

## **Sixteen Revelations Business Model**

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

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.

## **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.

***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. ....***

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

## **Introduction**

### ***In the introduction, Julian***

In the three chapters of introduction, Julian is introducing us to her business model, her purpose and what was on her heart when her heart was changed by God.

## **Chapter I**

### **In Chapter 1, Julian**

#### **Shows us how she did business with God**

In Chapter 1, Julian is showing us how she and God did business. In general, she opened her heart to God and he cleansed and expanded her heart.

#### **She Opened and He Expanded her Heart**

First he expanded it to the sixteen visions. She wrote them down. Then as she desired of him, he added detail to her visions. By her desire for clarification to each of her visions, in detail they were communicated to her. I believe she was called by God to give us (the Church) her view.

#### **Her Gift of Understanding for Us**

Her view is her business, or specific measure of faith, or her portion of the Word of God for which she was designed before time began. Her special gift of understanding came from God before time began and she humbly and meekly gives God all the Glory.

#### **Because we all have gifts to give**



We all have a business, or special view, or measure of faith, or word, or calling. We all have a special gift to give. Plus, there is bliss in this giving, Jesus' bliss. He is our endless bliss. Much more on this bliss throughout these revelations.

#### **Summary: How to do business with God**





In Chapter 1, Julian is showing us how she and God did business. In general, she opened her heart to God and he cleansed and expanded her heart. Her gift of understanding is for us so we can also wisely give our gifts.

#### **“A Revelation of Love—in Sixteen Showings”**

THIS is a Revelation of Love that Jesus Christ, our endless bliss, made in Sixteen Showings, or Revelations particular.

1. Of which the First is of His precious crowning with thorns; and therewith was comprehended and specified the Trinity, with the Incarnation, and unity betwixt God and man's soul; with many fair showings of endless wisdom and teachings of love: in which all the Showings that follow be grounded and oned.<sup>1</sup> made one, united. 
2. The Second is the changing of color of His fair face in token of His dear worthy <sup>2</sup> precious, honored  Passion.
3. The Third is that our Lord God, Almighty Wisdom, All-Love, right as verily as He hath made everything that is, all-so verily He doeth and worketh all-thing that is done.

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4. The Fourth is the scourging of His tender body, with plenteous shedding of His blood.
5. The Fifth is that the Fiend is overcome by the precious Passion of Christ.
6. The Sixth is the worshipful<sup>3</sup> honor-bestowing.  Thanking by our Lord 1 God in which He rewarded His blessed servants in Heaven.
7. The Seventh is [our] often feeling of weal and woe; (the feeling of weal is gracious touching and lightening, with true assuredness of endless joy; the feeling of woe is temptation by heaviness and irksomeness of our fleshly living ;) with ghostly understanding that we are kept all as securely in Love in woe as in weal, by the Goodness of God.
8. The Eighth is of the last pains of Christ, and His cruel dying.
9. The Ninth is of the pleasing which is in the Blissful Trinity by the hard Passion of Christ and His rueful dying: in which joy and pleasing He willeth that we be solaced and mirth<sup>4</sup> made glad.  With Him, till when we come to the fulness in Heaven.
10. The Tenth is, our Lord Jesus showed in love His blissful heart even cloven in two, rejoicing.
11. The Eleventh is a high ghostly Showing of His dear worthy Mother.
12. The Twelfth is that our Lord is most worthy Being.
13. The Thirteenth is that our Lord God willed we have great regard to all the deeds that He hath done: in the great nobleness of the making of all things; and the excellency of man's making, which is above all his works; and the precious Amends<sup>5</sup> MS. "Asseth" = Satisfaction, making-enough.  that He hath made for man's sin, turning all our blame into endless worship,<sup>6</sup> honor, glory.  In which Showing also our Lord saith: *Behold and see! For by the same Might, Wisdom, and Goodness that I have done all this, by the same Might, Wisdom, and Goodness I shall<sup>2</sup> make well all that is not well; and thou shall see it.* And in this He willed that we keep us in the Faith and truth of Holy Church, not desiring to see into His secret things now, save as it belongeth to us in this life.
14. The Fourteenth is that our Lord is the Ground of our Prayer. Herein were seen two properties: the one is rightful prayer, the other is steadfast trust; which He willed should both be alike large; and thus our prayer pleases Him and He of His Goodness fulfilleth it.
15. The Fifteenth is that we shall suddenly be taken from all our pain and from all our woe, and of His Goodness we shall come up above, where we shall have our Lord Jesus for our meed and be fulfilled with joy and bliss in Heaven.
16. The Sixteenth is that the Blissful Trinity, our Maker, in Christ Jesus our Savior, endlessly dwelleth in our soul, worshipfully ruling and protecting all things, us mightily and wisely saving and keeping, for love; and we shall not be overcome of our Enemy.

