

The Thirteenth Revelation

– Why the beginning of sin?

CHAPTER XXVII

In Chapter 27 Julian

Describes the Purpose for our Sin

In Chapter 27 Julian describes God's purpose for sin. In other words if sin is all that is holding us back in our relationship with God, why did God let sin begin. This was a vision. Visions are the "Big Picture" created by strategic entities and their relationships to each other. In this vision, Jesus let Julian know all we need to know of his purpose for sin. Jesus said sin is required, but all shall be well. In other words, all we need to know is sin is required.

To understand God's Strategy, we must understand Sin

Jesus is saying sin is a required strategic entity; therefore, sin is a part of his vision. Jesus is the owner. Before an owner can communicate meaningful goals and objectives, required strategic entities must be defined for communication. Definitions are the stable relationships (or rules) that form a vision. In other words, those sharing communication must first share the vision.

For Context, Strategic entities form a Vision

Required entities form a vision. Once we see the relationships between strategic entities, we see the vision. Therefore, we can share the context of the goals and objectives.

Sin Defined- definitions for understanding

A vision begins with definitions. In Julian's revelation, Jesus began by defining sin. Sin is all that is not good, shameful and meaningless in God's vision. Because it is meaningless, Jesus' finished business took sin from us. But, sin is also all the pains and passions of all his creatures. He describes these pains and passions as inward affections which are not very good. Our inward pains and passions were also served from us on Jesus' Cross. In following Jesus, these inward affections are meaningless, and will be purged. In understanding this view of our inward pains and passions, Julian understood the inward pain and passion of Christ as most pain and overpassing. Julian saw the abstract definition of sin as inward pain and passion, but the Lord did not want her to see the actual sin. Because sin has no manner of substance or part of being in the "Big Picture" vision, there was no need to see the actual sin. Plus, sin can only be known by the pain that it causes.

Sin causes pain – to know ourselves

The purpose of sin is related to the pain it causes. That pain makes us know ourselves and ask for mercy. God's business rule is sin causes pain. Therefore, when we understand the rule of sin, our pain purges us. It is the current business and passion of our Lord to comfort us, so it is his will we experience this pain. Like a loving father, he tenderly uses this pain for our understanding. It is his will we understand ourselves.

Sin helps us communicate with God

God does not blame us for our sin. We are not to blame for the way we were created, but we must understand the way we were created so we can understand the mystery of our communication with God. It is soothing that sin is the cause of all this pain, but all shall be well, and all shall be well, and all manner of thing shall be well.

We understand the effect of sin

Since he does not blame us for our sin, it would be unkind to blame God for the pain sin causes. All we know is that when we get to Heaven he will openly make known to us the cause why he allowed sin to come. We do not know what causes sin, but we do know that sin causes pain and pain helps us understand ourselves. Knowing the cause of sin, we will then endlessly joy in our Lord God. We do not know the cause of sin, but we do know where sin fits in God's vision for us now.

Summary: The Purpose for our Sin

In Chapter 27 Julian describes God's purpose for sin. In other words if sin is all that is holding us back in our relationship with God, why did God let sin begin. This was a vision. Visions are the "Big Picture" created by strategic entities and their relationships to each other. In this vision, Jesus let Julian know all we need to know of his purpose for sin. Jesus said sin is required, but all shall be well. In other words, all we need to know is sin is required. Sin causes pain and helps us communicate with God.


"Often I wondered why by the great foreseeing wisdom of God the beginning of sin was not hindered: for then, methought, all should have been well." "Sin is behovable—[playeth a needful part]—; but all shall be well"


AFTER this the Lord brought to my mind the longing that I had to Him afore. And I saw that nothing letted me but sin. And so I looked, generally, upon us all, and methought: *If sin had not been, we should all have been clean and like to our Lord, as He made us.*

And thus, in my folly, afore this time often I wondered why by the great foreseeing wisdom of God the beginning of sin was not letted: for then, methought, all should have been well. This stirring [of mind] was ⁵⁵ much to be forsaken, but nevertheless mourning and sorrow I made therefor, without reason and discretion.


But Jesus, who in this Vision informed me of all that is needful to me, answered by this word and said: *It behoved that there should be*

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sin; ⁹²92 "Synne is behovabil, but al shal be wel and al shal be wel and all manner of thyng shal be wele."  but all shall be well, and all shall be well, and all manner of thing shall be well.


In this naked word *sin*, our Lord brought to my mind, generally, *all that is not good*, and the shameful despite and the utter noughting⁹³93 Being made as nothing, set at nought.  that He bare for us in this life, and His dying; and all the pains and passions of all His creatures, ghostly and bodily; (for we be all partly noughted, and we shall be noughted following our Master, Jesus, till we be full purged, that is to say, till we be fully noughted of our deadly flesh and of all our inward affections which are not very good;) and the beholding of this, with all pains that ever were or ever shall be,—and with all these I understand the Passion of Christ for most pain, and overpassing. All this was shewed in a touch and quickly passed over into comfort: for our good Lord would not that the soul were affeared of this terrible sight.

But I saw not *sin*: for I believe it hath no manner of substance nor no part of being, nor could it be known but by the pain it is cause of.

And thus⁹⁴94 S. de Cressy has "this" instead of thus.  pain, *it* is something, as to my sight, for a time; for it purgeth, and maketh us to know ourselves and to ask mercy. For the Passion of our Lord is comfort to us against all this, and so is His blessed will.

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And for the tender love that our good Lord hath to all that shall be saved, He comforteth readily and sweetly, signifying thus: *It is sooth*⁹⁵95 *i.e. truth, an actual reality. See lxxxii.*  that *sin* is cause of all this pain; but all shall be well, and all shall be well, and all manner [of] thing shall be well.

These words were said full tenderly, showing no manner of blame to me nor to any that shall be saved. Then were it a great unkindness⁹⁶96 As it were, an unreasonable contravention of natural, filial trust.  to blame or wonder on God for my sin, since He blameth not me for sin.

And in these words I saw a marvellous high mystery hid in God, which mystery He shall openly make known to us in Heaven: in which knowing we shall verily see the cause why He suffered sin to come. In which sight we shall endlessly joy in our Lord God.⁹⁷97 See also chap. lxi. From the Enchiridion of Saint Augustine: -- "All things that exist, therefore, seeing that the Creator of them all is supremely good, are themselves good. But because they are not like their Creator, supremely and unchangeably good, their good may be diminished and increased. But for good to be diminished is an evil, although, however much it may be diminished, it is necessary, if the being is to continue, that some good should remain to constitute the being. For however small or of whatever kind the being may be, the good which makes it a being cannot be destroyed without destroying the being itself.... So long as a being is in process of corruption, there is in it some good of which it is being deprived; and if a part of the being should remain which cannot be corrupted, this will certainly be an incorruptible being, and accordingly the process of corruption will result in the manifestation of this great good. But if it do not cease to be corrupted, neither can it cease to possess good of which corruption may deprive it. But if it should be thoroughly and completely consumed by corruption, there will then be no good left, because there will be no being. Wherefore corruption can consume the good only by consuming the being. Every being, therefore, is a good; a great good, if it cannot be corrupted; a little good, if it can: but in any case, only the foolish or ignorant will deny that it is a good. And if it be wholly consumed by corruption, then the corruption itself must cease to exist, as there is no being left in which it can dwell." Chap x. "By the Trinity, thus supremely and equally and unchangeably good, all things were created; and these are not supremely and equally and unchangeably good, but yet they are good, even taken separately. Taken as a whole, however, they are very good, because their ensemble constitutes the universe in all its wonderful order and beauty " -- The Works of Aurelius

CHAPTER XXVIII

In Chapter 28 Julian

Describes a Vision of Christian Relationships

In Chapter 28 Julian describes a vision of relationships that proves the cause of sin, and how the compassion Christians have for each other comes from Christ in them.

This Vision proves the cause of Sin – Jesus’ Bliss

In the last chapter we were reminded sin causes pain, but the cause of sin was outside the model we have been given so far. In the last chapter we did not know the cause of sin, but this vision shows Christ has compassion on us for his bliss. In other words, he relates the cause of sin to Jesus’ bliss.

In this vision Julian is the focal point

This vision was like the one she had showing the Passion of Christ with pain and compassion. Because Christ was filled with compassion and she was filled with compassion, it is like that vision. In other words, where Christ was the focal point in that vision she is the focal point of this vision. Like Christ, she was filled with compassion for all her fellow Christians (for all people that shall be saved). Like Christ had human compassion for the pain of people, she felt compassion for the pain of other Christians.

Vision Focal Points help understand overall Cause

So, the cause of sin is related to Jesus’ bliss. The same bliss (that caused Jesus to go to the Cross for sin) caused sin in the first place. In other words, Jesus’ first business model that is finished is all about his current business model called life in Christ. Her vision in this chapter 28 with her as the focal point is like the relationships we saw in previous chapters with Jesus and his bliss as the focal point.

Our Bliss of Life in Christ with its tribulations

So, the cause of sin is related to our bliss. Our bliss in Christ as his Holy Church is Jesus’ bliss. Like Jesus suffered (allowed) himself pain for that future business with us, we allow ourselves pain for our future business with others. This sorrow, anguish and tribulation that we allow will shake us like a cloth in the wind. But, we allow this for endless worship and everlasting heavenly joy. In other words, we realize we were created for the bliss of life in Christ with its tribulations.

Our Bliss is Jesus’ Bliss

Our Lord likes our tribulations. They are for us to receive his bliss. In the current business model, to receive his bliss we are to be blamed and despised in this world, scorned, mocked and outcasted. However, we remain blameless in his sight. So, in this vision with Julian as the focal

point we see our relationship with the world is the same as Jesus' relationship with the world in the vision where he is the focal point. He likes our tribulations as he liked his tribulations. They protect us from ourselves.

Pain Protects Us from Ourselves

Like a parent's spanking, our tribulations protect us from the harm we take from a vain life. Our tribulations break us of vain affections and vicious pride until we grow up in Christ. Our tribulations make us mild, meek, clean and holy. Like a spanking parent, he likes the result of the spanking and will not allow the discipline of spanking to harm us. Like a parent's spanking, his vision for us is to be free of the world and one with him.

Free from our affections, we have Christ's affections

Free of the world and one with him, the vision then shows our relationship with our compassion for other Christians. When we are free of our affections, we have Christ's affections. It is our relationship, but our desire is Christ in us.

Motivated by desire of Christ in Us - Compassion

The definition of this compassion is described in two meanings, the first motivating the second.

Bliss of Giving Motivates Compassion

The first meaning is simply the bliss of giving. Because it is greater than all the pain, it is described as the profit that motivates the second meaning. He suffers for that profit and we suffer for that profit. The second meaning: he wants us to use the vision to see that we suffer not alone but with him. We are with him because we have the same motivation, confidence and character. He is in us and we are in him. Therefore, we are comforted in our pain. At the same time we realize our sin deserves our suffering, but he does not blame us for our sin. With ruth (sadness) and pity, he beholds us as innocent children.


Summary: This Vision of Christian Relationships Proves the Cause of Sin – Jesus' Bliss

In Chapter 28 Julian describes a vision of relationships that proves the cause of sin, and how the compassion Christians have for each other comes from Christ in them. In the last chapter we were reminded sin causes pain, but the cause of sin was outside the model we have been given so far. In the last chapter we did not know the cause of sin, but this vision shows Christ has compassion on us for his bliss. In other words, she relates the cause of sin to Jesus' bliss. Jesus was the focal point of the previous vision and Julian is the focal point of this vision. Jesus' finished business was for his current business. Because we see Jesus in both visions, these vision focal points help us understand the overall cause of sin- Jesus' bliss.

