

The Eighth Revelation

– *“A Part of His Passion” I saw His sweet face...*

CHAPTER XVI

In Chapter 16 Julian

Discusses Jesus’ Pain

In Chapter 16 Julian discusses what she saw of Jesus pain specifically from the drying of his flesh. Julian is using her experience in God and her gift of understanding to give us a part of his passion, the pain of the drying of his flesh. Bloodlessness and pain from within his body, and wind and cold coming from without combined to cause the effect of pain over time, marvelous pains so long as any life in his flesh.

The Drying of Christ’s Flesh , the Most Pain , His Finished Business

She thought the drying of Christ’s flesh was the most pain and the last of his passion. This end of pain is Christ’s finished business on the Cross.

Summary: Jesus’ Pain over Time

In Chapter 16 Julian discusses what she saw of Jesus pain specifically from the drying of his flesh. Julian is using her experience in God and her gift of understanding to give us a part of his passion, the pain of the drying of his flesh. Bloodlessness and pain from within his body, and wind and cold coming from without combined to cause the effect of pain over time, marvelous pains so long as any life in his flesh.

“A Part of His Passion”

AFTER this Christ shewed a part of His Passion near His dying.

I saw His sweet face as it were dry and bloodless with pale dying. And later, more pale, dead, languoring; and then turned more dead unto blue; and then more brown-blue, as the flesh turned more deeply dead. For His Passion shewed to me most specially in His blessed face (and chiefly in His lips): there I saw these four colours, though it were afore fresh, ruddy, and pleasing, to my sight. This was a pitiful change to see, this deep dying. And also the [inward] moisture clotted and dried, to my sight, and the sweet body was brown and black, all turned out of fair, life-like colour of itself, unto dry dying. For that same time that our Lord and blessed Saviour died upon the Rood, it was a dry, hard wind, and wondrous cold, as to my sight, and what time [all] the precious blood was bled out of the sweet body that ³⁶ might pass therefrom, yet there dwelled a moisture in the sweet flesh of Christ, as it was shewed.

Bloodlessness and pain dried within; and blowing of wind and cold coming from without met together in the sweet body of Christ. And these four,—twain without, and twain within—dried the flesh of Christ by process of time. And though this pain was bitter and sharp, it was full long lasting, as

to my sight, and painfully dried up all the lively spirits of Christ's flesh. Thus I saw the sweet flesh dry in seeming by part after part, with marvellous pains. And as long as any spirit had life in Christ's flesh, so long suffered He pain.

This long pining seemed to me as if He had been seven nights dead, dying, at the point of outpassing away, suffering the last pain. And when I said it seemed to me as if He had been seven night dead, it meaneth that the sweet body was so discoloured, so dry, so shrunken, so deathly, and so piteous, as if He had been seven night dead, continually dying. And methought the drying of Christ's flesh was the most pain, and the last, of His Passion.

CHAPTER XVII

In Chapter 17 Julian

Describes the Thirst Level of Pain

In Chapter 17 Julian gives us her understanding of the thirst level of the pain of drying. Here Julian wants us to understand the levels of the final pain of drying of Chapter 16. There is spiritual and bodily thirst. This chapter focuses on bodily thirst, while chapter 34 focuses on spiritual thirst.

Feelings of Pain Discipline Us

Knowing pain disciplines us for a relationship with him, Jesus chose to suffer the most pain for that same relationship with him. He uses feelings like pain as equipment to facilitate his business with us.

Suffering Pain and Keeping Joy

This Chapter 17 gets to the depth of that pain he suffered. Through Julian, he wants us to know that bodily thirst pain. Because of bliss in giving for us, only he could suffer that much pain and keep his joy. Hell is a worse pain, for there is despair.

Summary: Levels of Pain – Bodily Thirst

In Chapter 17 Julian gives us her understanding of the thirst level of the pain of drying. Here Julian wants us to understand the levels of the final pain of drying of Chapter 16. There is spiritual and bodily thirst. This chapter focuses on bodily thirst, while chapter 34 focuses on spiritual thirst.


