

The Fifteenth Revelation

– Suddenly you will be taken, I saw God rewards for patience

CHAPTER LXIV

In Chapter 64 Julian

Describes our ability to put our soul in the Spirit

In Chapter 64 Julian describes “Thou shalt come up above” meaning whenever we want we can rise above our life of pain in the flesh, and put our soul in the Spirit. This chapter builds on Chapter 43 that shows us how to unite our soul with God. In business terms, it says whenever we do our strategic planning with God in our business with his current business, we get to rise above our life of pain in the flesh to put our soul in his life in the Spirit, lifting us above this life of pain from sin.

Background material – She longed for heaven

Before Julian got this revelation, she longed to be delivered of this world and of this life. Like we do, she saw the pain and woe that is here and the wealth and bliss that is in Heaven. (Even if there had been no pain, before just the absence of the Lord would have been more than she could bear.) Also, her own wretchedness, laziness and weakness made her not like this life and eagerly long for heaven.

God rewards man for patience

But, in this revelation Julian was answered for comfort and patience. The Lord reminded her: “Suddenly you shall be taken from all pain, sickness, distress and woe. Suddenly you shall come up above and have me to your reward. Suddenly you shall be fulfilled of love and bliss. Then, you shall never have any more pain, hurt feelings, or depression. Then, you will have joy and bliss without end. Knowing this will suddenly happen, and knowing this pain is my will and worship, what should it hurt you to suffer awhile?”

Patience in living in God’s will

In this revelation Julian saw that God rewards man for patience. By this word: “Suddenly you shall be taken”, God rewards man for patience in abiding or in living in God’s will. Since in God’s business we do not know the time of our passing, our passing always seems near, making it easier for us to have patience. In other words, if a man knew the time of his passing he would not have patience to bear sin over that time (long or short). He only gives us strategy, we have to communicate with others to determine how and when. Not knowing our time and knowing that suddenly we shall be taken, we have the gift of patience lengthened over the time of our living.

Our lives end each time we come to God

We have patience in God's current business because our lives are like a point in time. When we are suddenly taken out of pain into bliss, then pain will be ended. But, then Julian reveals the deeper meaning of "our lives" and the meaning of "suddenly you shall be taken". Our lives end each time we come in to God.

We have patience because we can at anytime suddenly come to God

We have patience because we can suddenly come in to God. Julian saw a body lying on the earth heavy and horrible. Suddenly out of this body sprang a full fair creature, a little child, fully shaped and formed, nimble and lively, whiter than a lily; which was swiftly glided up into heaven.

For example: the body of death and the body of life

Julian saw how we suddenly come to God in Heaven. Julian saw a body that represented our rotting deadly flesh, and the littleness of the Child that sprung from that body represented the cleanness and purity of the soul. One body represents death and the other represents life. There is no comparison between the two. The body of death has no fairness and the body of life has no foulness. From this revelation she thought it is more bliss for man to be taken from pain, than pain to be taken from man. In other words, it is more bliss for man's soul to be taken from pain than for pain to be taken from man.

If we control the we be taken from pain, then we behold a loving soul

If pain can be taken from us, then it can come again. But, if we control that we be taken from pain then we behold a loving soul. Knowing God's business we behold a loving soul because we control both that we be taken from pain and when we be taken from pain. Knowing his business with us and our role in it, we see a marvelous compassion our Lord has with us for our woe, and court rules promising clear deliverance.

We are delivered suddenly now in our business

Not only do we be delivered suddenly at the end times, but we are delivered suddenly now as we do business with him. Our deliverances and bliss now are clear promise of our deliverance in the end. We get to come up above (both now and at the end) for our reward of being filled with joy and bliss. It is God's will that we set the point of our thought on coming up (this blissful beholding of him) as often as we may, and as long as it takes to keep us with his Grace. We are rewarded for this focus because it is a blessed contemplation of the soul led by God, and greatly counting full to his worship for the time that is lasts.