“Each brotherly compassion that man hath on his fellow Christians, with charity, it is Christ in him”


THUS I saw how Christ hath compassion on us for the cause of sin. And right as I was afore in the [Shewing of the] Passion of Christ fulfilled with pain and compassion, like so in this [sight] I was fulfilled, in part, with compassion of all mine even-Christians—for that well, well beloved people that shall be saved. For God’s servants, Holy Church, shall be shaken in sorrow and anguish, tribulation in this world, as men shake a cloth in the wind.

And as to this our Lord answered in this manner: *A great thing shall I make hereof in Heaven of endless worship and everlasting joys.*

Yea, so far forth I saw, that our Lord joyeth of the tribulations of His servants, with ruth and compassion. On each person that He loveth, to His bliss for to bring [them], He layeth something that is no blame in His sight, whereby they are blamed and despised in this ⁵⁷ world, scorned, mocked,⁹⁸⁻⁹⁸ "Something that is no lak in his syte, whereby thei are lakid and dispisyd in thys world, scornyd" (a word like "rapyd" -- probably "mokyd," as in S. de C.) "and outcasten."  and outcasted. And this He doeth for to hinder the harm that they should take from the pomp and the vain-glory of this wretched life, and make their way ready to come to Heaven, and up-raise them in His bliss everlasting. For He saith: *I shall wholly break you of your vain affections and your vicious pride; and after that I shall together gather you, and make you mild and meek, clean and holy, by oneing to me.*

And then I saw that each kind compassion that man hath on his even-Christians with charity, it is Christ in him.

That same noughting that was shewed in His Passion, it was shewed again here in this Compassion. Wherein were two manner of understandings in our Lord’s meaning. The one was the bliss that we are brought to, wherein He willeth that we rejoyce. The other is for comfort in our pain: for He willeth that we perceive that it shall all be turned to worship and profit by virtue of His passion, that we perceive that we suffer not alone but with Him, and see Him to be our Ground, and that we see His pains and His noughting passeth so far all that we may suffer, that it may not be fully thought.

The beholding of this will save us from murmuring⁹⁹⁻⁹⁹ "gruching."  and despair in the feeling of our pains. And if we see soothly that our sin deserveth it, yet His love excuseth us, and of His great courtesy He doeth away all our blame, and beholdeth us with ruth and pity as children innocent and unloathful.

CHAPTER XXIX

In Chapter 29 Julian

Describes how all is well, even with the pain of sin

In Chapter 29 Julian describes a great question: with the hurt of sin, how may all be well? Since Julian desired this answer and since it was part of her calling to get this answer for us, the Lord answered it for us.

For a well known example: Adam's Sin – the worst

He said: "Adam's sin was the most harm ever done, or ever shall be, to the world's end." He showed: "Adam's sin is openly known in the Church."

Jesus was pleased in paying for Adam's Sin

He taught: "Behold the glorious Satisfaction, for his Amends-making is more pleasing to God and more worshipful, without comparison, than ever was the sin of Adam harmful.

His pleasure in giving exceeds harm of Adam's Sin

He signified: "Since I have made well the most harm, then it is my will that thou know that I shall make well all that is less.

All is well that ends well


Julian's (and our) answer to her great question (how may all be well with the hurt of sin?) in other words was: "All is well that ends well".

Summary: All is well, even with the pain of sin

In Chapter 29 Julian describes a great question: with the hurt of sin, how may all be well? Since Julian desired this answer and since it was part of her calling to get this answer for us, the Lord answered it for us. The pleasure of giving exceeds the harm of sin. All is well that ends well.

"How could all be well, for the great harm that is come by sin to the creature?"

BUT in this I stood beholding things general, troublously and mourning, saying thus to our Lord in my meaning, with full great dread: *Ah! good Lord, how might all be well, for the great hurt that is come, by sin, to the creature?* And here I desired, as far as I durst, to have some more open declaring wherewith I might be eased in this matter.

And to this our blessed Lord answered full meekly and with full lovely cheer, and shewed that Adam's sin was the most harm that ever was done, or ever shall be, to the world's end; and also He shewed that this [sin] is openly known in all Holy Church on earth. Furthermore He taught that I should behold the glorious Satisfaction^{100.00} "asyeth"; "asyeth making"= asseth., Satisfying, Fulfilment. See p. 2. : for this Amends-making is more pleasing to God and more worshipful, without comparison, than ever was the sin of Adam harmful. Then signifieth our blessed Lord thus in this teaching, that we should take heed to this: *For since I have made well the most harm, then it is my will that thou know thereby that I shall make well all that is less.*

CHAPTER XXX

In Chapter 30 Julian

Encourages us to Mind Our Own Business

In Chapter 30 Julian describes two parts of truth: the one that is ours to know and the one that is not. In other words, Julian is telling us to mind our own business.

Our Business: the first part of truth: Inside Truth

The first part of truth is “our part of the Lord”. The first one we are taught both inwardly by the Holy Ghost and outwardly by the Holy Church. Our inward grace is the same grace as the outward grace of the Church. It is the Lord’s will that we be fully occupied with this grace, joying in him for he has joy in us. The more we seek and give this grace from his teaching, the more thanks we earn of him and the more profit to our selves. Thus, the more we enjoy our part of the Lord.

Inside Truth: Our part of the Lord, Our place in the Body

“Our part of the Lord” in business terms would be described like a body, but each person has a business in that body. In total, the body of Christ is the current business of Jesus. Each person’s business brings a special unique word from the Lord to the Body. Julian is here describing how we can learn from the work of the Body. We learn from the fruit of that work both inwardly and outwardly. Inwardly we learn from our personal calling, and outwardly we learn from the work of other Christians in the Body. But, what we learn (inwardly and outwardly) is limited to the work of the Holy Spirit in the Body.

Outside Truth Example: The Lord Pities Charity outside our Calling



Julian describes two parts of truth: the one in the Body is ours, and the other is not in the Body and not for us to know. The part that is in the Body is the part of our salvation. Because we do not have a need to know, the other part is shut up from us. As an example, she mentions our charity outside the Body being outside our salvation. The idea is to focus completely on our business (or callings or cross), and (like Jesus) daily keep our business up to date with the will of the Lord. Charity outside our business is worthless. If we knew how much the Lord pities the charity we do on our own, we would please him and ease ourselves by leaving it. Life is good when we mind our own business. We should be like the saints in Heaven who know only what the Lord wants them to know. Like them, we should also have our charity ruled by the will of the Lord. In God’s eyes, we are all one business. With this focus on his business, we learn to trust our savior Jesus Christ for all things.

Summary: Mind Your Own Business

In Chapter 30 Julian describes two parts of truth: the one that is ours to know and the one. The idea is to focus completely on our business (or callings or cross), and (like Jesus) daily keep our business up to date with the will of the Lord. Charity outside our business is worthless. If we knew how much the Lord pities the charity we do

on our own, we would please him and ease ourselves by leaving it. Life is good when we mind our own business. We should be like the saints in Heaven who know only what the Lord wants them to know. Like them, we should also have our charity ruled by the will of the Lord. In God's eyes, we are all one business. With this focus on his business, we learn to trust our savior Jesus Christ for all things.

“Two parts of Truth: the part that is open: our Saviour and our salvation;—and the part that is hid and shut up from us: all beside our salvation”

HE gave me understanding of two parts [of truth]. The one part is our Saviour and our salvation. This blessed part is open and clear and fair and light, and plenteous,—for all mankind that is of good will, and shall be, is comprehended in this part. Hereto are we bounden of God, and drawn and counselled and taught inwardly by the Holy Ghost and outwardly by Holy Church in the same grace. In this willeth our Lord that we be occupied, joying in Him; for He enjoyeth in us. The more plenteously that we take of this, with reverence and meekness, the more thanks we earn of Him and the more speed^{101.101} i.e. profit.  to ourselves, thus—may we say—enjoying *our* part of our Lord. The other [part] is hid and shut up from us: that is to say, all that is beside our salvation. For it is our Lord's privy counsel, and it belongeth to the royal lordship of God to have His privy counsel in peace, and it belongeth to His servant, for obedience and reverence, not to learn^{102.102} "It longyth to the royal Lordship of God to have his privy counsell in pece, and it longyth to his servant for obedience and reverens not to wel wetyh his counselye."  wholly His counsel. Our Lord hath pity and compassion on us for that some creatures make themselves so busy therein; and I am sure if we knew how much we should please Him and ease ourselves by leaving it, we would. The 60 saints that be in Heaven, they will to know nothing but that which our Lord willeth to shew them: and also their charity and their desire is ruled after the will of our Lord: and thus ought we to will, like to them. Then shall we nothing will nor desire but the will of our Lord, as they do: for we are all one in God's seeing.

And here was I learned that we shall trust and rejoyce only in our Saviour, blessed Jesus, for all thing.

CHAPTER XXXI

In Chapter 31 Julian

Describes Motivation

In Chapter 31 Julian describes motivation. She describes our motivation being the same as the Lord's motivation. It previously motivated Christ on the cross, and it currently motivates the Body of Christ. All things will not be well until his motivation is our motivation, and the Lord will make all things well.

Our Motivation is same as the Lord's Motivation

In other words, Chapter 31 says the Lord will make his motivation our motivation. By

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making us see ourselves, it says he will change our motivation. It says we will see ourselves in the Trinity, and in the Trinity we have the same motivation.

Seeing ourselves in the Trinity will change our Motivation

The Lord answered: I may, I can, I will and I shall cause understanding to make all things well, and we will understand by seeing ourselves (who we are) that all things shall be well. We will then understand the unity of the Trinity: the Father says I can understand, the Son says I will understand, and the Holy Ghost says I shall understand. Then (in unity) the Trinity says we shall understand and see ourselves. In seeing ourselves, we will understand the oneing of all mankind that shall be saved unto the blessed Trinity. In these five words we will rest in peace: I may understand his motivation, I can understand his motivation, I will understand his motivation, I shall understand his motivation, and therefore (when I understand his motivation) I will see myself in the Trinity.

Must Understand His Motivation

Therefore, we must understand his motivation. To start that understanding, Chapter 31 reminds us of all previous chapters and showings (especially revelation 12) where Christ is highest bliss. In defining Christ as bliss, it describes the Spiritual Thirst of Christ having an end when we see ourselves as we are in Christ (on Doomsday).

To Understand our Motivation

We must understand his motivation in his finished business as a man, which is also his same motivation as God from the beginning. He is motivated get us free from the pain of sin, which will happen when he has us altogether whole in Him. This expectation of oneing is his bliss. We be his bliss, we be his meed, we be his worship, we be his crown. As we are one with him, we love At the same time he is motivated by ruth and pity, he is motivated by thirst and longing. For the pain of our sin, he is motivated by ruth and pity. For our being one with him, he is motivated by thirst and longing. As we are one with him, we will love each other because our hearts will be filled with the same motivation: ruth, pity, thirst and longing. We will have his endless pleasing, joy and bliss. We will have the bliss of our works. And our bliss will come from the endless goodness of God. We are motivated to love each other Our understanding is a long and painful process. The process will end when it produces its product: everyone saved who will be saved. Since this education process requires pain, we will also have Jesus' longsuffering as we perform our parts in the process. The Body will have the same motivation as the Head.

