evil stirrings and all that might be occasion of sin, spiritual and bodily.¹⁹⁶¹⁹⁶ "And thus is this medle so mervelous in us that onethys we knowen of our selfe or of our evyn Cristen in what way we stonden for the marveloushede of this sundry felyng. But that ilke holy assent that we assenten to God

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when we feel hym truly willand to be with him with al our herte, with al our soule and with al our myte, and than we haten and dispisen our evil sterings and al that myte be occasion of synne gostly and bodily." And yet nevertheless when this sweetness is hid, we fall again into blindness, and so into woe and tribulation in diverse manners. But then is this our comfort, that we *know in our faith* that by virtue of Christ which is our Keeper, we assent never thereto, but we groan there-against, and dure on, in pain and woe, praying, unto that time that He sheweth Him again to us.

And thus we stand in this medley all the days of our life. But He willeth that we trust that He is lastingly 122 with us. And that in three manner.—He is with us in Heaven, very Man, in His own Person, us updrawing; and that was shewed in [the Shewing of] the Spiritual Thirst. And He is with us in earth, us leading; and that was shewed in the Third [Shewing], where I saw God in a Point. And He is with us in our soul, endlessly dwelling, us ruling and keeping; and that was shewed in the Sixteenth [Shewing], as I shall tell.

And thus in the Servant was shewed the scathe and blindness of Adam's falling; and in the Servant was shewed the wisdom and goodness of God's Son. And in the Lord was shewed the ruth and pity of Adam's woe, and in the Lord was shewed the high nobility and the endless worship that Mankind is come to by the virtue of the Passion and death of His dearworthy Son. And therefore mightily He joyeth in his falling for the high raising and fulness of bliss that Mankind is come to, overpassing that we should have had if he had not fallen.—And thus to see this overpassing nobleness was mine understanding led into God in the same time that I saw the Servant fall.

And thus we have, now, matter of mourning: for our sin is cause of Christ's pains; and we have, lastingly, matter of joy: for endless love made Him to suffer. And therefore the creature that seeth and feeleth the working of love by grace, hateth nought but sin: for of all things, to my sight, love and hate are [the] hardest and most unmeasureable contraries. And notwithstanding all this, I saw and understood in our Lord's meaning that we may not in this life keep us from sin as wholly in full cleanness as we shall be in Heaven. But we may well by grace keep us from the sins which would lead us to 123 endless pains, as Holy Church teacheth us; and eschew venial [ones] reasonably up to our might. And if we by our blindness and our wretchedness any time fall, we should readily rise, knowing the sweet touching of grace, and with all our will amend us upon the teaching of Holy Church, according as the sin is grievous, and go forthwith to God in love; and neither, on the one side, fall over low, inclining to despair, nor, on the other side, be over-reckless, as if we made no matter of it; but nakedly acknowledge our feebleness, finding that we may not stand a twinkling of an eye but by Keeping of grace, and reverently cleave to God, on Him only trusting.

For after one wise is the Beholding by God, and after another wise is the Beholding by man. For it belongeth to man meekly to accuse himself, and it belongeth to the proper Goodness of our Lord God courteously to excuse man. And these be two parts that were shewed in the double Manner of Regard with which the Lord beheld the falling of His loved Servant. The one was shewed outward, very meekly and mildly, with great ruth and pity; and that of endless Love. And right thus willeth our Lord that we accuse our self, earnestly and truly seeing and knowing our falling and all the harms

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that come thereof; seeing and learning that we can never restore it; and therewith that we earnestly and truly see and know His everlasting love that He hath to us, and His plenteous mercy. And thus graciously to see and know both together is the meek accusing that our Lord asketh of us, and Himself worketh it where it is. And this is the lower part of man's life, and it was 124 shewed in the [Lord's] *outward* manner of Regard. In which shewing I saw *two* parts: the one is the rueful falling of man, the other is the worshipful Satisfaction that our Lord hath made for man.

The other manner of Regard was shewed *inward*: and that was more highly and all [fully] *one*. For the life and the virtue that we have in the lower part is of the higher, and it cometh down to us [from out] of the Natural love of the [high] Self, by [the working of] grace. Atwix [the life of] the one and [the life of] the other there is right nought: for it is all one love. Which one blessed love hath now, in us, double working: for in the lower part are pains and passions, mercies and forgiveness, and such other that are profitable; but in the higher part are none of these, but all one high love and marvellous joy: in which joy all pains are highly restored. And in this [time] our Lord showed not only our Excusing [from blame, in His beholding of our higher part], but the worshipful nobility that He shall bring us to [by the working of grace in our lower part], turning all our blame [that is therein, from our falling] into endless worship [when we be oned to the high Self above].

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In Anent Chapter 53 Julian

Relates Prayer to our Current Soul Characteristic- a Godly will that never wanted to sin and never will

For the worshipers

No fault for our falling

Paragraph One Business Modeling Notes: For those who will forever bless and praise the Lord in endless worship, those who shall be saved, our Lord will never assign fault for our falling.

For those who bless and praise the Lord

Adam is our example

For an example of this we have Adam.

After his fall he was loved and kept

After his fall, we know Adam was endlessly loved and securely kept in the time of his need.

Before his fall he communicated with God closely

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No one has been closer communication with the Lord than Adam.

After his fall, the Lord missed that communication

So, the falling of no one has been taken harder by the Lord than the falling of Adam.

After his fall, he was loved and kept by the Lord

And, now we know Adam is blissfully restored in Joy with the Lord.

Because Adam will now forever praise the Lord

Even though sin began with Adam

Because Adam will forever bless & praise the Lord

Because it is Adam's will to do so endlessly

The Lord will never assign fault to Adam

Because he is good, gentle and courteous

Even so, the Lord is so good, gentle and courteous that he may never assign fault to Adam because Adam will now forever bless and praise the Lord in endless worship.

Because of the perfect will (soul) of all in Adam

AND I saw that He willeth that we understand He taketh not harder the falling of any creature that shall be saved than He took the falling of Adam, which, we know, was endlessly loved and securely kept in the time of all his need, and now is blissfully restored in high overpassing joy. For our Lord is so good, so gentle, and so courteous, that He may never assign default [in those] in whom He shall ever be blessed and praised.

Because Adam's Soul is forever motivated to

Every soul wants to worship God

Paragraph Two Business Modeling Notes: Every soul wants to worship God.

In every soul there is a Godly will

In every soul there is a Godly will that never assented to sin, nor never shall. Julian in her Revelations realized the Lord wants us to understand this fact.

The nature of our soul is Godly

Even though our body was created from bodily things, the nature of our soul is Godly. Because we have always been in God's foresight, our soul has always and will always want to worship God.

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We must understand this truth

God wants us to understand this truth about ourselves and all those around us.

Our soul is kept whole and safe in Jesus Christ

He also wants to understand this blessed will is kept whole and safe in our Lord Jesus Christ.

Our purpose is knit to his purpose

Because our soul is of the substance and nature of his soul, and our purpose has always been knit to his endless forward looking purpose

Because our soul is in the nature of his soul

And in this that I have now told was my desire in part answered, and my great difficulty¹⁹⁷¹⁹⁷"awer" = awe, travail of perplexity, dilemma -- see p 106. some deal eased, by the lovely, gracious Shewing of our good Lord. In which Shewing I saw and understood full surely that in every soul that shall be saved is a Godly Will that never assented to sin, nor ever shall: which Will is so good that it may never will evil, but evermore continually it willeth good; and worketh good in the sight of God. Therefore our Lord willeth that we know this in the Faith and the belief; and especially that we have all this blessed Will whole and safe in our Lord Jesus Christ. For that same Kind¹⁹⁸¹⁹⁸ Man's nature. that Heaven shall be filled with behoveth needs, of God's rightfulness, so to have been knit and oned to Him, that therein was kept a Substance 126 which might never, nor should, be parted from Him; and that through His own Good Will in His endless foreseeing purpose.

For that same purpose

Paragraph Three Business Modeling Notes:

The Holy Church teaches

Both the knitting (oneing) of the of the inward regard

And the redemption (buying) of the outward regard

But notwithstanding this rightful knitting and this endless oneing, yet the redemption and the again-buying of mankind is needful and speedful in everything, as it is done for the same intent and to the same end that Holy Church in our Faith us teacheth.

Because they are both needed for his purpose

Because God never began to love mankind

Paragraph Four Business Modeling Notes:

Man has always been in God's foresight

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Man has always been known and loved by God

So, from God's viewpoint, Man has always been in endless bliss fulfilling God's purpose

As all God's works fulfill God's purpose

For I saw that God *began* never to love mankind: for right the same that mankind shall be in endless bliss, fulfilling the joy of God as anent His works, right so the same, mankind hath been in the foresight of God:

In other words, Jesus willed to be to be Ground and Head of Mankind

known and loved from without beginning in his¹⁹⁹¹⁹⁹Or (it may be): "In His Rightful Intent . . . the Mid-Person willed. . ." rightful intent.

And his will was in accord with the full Trinity

By the endless assent of the full accord of all the Trinity, the Mid-Person willed to be Ground and Head of this fair Kind:

So here we are, in his will, if we so desire

out of Whom we be all come, in Whom we be all enclosed, into Whom we shall all wend,²⁰⁰²⁰⁰ "wynden." in Him finding our full Heaven in everlasting joy, by the foreseeing purpose of all the blessed Trinity from without beginning.

Because he loved us before he made us

Paragraph Five Business Modeling Notes:

And when we were made we loved him

For ere that He made us He loved us, and when we were made we loved Him.

And we all began with a soul

And this is a Love that is *made*, [to our Kindly Substance],

Our Soul's Goodness is substance of Holy Ghost

[by virtue] of the Kindly Substantial *Goodness* of the Holy Ghost;

Our Soul's Reason is of the might of the Father

Mighty, in Reason, [by virtue] of the *Might* of the Father;

Our Soul's Mind is of the wisdom of the Son

and Wise, in Mind, [by virtue] of the *Wisdom* of the Son.

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Therefore, when our soul was made by God it was knit to God

And thus is Man's Soul made by God and in the same point knit to God.

Our soul is made of nothing made

Paragraph Six Business Modeling Notes:

Our soul was created from nothing

And thus I understand that man's Soul is made of nought: that is to say, it is made, but of nought that is 127 made.

But our body was made from bodily things

And thus:—When God should make man's body He took the clay of earth, which is a matter mingled and gathered of all bodily things; and thereof He made man's body.

But our soul was just made

But to the making of man's Soul He would take right nought, but made it.

Therefore, our soul had a Godly nature

And thus is the Nature-made rightfully oned to the Maker, which is Substantial Nature not-made: that is, God.

Therefore, nothing can come between man's soul and God

And therefore it is that there may nor shall be right nought atwix God and man's Soul.

Therefore, God loves our soul endlessly

Paragraph Seven Business Modeling Notes:

He keeps it whole endlessly

And in this endless Love man's Soul is kept whole, as the matter of the Revelations signifieth and sheweth:

He leads it endlessly

in which endless Love we be led and kept of God and never shall be lost.

He wills we understand our soul is a life

For He willeth we be aware that our Soul is a life, which life of His Goodness and His Grace shall last in Heaven without end,

A life of his Goodness and Grace

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A life in heaven without end

Him loving, Him thanking, Him praising.

As we are living without end

And right the same that we shall be without end,

We were treasured without beginning

the same we were treasured in God and hid, known and loved from without beginning.

Treasured

Hid

Known

Loved

He wants us to understand our nobility

Paragraph Eight Business Modeling Notes:

We are his noblest creation

Wherefore He would have us understand that the noblest thing that ever He made is mankind: and the fullest Substance and the highest Virtue is the blessed Soul of Christ.

Understand Christ's Soul was knit to the Godhead by the making of man

And furthermore He would have us understand that His²⁰¹²⁰¹ S. de Cressy has "this"; the word in the MS. is more like "his." dearworthy Soul [of Manhood] was preciousy knit to Him in the making [by Him of Manhood's Substantial Nature] which knot is so subtle and so mighty that (it)²⁰²²⁰² The pronoun "it" given by S. de Cressy is omitted in the MS.

The manhood of Christ (his soul) are one with God the Son

The meaning is, perhaps, that the Manhood-Substance, or Soul of Christ, was in its making, by the Second Person in the Trinity, so united to Himself that Man's Substance

Each man's soul are one with God the Son

and each man's soul (in salvation), being one with it, are one with God the Son. See li. p. 117. —[man's soul]—is oned into God: in 128 which oneing it is made endlessly holy.

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Understand all souls are knit and made holy in salvation

Furthermore He would have us know that all the souls that shall be saved in Heaven without end, are knit and oned in this oneing and made holy in this holiness.

CHAPTER LIII

“In every soul that shall be saved is a Godly Will that never assented to sin, nor ever shall.” “Ere that He made us He loved us, and when we were made we loved Him”

AND I saw that He willeth that we understand He taketh not harder the falling of any creature that shall be saved than He took the falling of Adam, which, we know, was endlessly loved and securely kept in the time of all his need, and now is blissfully restored in high overpassing joy. For our Lord is so good, so gentle, and so courteous, that He may never assign default [in those] in whom He shall ever be blessed and praised.

And in this that I have now told was my desire in part answered, and my great difficulty¹⁹⁷¹⁹⁷ "awer" = awe, travail of perplexity, dilemma -- see p 106. some deal eased, by the lovely, gracious Shewing of our good Lord. In which Shewing I saw and understood full surely that in every soul that shall be saved is a Godly Will that never assented to sin, nor ever shall: which Will is so good that it may never will evil, but evermore continually it willeth good; and worketh good in the sight of God. Therefore our Lord willeth that we know this in the Faith and the belief; and especially that we have all this blessed Will whole and safe in our Lord Jesus Christ. For that same Kind¹⁹⁸¹⁹⁸ Man's nature. that Heaven shall be filled with behoveth needs, of God's rightfulness, so to have been knit and oned to Him, that therein was kept a Substance 126 which might never, nor should, be parted from Him; and that through His own Good Will in His endless foreseeing purpose.

But notwithstanding this rightful knitting and this endless oneing, yet the redemption and the again-buying of mankind is needful and speedful in everything, as it is done for the same intent and to the same end that Holy Church in our Faith us teacheth.

For I saw that God *began* never to love mankind: for right the same that mankind shall be in endless bliss, fulfilling the joy of God as anent His works, right so the same, mankind hath been in the foresight of God: known and loved from without beginning in his¹⁹⁹¹⁹⁹ Or (it may be): "In His Rightful Intent . . . the Mid-Person willed. . ." rightful intent. By the endless assent of the full accord of all the Trinity, the Mid-Person willed to be Ground and Head of this fair Kind: out of Whom we be all come, in Whom we be all enclosed, into Whom we shall all wend,²⁰⁰²⁰⁰ "wynden." in Him finding our full Heaven in everlasting joy, by the foreseeing purpose of all the blessed Trinity from without beginning.

For ere that He made us He loved us, and when we were made we loved Him. And this is a Love that is *made*, [to our Kindly Substance], [by virtue] of the Kindly Substantial *Goodness* of the Holy Ghost; Mighty, in Reason, [by virtue] of the *Might* of the

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Father; and Wise, in Mind, [by virtue] of the *Wisdom* of the Son. And thus is Man's Soul made by God and in the same point knit to God.

And thus I understand that man's Soul is made of nought: that is to say, it is made, but of nought that is 127 made. And thus:—When God should make man's body He took the clay of earth, which is a matter mingled and gathered of all bodily things; and thereof He made man's body. But to the making of man's Soul He would take right nought, but made it. And thus is the Nature-made rightfully oned to the Maker, which is Substantial Nature not-made: that is, God. And therefore it is that there may nor shall be right nought atwix God and man's Soul.

And in this endless Love man's Soul is kept whole, as the matter of the Revelations signifieth and sheweth: in which endless Love we be led and kept of God and never shall be lost. For He willeth we be aware that our Soul is a life, which life of His Goodness and His Grace shall last in Heaven without end, Him loving, Him thanking, Him praising. And right the same that we shall be without end, the same we were treasured in God and hid, known and loved from without beginning.

Wherefore He would have us understand that the noblest thing that ever He made is mankind: and the fullest Substance and the highest Virtue is the blessed Soul of Christ. And furthermore He would have us understand that His²⁰¹²⁰¹ S. de Cressy has "this"; the word in the MS. is more like "his." dearworthy Soul [of Manhood] was preciously knit to Him in the making [by Him of Manhood's Substantial Nature] which knot is so subtle and so mighty that (it)²⁰²²⁰² The pronoun "it" given by S. de Cressy is omitted in the MS. The meaning is, perhaps, that the Manhood-Substance, or Soul of Christ, was in its making, by the Second Person in the Trinity, so united to Himself that Man's Substance and each man's soul (in salvation), being one with it, are one with God the Son. See li. p. 117. —[man's soul]—is oned into God: in 128 which oneing it is made endlessly holy. Furthermore He would have us know that all the souls that shall be saved in Heaven without end, are knit and oned in this oneing and made holy in this holiness.

In Anent Chapter 54 Julian

Relates Prayer to a definition or measure of Faith

Communication with God or Prayer produces Faith. She defines faith as a right understanding, true belief, and sure trust that we are in God and God is in us, even though we do not see him.

