

The Sixteenth Revelation

–Our Lord showed me my soul in midst of my heart.

CHAPTER LXVII

In Chapter 67 Julian

Describes what happened these Revelations

In Chapter 67 Julian describes what happened after she received the Sixteen Revelations: how the Lord integrated these revelations in her heart so she could understand the big picture.

The Lord integrated them in Julian's heart

This integration was described as the Lord opening her spiritual eye.

Her spirit showed her soul in her heart

Julian's spirit showed her soul in the midst of her heart. In other words, our spirit is our tool, a lamp that illuminates our heart so we can examine its contents. With our spirit, we find that our soul is located in the middle of our heart.

Our soul is a worshipful City

Julian describes our soul as an endless world (before any changing), a blissful kingdom, and (by condition) a worshipful City. In other words, our mind, will and emotions are not physical, they are spiritual.

Our Lord Jesus sits in that City

Our Lord Jesus sits in that City, our soul. Sitting in our soul (like the most majestic King of the World or Bishop of the Church, or worshipful Lord) he sits there large and looking good.

There she could see the big picture

In the big picture Julian's soul is in the middle of her heart. Within her soul the Lord Jesus (God and Man) sits. He is there to be our commanding King, our serving Bishop, and the object of our worship or our worshipful Lord. In other words, he sits there in our mind, will and emotions ready to lead us into battle, ready to supply us with everything we need for that battle, and most important ready to receive our worship before and after battle. By the way, he is dressed to the max, and no matter the condition of our soul, he is in peace there and resting.

Jesus is there to stay

In the middle of Julian's heart and soul rests Jesus. It looks to Julian like he is there to stay. No matter what happens, his throne is set up there as his homliest home and

endless dwelling.

Right there in Julian's heart and soul

Even though this same Jesus is in the Godhead (ruling and sustaining heaven and earth), he lives right there in Julian's heart and soul. All that is (for example: all independent authority or sovereign Might, all independent Wisdom, and all independent Goodness) all that is lives right there in Julian's heart and soul.

Nothing Created Exceeds Man's Soul

His dwelling is sturdy and expensive. From this throne set up in Julian's heart and soul, Jesus shows Julian the satisfaction he received from making Man's Soul. Nothing created exceeds Man's Soul. Nothing created satisfies the Godhead (the Father, the Son and the Holy Ghost) as well as Man's Soul. The blessed Trinity enjoys forever their making of Man's Soul. That's why he did it. From outside the physical dimension of time, God saw the end from the beginning. He saw what would please him and he made it.

Where Jesus is Lord

Jesus' Lordship is designed into all that he has made. The Bible points to Jesus. The Bible is the Word of God. Jesus is the Word of God. Another word for word is information. Like genetic instructions (DNA), the Bible is the information that creates and sustains everything. Also, that creation is like a blueprint of another reality in a future dimension. Science has proved there is nothing random in or about this creation. In other words, all creation leads us to expect great treasures and kingdoms belonging to a lord. It is a common human experience that when we see the nobleness of our reality, we seek a higher reality. In other words, it is common experience to expect the designer of our place to dwell in a better place.

Julian understood the dignity of her soul

Understanding the dignity of her soul, Julian realized it may never have rest in things that are beneath itself. In other words, she realized her soul would not have rest beholding herself. Understanding its dignity, she realized her blissful rest will come when she beholds or communicates with God. Her soul (the most important gift in all creation) was given to her for the soul purpose of communicating personally with her Maker. From Julian's viewpoint, her Maker dwells in the best part of the City, her soul. Since he is there, her soul is the glorious love of our Lord. Not only is she rested blissfully, but seeing he enjoys his place in us, in God she gets to enjoy the highest of all his works.






Summary: What happened after these Revelations

In Chapter 67 Julian described what happened after she received the Sixteen Revelations: how the Lord integrated these revelations in her heart so she could understand the big picture. This integration was described as the Lord opening her spiritual eye, showing Julian her soul in the midst of her heart. The making of man's soul was God's greatest creation. If it could have been made better, God


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should not have been pleased. To lift our hearts above our vain sorrows to rejoice in him, God made our souls his greatest creation. After these revelations, Julian understood the dignity of her soul.

“The place that Jesus taketh in our soul He shall never remove from, without end:—for in us is His homliest home and His endless dwelling.” “Our soul can never have rest in things that are beneath itself—yet may it not abide in the beholding of its self”

AND then our Lord opened my spiritual eye and shewed me my soul in midst of my heart. I saw the Soul so large as it were an endless world, and as it were a blissful kingdom. And by the conditions that I saw therein I understood that it is a worshipful City. In the midst of that City sitteth our Lord Jesus, God and Man, a fair Person of large stature, highest Bishop, most majestic^{277,277}"solemnest"; "solemnly" = in state.  King, most worshipful Lord; and I saw Him clad majestically.^{278,278}"solemnest"; "solemnly" = in state.  And worshipfully He sitteth in the Soul, even-right^{279,279} i.e. straight-set.  in peace and rest. And the Godhead ruleth and sustaineth^{280,280} "gemeth."  heaven and earth and all that is,—sovereign Might, sovereign Wisdom, and sovereign Goodness,—[but] the place that Jesus taketh in *our Soul* He shall never remove it, without end, as to my sight: for in us is His *homliest* home and His *endless* dwelling^{281,281} "woning." .

And in this [sight] He shewed the satisfying that He ¹⁶⁶ hath of the making of Man's Soul. For as well as the Father might make a creature, and as well as the Son could make a creature, so well would the Holy Ghost that Man's Soul were made: and so it was done. And therefore the blessed Trinity enjoyeth without end in the making of Man's Soul: for He saw from without beginning what should please Him without end. All thing that He hath made sheweth His Lordship,—as understanding was given at the same time by example of a creature that is to see great treasures and kingdoms belonging to a lord; and when it had seen all the nobleness beneath, then, marvelling, it was moved to seek above to the high place where the lord dwelleth, knowing, by reason, that his dwelling is in the worthiest place. And thus I understood in verity that our Soul may never have rest in things that are beneath itself. And when it cometh above all creatures into the Self, yet may it not abide in the beholding of its Self, but all the beholding is blissfully set in God that is the Maker dwelling therein. For in Man's Soul is His very dwelling; and the highest light and the brightest shining of the City is the glorious love of our Lord, as to my sight.

And what may make us more to enjoy in God than to see in Him that He enjoyeth in the highest of all His works? For I saw in the same Shewing that if the blessed Trinity might have made Man's Soul any better, any fairer, any nobler than it was made, He should not have been full pleased with the making of Man's Soul. And He willeth that our hearts be mightily raised above the deepness of the earth and all vain sorrows, and rejoice^{282,282}"enjoyen."  in Him.

CHAPTER LXVIII

In Chapter 68 Julian

Describes the difference between being overcome and being tempted or tested

In Chapter 68 Julian describes the difference between being overcome and being tempted or tested. For good reason, God enjoys watching us being tempted or tested. We profit from being tested. He enjoys our profit.

We profit from understanding

This chapter describes what happens to the soul that understands God's business including how it should measure profit. Like God measures the same business, it should measure profit objectively by measuring the business's power.

God measures our profit by measuring our faith

In other words, God measures our profit by measuring our faith (strength), and our faith grows only when we are tested. In other words, just by measuring our business objects and objectives, we are objectively measuring our faith.

Faith grows when we are tested

Once we understand God's business with us, we can have rest without end. Understanding our testing, our tempests, and our afflictions are in the will of God, he will never let us be overcome, and we can have rest without end. Our understanding of God's business is pleasing to us, and to God.

We are motivated by Our Understanding

Our understanding motivates us to be like God. When we behold him, our beholding or understanding makes our souls like what we see. For Julian, this understanding was a beautiful sight and restful picture that never ends. He is in us, but our vision of his business brings us into him. In business terms, God is not our Customer, he is our Supplier. He is the type of Supplier (like a Teacher) who indirectly facilitates our business. Like a Teacher he can be tough using testing to bring out the best in us. Our seeing of this vision (God's expert facilitation) fully pleases God.

Like understanding God's role in our business

By understanding God's roles in our business, we understand his business. He is our expert Supplier and our expert Facilitator. He indirectly Facilitates, and through other people he also plays the role of our direct Supplier, providing us what we need to do our business. In her business, Julian saw God sitting (in her soul), therefore endlessly dwelling (in her heart). This vision of his business and its roles proved to her objectively or truthfully that she got her Revelations from him. It was at this point in Julian's story that she communicated words with God (not with voice or lips), just as he had communicated with her before. With her heart, she

told him she knew her Revelations were true (no raving). God told her to take her business that she saw today, believe it, keep it, use it for comfort, trust it, and you shall not be overcome.

To understand business roles we communicate with God

By understanding roles in business, we communicate with God. For sureness and believing, Julian said it is our Lord Jesus that showed her all. Just like the first word the Lord showed her (his passion), these last words were said for objective believing, true and sure. By his passion the devil is overcome, and by our passion the devil is overcome. By our business the devil is overcome, and we will not be overcome. This teaching is general, meaning it applies to everyone. We all have a specific business from God. By understanding God's business models, we communicate with God. So, it is God's will all Christians get this understanding. In other words, it is clearly God's will Christians shall not be overcome.