Summary: Motivation

In Chapter 31 Julian describes motivation. She describes our motivation being the same as the Lord's motivation. It previously motivated Christ on the cross, and it currently motivates the Body of Christ. All things will not be well until his motivation is our motivation, and the Lord will make all things well. In the end, the Body will have the same motivation as the Head.

“The Spiritual Thirst (which was in Him from without beginning) is desire in Him as long as we be in need, drawing us up to His Bliss”

AND thus our good Lord answered to all the questions and doubts that I might make, saying full comfortably: *I may make all thing well, I can make all thing well, I will make all thing well, and I shall make all thing well; and thou shalt see thyself that all manner of thing shall be well.*

In that He saith, *I may*, I understand [it] for the Father; and in that He saith, *I can*, I understand [it] for the Son; and where He saith, *I will*, I understand [it] for the Holy Ghost; and where He saith, *I shall*, I understand [it] for the unity of the blessed Trinity: three Persons and one Truth; and where He saith, *Thou shalt see thyself*, I understand the oneing of all mankind that shall be saved unto the blessed Trinity. And in these five words God willeth we be enclosed in rest and in peace.

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Thus shall the Spiritual Thirst of Christ have an end. For this is the Spiritual Thirst of Christ: the love-longing that lasteth, and ever shall, till we see that sight on Doomsday. For we that shall be saved and shall be Christ's joy and His bliss, some be yet here and some be to come, and so shall some be, unto that day. Therefore this is His thirst and love-longing, to have us altogether whole in Him, to His bliss,—as to my sight. For we be not now as fully whole in Him as we shall be then.

For we know in our Faith, and also it was shewed in all [the Revelations] that Christ Jesus is both God and man. And anent the Godhead, He is Himself highest bliss, and was, from without beginning, and shall be, without end: which endless bliss may never be heightened nor lowered in itself. For this was plenteously seen in every Shewing, and specially in the Twelfth, where He saith: *I am that [which] is highest.* And anent Christ's Manhood, it is known in our Faith, and also [it was] shewed, that He, with the virtue of Godhead, for love, to bring us to His bliss suffered pains and passions, and died. And these be the works of Christ's Manhood wherein He rejoiceth; and that shewed He in the Ninth Revelation, where He saith: *It is a joy and bliss and endless pleasing to me that ever I suffered Passion for thee.* And this is the bliss of Christ's works, and thus he signifieth where He saith in that same Shewing: we be His bliss, we be His meed, we be His worship, we be His crown.

For anent that Christ is our Head, He is glorified and impassible; and anent His Body in which all His members are knit, He is not yet fully glorified nor all impassible. Therefore the same desire and thirst that 62 He had upon the Cross (which desire, longing, and thirst, as to my sight, was in Him from without beginning) the same hath He yet, and shall [have] unto the time that the last soul that shall be saved is come up to His bliss.

For as verily as there is a property in God of ruth and pity, so verily there is a property in God of thirst and longing. (And of the virtue of this longing in Christ, we have to long again to Him: without which no soul cometh to Heaven.) And this property of longing and thirst cometh of the endless Goodness of God, even as the property of pity cometh of His endless Goodness. And though longing and pity are two sundry properties, as to my sight, in this standeth the point of the Spiritual Thirst: which is *desire in Him as long as we be in need*, drawing us up to His bliss. And all this was seen in the Shewing of Compassion: for that shall cease on Doomsday.

Thus He hath ruth and compassion on us, and He hath longing to have us; but His wisdom and His love suffereth not the end to come till the best time.

CHAPTER XXXII

In Chapter 32 Julian

Describes the Good Purpose Evil Deeds Play in God's Business

In Chapter 32 Julian describes how it is hard for us to understand that evil deeds are part of God's business. In other words it is hard for us to understand how good things can come from evil. If God is good and he created everything, then why is there evil? It is hard for us to understand that all things shall be well and all manner of things shall be well. Here Julian gives us the gift of her understanding.

From Julian's Gift of Understanding

All things and all manner of things: God wants us to know that all things great and small shall be well. Julian is beginning her explanation by reminding us that not the least of things will be forgotten. Not only will we understand the reason for things from the big picture viewpoint, but we will see the reason for things down at the smallest private personal viewpoint. In other words, God cares for our business at the lowest level detail. He will not forget, and if we remember our things we will be able to know the good reason for even our small things.

Our Vision is Limited to Our Business

We will see bad things, but all things shall be well. As we go about the business that God has designed for us, there will be no way for us to understand how any good can come from the evil we see from our viewpoint. God's viewpoint is higher. The good end of his business seeming impossible to us, it is easy to blame God for evil. Since we only get to see our personal view of God's Business, our reasoning from what we see can get in the way of our worship. But, God promises that we will see that all manner of things shall be well. So, we are commanded to remember faithfully and trustingly what we see; so, in the end we will be able to see the fullness of joy.

The Lord will Make all things Well

It is comforting to know the Lord will make all things well, but it is even more comforting to know we will be able to see how it shall be done. Even though our vision is limited to our business right now, it is comforting to know God wants us to see his whole business in the end. Our worship of him will be based on our seeing his business from his viewpoint. Until then we must trust his Word. In time then we will see the big picture. Seeing the purpose for evil, we will not focus on it and be more eased in our soul. Until then, no creature will know how it shall be done. This deed of how he makes all things well is the Great Deed. In other words, the reason for creation in the first place is the same reason we will then get to know how. It is the same deed where the Trinity made all things from nothing. It is the

same deed because it has the same purpose: that we freely enjoy and worship God.

To Truly Enjoy Him, Later We Will See How

We will see how it shall be done so we will want to worship him. He created us for this true unforced worship. Eased in our soul and set at peace in love, we will leave the beholding of all trouble that might keep us from true enjoying of him. This has been his purpose from the beginning, his purpose for creation.

Until Then, We Must Stand in the Faith We Understand

Therefore questions about faith grounded in God's word hard to answer: who gets condemned to hell as the fallen angels, or who after receiving Christ then leaves an unchristian life. With these questions it seems impossible that all things will be well. But, our answer from Julian's shewing here is but this: "That which is impossible to thee is not impossible to me: I shall save my word in all things and I shall make all things well, as our Lord showed Julian. Until then, we must hold ourselves in the Faith we understand, while firmly believing all things shall be well.

From the beginning God's Purpose has been that we worship him

God will save his Word. In the end we will see God's business from God's viewpoint. We will see that his Word is true. He will save his word from our viewpoint. He will prove his word to us. Until he proves his word to us, we can't truly worship God. We will see his purpose for all creation and how all things worked for good. Knowing he wanted us as we are, knowing our unique place in his purpose, and knowing his purpose and how he accomplished it, knowing these things we will truly fulfill his purpose for creation. We will freely worship God.

Summary: The Good Purpose Evil Deeds Play in Gods Business

In Chapter 32 Julian describes how it is hard for us to understand that evil deeds are part of God's business. In other words it is hard for us to understand how good things can come from evil. If God is good and he created everything, then why is there evil? It is hard for us to understand that all things shall be well and all manner of things shall be well. Here Julian gives us the gift of her understanding. The Lord will make all things well. Because his purpose has always been that we will freely worship him, in the end we will get to see God's business from God's viewpoint, and he will prove his word to us. But, until that time we must stand in the faith we understand.

"There be deeds evil done in our sight, and so great harms taken, that it seemeth to us that it were impossible that ever it should come to good end." "That Great Deed ordained . . . by which our Lord God shall make all things well"


ONE time our good Lord said: *All thing shall be well*; and another time he said: *Thou shalt see thyself that all MANNER [of] thing shall be well*; and in these two [sayings] the soul took sundry understandings.

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One was that He willeth we know that not only He taketh heed to noble things


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and to great, but also to little and to small, to low and to simple, to one and to other. And so meaneth He in that He saith: *ALL MANNER OF THINGS shall be well*. For He willeth we know that the least thing shall not be forgotten.




Another understanding is this, that there be deeds evil done in our sight, and so great harms taken, that it seemeth to us that it were impossible that ever it should come to good end. And upon this we look, sorrowing and mourning therefor, so that we cannot resign us unto the blissful beholding of God as we should do. And the cause of this is that the use of our reason is now so blind, so low, and so simple, that we cannot know that high marvellous Wisdom, the Might and the Goodness of the blissful Trinity. And thus signifieth He when He saith: *THOU SHALT SEE THYSELF* ^{if¹⁰³103} "if"="that." (*Acts xxvi. 8.*)  *all manner of things shall be well*. As if He said: *Take now heed faithfully and trustingly, and at the last end thou shalt verily see it in fulness of joy.*

And thus in these same five words aforesaid: *I may make all things well, etc.*, I understand a mighty comfort of all the works of our Lord God that are yet to come. There is a Deed the which the blessed Trinity shall do in the last Day, as to my sight, and when the Deed shall be, and how it shall be done, is unknown of all creatures that are beneath Christ, and shall be till when it is done.

[¹⁰⁴104 Inserted from Serenus de Cressy's version.  The Goodness and the Love of our Lord God" will that we wit [know] that it shall be; And the "Might and the Wisdom of him by the same Love will" ⁶⁴ hill [conceal] it, and hide it from us what it shall be, "and how it shall be done."]

And the cause why He willeth that we know [this Deed shall be], is for that He would have us the more eased in our soul and [the more] set at peace in love¹⁰⁵105 "pecid in love -- levying the beholding of al tempests that might letten us of trew enjoyeng in hym." S. de C.: "let us of true enjoying in him." —leaving the beholding of all troublous things that might keep us back from true enjoying of Him. This is that Great Deed ordained of our Lord God from without beginning, treasured and hid in His blessed breast, only known to Himself: by which He shall make all things well.

For like as the blissful Trinity made all things of nought, right so the same blessed Trinity shall make well all that is not well.

And in this sight I marvelled greatly and beheld our Faith, marvelling thus: Our Faith is grounded in God's word, and it belongeth to our Faith that we believe that God's word shall be saved in all things; and one point of our Faith is that many creatures shall be condemned: as angels that fell out of Heaven for pride, which be now fiends; and man¹⁰⁶106 S. de C., "many."  in earth that dieth out of the Faith of Holy Church: that is to say, they that be heathen men; and also man¹⁰⁷107 S. de C., "many."  that hath received christendom and liveth unchristian life and so dieth out of charity: all these shall be condemned to hell without end, as Holy Church teacheth me to believe. And all this [so] standing,¹⁰⁸108 "stondyng al this."  methought it was impossible that all manner of things should be well, as our Lord shewed in the same time.

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And as to this I had no other answer in Shewing of our Lord God but this:
That which is impossible to thee is not impossible to me: I shall save my

word in all things and I shall make all things well. Thus I was taught, by the grace of God, that I should steadfastly hold me in the Faith as I had aforehand understood, [and] therewith that I should firmly believe that all things shall be well, as our Lord shewed in the same time.

For this is the Great Deed that our Lord shall do, in which Deed He shall save His word and He shall make all well that is not well. How it shall be done there is no creature beneath Christ that knoweth it, nor shall know it till it is done; according to the understanding that I took of our Lord's meaning in this time.

CHAPTER XXXIII

In Chapter 33 Julian

Describes the Historical Basis of Our Faith

In Chapter 33 Julian describes our confidence having an historical basis. Our confidence comes from our focus on our Lord's deeds already done, not from what we think scripture says of his future deeds. In other words, confidence is historical faith, faith from what the Lord has already done through us personally, or corporately (the Church), or through Adam, Abraham, Moses, David, and Daniel etc., or through the Trinity.