Our deliverances now promise deliverance at end

We are rewarded for this focus for however long it lasts. But, when it ends and we fall again to our heaviness, blindness, and feeling of pains of spirit and body. Then it is God's will that we know he has not forgotten us. He reminds us in these words: "You shall never more have pain, sickness, hurt feelings, or depression. But, it is

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my will you shall have joy and bliss for ever without end.” He comforts us with these words and the fact that it is his will and his worship that we suffer for a short while in this life. It is God’s will that we (take his behests) focus on his business and his comfortings as much as we can. It is also his will we take our lives and troubles as lightly as we can, counting them as nothing. The more lightly we take them, the less price we set on them for love, the less pain we shall feel, and the more thanks and reward we shall have for them.

Summary: Our ability to put our soul in the Spirit





When our focus ends, God wants us to know he has not forgotten us. In Chapter 64 Julian describes “Suddenly, thou shalt come up above” meaning (whenever we want) we can rise above our life of pain in the flesh, and put our soul in life in the Spirit. This chapter builds on Chapter 43 that shows us how to unite our soul with God. In business terms, it says whenever we do our strategic planning with God in our business with his current business, we get to rise above our life of pain of sin in the flesh to put our childlike soul in his life in the Spirit, lifting us above this life of pain, and assuring us of a future sudden deliverance.

“Thou shalt come up above


AFORE this time I had great longing and desire of God’s gift to be delivered of this world and of this life. For oftentimes I beheld the woe that is here, and the weal and the bliss that is being there: (and if there had been no pain in this life but the absence of our Lord, methought it was some-time more than I might bear ;) and this made me to mourn, and eagerly to ¹⁵⁸ long. And also from mine own wretchedness, sloth, and weakness, me liked not to live and to travail, as me fell to do.






And to all this our courteous Lord answered for comfort and patience, and said these words: *Suddenly thou shalt be taken from all thy pain, from all thy sickness, from all thy distress and from all thy woe. And thou shalt come up above and thou shalt have me to thy meed, and thou shalt be fulfilled of love and of bliss. And thou shalt never have no manner of pain, no manner of misliking, no wanting of will; but ever joy and bliss without end. What should it then aggrieve thee to suffer awhile, seeing that it is my will and my worship?*

And in this word: *Suddenly thou shalt be taken,*—I saw that God rewardeth man for the patience that he hath in abiding God’s will, and for his time, and [for] that man lengtheneth his patience over the time of his living. For not-knowing of his time of passing, that is a great profit: for if a man knew his time, he should not have patience over that time; but, as God willeth, while the soul is in the body it seemeth to itself that it is ever at the point to be taken. For all this life and this languor that we have here is but a point, and when we are taken suddenly out of pain into bliss then pain shall be nought.



And in this time I saw a body lying on the earth, which body shewed heavy and horrible, ^{256,256} "uggley."  without shape and form, as it were a swollen quag of stinking mire. ^{257,257} a "bolned quave of styngand myre."  And suddenly out of this body sprang a full fair creature, a little Child, fully shapen and formed, nimble ^{258,258} "swifte" = agile, quick.  and ¹⁵⁹ lively, whiter than lily; which swiftly ^{259,259} "sharply."  glided up into heaven. And the swollenness of the body betokeneth great wretchedness of our deadly flesh, and the littleness of the Child betokeneth the

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cleanness of purity in the soul. And methought: *With this body abideth*²⁶⁰²⁶⁰ "beleveth."  *no fairness of this Child, and on this Child dwelleth no foulness of this body.*

It is more²⁶¹²⁶¹ "full blissful mor than."  blissful that man be taken from pain, than that pain be taken from man;²⁶²²⁶² "full blissful mor than."  for if pain be taken from us it may come again: therefore it is a sovereign comfort and blissful beholding in a loving soul that we shall be taken from pain. For in this behest²⁶³²⁶³ i.e. promise, proclamation.  I saw a marvellous compassion that our Lord hath in us for our woe, and a courteous promising²⁶⁴²⁶⁴ "behoting."  of clear deliverance. For He willeth that we be comforted in the overpassing;²⁶⁵²⁶⁵ i.e. the exceeding fulness of heavenly bliss.  and *that He shewed in these words: And thou shalt come up above, and thou shalt have me to thy meed, and thou shalt be fulfilled of joy and bliss.*