Summary: The difference between being overcome and being tested

In Chapter 68 Julian described the difference between being overcome and being tempted or tested. For good reason, God enjoys watching us being tempted or tested. We profit from being tested. He enjoys our profit. This chapter describes what happens to the soul that understands its business including how it should measure profit. Like God measures that same business, it should measure profit objectively by measuring the business's strength or power. In other words, God measures our profit by measuring our faith, and our faith grows only when we are tested. Just by measuring our business objects and objectives, we are objectively measuring our strength and faith. So we will be ever strong and have power, God wills we understand his roles in our business. He has given us these words describing his roles because he loves and enjoys us, and he wills we love and enjoy him. If we trust in him, all shall be well.


Soon after she understood these unspoken words, she saw no more.

“He said not:

Thou shalt not be tempested, thou shalt not be travailed, thou shalt not be afflicted

Thou shalt not be overcome

THIS was a delectable Sight and a restful Shewing, that it is so *without end*. The beholding of this while we are here is full pleasing to God and full great profit to us; and the soul that thus beholdeth, it maketh it like to Him that is beheld, and oneth it in rest and peace by His grace. And this was a singular joy and bliss to me that I saw Him *sitting*: for the [quiet] secureness of sitting sheweth endless dwelling.


And He gave me to know soothfastly that it was He that shewed me all afore. And when I had beheld this with heedfulness, then shewed our good Lord words²⁸³See lxx. "He shewed it all [the Revelation] again within in my soul."  full meekly

without voice and without opening of lips, right as He had [afore] done, and said full sweetly: *Wit it now well that it was no raving that thou sawest to-day: but take it and believe it, and keep thee therein, and comfort thee therewith, and trust thou thereto: and thou shalt not be overcome.*

These Last Words were said for believing and true sureness that it is our Lord Jesus that shewed me all. And right as in the first word that our good Lord shewed, signifying His blissful Passion,—*Herewith is the devil overcome*,—right so He said in the last word, with full true secureness, meaning us all: *Thou shalt not be overcome.*

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And all this teaching in this true comfort, it is general, to all mine even-Christians, as it is aforesaid: and so is God's will.

And this word: *Thou shalt not be overcome*, was said full clearly^{284,284} "sharply" = decisively.  and full mightily, for assuredness and comfort against all tribulations that may come. He said not: *Thou shalt not be tempested, thou shalt not be travailed, thou shalt not be afflicted*; but He said: *Thou shalt not be overcome*. God willeth that we take heed to these words, and that we be ever strong in sure trust, in weal and woe. For He loveth and enjoyeth us, and so willeth He that we love and enjoy Him and mightily trust in Him; and *all shall be well*.

And soon after, all was close and I saw no more.

CHAPTER LXIX

In Chapter 69 Julian

Describes the confidence she used for deliverance

In Chapter 69 Julian describes the confidence she used to be delivered from the Enemy. After she learned about testing to measure faith objectively, the Enemy or the Fiend came again with his heat and stench.

This confidence always overcomes the Enemy

In this chapter Julian describes the confidence that always overcomes the Enemy, our confidence in Christ's Passion. For the purpose of stirring her to despair, the Enemy's stench was vile, painful, dreadful and long lasting. She also heard bodily jangling and murmuring (skeleton's?, ghosts?) that seemed to ridicule her prayers. She said her prayers out loud and loudly, and maybe they were not as perfect as they should be. She felt guilty, but in her guilt the Lord gave her grace to trust him.

Our Confidence in Christ's Finished Business

Our confidence comes from all the Body of Christ. The grace and confidence he gave was his own finished business on the Cross. Only the Lord could have finished that business, and he did it gracefully. His example from his business on his Cross (suffering for a future bliss) gave Julian confidence to suffer in her business. The fact he had reminded her of his Cross (reminded her so clear she said it was bodily) also gave her confidence. She realized he was working in his new business to keep her in her faith. The question is why he doesn't also work to keep her out of sin.

This question occupied her until the next day. In the meantime the Enemy left, leaving his stench behind for awhile.




Gives Confidence to Suffer His Current Business


She prayed, rehearsing verbally his finished business on the Cross. Rehearsing this Faith of the Holy Church, her heart fastened on God with all trust and might. So she realized God's current business was to keep her in the faith and take her from the Enemy. She also prayed he keep her from sin, her idea of a better occupation! If she were free from sin, wouldn't she be free from all the enemies of her soul from Hell? But, that question remained until the next day.

Summary: The Confidence for Deliverance

In Chapter 69 Julian described the confidence she used to be delivered from the Enemy. After she learned about measuring faith the Enemy or the Fiend came again with his heat and stench. In this chapter Julian described the same confidence that always overcomes the Enemy, he is overcome by our confidence in Christ's Passion.

"I was delivered from the Enemy by the virtue of Christ's Passion"

AFTER this the Fiend came again with his heat and with his stench, and gave me much ado,²⁸⁵ "made me full besy."  the stench was so vile and so painful, and also dreadful and travailous. Also I heard a bodily jangling,²⁸⁶ i.e. gabbling.  as if it had been of two persons; and both, to my thinking, jangled at one time as if they had holden a parliament with a great busy-ness; and all was soft muttering, so that I understood nought that they said. And all this was to stir me to despair, as methought,—seeming to me as [though] they mocked at ¹⁶⁹ praying of prayers²⁸⁷ "bidding of bedes."  which are said boisterously with [the] mouth, failing [of] devout attending and wise diligence: the which we owe to God in our prayers.

And our Lord God gave me grace mightily for to trust in Him, and to comfort my soul with bodily speech as I should have done to another person that had been travailed. Methought *that* busy-ness²⁸⁸ see above, "made me full busy."  might not be likened to no bodily busy-ness. My bodily eye I set in the same Cross where I had been in comfort afore that time; my tongue with speech of Christ's Passion and rehearsing the Faith of Holy Church; and my heart to fasten on God with all the trust and the might. And I thought to myself, saying: *Thou hast now great busy-ness to keep thee in the Faith for that thou shouldst not be taken of the Enemy: wouldst thou now from this time evermore be so busy to keep thee from sin, this were a good and sovereign occupation!* For I thought in sooth were I safe from sin, I were full safe from all the fiends of hell and enemies of my soul.

And thus he occupied me all that night, and on the morn till it was about prime day. And anon they were all gone, and all passed; and they left nothing but stench, and that lasted still awhile; and I scorned him.

And thus was I delivered from him by the virtue of Christ's Passion: for *therewith is the Fiend overcome*, as our Lord Jesus Christ said afore.

CHAPTER LXX

In Chapter 70 Julian

Describes living by faith, not by sight

In Chapter 70 Julian described living by faith, not by sight. Like it did to Julian the day after she received her revelations, sight will pass away. In other words, what we receive in our natural senses will pass away, but the Word of God will not pass away.

God bypasses our senses

Sight will pass away. Julian's personal Word of God was her calling to help us with our understanding. Specifically, it was her Sixteen Revelations and her description of how she received them for her understanding. For her faith, she also had the general Word of God: the Scriptures. Understanding comes from measurement. They are synonymous. She could measure her faith with the Scriptures and her personal Word of God. Until she received it in her spirit, she discounted her personal Word. Besides her will or "want to", there was no sensual sign or token that could help her spirit. Once she chose to open her heart, she received her calling spiritually; and we are to benefit.

Because senses will pass away

Julian's message: the sight will pass because God wants us to receive him spiritually. When we receive his personal Word spiritually, we have faith to live by. Also, we want to do it. God wants us to have our personal faith on our heart. Like when Julian forgot the Revelations right after receiving them, God spiritually gave them to her again; where she could measure them and keep them as her faith. Once she received them spiritually, her faith kept them where they can be used and reused by Julian and the Church.

God's Business is kept in the Faith of the Church

Our faith or business keeps the Word of God alive in the Church. In other words, God's business of creating and maintaining the universe, God's business of his chosen people, God's business finished on his Cross, and God's current business his Church, God's business is kept alive in the faith of the Church. Like Julian experienced the grace of God when he showed her the revelations again.

Our faith is put directly in our souls by our spirit, bypassing our senses

God keeps his business alive by putting it directly in our souls through our spirit, bypassing our senses. We live by faith, and in that faith is help for the soul, where God keeps goodness in this life. When we beg God (as Julian did) to bring to pass what he has put on our heart, by his grace and mercy we will believe (as Julian did). We will believe that he is our Saviour that showed it, and it is The Faith that he showed.

Our belief is a gift from God

Belief comes after we want it and beg for it. Belief is a spiritual gift from God. Once we have received his word spiritually, we believe it and automatically rejoice in thanksgiving. Thus received, like slaves we also are bound to keep it on our heart for comfort as to the future and confidence from the past. Once we have received his Word spiritually, like slaves we are bound to keep it in faith. On the same day Julian received her Revelations, she forgot them and openly discounted them by saying she had raved. But even though she did that, the Lord persisted and showed it all again to her soul, and with more detail. Julian understood that to mean: the first time had been received sensually where she had no skill to keep it, but the second time she had received it to her soul spiritually. When we have it spiritually, we have access to it any time we want. It is God's will we take it (faith) , believe it, and keep it in our heart and soul for comfort and confidence. Doing so, we will not be overcome.