This communication with God produces faith

Without this communication

Paragraph One Business Modeling Notes:

We can see the soul of Christ in the Godhead

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With this communication

We can see the least soul there with Christ's soul

AND because of this great, endless love that God hath to all Mankind, He maketh no disparting in love between the blessed Soul of Christ and the least soul that shall be saved. For it is full easy to believe and to trust that the dwelling of the blessed Soul of Christ is full high in the glorious Godhead, and verily, as I understand in our Lord's signifying, where the blessed Soul of Christ is, there is the Substance of all the souls that shall be saved by Christ.

Our Maker dwells in our soul

Paragraph Two Business Modeling Notes:

Rejoice because God dwells in our soul

Highly ought we to rejoice that God dwelleth in our soul,

Highly rejoice when our soul dwells in God

and much more highly ought we to rejoice that our soul dwelleth in God.

High understanding – God's dwelling place

Our soul is *made* to be God's dwelling-place; and the dwelling-place of the soul is God, Which is *unmade*. And high understanding it is, inwardly to see and know that God, which is our Maker, dwelleth in our soul;

Higher understanding – Our soul's dwelling place

and an higher understanding it is, inwardly to see and to know that our soul, that is made, dwelleth in God's Substance: of which Substance, God, we are that we are.

Our substance (our soul) is one with God

Paragraph Three Business Modeling Notes:

Our substance is in God

And I saw no difference between God and our Substance: 129 but as it were all God; and yet mine understanding took that our Substance is in God: that is to say, that God is God, and our Substance is a creature in God.

Truth

For the Almighty Truth of the Trinity is our Father: for He made us and keepeth us in Him;

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Wisdom

and the deep Wisdom of the Trinity is our Mother, in Whom we are all enclosed;

Goodness

the high Goodness of the Trinity is our Lord,

In God we are enclosed, and He in us

and in Him we are enclosed, and He in us.

Enclosed in the Father

Enclosed in the Son

Enclosed in the Holy Ghost

We are enclosed in the Father, and we are enclosed in the Son, and we are enclosed in the Holy Ghost.

Father in us

Son in us

Holy Ghost in us

And the Father is enclosed in us, and the Son is enclosed in us, and the Holy Ghost is enclosed in us:

All Might

All Wisdom

All Goodness

One God

One Lord

Almightiness, All-Wisdom, All-Goodness: one God, one Lord.

Our Faith is a right understanding of our being (our business in relation to God's business)

Paragraph Four Business Modeling Notes:

Our faith comes into our soul

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By the Holy Ghost

The same way all our virtues have come to us, by the Holy Ghost.
For, without the Holy Ghost, no man may receive virtue.

And our faith is a Virtue that cometh of our Nature-Substance into our Sense-soul by the Holy Ghost; in which all our virtues come to us: for without that, no man may receive virtue.

Faith is nothing but:

A right understanding of our being

With true belief

With sure trust

That we are in God

And that God is in us

Whom we see not

For it is nought else but a right understanding, with true belief, and sure trust, of our Being: that we are in God, and God in us, Whom we see not.

This virtue of Faith

Like all virtues of the Holy Ghost

And this virtue, with all other that God hath ordained to us coming therein,

Faith works great things in us

worketh in us great things.

For Christ is working in us

For Christ's merciful working is in us,

And through special gifts (virtues) ordained to us

and we graciously accord to Him through the gifts and the virtues of the Holy Ghost.

This work makes us Christ's Children

This working maketh that we are Christ's children, and Christian in living.

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Or Christians

CHAPTER LIV

“Faith is nought else but a right understanding, with true belief and sure trust, of our Being: that we are in God, and God is in us: Whom we see not”

AND because of this great, endless love that God hath to all Mankind, He maketh no departing in love between the blessed Soul of Christ and the least soul that shall be saved. For it is full easy to believe and to trust that the dwelling of the blessed Soul of Christ is full high in the glorious Godhead, and verily, as I understand in our Lord’s signifying, where the blessed Soul of Christ is, there is the Substance of all the souls that shall be saved by Christ.

Highly ought we to rejoice that God dwelleth in our soul, and much more highly ought we to rejoice that our soul dwelleth in God. Our soul is *made* to be God’s dwelling-place; and the dwelling-place of the soul is God, Which is *unmade*. And high understanding it is, inwardly to see and know that God, which is our Maker, dwelleth in our soul; and an higher understanding it is, inwardly to see and to know that our soul, that is made, dwelleth in God’s Substance: of which Substance, God, we are that we are.

And I saw no difference between God and our Substance: 129 but as it were all God; and yet mine understanding took that our Substance is in God: that is to say, that God is God, and our Substance is a creature in God. For the Almighty Truth of the Trinity is our Father: for He made us and keepeth us in Him; and the deep Wisdom of the Trinity is our Mother, in Whom we are all enclosed; the high Goodness of the Trinity is our Lord, and in Him we are enclosed, and He in us. We are enclosed in the Father, and we are enclosed in the Son, and we are enclosed in the Holy Ghost. And the Father is enclosed in us, and the Son is enclosed in us, and the Holy Ghost is enclosed in us: Almightyness, All-Wisdom, All-Goodness: one God, one Lord.

And our faith is a Virtue that cometh of our Nature-Substance into our Sense-soul by the Holy Ghost; in which all our virtues come to us: for without that, no man may receive virtue. For it is nought else but a right understanding, with true belief, and sure trust, of our Being: that we are in God, and God in us, Whom we see not. And this virtue, with all other that God hath ordained to us coming therein, worketh in us great things. For Christ’s merciful working is in us, and we graciously accord to Him through the gifts and the virtues of the Holy Ghost. This working maketh that we are Christ’s children, and Christian in living.

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In Anent Chapter 55 Julian

Relates Prayer to our Business Motivation and Ethics

Christ is our Business

Paragraph One Business Modeling Notes:

AND thus Christ is our Way,

His Law gives us our Business Ethics

us surely leading in His laws,

His Inspiration motivates us to do our calling

and Christ in His body

His Body takes us into Heaven

mightily beareth us up into heaven.

We in him, therefore

For I saw that Christ, us all having in Him that shall be saved by Him,

He is present with his Father in heaven with us

worshipfully presenteth His Father in heaven with us;

Therefore, his Father receives us

which present full thankfully His Father receiveth,

And gives us to his Son, Jesus Christ

and courteously giveth it to His Son, Jesus Christ:

This gift and giving is:

Joy to the Father

which gift and working is joy to the Father,

Bliss to the Son

and bliss to the Son,

Sixteen Revelations Business Model Anent Chapters 44 - 63

Pleasing to the Holy Ghost

and pleasing to the Holy Ghost.

Our most pleasing Responsibility to our Lord:

And of all things that belong to us [to do], it is most pleasing to our Lord

That we enjoy our Father's Joy

that we enjoy in this joy which is in the blessed Trinity [in virtue] of our salvation.

See more on pleasing the Lord this way: Ninth Revelation

(And this was seen in the Ninth Shewing, where it speaketh more of this matter.)

God wants us to understand:

By faith

We are currently more in heaven than in earth

No matter what we feel

And notwithstanding all our feeling of woe or weal, God willeth that we should understand and hold²⁰³²⁰³"feythyn." by faith that we are more verily in heaven than in earth.

Our Business is our Faith

Paragraph Two Business Modeling Notes:

Our faith (business) comes naturally

We love it

We understand it

We were designed and created for it

It is our higher part

It is the unique design of our soul

Our soul (mind, will, emotions) is made for it

Our Faith cometh of the natural Love of our soul, and of the clear light of our Reason, and of the steadfast Mind which we have from²⁰⁴²⁰⁴ "of." God in our first making.

Sixteen Revelations Business Model Anent Chapters 44 - 63

Our soul was inspired into our body

And what time that our soul is inspired into our body,

At that time we became sensitive (sense soul)

in which we are made sensual,

At that time mercy and grace began to work

so soon mercy and grace begin to work,

Keeping us with pity and love

having of us care and keeping with pity and love: in which working the Holy Ghost formeth, in our Faith, *Hope* that we shall come again up above to our 131 Substance, into the Virtue of Christ, increased and fulfilled through the Holy Ghost.

Therefore, our sense soul is based in our faith

Thus I understood that the sense-soul is grounded in Nature, in Mercy, and in Grace:

Our faith based business requires special gifts

These gifts lead us to endless life

Our soul enables us to receive these gifts

which Ground enableth us to receive gifts that lead us to endless life.

Our faith comes naturally in the working of mercy

Paragraph Three Business Modeling Notes:

Our substance is in God

For I saw full assuredly that our Substance is in God,

God is in our sense-soul

and also I saw that in our sense-soul God is:

At that time we became sensitive

for in the self-[same] point that our Soul is made sensual,

At that time Jesus was assigned to rule there

Sixteen Revelations Business Model Anent Chapters 44 - 63

in the self-[same] point is the City of God ordained

Jesus, who is without beginning

to Him from without beginning;

He comes to sit in our soul

into which seat He cometh,

Once there, he will never leave

and never shall remove [from] it.

But, since our natural substance is of God

God was never out of our soul

For God is never out of the soul:

And will be there without end

in which He dwelleth blissfully without end.

Review the Sixteenth Revelation

And this was seen in the Sixteenth Shewing where it saith: *The place that Jesus taketh in our soul, He shall never remove [from] it.*

With him come all his gifts

And all the gifts that God may give to creatures, He hath given to His Son Jesus for us:

He dwells in us body and soul

which gifts He, dwelling in us, hath enclosed in Him unto the time that we be waxen and grown,—our soul with our body and our body with our soul, either of them taking help of other,

Till we be matured by nature working on us

—till we be brought up unto stature, as nature worketh.

Then, the gift of eternal life

Naturally

Sixteen Revelations Business Model Anent Chapters 44 - 63

And then, in the ground of nature,

With mercy working

with working of mercy,

Through Holy Ghost Inspiration

the Holy Ghost graciously inspireth into us

Inspiring gifts into us

Into us gifts

Gifts that lead us

Gifts leading to endless life.

Lead us to endless life

gifts leading to endless life.

The Threefold Nature of our Soul

Paragraph Four Business Modeling Notes:

Made like the unmade Trinity

Wisdom

Truth

Love

And thus was my understanding led of God to see in Him and to understand, to perceive and to know, that our soul is *made-trinity*²⁰⁵²⁰⁵"sensualite." , like to the unmade blissful Trinity,²⁰⁶²⁰⁶ Wisdom, Truth, Love or Goodness, p. 93.

Known and loved from without beginning

known and loved from without beginning,

In the making, joined to the maker

and in the making oned to the Maker, as it is aforesaid.

A "seven star" revelation

This sight was full sweet and marvellous to behold, peaceable, restful, sure, and delectable.

Sixteen Revelations Business Model Anent Chapters 44 - 63

The worshipful joining of soul and body

Mankind will be restored from double death

Paragraph Five Business Modeling Notes:

Because of the worshipful joining of soul and body

And because of the worshipful oneing that was 132 thus made by God betwixt the soul and body, it behoveth needs to be that mankind shall be restored from double death:

Jesus was ordained to take the sense-soul

which restoring might never be until the time that the Second Person in the Trinity had taken the lower²⁰⁷²⁰⁷ the Sense-soul. part of man's nature;

His sense-soul joined with our natural substance in God

to Whom the highest²⁰⁸²⁰⁸ the Substance. [part] was oned in the First-making.

The higher and lower parts, but one soul

And these two parts were in Christ, the higher and the lower: which is but one Soul;

The higher part in peace with God

the higher part was one in peace with God, in full joy and bliss;

The sensual lower part suffered for our salvation

the lower part, which is sense-nature,²⁰⁹²⁰⁹ "sensualite." suffered for the salvation of mankind.

Higher Part and Lower Part of Mankind Joined

Paragraph Six Business Modeling Notes:

Review, our business is our faith

Our faith comes naturally

Our substance is in God naturally

With Jesus, God is in our sense soul

Joined in Christ

And these two parts [in Christ] were seen and felt in the Eighth Shewing, in which my body was fulfilled with feeling and mind of Christ's Passion and His death,

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The Eighth Revelation

A sight of the High Part

and furthermore with this was a subtile feeling and privy inward sight of the High Part which I was shewed in the same time when I could not, [even] for the friendly²¹⁰²¹⁰ "wher I myte not for the mene profor lokyn up on to hevyn." "mene" = medium, is perhaps a sub. in the gen. = intervenor's, intermediary's. See xix. p. 42 and xxxv. p. 70, S. de Cressy has: "Where I might not for the mean profer look up"; Collins: "for the meanwhile." proffer [made to me], look up into Heaven: and that was because of that mighty beholding [that I had] of the Inward Life.

Encouraged Julian to look up into Heaven

There she saw the inward life

The precious soul

The high substance

Which Inward Life is that High Substance, that precious Soul, [of Christ],

Expect Heaven and Christ in the inward life

which is endlessly rejoicing in the Godhead. 133

CHAPTER LV

“Christ is our Way”—“Mankind shall be restored from double death”

AND thus Christ is our Way, us surely leading in His laws, and Christ in His body mightily beareth us up into heaven. For I saw that Christ, us all having in Him that shall be saved by Him, worshipfully presenteth His Father in heaven with us; which present full thankfully His Father receiveth, and courteously giveth it to His Son, Jesus Christ: which gift and working is joy to the Father, and bliss to the Son, and pleasing to the Holy Ghost. And of all things that belong to us [to do], it is most pleasing to our Lord that we enjoy in this joy which is in the blessed Trinity [in virtue] of our salvation. (And this was seen in the Ninth Shewing, where it speaketh more of this matter.) And notwithstanding all our feeling of woe or weal, God willeth that we should understand and hold²⁰³²⁰³ "feythyn." by faith that we are more verily in heaven than in earth.

Our Faith cometh of the natural Love of our soul, and of the clear light of our Reason, and of the steadfast Mind which we have from²⁰⁴²⁰⁴ "of." God in our first making. And what time that our soul is inspired into our body, in which we are made sensual, so soon mercy and grace begin to work, having of us care and keeping with pity and love: in which working the Holy Ghost formeth, in our Faith, *Hope* that we shall come again

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up above to our 131 Substance, into the Virtue of Christ, increased and fulfilled through the Holy Ghost. Thus I understood that the sense-soul is grounded in Nature, in Mercy, and in Grace: which Ground enableth us to receive gifts that lead us to endless life.

For I saw full assuredly that our Substance is in God, and also I saw that in our sense-soul God is: for in the self-[same] point that our Soul is made sensual, in the self-[same] point is the City of God ordained to Him from without beginning; into which seat He cometh, and never shall remove [from] it. For God is never out of the soul: in which He dwelleth blissfully without end. And this was seen in the Sixteenth Shewing where it saith: *The place that Jesus taketh in our soul, He shall never remove [from] it.* And all the gifts that God may give to creatures, He hath given to His Son Jesus for us: which gifts He, dwelling in us, hath enclosed in Him unto the time that we be waxen and grown,—our soul with our body and our body with our soul, either of them taking help of other,—till we be brought up unto stature, as nature worketh. And then, in the ground of nature, with working of mercy, the Holy Ghost graciously inspireth into us gifts leading to endless life.

And thus was my understanding led of God to see in Him and to understand, to perceive and to know, that our soul is *made-trinity*²⁰⁵²⁰⁵ "sensualite." , like to the unmade blissful Trinity,²⁰⁶²⁰⁶ Wisdom, Truth, Love or Goodness, p. 93. known and loved from without beginning, and in the making oned to the Maker, as it is aforesaid. This sight was full sweet and marvellous to behold, peaceable, restful, sure, and delectable.

And because of the worshipful oneing that was 132 thus made by God betwixt the soul and body, it behoveth needs to be that mankind shall be restored from double death: which restoring might never be until the time that the Second Person in the Trinity had taken the lower²⁰⁷²⁰⁷ the Sense-soul. part of man's nature; to Whom the highest²⁰⁸²⁰⁸ the Substance. [part] was oned in the First-making. And these two parts were in Christ, the higher and the lower: which is but one Soul; the higher part was one in peace with God, in full joy and bliss; the lower part, which is sense-nature,²⁰⁹²⁰⁹ "sensualite." suffered for the salvation of mankind.

And these two parts [in Christ] were seen and felt in the Eighth Shewing, in which my body was fulfilled with feeling and mind of Christ's Passion and His death, and furthermore with this was a subtile feeling and privy inward sight of the High Part which I was shewed in the same time when I could not, [even] for the friendly²¹⁰²¹⁰ "wher I myte not for the mene profir lokyn up on to hevyn." "mene" = medium, is perhaps a sub. in the gen. = intervenor's, intermediary's. See xix. p. 42 and xxxv. p. 70, S. de Cressy has: "Where I might not for the mean profer look up"; Collins: "for the meanwhile." proffer [made to me], look up into Heaven: and that was because of that mighty beholding [that I had] of the Inward Life. Which Inward Life is that High Substance, that precious Soul, [of Christ], which is endlessly rejoicing in the Godhead.

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In Anent Chapter 56 Julian

Relates Prayer to Knowing our Business

We know God and his business by first having God teach us our business. Because we must sacrifice our heart, when we do this his Holy Spirit is closer to us than our own soul.