First, a Future Deeds Disclaimer

Julian begins her description with a disclaimer: saying her purpose is not to challenge what the Church teaches on Hell and Purgatory. She says her purpose is personal: so she can live more to God's worship and her profit. Plus, she says her revelation strengthened her faith in the Church's teaching.

Confidence is based on Historical Facts

As far as deeds already done, she states the devil is reproved of God and endlessly condemned. That's already done. Knowing this she singles out all creatures that are of the devil's business in this life. She says there is no mention of them in the Bible before God and all his Holy. She points out another historical fact. Whether baptized or not, there is no mention of them being before God and his Holy. They are not there. That's all we know at this time.

Even Book of Revelation is for our Confidence

She is describing our confidence from deeds already done. She points out the Book of Revelation (being made of goodness with little mention of evil) is for our confidence. With this focus on deeds already done, she is not drawn from any point of the Faith that the Holy Church teaches her to believe.

Examples of Historical Facts

For an example of deeds already done, scenes of the Passion in her First, Second, Fifth and Eighth Revelations where she had feeling of the sorrow of Jesus' Mother Mary

and his true friends that saw him in pain; but, Julian saw none of the Jews that killed Jesus. Never the less she knew by faith that those Jews were accursed and condemned, except those that converted, by grace.

Understanding Based on Historical Facts

The Bible generally teaches us to stay in the Faith in every point as we understand it: hoping that we are in the Faith with the mercy and grace of God; desiring and praying for our business with God, that we might continue in our purpose until our life's end.

No Regard to Future Deeds

The point of this revelation: it is God's will we have great regard to all his deeds that he has done, and no regard to future deeds. The arguments come when focusing on his future deeds. Confidence Faith is historical. Character Faith (who we are in Christ) is current, and Motivation or Personal Calling Faith is future. The point of this revelation is to get our confidence from God's historical deeds. Let us desire to be like our brethren saints in heaven. They were focused on God's will for them and are pleased both with hiding future deeds and with shewing historical deeds. The more we focus on his secret counsels, the farther we shall be from knowing him.


Summary: The Historical Basis of Our Faith

In Chapter 33 Julian describes our confidence having an historical basis. Our confidence comes from our focus on our Lord's deeds already done, not from what we think scripture says of his future deeds. In other words, confidence is historical faith, faith from what the Lord has already done through us personally, or corporately (the Church), or through Adam, Abraham, Moses, David, and Daniel etc., or through the Trinity.

"It is God's will that we have great regard to all His deeds that He hath done, but evermore it needeth us to leave the beholding what the Deed shall be"

AND yet in this I desired, as [far] as I durst, that I might have full sight of Hell and Purgatory. But it was not my meaning to make proof of anything that belongeth to the Faith: for I believed soothfastly that Hell and Purgatory is for the same end that Holy Church teacheth, but my meaning was that I might have seen, for learning in all things that belong to my Faith: whereby I might live the more to God's worship and to my profit.

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But for [all] my desire, I could ^{109.109}"I coude of this right nowte."  [see] of this right nought, save as it is aforesaid in the First Shewing, where I saw that the devil is reprov'd of God and endlessly condemned. In which sight I understood as to all creatures that are of the devil's condition in this life, and therein end, that there is no more mention made of them afore God and all His Holy than of the devil,—notwithstanding that they be of mankind—whether they be christened or not.

For though the Revelation was made of goodness in which was made little

mention of evil, yet I was not drawn thereby from any point of the Faith that Holy Church teacheth me to believe. For I had sight of the Passion of Christ in diverse Shewings,—the First, the Second, the Fifth, and the Eighth,—wherein I had in part a feeling of the sorrow of our Lady, and of His true friends that saw Him in pain; but I saw not so properly specified the Jews that did Him to death. Notwithstanding I knew in my Faith that they were accursed and condemned without end, saving those that converted, by grace. And I was strengthened and taught generally to keep me in the Faith in every point, and in all as I had before understood: hoping that I was therein with the mercy and the grace of God; desiring and praying in my purpose that I might continue therein unto my life's end. And it is God's will that we have great regard to all His deeds that He hath done, but evermore it needeth us to leave the beholding what the Deed shall be. And let us desire to be like our brethren which be saints in Heaven, that will right nought but God's will and are ⁶⁷ well pleased both with hiding and with shewing. For I saw soothly in our Lord's teaching, the more we busy us to know His secret counsels in this or any other thing, the farther shall we be from the knowing thereof.

CHAPTER XXXIV

In Chapter 34 Julian

Describes Our Personal View of God's Business

In Chapter 34 Julian describes what part of his business our Lord will show us as we do our part of his business here on Earth. In other words, some things we will get to see now and all the rest we will get to see when he can clearly show them to us. This chapter describes both what things it is our business to see and why it is not now our business to see the other things. They are both called secret things, secret meaning personal counsel.

Now, we only need to know Our Personal View

The business we are to know, he will counsel us in all the finer details of that business. To improve our efficiency, here and now our Lord will courteously show us all we want to know of our current business. We only need to know what will help us do our job. Anything else, we do not have a need to know. This agrees with the teaching and preaching of the Holy Church.

Later, we will need to know Other Views

The business that we will get to know later, he wants hid from us now until that time he will be able to clearly show us the good meaning of that business. They are secrets to us for the purpose of our blindness, not just because he wants us to be ignorant. In other words, it is for the good of our business that we be blind to these things, because he has ruth or care for our success in our business at this time. We only need to know what will help us do our job. Anything else, we do not have a need to know. So we can know him and love him and cleave to him, we will see them later when it will be good for us see the big picture. This agrees with the

teaching and preaching of the Holy Church.

God Has Great Pleasure in His Body- Both Priests and Kings

God showed Julian the great pleasure he has in his Holy Church. In his Church his business is the Foundation, the Substance, and the Teaching. His current business (his Church) includes all the men and women who mightily take the preaching and meekly take the teaching of his Holy Church. Those men and women include his preachers and teachers. In other words, the priests are important also. Like priests of old, they prepare us for our business in the world. Kings cannot do their work without priests and priests cannot do their work without kings. The priests prepare the kings to go out to war and provide for his people. Like Old Testament kings and priests, the kings provide and the priests facilitate that provision. God is the End of all the works of his Church.

God is the Reward – a Personal Relationship with everything we need to know

God is the reward (meed) for which members of his Church work. For all those that seek business with him, he is the reward for that business. This showing to Julian revealed: to those who seek, he will come quickly and reveal to them everything they need to be efficient in their business with him. A relationship with him is reward for that work.

Summary: Our Personal View of God's Business

In Chapter 34 Julian describes what part of his business our Lord will show us as we do our part of his business here on Earth. In other words, some things we will get to see now and all the rest we will get to see when he can clearly show them to us. This chapter describes both what things it is our business to see and why it is not now our business to see the other things. They are both called secret things, secret meaning personal counsel. This revelation and in all the revelations of Julian are comforting against sin. The work of the Church is God's work. We only need to know what will help us do our job. Anything else, we do not have a need to know. We get to understand everything about our part of his business now, and we get to understand the rest of his business later. In the third showing she saw that God does all deeds, and she saw no deed in sin. When God showed her in sin, he also said: *All SHALL be well.*

“All that is speedful for us to learn and to know, full courteously will our Lord shew us”

OUR Lord God shewed two manner of secret things. One is this great Secret [Counsel] with all the privy points that belong thereto: and these secret things He willeth we should know [as *being*, but as] *hid* until the time that He will clearly shew them to us. The other are the secret things that He willeth to make open and known to us; for He would have us understand that it is His will that we should know them. They are secrets to us not only for that He willeth that they be secrets to us, but they are secrets to us for our blindness and our ignorance; and thereof He hath great ruth, and therefore He will Himself make them more open to us, whereby we may

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know Him and love Him and cleave to Him. For all that is speedful for us to learn and to know, full courteously will our Lord shew us: and [of] that is this [Shewing], with all the preaching and teaching of Holy Church.

God shewed full great pleasance that He hath in all men and women that mightily and meekly and with all their will take the preaching and teaching of Holy Church. For it is His Holy Church: He is the Ground, ⁶⁸ He is the Substance, He is the Teaching, He is the Teacher, He is the End, He is the Meed for which every kind soul travaileth.

And *this* [of the Shewing] is [made] known, and shall be known to every soul to which the Holy Ghost declareth it. And I hope truly that all those that seek this, He shall speed: for they seek God.

All this that I have now told, and more that I shall tell after, is comforting against sin. For in the Third Shewing when I saw that God doeth all that is done, I saw no sin: and then I saw that all *is* well. But when God shewed me for sin, then said He: *All SHALL be well.*

CHAPTER XXXV

In Chapter 35 Julian

Describes the best way to worship God, generally not specifically

In Chapter 35 Julian describes the best way to worship God, generally not specifically. It begins with Julian's desire for a specific prophecy of one person's business with God, called a singular shewing. She wanted to know if that person would continue in good living. That desire was not answered, but she was answered: "take it generally" first and then see the graciousness God showed you personally: for it is more worship to God to see him in everything than in any special thing.

Understand God's General Business Model

In business terms, it is more worship to understand God's general business model than to attempt to understand or worship any specific aspects of his business with specific people. He wants us to know his general business model, and our part of that business model or what we need to know to do our business with him.

Our Specific View is Limited

It is a top-down approach. We are to worship him for who he is and what he is doing in general. In fact like any team where the roles are unique, we only get to know what we need to know to play our role. We only need to know what he is doing in general. Plus, even if we know our specific business, top-down it is more worship for us to know his general business, the general business of his team the Body of Christ. For example: until it is completed prophecy, our specific business is only for our comfort and motivation. Because our specific view is limited, his general business is for our worship.

Know the Big Picture

In other words, it is more worship to know the big picture (that all things integrate for

good) than to take pleasure in any special thing.

For Example: Know where Sin and Evil fit in the Big Picture

For example: if we know why he allows evil and sin in general, then we do not get so upset when we personally experience it. Knowing that all shall be well in the end, nothing will greatly distress or overly please us. For we do not want these special things to keep us from the fullness of joy: beholding God in all things.

He is leading all things to a climax

It is all God's business and for his purpose all he does is perfect. His creation is perfect, and for that same purpose he leads all things to himself. For that same purpose and when it is time, we shall see it. He is leading all things to a climax. In the first revelation we learned the groundwork that sin was no deed. The only things that count are his deeds. And the third revelation said: I saw God to a point, or one purpose, a climax.

Then we will see his perfect good

All that is good our Lord does, and all that is evil our Lord allows for his good purpose. As far as evil goes, we worship the Lord for his marvelous meekness and mildness in allowing the working of mercy and grace. Because he is rightful, all that he does is rightfulness,

Before then, he allows the working of mercy and grace in us

In other words, ordained from without beginning by his high Might, his high Wisdom and his high Goodness, his business may not be better than it is. Like his creation, he is ever so pleased with all his works.

By Grace we see his Big Picture – his Vision

We see God's general business by grace. In any business, the owner or team captain wants everyone on the team to know his general business. In other words, he wants his team to know his vision including how the various team roles relate in that vision. Knowing the owner's vision, the team can function gracefully, each person free to create and give their specific grace within those roles defined by the owner's general business model.

Grace is from God through Man to Man

Grace is what we give gracefully. For it to be grace it must be something very difficult or impossible for others. Because we were designed by God for giving grace, each of us has a grace to give. Anointed by the Holy Spirit, it is graceful because it is empowered by God. Therefore, grace is always God's gift flowing from God through man to man. The Bible and everything we know of God's grace has come from God through man to man.