Six Words: Take it, Believe it, and Keep it.

Six words that follow: Take it, believe it, and keep it by faith in our heart and soul for comfort and confidence.

Take it- to life's end and beyond

Take it—means to fasten faith in our heart, do not discount it as Julian did. God wills that our personal Word dwells with us as our faith to our life's end and beyond.

Believe it- with the Lord's help of spiritual sight

Believe it—Because our faith is opposed in various ways by our own blindness and our spiritual enemy, within and without; therefore our precious Lord helps us to believe. So we will know him personally, he helps us in our personal life with spiritual sight and true teaching. In those same ways where our faith is opposed within and without (by our own blindness or by our spiritual enemy), the spiritual sight and true teaching we receive leads us to believe our calling.

Keep it- measure it, keep notes for future reference, to keep it on the heart

Keep it—therefore however he teaches us in our personal business with him, God (like any teacher) wants us to pay attention and respect his expert authority (perceive him wisely, and receive him sweetly), so he can keep us in him faithfully.

Keep it for Comfort and Confidence

Comfort and Confidence—Knowing his goodness, God wants us to have confidence in his blissful calling. Having our personal Word (our calling, our business) on our heart will be the fullness of our joy.

By Measuring, Keep it in Heart and Soul

By Faith in the Heart and Soul—We have his goodness and his work keeping us in the Faith. By his allowing us to battle, our faith is measured and made mighty. According to Julian's understanding in all God's teaching, if our faith had no battle,




it should deserve no reward.

Summary: Living by Faith, not by Sight

In Chapter 70 Julian described living by faith, not by sight. Like it did to Julian the day after she received her revelations, sight will pass away. In other words, what we receive in our natural senses will pass away, but the Word of God will not pass away. Once we understand faith as Julian did, we can see there is no goodness in life better than faith, and there is no help for the soul other than faith. So we choose to live by faith. God's business is kept in the faith of the Church. Our faith is put directly into our souls, bypassing our senses. Our belief in our faith is a spiritual gift from God. We take our faith to life's end and beyond. With the Lord's help and spiritual sight we believe our faith. We keep our faith by measuring it. To keep it on our heart we keep notes for future reference. We measure our faith for comfort and confidence. By measuring we keep our faith in heart and soul so we can live by faith, not by sight.

“Above the Faith is no goodness kept in this life, as to my sight, and beneath the Faith is no help of soul; but *in there*

IN all this blessed Shewing our good Lord gave understanding that the Sight should pass: which blessed Shewing the Faith keepeth, with His own good will and His grace. For He left with me neither sign nor token whereby I might know it, but He left with me His own blessed word in true understanding, bidding me full mightily that I should believe it. And so I do,—Blessed may He be!—I believe that He is our Saviour that shewed it, and that it is the Faith that He shewed: and therefore I believe it, rejoicing. And thereto I am bounden by all His own meaning, with the next words that follow: *Keep thee therein, and comfort thee therewith, and trust thou thereto.*

Thus I am bounden to keep it in my faith. For on the same day that it was shewed, what time that the Sight was passed, as a wretch I forsook it, and openly I said that I had raved. Then our Lord Jesus of His mercy would not let it perish, but He showed it all again *within in my .soul*^{289,289} see ch. lxviii.  with more fulness, with the blessed light of His precious love: saying these words full mightily and full meekly: *Wit it now well: it was no raving that thou sawest this day.* As if He had said: *For that the Sight was passed from thee, thou lostedst it and hadst 171 not skill to keep*^{290,290} "couthest not."  *it. But wit*^{291,291} i.e. learn, perceive, know for certainty by the conviction of reason and consciousness -- grasp once for all the truth beheld.  *it now; that is to say, now that thou seest it.* This was said not only for that same time, but also to set thereupon the ground of my faith when He saith anon following: *But take it, believe it, and keep thee therein and comfort thee therewith and trust thou thereto; and thou shalt not be overcome.*

In these six words that follow (*Take it—[etc.]*) His meaning is to fasten it faithfully in our heart: for He willeth that it dwell with us in faith to our life's end, and after in fulness of joy, desiring that we have ever steadfast trust in His blissful behest—knowing His Goodness.

For our faith is contraried in diverse manners by our own blindness, and our spiritual enemy, within and without; and therefore our precious Lover helpeth us with spiritual sight and true teaching in sundry manners within and without, whereby that we may know Him. And therefore in whatsoever manner He

teacheth us, He willeth that we perceive Him wisely, receive Him sweetly, and keep us in Him faithfully. For above the Faith is no goodness kept in this life, as to my sight, and beneath the Faith is no help of soul; but in the Faith, there willeth the Lord that we keep us. For we have by His goodness and His own working to keep us in the Faith; and by His sufferance through ghostly enmity we are assayed in the Faith and made mighty. For if our faith had none enmity, it should deserve no meed, according to the understanding that I have in all our Lord's teaching.

CHAPTER LXXI

In Chapter 71 Julian

Describes how the Lords sees us

In Chapter 71 Julian describes how the Lord sees us. From the Lord's viewpoint, he sees us in ways that we can see in his countenance. This chapter also helps us understand how we can see his facial expressions (countenance). Again, we do not see his face with our physical eye, but directly in our soul through our spiritual eye.

His viewpoint is reflected in his facial expressions (countenance)

Julian says: "Glad, joyous and sweet is the blissful lovely cheer of our Lord to our souls". Our Lord's countenance depends on what we do in our business with him. It is always good. It is good because he sees us always looking for love. It is good because his reward comes when our souls are cheerful to him. No matter what we do, it is good because his countenance encourages us to be like him.

We see his face (countenance) through our spiritual eye

He motivates us by cheerful example. He motivates us to be one in him, and therefore one with each other. With his countenance he gives us our hope. Our hope: this teambuilding technique is working and will continue to work by his grace until we have the countenance of Jesus, his the perfectly happy bliss or his true lasting cheer.

For example: In our business we see his face (countenance) three ways:

For example: we see his cheer in three ways. Depending on what we are doing in our business, these three examples signify our hope in his successful teambuilding. Glad, joyous and sweet is our Lord's countenance.

In our Pain we get to see his Passion

The first way is the cheer of passion. In the time of our pain (as we use the example of Jesus' passion to turn our pain into his worship), spiritually we get to see his passion. The example of his finished business at the Cross helps us finish our business at our cross. The passion he showed while he was here in this life and dying, although that passion be physically painful, spiritually it is (to us and to him)

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joyful. Therefore, we are motivated to suffer with him gladly because he is God.

In our Sin we get to see his Compassion, he stays with us

The second way is the cheer of compassion. In the time of our sin (like Ruth had compassion to stay with Naomi), the Lord stays with us. As we take our sins to him or confess our sins in prayer to his mercy, he keeps us and defends us from all our enemies. At the time of our sin, he shows us the cheer of compassion and pity. Pity means he is with us in part. Compassion means he is suffering with us. Remember, sin is his tool for our good, but when he has to use it he has compassion and pity.



In our daily business planning and execution we get to see and share his blissful cheer, which keeps us coming back for more

The third way is the blissful cheer. Most of the time he shows us his cheer by showing us heaven on earth as it will be without end. This is the countenance we see in the spirit when our hearts are being enlightened and refined, or when we are in action and we experience the anointing of the Lord's participation with us. Most often, we experience this blissful cheer when we are serving others in our business. The cheer we see from this anointing or touching keeps us coming back for more. Like Julian says: it keeps us in sure faith, hope, and charity, with contrition and devotion, and also with contemplation and all manner of true solace and sweet comforts. Passion and compassion are cheers unique to this life. Pain and sin will end, but this third cheer of bliss is like (in part as it shall be in) Heaven.


Summary: How the Lord Sees Us

In Chapter 71 Julian described how the Lord sees us. From the Lord's viewpoint, he sees us in ways that we can see in his countenance. This chapter also helps us understand how we can see his facial expressions. Again, we do not see his face with our physical eye, but directly in our soul through our spiritual eye. His countenance is sweet to our sin, glad to our pain, but most of this time and the time to come it is joyful when participating with us.

"Three manners of looking seen in our Lord's Countenance"

GLAD and joyous and sweet is the Blissful lovely Cheer^{292,292}"Cher," in earlier chapters rendered by manner of Countenance or Regard.  of our Lord to our souls. For He [be]holdeth^{293,293} The word of the MS. might be: "he havith " (possibly "draweth"), or "behadith" or "behavith." There is a verb "bi-hawen" to behold -- in other forms bihabben, bi-halden --; and "behave" had the meaning of to manage, govern. Elsewhere in the MS. to regard, if not to fix the eyes upon, is expressed (e.g. in xxxix.) simply by to "holden" without the prefix. S. de Cressy has here "he beheld."  us ever, living in love-longing: and He willeth that *our* soul be in glad cheer to Him, to give Him His meed. And thus, I hope, with His grace He hath [drawn], and more shall draw, the Outer Cheer to the Inner Cheer, and make us all one with Him, and each of us with other, in true lasting joy that is Jesus.