Knowing our business is spiritual

Paragraph One Business Modeling Notes:

First we have to know God

AND thus I saw full surely that it is readier to us to come to the knowing of God than to know our own Soul. For our Soul is so deep-grounded in God, and so endlessly treasured, that we may not come to the knowing thereof till we have first knowing of God,

Because our Soul is one with God

which is the Maker, to whom it is oned.

But, we also have to know who we are

But, notwithstanding, I saw that we have, for fulness, to desire wisely and truly to know our own Soul:

We have to seek our soul, our business in God

whereby we are learned to seek it where it is, and that is, in God.

We should know God and our Business in one

And thus by gracious leading of the Holy Ghost, we should know them both in one:

Both are good and true Holy Ghost stirrings

whether we be stirred to know God or our Soul, both [these stirrings] are good and true.

Our Business will lead us to examine our Lord

Paragraph Two Business Modeling Notes:

God is more natural to us than our own soul

God is nearer to us than our own Soul:

God is our soul's basis

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for He is [the] Ground in whom our Soul standeth,

Holding our soul together

and He is [the] Mean that keepeth the Substance and the Sense-nature together so that they shall never dispart.

In very rest, very strength and endless love

For our soul sitteth in God in very rest, and our soul standeth in God in very strength, and our Soul is kindly rooted in God in endless love:

Therefore, if we know our Soul

and therefore if we will have knowledge of our Soul, and communing and dalliance therewith,

Our soul will motivate us to examine its enclosure

it behoveth to seek unto our Lord God in whom it is enclosed.

See the Sixteenth Revelation for more detail

(And of this encloement I saw and understood more in the Sixteenth Shewing, as I shall tell.)

Our threefold Soul is one also

Paragraph Three Business Modeling Notes:

Our Substance and our Sensuality are One

And as anent our Substance and our Sense-part, both 134 together may rightly be called our Soul: [211211](#)" and anempts our substance and sensualite it may rytely be clepid our soule."

Because they are one in God

and that is because of the oneing that they have in God.

They are his City

The worshipful City

Jesus sits (enclosed) in our sensuality

that our Lord Jesus sitteth in is our Sense-soul, in which He is enclosed:

Sixteen Revelations Business Model Anent Chapters 44 - 63

While our Substance is enclosed in Jesus

and our Kindly Substance is enclosed in Jesus

With Jesus (blessed soul of Christ) enclosed

Enclosed and resting (sitting) in the Godhead

with the blessed Soul of Christ sitting in rest in the Godhead.

Knowing our Business is required

Paragraph Four Business Modeling Notes:

We need to be longing (desiring to know our soul)

And I saw full surely that it behoveth needs to be that we should be in longing

We need to be in penance (open heart to God)

and in penance

Until we know our own soul, our business

unto the time that we be led so deep into God that we verily and truly know our own Soul.

This knowing is love

And truly I saw that into this high deepness our good Lord Himself leadeth us

Like Jesus' creation love

in the same love that He made us,

Like Jesus' finished business love- His passion

and in the same love that He bought us by Mercy and Grace through virtue of His blessed Passion.

This knowing is required

And notwithstanding all this, we may never come to full knowing of God till we know first clearly our own Soul.

For us to be holy and at full power

For until the time that our Soul is in its full powers^{[212212](#)} "the full myts." we cannot be all fully holy:

Sixteen Revelations Business Model Anent Chapters 44 - 63

We are at full power when we sense God

and that is [until the time] that our Sense-soul

Our sensuality be brought up to the Substance

by the virtue of Christ's Passion be brought up to the Substance,

When we sense God we profit from our tribulation

with all the profits of our tribulation

Like him, our power comes from our passion

that our Lord shall make us to get by Mercy and Grace.

Knowing our business as our passion is required

We must know ourselves to know God

Paragraph Five Business Modeling Notes:

Our Reason is in God, a godly substance

²¹³²¹³ "I had in partie touching and it is grounded in kynd: that is to sey, our reson is groundid in God, which is substantial kyndhede."

In God, our Reason is Touched by God

had, in part, [experience of the] Touching [of God in the soul],

And it is in Nature, a natural substance

and it is grounded in Nature. That is to say, our Reason is grounded in God, which is Substantial Naturehood.²¹⁴²¹⁴

So, our soul is naturally a godly substance

"I had in partie touching and it is grounded in kynd: that is to sey, our reson is groundid in God, which is substantial kyndhede."

So, from our soul springs Mercy and Grace

[Out] of this Substantial Naturehood Mercy and Grace springeth and spreadeth into us,

Into us naturally, fulfilling our joy

working all things in fulfilling of our joy:

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Mercy and Grace are the ground of our Increase

these are 135 our Ground in which we have our Increase and our Fulfilling.

We must know our own Mercy and Grace

Paragraph Six Business Modeling Notes:

They are another three in one threefold

These be three properties in one Goodness:

When one works they all work

and where one worketh, all work in the things

They work in the things we own

which be *now* belonging to us.

We own our business

God willeth that we understand [this],

God wills we understand our business

desiring with all our heart to have knowing of them

Longing to know it more and more

more and more unto the time that we be fulfilled:

Because, knowing our business is our endless joy

for fully to know them is nought else but endless joy

Same endless joy and bliss we will have in Heaven

and bliss that we shall have in Heaven,

Knowing our business begins our knowing His Love

which God willeth should be begun here in knowing of His love.

Reason, Mercy and Grace working together

Paragraph Seven Business Modeling Notes:

We need all three

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For only by our Reason we may not profit, but if we have evenly therewith Mind and Love:

In other words we need mind and love

nor only in our Nature-Ground that we have in God we may not be saved

We need our nature ground - Reason

but if we have, coming of the same Ground, Mercy and Grace.

We need Reason grounded in Mercy and Grace

For of these three working all together we receive all our Goodness.

Our Business is our Goodness

Of the which the first [gifts] are goods of Nature: for in our First making God gave us as full goods as we might receive in our spirit alone,

Our nature was designed for our Business

[215215](#)"for in our first making God gave us as full goods and also greater goods as we might receive only in our spirit." In the MS. the word "spirit" is used only here, where it means "the Substance." and also greater goods;

Mind and Love Personally working together

but His foreseeing purpose in His endless wisdom willed that we should be double.

Reason, Mercy and Grace working together

We were designed to communicate with God

Our Goodness depends on this communication

Our Salvation depends on this communication

CHAPTER LVI

“God is nearer to us than our own soul”

“We can never come to full knowing of God till we know first clearly our own Soul”

AND thus I saw full surely that it is readier to us to come to the knowing of God than to know our own Soul. For our Soul is so deep-grounded in God, and so endlessly

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treasured, that we may not come to the knowing thereof till we have first knowing of God, which is the Maker, to whom it is oned. But, notwithstanding, I saw that we have, for fulness, to desire wisely and truly to know our own Soul: whereby we are learned to seek it where it is, and that is, in God. And thus by gracious leading of the Holy Ghost, we should know them both in one: whether we be stirred to know God or our Soul, both [these stirrings] are good and true.

God is nearer to us than our own Soul: for He is [the] Ground in whom our Soul standeth, and He is [the] Mean that keepeth the Substance and the Sense-nature together so that they shall never dispart. For our soul sitteth in God in very rest, and our soul standeth in God in very strength, and our Soul is kindly rooted in God in endless love: and therefore if we will have knowledge of our Soul, and communing and dalliance therewith, it behoveth to seek unto our Lord God in whom it is enclosed. (And of this encloement I saw and understood more in the Sixteenth Shewing, as I shall tell.)

And as anent our Substance and our Sense-part, both 134 together may rightly be called our Soul:²¹¹²¹¹"and anempts our substance and sensualite it may rytely be clepid our soule." and that is because of the oneing that they have in God. The worshipful City that our Lord Jesus sitteth in is our Sense-soul, in which He is enclosed: and our Kindly Substance is enclosed in Jesus with the blessed Soul of Christ sitting in rest in the Godhead.

And I saw full surely that it behoveth needs to be that we should be in longing and in penance unto the time that we be led so deep into God that we verily and truly know our own Soul. And truly I saw that into this high deepness our good Lord Himself leadeth us in the same love that He made us, and in the same love that He bought us by Mercy and Grace through virtue of His blessed Passion. And notwithstanding all this, we may never come to full knowing of God till we know first clearly our own Soul. For until the time that our Soul is in its full powers²¹²²¹² "the full myts." we cannot be all fully holy: and that is [until the time] that our Sense-soul by the virtue of Christ's Passion be brought up to the Substance, with all the profits of our tribulation that our Lord shall make us to get by Mercy and Grace.

I²¹³²¹³ "I had in partie touching and it is grounded in kynd: that is to sey, our reson is groundid in God, which is substantial kyndhede." had, in part, [experience of the] Touching [of God in the soul], and it is grounded in Nature. That is to say, our Reason is grounded in God, which is Substantial Naturehood.²¹⁴²¹⁴ "I had in partie touching and it is grounded in kynd: that is to sey, our reson is groundid in God, which is substantial kyndhede." [Out] of this Substantial Naturehood Mercy and Grace springeth and spreadeth into us, working all things in fulfilling of our joy: these are 135 our Ground in which we have our Increase and our Fulfilling.

These be three properties in one Goodness: and where one worketh, all work in the things which be *now* belonging to us. God willeth that we understand [this], desiring with all our heart to have knowing of them more and more unto the time that we be fulfilled: for fully to know them is nought else but endless joy and bliss that we shall have in Heaven, which God willeth should be begun here in knowing of His love.

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For only by our Reason we may not profit, but if we have evenly therewith Mind and Love: nor only in our Nature-Ground that we have in God we may not be saved but if we have, coming of the same Ground, Mercy and Grace. For of these three working all together we receive all our Goodness. Of the which the first [gifts] are goods of Nature: for in our First making God gave us as full goods as we might receive in our spirit alone,²¹⁵²¹⁵"for in our first making God gaf us as ful goods and also greter godes as we myte receivin only in our spirite." In the MS. the word "spirit" is used only here, where it means "the Substance." and also greater goods; but His foreseeing purpose in His endless wisdom willed that we should be double.

In Anent Chapter 57 Julian

Relates Prayer to our natural (prosperous and noble) character in Christ

Our Character in Christ is Sensual

Paragraph One Business Modeling Notes:

Our Personal Unique Substance is Noble

AND anent our Substance He made us noble,

Designed to do our personal Business

and so rich that evermore we work His will

We were all designed for his worship

and His worship.

We were all designed to be saved

(Where I say "we," it meaneth Man that shall 136 be saved.)

He loves those who do his will

For soothly I saw that we are that which He loveth, and do that which Him pleaseth, lastingly without any stinting:

Who give of their Unique Noble Substance

and [that by virtue] of the great riches

Who give their natural sensual gifts

and of the high noble virtues by measure come to our soul what time it is knit to our body: in which knitting we are made Sensual.

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We were designed to receive from Him

Paragraph Two Business Modeling Notes:

Our Noble Soul, Our Substance

And thus in our Substance we are full,

Is knit to our sense-soul

and in our Sense-soul we fail:

In our sense-soul we fail

which failing God will restore and fulfil by working of Mercy and Grace plenteously flowing into us out of His own Nature-Goodness.

In our failing we are fulfilled

[216216](#)"kynde godhede." And thus His Nature-Goodness maketh that Mercy and Grace work in us,

By the working of Mercy and Grace

and the Nature-goodness that we have of Him enableth us to receive the working of Mercy and Grace.

In other words

The natural goodness we have: our Substance

Enables us to receive from him

Grace to do our work, our business

And Mercy to recover from our senses

We are individuals or diversities

Paragraph Three Business Modeling Notes:

Our whole nature is in God

I saw that our nature is in God whole:

We flow out of Him to work his will

Sixteen Revelations Business Model Anent Chapters 44 - 63

in which [whole nature of Manhood] He maketh diversities flowing out of Him to work His will:

While working out there

Nature keeps us

whom Nature keepeth,

Our higher part (knit to God in our making) keeps us

Our lower part (knit to God in our flesh taking) keeps us

Mercy restores us

and Mercy and Grace restoreth and fulfilleth.

And Grace fulfills us

In God's power, we do his business.

Nothing knit to God shall perish

And of these none shall perish: for our nature that is the higher part is knit to God, in the making; and God is knit to our nature that is the lower part, in our flesh-taking:

In Christ our two natures become one

and thus in Christ our two natures are oned.

In other words

In Christ we understand the Trinity

For the Trinity is comprehended in Christ, in whom our higher part is grounded and rooted;

Our Substance is grounded in Christ

It is made out of nothing

In Christ we understand our nature

and our lower part the Second Person hath taken: which nature first to Him was made-ready. [217217](#) "adyte."

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Our Sense-soul is also in Christ

He first made it out of dirt

Then he took it

In Christ we understand our business

For I saw full surely that all the works that God hath done, or ever shall, were fully known to Him and aforeseen from without beginning.

In Christ our unique business is love

And for Love He made Mankind, and for the same Love would be Man.

The first step to receive: Faith Measurement

Paragraph Four Business Modeling Notes:

Faith Measurement– the first and next step

The next [218218](#) or the first.

First we receive or business

Good that we receive is our Faith, in which our profiting beginneth.

It comes from our designed Substance

And it cometh [out] of 137 the high riches of our nature-Substance

It comes into our designed Sensuality

into our Sensual soul,

Therefore, God's good nature is in us

and it is grounded in us through the Nature-Goodness of God,

Faith Measurement - worked in by Mercy and Grace

by the working of Mercy and Grace.

And this process continues

And thereof come all other goods by which we are led and saved.

Faith Measurement - how we communicate with God

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For the Commandments of God come therein:

Two faith measurements

in which we ought to have two manners of understanding:

His biddings to love and keep

[the one is that we ought to understand and know] which are His biddings, to love and to keep them;

His for-biddings to hate and refuse

the other is that we ought to know His forbiddings, to hate and to refuse them.

These two are our Business Model

For in these two is all our working comprehended.

Faith Measurement is our Personal Motivation

Faith Measurement is the Mystery of Personal Communication with God

Our Faith also includes general things

[The Seven Sacraments](#) and

Also in our faith come the Seven Sacraments, each following other in order as God hath ordained them to us:

1. *Water Baptism*
2. *Holy Spirit Baptism (Confirmation)*
3. *Holy Eucharist (Communion)*
4. *Heart Exam (Penance, Confession)*
5. *Healing (Anointing the Sick)*
6. *Holy Orders (Ordination)*
7. *Matrimony (Marriage)*

Christian Ethics or [Virtues](#)

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and all manner of virtues.

Inherited Virtues –Ethics

Paragraph Five Business Modeling Notes:

Virtues of our Substance

For the same virtues that we have received of our Substance,

Our Natural Goodness from God

given to us in Nature by the Goodness of God,

Received by the working of Mercy

—the same virtues by the working of Mercy

Given to us gracefully

are given to us in Grace

Through the Holy Spirit

through the Holy Ghost,

As we fail or fall, we are renewed

renewed:

Virtues we inherit through Jesus' birth

Because they are our virtues and gifts

which virtues and gifts are treasured to us in Jesus Christ.

Because God joined our body

For in that same²¹⁹²¹⁹"ilk" = "same." time that God knitted Himself to our body

In the Virgin's womb

in the Virgin's womb,

God took our Sensuality

He took our Sensual soul:²²⁰²²⁰ Here, as above, the MS. term for the "Sensual soul" is the "Sensualite."

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And joined it to our Substance

in which taking He, us all having enclosed in Him, oned it to our Substance:

Becoming the Perfect Man

in which oneing He was perfect Man.

Having knit us in Him

For Christ having knit in Him each²²¹²²¹ "ilk" = "each." man

Christ is perfect Man

that shall be saved, is perfect Man.

And in Him we shall be saved

Because, our Mother is Jesus

We are born in Jesus

Thus our Lady is our Mother in whom we are all enclosed and of her born,²²²²²² The MS. word is in both cases "borne," which may mean either born or borne. S. de Cressy gives "born" both for the first word and the second. See lx.

He feeds us within himself

"He sustaineth us within Himself in love," etc.; and lxiii.

By taking our nature

"In the taking of our nature

He gives us life in Christ

He quickened us," etc. in Christ:

So, his mother is our mother

(for she that is 138 Mother of our Saviour is Mother of all that shall be saved in our Saviour;)

Since we are born in Him

and our Saviour is our Very Mother in whom we be endlessly borne,²²³²²³ See foot-note 4, p. 139.

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And since we stay in Him

and never shall come out of Him.

He sits in our soul

Paragraph Six Business Modeling Notes:

We are enclosed in him

From Julian's first revelation

Plenteously and fully and sweetly was this shewed, and it is spoken of in the First, where it saith: *We are all in Him enclosed and He is enclosed in us.*

He is enclosed in us

From Julian's last revelation

And that [enclosing of Him in us] is spoken of in the Sixteenth Shewing where it saith:

Therefore, he sits in our soul

He sitteth in our soul.

Our true Sensual Character comes Through Prayer

Paragraph Seven Business Modeling Notes:

He reigns in or controls our understanding

For it is His good-pleasure to reign in our Understanding blissfully,

Blissfully and restfully he sits in our Soul

and sit in our Soul restfully,

He will always be there

and to dwell in our Soul endlessly,

Through heart changing and begging prayer

We are all working into Him

us all working into Him:

In this work, we are his helpers

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in which working He willeth that we be His helpers,

We give him all our attention

giving to Him all our attending,

Learning his past deeds

learning His lores,

Keeping his laws

keeping His laws,

Desiring his future deeds be done

desiring that all be done that He doeth;

In helping him through our Business in him

Through our personal communication with him

Through our Prayer

We develop our character

And, we truly trust in Him

truly trusting in Him.