By Grace we have received: the Gospel, the Bible: Knowledge of God's Grace

By grace, we see the gospel that all saved souls are saved by God's own goodness. Plus, above all creatures, we are endlessly kept in his rightfulness. For example: We are kept in his rightfulness by pain. Causing pain, sin is allowed by goodness so God's Mercy can pursue rightful souls.

The working of Mercy and Pain will cease when no more souls to pursue

The working of Mercy and pain will cease when there are no more souls to pursue. Then this stage of his business will be complete, and (so we can completely worship him) we will (if we remember) be able to see how everything we experienced worked for good.

Then we will be allowed to see how everything worked for good

In other words, in the end we will be allowed to see how everything we experienced worked for good. In the end we will get to see the Lord's general and specific business or the complete big picture; including (if we remember to ask) those things we experienced that we would not have understood at the time.

By pain we are made right, By Grace we see the Big Picture

By allowing us to fall and experience pain, we are made rightful. Like loving parental discipline, by might and wisdom we are kept where he wants us, and by mercy and grace we are then raised to (not threefold but manifold or) many forms of joy.



Summary: The best way to worship God, generally not specifically


In Chapter 35 Julian describes the best way to worship God, generally not specifically. It begins with Julian's desire for a specific prophecy of one person's business with God, called a singular showing. She wanted to know if that person would continue in good living. That desire was not answered, but she was answered: "take it generally" first and then see the graciousness God showed you personally: for it is more worship to God to see him in everything than in any special thing. The best way to worship God, generally not specifically. Specifically will come in the end. By allowing us to fall we are made rightful (righteous), then because he wills to be known and loved (now and without end) we are raised. In rightfulness (by mercy and grace) we are raised to many forms of joy. From this joyful viewpoint, we can see the best way to worship God, generally not specifically. In grace, the soul that wisely sees the top down view of God's business (general to specific) is well pleased with both general and specific, and endlessly enjoyeth.

"I desired to learn assuredly as to a certain creature that I loved. . . . It is more worship to God to behold Him in *all*

AND when God Almighty had shewed so plenteously and joyfully of His Goodness, I desired to learn assuredly as to a certain creature that I loved, if it should continue in good living, which I hoped by the grace of God was begun. And in this desire for a *singular* Shewing, it seemed that I hindered

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myself: for I was not taught in this time. And then was I answered in my reason, as it were by a friendly intervenor^{110,110}"A friendly mene" =intermediary (person or thing), medium: compare chaps. xix., lv. : *Take it GENERALLY, and behold the graciousness of the Lord God as He sheweth to thee: for it is more worship to God to behold Him ⁶⁹ in all than in any special thing.* And therewith I learned that it is more worship to God to know all-thing in general, than to take pleasure in any special thing. And if I should do wisely according to this teaching, I should not only be glad for nothing in special, but I should not be greatly distressed for no manner of thing^{111,111}See xxxvi. 74. : for *ALL shall be well.* For the fulness of joy is to behold God in all: for by the same blessed Might, Wisdom, and Love, that He made all-thing, to the same end our good Lord leadeth it continually, and thereto Himself shall bring it; and when it is time we shall see it. And the ground of this was shewed in the First [Revelation], and more openly in the Third, where it saith: *I saw God in a point.*

All that our Lord doeth is rightful, and that which He suffereth^{112,112} i.e. alloweth.  is worshipful: and in these two is comprehended good and ill: for all that is good our Lord doeth, and that which is evil our Lord suffereth. I say not that any evil is worshipful, but I say the sufferance of our Lord God is worshipful: whereby His Goodness shall be known, without end, in His marvellous meekness and mildness, by the working of mercy and grace.

Rightfulness is that thing that is so good that [it] may not be better than it is. For God Himself is very Rightfulness, and all His works are done rightfully as they are ordained from without beginning by His high Might, His high Wisdom, His high Goodness. And right as He ordained unto the best, right so He worketh continually, and leadeth it to the same end; and He is ever full-pleased with Himself and with all His works.

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And the beholding of this blissful accord is full sweet to the soul that seeth by grace. All the souls that shall be saved in Heaven without end be made rightful in the sight of God, and by His own goodness: in which rightfulness we are endlessly kept, and marvellously, above all creatures.

And *Mercy* is a working that cometh of the goodness of God, and it shall last in working all along, as sin is suffered to pursue rightful souls. And when sin hath no longer leave to pursue, then shall the working of mercy cease, and then shall all be brought to rightfulness and therein stand without end.

And by His sufferance we fall; and in His blissful Love with His Might and His Wisdom we are kept; and by mercy and grace we are raised to manifold more joys.

Thus in Rightfulness and Mercy He willeth to be known and loved, now and without end. And the soul that wisely beholdeth it in grace, it is well pleased with both, and endlessly enjoyeth.

CHAPTER XXXVI

In Chapter 36 Julian

Describes how the Lord does his business through us

In Chapter 36 Julian describes how the Lord does his business through us. We do

nothing but sin, and our sin does not hinder his business.

Our sin does not hinder his business

That's good news! That is more reason to worship God. In his business he works through us. He does all the work, supplying all the power. We do all the worship. He changes our heart. We worship him with our changed heart. Since we were designed to do what is on our heart, our worship puts us in position to be used by him. He supplies the power, and we profit from being used. That is our business here now on earth. Like Jesus' bliss at his Cross, we profit in his bliss. That bliss will last us until the end (as we come to Heaven on the Last Day). Then with full understanding from a view of his complete historical business model, the worship and bliss of God's business shall last in Heaven before God and all His Holy ones for ever.

The Lord wants us to see his business

The Lord wants us to see his business both now and at the end. In the end he wants us to see his whole business model as prophetic history, and now only in terms of what we need to know to examine and give him our heart. The purpose of our seeing his business is to make us rejoice in him and in all his works.

Because seeing his business makes us rejoice

Seeing his business makes us rejoice, especially the fact that he does all the work. There is a great thing to come that he will do that he does not want us to dread. So far he has outlined it blissfully without giving specific details. Just so we will recognize it when it happens. He will do it and the blissful way he outlined it signifies we should take it faithfully and trustingly.

He does all the work, including his great deed to come

Because of what he has outlined, we have no need to dread this great deed, and when it comes we will be able to recognize it. For the great love that he has to us, he has shown us everything that will be profitable and worshipful for us at this time.

He has outlined it so we will recognize it and its purpose

The purpose of this great deed (the details of which are still a secret) is for us to see God's love and have pleasure and endlessly enjoy in him. But the things we now share with him concerning our own business, the purpose of those things is that we believe and understand that we will see the same bliss in his endless bliss.

But we see our own personal business in full historic detail

In other words, we get confidence from our own personal business history with him. From this history we know he will share with us everything we need to know to do our business, and as our business becomes history, he explains what we need to know about it to grow in faith.

From this history, he explains how to measure our faith

In other words, he explains how to measure our faith, so we can open our hearts and give our faith to God. He does all the work when refines our faith, causing us to rejoice in that change of heart. Our worship then comes from the heart. Because we do personal business with him, we do not need to know any other specific business, only his general business and our specific business. Knowing this, we rejoice in him for all that he shows us and all that he hides from us. Knowing he does all the work, we find in this understanding great ease and endless thanks that he is showing us everything we need to know to do our part, which is to worship him with the contents of our heart. If we are teachable, we will understand this revelation.

Because man does nothing but sin, God himself will do the work

The understanding of this revelation is that all God's business will be done for all that will be saved, and it will be worshipful, marvelous, and plenteous. God himself will do it. Knowing man does nothing but sin and because of the bliss of our current business with God, we have confidence that our highest joy is to behold God's deeds. This revelation explains meekness, love and making nothing of oneself. It also defines joy in Christ for his love of all things. That joy we have in him (more than any thing else we do in this life) pleases him most. Therefore; whenever we make the mistake of focusing on either our own or someone else's sin, the our Lord God tenderly touches us and blissfully calls us and says: "Let me do the work. Let it be all my love. My child turn to me. I am enough for you. Enjoy your Savior and your salvation."

Understand by your business with God – Measure your faith

This is the mystery that only those who through Holy Spirit communication with God have confidence in our Lord's working in us. The soul that understands by the grace of his business with God shall see it and feel it. Therefore, this deed may be taken for both the general and special Man. What the Lord will do through his poor but special creatures is one deed and what he will do on his own at the end is a separate deed. The business he has with us comes sooner and the business he does on his own comes later. Like the breaking of bread at Communion, the first deed is divided among the many parts of the Body. In other words, it may be known here in part, each of us knowing our special part. But that Great Deed that he does alone shall neither be known in Heaven nor earth until it is done. So from this chapter we learn how he does business with us, what we need to know and what we do not need to know. We need to know everything about our deeds or callings, and he is willing to give us that understanding. We need to know everything about the first type of deeds, but only the general outline of the second type or enough to recognize it when it happens.

Miracles, now that sin has been put in its place

Besides these two types of deeds, this revelation also spoke of miracles. Now that sin has been put in its proper place as God's tool for good, we can properly discuss

miracles, their purpose and how they work.

Miracles in Jesus' Current Business

In his previous business that he said was finished, Jesus did many diverse high and marvelous miracles, that are worshipful and great. So he does now in his current business (His Body the Church), continually and in the future.

To teach us, miracles come after our weakness from God's goodness

We know these miracles all come after sorrow, anguish and tribulation. We know these miracles show us our feebleness, our mistakes, and that we have fallen by sin. We know the purpose of these miracles is to teach us, make us dread God and cry for help and grace. Miracles come after our weakness and they come from the high might, wisdom, and goodness of God, showing both his virtue or character and the joys of Heaven, at least those we can see in this passing life. In all his business, God uses his miracles to strengthen our faith, and increase our hope, in charity.


Miracles strengthen our faith and increase our hope in giving

Therefore, he likes to be known by and worshipped in miracles. He doesn't want us to get too low when sorrow and tempests fall to us, because that was the case before every miracle.

Summary: How the Lord does his business through us

In Chapter 36 Julian describes how the Lord does his business through us. We do nothing but sin, and our sin does not hinder his business. That's good news! That is more reason to worship God. In his business he works through us. He does all the work, supplying all the power. We do all the worship. He changes our heart. We worship him with our changed heart. Since we were designed to do what is on our heart, our worship puts us in position to be used by him. He supplies the power, and we profit from being used. That is our business here now on earth. Like Jesus' bliss at his Cross, we profit in his bliss. That bliss will last us until the end (as we come to Heaven on the Last Day). Then with full understanding from a view of his complete historical business model, the worship and bliss of God's business shall last in Heaven before God and all His Holy ones for ever. The Lord wants us to see his business, because seeing it makes us rejoice. He does all the work both in our business with him and great deed to come. The great deed to come is his business. So we will know its purpose and recognize it when it comes, he has outlined it for us. But we get to see our personal business with him in detail. This is how the Lord does his business through us. We measure our faith and he does his work through us. Our personal communication with God is our faith measurement. Because it renews our heart, it puts sin in its place. Besides the two types of deeds, this revelation spoke of miracles. To teach us, miracles come after our weakness from God's goodness. Miracles happen in Jesus' current business to strengthen our faith and increase our hope in giving. Miracles are how the Lord does his business through us.