I have signifying of Three manners of Cheer of our Lord. The first is Cheer of Passion, as He shewed while He was here in this life, dying. Though this [manner of] Beholding be mournful and troubled, yet it is glad and joyous: for He is God.—The second manner of Cheer is [of] Ruth and Compassion: and this

sheweth He, with sureness of Keeping, to all His lovers that betake them²⁹⁴ "that have to"; S de C., "have need to."  to His mercy. The third is the Blissful Cheer, as it shall be without end: and this was [shewed] oftenest and longest-continued.

And thus in the time of our pain and our woe He ¹⁷³ sheweth us Cheer of His Passion and His Cross, helping us to bear it by His own blessed virtue. And in the time of our sinning He sheweth to us Cheer of Ruth and Pity, mightily keeping us and defending us against all our enemies. And these be the common Cheer which He sheweth to us in this life; therewith mingling the third: and that is His Blissful Cheer, like, in part, as it shall be in Heaven. And that [shewing is] by gracious touching and sweet lighting of the spiritual life, whereby that we are kept in sure faith, hope, and charity, with contrition and devotion, and also with contemplation and all manner of true solace and sweet comforts.

CHAPTER LXXII

In Chapter 72 Julian

Describes how our sin interferes with our view of the Lord's Countenance

In Chapter 72 Julian describes how our sin interferes with our spiritual view of the Lord's blissful countenance. In other words, sin keeps us from the joy of the Lord. The other two types of his cheer are still available, but sin interferes with the one that keeps us coming back for more. This shewing of this revelation was made for Julian's understanding of these three manner of knowings: knowing our Lord God; knowing our self in him by nature and grace; and knowing what our self is like in sin.

Know three things: Our Lord, Our Self in Him, and Our Self in Sin

Highest bliss and deepest pain shall never be together. If we choose to do business with God, but also to keep in touch with sin; then, we choose the deepest pain. Sin feels deadly to believers which shall not die for sin. Sin feels deadly because we are dead for the time from the sight of our blissful life. Julian saw that two contrary things in God's business with us shall never be together in the same place. The two most contrary things, highest bliss and deepest pain, shall never be together.

By this knowing we know deepest pain and highest bliss

The deepest pain: our soul knowing the Lord, knowing our self in the Lord or what we are by him in nature and grace, and at the same time our soul knowing meekly that our self is now separated from him by our sin. It is the deepest pain because our soul was ordained to be with him in nature, and it is dead or empty without him in nature. Our soul was designed to live in the joy of God without end. Knowing what is missing is the deepest pain. Knowing the sight of God, and being dead to the sight of God is the deepest pain.

We were designed for highest bliss

The highest bliss: our soul having the Lord, having him in clarity of endless life, having him for our spiritual sight, having him for our spiritual feelings, and in perfect fullness having him for our joy. Like Jesus as a man, we were designed to do business with God in highest bliss.

Sin keeps us from highest bliss in deepest pain

In other words, sin keeps our soul from sensing our life in him. We can know him and be in sin, but our soul can not be in sin and spiritually sense him. The pain of sin will never be with the joy of the Lord. As long as we are meddling with sin, we will not spiritually see or feel in any way the blissful cheer of our Lord. Knowing that (the deepest pain) motivates us to the highest bliss.

Deepest pain motivates us to highest bliss

In her business with him, God showed Julian that sin is so contrary to the joy of the Lord that (as long as we are meddling with any part of sin) we shall never clearly see the blissful cheer of our Lord. The more grievous our sins be, the further we are for that time from seeing his blissful cheer. In other words, our view of the joy of the Lord is not black and white (either on or off). It is relative to the level of our sin control. Therefore, when we do not have control of sin it often seems we are in peril of death and in a part of hell for the pain that we experience. At these times we are dead for the time from the very sight of our blissful life. We can't see it, but the Lord still sees us and stays with us in our sorrow. But, he shall never have his full bliss in us until we have our full bliss in him, clearly seeing his fair blissful cheer.

Highest bliss is natural and addictive

We are naturally ordained for this sight. In other words, we were created with everything we need to see this full bliss in him, and it is God's purpose and bliss that we do. We naturally have the grace to do it, and by his grace or supernatural help we will get there. The more we want to get there, the more we love him and control our sin. Sin is deadly for a short time in Christians, but God never leaves us. It causes our pain and sorrow, and our sin control keys our success.

We were also designed to sin, because sin is God's tool of discipline

The lower our level of sin, the clearer we sense God's blissful cheer. Without God, we were designed to sin. Sin is God's tool of discipline for his purpose of our dwelling in him. From that precious and blissful vantage point in him, no woe (serious affliction or misfortune) can abide, and no weal (feeling of well being) can fail. We were designed to be motivated by our feelings, and we like weal better than woe.

We were designed to be motivated by our feelings

We are motivated by our feelings. The more clearly our soul sees this blissful cheer (by grace of loving) the more it longeth to see it in fullness. Even though our Lord

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God dwells in us and is here with us, even though he holds us and wraps himself around us in tender love that may never leave us, and is more near to us than tongue can tell or heart can think, even though we have all these things we are designed to never stop moaning or weeping or longing till we see him clearly in his blissful countenance. In this way we are motivated by our feelings. Because in that precious blissful sight no woe (feeling of serious affliction or misfortune) can abide nor any weal (feeling of well being) fail. We were designed to be motivated by our feelings, and we like weal better than woe.

Motivation away from sin

In this revelation Julian saw both mirth and moaning. This revelation was that sin keeps us from the joy of the Lord. She saw mirth because our Lord and Maker is so near to us and in us and we in him (even in our sin) by his sureness of keeping us through his great goodness. She saw moaning because she realized when we are in sin our dead eye is so blind we are born down by the weight of our mortal flesh and the darkness of sin. We moan because we are so down that we may not see our Lord God clearly in his fair blissful cheer. Also, she saw moaning because in this dimness we can scarcely believe his great love and our sureness of keeping. In God's business with us, our sin is designed to cause our weeping and moaning for the purpose of motivating us out into him. Therefore, we may never stop weeping and moaning. The weeping is not just physical tears, but it also has a spiritual meaning.

By design our tantrum of feelings motivate us to God himself

We moan because of the design of our soul. We were designed to see the fair blissful cheer of God himself, and nothing created will satisfy us but that sight. In other words, we were designed to be in God and sense his presence. This innate desire is so great we will not stop our physical or spiritual tantrum until it is satisfied. We were designed to painfully long to be in our Maker as he is in us.

Because, nothing else will satisfy us

This design overcomes all the pain our heart can know or our tongue may tell. Like Jesus, if we are suffering for doing good then we can see his blissful cheer and all this pain will not trouble us.

We understand ourselves by these feelings


Therefore our gift of design ends all manner of pain to the loving soul, and fulfills all manner of joy and bliss. Understanding ourselves this way we realize God's marvelous words where he says: I it am that his highest; I it am that is lowest; I it am that is all. In God's business with us we have been given three manner of knowings: the first is that we know our Lord God; the second is that we know our self: what we are by him in nature and grace; the third is that we know meekly what our self is like in sin and feebleness.

Summary: How Sin Interferes with our View of the Lord's Countenance

In Chapter 72 Julian described how our sin interferes with our spiritual view of the Lord's blissful countenance. In other words, sin keeps us from the joy of the Lord. The other two types of his cheer (passion and compassion) are still available, but sin interferes with the one that keeps us coming back for more. This shewing of this revelation was made for Julian's understanding of these three manner of knowings: knowing our Lord God; knowing our self in him by nature and grace; and knowing what our self is like in sin.




"As long as we be meddling with any part of sin we shall never see clearly the Blissful Countenance of our Lord"

BUT now behoveth me to tell in what manner I saw sin deadly in the creatures which shall not die for sin, but live in the joy of God without end.


I saw that two contrary things should never be together in one place. The most contrary that are, is the highest bliss and the deepest pain. The highest bliss that is, is to have Him in clarity of endless life, Him verily seeing, Him sweetly feeling, all-perfectly having in fulness of joy. And thus was the Blissful Cheer of our Lord shewed in Pity.²⁹⁵ That is: in the Shewing of Pity ([Rev. ii.](#)) ch. x., in which it was shewed darkly. S. de Cressy has "in party" = part, but the word seems to be "pite" = pity.  in which Shewing I saw that sin is most contrary,—so far forth that as long as we be

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meddling with any part of sin, we shall never see clearly the Blissful Cheer of our Lord. And the more horrible and grievous that our sins be, the deeper are we for that time from this blissful sight. And therefore it seemeth to us oftentimes as we were in peril of death, in a part of hell, for the sorrow and pain that the sin is to us. And thus we are dead for the time from the very sight of our blissful life. But in all this I saw soothfastly that we be not dead in the sight of God, nor He passeth never from us. But He shall never have His full bliss in us till we have our full bliss in Him, verily seeing His fair Blissful Cheer. For we are ordained thereto in nature, and get thereto by grace. Thus I saw how sin is deadly for a short time in the blessed creatures of endless life.