It is God's will that we set the point of our thought in this blissful beholding as often as we may,—and as long time keep us therein with His grace; for this is a blessed contemplation to the soul that is led of God, and full greatly to His worship, for the time that it lasteth. And [when] we fall again to our heaviness, and spiritual blindness, and feeling of pains spiritual and bodily, by our frailty, it is God's will that we know that He hath not forgotten us. And so signifieth He in these words: *And thou shalt never more have pain; no manner of sickness, no manner of misliking, no wanting of will; but ever joy and 160 bliss without end. What should it then aggrieve thee to suffer awhile, seeing it is my will and my worship?*

It is God's will that we take His behests²⁶⁶²⁶⁶ See foot-note 4, p. 161.  and His comfortings as largely and as mightily as we may take them, and also He willeth that we take our abiding and our troubles²⁶⁷²⁶⁷ "diseases" = discomforts, distresses.  as lightly as we may take them, and set them at nought. For the more lightly we take them, and the less price we set on them, for love, the less pain we shall have in the feeling of them, and the more thanks and meed we shall have for them.

CHAPTER LXV

In Chapter 65 Julian

Describes how God's love teams us with each other

In Chapter 65 Julian describes how God's love teams us with each other. Here at my company TeamsWin, we build business models that define and measure teams to accomplish objectives.

God defines teams to accomplish his objectives

This chapter shows how God defines teams to accomplish his objectives. It also shows that if you team with God, you will be sure you are loved without end, because that same love will be working through you gracefully to others. When we team with God, man or woman we must firmly choose God with our hearts. This is a gift that happens when we give him our hearts and beg for what he puts on our heart.

Our teamwork assures us of future bliss in heaven

When we team with God because we want to, he assures us of the future bliss of heaven. God wills (through the bliss we experience on his team) that we be assured of the bliss of heaven. This bliss comes with reverence and meekness. Reverence is knowing God's role on the team and Meekness is knowing our role. The more pleasure and joy we have in our special but limited team roles, the better it pleases him.

Fear of God is the Key to God's Teamwork

The key relationship on God's team is fear of God. We fear him when we know his role. Our meekness is knowing the difference between his role and ours, in Julian's words: "that the creature sees the Lord marvellous great, and itself marvellous little". While fearing God, the meek have confidence in God's love, because God's love is working through them to others. The more pleasure and joy we have in our roles, the better it pleases him. His pleasure is felt as his presence and participation in our roles in giving his love. Because it works marvellous assuredness in our true faith and sure hope, his presence in all things is most desired. For this reason the dread fear of God is sweet and delectable.

All that he has done, he has done for us personally

With this fear of God, we own all God's deeds personally. It is God's will we feel everything he has done he did it for us personally. When we see how everything he has done he has done for our business, we will be bound to him in love. Understanding his business we can understand how every soul can think this inwardly of its lover. In other words, the giving of God creates in us such a unity that no man can part himself from any other. When we truly see this, we can think that God has done for us personally all that he has done. He shows us this to make us love and fear only him.

Owning God's deeds personally, we dread the one we love

When we own all God's deeds personally, we understand our enemy. We understand all the might of our enemy resides in our friend's hand. So, if our friend controls our enemy, then we shall dread only the one we love. All other dread we have is in the category of passions, sickness and imaginations. Therefore, though these feelings seem to fully occupy our thoughts we can lightly pass over them and set them as nothing. We can overpass them because God wills we know him. Knowing him we will have peace, and be in great rest. Knowing him, everything he does (whether we understand it or not) will be great pleasure to us.


Understand our enemy's place




When we understand our enemy being in God's hand, we can suffer awhile. Knowing God controls our enemy for his will and worship, we can suffer awhile. More on that in later chapters.


