

## **The Fifth Revelation**

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

### **CHAPTER XIII**

#### **In Chapter 13 Julian**

#### **Describes the Good Purpose of Our Enemy**

In Chapter 13 Julian discusses the purpose of our Enemy the Fiend and how he helps us know God’s goodness. In business terminology, our business with God requires the facilitation of a fiend or enemy for us to know God and ourselves in God and God in us.

#### **Jesus’ motivation and production**

Jesus passion was to overcome the Fiend.  
Jesus overcame the Fiend.

#### **The Fiend has no power in God**

But, the Fiend now still has the same malice as before, but no power in God.  
And, the Fiend is now upset.  
The Fiend is upset that souls of salvation escape him.  
Souls escape him worshipping Jesus’ precious passion.  
The Fiend is ashamed, and jealous  
The Fiend is jealous of our joy  
He still has malice, but no power in Jesus’ Body.  
His might into God’s hand, in God there be no wrath.  
Because God endlessly listens to only his worship, and  
Through worship regards only the profit of worshippers  
With might and right, God stands against those with malice

#### **The Fiend has influence over the disapproved**

Those with malice outside of God are the disapproved  
The disapproved (reproved) go against God’s will.

#### **God does no business with the disapproved**

God scorns the reproved.  
God does no business with the disapproved.

#### **God wants us to do the same**

God wants us scorn the reproved.  
God wants us do no business with the disapproved.

### **Our character is not God's character**

Because we can change, we can laugh.  
We can laugh because our heart can change  
We can laugh because our faith can change  
We can laugh because our business can change  
Laughter is our character because we can change  
We like to share our laughter with others

### **God's character**

God does not change  
We worship God because he does not change  
God's business does not change  
Julian saw that Christ did not laugh, he just scorned  
It's OK for us to laugh when we scorn bad business

### **God's business with the fiend: its motivation and resulting scorn**

Then she saw game, scorn and earnest in his business  
Jesus won his game with our Enemy  
Jesus scorned the Enemy and we will scorn the Enemy  
And most important, earnest (motivation)  
The earnest of Jesus was the bliss of knowing the future  
Jesus' motivation was the bliss of knowing the future



### **Our motivation or earnest**

Our earnest is the same bliss of knowing the future  
Our woe shall be turned to increase our joy, and  
Increase our joy without end, plus endlessly  
The fiend shall get all the pain and tribulation  
All the pain goes to Hell, endlessly


### **Summary: The Good Purpose of Our Enemy**

In Chapter 13 Julian discusses the purpose of our Enemy the Fiend and how he helps us know God's goodness. In business terminology, our business with God requires the facilitation of a fiend or enemy for us to know God and ourselves in God and God in us.

### **“The Enemy is overcome by the blessed Passion and Death of our Lord Jesus Christ ”**

AND after this, ere God shewed any words, He suffered me for a convenient time to give heed unto Him and all that I had seen, and all intellect<sup>59</sup> i.e. significance, teaching.  that 30 was therein, as the simplicity of the soul might take it.<sup>60</sup> i.e. in so far as the simplicity of my soul was able to understand it. -- See xxiv.  Then He, without voice and opening of lips, formed in my soul these words: *Herewith is the Fiend overcome*. These words said our Lord, meaning His blessed Passion as He shewed it afore.

## Sixteen Revelations Business Model

On this shewed our Lord that the Passion of Him is the overcoming of the Fiend. God shewed that the Fiend hath now the same malice that he had afore the Incarnation. And as sore he travaileth, and as continually he seeth that all souls of salvation escape him, worshipfully, by the virtue of Christ's precious Passion. And that is his sorrow, and full evil is he ashamed: for all that God suffereth him to do turneth [for] us to joy and [for] him to shame and woe. And he hath as much sorrow when God giveth him leave to work, as when he worketh not: and that is for that he may never do as ill as he would: for his might is all taken<sup>6161</sup> S. de Cressy has "locked " instead of "taken."  into God's hand.


But in God there may be no wrath, as to my sight: for our good Lord endlessly hath regard to His own worship and to the profit of all that shall be saved.


With might and right He withstandeth the Reproved, the which of malice and wickedness busy them to contrive and to do against God's will.

Also I saw our Lord scorn his malice and set at nought his unmight; and He willeth that we do so.


For this sight I laughed mightily, and that made them to laugh that were about me, and their laughing was a pleasure to me. I thought that I would that all mine even-Christians had seen as I saw, <sup>31</sup> and then would they all laugh with me.

But I saw not Christ laugh. For I understood that we may laugh in comforting of ourselves and joying in God for that the devil is overcome.

And when I saw Him scorn his malice, it was by leading of mine understanding into our Lord: that is to say, it was an inward shewing of verity, without changing of look.<sup>6262</sup> "chere" = expression of countenance.  For, as to my sight, it is a worshipful property of God's that [He] is ever the same.

And after this I fell into a graveness,<sup>6363</sup> "sadhede."  and said: *I see three things: I see game, scorn, and earnest. I see [a] game, in that the Fiend is overcome; I see scorn, in that God scorneth him, and he shall be scorned; and I see earnest, in that he is overcome by the blissful Passion and Death of our Lord Jesus Christ that was done in full earnest and with sober travail.*

When I said, *he is scorned*,—I meant that God scorneth him, that is to say, because He seeth him now as he shall do without end. For in this [word] God shewed that the Fiend is condemned. And this meant I when I said: *he shall be scorned*: [he shall be scorned] at Doomsday, generally of all that shall be saved, to whose consolation he hath great ill-will.<sup>6464</sup> "invye."

 For then he shall see that all the woe and tribulation that he hath done to them shall be turned to increase of their joy, without end; and all the pain and tribulation that he would have brought them to shall endlessly go with him to hell.