“My sin shall not hinder His Goodness working. . . . A deed shall be done—as we come to Heaven—and it may be known here in part;—though it be truly taken for the general Man, yet it excludeth not the special. For what our good Lord will do by His poor creatures, it is now unknown to me”


OUR Lord God shewed that a deed shall be done, and Himself shall do it, and I shall do nothing but sin, and my sin shall not hinder^{113,113}lettyn his goodnes werkyng."  His Goodness working.


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And I saw that the beholding of this is a heavenly joy in a fearing soul which evermore kindly by grace desireth God’s will. This deed shall be begun here, and it shall be worshipful to God and plenteously profitable to His lovers in earth; and ever as we come to Heaven we shall see it in marvellous joy, and it shall last thus in working unto the last Day; and the worship and the bliss of it shall last in Heaven afore God and all His Holy [ones] for ever.

Thus was this deed seen and understood in our Lord’s signifying: and the cause why He shewed it is to make us rejoyce in Him and in all His works. When I saw His Shewing continued, I understood that it was shewed for a great thing that was for to come, which thing God shewed that He Himself should do it: which deed hath these properties aforesaid. And this shewed He well blissfully, signifying that I should take it myself faithfully and trustingly.


But what this deed should be was kept secret from me.

And in this I saw that He willeth not that we dread to know the things that He sheweth: He sheweth them because He would have us know them; by which knowing He would have us love Him and have pleasure and endlessly enjoy in Him. For the great love that He hath to us He sheweth us all that is worshipful and profitable for the time. And the things that He will now have privy, yet of His great goodness He sheweth them *close*: in which shewing He willeth that we believe and understand that we shall see the same verily in His endless bliss. Then ought we to rejoyce in Him for all that He sheweth and all that He hideth; and if we ⁷²steadily^{114,114}“wilfully.”  and meekly do thus, we shall find therein great ease; and endless thanks we shall have of Him therefor.

And this is the understanding of this word:—That it shall be done for me, meaneth that it shall be done for the general Man: that is to say, all that shall be saved. It shall be worshipful and marvellous and plenteous, and God Himself shall do it; and this shall be the highest joy that may be, to behold the deed that God Himself shall do, and man shall do right nought but sin. Then signifieth our Lord God thus, as if He said: *Behold and see! Here hast thou matter of meekness, here hast thou matter of love, here hast thou matter to make nought of* ^{115,115}“to nowten.”  *thyself, here hast thou matter to enjoy in me;—and, for my love, enjoy [thou] in me: for of all things, therewith mightest thou please me most.*

And as long as we are in this life, what time that we by our folly turn us to the beholding of the reprov’d, tenderly our Lord God toucheth us and blissfully calleth us, saying in our soul: *Let be all thy love, my dearworthy child: turn thee to me—I am enough to thee—and enjoy in thy Saviour and in thy*


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salvation. And that this is our Lord's working in us, I am sure the soul that hath understanding^{116:16} "is a perceyvid" (S. de Cressy, "pearced"; Collins, "pierced"); = has perception.  therein by grace shall see it and feel it.

And though it be so that this deed be truly taken for the general Man, yet it excludeth not the special. For what our good Lord will do by His poor creatures, it is now unknown to me.

But this deed and that other aforesaid, they are not both one but two sundry. This deed shall be done ⁷³ sooner (and that [time] shall be as we come to Heaven), and to whom our Lord giveth it, it may be known here in part. But that Great Deed aforesaid shall neither be known in Heaven nor earth till it is done.

And moreover He gave special understanding and teaching of working of miracles, as thus:—*It is known that I have done miracles here afore, many and diverse, high and marvellous, worshipful and great. And so as I have done, I do now continually, and shall do in coming of time.*

It is known that afore miracles come sorrow and anguish and tribulation^{117:117} See v., xlvi., lix., lxi. ; and that is for that we should know our own feebleness and our mischiefs that we are fallen in by sin, to meeken us and make us to dread God and cry for help and grace. Miracles come after that, and they come of the high Might, Wisdom, and Goodness of God, shewing His virtue and the joys of Heaven so far at it may be in this passing life: and that to strengthen our faith and to increase our hope, in charity. Wherefore it pleaseth Him to be known and worshipped in miracles. Then signifieth He thus: He willeth that we be not borne over low for sorrow and tempests that fall to us: for it hath ever so been afore miracle-coming.

CHAPTER XXXVII

In Chapter 37 Julian

Describes why we should sin

In Chapter 37 Julian describes why we should sin. At first Julian (for the pleasure she had beholding him) did not want to hear this message. But in time as the Lord abode in her he gave her grace to listen. Then, she kept the message to herself. Then; because of all the gracious comfort it caused her, she was encouraged to share it with others. Now that we know why we should get out of ourselves and into him, we are ready to know why we should sin.

We were designed to sin

Again all in general and nothing in special, the Lord wanted her to share this word with all Christians. Since sin causes pain, that would seem to be a problem. But the Lord assured her he would keep her. As he gave her this word he comforted her at the same time with the idea that we were designed to sin, and this design also helps us communicate with God.

Our design helps us communicate with God

In general, we are all designed to sin. At the same time we all are designed with a

godly will that never wants to sin nor ever shall. That is what God loves in all of us, that design for good we all have. What more can make us love each other than to see in God that he loves all that shall be saved as it were one soul?

We all have a Godly Will that God Loves

Just as there is a Godly Will in the higher part, we are designed with a beastly will in the lower part that may will no good. Our Godly will is so good that it may never will evil. Therefore we are that which he loves and endlessly do that which pleases him. At the same time, we are designed to sin so we will recognize when we are in him and he is in us. So we will turn to him in our sin, our sin causes us to fail love and therefore all our travail.

But, for contrast and to get out of we are all designed with a beastly will


Julian saw the wholeness of God's love. He loves us all as one soul, and he loves us now as much as he will in the end. Seeing that God loves us all as one soul, makes it easier for us to love each other. Seeing that God loves us from beginning to end makes it easier for us to love ourselves.

Summary: Why we should sin

In Chapter 37 Julian describes why we should sin. At first Julian (for the pleasure she had beholding him) did not want to hear this message. But in time as the Lord abode in her he gave her grace to listen. Then, she kept the message to herself. Then; because of all the gracious comfort it caused her, she was encouraged to share it with others. Now that we know why we should get out of ourselves and into him, we are ready to know why we should sin.

“In every soul that shall be saved is a Godly Will that never assented to sin, nor ever shall.”—“For failing of Love on our part, therefore is all our travail”

GOD brought to my mind that I should sin. And for pleasance that I had in beholding of Him, I attended not readily to that shewing; and our Lord full ⁷⁴mercifully abode, and gave me grace to attend. And this shewing I took singularly to myself; but by all the gracious comfort that followeth, as ye shall see, I was learned to take it for all mine even-Christians: *all in general and nothing in special*: though our Lord shewed me that I should sin, by me alone is understood all.

And therein I conceived a soft dread. And to this our Lord answered: *I keep thee full surely*. This word was said with more love and secureness and spiritual keeping than I can or may tell. For as it was shewed that [I]^{118,119}Perhaps the omitted word is 'all'; but de Cressy has "I" as above: "that I should sin."  should sin, right so was the comfort shewed: secureness and keeping for all mine even-Christians.

What may make me more to love mine even-Christians than to see in God that He loveth all that shall be saved as it were all one soul?

For in every soul that shall be saved is a Godly Will that never assented to sin, nor ever shall. Right as there is a beastly will in the lower part that may will

no good, right so there is a Godly Will in the higher part, which will is so good that it may never will evil, but ever good. And therefore we are that which He loveth and endlessly we do that which Him pleaseth.

This shewed our Lord in [shewing] the wholeness of love that we stand in, in His sight: yea, that He loveth us now as well while we are here, as He shall do while we are there afore His blessed face. But for failing love on our part, therefore is all our travail.

CHAPTER XXXVIII

In Chapter 38 Julian

Describes how in heaven our pain is showed as worship

In Chapter 38 Julian describes how in heaven our pain or payment for sin is showed as worship. In God's business model, sin causes pain. Every sin causes pain. But, in that same business model for that same person for every sin a bliss is given by love. With every pain comes God's love in the form of a bliss in Heaven. As they are grievous, it is right or just for every diverse sin to be punished with diverse pains.

It is right for sin to be punished by pain

She gives examples why it is also right, or justice or just due that they be rewarded with diverse joys in Heaven. Those heavenly joys balance the pain and sorrow to the soul in Earth. We bring our sins to Heaven. But there is no sin in Heaven that does not cause worship, because they are rewarded when seen as part of God's business plan causing us to come to him. Therefore, the sin in Heaven causes us bliss and to worship God for his perfection.

Examples of rewards for the token of sin in Heaven

For her examples, she sites stories from Old and New Testaments, and the Church. The purpose of these stories is to show that the soul that comes to Heaven is precious to God, and the facility of Heaven so worshipful that the goodness of God never allow sin to come there without it being made known without end, and rewarded, and blissfully restored by over passing worship.

Viewed from the big picture of Heaven, the pain of sin is rewarded

Like Julian, for us to see this truth we must lift our understanding up to Heaven. As noted before, God's business model for Heaven is not the same as the one with which we currently participate. Then we will see the full picture so we can see how everything worked for good, including our sin. Only then can our sin be rewarded. For her examples, she wants us to imagine them in heaven under those business rules and their relationships. From the Old Testament she reminds us of David and others without number and how their sins are used for good in Heaven. From the New Testament she lists: Mary Magdalene, Peter and Paul. And, from the History of the Church she lists people familiar to her including a man named Beverly. Beverly is significant because he started out Godly, fell away, then was greatly used in miracles after he was restored to God. He is also significant because he is a

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saint, with many sins, in heaven. With his example we can see why God allowed him to fall away, kept him while he was away, and through this experience of sin was able to do greater business with him. His sin causing in him contrition and meekness, God was able to use him. Like Job, God has given him manifold joys in heaven that balance the sin and pain he suffered while coming to that contrition and meekness. Like Job, these joys were greater than he would have experienced if he had not suffered. We know all the saints of the Church for their sins and it is to them no shame. Their stories including their sins are for worship of God. We know them here in part, like we will know them there in full. There the token of sin is turned to worship. The miracles (for which Saint Beverley was used) came to the Church from God's love.



Summary: How in heaven our pain is showed as worship

In Chapter 38 Julian describes how in heaven our pain or payment for sin is showed as worship. In God's business model, sin causes pain. Every sin causes pain. But, in that same business model for that same person for every sin a bliss is given by love. With every pain comes God's love in the form of a bliss in Heaven. As they are grievous, it is right or just for every diverse sin to be punished with diverse pains.

In Heaven "the token of sin is turned to worship."—


Examples thereof

ALSO God shewed that sin shall be no shame to man, but worship. For right as to every sin is answering a pain by truth, right so for every sin, to the same soul is given a bliss by love: right as diverse sins are punished with diverse pains according as they be grievous, right so shall they be rewarded with diverse joys in Heaven according as they have been painful and sorrowful to the soul in earth. For the soul that shall come to Heaven is precious to God, and the place so worshipful that the goodness of God suffereth never that soul to sin that shall come there without that the which sin shall be rewarded; and it is made known without end, and blissfully restored by overpassing worship.