“How might any pain be more to me than to see Him that is all my life, and all my bliss, and all my joy suffer?”

AND in this dying was brought to my mind the words of Christ: *I thirst*.
For I saw in Christ a double thirst: one bodily; another spiritual, the which I shall speak of in the Thirty-first Chapter

37

For this word was shewed for the bodily thirst: the which I understood was

Sixteen Revelations Business Model

caused by failing of moisture. For the blessed flesh and bones was left all alone without blood and moisture. The blessed body dried alone long time with wringing of the nails and weight of the body. For I understood that for tenderness of the sweet hands and of the sweet feet, by the greatness, hardness, and grievousness of the nails the wounds waxed wide and the body sagged, for weight by long time hanging. And [therewith was] piercing and pressing of the head, and binding of the Crown all baked with dry blood, with the sweet hair clinging, and the dry flesh, to the thorns, and the thorns to the flesh drying; and in the beginning while the flesh was fresh and bleeding, the continual sitting of the thorns made the wounds wide. And furthermore I saw that the sweet skin and the tender flesh, with the hair and the blood, was all raised and loosed about from the bone, with the thorns wherethrough it were rent in many pieces, as a cloth that were sagging, as if it would hastily have fallen off, for heaviness and looseness, while it had natural moisture. And that was great sorrow and dread to me: for methought I would not for my life have seen it fall. How it was done I saw not; but understood it was with the sharp thorns and the violent and grievous setting on of the Garland of Thorns, unsparingly and without pity. This continued awhile, and soon it began to change, and I beheld and marvelled how it might be. And then I saw it was because it began to dry, and stint a part of the weight, and set about the Garland. And thus it encircled all about, as it were garland upon garland. The Garland of the Thorns was dyed with the blood, ³⁸ and that other garland [of Blood] and the head, all was one colour, as clotted blood when it is dry. The skin of the flesh that shewed (of the face and of the body), was small-rimpled⁶⁸ or shrivelled.  with a tanned colour, like a dry board when it is aged; and the face more brown than the body.


I saw four manner of dryings: the first was bloodlessness; the second was pain following after; the third, hanging up in the air, as men hang a cloth to dry; the fourth, that the bodily Kind asked liquid and there was no manner of comfort ministered to Him in all His woe and distress. Ah! hard and grievous was his pain, but much more hard and grievous it was when the moisture failed and began to dry thus, shrivelling.

These were the pains that shewed in the blessed head: the first wrought to the dying, while it had moisture; and that other, slow, with shrinking drying, [and] with blowing of the wind from without, that dried and pained Him with cold more than mine heart can think.

And other pains—for which pains I saw that all is too little that I can say: for it may not be told.

The which Shewing of Christ's pains filled me full of pain. For I wist well He suffered but once, but [this was as if] He would shew it me and fill me with mind as I had afore desired. And in all this time of Christ's pains I felt no pain but for Christ's pains. Then thought-me: *I knew but little what pain it was that I asked; and, as a wretch, repented me, thinking: If I had wist what it had been, loth me had been to have prayed it.* For methought it passed bodily death, my pains.

I thought: *Is any pain like this?* And I was answered ³⁹ in my reason: *Hell is another pain: for there is despair. But of all pains that lead to salvation this is the most pain, to see thy Love suffer. How might any pain be more to me than to see Him that is all my life, all my bliss, and all my joy, suffer?* Here

felt I soothfastly⁶⁹in sure verity  that I loved Christ so much above myself that there was no pain that might be suffered like to that sorrow that I had to [see] Him in pain.

CHAPTER XVIII

In Chapter 18 Julian

Describes Mary's example of Natural Love Feelings

In Chapter 18 Julian again shows us Mary's business viewpoint as an example of natural love expanded by the grace of Mary's calling in the Body of Christ. That grace is God's Grace that we receive through Mary. We all know a mother's natural love for her children. Mary is a special mother. She was chosen before time began to be that special mother. Her character was designed before time began, and when the time was right she was right.