And ever the more clearly that the soul seeth this Blissful Cheer by grace of loving, the more it longeth to see it in fulness. For notwithstanding that our Lord God dwelleth in us and is here with us, and albeit He claspeth us and encloseth²⁹⁶ halsith; beclosith.  us for tender love that He may never leave²⁹⁷ levyn; tellen; thynken; stint; see.  us, and is more near to us than tongue can tell or heart can think, yet may we never stint of moaning nor of weeping nor of longing till when we see Him clearly in His Blissful Countenance. For in that precious blissful sight there may no woe abide, nor any weal fail²⁹⁸ "abiden. ne no wele failen." .

And in this I saw matter of mirth and matter of moaning: matter of mirth: for our Lord, our Maker, is so near to us, and in us, and we in Him, by sureness of keeping through His great goodness; matter of moaning: for our ghostly eye is so blind and we be so borne down by weight of our mortal flesh and darkness of sin, that ¹⁷⁵ we may not see our Lord God clearly in His fair Blissful Cheer. No; and because of this dimness²⁹⁹ "myrkehede, unethes we can leven and trowen."

 scarcely we can believe and trust His great love and our sureness³⁰⁰ "sekirnes." Note. -- The words "Blissful Cheer" cannot be rendered by the more beautiful and familiar BLESSED

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COUNTENANCE, and even "Blissful Countenance" might fail to bring out the reference to one Aspect of the Divine Face, one part of the threefold Truth.  of keeping. And therefore it is that I say we may never stint of moaning nor of weeping. This "weeping" meaneth not all in pouring out of tears by our bodily eye, but also hath more ghostly understanding. For the kindly desire of our soul is so great and so unmeasurable, that if there were given us for our solace and for our comfort all the noble things that ever God made in heaven and in earth, and we saw not the fair Blissful Cheer of Himself, yet we should not stint of moaning nor ghostly weeping, that is to say, of painful longing, till when we [should] see verily the fair Blissful Cheer of our Maker. And if we were in all the pain that heart can think and tongue may tell, if we might in that time see His fair Blissful Cheer, all this pain should not aggrieve us.

Thus is that Blissful Sight [the] end of all manner of pain to the loving soul, and the fulfilling of all manner of joy and bliss. And that shewed He in the high, marvellous words where He said: *I it am that is highest; I it am that is lowest; I it am that is all*

. It belongeth to us to have three manner of knowings: the first is that we know our Lord God; the second is that we know our self: what we are by Him, in Nature 176 and Grace; the third is that we know meekly what our self is anent our sin and feebleness. And for these three was all the Shewing made, as to mine understanding.

CHAPTER LXXIII

In Chapter 73 Julian

Describes impatience and despair as sins we sometimes confuse with meekness

In Chapter 73 Julian describes impatience and despair as sins we sometimes confuse with meekness (a good thing). Julian's revelations to this point have come in three types: in visions or bodily sight, in word formed by her understanding, and in spiritual sight. Of these three she is now "stirred to say more" of spiritual sight. Of bodily sight she has given us a description of exactly what she saw. Of word she has said them as the Lord showed her. But of spiritual sight she has "told some deal but may never fully tell it", and she is "stirred to tell more" as she feels God has given her the ability to gracefully explain her understanding.

Impatience and despair even after we hate sin

In God's business with us, the pain of sin is God's tool to help us see and turn or return to his love. Like impatience or sloth, despair or dread are sicknesses we all still have after we hate sin. The discipline of sin helps us comprehend all, especially these two sins in this shewing. Because we confuse them both with meekness (a good thing), it is therefore God's will that they be known so they can be avoided just as we avoid other sins.

Patience takes time

Patience: we should gladly and wisely bear our pains. Jesus is our example. Sin causes pain. Meekly our Lord shewed his patience in bearing the pain of our sins in his hard passion. For love, he gladly and wisely bore our pains. Our love was his passion. He showed this love in patience that we should gladly and wisely bear our pains. By the way, the reason we are fooled by these two sins is for our lack of knowing his love.

Love the sinner, even yourself

Sin causes pain. As we as Christians begin to hate sin, we many times hate the sinner, especially ourselves. When we hate ourselves because of our sin, we confuse the resulting dread, shame and blindness with meekness. It is not meekness. It is sin. In other words, not loving the sinner is sin.

Hating yourself is not meekness

God disciplines us with the pain of sin. We should gladly and wisely accept God's discipline. Discipline is love, and we should patiently accept God's love. Even though the three Persons in the Trinity (seen as Might, Wisdom and Love) are equal, our soul is designed to most understand love. Like little children understand love (including discipline), it is God's will that we in all things should enjoy and know Love. Of this knowing, Julian is reminding us we are most blind. She says: "Some of us believe God is almighty and may do all, and that he is all-wisdom and can do all; but that he is all-love and will do all, there we stop short." In Julian's spiritual sight, it is this (not knowing love including the pain of its discipline) that most hinders God's lovers.

Discipline takes time, and Discipline is Love






Accepting the pain of sin as loving discipline keys understanding God as all-love. Some of us (because of our daily sins) fall often into so much wretchedness that it is a shame to see it. Beholding this wretchedness makes us so sorry and so heavy that we can scarcely find any comfort. We confuse this dread with meekness, but it is a blindness and a weakness. In our confusion we cannot despise it as we do other sins for it comes subtly from hate and against the truth. But, it is God's will that of all the properties of the Trinity we should have most sureness and comfort in Love (especially discipline); for Love makes us meek in the presence of Might and Wisdom. Just as God by his own rules forgives our sin after we repent of them, by the same courtesy he wills we forgive our own, especially our unskillful heaviness and doubtful dreads.

Summary: Impatience and Despair are Sins, not Meekness


In Chapter 73 Julian used her spiritual sight to describe impatience and despair as sins we sometimes confuse with meekness. This confusion comes subtly from hate, hating the sinner including ourselves. In God's business with us, the pain of sin is God's tool to help us see and return to his love. With Jesus' passion as our example of patience, we should gladly and wisely bear our pains. God disciplines us with the pain of sin. Accepting the pain of sin as loving discipline is the key to understanding God as all-love.

**“Two manners of sickness that we have: impatience, or sloth;—
despair, or mistrustful dread”**

ALL the blessed teaching of our Lord was shewed by three parts: that is to say, by bodily sight, and by word formed in mine understanding, and by spiritual sight. For the bodily sight, I have said as I saw, as truly as I can; and for the words, I have said them right as our Lord shewed them to me; and for the spiritual sight, I have told some deal, but I may never fully tell it: and therefore of this sight I am stirred to say more, as God will give me grace. *Generally*, He shewed *sin*, wherein that all is comprehended, but in special He shewed only these two. And these two are they that most do travail and tempest us, according to that which our Lord shewed me; and of them He would have us be amended. I speak of such men and women as for God's love hate sin and dispose themselves to do God's will: then by our spiritual blindness and bodily heaviness we are most inclining to these. And therefore ¹⁷⁷ it is God's will that they be known, for then we shall refuse them as we do other sins.

And for help of this, full meekly our Lord shewed the patience that He had in His Hard Passion; and also the joying and the satisfying that He hath of that Passion, for love. And this He shewed in example that we should gladly and wisely bear our pains, for that is great pleasing to Him and endless profit to us. And the cause why we are travailed with them is for lack in knowing³⁰¹ "for unknowing."  of Love. Though the three Persons in the Trinity³⁰² seen as Might, Wisdom, Love.  be all even³⁰³ i.e. equal.  in Itself, the soul³⁰⁴ i.e. Julian (xiii., xxiv., xlv.)  took most understanding in Love; yea, and He willeth that in all things we have our beholding and our enjoying in Love. And of this knowing are we most blind. For some of us believe that God is Almighty and may do all, and that He is All-Wisdom and can do all; but that He is All-Love and will do all, there we stop short.³⁰⁵ "astynten."  And this not-knowing it is, that hindereth most God's lovers, as to my sight.

For when we begin to hate sin, and amend us by the ordinance of Holy Church, yet there dwelleth a dread that letteth us, because of the beholding of our self and of our sins afore done. And some of us because of our every-daily sins: for we hold not our Covenants, nor keep we our cleanness that our Lord setteth us in, but fall oftentimes into so much wretchedness that shame it is to see it. And the beholding of this maketh us so sorry and so heavy, that scarcely we can find any comfort.

And this dread we take sometime for a meekness, but it is a foul blindness and a weakness.³⁰⁶ S. de Cressy: "a wickedness"; but the MS. word is "waykenes."  And we cannot ¹⁷⁸ despise it as we do another sin, that we know [as sin]: for it cometh [subtly] of Enmity, and it is against truth. For it is God's will that of all the properties of the blissful Trinity, we should have most sureness and comfort in Love: for Love maketh Might and Wisdom full meek to us. For right as by the courtesy of God He forgiveth our sin after the time that we repent us, right so willeth He that we forgive our sin, as anent our unskilful heaviness and our doubtful dreads.

CHAPTER LXXIV

In Chapter 74 Julian

Describes dread, especially reverent dread

In Chapter 74 Julian describes dread, especially the only dread that fully pleases God. There are four kinds of dreads: 1) fear of weakness; 2) fear of pain; 3) fear of rejection; and 4) fear of God or reverent dread. In our business with God, dread and love are brethren. By the goodness of God, they are rooted in us and will be with us to the end. In other words, we were created to love naturally so we have the grace to love. For the same reason, we also have the grace to fear because we were created to fear naturally. For example: in love we will be comfortable with God, while at the same time in dread we will be courteous with him.