Because Our Substance is in God

Paragraph Eight Business Modeling Notes:

For soothly I saw that our Substance is in God^{[224224](#)}

From: The Scale (or Ladder) of Perfection

From The Scale [or Ladder] of Perfection, by Walter Hilton (Fourteenth century), edition of 1659,

By Walter Hilton

(Fourteenth Century-Julian's Time)

The Soul of Man is our Substance (from the Ladder of Perfection)

Part III. ch. ii.-- "The soule of a man is a life consisting of three powers,

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A life consisting of three Powers

Memory, Understanding, and Will,

Like the Trinity

after the image and likeness of the blessed Trinity

Memory, Understanding, and Will

Created Trinity

... Whereby you may see, that man's soule (which may be called a created Trinity)

Replenished with

was in its natural state replenished in its three powers, with the

Remembrance, Sight and Love

remembrance, sight, and love

Of the uncreated Trinity

of the most blessed uncreated Trinity,

Which is God

which is God

When Adam Sinned

Choosing delight in himself

... But when Adam sinned, choosing love and delight in himselfe,

And creatures

and in the creatures,

He lost God in himself, i.e. excellence and dignity

he lost all his excellency and dignity, and thou also in him."

So, we should endeavor to recover

Ch. III. Sec. i. "And though we should prove not to be able to recover it fully here in this life, yet should we desire and endeavour

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The likeness of the dignity we had
to recover the image and likeness of the dignity we had,

So our soul be reformed to image of the Trinity
so that our soul might be reformed as it were in a shadow by grace to the image of the
Trinity

Which we had naturally
which we had by nature,

And will have fully in bliss
and hereafter shall have fully in bliss..."

So, we seek what Adam Lost

Sec ii. "Seeke then that which thou hast lost, that thou mayest finde it; for well I wote.

As we seek the light

whosoever once hath an inward sight, but a little of that dignity and that spirituall fairness
which a soul hath by creation, and shall have again by grace,

We loath this world

he will loath in his heart all the blisse, the liking, and the fairnesse of this world...

Adam's dignity in found in one word

Nevertheless as thou hast not as yet seen what it is fully, for thy spiritual eye is not yet
opened, I shall tell thee one word for all, in the which thou shalt seeke, desire, and
finde it; for in that one word is all that thou hast lost.

Jesus is that word

This word is Jesus.... If thou feelest in thy heart a great desire to Jesus . . . then seekest
thou well thy Lord Jesus.

We seek the dignity of inward spiritual sight

That sight is found in Jesus

God and Jesus are one

And when thou feelest this desire to God, or to Jesus (for it is all one) holpen

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The Holy Spirit, God and Jesus are one

and comforted by a ghostly might,

Desire to God (Jesus) becomes love

insomuch that it is turned into love, affection, and spiritual fervour and sweetness,

Desire to God becomes a light

into light

Desire to God becomes knowing of truth

and knowing of truth,

When we sacrifice (open) our heart

Our thought is set on no created thing

so that for the time the point of thy thought is set upon no other created thing,

So senses (feelings) are blocked of evil

nor feeleth any stirring of vain-glory, nor of selfe-love, nor any other evill affection

Because he can be trusted to change our heart

(for they cannot appear at that time)

Evil vain self-love cannot appear in Jesus

but this thy desire is onely enclosed, rested, softened, suppled, and annoynted in Jesus,

Seek and you will find

then hast thou found somewhat of Jesus; I mean not him as he is,

A shadow of Him

but a shadow of him;

The more you find him the more you desire him

for the better that thou findest him, the more shalt thou desire him.

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Notice what type of prayer works best (from the Ladder of Perfection)

Then observe by what manner of Prayer or Meditation or exercise of Devotion thou findest greatest and purest desire stirred up in thee to him, and most feeling of him, by that kind of prayer, exercise, or worke seekest thou him best, and shalt best finde him.... "

Best to stir up desire to God

Best to open your heart

Best to stir feelings of God

Best to sacrifice your heart

Best for him to change it

Then see the mercy and courtesy of Jesus (from the Ladder of Perfection)

See then the mercy and courtesie of Jesus.

You will find him in your soul

Thou hast lost him, but where? soothly in thy house, that is to say, in thy soul,

Even after the first sin, He is still there

that if thou hadst lost all thy reason of thy soule, by its first sinne, thou shouldst never have found him again; but he left thee thy reason and so he is still in thy soule, and never is quite lost out of it.

But, we must still find him

"Nevertheless, thou art never the nearer him, till thou hast found him.

He is inside us

He is in thee,

Even if he is lost from us

though he be lost from thee,

But we are not in him till we have found him

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but thou art not in him, till thou hast found him.

This is his mercy also

That he would allow himself to be lost

This is his mercy also, that he would suffer himself to be lost

Lost only where he may be found

only where he may be found,

So we do not have to go to any special place

Rome

Jerusalem

so that thou needest not run to Rome, nor to Jerusalem to seeke him there,

All we have to do is focus on our own mind

but turne thy thoughts into thy owne soule,

When we sacrifice our heart, he comes to mind

where he is hid,

He is the hidden God

as the Prophet saith; Truly thou art the hidden God,

Hidden in our mind (mind, will, emotions)

hid in thy soule,

Seek him there like

and seek him there Thus saith he himselfe in the Gospel;

Like seeking a treasure hidden in a field

The kingdome of heaven is likened to a treasure hid in the field,

Find the treasure

the which when a man findeth, for joy thereof,

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Go and sell everything else

he goeth and selleth all that he hath,

And buy that field

and buyeth that field

That field is the mind of Christ

"As long as Jesus findeth not his image reformed in thee, he is strange, and the farther from thee:

Therefore, we put on the mind of Christ

therefore frame and shape thyself to be arrayed in his likenesse,

Examine your heart

Sacrifice your heart

Allow him to change your heart

that is in humility and charity, which are his liveries,

Then He will know us

and then will he know thee,

And come to us like family

and familiarly come to thee,

And teach us his secrets

and acquaint thee with his secrets.

He will manifest himself to us

Thus saith he to his Disciples; Who so loveth me, he shall be loved of my Father, and I will manifest my selfe unto him.

Giving him our desires is humility and charity (from the Ladder of Perfection)

There is not any vertue nor any good work that can make thee like to our Lord, without Humility and Charity,

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Humility and Charity are most acceptable

for these two above all other are most acceptable ('most leyf') to him,

Humility and Charity appear in the Gospel

which appeareth plainly in the Gospel, where our Lord speaketh of humility thus;

Humility

Learn of me

Learn of me,

I am teachable

for I am meeke

I am humble in heart

and humble in heart.

In other words

I allow my heart to be changed

Humility is not:

Going barefoot

Going into the desert

Fasting for forty days

Not choosing disciples

He saith not, learn of me to go barefoot, or to go into the desert, and there to fast forty dayes, nor yet to choose to your selves Disciples (as I did)

Humility is being teachable

but learne of me meeknesse, for I am meek and lowly in heart.

Charity

Also of charity he saith thus;

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Charity is love

This is my Commandment, that ye love one another as I loved you, for by that shall men know you for my Disciples.

Charity is not:

Working miracles

Not that you worke miracles,

Not Casting out Devils

or cast out Devills,

Not Preaching

or preach,

Not Teaching

or teach,

Charity giving in Jesus

but that each one of you love one another in charity.

So, like Jesus, we have humility and charity

If therefore thou wilt be like him, have humility and charity.

Remember: Humility is being teachable and

Charity is loving your neighbor as yourself

Now thou knowest what charity is, viz. To love thy neighbour as thy selfe."

“How to” Give Him our Desires in prayer (from the Ladder of Perfection)

How to enter into yourself

Chap. IV. Sec. i. ... "Now I shall tell thee (according to my feeble ability) how thou mayest enter into thy selfe

By Examining your heart

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To see the source of sin

to see the ground of sin,

And how to destroy that source

and destroy it

As much as you can

as much as thou canst,

And recover a part of our soul's dignity

and so recover a part of thy souls dignity

"How to" Examine your heart

Define your business

.... Draw in thy thoughts ...

Define your intent and purpose

and set thy intent and full purpose,

Your business model is your sacrifice

as if thou wouldst not seek nor find any thing but onely the grace and spiritual presence of Jesus."

**Giving up our heart's desire (our business) will a be painful prayer
(from the Ladder of Perfection)**

"This will be painful;

Expect vain thoughts to pop up

for vaine thoughts will presse into thy heart very thick, to draw thy minde down to them.

They will sound good

And in doing thus, thou shalt find somewhat,

A naked memory of Jesus

but not Jesus whom thou seekest, but onely a naked remembrance of his name.

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Expect an image of our own soul

But what then shalt thou finde? Surely this; A darke and ill-favoured image of thy owne soule,

Neither light of knowledge

which hath neither light of knowledge

Nor feeling love of God

nor feeling of love of God....

This is the image of sin

This is not the image of Jesus, but the image of sin, which St Paul calleth a body of sinne and of death....

Do not study it

Peradventure now thou beginnest to thinke with thy selfe what this image is like, and that thou shouldst not study much upon it, I will tell thee.

It is no thing, not important

It is like no bodily thing; What is it then saist thou? Verily it is nought, or no reall thing, as thou shalt finde,

Examine your heart

if thou try by doing as I have spoken, that is, draw in thy thoughts into thy selfe from all bodily things,

You may find your dark conscience

and then shalt thou find right nought wherein thy soule may rest. "This nothing is nought else but darknesse of conscience,

Lacking love and light

and a lacking of the love of God and of light; as sin is nought but a want of good, if it were so that the ground of sin was much abated and dried up in thee,

But, If our soul has been reformed

and thy soule was reformed right as the image of Jesus; then if thou didst draw into thy selfe thy heart,

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We should find Jesus in our heart

thou shouldst not find this Nought, but thou shouldst find Jesus;

Not just a memory of Jesus

not only the naked remembrance of this name,

But Jesus Christ personally teaching us

but Jesus Christ in thy soule readily teaching thee,

Teaching us the light of understanding

thou shouldst there find light of understanding, and no darknesse of ignorance,

Teaching us a love and liking of him

a love and liking of him;

No pain of bitterness

and no pain of bitternesse, heavinesse, or tediousnesse of him.... "

No heaviness, or tediousness of him

This examination is fervent prayer

And here also thou must beware that thou take Jesus Christ into thy thoughts against this darknesse in thy mind,

Fervent prayer from a fervent desire for God

by busie prayer and fervent desire to God,

Setting our thoughts on Jesus Christ – his personal word and work for us

not setting the point of thy thoughts on that foresaid Nought,

Motivated by a desire for Jesus Christ – his person

but on Jesus Christ whom thou desirest. Think stiffly on his passion, and on his Humility, and through his might thou shalt arise.

It beats down the dark image of Jesus

Do as if thou wouldst beate downe this darke image, and go through-stitch with it.

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Hating this darkness as the Devil

Thou shalt hate ('agryse') and loath this darknesse and this Nought, just as the Devill,

Despising it to break it

and thou shalt despise and all to break it ('brest it').

Because Jesus is hidden in our heart

"For within this Nought is Jesus hid in his joy,

If we seek him, we can find him

whom thou shalt not finde with all thy seeking,

But we have to get past this darkness

unlesse thou passe this darknesse of conscience.

This beating down is the fire of the Holy Spirit

"This is the ghostly travel I spake of,

Seeking the fire of the Holy Spirit

and the cause of all this writing is to stir thee thereto, if thou have grace.

To burn the image of the first Adam

This darknesse of conscience, and this Nought is the image of the first Adam:

Saint Paul for Example

St Paul knew it well, for he said thus of it;

We have before born the image of Adam

As we have before borne the image of the earthly man, that is the first Adam,

So we can now bear the image of Jesus

right so that we might now beare the image of the heavenly man, which is Jesus, the second Adam.

It was not easy for St. Paul

St Paul bare this image oft full heavily, for it was so cumbersome to him, that he cryed out of it,

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He said:

Who shall deliver me from this body?

And the image of death?

saying thus; O who shall deliver me from this body and this image of death. And then he comforted himselfe and others also thus:

Only by the Grace of God through Jesus Christ

The grace of God through Jesus Christ." .

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CHAPTER LVII

“In Christ our two natures are united”

AND anent our Substance He made us noble, and so rich that evermore we work His will and His worship. (Where I say “we,” it meaneth Man that shall 136 be saved.) For soothly I saw that we are that which He loveth, and do that which Him pleaseth, lastingly without any stinting: and [that by virtue] of the great riches and of the high noble virtues by measure come to our soul what time it is knit to our body: in which knitting we are made Sensual.

And thus in our Substance we are full, and in our Sense-soul we fail: which failing God will restore and fulfil by working of Mercy and Grace plenteously flowing into us out of His own Nature-Goodness.²¹⁶²¹⁶ "kynde godhede." And thus His Nature-Goodness maketh that Mercy and Grace work in us, and the Nature-goodness that we have of Him enableth us to receive the working of Mercy and Grace.

I saw that our nature is in God whole: in which [whole nature of Manhood] He maketh diversities flowing out of Him to work His will: whom Nature keepeth, and Mercy and Grace restoreth and fulfilleth. And of these none shall perish: for our nature that is the higher part is knit to God, in the making; and God is knit to our nature that is the lower part, in our flesh-taking: and thus in Christ our two natures are oned. For the Trinity is comprehended in Christ, in whom our higher part is grounded and rooted; and our lower part the Second Person hath taken: which nature first to Him was made-ready.²¹⁷²¹⁷ "adyte." For I saw full surely that all the works that God hath done, or ever shall, were fully known to Him and aforeseen from without beginning. And for Love He made Mankind, and for the same Love would be Man.

The next²¹⁸²¹⁸ or the first. Good that we receive is our Faith, in which our profiting beginneth. And it cometh [out] of 137 the high riches of our nature-Substance into our Sensual soul, and it is grounded in us through the Nature-Goodness of God, by the working of Mercy and Grace. And thereof come all other goods by which we are led and saved. For the Commandments of God come therein: in which we ought to have

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two manners of understanding: [the one is that we ought to understand and know] which are His biddings, to love and to keep them; the other is that we ought to know His forbiddings, to hate and to refuse them. For in these two is all our working comprehended. Also in our faith come the Seven Sacraments, each following other in order as God hath ordained them to us: and all manner of virtues.

For the same virtues that we have received of our Substance, given to us in Nature by the Goodness of God,—the same virtues by the working of Mercy are given to us in Grace through the Holy Ghost, *renewed*: which virtues and gifts are treasured to us in Jesus Christ. For in that same²¹⁹²¹⁹ "ilk" = "same." time that God knitted Himself to our body in the Virgin's womb, He took our Sensual soul:²²⁰²²⁰ Here, as above, the MS. term for the "Sensual soul" is the "Sensualite." in which taking He, us all having enclosed in Him, oned it to our Substance: in which oneing He was perfect Man. For Christ having knit in Him each²²¹²²¹ "ilk" = "each." man that shall be saved, is perfect Man. Thus our Lady is our Mother in whom we are all enclosed and of her born,²²²²²² The MS. word is in both cases "borne," which may mean either born or borne. S. de Cressy gives "born" both for the first word and the second. See lx. "He sustaineth us within Himself in love," etc.; and lxiii. "In the taking of our nature He quickened us," etc. in Christ: (for she that is 138 Mother of our Saviour is Mother of all that shall be saved in our Saviour;) and our Saviour is our Very Mother in whom we be endlessly borne,²²³²²³ See foot-note 4, p. 139. and never shall come out of Him.

Plenteously and fully and sweetly was this shewed, and it is spoken of in the First, where it saith: *We are all in Him enclosed and He is enclosed in us.* And that [enclosing of Him in us] is spoken of in the Sixteenth Shewing where it saith: *He sitteth in our soul.*

For it is His good-pleasure to reign in our Understanding blissfully, and sit in our Soul restfully, and to dwell in our Soul endlessly, us all working into Him: in which working He willeth that we be His helpers, giving to Him all our attending, learning His lores, keeping His laws, desiring that all be done that He doeth; truly trusting in Him.

For soothly I saw that our Substance is in God²²⁴²²⁴ From The Scale [or Ladder] of Perfection, by Walter Hilton (Fourteenth century), edition of 1659, Part III. ch. ii.:—"The soule of a man is a life consisting of three powers, Memory, Understanding, and Will, after the image and likeness of the blessed Trinity.... Whereby you may see, that man's soule (which may be called a created Trinity) was in its natural state replenished in its three powers, with the remembrance, sight, and love of the most blessed uncreated Trinity, which is God.... But when Adam sinned, choosing love and delight in himselfe, and in the creatures, he lost all his excellency and dignity, and thou also in him." Ch. III. Sec. i. "And though we should prove not to be able to recover it fully here in this life, yet should we desire and endeavour to recover the image and likeness of the dignity we had, so that our soul might be reformed as it were in a shadow by grace to the image of the Trinity which we had by nature, and hereafter shall have fully in bliss..." Sec ii. "Seeke then that which thou hast lost, that thou mayest finde it; for well I wote. whosoever once hath an inward sight, but a little of that dignity and that spirituall fairness which a soul hath by creation, and shall have again by grace, he will loath in his heart all the blisse, the liking, and the fairnesse of this world...."