Greatest Height of Natural Love causing the deepest Pain

Here Julian is focusing on the height of Mary's love because of her business of mother, which would naturally cause the deepest sorrow in seeing Jesus in pain. She also mentions all his disciples. Their position and true love would also cause suffering more than their own body dying.

These Natural Feelings Integrate us with Christ

Seeing these examples of suffering for another's pain, she understands a great oneing or integration between Christ and us. When he was in pain, we were in pain. In other words, we see Jesus' business on the Cross. All creatures that might suffer pain, suffered with him. That is to say all creatures that God has made to our service in his Body.

Natural Feelings in all Creation

The Earth on the other hand, naturally knows God who holds it together. The business of the Earth or nature is not free from God like we are, and has no choice in the matter. Is the Earth therefore without feelings?

Natural Feelings in those who do not know Jesus

Then Julian discussed the other people present who did not know Jesus, and what they observed and felt. They did not know God, but they did notice the reaction of the Earth (nature) to the death and dying of Jesus. Maybe the Earth does have feelings? So, one of the others named Dionyse also suffered saying: Either the world is now at end, or he that is maker of the world suffers. Then Dionyse wrote on an altar: This is the altar of unknown god, the god that of his goodness maketh the planets and the elements to work for the blessed man and the cursed. Therefore, even those who did not know Jesus were at sorrow at that time.


We die with Him through Natural Feelings

Thus Jesus died for us and we die with him, and will die with him till we come to his bliss, which bliss Julian will describe in later chapters.

Summary: Mary's example of Natural Love Feelings

In Chapter 18 Julian again shows us Mary's business viewpoint as an example of natural love expanded by the grace of Mary's calling in the Body of Christ. That grace is God's Grace that we receive through Mary. We all know a mother's natural love for her children. Mary is a special mother. She was chosen before time began to be that special mother. Her character was designed before time began, and when the time was right she was right. Through Mary's example of natural feelings and our personal experience with natural feelings, we die with him till we come into his bliss.

"When He was in pain, we were in pain"


HERE I saw a part of the compassion of our Lady, Saint Mary: for Christ and she were so oned in love that the greatness of her loving was cause of the greatness of her pain. For in this [Shewing] I saw a Substance of Nature's²⁰⁷⁰ i.e. Natural.  Love, continued by Grace, that creatures have to Him: which Kind Love was most fully shewed in His sweet Mother, and overpassing; for so much as she loved Him more than all other, her pains passed all other. For ever the higher, the mightier, the sweeter that the love be, the more sorrow it is to the lover to see that body in pain that is loved.

And all His disciples and all His true lovers suffered pains more than their own bodily dying. For I am sure by mine own feeling that the least of them loved Him so far above himself that it passeth all that I can say.


Here saw I a great oneing betwixt Christ and us, to mine understanding: for when He was in pain, we were in pain.

⁴⁰

And all creatures that might suffer pain, suffered with Him: that is to say, all creatures that God hath made to our service. The firmament, the earth, failed for sorrow in their Nature in the time of Christ's dying. For it belongeth naturally to their property to know Him for their God, in whom all their virtue standeth: when He failed, then behoved it needs to them, because of kindness [between them], to fail with Him, as much as they might, for sorrow of His pains.