For in this Sight mine understanding was lifted up into Heaven, and then God brought merrily to my mind David, and others in the Old Law without number; and in the New Law He brought to my mind first Mary Magdalene, Peter and Paul, and those of Inde;^{119,119}S. Thomas and S. Jude. According to tradition the Gospel was carried to India by these Apostles.  and Saint John of Beverley^{120,120} S. John of Beverley was consecrated Bishop of Hexham in 687, and was afterwards Archbishop of York. "He founded the monastery of Beverley in the midst of the wood called Deira, among the ruins of the deserted Roman settlement of Pentuaria. This monastery, like so many others of the Anglo-Saxons, was a double community of monks and nuns. In 718 John retired for the remaining years of his life to Beverley, where he died in 721 on the 7th of May.... He was canonised in 1037. Henschenius the Bollandist, in the second tome of May, has published books of the miracles wrought at the relicks of St John of Beverley written by eye-witnesses. His sacred bones were honourably translated into the church of Alfric, Archbishop of York, in 1037. A feast in honour of his translation was kept on the 25th of October." -- Alban Butler's Lives of the Saints, etc. Perhaps the fact that the Saint's original Feast Day of the 7th of May occurred on the second day of Julian's illness, had something to do with his being brought to her mind a few days after with so much vividness. ; and others also without 76 number: how they are known in the Church in earth

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with their sins, and it is to them no shame, but all is turned for them to worship. And therefore our courteous Lord sheweth [it thus] for them here in part like as it is there in fulness: for there the token of sin is turned to worship.

And Saint John of Beverley, our Lord shewed him full highly, in comfort to us for homeliness; and brought to my mind how he is a dear neighbour, ^{121,121}"and browte to mynd how he is an hende neybor and of our knowyng" -- i.e. he was a countryman of our own. "hende" = near, urbane. gentle. and of our knowing. And God called him *Saint John of Beverley* plainly as we do, and that with a most glad sweet cheer, shewing that he is a full high saint in Heaven in His sight, and a blissful. And with this he made mention that in his youth and in his tender age he was a dearworthy servant to God, greatly God loving and dreading, and yet God suffered him to fall, mercifully keeping him that he perished not, nor lost no time. And afterward God raised him to manifold more grace, and by the contrition and meekness that he had in his living, God hath given him in Heaven manifold joys, overpassing 77 that [which] he should have had if he had not fallen. And that this is sooth, God sheweth in earth with plenteous miracles doing about his body continually.

And all this was to make us glad and merry in love.

CHAPTER XXXIX

In Chapter 39 Julian

Describes the purpose of sin

In Chapter 39 Julian describes the purpose of sin. Sin is a sharp cleaning tool in God's Business model used in the process of cleaning hearts. More specifically it prepares our hearts for cleaning, so it indirectly facilitates cleaning. God does the actual cleaning directly with the refining fire of the Holy Spirit.

Sin is a form of punishment designed to help us communicate with God

Sin is a form of punishment (like a whip) that God has designed to help us come to and communicate with him. It is the sharpest punishment that any person may receive. It is the sharpest tool because it is designed to defeat us thoroughly, making us hate ourselves. Sin causes us to hate ourselves so much that we think we are unworthy for anything but hell. Then, at that time (by the working of the Holy Ghost) our bitterness is turned into hope. At that time our heart is contrite. Contrition of heart means our heart is prepared for cleaning and turned to hope. The Holy Spirit always brings our attention to our Lord, and hope means our attention is on him and his mercy. Now the contents of our heart are prepared for refining.

Sin gets us to contrition – a change of heart

God has used sin to wound us, and with hope he now begins to heal those wounds. But the healing process is much more than just bringing us back to normal. The purpose of sin was to get us to contrition so we can communicate with God the way we were designed to communicate with him. God wants to communicate with us through a change of heart. With our heart, he wants to motivate us to live the life

for which we were designed. Until we experience the Holy Spirit, this change of heart motivation is The Mystery.

Pain indicates our heart needs fixing

The wounds of sin indicate our heart is not right. It could be sins of commission or sins of omission. So without trying to parse right from wrong (which process has already failed us), like little children we just give all our heart to God for him to fix. To do this, we must know what we are giving. We must confess or describe to God the contents of our heart. Knowing it will not come back the same, this is the meekness with which our Lord is pleased.

Heart Change requires a Heart Description, our only responsibility

Our only hope is for God to change our heart. For us to recognize that change, we must be able to describe the heart we are giving him. This process is our only responsibility. Everything else, including sin, is God's design to bring us to our responsibility. For us to recognize the change, we must perform our only responsibility. We must examine our heart. In other words, we must know what we want to do, to feel, to taste, to hear, to see, and to smell. Our responsibility is to describe the contents of our heart to God. Because we do not know if our sins are of omission or commission, we give him both the good and bad. But, since the Law (God's business rules for a quality life) is easy to understand, we begin with confessing our sins of commission. In examining our heart we must complete the examination by examining the present, past and future. Examining our heart is our only responsibility. In examining our heart we are both looking at what we did wrong and measuring our faith. Both our confidence and our hope comes from the past.

Sins of Commission

Sins of commission are in the past. The past is black and white. The Law is black and white. When we examine our heart we are laying it out so the refining fire of the Holy Spirit can change it.

Sins of Commission for Contrition

When we examine the past we looking for both contrition and confidence. Sins of commission bring us to contrition. As we realize our hopelessness on our own, even when we are mature Christians, our only hope is in God. So, an examination our latest failures is always the first step to refining our soul to the Life of the Church, where our soul comes to life.

Contrition Produces Confidence

Like life in the Old Testament, our life in the Church goes beyond the Priestly duties. We are both Kings and Priests, meaning as Kings we also go out into the World, do what God designed us to do, and bring provision to the Priests. We bring provision to the Priests, so they can serve the purpose of developing more powerful Kings. But the work of the Church that attracts people to the Kingdom of God is done by

the Kings. That includes all the social work, and it is done by anointed social workers supported by the giving of the Kings. The Priests have only one purpose, to develop powerful Kings. Powerful Kings can then do all the work for which they were chosen to do. This work relates to the sins of omission. But before we get to the sins of omission, it is very important to completely understand the good purpose of sins of commission. To completely understand them, we must understand how God will use them in the end for his worship, and why we were designed this way in the first place. With this understanding, we will be motivated to come to him for confession. With confession we will be able to see the importance of a clean heart, and the ugliness of a dirty one. With a clean heart we will have confidence and see how confession produces confidence.

Meekness: longing for God's will: Teach Ability

Sins of commission motivate us to meekness. When we understand the purpose of our sinful nature, the Holy Spirit motivates us to a complete confession; showing our sins nakedly and truly with great sorrow and great shame that we have defrauded the fair image of God. This recognition that we have sinned in our own will, and this compassion or true longing for God's will is meekness. In other words, meekness is teach ability. When we are meek we have compassion of the heart to be one with God and longing of the soul to feel his presence. This is the meekness that greatly pleases God, including also the bodily sickness of his sending and the sorrow and shame from without, and reproof, and despite of this world, with all manner of grievance that we be cast in, bodily and ghostly. The purpose of all these things of sin and sickness is a meekness that greatly pleases God.

By Meekness we are raised in God's sight and protected

During the process of our meekness, our Lord protects us. He preciously keeps us even when it seems that we are cast away for our sin. Even when we deserve to be cast away, because of our meekness we are raised very high in God's sight. By his grace, we are raised with our great contrition, compassion, and true longing to God.

The Process of Meekness has three sub processes: Contrition, Compassion, and Longing

At the end of the process of meekness, we are delivered from sin and pain; taken to his high bliss and even made high saints. Julian describes this process of meekness as including three sub processes: by contrition we are made clean; by compassion we are made ready; and by true longing toward God we are made worthy.

By Meekness we Communicate with God

In other words, the same way we come to heaven is the same way we continue to communicate with God. We come to heaven by admitting we are sinners that can only be saved by God. Plus, our part in our salvation is the same medicine that heals every soul. Though the soul be healed, his wounds are seen by God as worship.

Sin is Designed for Good: Punished Here but Rewarded in Heaven

On the other hand, as we are punished here we will be rewarded in heaven by our Lord God Almighty. We will be rewarded because God's business model in heaven includes everything that happened here on earth, including our sin and sickness. In heaven he will show how all this on earth was for good. He designed our sin for good and in that time it will be rewarded and used in our worship of Him. He will reward us because he beholds sin as sorrow and pain to his lovers, to whom he assigns no blame, for love.

That Reward shall be great

The reward we shall receive shall not be little, but shall be high, glorious, and worshipful. So, shame shall be joy, turned to worship, and more joy. The point is our courteous Lord (with courteous rules of conduct for his court) doesn't want us to be depressed about often or terrible falling. Our falling does not keep him from loving us. No matter what we do his peace and love are ever in us, being and loving. But, we are not always in peace and in love. In other words, God is always in us, but we are not always in him.

For the purpose of sin has been fulfilled

The purpose of sin is to get us in him, in his business. For us to do business with him and communicate with him in the Holy Spirit he wants us to first understand that he is the Ground of that business or communication. In other words, we do it in him. He also wants us to know that he is our everlasting keeper. When living life in the Spirit, expect spiritual enemies. He defends us against our enemies, that will be free falling and fierce upon us. Even when we free fall like our enemies, he is our keeper and defender.

Sins of Omission

Besides sins of commission we have to confess sins of omission. Besides our historical sins, we have to examine who we are in Christ and what is our business with him or calling. We have to do this because we are continually experiencing new power from him, we have to keep from using that power for our own purpose. Our responsibility again is to just examine our heart and confess what we see in who we are what we want to do. The Lord will communicate with us by changing our heart. There will be a change because we are designed to sin. As we examine our heart, we will experience that change of heart. Recognizing the change, we will know it is the Lord because it will have his signature and there will be that contrast in design with our signature.





Sins of Omission relate to Motivation

Sins of omission relate to motivation for our future and what we know of our present qualities or character. Since we are designed to do what is on our heart, we must get our heart right completely: present, past and future. So we can recognize the change, our only responsibility is to know what is on our heart.

Summary: The purpose of sin


In Chapter 39 Julian describes the purpose of sin. Sin is a sharp cleaning tool in God's Business model used in the process of cleaning hearts. More specifically it prepares our hearts for cleaning, so it indirectly facilitates cleaning. God does the actual cleaning directly with the refining fire of the Holy Spirit.

“Sin is the sharpest scourge. . . . By contrition we are made clean, by compassion we are made ready, and by true longing towards God we are made worthy”

SIN is the sharpest scourge that any chosen soul may be smitten with: which scourge thoroughly beateth^{122,122} "al forbetyth." S. de Cressy: "all to beateth," [Judges ix. 53.](#)  man and woman, and maketh him hateful in his own sight, so far forth that afterwhile^{123,123} "otherwhile."  he thinketh himself he is not worthy but as to sink in hell,—till [that time] when contrition taketh him by touching of the Holy Ghost, and turneth the bitterness into hopes of God's mercy. And then He beginneth his wounds to heal, and the soul to quicken [as it is] turned unto the life of Holy Church. The Holy Ghost leadeth him to confession, with all his will to shew his sins nakedly and truly, with great sorrow and great shame that he hath defouled the fair image of God. Then receiveth he penance for every sin [as] enjoined by his doomsman^{124,124} S de C.: "Dome's-man, i.e.. Confessarius."  that is grounded in Holy Church by the teaching of the Holy Ghost. And this is one meekness that greatly pleaseth God; and also bodily sickness of God's sending, and also sorrow and shame from without, and ⁷⁸ reproof, and despite of this world, with all manner of grievance and temptations that we be cast in,^{125,125}MS. "will be cast in."  bodily and ghostly.