She describes four types of Dread, all good:

Each of the four types of dread are good, but only one fully pleases God. In other words, the other three are steps along the way to the fourth. Each has purpose that helps us fear God, the beginning or foundation of wisdom.

The fear of weakness to purge us of self reliance

The first dread, the fear of weakness, helps purge us of our self reliance. Like bodily sickness or any other pain over which we have no control, this fear of weakness helps us find our true strength, if we take it patiently.

The fear of pain to purge us of sin

The second dread, the fear of pain, helps purge us of our sin. Because sin causes pain, this pain helps purge us of our sin. We must understand this dread, and how it stirs us to seek comfort. Seeking comfort, we seek God's mercy where we experience the blissful touching of the Holy Ghost that enables us to repent. The fear of pain includes the fears of bodily death, spiritual enemies, and this fear disciplines us to seek God's mercy. Understanding the purpose for this fear of pain, we are able to receive the soft comfort of the Holy Ghost.

The fear of rejection to help us know natural love

The third dread, the fear of rejection, helps us know love. Because it may never please our Lord that we doubt in his goodness, therefore by grace, God turns the bitterness of doubt into the sweetness of natural love. In love we will be comfortable with God, while at the same time in dread we will be courteous with him.

Reverent dread to help us be courteous with God

The fourth dread, reverent dread, helps us be courteous with him. There is no dread that fully pleases God in us but reverent dread.

Love for Comfort, Dread for Courtesy

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Love and dread are brethren, fully rooted in us by the goodness of our maker. Because they are brethren, reverent dread is soft to the feel. For the sweetness of love, the more it is had, the less it is felt.

Feelings of Love and Dread work together

Dread and love work together. As feelings designed for our purpose with God our maker, they are separate human attributes that work together. Neither of them may be had without the other. Even though he barely feels it, he that loves dreads.

For example: it belongs to fatherhood to be dreaded and goodness to be loved

For example: it belongs to lordship and fatherhood to be dreaded, as it belongs to goodness to be loved. As his servants and children we dread him for lordship and fatherhood, but we love him for goodness.

Only Reverent Dread is Equivalent to Love

Dreads other than reverent dread (though they are attributes of holiness and gifts from God) are not so true or equivalent to love. For example Julian describes the holy fear of weakness as follows: That dread that makes us flee from all that is not good, knowing our weakness and our great need. Like a child fleeing into Mother's bosom, with all our intent and all our mind this good fear causes us to flee our weakness. Knowing the Lord's everlasting goodness, our need and cleaving to him with sure trust; the fear of our weakness motivates us to fall into our Lord's breast.

Refuse the dread that is contrary to reverent dread

All dread that is contrary reverent dread is either wrong or is mingled with wrong. The answer is to know them both and refuse the wrong. We want to accept the gentle, courteous and delectable dread that we will have in Heaven before God. Where, in love we shall be comfortable near God, and in dread we shall be gentle and courteous to God. In other words, we were created to love naturally so we have the grace to love. For the same reason, we also have the grace to fear because we were created to fear naturally. In love we will be comfortable with God, while at the same time in dread we will be courteous with him. So love and dread are equivalent.

Reverent dread comes from prayer

The point is we must want to dread God reverently, and we must pray for this desire. Without reverent dread we will never please him. To trust him mightily we must both love him meekly and dread him reverently. So our trust will never be in vain, our reverent dread must balance our meek love. To make sure this never happens, we need to beg our Lord for this reverent dread. If we fail in either reverent dread and meek love, our trust will soon be overruled for a time. We need this gift of reverent dread, for without it no man may please God.


Summary: Dread, especially reverent dread

In Chapter 74 Julian describes dread, especially the only dread that fully pleases God. There are four kinds of dreads: 1) fear of weakness; 2) fear of pain; 3) fear of

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rejection; and 4) fear of God or reverent dread. In our business with God, dread and love are brethren. By the goodness of God, they are rooted in us and will be with us to the end. In other words, we were created to love naturally so we have the grace to love. For the same reason, we also have the grace to fear because we were created to fear naturally. For example: in love we will be comfortable with God, while at the same time in dread we will be courteous with him. Each of the four types of dread are good, but only one fully pleases God. In other words, the other three are steps along the way to the fourth. Each has purpose that helps us fear God, the beginning or foundation of wisdom.

“There is no dread that fully pleaseth God in us but reverent dread”

FOR I understand [that there be] four manner of dreads. One is the dread of an affright that cometh to a man suddenly by frailty. This dread doeth good, for it helpeth to purge man, as doeth bodily sickness or such other pain as is not sin. For all such pains help man if they be patiently taken. The second is dread of pain, whereby man is stirred and wakened from sleep of sin. He is not able for the time to perceive the soft comfort of the Holy Ghost, till he have understanding of this dread of pain, of bodily death, of spiritual enemies; and this dread stirreth us to seek comfort and mercy of God, and thus this dread helpeth us,³⁰⁷Here the transcriber of the B. Mus. MS. repeats (by mistake, no doubt) "to seek," etc. S. de Cressy: "helpeth us as an entry."  and enableth us to have contrition by the blissful touching of the Holy Ghost. The third is doubtful dread. Doubtful ¹⁷⁹dread in as much as it draweth to despair, God will have it turned in us into love by the knowing of love: that is to say, that the bitterness of doubt be turned into the sweetness of natural love by grace. For it may never please our Lord that His servants doubt in His Goodness. The fourth is reverent dread: for there is no dread that fully pleaseth God in us but reverent dread. And that is full soft, for the more it is had, the less it is felt for sweetness of love.

Love and Dread are brethren, and they are rooted in us by the Goodness of our Maker, and they shall never be taken from us without end. We have of nature to love and we have of grace to love: and we have of nature to dread and we have of grace to dread. It belongeth to the Lordship and to the Fatherhood to be dreaded, as it belongeth to the Goodness to be loved: and it belongeth to us that are His servants and His children to dread Him for Lordship and Fatherhood, as it belongeth to us to love Him for Goodness.

And though this reverent-dread and love be not parted asunder, yet they are not both one, but they are two in property and in working, and neither of them may be had without other. Therefore I am sure, he that loveth, he dreadeth, though that he feel it but a little.

All dreads other than reverent dread that are proffered to us, though they come under the colour of holiness yet are not so true, and hereby may they be known asunder.—That dread that maketh us hastily to flee from all that is not good and fall into our Lord's breast, as the Child into the Mother's bosom,³⁰⁸S. de Cressy: "Mothers Arme," but MS. (B.M.) "Moder barme."  with all our intent and with all our mind, knowing our feebleness and our great need, ¹⁸⁰knowing His everlasting goodness and His blissful love, only seeking to Him for salvation, cleaving to [Him] with sure trust: that dread that bringeth us into this working, it is natural,³⁰⁹"kinde."  gracious, good and true. And all that is contrary to this,

either it is wrong, or it is mingled with wrong. Then is this the remedy, to know them both and refuse the wrong.

For the natural property of dread which we have in this life by the gracious working of the Holy Ghost, the same shall be in heaven afore God, gentle, courteous, and full delectable. And thus we shall in love be homely and near to God, and we shall in dread be gentle and courteous to God: and both alike equal.

Desire we of our Lord God to dread Him reverently, to love Him meekly, to trust in Him mightily; for when we dread Him reverently and love Him meekly our trust is never in vain. For the more that we trust, and the more mightily, the more we please and worship our Lord that we trust in. And if we fail in this reverent dread and meek love (as God forbid we should!), our trust shall soon be misruled for the time. And therefore it needeth us much to pray our Lord of grace that we may have this reverent dread and meek love, of His gift, in heart and in work. For without this, no man may please God.

CHAPTER LXXV

In Chapter 75 Julian

Describes what we will see from Heaven

In Chapter 75 Julian describes promises God has given us of what we will see when we see from his big picture in Heaven.

In Heaven we will see from God's "Big Picture"

Then we shall see the cause of all things he has done or permitted to be done. In our time we saw the effects from our limited viewpoint.

To understand God's strategy

Then (when we will see the big picture over time) we will be able to understand his strategy (both the cause and effect).

We need to understand, and God can do all we need

In this revelation Julian saw that God can do all we need. To explain this she speaks of three things we need: love, longing, and pity.

We need to understand love, pity and longing

All three of these Godly characteristics are designed in us for one purpose: our benefit.

Pity protects us by giving us purpose

Pity in love protects us in the time of our need. Pity means a feeling of sympathy, a feeling of sadness because of another person's trouble or suffering. Besides feeling sympathy, it can also mean having the capacity to feel sympathy. By keeping us useful and giving us purpose, our capacity to pity others keeps going in our time of need. Through pity, we are protected by our personal calling or word of God.

Longing draws us up into Heaven – a thirst

Longing in the same love draws us up into Heaven. The thirst of God is for all men to be drawn unto him. God's thirst for our love caused him to design us with a longing for him. We are designed to long to be in God and he in us. Longing in love draws us up into Heaven where he gets his lively members that are now in bliss. Longing in that same love, God draws us like drawing water from a well. He draws and drinks from that well of his holy ones, but he continues to thirst and long for more members.