And thus they that were His friends suffered pain for love. And, generally, *all*: that is to say, they that knew Him not suffered for failing of all manner of comfort save the mighty, privy keeping of God. I speak of two manner of folk, as they may be understood by two persons: the one was Pilate, the other was Saint Dionyse²¹⁷¹ Dionysius, "the Areopagite," according to the legend of S. Denis.  of France, which was [at] that time a Paynim. For when he saw wondrous and marvellous sorrows and dreads that befell in that time, he said: *Either the world is now at an end, or He that is Maker of Kind suffereth.* Wherefore he did write on an altar: THIS IS THE ALTAR OF UNKNOWN GOD. God that of His goodness maketh the planets and the elements to work of Kind to the blessed man and the cursed, in that time

Sixteen Revelations Business Model

made withdrawing²²⁷² MS.. -- "it was withdrawn from bothe."  of it from both; wherefore it was that they that knew Him not were in sorrow that time. Thus was our Lord Jesus made-naught for us; and all we stand in this manner made-naught with Him, and shall do till we come to His bliss: as I shall tell after.

CHAPTER XIX

In Chapter 19 Julian

Describes her business with God through Jesus only

In Chapter 19 Julian describes her business with God as only through Jesus. She realizes it is safe to look up to the Father or Heaven apart from Jesus, but her business identity with Jesus in death has convinced her continue that business identity in life. There was nothing between the Cross and Heaven that could harm her, but she answered that her business with Jesus was her heaven. Knowing Jesus was her only cover, she did not want to take the chance with the Father without Jesus as cover. Even though she was experiencing feelings of pain at that time, she was still seeking Jesus as her way to the Father or Heaven. Jesus will be her bliss when she comes to Heaven.

Through Jesus Only Means through His Body the Church

Choosing Jesus' way means Julian choosing her business with him (in his Body the Church) in good times and bad for its bliss. By his grace in doing something that no other person could do in his finished work, and by his special grace that has been given to us before time began, we will give his grace. This is still the time of passion and sorrow. Now is the time we take on our own crosses to give. Not from feelings of weal or woe, our bliss comes from our business of special giving.

For example: Our Business with Ourselves

To help us understand our business with God, she describes our business with ourselves. We were designed to do business with ourselves, and we do business with ourselves like we do business with God. She describes our inward and outward parts and the proper roles they play. God shows her nothing about the improper roles they play. She shows us the weal and woe (good and bad feelings) are from our outward flesh part and the inward part is the source of the high and blissful life. The inward part needs no repentance because it is always in peace and love. For example: she chose Jesus to be her heaven in her inward part. The inward was designed to master the outward. The inward is designed to draw the outward by grace or by Jesus' grace and our bliss of giving our special grace.


Summary: Business with God through Jesus only

In Chapter 19 Julian describes her business with God as only through Jesus. She realizes it is safe to look up to the Father or Heaven apart from Jesus, but her business identity with Jesus in death has convinced her continue that business

identity in life. There was nothing between the Cross and Heaven that could harm her, but she answered that her business with Jesus was her heaven. Knowing Jesus was her only cover, she did not want to take the chance with the Father without Jesus as cover. Even though she was experiencing feelings of pain at that time, she was still seeking Jesus as her way to the Father or Heaven. Jesus will be her bliss when she comes to Heaven.

“Thus was I learned to choose Jesus for my Heaven, whom I saw only in pain at that time ”

IN this [time] I would have looked up from the Cross, but I durst not. For I wist well that while I beheld in the Cross I was surely-safe; therefore I would not assent to put my soul in peril: for away from the Cross was no sureness, for frightening of fiends.

Then had I a proffer in my reason,²³see xxxv. and lv. as if it had been friendly said to me: *Look up to Heaven to His Father.* And then saw I well, with the faith that I felt, that there was nothing betwixt the Cross and Heaven that might have harmed me. Either me behoved to look up or else to answer. I answered inwardly with all the might of my soul, and said: *Nay; I may not: for Thou art my Heaven.* This I said for that I would not. For I would liever have been in that pain till Doomsday than to come to Heaven otherwise than by Him. For I wist well that He that bound me so sore, He should unbind me when that He would. Thus was I learned to choose Jesus to my Heaven, whom I saw only in pain at that time: meliked no other Heaven than Jesus, which shall be my bliss when I come there.