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Nevertheless as thou hast not as yet seen what it is fully, for thy spiritual eye is not yet opened, I shall tell thee one word for all, in the which thou shalt seeke, desire, and finde it; for in that one word is all that thou hast lost. This word is Jesus.... If thou feelest in thy heart a great desire to Jesus . . . then seekest thou well thy Lord Jesus. And when thou feelest this desire to God, or to Jesus (for it is all one) holpen and comforted by a ghostly might, insomuch that it is turned into love, affection, and spiritual fervour and sweetnesse, into light and knowing of truth, so that for the time the point of thy thought is set upon no other created thing, nor feeleth any stirring of vain-glory, nor of selfe-love, nor any other evill affection (for they cannot appear at that time) but this thy desire is onely enclosed, rested, softened, supplied, and annoynted in Jesus, then hast thou found somewhat of Jesus; I mean not him as he is, but a shadow of him; for the better that thou findest him, the more shalt thou desire him. Then observe by what manner of Prayer or Meditation or exercise of Devotion thou findest greatest and purest desire stirred up in thee to him, and most feeling of him, by that kind of prayer, exercise, or worke seekest thou him best, and shalt best finde him.... "See then the mercy and courtesie of Jesus. Thou hast lost him, but where? soothly in thy house, that is to say, in thy soule, that if thou hadst lost all thy reason of thy soule, by its first sinne, thou shouldst never have found him again; but he left thee thy reason and so he is still in thy soule, and never is quite lost out of it. "Nevertheless, thou art never the nearer him, till thou hast found him. He is in thee, though he be lost from thee, but thou art not in him, till thou hast found him. This is his mercy also, that he would suffer himself to be lost onely where he may be found, so that thou needest not run to Rome, nor to Jerusalem to seeke him there, but turne thy thoughts into thy owne soule, where he is hid, as the Prophet saith; Truly thou art the hidden God, hid in thy soule, and seek him there Thus saith he himselfe in the Gospel; The kingdome of heaven is likened to a treasure hid in the field, the which when a man findeth, for joy thereof, he goeth and selleth all that he hath, and buyeth that field "As long as Jesus findeth not his image reformed in thee, he is strange, and the farther from thee: therefore frame and shape thyself to be arrayed in his likenesse, that is in humility and charity, which are his liveries, and then will he know thee, and familiarly come to thee, and acquaint thee with his secrets. Thus saith he to his Disciples; Who so loveth me, he shall be loved of my Father, and I will manifest my selfe unto him. There is not any vertue nor any good work that can make thee like to our Lord, without Humility and Charity, for these two above all other are most acceptable ('most leyf') to him, which appeareth plainly in the Gospel, where our Lord speaketh of humility thus; Learn of me, for I am meeke and humble in heart. He saith not, learn of me to go barefoot, or to go into the desart, and there to fast forty dayes, nor yet to choose to your selves Disciples (as I did) but learne of me meeknesse, for I am meek and lowly in heart. Also of charity he saith thus; This is my Commandment, that ye love one another as I loved you, for by that shall men know you for my Disciples. Not that you worke miracles, or cast out Devills, or preach, or teach, but that each one of you love one another in charity. If therefore thou wilt be like him, have humility and charity. Now thou knowest what charity is, viz. To love thy neighbour as thy selfe." Chap. IV. Sec. i. ... "Now I shall tell thee (according to my feeble ability) how thou mayest enter into thy selfe to see the ground of sin, and destroy it as much as thou canst, and so recover a part of thy soules dignity.... Draw in

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thy thoughts ... and set thy intent and full purpose, as if thou wouldst not seek nor find any thing but onely the grace and spiritual presence of Jesus." "This will be painful; for vaine thoughts will presse into thy heart very thick, to draw thy minde down to them. And in doing thus, thou shalt find somewhat, but not Jesus whom thou seekest, but onely a naked remembrance of his name. But what then shalt thou finde? Surely this; A darke and ill-favoured image of thy owne soule, which hath neither light of knowledge nor feeling of love of God.... This is not the image of Jesus, but the image of sin, which St Paul calleth a body of sinne and of death.... Peradventure now thou beginnest to thinke with thy selfe what this image is like, and that thou shouldst not study much upon it, I will tell thee. It is like no bodily thing; What is it then saist thou? Verily it is nought, or no reall thing, as thou shalt finde, if thou try by doing as I have spoken, that is, draw in thy thoughts into thy selfe from all bodily things, and then shalt thou find right nought wherein thy soule may rest. "This nothing is nought else but darknesse of conscience, and a lacking of the love of God and of light; as sin is nought but a want of good, if it were so that the ground of sin was much abated and dried up in thee, and thy soule was reformed right as the image of Jesus; then if thou didst draw into thy selfe thy heart, thou shouldst not find this Nought, but thou shouldst find Jesus; not only the naked remembrance of this name, but Jesus Christ in thy soule readily teaching thee, thou shouldst there find light of understanding, and no darknesse of ignorance, a love and liking of him; and no pain of bitternesse, heavinesse, or tediousnesse of him.... "And here also thou must beware that thou take Jesus Christ into thy thoughts against this darknesse in thy mind, by busie prayer and fervent desire to God, not setting the point of thy thoughts on that foresaid Nought, but on Jesus Christ whom thou desirest. Think stiffly on his passion, and on his Humility, and through his might thou shalt arise. Do as if thou wouldst beate downe this darke image, and go through-stitch with it. Thou shalt hate ('agryse') and loath this darknesse and this Nought, just as the Devill, and thou shalt despise and all to break it ('brest it'). "For within this Nought is Jesus hid in his joy, whom thou shalt not finde with all thy seeking, unlesse thou passe this darknesse of conscience. "This is the ghostly travel I spake of, and the cause of all this writing is to stir thee thereto, if thou have grace. This darknesse of conscience, and this Nought is the image of the first Adam: St Paul knew it well, for he said thus of it; As we have before borne the image of the earthly man, that is the first Adam, right so that we might now beare the image of the heavenly man, which is Jesus, the second Adam. St Paul bare this image oft full heavily, for it was so cumbersome to him, that he cryed out of it, saying thus; O who shall deliver me from this body and this image of death. And then he comforted himselfe and others also thus: The grace of God through Jesus Christ." .

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In Anent Chapter 58 Julian

Relates Prayer to Command Authority, Expert Authority, and a Mother's Love

Everlasting Being with Endless Purpose

Paragraph One Business Modeling Notes:

Blessed Trinity-Our God

GOD, the blessed Trinity, which is everlasting Being,

Without beginning

right as He is endless from without beginning,

Endless purpose

right so it was in His purpose endless,

To make Mankind

to make Mankind.

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We were designed and made for Jesus

Paragraph Two Business Modeling Notes:

All Mankind for Jesus' Purpose

Which fair Kind first was prepared²²⁵²²⁵MS. "adyte to" = ordained to, made ready for. to His own Son, the Second Person.

He made us at once

And when He would, by full accord of all the Trinity, He made us all at once;

He knit us to himself in our making

and in our making He knit us and oned us to Himself:

So, we are kept as we were made

by which oneing we are kept as clear and as noble as we were made.

So, we love, seek, praise, thank and enjoy him

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By the virtue of the same precious oneing, we love our Maker and seek Him, praise Him and thank Him, and endlessly enjoy Him.

So, this is our soul's work

And this is the work which is wrought continually in every soul that shall be saved:

And, this is God's will

which is the Godly Will aforesaid.

So, God Almighty is our natural Father

And thus in 141 our making, God, Almighty, is our Nature's Father;

And, God All-Wisdom is our natural Mother

and God, All-Wisdom, is our Nature's Mother;

With God the Holy Spirit

with the Love and the Goodness of the Holy Ghost:

Father, Mother, and Holy Spirit- One Lord

which is all one God, one Lord.

He is our Spouse

And in the knitting and the oneing He is our Very, True Spouse,

And, we are his Wife forever

and we His loved Wife, His Fair Maiden:

His fair maiden forever

with which Wife He is never displeased.

He loves us

For He saith: I love thee

We love him

and thou lovest me,

So, we will always be one in Jesus

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and our love shall never be disparted in two.

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The Trinity

Paragraph Three Business Modeling Notes:

The Relationships of the Trinity

I beheld the working of all the blessed Trinity:

Three Properties

in which beholding I saw and understood these three properties:

Fatherhood

the property of the Fatherhood,

Motherhood

the property of the Motherhood,

Lordship

and the property of the Lordhood,

Our Three Relationships In one God

in one God.

In Our Father

In our Father Almighty

We have our keeping and bliss

we have our keeping and our bliss

In other words, our natural Substance

as anent our natural Substance,

Which is our part without beginning

which is to us by our making, without beginning.

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In Jesus, Our Mother, Brother and Savior

We have our Wisdom

And in the Second Person in skill²²⁶²²⁶MS. "Witt." and wisdom

In other words, our natural Sensuality

we have our keeping as anent our Sense-soul:

In Wisdom we have our Salvation

our restoring and our 143 saving;

In other words, He is our Mother, Brother and Savior

for He is our Mother, Brother, and Saviour.

And In our Lord- the Holy Ghost

And in our good Lord, the Holy Ghost,

We have our reward

we have our rewarding

We have our thanksgiving for this life

and our meed-giving for our living

We have our work or our business

and our travail,

We have more success than we desire

and endless overpassing of all that we desire,

We have marvelous courtesy (relationships with authority)

in His marvellous courtesy,

And we have all the grace we need

of His high plenteous grace.

Our Life is a Threefold

Paragraph Four Business Modeling Notes:

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All our life is in three parts:

For all our life is in *three*:

Our Being or Character

in the first we have our Being,

Our Increasing or Motivation

in the second we have our Increasing,

Our Fulfilling or Confidence

and in the third we have our Fulfilling:

In other words

His Nature or Character

the first is Nature,

His Mercy or Motivation

the second is Mercy,

and His Grace for our Confidence

and the third is Grace.

In other words, Natural Might, Wisdom, and Love

Paragraph Five Business Modeling Notes:

High Might is our Father

For the first, I understood that the high Might of the Trinity is our Father,

Deep Wisdom is our Mother

and the deep Wisdom of the Trinity is our Mother,

Great Love is our Lord

and the great Love of the Trinity is our Lord:

And all this we have built in naturally

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and all this have we in Nature and in the making of our Substance²²⁷²²⁷"in our substantiall
makyng." .

Like Jesus we are both Substance and Sensual

Paragraph Six Business Modeling Notes:

Second Person

Jesus (our Mother) is Substance

And furthermore I saw that the Second Person, which is our Mother as anent the
Substance,

Jesus (our Mother) is Sensual

that same dearworthy Person is become our Mother as anent the Sense-soul.

So, He is made double

And, like him we are made double

For we are double by God's making:

Made by God substantial and sensual

that is to say, Substantial and Sensual.

Our higher Substance

Our Substance is the higher part,

In our Father God Almighty

which we have in our Father, God Almighty;

with our Mother the Second Person

and the Second Person of the Trinity is our Mother in Nature,

In their natural making of our Substance

in making of our Substance:

Is our foundation

in whom we are grounded and rooted.

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Our lower sense-part

Taken by Jesus the Second Person

And He is our Mother in Mercy,

So he is our Mother in Mercy

in taking of our Sense-part.

So, our Mother Christ serves us in two ways

Together in his substance and sensuality

And thus our Mother is to us in diverse manners working: in whom our parts are kept undisperted.

In Christ we profit and increase

For in our Mother Christ we profit and increase,

In Mercy he reforms and restores us

and in Mercy He reformeth us and restoreth,

Joining us to our Substance

and, by the virtue of His Passion and His Death and Uprising,

By his passion, death and resurrection

oneth us to our Substance.

If we are obedient and yielding

Thus worketh our Mother in Mercy to all His children which are to Him yielding [228228](#)
"buxum." and obedient.

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Holy Spirit Giving Rewards us

Paragraph Seven Business Modeling Notes:

Grace working with Mercy

And Grace worketh with Mercy,

Two properties of Grace

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and specially in two properties, as it was shewed:

Belonging to the Third Person

which working belongeth to the Third Person, the Holy Ghost.

Through Grace the Holy Spirit Gives

He worketh *rewarding* and *giving*.

Reward is a giving of truth

Rewarding is a large giving-of-truth that the Lord doeth to him that hath travailed;

Giving is a free working of Grace

and giving is a courteous working which He doeth freely of Grace,

Graceful giving rewards us

fulfilling and overpassing all that is deserved of creatures.

Thus we are fulfilled in the Holy Ghost

Paragraph Eight Business Modeling Notes:

In our Father we have our being

God Almighty

Thus in our Father, God Almighty, we have our being;

In our Mother we have our restoring

Mother of Mercy

and in our Mother of Mercy we have our reforming and restoring:

In both we are made perfect Man

in whom our Parts are oned and all made perfect Man;

and In Holy Spirit Giving we are fulfilled

and by [reward]-yielding and giving in Grace of the Holy Ghost, we are fulfilled.

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In Jesus our sensuality unites with our substance

Paragraph Nine Business Modeling Notes:

Our Substance is in each person

Our Substance in our Father God

God Almighty

And our Substance is [in]²²⁹²²⁹S. de Cressy gives the "in" twice missed in the Brit. Mus. MS. our Father, God Almighty,

Our Substance in our Mother God

God All-wisdom

and our Substance is [in]²³⁰²³⁰S. de Cressy gives the "in" twice missed in the Brit. Mus. MS. our Mother, God, All-wisdom;

Our Substance in our Lord the Holy Ghost

God All-goodness

and our Substance is in our Lord the Holy Ghost, God All-goodness.

Our Substance is whole in each Trinity person

One God

For our Substance is whole in each Person of the Trinity, which is one God.

But our Sensuality is only in the Second Person

In Christ Jesus

And our Sense-soul is only in the Second Person Christ Jesus;

In Jesus we have the Father and the Holy Ghost

in whom is the Father and the Holy Ghost:

In him we are taken out of Hell

and in Him and by Him we are mightily taken out of Hell,

By him we are brought up into Heaven

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and out of the wretchedness in Earth worshipfully brought up into Heaven

In Jesus our sensuality is one with our substance

and blissfully oned to our Substance:

There we are increased in riches and nobility

By all the virtues (character) of Christ

increased in riches and in nobleness by all the virtues of Christ,

and by the graceful working of the Holy Ghost

and by the grace and working of the Holy Ghost.

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CHAPTER LVIII

“All our life is in three: ‘Nature, Mercy, Grace.’ The high Might of the Trinity is our Father, and the deep Wisdom of the Trinity is our Mother, and the great Love of the Trinity is our Lord”

GOD, the blessed Trinity, which is everlasting Being, right as He is endless from without beginning, right so it was in His purpose endless, to make Mankind.

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Which fair Kind first was prepared²²⁵²²⁵MS. "adyte to" = ordained to, made ready for. to His own Son, the Second Person. And when He would, by full accord of all the Trinity, He made us all at once; and in our making He knit us and oned us to Himself: by which oneing we are kept as clear and as noble as we were made. By the virtue of the same precious oneing, we love our Maker and seek Him, praise Him and thank Him, and endlessly enjoy Him. And this is the work which is wrought continually in every soul that shall be saved: which is the Godly Will aforesaid. And thus in 141 our making, God, Almighty, is our Nature's Father; and God, All-Wisdom, is our Nature's Mother; with the Love and the Goodness of the Holy Ghost: which is all one God, one Lord. And in the knitting and the oneing He is our Very, True Spouse, and we His loved Wife, His Fair Maiden: with which Wife He is never displeased. For He saith: I love thee and thou lovest me, and our love shall never be disparted in two.

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I beheld the working of all the blessed Trinity: in which beholding I saw and understood these three properties: the property of the Fatherhood, the property of the Motherhood, and the property of the Lordhood, in one God. In our Father Almighty we have our keeping and our bliss as anent our natural Substance, which is to us by our making, without beginning. And in the Second Person in skill²²⁶²²⁶MS. "Witt." and wisdom we have our keeping as anent our Sense-soul: our restoring and our 143 saving; for He is

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our Mother, Brother, and Saviour. And in our good Lord, the Holy Ghost, we have our rewarding and our meed-giving for our living and our travail, and endless overpassing of all that we desire, in His marvellous courtesy, of His high plenteous grace.

For all our life is in *three*: in the first we have our Being, in the second we have our Increasing, and in the third we have our Fulfilling: the first is Nature, the second is Mercy, and the third is Grace.

For the first, I understood that the high Might of the Trinity is our Father, and the deep Wisdom of the Trinity is our Mother, and the great Love of the Trinity is our Lord: and all this have we in Nature and in the making of our Substance²²⁷²²⁷"in our substantiall makyng." .