## **Chapter II**

### **In Chapter 2 Julian**

#### **Opened Her Heart**

In Chapter 2 Julian is showing us her simple desire (before God expanded it). She opened her heart to him with this simple desire. She began her business with God with a request, not a proposal. It was on her heart to understand his passion.

#### **God Expanded Her Heart**

God changed her heart several times. At first she simply wanted to be there to see his passion. Then, God expanded her heart to desire to experience sickness and die with him. These two desires eventually passed, but the one that stayed with her was a desire to focus on others.

#### **Her Request became God's Proposal**


In business terms, from her initial request God proposed (by changing her heart) a whole new business for her, which became her passion or bliss to give us the detail to these revelations. She was left with three wounds: contrition, compassion and petition. Here are her three wounds stated in business terms:

1. The first was compassion with Jesus' passion, his business. In other words, the second would be our receiving his business, making it ours.
2. The second was death to any other business than our calling or contrition.
3. The third was petition or a business request for help as opposed to a business proposal to help. In other words, God is our Supplier, not our Customer. He does not need anything we have. He wants our heart and he wants us to believe.

#### **Summary: Julian Opened Her Heart**



In Chapter 2 Julian is showing us her simple desire (before God expanded it). She opened her heart to him with this simple desire. She began her business with God with a request, not a proposal. It was on her heart to understand his passion. Her simple request became God's proposal. In other words, God expanded her heart so we can receive Jesus' Business making it ours. Doing this we will not want any other business than our calling or contrition. God is our supplier, not our customer. He does not want our product or service, he wants our heart. Julian opened her heart.

#### **“A simple creature unlettered.—which creature afore desired three gifts of God”**




THESE Revelations were showed to a simple creature unlettered,<sup>27</sup> that cowde no letter = unskilled in letters.  the year of our Lord 1373, the Thirteenth day of May. Which creature [had] afore desired three gifts of God. The First was mind of His Passion; the Second was bodily sickness in youth, at thirty years 3 of age; the Third was to have of God's gift three wounds.

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As to the First, methought I had some feeling in the Passion of Christ, but yet I desired more by the grace of God. Methought I would have been that time with Mary Magdalene, and with other that were Christ's lovers, and therefore I desired a bodily sight wherein I might have more knowledge of the bodily pains of our Savior and of the compassion of our Lady and of all His true lovers that saw, that time, His pains. For I would be one of them and suffer with Him. Other sight nor showing of God desired I never none, till the soul were disparted from the body. The cause of this petition was that after the showing I should have the truer mind in the Passion of Christ.

The Second came to my mind with contrition; [I] freely desiring that sickness [to be] so hard as to death, that I might in that sickness receive all my rites of Holy Church, myself thinking that I should die, and that all creatures might suppose the same that saw me: for I would have no manner of comfort of earthly life. In this sickness I desired to have all manner of pains bodily and ghostly that I should have if I should die, (with all the dreads and tempests of the fiends) except the out passing of the soul. And this I meant<sup>8s</sup> thought of, designed.  for [that] I would be purged, by the mercy of God, and afterward live more to the worship of God because of that sickness. And that for the more furthering <sup>9s</sup> MS... "speed."  in my death: for I desired to be soon with my God.

These two desires of the Passion and the sickness I desired with a condition, saying thus: *Lord, Thou knowest 4 what I would,—if it be Thy will that I have it—; and if it be not Thy will, good Lord, be not displeased: for I will nought but as Thou wilt.*

For the Third [petition], by the grace of God and teaching of Holy Church I conceived a mighty desire to receive three wounds in my life: that is to say, the wound of very contrition, the wound of kind compassion,<sup>10.10</sup> i.e. natural.  and the wound of steadfast<sup>11.11</sup> MS. "wilful"=earnest, with set will.  longing toward God.<sup>12.12</sup> For these wounds see xvii. p. 40, xxvii. p. 56, xxviii., lxxii. and xxxix.  And all this last petition I asked without any condition.