And this hath ever been a comfort to me, that I chose Jesus to my Heaven, by His grace, in all this time of Passion and sorrow; and that hath been a learning to me that I should evermore do so: choose only Jesus to my Heaven in weal and woe.

And though I as a wretched creature had repented me ⁴² (I said afore if I had wist what pain it would be, I had been loth to have prayed), here saw I truly that it was reluctance and frailty of the flesh without assent of the soul: to which God assigneth no blame. Repenting and willing choice be two contraries which I felt both in one at that time. And these be [of our] two parts: the one outward, the other inward. The outward part is our deadly flesh-hood, which is now in pain and woe, and shall be, in this life: whereof I felt much in this time; and that part it was that repented. The inward part is an high, blissful life, which is all in peace and in love: and this was more inwardly felt; and this part is [that] in which mightily, wisely and with steadfast will I chose Jesus to my Heaven.

And in this I saw verily that the inward part is master and sovereign to the outward, and doth not charge itself with, nor take heed to, the will of that: but all the intent and will is set to be oned unto our Lord Jesus. That the outward part should draw the inward to assent was not shewed to me; but that the inward draweth the outward by grace, and both shall be oned in bliss without end, by the virtue of Christ,—*this* was shewed.

CHAPTER XX

In Chapter 20 Julian

Describes Jesus' Finished Business Model

In Chapter 20 Julian describes Jesus business model that was finished on his Cross. She gives it a product (or service) description. In other words she describes it from the customer viewpoint. That viewpoint includes advertising and measurements of the results of advertising. It also includes the customer's requirements and the design based on those requirements.

From the Customer's Requirements

We were designed with those customer requirements. In the previous chapter we discussed the difference between our inward and outward parts. Our requirements for Jesus finished business are based on the fact that our inward nature is designed to know the truth.

Something is missing, we need truth

Inwardly, we know what we need that we do not have. When we focus on the passion, we understand that truth. At the same time, we understand the contrast of that with the truth of our nature. That truth says God (The King) is worthy of more than we have to give.

His giving was his bliss

What does he get from us for his product? What motivates him to suffer? He hates to suffer pain. We hate to suffer pain, and he (as a regular human) suffered all our pain for now and forever.

He is motivated by giving to his Customer

He is motivated by our souls. At the same time again we understand how his love for our souls motivated him to suffer for us. His giving was his bliss.

Summary: Jesus' Finished Business Model

In Chapter 20 Julian describes Jesus business model that was finished on his Cross. She gives it a product (or service) description. In other words she describes it from the customer viewpoint. That viewpoint includes advertising and measurements of the results of advertising. It also includes the customer's requirements and the design based on those requirements.

“For every man's sin that shall be saved He suffered, and every man's sorrow and desolation He saw, and sorrowed for Kinship and Love”

AND thus I saw our Lord Jesus languoring long time. For the oneing with the Godhead gave strength to the manhood for love to suffer more than [43](#) all

Sixteen Revelations Business Model

men might suffer: I mean not only more pain than all men might suffer, but also that He suffered more pain than all men of salvation that ever were from the first beginning unto the last day might tell or fully think, having regard to the worthiness of the highest worshipful King and the shameful, despised, painful death. For He that is highest and worthiest was most fully made-nought and most utterly despised.

For the highest point that may be seen in the Passion is to think and know what He is that suffered. And in this [Shewing] He brought in part to mind the height and nobleness of the glorious Godhead, and therewith the preciousness and the tenderness of the blessed Body, which be together united; and also the lothness that is in our Kind to suffer pain. For as much as He was most tender and pure, right so He was most strong and mighty to suffer.

And for every man's sin that shall be saved He suffered: and every man's sorrow and desolation He saw, and sorrowed for Kindness and love. (For in as much as our Lady sorrowed for His pains, in so much He suffered sorrow for her sorrow;—and more, in as greatly as the sweet manhood of Him was worthier in Kind.) For as long as He was passible He suffered for us and sorrowed *for* us; and now He is uprisen and no more passible, yet He suffereth *with* us.