Summary: How God's love creates teams

In Chapter 65 Julian describes how God's love teams us with each other. Here at my company TeamsWin, we build business models that define and measure teams to accomplish objectives. Our motivation and satisfaction comes from the Holy Spirit. At the end of this Chapter 65 (that describes how God's love teams us with each other) Julian again describes for our understanding the process she received the Revelations. To this point she has told us of Fifteen Revelations. Because they are first visions, She calls these revelations showings. The first fifteen showings or visions came to her all in one day. They began early at 4:00AM in the morning, and ended late at 9:00PM in the evening. Our motivation and satisfaction comes from the Holy Spirit, and therefore she says her hope is in the same Spirit that showed them all.

“The Charity of God maketh in us such a unity that, when it is truly seen, no man can part himself from other”

AND thus I understood that what man or woman with firm will^{268,268} "wilfully."  chooseth God in this life, for love, he may be sure that he is loved without end: which endless love worketh in him that grace. For He willeth that we be as assured in hope of the bliss of heaven while we are here, as we shall be in sureness while we are there. And ever the more pleasance and joy that we take in this sureness, with reverence and meekness, the better pleaseth Him, as it was shewed. This reverence that I mean is a holy courteous dread of our Lord, to which meekness is united: and that is, that a creature seeth the Lord marvellous great, and itself marvellous little. For these virtues are had endlessly by the loved of God, and ¹⁶¹ this may now be seen and felt in measure through the gracious presence of our Lord when it is [seen]: which presence in all things is most desired, for it worketh marvellous assuredness in true faith, and sure hope, by greatness of charity, in dread that is sweet and delectable.

It is God's will that I see myself as much bound^{269,269} "bounden" = beholden.  to Him in love as if He had done for me all that He hath done; and thus should every soul think inwardly of its^{270,270} "his."  Lover. That is to say, the Charity of God maketh in us such a unity that, when it is truly seen, no man can part himself from other. And thus ought our soul to think that God hath done for it^{271,271} "him."  all that He hath done.

And this sheweth He to make us to love Him and nought dread but Him. For it is His will that we perceive that all the might of our Enemy is taken into our Friend's hand; and therefore the soul that knoweth assuredly this, he^{272,272} i.e. the soul.  shall not dread but Him that he loveth. All other dread he setteth among passions and bodily sickness and imaginations. And therefore though we be in so much pain, woe, and distress that it seemeth to us we can think [of] right nought but [of] that [which] we are in, or [of] that [which] we feel, [yet] as soon as we may, pass we lightly over, and set we it at nought. And why? For that God willeth we know [Him]; and if we know Him and love Him and reverently dread Him, we shall have peace, and be in great rest, and it shall be great pleasance to us, all that He doeth. And this shewed our Lord in these words: *What should it then aggrieve thee to suffer awhile, sith it is my Will and my worship?* ¹⁶² Now have I told you of Fifteen Revelations, as God vouchsafed to minister them to

[my] mind, renewed by lightings and touchings, I hope of the same Spirit that shewed them all.

Of which Fifteen Shewings the First began early in the morn, about the hour of four; and they lasted, shewing by process full fair and steadily, each following other, till it was nine of the day, overpassed.

CHAPTER LXVI

In Chapter 66 Julian

Describes the Sixteenth Revelation, the conclusion

In Chapter 66 Julian describes the Sixteenth Revelation, the conclusion and confirmation of all fifteen revelations. The Sixteenth Revelation came the next day, at night.

Her personal example of Human Weakness between the Fifteenth and Sixteenth Revelations

But also, Julian was moved to tell us what happened to her between the first Fifteen and the Sixteenth Revelation. What happened resulted in the Sixteenth Revelation. She uses herself for an example of human weakness, even if we have revelations. Her gift and calling is to help us with our understanding. Understanding is her business. All during the day of her first Fifteen Revelations (as she said before) her pain was taken from her. The pain left suddenly and stayed away till the end of the Fifteenth Revelation when she saw no more. Soon after that she felt she would live pain free; but, her sickness came again: first in her head with sounds and pain, and suddenly all her body was filled with sickness as it was before the Revelations. In her sickness, she was as barren and dry as if she had never been comforted. As a wretched creature, she moaned and cried. Feeling her bodily pains, and missing both her spiritual and bodily comfort; she felt sorry for herself.