And furthermore I saw that the Second Person, which is our Mother as anent the Substance, that same dearworthy Person is become our Mother as anent the Sense-soul. For we are double by God's making: that is to say, Substantial and Sensual. Our Substance is the higher part, which we have in our Father, God Almighty; and the Second Person of the Trinity is our Mother in Nature, in making of our Substance: in whom we are grounded and rooted. And He is our Mother in Mercy, in taking of our Sense-part. And thus our Mother is to us in diverse manners working: in whom our parts are kept undisparted. For in our Mother Christ we profit and increase, and in Mercy He reformeth us and restoreth, and, by the virtue of His Passion and His Death and Uprising, oneth us to our Substance. Thus worketh our Mother in Mercy to all His children which are to Him yielding²²⁸²²⁸ "buxum." and obedient.

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And Grace worketh with Mercy, and specially in two properties, as it was shewed: which working belongeth to the Third Person, the Holy Ghost. He worketh *rewarding* and *giving*. Rewarding is a large giving-of-truth that the Lord doeth to him that hath travailed; and giving is a courteous working which He doeth freely of Grace, fulfilling and overpassing all that is deserved of creatures.

Thus in our Father, God Almighty, we have our being; and in our Mother of Mercy we have our reforming and restoring: in whom our Parts are oned and all made perfect Man; and by [reward]-yielding and giving in Grace of the Holy Ghost, we are fulfilled.

And our Substance is [in]²²⁹²²⁹S. de Cressy gives the "in" twice missed in the Brit. Mus. MS. our Father, God Almighty, and our Substance is [in]²³⁰²³⁰S. de Cressy gives the "in" twice missed in the Brit. Mus. MS. our Mother, God, All-wisdom; and our Substance is in our Lord the Holy Ghost, God All-goodness. For our Substance is whole in each Person of the Trinity, which is one God. And our Sense-soul is only in the Second Person Christ Jesus; in whom is the Father and the Holy Ghost: and in Him and by Him we are mightily taken out of Hell, and out of the wretchedness in Earth worshipfully brought up into Heaven and blissfully oned to our Substance: increased in riches and in nobleness by all the virtues of Christ, and by the grace and working of the Holy Ghost.

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In Anent Chapter 59 Julian

Relates Prayer to a Mother's Love

Prayer and our Love

Paragraph One Business Modeling Notes:

Our true sensual character comes by prayer

His Mercy and Grace is inside us

Our true sensual character is his bliss

This bliss is the union of sensuality and substance

All this bliss comes by Mercy and Grace

AND all this bliss we have by Mercy and Grace:

Sin was required

which manner of bliss we might never have had nor known but if that property of Goodness which is God had been contraried: whereby we have this bliss.

Wickedness has been allowed

For wickedness hath been suffered to rise contrary to the Goodness,

For Mercy and Grace to work

and the Goodness of Mercy and Grace contraried against the wickedness and turned all to goodness and to worship, to all these that shall be saved.

To work good against evil

For it is the property in God which doeth good against evil.

Jesus Christ works good against evil

Thus Jesus Christ that doeth good against evil is our Very Mother:

Like a mother, we have our being in Him

we have our Being of Him,

Our being begins in him

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—where the Ground of Motherhood beginneth,

And in him we keep on loving

—with all the sweet Keeping of Love that endlessly followeth.

As God is our Father, God is our Mother

As verily as God is our Father, so verily God is our Mother;

So, we have our life in him

and that shewed He in all, and especially in these sweet words where He saith: *I it am.*²³¹²³¹ It is I.

It is I or I it am

That is to say, *I it am,*

Jesus: the mighty fatherhood Goodness

the Might and the Goodness of the Fatherhood;

Jesus: the wisdom of motherhood

I it am, the Wisdom of the Motherhood;

Jesus: the light and grace of Love

I it am, the Light and the Grace that is all blessed Love:

Jesus: the Trinity

I it am, the Trinity,

Jesus: the Unity

I it am, the Unity:

Jesus: the goodness of all things

I am the sovereign Goodness of all manner of things.

Jesus: the love motivator

I am that maketh thee to love:

Jesus: the hope motivator

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I am that maketh thee to long:

Jesus: the end of all true desires

I it am, the endless fulfilling of all true desires.

Our Natural Business by Mercy and Grace

Paragraph Two Business Modeling Notes:

Our noble Substance

For there the soul is highest, noblest, and worthiest, 146

When it is teachable

where it is lowest, meekest, and mildest:

Is the foundation or Ground

and [out] of this *Substantial Ground*

Of our naturally virtuous character

we have all our virtues in our Sense-part by gift of Nature,

Which comes to speed or life by Mercy and Grace

by helping and speeding of Mercy and Grace:

Producing our profitable business in Him

without the which we may not profit.

Our Natural Business: designed before time: how we love God

Paragraph Three Business Modeling Notes:

Before time Our Father knew and loved us

Our high Father, God Almighty, which is Being, He knew and loved us from afore any time:

In the counsel of the Trinity

of which knowing, in His marvellous deep charity and the foreseeing counsel of all the blessed Trinity,

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He willed Jesus would become our Mother

He willed that the Second Person should become our Mother.

So, he willed and our Mother worked

Our Father [willeth], our Mother worketh,

And, the Holy Ghost confirms to us

our good Lord the Holy Ghost confirmeth:

That our responsibility is to Love God

and therefore it belongeth to us to love our God

Because like a mother we have our being in God

in whom we have our being:

Who we thank and praise for our making

Him reverently thanking and praising for²³²²³²MS "of." our making,

Like we pray to our Mother for mercy and pity

mightily praying to our Mother for²³³²³³MS "of." mercy and pity,

So, we also pray to our Lord the Holy Ghost for help and grace

and to our Lord the Holy Ghost for²³⁴²³⁴MS "of." help and grace.

So our Life is this Threefold

Paragraph Four Business Modeling Notes:

Nature Mercy and Grace

For in these three is all our life: Nature, Mercy, Grace:

A teachable mild character from our Father

Patience and ability to pity from our Mother

And from Holy Spirit, gifts and a place to stand against sin and wickedness

whereof we have meekness and mildness; patience and pity; and hating of sin and of wickedness,

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Because we were designed to hate sin and wickedness
—for it belongeth properly to virtue to hate sin and wickedness.

The Motherhood in God

From our first making, Jesus is our natural mother

And thus is Jesus our Very Mother in Nature [by virtue] of our first making;

From taking our nature, Jesus is our grace mother

and He is our Very Mother in Grace, by taking our nature made.

So, all the office of mother assigned to Jesus

All the fair working, and all the sweet natural office of dearworthy Motherhood is impropriated²³⁵²³⁵ Or "appropriated to"; MS. "impropriated" = made to be the property of; assigned and consigned to. to the Second Person: for in Him we have this Godly Will whole and safe without end, both in Nature and in Grace, of His own proper Goodness.

Three ways to understand Motherhood in God

I understood three manners of beholding of Motherhood in God:

Natures' making

the first is grounded in our Nature's *making*;

Natures' taking: The taking of our nature

the second is *taking* of our nature,

Taking begins the motherhood of grace

— 147 and there beginneth the Motherhood of Grace;

Natures' working: The Motherhood of working

the third is Motherhood of *working*,

—and therein is a forthspreading by the same Grace, of length and breadth and height and of deepness without end.

All three (making, taking and working): one Love

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And all is one Love.

CHAPTER LIX

“Jesus Christ that doeth Good against evil is our Very Mother: we have our Being of Him where the Ground of Motherhood beginneth,—with all the sweet Keeping by Love, that endlessly followeth.”

AND all this bliss we have by Mercy and Grace: which manner of bliss we might never have had nor known but if that property of Goodness which is God had been contraried: whereby we have this bliss. For wickedness hath been suffered to rise contrary to the Goodness, and the Goodness of Mercy and Grace contraried against the wickedness and turned all to goodness and to worship, to all these that shall be saved. For it is the property in God which doeth good against evil. Thus Jesus Christ that doeth good against evil is our Very Mother: we have our Being of Him,—where the Ground of Motherhood beginneth,—with all the sweet Keeping of Love that endlessly followeth. As verily as God is our Father, so verily God is our Mother; and that shewed He in all, and especially in these sweet words where He saith: *I it am*.²³¹²³¹ It is I. That is to say, *I it am, the Might and the Goodness of the Fatherhood; I it am, the Wisdom of the Motherhood; I it am, the Light and the Grace that is all blessed Love: I it am, the Trinity, I it am, the Unity: I am the sovereign Goodness of all manner of things. I am that maketh thee to love: I am that maketh thee to long: I it am, the endless fulfilling of all true desires.*

For there the soul is highest, noblest, and worthiest, 146 where it is lowest, meekest, and mildest: and [out] of this *Substantial Ground* we have all our virtues in our Sense-part by gift of Nature, by helping and speeding of Mercy and Grace: without the which we may not profit.

Our high Father, God Almighty, which is Being, He knew and loved us from afore any time: of which knowing, in His marvellous deep charity and the foreseeing counsel of all the blessed Trinity, He willed that the Second Person should become our Mother. Our Father [willeth], our Mother worketh, our good Lord the Holy Ghost confirmeth: and therefore it belongeth to us to love our God in whom we have our being: Him reverently thanking and praising for²³²²³²MS "of." our making, mightily praying to our Mother for²³³²³³MS "of." mercy and pity, and to our Lord the Holy Ghost for²³⁴²³⁴MS "of." help and grace.

For in these three is all our life: Nature, Mercy, Grace: whereof we have meekness and mildness; patience and pity; and hating of sin and of wickedness,—for it belongeth properly to virtue to hate sin and wickedness. And thus is Jesus our Very Mother in Nature [by virtue] of our first making; and He is our Very Mother in Grace, by taking our nature made. All the fair working, and all the sweet natural office of dearworthy Motherhood is impropriated²³⁵²³⁵ Or "appropriated to"; MS. "impropried" = made to be the property of; assigned and consigned to. to the Second Person: for in Him we

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have this Godly Will whole and safe without end, both in Nature and in Grace, of His own proper Goodness. I understood three manners of beholding of Motherhood in God: the first is grounded in our Nature's *making*; the second is *taking* of our nature,— 147 and there beginneth the Motherhood of Grace; the third is Motherhood of *working*,—and therein is a forthspreading by the same Grace, of length and breadth and height and of deepness without end. And all is one Love.

In Anent Chapter 60 Julian

Relates Prayer to the Kindness of a Loving Mother

Specifically Prayer and our Kindness

Paragraph One Business Modeling Notes:

Our Business of spreading the Lord's love

BUT now behoveth to say a little more of this forthspreading, as I understand in the meaning of our Lord:

How we are brought again to our natural business

how that we be brought again by the Motherhood of Mercy and Grace into our Nature's place,

Natural because our souls are made of Love

where that we were made by the Motherhood of Nature-Love: which Kindly-love, it never leaveth us.

The Service and Office of Motherhood

Paragraph Two Business Modeling Notes:

Motherhood Naturally Kind and Gracious

Our Kind Mother, our Gracious Mother,²³⁶²³⁶ Our Mother by Nature, our Mother in Grace.

So Jesus could be our mother in all things

for that He would all wholly become our Mother in all things,

He based his works in us through Mary

He took the Ground of His Works full low and full mildly in the Maiden's womb.

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Our Meek Mother Mary when she conceived

(And that He shewed in the First [Shewing] where He brought that meek Maid afore the eye of mine understanding in the simple stature as she was when she conceived.)

In other words

Our high God in his sovereign Wisdom

That is to say: our high God is sovereign Wisdom of all:

Arrayed himself in our poor flesh

in this low place He arrayed and dight Him full ready in our poor flesh,

To be our Mother in all things

Performing expert Service

But, holding the command Office

Of Motherhood in all things

Himself to do the service and the office of Motherhood in all things.

This Motherly Love

Paragraph Three Business Modeling Notes:

Motherhood: Near, Ready and Sure

The Mother's service is nearest, readiest, and surest:

Naturally near

[nearest, for it is most of nature;

Lovingly ready

readiest, for it is most of love;

Truthfully sure

and surest]²³⁷²³⁷ These clauses, probably omitted by mistake, are in S. de Cressy's version. for it is most of truth. This office none might, nor could, nor ever should do to the 148 full, but He alone.

Bearing us to pain and dying

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We know that all our mothers' bearing is [bearing of] us to pain and to dying:

Just like our real Mother, Jesus

and what is this but that our Very Mother, Jesus,

But, Jesus is All-Love

He—All-Love

And his purpose for us is joy

—beareth us to joy

And eternal life?

and to endless living?

His business for us is blessed

—blessed may He be!

So, like a birthing mother

he keeps us within himself in love

Thus He sustaineth²³⁸²³⁸S. de Cressy has "sustained." See lvii. p. 139. us within Himself in love;

Keeps us to full term

and travailed, unto the full time

He suffered sharpest pains

that He would suffer the sharpest throes and the most grievous pains that ever were or ever shall be;

So at end of that term he died

and died at the last.

When he finished that birthing

He finished his business

And when He had finished,

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So, bearing us to bliss

and so borne us to bliss,

Fully content in his purpose

yet might not all this make full content to His marvellous love;

His business purpose complete

His suffering complete

and that sheweth He in these high overpassing words of love:

His love complete

Our debt was paid

Our birth complete

No more pain needed

If I might suffer more, I would suffer more.

Jesus' New Business

Paragraph Four Business Modeling Notes:

His work is not done

He might no more die, but He would not stint of working:

His New Business feeds us

wherefore then it behoveth Him to feed us;

Through the love of Motherhood

for the dearworthy love of Motherhood hath made Him debtor to us.

A mother gives her child her milk

The mother may give her child suck of her milk,

But, our mother Jesus feeds us with himself

but our precious Mother, Jesus, He may feed us with Himself,

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And does it with a servant's respect for authority

and doeth it, full courteously

and a mother's tenderness

and full tenderly,

With the Blessed Sacrament

(Corporate Communion or Personal Prayer)

with the Blessed Sacrament

The food of life

that is precious food of my life;

With this and all Prayer he sustains us

and with all the sweet Sacraments He sustaineth us full mercifully and graciously.

In his words

And so meant He in this blessed word where that He said:

"I it am" or "it is I" that Church preaches and teaches

It is I²³⁹²³⁹ "I it am." that Holy Church preacheth thee and teacheth thee.

All health, all life, all virtue and grace of my Word

That is to say: *All the health and life of Sacraments, all the virtue and grace of my Word,*

All the Goodness of the Church for us

is Jesus New Business through Prayer

all the Goodness that is ordained in Holy Church for thee, it is I.

Mother's breast and Jesus' breast and open side

The Mother may lay the child tenderly to her breast, but our tender Mother, Jesus, He may homely lead us into His blessed breast, by His sweet open side,

Jesus' open side shows part of the Godhead

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And the joys of Heaven

With spiritual sureness of endless bliss

and shew therein part of the Godhead and the joys of Heaven, with spiritual sureness 149 of endless bliss.

For example: the Julian's Tenth Revelation

Looking into the wound in his side he said:

See how I loved you!

And that shewed He in the Tenth [Shewing], giving the same understanding in this sweet word where He saith: *Lo! how I loved thee; looking unto [the Wound in] His side, rejoicing.*

Through his love working in us, we love him

Paragraph Five Business Modeling Notes:

The word "Mother"

This fair lovely word *Mother*,

Naturally sweet, close and kind

it is so sweet and so close in Nature of itself²⁴⁰²⁴⁰"so kynd of the self."

Of none but Him

that it may not verily be said of none but of *Him*;

and to His Mother

and to her that is very Mother of Him

and to the Mother of all

and of all.

Motherhood belongs to:

Natural love, wisdom and knowing

To the property of Motherhood belongeth natural love, wisdom, and knowing;

Motherhood is good

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and it is good:

Through Motherhood both:

Bodily life

for though it be so that our bodily forthbringing be but little, low, and simple

Spiritual life

in regard of our spiritual forthbringing,

Yet Jesus does it in both

yet it is He that doeth it in the creatures by whom that it is done.

For example the kind mother:

Knows what her child needs and

The Kindly,²⁴¹²⁴¹ "kynde," "kind." loving Mother that witteth and knoweth the need of her child,

She naturally protects her child

she keepeth it full tenderly, as the nature and condition of Motherhood will.

And as the child ages

She changes her work

And as it waxeth in age, she changeth her working,

But not her love

but not her love.

She allows the child pain

As the child ages

And when it is waxen of more age, she suffereth that it be beaten²⁴²²⁴² "bristinid."

To break down vices

in breaking down of vices,

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To make the child receive

Virtues

And Graces

to make the child receive virtues and graces.

This is the good work of a mother

This working, with all that be fair and good,

This work our Lord does in us

our Lord doeth it in them by whom it is done:

Therefore, He is our natural mother

thus He is our Mother in Nature

By working of Grace in the lower part

Working in our sense nature

by the working of Grace in the lower part

For love of the higher part

Working for our spiritual nature

for love of the higher part.

And he wants us to know this:

And He willeth that we know this:

Because he wants us to love him

for He will have all our love fastened to Him.

And love through him

Our duty

And in this I saw that all our duty

That we owe to Fatherhood and Motherhood

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that we owe, by God's bidding, to Fatherhood and Motherhood,

In other words, the purpose of Fatherhood and Motherhood
for [reason of] God's Fatherhood and Motherhood

is our true loving of God

is fulfilled in true loving of God;

His love working in us

which blessed love Christ worketh in us.