And I, beholding all this by His grace, saw that the Love of Him was so strong which He hath to our soul that willingly He chose it with great desire, and mildly He suffered it with well-pleasing.

For the soul that beholdeth it thus, when it is touched by grace, it shall verily see that the pains of Christ's ⁴⁴ Passion pass all pains: [all pains] that is to say, which shall be turned into everlasting, o'erpassing joys by the virtue of Christ's Passion.

CHAPTER XXI

In Chapter 21 Julian

Describes the requirement for pain

In Chapter 21 Julian describes pain as a requirement for our process of understanding God. For example in God's will as to Julian's understanding there are three manners of seeing his passion:

1. See the hard pain
2. Be with him in the hard pain
3. Be with him in his bliss

The process of understanding pain

These three manners of seeing God's passion are three procedural steps of a process. That process is the process of understanding pain. It answers the big question of why pain is needed for us to understand love. Like a child needs physical sensual pain to understand love, we need that pain to: 1. get to the third step, 2. to understand Jesus' passion, and 3. to be with him in his bliss.

Pain for Bliss Motivates us to participate

Once we understand pain, we can live with it, and live through it. We can do that because we have identified ourselves with Jesus on his Cross, experiencing his bliss. In other words, by identifying ourselves with his finished business, we are motivated to participate in his new business. Like his finished passion, we are motivated to accept the pain for the bliss.


Summary: the requirement for pain


In Chapter 21 Julian describes pain as a requirement for our process of understanding God. For example in God's will as to Julian's understanding there are three manners of seeing his passion:

1. See the hard pain
2. Be with him in the hard pain
3. Be with him in his bliss

Once we understand pain we can live with it, and live through it; identifying ourselves with Jesus.

“We be now with Him in His Pains and His Passion, dying. We shall be with Him in Heaven. Through learning in this little pain that we suffer here, we shall have an high endless knowledge of God which we could never have without that”



IT is God's will, as to mine understanding, that we have Three²⁴xxii. and xxiii.  Manners of Beholding His blessed Passion. The First is: *the hard Pain that He suffered*,—[beholding it] with contrition and compassion. And that shewed our Lord in this time, and gave me strength and grace to see it.

And I looked for the departing with all my might, and thought to have seen the body all dead; but I saw Him not so. And right in the same time that methought, by the seeming, the life might no longer last and the Shewing of the end behoved needs to be,—suddenly (I beholding in the same Cross), He changed [the look of] His blessed Countenance.²⁵ His "blisful chere," or blessed Cheer; lxxii. and Note.  The changing of His blessed Countenance changed mine, and I was as glad and merry as it was possible. Then brought our Lord merrily to my mind: *Where is now any point of the pain, or of thy grief?* And I was full merry.

I understood that we be now, in our Lord's meaning, in His Cross with Him in His pains and His Passion, ⁴⁵ dying; and we, willingly abiding in the same Cross with His help and His grace unto the last point, suddenly He shall change His Cheer to us, and we shall be with Him in Heaven. Betwixt that one and that other shall be no time, and then shall all be brought to joy. And thus said He in this Shewing: *Where is now any point of thy pain, or thy grief?* And we shall be full blessed.

And here saw I verily that if He shewed now [to] us His Blissful Cheer, there is no pain in earth or in other place that should aggrieve us; but all things should be to us joy and bliss. But because He sheweth to us time of His Passion, as He bare it in *this* life, and His Cross, therefore we are in distress and travail, with Him, as our frailty asketh. And the cause why He suffereth

Sixteen Revelations Business Model

[it to be so,] is for [that] He will of His goodness make us the higher with Him in His bliss; and for this little pain that we suffer here, we shall have an high endless knowing in God which we could²⁶⁷⁶"might."  never have without that. And the harder our pains have been with Him in His Cross, the more shall our worship²²⁷⁷ i.e. glory.  be with Him in His Kingdom.

From 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.