Her friend encouraged her

While she was feeling sorry for herself, between the Revelations, because of her sickness; a fellow believer came to her. He asked her how she was doing. She told him she had raved today, which means she said she had been delirious. In other words, she did not believe her Fifteen Revelations were from God. Her friend laughed loud and heartily. But, when she described her revelation of the Cross bleeding fast, her friend believed it had come from God. Soon after, she was very ashamed of her recklessness, because he was sober and marveled. She realized this man soberly and earnestly believes every word I might say. So she said no more about her Revelations.

She saw what she was by herself, and felt guilt

When she saw her friend took what she saw seriously and with great reverence, she wept. She felt guilty for misleading her friend, and would have found a priest to confess her guilt. But, because she could not believe a priest would believe her, she did not; and,

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she also feared a priest would believe her. The point is: because of her pain, she did not believe in her revelations. She only believed them while she saw them. When she saw them they had defined her purpose and given meaning to her life. In other words, her Fifteen Revelations had defined her business with God; but, as a fool in her weakness she had let it pass from her mind. She realized her great sin, and her great unkindness to God. For the folly of feeling a little bodily pain, she had unwisely lost for that time the comfort of all these prophetic (in her case, in her business) Revelations from God. She felt horrible. She saw what she was by herself: how wretched she was.

Then the Lord by his rules took away her guilt

But the Lord would not leave her in her guilt. In his court rules or courtesy, it was good that she arrived there in her guilt and feeling of wretchedness, but his same rules would not leave her there. Because of what she knew of his rules, she trusted in his mercy and began to sleep.

She had a bad dream, but trusted in his Mercy

Believing in the Lord's Mercy, she had a bad dream. This Sixteenth Revelation was a horrible shewing (revelation) while sleeping like none of the other Fifteen Revelations. But, throughout this Sixteenth Revelation she trusted to be saved and kept by the Mercy of God.

In her dream she saw the Fiend and trusted to be saved

At the beginning of the dream she thought the Fiend was set on her throat. The Fiend's face looked like a young man's face, but more long and lean than she had ever seen. The Fiend's face or visage was brick red like a new burnt tilestone, with black spots like black freckles that smelled more than the tilestone. His hair was red as rust, neatly clipped in front and top, but long on the sides. With perfect white teeth his grin revealed to her his motivation to do harm. The more he smiled the more horrible his meaning. He did not have a shapely body or hands like a human, but with his paws in her dream he held her by the throat. If he could, he would have strangled her. This was the only Revelation made to Julian while she was sleeping, and it was like none other. During the whole time she trusted to be saved.

After the dream, The Fiend came to tempt her

After the Lord gave her grace to awaken from the dream, she was comforted by those with her. They wet her temples until she came around, and her heart began to comfort. Soon a light smoke came in the door with a great heat and foul stench, but her friends could not see or feel, or smell it. Julian yelled to them that there was a fire in the room, but when she realized her friends could not sense it she realized it was spiritual. The Fiend had come to tempt her.

She realized the Fifteen Revelations were Faith

Knowing the Fiend's business, she instantly realized the Fifteen Revelations were all the Faith of the Holy Church. In other words, she beheld Faith as being the Holy Church.

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Our business and God's current business is the Holy Church. Our business is our faith, and our faith is the Holy Church. Our business includes and is built on our faith in God's finished business, his Cross. Our business is our Cross, in his Body, the Holy Church.

Revealing them was her business


As soon as Julian realized her business (revealing the Fifteen Revelations for our understanding) she was comforted. Everything the Lord does is for good, including the devil. Her sickness vanished, she was brought to great rest and peace, with clear conscience.



Describes the Sixteenth Revelation, the conclusion

In Chapter 66 Julian describes the Sixteenth Revelation, the conclusion and confirmation of all fifteen revelations. The Sixteenth Revelation came the next day, at night. The Fiend came to her in a dream, then came to her spiritually. The Lord used the Fiend to help Julian see that her business was to reveal the Fifteen Revelations for our understanding, and she was comforted. Everything the Lord does is for good, including the devil.