Shown in all Julian's Revelations

And this was shewed in all [the Revelations] and especially in the high plenteous words
where He saith:

It is I that you love

It is I that thou lovest.

CHAPTER LX

"The Kind, loving, Mother"

BUT now behoveth to say a little more of this forthspreading, as I understand in the
meaning of our Lord: how that we be brought again by the Motherhood of Mercy and
Grace into our Nature's place, where that we were made by the Motherhood of
Nature-Love: which Kindly-love, it never leaveth us.

Our Kind Mother, our Gracious Mother,²³⁶²³⁶Our Mother by Nature, our Mother in
Grace. for that He would all wholly become our Mother in all things, He took the
Ground of His Works full low and full mildly in the Maiden's womb. (And that He
shewed in the First [Shewing] where He brought that meek Maid afore the eye of mine
understanding in the simple stature as she was when she conceived.) That is to say:
our high God is sovereign Wisdom of all: in this low place He arrayed and dight Him
full ready in our poor flesh, Himself to do the service and the office of Motherhood in
all things.

The Mother's service is nearest, readiest, and surest: [nearest, for it is most of nature;
readiest, for it is most of love; and surest]²³⁷²³⁷ These clauses, probably omitted by
mistake, are in S. de Cressy's version. for it is most of truth. This office none might,
nor could, nor ever should do to the 148 full, but He alone. We know that all our
mothers' bearing is [bearing of] us to pain and to dying: and what is this but that our
Very Mother, Jesus, He—All-Love—beareth us to joy and to endless living?—blessed
may He be! Thus He sustaineth²³⁸²³⁸S. de Cressy has "sustained." See lvii. p. 139. us

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within Himself in love; and travailed, unto the full time that He would suffer the sharpest throes and the most grievous pains that ever were or ever shall be; and died at the last. And when He had finished, and so borne us to bliss, yet might not all this make full content to His marvellous love; and that sheweth He in these high overpassing words of love: *If I might suffer more, I would suffer more.*

He might no more die, but He would not stint of working: wherefore then it behoveth Him to feed us; for the dearworthy love of Motherhood hath made Him debtor to us. The mother may give her child suck of her milk, but our precious Mother, Jesus, He may feed us with Himself, and doeth it, full courteously and full tenderly, with the Blessed Sacrament that is precious food of my life; and with all the sweet Sacraments He sustaineth us full mercifully and graciously. And so meant He in this blessed word where that He said: *It is I²³⁹²³⁹ "I it am." that Holy Church preacheth thee and teacheth thee.* That is to say: *All the health and life of Sacraments, all the virtue and grace of my Word, all the Goodness that is ordained in Holy Church for thee, it is I.* The Mother may lay the child tenderly to her breast, but our tender Mother, Jesus, He may homely lead us into His blessed breast, by His sweet open side, and shew therein part of the Godhead and the joys of Heaven, with spiritual sureness 149 of endless bliss. And that shewed He in the Tenth [Shewing], giving the same understanding in this sweet word where He saith: *Lo! how I loved thee;* looking unto [the Wound in] His side, rejoicing.

This fair lovely word *Mother*, it is so sweet and so close in Nature of itself²⁴⁰²⁴⁰ "so kynd of the self." that it may not verily be said of none but of *Him*; and to her that is very Mother of Him and of all. To the property of Motherhood belongeth natural love, wisdom, and knowing; and it is good: for though it be so that our bodily forthbringing be but little, low, and simple in regard of our spiritual forthbringing, yet it is He that doeth it in the creatures by whom that it is done. The Kindly,²⁴¹²⁴¹ "kynde," "kind." loving Mother that witteth and knoweth the need of her child, she keepeth it full tenderly, as the nature and condition of Motherhood will. And as it waxeth in age, she changeth her working, but not her love. And when it is waxen of more age, she suffereth that it be beaten²⁴²²⁴² "bristinid." in breaking down of vices, to make the child receive virtues and graces. This working, with all that be fair and good, our Lord doeth it in them by whom it is done: thus He is our Mother in Nature by the working of Grace in the lower part for love of the higher part. And He willeth that we know this: for He will have all our love fastened to Him. And in this I saw that all our duty that we owe, by God's bidding, to Fatherhood and Motherhood, for [reason of] God's Fatherhood and Motherhood is fulfilled in true loving of God; which blessed love Christ worketh in us. And this was shewed in all [the Revelations] and especially in the high plenteous words where He saith: *It is I that thou lovest.*

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In Anent Chapter 61 Julian

Relates Prayer to the Purpose of our Sin

I.E, The Working of Mercy

Like a Mother training love and obedience

Paragraph One Business Modeling Notes:

While bringing forth our spiritual nature

He protects us tenderly

AND in our spiritual forthbringing He useth more tenderness of keeping, without any likeness:

Because our soul is most valuable to Him

by as much as our soul is of more price in His sight.

He enlightens our understanding

He kindleth our understanding,

He directs our ways

He directeth our ways,

He clears our conscience

He easeth our conscience,

He comforts our soul

He comforteth our soul,

He helps us see what we really want

He lighteneth our heart,

And he gives us a partial belief in God

Knowing and believing in His blissful Godhead

and giveth us, in part, knowing and believing in His blissful Godhead,

His sweet Manhood and blessed Passion

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with gracious mind in His sweet Manhood and His blessed Passion,

His Goodness beyond measure

with reverent marvelling in His high, overpassing Goodness;

This belief makes us

Love what he loves

and maketh us to love all that He loveth,

For his love

for His love,

This belief makes us

Be pleased with him

and to be well-pleased with Him

and all his works

and all His works.

So, when we fall

And when we fall,

He quickly raises us by his call

hastily He raiseth us by His lovely calling

[243243](#)"clepyng." ; From the Ancren Riwle (Camden Society's version, edited by J. Morton, D.D.),

Like a mother playing with her child

p. 231: "The sixth comfort is, that our Lord, when He suffereth us to be tempted, playeth with us, as the mother with her young darling:

She hides from him and lets him sit alone

she flies from him, and hides herself, and lets him sit alone, and look anxiously around, and call Dame! Dame! and weep awhile;

Then she leaps forth with outspread arms

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and then she leapeth forth laughing, with outspread arms, and embraceth and kisseth him,
and wipeth his eyes.

Likewise, He sometimes withdraws his grace

In like manner, our Lord sometimes leaveth us alone, and withdraweth His grace, His
comfort, and His support,

So, we feel no delight in what we do

so that we feel no delight in any good that we do,

Nor satisfaction

nor any satisfaction of heart;

Yet, he still loves us and does it for greater love

and yet, at that very time, our dear Father loveth us never the less, but doth it for the great
love that He hath to us."

He also hides so we more earnestly seek him

p. 235: "The fourth reason why our Lord hideth Himself is, that thou mayest seek him
more earnestly, and call, and weep after Him, as the little baby doth after his mother"
("ase deth thet lutel baban "-- in another manuscript 'lite barn' -- "efter his moder").
and gracious touching.

Strengthened by this sweet work

And when we be 151 thus strengthened by His sweet working,

Then we will choose him

then we with all our will choose Him, by His sweet grace,

To be his servants

to be His servants

And his lovers

and His lovers

Forever

lastingly without end.

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To be Meek (teachable), We first must see our sin

Paragraph Two Business Modeling Notes:

After we believe, He allows us to fall

And after this He suffereth some of us to fall more hard and more grievously than ever we did afore, as us thinketh.

We fall so hard believing seems too high a price

And then ween we (who be not all wise) that all were nought that we have begun.

But, we need to see how we profit from falling

But this is not so. For it needeth us to fall, and it needeth us to see it.

To know how weak we are without Him

For if we never fell, we should not know how feeble and how wretched we are of our self,

And to know the marvelous love of our Maker

and also we should not fully know that marvellous love of our Maker.

For though we have grievously sinned

For we shall see verily in heaven, without end, that we have grievously sinned in this life,

In heaven we will see we were:

Never hurt in his love

and notwithstanding this, we shall see that we were never hurt in His love,

Never lowered in price in his sight

we were never the less of price in His sight.

By seeing our sin we measure God's Love

And by the assay of this falling we shall have an high, marvellous knowing of love in God, without end.

Which Love will not be broken by sin

For strong and marvellous is that love which may not, nor will not, be broken for trespass.

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The first measure of our profit

–God’s Love

And this is one understanding of [our] profit.

The second measure of our profit

–Our Weakness

This view of our weakness helps our meekness

Another is the lowness and meekness that we shall get by the sight of our falling:

By our meekness we shall be raised in heaven

for thereby we shall highly be raised in heaven; to which raising we might²⁴⁴²⁴⁴ i.e. could. never have come without that meekness.

Therefore we need to see our weakness

And therefore it needeth us to see it;

If we don’t see it we will not be teachable

and if we see it not, though we fell it should not profit us.

First we fall then later we see our weakness

And commonly, first we fall and later we see it: and both of the Mercy of God.

We must see our sin to be meek or teachable

We see our sin for our profit and his love

Paragraph Three Business Modeling Notes:

For its own profit

The mother may allow the child be hurt

The mother may suffer the child to fall sometimes, and to be hurt in diverse manners for its own profit,

But, for love

She may never allow a loss to come to the child

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but she may never suffer that any manner of peril come to the child, for love.

Even if an earthly mother would

Would allow her child to perish

And though our earthly mother may suffer her child to perish,

Our heavenly Mother, Jesus, would not

Would not allow us to perish

our heavenly Mother, Jesus, may not suffer us that are His children to perish:

For he is

All-mighty

All-wisdom

All-love

Blessed may He be!

for He is All-mighty, All-wisdom, and All-love; and so is none but He,—blessed may He be!

We Run to Mother when hurt to trust His/her love

Paragraph Four Business Modeling Notes:

When we are ashamed and therefore hurt

But oftentimes when our falling and our wretchedness is shewed us, we are so sore adread, and so greatly ashamed of our self, that scarcely we find where we may hold us.

We should not flee

But then willeth not our courteous Mother that we flee away, for Him were nothing lother.

But like a child we should run to mother

But He willeth then that we use the condition of a child: for when it is hurt, or adread, it runneth hastily to the mother for help, with all its might.

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Have mercy on me kind mother

So willeth He that we do, as a meek child saying thus: *My kind Mother, my Gracious Mother, my dearworthy Mother, have mercy on me:*

For I have made a mess of myself

I have made myself foul

I am not like you

and unlike to Thee,

and I cannot fix my mess

and I nor may nor can amend it

without your help and grace

but with thine help and grace.

If that does not do the trick

And if we feel us not then eased forthwith,

Be sure Jesus is using the situation

like a wise mother sometimes does

be we sure that He useth the condition of a wise mother.

Sometimes a wise mother lets a child cry

And cry for a while until it is time for love

For if He see that it be more profit to us to mourn and to weep, He suffereth it, with ruth and pity, unto the best time, for love.

He wants us to always trust the love of a mother

And He willeth then that we use the property of a child, that evermore of nature trusteth to the love of the mother in weal and in woe.

The Business of his Body the Church

Paragraph Five Business Modeling Notes:

He wants us to turn to the Faith of Holy Church

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That faith is the purpose of His Body

And He willeth that we take us mightily to the Faith of Holy Church

Turn to find our Mother (Jesus himself)

and find there our dearworthy Mother,

Turn to find true understanding

in solace of true Understanding,

Turn to find the Common Faith and purpose

with all the blessed Common.

Divided we fall, United we stand

For one single person may oftentimes be broken, as it seemeth to himself,

The Body of Christ was never broken

but the whole Body of Holy Church was never broken,

Nor never will be, forever

nor never shall be, without end.

For a sure thing, be a part of our Mother

By being a part of the Church

And therefore a sure thing it is, a good and a gracious, to will meekly and mightily to be fastened and oned to our Mother, Holy Church.

In other words, be a part of Christ Jesus

that is, 153 Christ Jesus.

For the food of mercy

His precious dear blood

and his precious water

For the food of mercy that is His dearworthy blood and precious water

Is enough to heal and clean us

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is plenteous to make us fair and clean;

Because the wounds of our Savior are open

And those wounds like to heal us

the blessed wounds of our Saviour be open and enjoy to heal us;

Through his Church, his graceful hands are ready

Ready to help us

Diligently serving us

the sweet, gracious hands of our Mother be ready and diligently about us.

Because the purpose of the Body of Christ

Is to be like a kind nurse

Tending to the salvation of her child

For He in all this working useth the office of a kind nurse that hath nought else to do but to give heed about²⁴⁵²⁴⁵"entend about." the salvation of her child.

That power or faith is the business of the Church

Our Personal Business is his Motherhood

Paragraph Six Business Modeling Notes:

It is his purpose to save us

It is His office to save us:

And it is his worship to do it

In other words,

It gets done as we his body worship him

We worship him through our business

We bring salvation to others through our business

We perfect our own salvation through our business

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it is His worship to do [for] us, ²⁴⁶²⁴⁶ S. de Cressy has here "to do it." This MS. seems to have: "to don us," possibly for to work at us, carry out our salvation to perfection, or, to take in hand for us, "to do for us." See The Paston Letters, vol. ii. (Letter 472), May 1463, "he prayid hym that he wold don for hym in hys mater, and gaf hym a reward; and withinne ryth short tym after, his mater sped."

And it is his will that we know it

It is our calling or our business in him

and it is His will [that] we know it:

He wants us to know the relationship between our business and his business

Because he wants us to love him sweetly

for He willeth that we love Him sweetly

And trust him to teach us our business

and trust in Him meekly

And trust him to protect us along the way

and mightily.

Because he keeps us by grace

The grace of our calling or business in him

And this shewed He in these gracious words: *I keep thee full surely.*

CHAPTER LXI

“By the assay of this falling we shall have an high marvellous knowing of Love in God, without end. For strong and marvellous is that love which may not, nor will not, be broken for trespass”

AND in our spiritual forthbringing He useth more tenderness of keeping, without any likeness: by as much as our soul is of more price in His sight. He kindleth our understanding, He directeth our ways, He easeth our conscience, He comforteth our soul, He lighteneth our heart, and giveth us, in part, knowing and believing in His blissful Godhead, with gracious mind in His sweet Manhood and His blessed Passion, with reverent marvelling in His high, overpassing Goodness; and maketh us to love all that He loveth, for His love, and to be well-pleased with Him and all His works. And when we fall, hastily He raiseth us by His lovely calling ²⁴³²⁴³ "clepyng." ; From the

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Ancren Riwle (Camden Society's version, edited by J. Morton, D.D.), p. 231: "The sixth comfort is, that our Lord, when He suffereth us to be tempted, playeth with us, as the mother with her young darling: she flies from him, and hides herself, and lets him sit alone, and look anxiously around, and call Dame! Dame! and weep awhile; and then she leapeth forth laughing, with outspread arms, and embraceth and kisseth him, and wipeth his eyes. In like manner, our Lord sometimes leaveth us alone, and withdraweth His grace, His comfort, and His support, so that we feel no delight in any good that we do, nor any satisfaction of heart; and yet, at that very time, our dear Father loveth us never the less, but doth it for the great love that He hath to us." p. 235: "The fourth reason why our Lord hideth Himself is, that thou mayest seek him more earnestly, and call, and weep after Him, as the little baby doth after his mother" ("ase deth thet lutel baban "-- in another manuscript 'lite barn' -- "efter his moder"). and gracious touching. And when we be 151 thus strengthened by His sweet working, then we with all our will choose Him, by His sweet grace, to be His servants and His lovers lastingly without end.

And after this He suffereth some of us to fall more hard and more grievously than ever we did afore, as us thinketh. And then ween we (who be not all wise) that all were nought that we have begun. But this is not so. For it needeth us to fall, and it needeth us to see it. For if we never fell, we should not know how feeble and how wretched we are of our self, and also we should not fully know that marvellous love of our Maker. For we shall see verily in heaven, without end, that we have grievously sinned in this life, and notwithstanding this, we shall see that we were never hurt in His love, we were never the less of price in His sight. And by the assay of this falling we shall have an high, marvellous knowing of love in God, without end. For strong and marvellous is that love which may not, nor will not, be broken for trespass. And this is one understanding of [our] profit. Another is the lowness and meekness that we shall get by the sight of our falling: for thereby we shall highly be raised in heaven; to which raising we might²⁴⁴²⁴⁴ i.e. could. never have come without that meekness. And therefore it needeth us to see it; and if we see it not, though we fell it should not profit us. And commonly, first we fall and later we see it: and both of the Mercy of God.

The mother may suffer the child to fall sometimes, and to be hurt in diverse manners for its own profit, but she may never suffer that any manner of peril come to the child, for love. And though our earthly mother may 152 suffer her child to perish, our heavenly Mother, Jesus, may not suffer us that are His children to perish: for He is All-mighty, All-wisdom, and All-love; and so is none but He,—blessed may He be!

But oftentimes when our falling and our wretchedness is shewed us, we are so sore adread, and so greatly ashamed of our self, that scarcely we find where we may hold us. But then willeth not our courteous Mother that we flee away, for Him were nothing lother. But He willeth then that we use the condition of a child: for when it is hurt, or adread, it runneth hastily to the mother for help, with all its might. So willeth He that we do, as a meek child saying thus: *My kind Mother, my Gracious Mother, my dearworthy Mother, have mercy on me: I have made myself foul and unlike to Thee, and I nor may nor can amend it but with thine help and grace.* And if we feel us not then eased forthwith, be we sure that He useth the condition of a wise mother. For if

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He see that it be more profit to us to mourn and to weep, He suffereth it, with ruth and pity, unto the best time, for love. And He willeth then that we use the property of a child, that evermore of nature trusteth to the love of the mother in weal and in woe.