These two desires aforesaid passed from my mind, but the third dwelled with me continually.

### **Chapter III**

#### **In Chapter 3 Julian**

#### **Described God's Proposal**

In Chapter 3 Julian added detail (fleshed out or put meat on the bones) to God's proposal to suffer with him that had evolved from her request to just see the passion as if she were there with those who loved him.

#### **Showing God's Love**

Chapter 3 shows how this request and our requests are rejected with love. She was allowed to identify with him on the cross, but she did not stay there.

#### **“I desired to suffer with Him”**

AND when I was thirty years old and a half, God sent me a bodily sickness, in which I lay three

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days and three nights; and on the fourth night I took all my rites of Holy Church, and weened not to have lived till day. And after this I languored forth<sup>13</sup> "I langorid forth"=languished on. ¶ two days and two nights, and on the third night I weened oftentimes to have passed;<sup>14</sup> I thought often that I was about to die. ¶ and so weened they that were with me.

And being in youth as yet, I thought it great sorrow to die;—but for nothing that was in earth that me liked to live for, nor for no pain that I had fear of: for I 5 trusted in God of His mercy. But it was to have lived that I might have loved God better, and longer time, that I might have the more knowing and loving of God in bliss of Heaven. For methought all the time that I had lived here so little and so short in regard of that endless bliss,—I thought [it was as] nothing. Wherefore I thought: *Good Lord, may my living no longer be to Thy worship!*<sup>15</sup> Or it may be, as in de Cressy's version: *May my living be no longer to Thy worship?* ¶ And I understood by my reason and by my feeling of my pains that I should die; and I assented fully with all the will of my heart to be at God's will.

Thus I dured till day, and by then my body was dead from the middle downwards, as to my feeling. Then was I minded to be set upright, backward leaning, with help,—for to have more freedom of my heart to be at God's will, and thinking on God while my life would last.

My Curate was sent for to be at my ending, and by that time when he came I had set my eyes, and might<sup>16</sup> i.e. could. ¶ not speak. He set the Cross before my face and said: *I have brought thee the Image of thy Master and Savior: look thereupon and comfort thee therewith.*

Methought I was well [as it was], for my eyes were set uprightward unto Heaven, where I trusted to come by the mercy of God; but nevertheless I assented to set my eyes on the face of the Crucifix, if I might; and so I did. For methought I might<sup>17</sup> i.e. could. ¶ longer dure to look evenforth<sup>18</sup> straight forward. ¶ than right up.

After this my sight began to fail, and it was all dark about me in the chamber, as if it had been night, save in 6 the Image of the Cross whereon I beheld a common light; and I wist not how. All that was away from<sup>19</sup> MS. "beside." ¶ the Cross was of horror to me, as if it had been greatly occupied by the fiends.

After this the upper<sup>20</sup> MS. "over." ¶ part of my body began to die, so far forth that scarcely I had any feeling;—with shortness of breath. And then I weened in sooth to have passed.

And in this [moment] suddenly all my pain was taken from me, and I was as whole (and especially in the upper part of my body) as ever I was afore.

I marveled at this sudden change; for methought it was a privy working of God, and not of nature. And yet by the feeling of this ease I trusted never the more to live; nor was the feeling of this ease any full ease unto me: for methought I had liefer have been delivered from this world.

Then came suddenly to my mind that I should desire the second wound of our Lord's gracious gift: that my body might be fulfilled with mind and feeling of His blessed Passion. For I would that His pains were my pains, with compassion and afterward longing to God. But in this I desired never bodily sight nor showing of God, but compassion such as a kind<sup>21</sup> "kinde," true to its nature that was made after the likeness of the Creating Son of God, the type and the Head of Mankind, -- therefore loving, and sympathetic with Him, and compassionate of His earthly sufferings: Who, Himself, for Love's sake, suffered as man. ¶ soul might have with our Lord Jesus, that for love would be a mortal man: and therefore I desired to suffer with Him.