Full preciously our Lord keepeth us when it seemeth to us that we are near forsaken and cast away for our sin and because we have deserved it. And because of meekness that we get hereby, we are raised well-high in God's sight by His grace, with so great contrition, and also compassion, and true longing to God. Then they be suddenly delivered from sin and from pain, and taken up to bliss, and made even high saints.

By contrition we are made clean, by compassion we are made ready, and by true longing toward God we are made worthy. These are three means, as I understand, whereby that all souls come to heaven: that is to say, that have been sinners in earth and shall be saved: for by these three medicines it behoveth that every soul be healed. Though the soul be healed, his wounds are seen afore God,—not as wounds but as worships. And so on the contrary-wise, as we be punished here with sorrow and penance, we shall be rewarded in heaven by the courteous love of our Lord God Almighty, who willeth that none that come there lose his travail in any degree. For He [be]holdeth sin as sorrow and pain to His lovers, to whom He assigneth no blame, for love. The meed that we shall receive shall not be little, but it shall be high, glorious, and worshipful. And so shall shame be turned to worship and more joy.

But our courteous Lord willeth not that His servants despair, for often nor for grievous falling: for our falling hindereth^{126,126} letteth not Him to love us.  not Him to love us. Peace and love are ever ⁷⁹ in us, being and working; but we

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be not alway in peace and in love. But He willeth that we take heed thus that He is Ground of all our whole life in love; and furthermore that He is our everlasting Keeper and mightily defendeth us against our enemies, that be full fell and fierce upon us;—and so much our need is the more for [that] we give them occasion by our falling.¹²⁷¹²⁷See chap. lxxviii. In both passages the Brit. Mus. MS. seems to have "him," not "hem" = them. The reading here might be: "For we give Him occasion by our falling" -- occasion to keep and defend us; and so in lxxviii.: "He keepeth us mightily and mercifully in the time that we are in our sin and among all our enemies that are full fell upon us; -- and so much we are in the more peril. For we give Him occasion thereto and know not our own need." Or possibly the sense is (1): He defendeth us "so much [as] our need is the more" [so much more as]; and (2) "so much [more as] we are in the more peril." But S. de Cressy's version has in both passages "them," and this reading agrees with chap. lxxvi.: "We have this [fear] by the stirring of our enemy and by our own folly and blindness" -- we who "fall often into sin."

CHAPTER XL

In Chapter 40 Julian

Describes hating sin but loving the sinner

In Chapter 40 Julian describes hating the sin (only for love) but loving the sinner. Again (like we did with our own sin) only for love we hate the sin of others. She is describing sin as a tool in God's business model, and from this description we can really hate sin with all our heart. We can hate it because it is a separate entity, separate from God and separate from people or souls. Like a child can hate the paddle without hating the parent or the purpose for the paddle, sin is a separate entity. Plus in this chapter she adds detail to the last chapter's theme of love being the purpose for sin. This detail specifically defines the soul as a separate entity from the sin.

Meanwhile, the Lord's business is to gracefully protect us and show us

The chapter begins by reminding us what the Lord's business is while we are in sin. He keeps us while we are in sin. Plus, he gently touches us and shows us our sin by the sweet light of mercy and grace. Reminding us that with the power of the Holy Spirit everything done in his business (whether by him or by us) is done gracefully.

Our Natural Reaction to the sin we see: we think the Lord is upset

Then the chapter describes our natural reaction to the sin we see when we are in this light. In this sweet light of mercy and grace we naturally react by thinking God is upset with us for our sin.

Because we confuse our Sin with our Character

We do this because we naturally confuse our sin with our character. We are not able to hate sin until we clearly see it as a separate entity. But, we were designed this way, and it is good we naturally have this reaction. This natural guilt stirs us to prayer.

This Natural Guilt stirs us to Prayer

When we are in this light, and for purpose to slacken the wrath of God, we begin to pray with all our might for God to change us. As always, wisdom begins with the fear of God. This prayer of contrition leads to a rest in soul and a softness in conscience.

This Prayer of Contrition leads to rest in soul and softness in conscience

At first God gives us rest and a softness in conscience. Then, he shows himself to us including the hope and truth that he has forgiven us for our sins. Then, he shows himself to our soul (our mind, will and emotions), and it is like up to that time our soul has been in prison.

Then the Lord shows himself to our soul

Note how there is a court ritual involved in our communication with God in his business model. He is courteous to wait till we come to him, then he responds well-merrily, with glad cheer, and with friendly welcoming. Each time his courteous greeting says something like: “ My darling I am glad you have come to me. In all your troubles I have been with you. Now that you have come into me; you can see love my way, and we can be one in bliss. In other words, all we have to do is come to him, and it is courteous for him to forgive our sins.

All we do is come

Again, it is in God’s business model that he does all the work. All we do is come to him, and our soul is worshipfully received. The only thing we do is come, and even that is oftentimes motivated by the Holy Spirit or Jesus’ passionate character. In God’s court we come and he receives us in joy like our soul will be received in Heaven. In his court, all manner of things are made ready for us by the great goodness of God. He is so ready for us that as soon as we enter we are saved. But, because for love and worship we do not completely understand his business until it is complete, and because we have his work to do with him and need to communicate with him, it continues to be our role to evermore live in sweet prayer and lovely longing with our Lord Jesus. Remember, Jesus longs to bring us to the fullness of joy. Remember where he showed us the Spiritual Thirst.

By maturing as a Christian we hate sin

Seeing how sin is good for getting us into Jesus, it begs the question: “Why not sin?” The rest of the chapter helps us hate sin. The more we become like Jesus, the more we hate sin and the more we love the sinner. We hate sin by maturing as a Christian.

The Devil Charges Less Guilt to Sin

The idea that it is good to sin comes from the Devil. The Devil’s idea charges less guilt to sin. Beware of this idea that lessens guilt, because it comes from the enemy of the one who teaches us to hate sin only for love.

Do not worry, it takes time to hate sin

However, do not worry about not hating sin. The more time one spends in God, the more one naturally hates sin. It does not come all at once. It only comes from seeing it in the courteous love of our Lord God. The bottom line however: The more ashamed one is, the less likely he is to sin.

Sin and pain are separate entities

Then, Julian separates sin from pain. Even though sin causes pain, she wants to isolate sin to be hated in itself as a separate entity. If we had to choose between sin and pain, we should choose pain. If we had to choose between all the pains in Hell and Earth together and sin by itself, we should choose all the pains over sin. Because sin is so vile that it can be compared with no pain. Because sin and pain are separate entities with no common characteristics they can not be compared.

They cannot be compared, but sin causes pain

We were created to sin . There is no harder hell than sin. A kind soul that is saved has no hell but sin. We were created to sin when we operate with a dirty heart, and when we give our heart to love and meekness then by God's business of mercy and grace we are made all fair and clean of sin. As mighty and wise as God is to save men, so is he willing.

Sin is a tool for our discipline

Sin is the tool God uses for our discipline, the most effective and vile tool. It is effective, because it is even worse than the pain it causes.

Sin is worse than the pain it causes

Our discipline leads us to Christ, so then Julian describes that life in Christ is the Ground for all laws of Christian men. He taught us to do good against evil. Here we may see that he himself or life in him is this charity. On an individual basis, our business in his Body the Church is his charity. On a corporate basis, his business now or the Church is charity or the love of doing good. Because he wants us to be like him, he gives to us as he teaches us to give to others.

Hate the sin but love yourself and other sinners

Christ wants us to be like him. Like he loves us, he wants us to love ourselves, fellow Christians, and other sinners. Like his love is distributed to us for our sin, he wills that our love be distributed to ourselves and other sinners. But, that we endlessly hate sin. Christ wants us to endlessly love our souls and the souls of others, and endlessly hate sin. It is an endless comfort that he said this because he will do his will, and until he does he will keep us securely.


Summary: Hating sin but loving the sinner

In Chapter 40 Julian describes hating the sin (only for love) but loving the sinner. Again (like we did with our own sin) only for love we hate the sin of others. She is describing sin as a tool in God's business model, and from this description we can



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really hate sin with all our heart. We can hate it because it is a separate entity, separate from God and separate from people and their pain. Like a child can hate the paddle without hating the parent or the purpose for the paddle, sin is a separate entity. Plus in this chapter she adds detail to the last chapter's theme of love being the purpose for sin. This detail specifically defines the soul as a separate entity from the sin.

“True love teacheth us that we should hate sin only for love.” “To me was shewed no harder hell than sin.” “God willeth that we endlessly hate the sin and endlessly love the soul, as God loveth it”

THIS is a sovereign friendship of our courteous Lord that He keepeth us so tenderly while we be in sin; and furthermore He toucheth us full privily and sheweth us our sin by the sweet light of mercy and grace. But ⁸⁰ when we see our self so foul, then ween we that God were wroth with us for our sin, and then are we stirred of the Holy Ghost by contrition unto prayer and desire for the amending of our life with all our mights, to slacken the wrath of God, unto the time we find a rest in soul and a softness in conscience. Then hope we that God hath forgiven us our sins: and it is truth. And then sheweth our courteous Lord Himself to the soul—well-merrily and with glad cheer—with friendly welcoming as if it ^{128,128}“he,” that is, the soul.  had been in pain and in prison, saying sweetly thus: *My darling I am glad thou art come to me: in all thy woe I have ever been with thee; and now seest thou my loving and we be oned in bliss.* Thus are sins forgiven by mercy and grace, and our soul is worshipfully received in joy like as it shall be when it cometh to Heaven, as oftentimes as it cometh by the gracious working of the Holy Ghost and the virtue of Christ's Passion.

Here understand I in truth that all manner of things are made ready for us by the great goodness of God, so far forth that what time we be ourselves in peace and charity, we be verily saved. But because we may not have this in fulness while we are here, therefore it falleth to us evermore to live in sweet prayer and lovely longing with our Lord Jesus. For He longeth ever to bring us to the fulness of joy; as it is aforesaid, where He sheweth the Spiritual Thirst.

But now if any man or woman because of all this spiritual comfort that is aforesaid, be stirred by folly to say or to think: *If this be true, then were it good to sin [so as] to have the more meed,*—or else to charge the less [guilt] to sin,—beware of this stirring: for verily if it ⁸¹ come it is untrue, and of the enemy of the same true love that teacheth us that we should hate sin only for love. I am sure by mine own feeling, the more that any kind ^{129,129} A naturally-loving, filial human soul.  soul seeth this in the courteous love of our Lord God, the lother he is to sin and the more he is ashamed. For if afore us were laid [together] all the pains in Hell and in Purgatory and in Earth—death and other—, and [by itself] sin, we should rather choose all that pain than sin. For sin is so vile and so greatly to be hated that it may be likened to no pain which is not sin. And to me was shewed no harder hell than sin. For a kind ^{130,130} A naturally-loving, filial human soul.  soul hath no hell but sin.

And [when] we give our intent to love and meekness, by the working of mercy and grace we are made all fair and clean. As mighty and as wise as God is

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to save men, so willing He is. For Christ Himself is [the] ground of all the laws of Christian men, and He taught us to do good against ill: here may we see that He is Himself this charity, and doeth to us as He teacheth us to do. For He willeth that we be like Him in wholeness of endless love to ourself and to our even-Christians: no more than His love is broken to us for our sin, no more willeth He that our love be broken to ourself and to our even-Christians: but [that we] endlessly hate the sin and endlessly love the soul, as God loveth it. Then shall we hate sin like as God hateth it, and love the soul as God loveth it. And this word that He said is an endless comfort: *I keep thee securely.*

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.