Our thirst comes from his thirst

Therefore, our characteristic of longing for God comes from the thirst or longing of God. Julian saw three manners of longing in God that are all designed attributes in us for the same purpose. We are that purpose. All three are for our own good. The first is that God longs to teach us to know him. To know him is to love him. To love him is to realize it is convenient, expedient, and our benefit to love him evermore. The second manner of longing is that he longs to have us up to his bliss. In other words, he longs for us to temporarily experience (here and now) the blissful state our souls will be when they are taken out of pain into heaven. The third manner of longing in God (a longing designed also in our character for our own good) is to fulfill us in bliss; and that will be on the Last Day, fulfilled ever to last.

Love – A bliss flowing out of God into us

For Julian saw (as the Church teaches) that the pain and sorrow of this time shall be ended to all that determine to be saved. Besides this bliss that others before the Last Day have received in heaven, but also we shall receive a new bliss. After the Last Day we will be fulfilled by a bliss flowing out of God into us. This new bliss will be the goods he intended to give us before time began. Until that time of the Last Day when we will be free of our current condition and its purpose, these goods are treasured and hid in himself. For unto that time, no man is worthy to receive them.

At the Last Day, we shall see the cause of all things

When pain and sorrow of this time are ended, we shall see the cause of all things that he has done. In other words, forevermore we will see the good cause of all things he has allowed. And the bliss of this fulfilling will be so deep and so high that for wonder and marvel all men will determine to give to God great reverent dread. Over passing all that has been seen or felt before, this great reverent dread will cause the pillars of heaven to tremble and shake with fear. But this manner of trembling and dread will have no pain because it belongs to the worthy might of God. It is designed to be seen and felt by his creatures for meekness of joy, marveling at the greatness of God the Maker and the littleness of all that is made. For this view, this sound, this sensual experience makes the creature marvelously meek and mild.

Seeing the cause will make us meek and mild

God wills this dread. The point is that whatever God wills also belongs to us. Before the Last Day, it belongs to us both in the natural characteristics of longing and spiritual grace that we witness and know of this dread. Because of this experience we desire

this sight and this working after the Last Day because it leads us in the right way and keeps us in the true life uniting us to God. For as good as God is, so great he is; and as much as it belongs to his goodness to be loved, so much it belongs to his greatness to be dreaded. For this reverent dread is the fair courtesy that is in Heaven before God's face.

With love, God wills this dread

Dread increases at the Last Day. As much as he shall then be known and loved over passing what we can now know and love him, in so much he shall be dreaded more than he is now. All heaven and earth will quake when those heavenly pillars will tremble and quake.

Summary: What we will see from Heaven

In Chapter 75 Julian has described promises God has given us of what we will see when we see from his big picture in Heaven. Then we shall see the cause of all things he has done or permitted to be done. In our time we saw the effects from our limited viewpoint. Then when we will see the big picture over time we will see both the cause and effect of his strategy. In this revelation Julian saw that God can do all we need. To explain this she speaks of three things we need: love, longing, and pity. All three of these Godly characteristics are designed in us for one purpose: our benefit. Pity protects us by giving us purpose. Longing draws us up into Heaven. Longing is a thirst that like a pump drawing water comes from God's thirst. In Heaven we will see the cause of all things. This big picture will increase both our love and dread. With love God wills this dread.

“We shall see verily the cause of all things that He hath done; and evermore we shall see the cause of all things that He hath permitted”


I SAW that God can do all that we need. And these three that I shall speak of we need: love, longing, pity. Pity in love keepeth us in the time of our need; and longing in the same love draweth us up into Heaven. For the Thirst of God is to have the general Man unto Him: in which thirst He hath drawn His Holy that be now in bliss; and getting His lively members, ever He draweth and drinketh, and yet He thirsteth and longeth.

I saw three manners of longing in God, and all to one end; of which we have the same in us, and by the same virtue and for the same end.

The first is, that He longeth to teach us to know Him and love Him evermore, as it is convenient and speedful to us. The second is, that He longeth to have us up to His Bliss, as souls are when they are taken out of pain into Heaven. The third is to fulfill us in bliss; and that shall be on the Last Day, fulfilled ever to last. For I saw, as it is known in our Faith, that the pain and the sorrow shall be ended to all that shall be saved. And not only we shall receive the same bliss that souls afore have had in heaven, but also we shall receive a new [bliss], which plenteously shall be flowing out of God into us and shall fulfill us; and these be the goods which ¹⁸² He hath ordained to give us from without beginning. These goods are treasured and hid in Himself; for unto that time [no] Creature is mighty nor worthy to receive them.

In this [fulfilling] we shall see verily the cause of all things that He hath done;

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and evermore we shall see the cause of all things that He hath suffered.^{310:310j.e.} permitted; "all that is good our Lord doeth, and that which is evil our Lord suffereth," xxxv.  And the bliss and the fulfilling shall be so deep and so high that, for wonder and marvel, all creatures shall have to God so great reverent dread, overpassing that which hath been seen and felt before, that the pillars of heaven shall tremble and quake. But this manner of trembling and dread shall have no pain; but it belongeth to the worthy might of God thus to be beholden by His creatures, in great dread trembling and quaking for meekness of joy, marvelling at the greatness of God the Maker and at the littleness of all that is made. For the beholding of this maketh the creature marvellously meek and mild.

Wherefore God willeth—and also it belongeth to us, both in nature and grace—that we wit and know of this, desiring this sight and this working; for it leadeth us in right way, and keepeth us in true life, and oneth us to God. And as good as God is, so great He is; and as much as it belongeth to His goodness to be loved, so much it belongeth to His greatness to be dreaded. For this reverent dread is the fair courtesy that is in Heaven afore God's face. And as much as He shall then be known and loved overpassing that He is now, in so much He shall be dreaded overpassing that He is now.

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Wherefore it behoveth needs to be that all Heaven and earth shall tremble and quake when the pillars shall tremble and quake.

CHAPTER LXXVI

In Chapter 76 Julian

Describes reverent dread by describing Jesus' nature

In Chapter 76 Julian indirectly describes reverent dread by describing Jesus' nature. In other words, by beholding the fair nature of our Lord Jesus, we hate the opposite nature and experience reverent dread. Plus, with that opposite nature there is a false dread. The Enemy wants to deceive us with that false doubting dread. Doubt makes us dread to appear before the Lord. Once we personally experience Jesus' nature (the way we were designed to be motivated by him) the old nature or sin is worse than hell. So, Julian describes reverent dread by describing sin as hell. Like hell, sin is to be both understood and hated. Sin (the opposite nature) is the nature of the world in which we live, the natural world of good and evil. Julian describes how souls that take the teaching of the Holy Ghost hate sin more than hell itself. Like fleeing from hell they personally flee from sin; but, at the same time knowing their own sinful nature they have compassion for those who do not flee. In other words, Julian describes how (by hating sin and being taught by the Holy Spirit) we can do our business in the world, without being influenced by our worldly nature. As Jesus served us through his business, by focusing on our business we can serve those people. As we do our business, our hatred of sin and reverent dread increases with our love.

The nature of sin is the other nature

By beholding the nature of Jesus, we hate sin, the other nature. Jesus knew sin and wants

us to both know sin and know his nature. Knowing both, we will hate sin.

Knowing Heaven we hate Hell

For example: we know of Heaven and we know of Hell. Because we know of Heaven we hate Hell. Now we can live in the Holy Ghost as Jesus did. So, we can know Jesus nature, and the soul that personally communicates with Jesus hates sin. In other words, the soul that truly takes the teaching of the Holy Ghost hates sin more than all the pain in hell. Compared to business with God, business without God is vile and horrible.

Knowing Jesus nature we hate our sin nature

The soul that knows business with God, hates more than hell business without God. To those who do business with God, hating sin tends to replace hating hell.

We must know Heaven to hate Hell

Jesus wants us to know both natures. Because they are both natural and easy to slip into, we must know them both. Therefore, it is God's will that we know sin so we can pray to keep out of it. For example: whenever even another person's sin comes to mind we should flee it as the pain of hell, praying to God for help against it. For even a peek at another person's sins can be a problem. Because that peek can (like a thick mist) come between our soul and our spirit, clouding the ability of our soul to communicate with our spirit. However, if we are already doing business with God when we see the other person's sin, then in our reverent dread our own guilt has become Jesus' compassion. In other words, when we are doing business with God (with Jesus' compassion) we are dead to sin.

We must know both natures to hate sin

If we know our sin nature (how natural it is for us to fall into sin), then we will be teachable (meek). In other words, we will be motivated to communicate with God expecting him to answer our prayers leading us away from sin. But if we fall into sin (knowing sin nature with its pain) we will quickly rise. For sin nature is the most pain the soul may have, being turned from God any time by sin.