And He willeth that we take us mightily to the Faith of Holy Church and find there our dearworthy Mother, in solace of true Understanding, with all the blessed Common. For one single person may oftentimes be broken, as it seemeth to himself, but the whole Body of Holy Church was never broken, nor never shall be, without end. And therefore a sure thing it is, a good and a gracious, to will meekly and mightily to be fastened and oned to our Mother, Holy Church. that is, 153 Christ Jesus. For the food of mercy that is His dearworthy blood and precious water is plenteous to make us fair and clean; the blessed wounds of our Saviour be open and enjoy to heal us; the sweet, gracious hands of our Mother be ready and diligently about us. For He in all this working useth the office of a kind nurse that hath nought else to do but to give heed about²⁴⁵²⁴⁵"entend about." the salvation of her child.

It is His office to save us: it is His worship to do [for] us,²⁴⁶²⁴⁶ S. de Cressy has here "to do it." This MS. seems to have: "to don us," possibly for to work at us, carry out our salvation to perfection, or, to take in hand for us, "to do for us." See The Paston Letters, vol. ii. (Letter 472), May 1463, "he prayid hym that he wold don for hym in hys mater, and gaf hym a reward; and withinne ryth short tym after, his mater sped." and it is His will [that] we know it: for He willeth that we love Him sweetly and trust in Him meekly and mightily. And this shewed He in these gracious words: *I keep thee full surely.*

In Anent Chapter 62 Julian

Relates Prayer to the Working of Grace

Working of Grace Raises us Spiritually

Paragraph One Business Modeling Notes:

While showing the working of mercy

FOR in that time He shewed our frailty and our fallings, our afflictings and our settings at nought,²⁴⁷²⁴⁷ "our brekyngs and our nowtyngs." our despites and our outcastings, and all our woe so far forth as methought it might befall in this life.

He showed the working of grace

His Might

And therewith 154 He shewed His blessed Might,

His Wisdom

His blessed Wisdom,

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His Love

His blessed Love:

That he keeps us in this time in his Grace

Tenderly and sweetly

that He keepeth us in this time as tenderly and as sweetly

To his worship

to His worship,

and to our salvation

and as surely to our salvation,

As he keeps us in his mercy

as He doeth when we are in most solace and comfort.

Therefore, raising us spiritually in heaven

And thereto He raiseth us spiritually and highly in heaven,

Also to his worship

and turneth it all to His worship

and to our joy without end

and to our joy, without end.

For his Grace saves us time

For His love suffereth us never to lose time.

Grace brings God's nature back to God

Paragraph Two Business Modeling Notes:

Working of Grace: the Good Nature of God

And all this is of the Nature-Goodness of God, by the working of Grace.

God is naturally kind

God is Nature²⁴⁸²⁴⁸"kynde." in His being:

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In other words, natural goodness is God

that is to say, that Goodness that is Nature, it is God.

Because, he is the ground and substance of Nature

He is the ground, He is the substance, He is the same thing that is Nature-hood.

In other words, God is the mother and father of Natural Kindness

[249249](#) "kindhede." And He is very Father and very Mother of Nature:

And all his natures that work his will

and all natures that He hath made to flow out of Him to work His will

All these natures will be brought again into God

shall be restored and brought again into Him

By the salvation of man

by the salvation of man

Through the working of grace

through the working of Grace.

Because we are one in His Body

Paragraph Three Business Modeling Notes:

For man has all God's natures

All natures in part in other creatures

For of all natures [250250](#) "kyndes." that He hath set in diverse creatures by part,

Are whole in man

in man is all the whole;

fullness

virtue

fairness

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goodness

royalty

nobility

majesty

preciousness

and worship

in fulness and in virtue, in fairness and in goodness, in royalty and nobleness, in all manner of majesty, of preciousness and worship.

So, by nature we are indebted to God

Here may we see that we are all beholden to God for nature,

And for our grace we are also indebted to God

and we are all beholden to God for grace.

His grace and his nature is in our soul naturally

We look in to find his nature and grace

Here may we see us needeth not greatly to seek far out to know sundry natures,

Holy Church

but to Holy Church,

Our Mother's breast

unto our Mother's breast:

In other words, we look in to our own soul

that is to say, unto our own soul

Where our Lord lives

where our Lord dwelleth;

And there we will find his nature and grace

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and there shall we find all now

First in faith and understanding

in faith and in understanding.

Then in bliss, when we see Him clearly

And afterward verily in Himself clearly, in bliss.

We were one before time began

Paragraph Four Business Modeling Notes:

Worship cannot be done by oneself

But let no man nor woman take this singularly to himself:

Because the Body of Christ is corporate

for it is not so, it is general:

It is Christ's Body

for it is [of] our 155 precious Christ,

And to Christ was nature appointed

and to Him was this fair nature adight ²⁵¹²⁵¹ i.e. made ready, prepared, appointed.

Made ready for worship

for the worship

Prepared for the Working of Grace

the noble purpose of man's making

his personal business in the Body

and nobility of man's making,

and the joy and bliss of man's salvation

and for the joy and the bliss of man's salvation

Before time began, He designed us for the Grace of our Calling, our specific Business in His Body

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even as He saw, wist, and knew from without beginning.

CHAPTER LXII

“God is Very Father and Very Mother of Nature: and all natures that He hath made to flow out of Him to work His will shall be restored and brought again into Him by the salvation of Mankind through the working of Grace”

FOR in that time He shewed our frailty and our fallings, our afflictings and our settings at nought, ²⁴⁷²⁴⁷ "our brekyngs and our nowtyngs." our despites and our outcastings, and all our woe so far forth as methought it might befall in this life. And therewith 154 He shewed His blessed Might, His blessed Wisdom, His blessed Love: that He keepeth us in this time as tenderly and as sweetly to His worship, and as surely to our salvation, as He doeth when we are in most solace and comfort. And thereto He raiseth us spiritually and highly in heaven, and turneth it all to His worship and to our joy, without end. For His love suffereth us never to lose time.

And all this is of the Nature-Goodness of God, by the working of Grace. God is Nature ²⁴⁸²⁴⁸ "kynde." in His being: that is to say, that Goodness that is Nature, it is God. He is the ground, He is the substance, He is the same thing that is Naturehood. ²⁴⁹²⁴⁹ "kindhede." And He is very Father and very Mother of Nature: and all natures that He hath made to flow out of Him to work His will shall be restored and brought again into Him by the salvation of man through the working of Grace.

For of all natures ²⁵⁰²⁵⁰ "kyndes." that He hath set in diverse creatures by part, in man is all the whole; in fulness and in virtue, in fairness and in goodness, in royalty and nobleness, in all manner of majesty, of preciousness and worship. Here may we see that we are all beholden to God for nature, and we are all beholden to God for grace. Here may we see us needeth not greatly to seek far out to know sundry natures, but to Holy Church, unto our Mother's breast: that is to say, unto our own soul where our Lord dwelleth; and there shall we find all now in faith and in understanding. And afterward verily in Himself clearly, in bliss.

But let no man nor woman take this singularly to himself: for it is not so, it is general: for it is [of] our 155 precious Christ, and to Him was this fair nature adight ²⁵¹²⁵¹ i.e. made ready, prepared, appointed. for the worship and nobility of man's making, and for the joy and the bliss of man's salvation even as He saw, wist, and knew from without beginning.

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In Anent Chapter 63 Julian

Relates Prayer to Natural Graceful Childhood

Not by his Mercy but by Natural Grace

Paragraph One Business Modeling Notes:

It is natural for us to hate sin

HERE may we see that we have verily of Nature to hate sin,

Not by mercy, but by natural grace we hate sin

and we have verily of Grace to hate sin.

Because nature is all good

For Nature is all good and fair in itself,

And Grace was sent out to save nature

and Grace was sent out to save Nature

and destroy sin

and destroy sin,

and return nature to where it came

and bring again fair nature to the blessed point from whence it came:

Nature came from God

that is God;

So, by the working of Grace, it will return to God

with more nobleness and worship by the virtuous working of Grace.

Where it (nature) shall be seen before God

By all his Holy

In joy without end

For it shall be seen afore God by all His Holy in joy without end

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That nature (measured by tribulation's fire)

that Nature hath been assayed in the fire of tribulation

Has no flaw, no fault, no blame

and therein hath been found no flaw, no fault. [252252](#) "no lak (blame), no defaute."

Therefore, Nature and Grace are one

Thus are Nature and Grace of one accord:

Because Grace is God as Nature is God

for Grace is God, as Nature is God:

God is one love, but two types of works

He is two in manner of working and one in love;

Both of these works work together

and neither of these worketh without other:

They cannot be separated

they be not disparted.

Nature and Grace teaches sin is unnatural

Paragraph Two Business Modeling Notes:

By Mercy with God's help

We get in tune with Nature and Grace

And when we by Mercy of God and with His help accord us to Nature and Grace,

In tune, we see sin more painful than hell

we shall see verily that sin is in sooth viler and more painful than hell,

In tune, we see it contrary to our nature

without likeness: for it is contrary to our fair nature.

In tune, we see sin unclean and unneutral

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For as verily as sin is unclean, so verily is it unnatural, [253253](#) "as sothly as sin is onclene as sothly is it onkinde."

We see sin unnatural to the loving soul

and 156 thus an horrible thing to see for the loved [254254](#) S. de Cressy has "the loving soul."

Unnatural to the soul that should be

Fair and shining in the sight of God

soul that would be all fair and shining in the sight of God,

as Nature and Grace teaches us

as Nature and Grace teacheth.

His Mercy saves us from ourselves

Paragraph Three Business Modeling Notes:

Even when we do not know Nature and Grace

When we do not know sin more painful than hell

Yet be we not adread of this, save inasmuch as dread may speed us:

We sin and run to our Mother for Mercy

but meekly make we our moan to our dearworthy Mother,

And He (Jesus) will sprinkle us with his blood

and He shall besprinkle us in His precious blood

His Mercy makes our soul soft and mild

and make our soul full soft and full mild,

Healing us by the process of time

and heal us full fair by process of time,

and Saving us by his mercy

For his unending worship

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And our unending joy

right as it is most worship to Him and joy to us without end.

And this work of Mercy shall never stop

Or even slow down

Till all that mother's (Jesus') children

be born

and raised

And of this sweet fair working He shall never cease nor stint till all His dearworthy children be born and forthbrought.

That he (Jesus) showed Julian

Understanding of the Ghostly Thirst

(And that shewed He where He shewed [me] understanding of the ghostly Thirst,

The longing that will last till Doomsday

that is the love-longing that shall last till Doomsday.)

**His Mercy is like a Mother's Mercy for Life, Wisdom, Endless Life,
Food and Whatever we ask**

Paragraph Four Business Modeling Notes:

Therefore, in our Mother Jesus

Thus in [our] Very Mother, Jesus,

Our life is grounded in his wisdom

our life is grounded in the

His wisdom is forseeing

foreseeing Wisdom of Himself

His wisdom is without beginning

from without beginning,

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It includes the high might of the Father
with the Might of the Father,

It includes the Goodness of Holy Ghost
the high sovereign Goodness of the Holy Ghost.

Because, when he took our nature

He gave us our life

And in the taking of our nature He quickened us;

And when he died for us upon the Cross

in His blessed dying upon the Cross

Like a mother, he birthed us to endless life

He bare us to endless life;

Endless from then to now and evermore

Unto Doomsday

and from that time, and now, and evermore unto Doomsday,

Like a mother, he feeds us and raises us

He feedeth us and furthereth us: even as that high sovereign Kindness of Motherhood,

Like a mother does whenever we need or ask

and as Kindly need of Childhood asketh.

The Natural Child has natural loveable virtues

Paragraph Five Business Modeling Notes:

Based on mercy

A Child's love for his (our) Mother:

is fair and sweet to (his) our souls

Fair and sweet is our Heavenly Mother in the sight of our souls;

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Based on grace

Because Children are naturally gracious

our Mother's love for us is

precious

and lovely

in our (any) mother's sight

precious and lovely are the Gracious Children in the sight of our Heavenly Mother,

Children are naturally:

Mild

Meek

with mildness and meekness,

And have all the fair virtues

That belong to children naturally

and all the fair virtues that belong to children in Nature.

In Nature the child knows his mother's love

For of nature the Child despaireth not of the Mother's love,

In Nature the child only knows his mother's love

In other words,

In nature the child does not see himself

of nature the Child presumeth not of itself,

In Nature the child loves the Mother

In Nature the child loves each of his siblings

of nature the Child loveth the 157 Mother and each one of the other [children].

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These are the natural virtues (and all others like them) that serve and please our Heavenly Mother (Jesus)

These are the fair virtues, with all other that be like, wherewith our Heavenly Mother is served and pleased.

In Childhood we are brought back to God

Paragraph Six Business Modeling Notes:

Therefore, Childhood is the highest calling in life

And I understood none higher stature in this life than Childhood,

Until our resurrection to the Father

In Jesus we are in Childhood

Feeble and failing of might and wit

in feebleness and failing of might and of wit, unto the time that our Gracious Mother hath brought us up to our Father's Bliss.

[255255](#)"Our fader bliss."

Until all shall be well

And we shall see ourselves

And see that everything has been well done

And then shall it verily be known to us His meaning in those sweet words where He saith: *All shall be well: and thou shalt see, thyself, that all manner of things shall be well.*

Then (when we are raised)

Our Mother's bliss will become our God's joy

And then shall the Bliss of our Mother, in Christ, be new to begin in the Joys of our God:

A new beginning, and everlasting new beginning

which new beginning shall last without end, new beginning.

By Natural Grace we are brought back to God

Paragraph Seven Business Modeling Notes:

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All God's blessed children

Thus I understood that all His blessed children

Which came out of him by Nature

which be come out of Him by Nature

Shall in Childhood be brought back by Grace

shall be brought again into Him by Grace.

CHAPTER LXIII

“As verily as sin is unclean, so verily is it unkind”—a disease or monstrous thing against nature. “He shall heal us full fair.”

HERE may we see that we have verily of Nature to hate sin, and we have verily of Grace to hate sin. For Nature is all good and fair in itself, and Grace was sent out to save Nature and destroy sin, and bring again fair nature to the blessed point from whence it came: that is God; with more nobleness and worship by the virtuous working of Grace. For it shall be seen afore God by all His Holy in joy without end that Nature hath been assayed in the fire of tribulation and therein hath been found no flaw, no fault. ²⁵²²⁵² "no lak (blame), no defaute." Thus are Nature and Grace of one accord: for Grace is God, as Nature is God: He is two in manner of working and one in love; and neither of these worketh without other: they be not departed.

And when we by Mercy of God and with His help accord us to Nature and Grace, we shall see verily that sin is in sooth viler and more painful than hell, without likeness: for it is contrary to our fair nature. For as verily as sin is unclean, so verily is it unnatural, ²⁵³²⁵³ "as sothly as sin is onclene as sothly is it onkinde." and 156 thus an horrible thing to see for the loved ²⁵⁴²⁵⁴ S. de Cressy has "the loving soul." soul that would be all fair and shining in the sight of God, as Nature and Grace teacheth.

Yet be we not adread of this, save inasmuch as dread may speed us: but meekly make we our moan to our dearworthy Mother, and He shall besprinkle us in His precious blood and make our soul full soft and full mild, and heal us full fair by process of time, right as it is most worship to Him and joy to us without end. And of this sweet fair working He shall never cease nor stint till all His dearworthy children be born and forthbrought. (And that shewed He where He shewed [me] understanding of the ghostly Thirst, that is the love-longing that shall last till Doomsday.)

Thus in [our] Very Mother, Jesus, our life is grounded in the foreseeing Wisdom of Himself from without beginning, with the high Might of the Father, the high sovereign Goodness of the Holy Ghost. And in the taking of our nature He quickened us; in His blessed dying upon the Cross He bare us to endless life; and from that time, and now,

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and evermore unto Doomsday, He feedeth us and furthereth us: even as that high sovereign Kindness of Motherhood, and as Kindly need of Childhood asketh.

Fair and sweet is our Heavenly Mother in the sight of our souls; precious and lovely are the Gracious Children in the sight of our Heavenly Mother, with mildness and meekness, and all the fair virtues that belong to children in Nature. For of nature the Child despaireth not of the Mother's love, of nature the Child presumeth not of itself, of nature the Child loveth the 157 Mother and each one of the other [children]. These are the fair virtues, with all other that be like, wherewith our Heavenly Mother is served and pleased.

And I understood none higher stature in this life than Childhood, in feebleness and failing of might and of wit, unto the time that our Gracious Mother hath brought us up to our Father's Bliss. [255255](#)"Our fader bliss." And then shall it verily be known to us His meaning in those sweet words where He saith: *All shall be well: and thou shalt see, thyself, that all manner of things shall be well.* And then shall the Bliss of our Mother, in Christ, be new to begin in the Joys of our God: which new beginning shall last without end, new beginning.

Thus I understood that all His blessed children which be come out of Him by Nature shall be brought again into Him by Grace.