“All was closed, and I saw no more.” “For the folly of feeling a little bodily pain I unwisely lost for the time the comfort of all this blessed Shewing of our Lord God”


AND after this the good Lord shewed the Sixteenth [Revelation] on the night following, as I shall tell after: which Sixteenth was conclusion and confirmation to all Fifteen.

But first me behoveth to tell you as anent my feebleness, wretchedness and blindness.—I have said in the beginning: *And in this [moment] all my pain was suddenly taken from me:* of which pain I had no grief nor distress as long as the Fifteen Shewings lasted following. And at the end all was close, and I saw no more. And soon I felt that I should live and languish;^{273,273} "langiren."  and anon my sickness came again: first in my head with a sound and a din, and suddenly all my body was fulfilled with sickness like as it was afore. And I was as barren and as dry as [if] I never had comfort but little. And as a ¹⁶³ wretched creature I moaned and cried for feeling of my bodily pains and for failing of comfort, spiritual and bodily.

Then came a Religious person to me and asked me how I fared. I said I had raved to-day. And he laughed loud and heartily.^{274,274} "inderly" = inwardly; so de Cressy; (Collins has "drolly ").  And I said: *The Cross that stood afore my face, methought it bled fast.* And with this word the person that I spake to waxed all sober and marvelled. And anon I was sore ashamed and astonished for my recklessness, and I thought: *This man taketh in sober earnest*^{275,275} "sadly" = solidly, soberly.  *the least word that I might say.* Then said I no more thereof. And when I saw that he took it earnestly and with so great reverence, I wept, full greatly ashamed, and would have been shriven; but at that time I could tell it no priest, for I thought: *How should a priest believe me? I believe not our Lord God.* This [Shewing] I believed verily for the time that I saw Him, and so was then my will and my meaning ever for to do without end; but as a fool I let it pass from my

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mind. Ah! lo, wretch that I am! this was a great sin, great unkindness, that I for folly of feeling of a little bodily pain, so unwisely lost for the time the comfort of all this blessed Shewing of our Lord God. Here may you see what I am of myself.

But herein would our Courteous Lord not leave me. And I lay still till night, trusting in His mercy, and then I began to sleep. And in the sleep, at the beginning, methought the Fiend set him on my throat, putting forth a visage full near my face, like a young man's and it was long and wondrous lean: I saw never none such. The ¹⁶⁴ colour was red like the tilestone when it is new-burnt, with black spots therein like black freckles—fouler than the tilestone. His hair was red as rust, clipped in front, ²⁷⁶ "evisid afor with syde lokks hongyng on the thounys" (or thowngs, or thoungs). Bradley's Dictionary of Middle English -- thun(?)wange = temple, eveded p. ple of efesian = to clip the edges (cf. eaves). The Paris MS. however reads: "His hair was rede as rust not scoryd afore, with syde lockes hangyng on the thouwonges." S. de Cressy gives this as: "his hair was red as rust not scoured; afore with side locks hanging down in flakes."  with full locks hanging on the temples. He grinned on me with a malicious semblance, shewing white teeth: and so much methought it the more horrible. Body nor hands had he none shapely, but with his paws he held me in the throat, and would have strangled me, but he might not.

This horrible Shewing was made [whilst I was] sleeping, and so was none other. But in all this time I trusted to be saved and kept by the mercy of God. And our Courteous Lord gave me grace to waken; and scarcely had I my life. The persons that were with me looked on me, and wet my temples, and my heart began to comfort. And anon a light smoke came in the door, with a great heat and a foul stench. I said: *Benedicite Domine! it is all on fire that is here!* And I weened it had been a bodily fire that should have burnt us all to death. I asked them that were with me if they felt any stench. They said, Nay: they felt none. I said: *Blessed be God!* For then wist I well it was the Fiend that was come to tempest me. And anon I took to that [which] our Lord had shewed me on the same day, with all the Faith of Holy Church (for I beheld it is both one), and fled thereto as to my comfort. And anon all ¹⁶⁵ vanished away, and I was brought to great rest and peace, without sickness of body or dread of conscience.

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,

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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.