Knowing Jesus, we know our spiritual nature and reverent dread

If we know our spiritual nature (how natural it is to communicate with God), then we will be motivated to be at rest with God. When another man's sin comes to mind, we will quickly communicate with God for help against the sin. For without this communication, the soul is harmed, tempted and hindered that sees another man's sin. Here Julian reminds us of the Showing of Compassion in previous chapters. To understand compassion one must understand two contrary things: wisdom and folly. The most wisdom any person can do in life is to do after the will and counsel of his friend, almighty God. That blessed friend is Jesus, and his will and counsel that we hold will fasten us to him. He loves us the same whether we be foul or clean. No matter what we do, God never wants us to flee from him. But, because of our changeability we often fall into sin. How natural it is for us to fall into sin. Then we have this doubting dread by the stirring of our enemy.


Knowing Sin, we know our fleshly nature and false dread


Knowing our fleshly nature (how natural it is for us to fall into sin), we can expect our enemy to send us doubting dread. They, (not he but they) will say things like: you see it is obvious you are a wretched creature, a sinner, and also unfaithful. They remind you that even though you often promise the Lord to keep his command, you fall again and again into sloth, especially wasting time. Julian points out that for people who have given their hearts to personally communicate with the Lord (inwardly beholding his blessed goodness) listening to their doubting dread is the beginning of sin. Falling for doubting dread makes us dread to appear before our courteous Lord. It is our enemy's intent to make us so weighted down by false dread that we should forget the fair blissful beholding of our everlasting friend.

Summary: Jesus' nature describes Reverent Dread

In Chapter 76 Julian indirectly describes reverent dread by describing Jesus' nature. In other words, by beholding the fair nature of our Lord Jesus, we hate the opposite nature and experience reverent dread. Plus, with that opposite nature there is a false dread. The Enemy wants to deceive us with that false doubting dread. Doubt makes us dread to appear before the Lord. Once we personally experience Jesus' nature (the way we were designed to be motivated by him) the old nature or sin is worse than hell. So, Julian describes reverent dread by describing sin as hell. Like hell, sin is to be both understood and hated. Sin (the opposite nature) is the nature of the world in which we live, the natural world of good and evil. Julian describes how souls that take the teaching of the Holy Ghost hate sin more than hell itself. Like fleeing from hell they personally flee from sin; but, at the same time knowing their own sinful nature they have compassion for those who do not flee. In other words, Julian describes how (by hating sin and being taught by the Holy Spirit) we can do our business in the world, without being influenced by our worldly nature. As Jesus served us through his business, by focusing on our business we can serve those people. As we do our business, our hatred of sin and reverent dread increases with our love.



"The soul that beholdeth the fair nature of our Lord Jesus, it hateth no hell but sin"

I SPEAK but little of reverent dread, for I hope it may be seen in this matter aforesaid. But well I wot our Lord shewed me no souls but those that dread Him. For well I wot the soul that truly taketh the teaching of the Holy Ghost, it hateth more sin for vileness and horribleness than it doth all the pain that is in hell. For the soul that beholdeth the fair nature³¹¹ "kindness."  of our Lord Jesus, it hateth no hell but sin, as to my sight. And therefore it is God's will that we know sin, and pray busily and travail earnestly and seek teaching meekly that we fall not blindly therein; and if we fall, that we rise readily. For it is the most pain that the soul may have, to turn from God any time by sin.

The soul that willet to be in rest when [an] other man's sin cometh to mind, he shall flee it as the pain of hell, seeking unto God for remedy, for help against it. For the beholding of other man's sins, it maketh as it were a thick mist afore the eyes of the soul, and we cannot, for the time, see the fairness of God, but if we may behold them with contrition with him, with compassion on him, and with holy desire to God for him. For without this ¹⁸⁴ it harmeth³¹² "noyith."  and

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tempesteth and hindereth the soul that beholdeth them. For this I understood in the Shewing of Compassion.

In this blissful Shewing of our Lord I have understanding of two contrary things: the one is the most wisdom that any creature may do in this life, the other is the most folly. The most wisdom is for a creature to do after the will and counsel of his highest sovereign Friend. This blessed Friend is Jesus, and it is His will and His counsel that we hold us with Him, and fasten us to Him homely—evermore, in what state soever that we be; for whether-so that we be foul or clean, we are all one in His loving. For weal nor for woe He willeth never we flee from Him. But because of the changeability that we are in, in our self, we fall often into sin. Then we have this [doubting dread] by the stirring of our enemy and by our own folly and blindness: for they say thus: *Thou seest well thou art a wretched creature, a sinner, and also unfaithful. For thou keepest not the Command* ³¹³313 S de Cressy -- "thy Covenant." ; *thou dost promise oftentimes our Lord that thou shalt do better, and anon after, thou fallest again into the same, especially into sloth and losing of time.* (For that is the beginning of sin, as to my sight,—and especially to the creatures that have given them to serve our Lord with inward beholding of His blessed Goodness.) And this maketh us adread to appear afore our courteous Lord. Thus is it our enemy that would put us aback³¹⁴314 "on bakke."  with his false dread, [by reason] of our wretchedness, through pain that he threateth us with. For it is his meaning to ¹⁸⁵185 make us so heavy and so weary in this, that we should let out of mind the fair, Blissful Beholding of our Everlasting Friend.

CHAPTER LXXVII

In Chapter 77 Julian

Describes our business by contrast and association

In Chapter 77 Julian describes our business by contrasting it with the business of our enemy and associating it with the business of our Friend. Our Friend suffered for our sins. Like our friend Jesus, we will suffer for the sins of others. We will also suffer for our own sins. Therefore, like Jesus not all our suffering will be the result of our sin. We have a business in the body of our Friend. Our Enemy also has a business competing in the same market. Because his goal is to take our business, we need to know his business and defeat him. The point of this chapter: like Jesus we are called to suffer when we are innocent.

By contrast with our Enemy

Our enemy the Fiend (the Devil) hates us. He hates us because he envies us. It is his business to defeat us by helping us fall away from God. He hates our soul, that part of us that is made perfect in the image of God. It is his pleasure or his business to get our soul to turn away from God the way he did. And, at this time our nature is inclined to do so. The remedy to this problem for us is to understand the wretchedness of our nature, the wretchedness of our enemy, and to flee to the Lord. For the more we realize we need the Lord's help, the faster we will flee. The Fiend cannot win. He has

already been defeated. When we flee from him we are increasing his torment. For all the pain that he wants for us is then turned onto him. Like Job, God uses our Enemy the Devil for our overall good, but in doing so God is increasing the Devil's torment.

Our enemy has a role in God's business - Contrast

Not all of our problems are the result of our tendency to sin or the Devil. We have that tendency to sin and our enemy does all he can to get us away from our business and into sin. All that is contrary to love and peace is of the Fiend (our Enemy), and of his role in God's business. But, even though our enemy encourages us to sin, we can't blame all our problems on him either. Sometimes we are innocent, and sometimes our suffering is designed to get us to turn to God. For example we should say: I know I have a sharp pain, but our Lord is almighty and may punish me mightily; and he is all-wisdom and can punish me discerningly; and he is all-goodness and loves me most tenderly. We must live in this understanding because it is a lovely meekness (teachable) of a sinful soul wrought (made carefully or decorated) by mercy and the grace of the Holy Ghost when we willingly and gladly take the scourge and chastening of our Lord that he himself will give us. It will be most tender and easy if we will only be satisfied with him and all his works.

Association with Jesus' Penance

Here Julian mentions penance: self-punishment for sin. She says penance was not specified in her revelations (in her time penance was taught by the Church), but the lesson here is that we shall meekly bear as Jesus did the penance that God gives us, bearing in mind his blessed passion. Then we suffer with him like his friends did that saw it. So with pity and love we suffer with him, and this was shown in the Thirteenth showing near the beginning in Chapters 27-40 where it speaks of pity. The point is we are not to blame ourselves unless we know our sin. God wants us to be sorrowful only when we know the cause of our sorrow, and then only for a short time until we confess our sin. Whatever our business, we will have woe (serious afflictions or misfortune and grief). Therefore, it is God's will we know our penance and see that in truth all life's sufferings are profitable. This place is prison, this life is penance, and in the remedy he wills we rejoice. The remedy is that our Lord is with us, keeping and leading us into the fullness of joy. To suffer means to allow. When we allow this penance from the Lord we receive a sign that he that shall be our bliss when we are there, for he is our keeper when we are here. Our way and our heaven is true love and sure trust. This sign is an endless joy to us that he has given us understanding in all Julian's showings, especially the showing of the passion where he made Julian and us choose him for our heaven. Our way and our heaven is true love and sure trust. Flee to our Lord and we will be comforted. Touch him and we shall be made clean. Cleave to him and we shall be protected from all manner of peril. For our courteous Lord wills that we be as comfortable with him as our heart can imagine or our soul desire. But beware that we not be so comfortable that we forget courtesy.

Association with Jesus' Courtesy

After penance Julian mentions the importance of courtesy. For the Lord himself is the king of comfort, and as comfortable as he is he is also courteous. He is very courteous.


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The creatures who will be in heaven without end will be like him in all things. So, they will be very courteous. For us, to be like our Lord perfectly, is our very salvation and our full bliss. If we want our full bliss, the Lord will teach us. For it is his both his own good pleasure and his worship that we be courteous. Blessed may he be!

Summary: Our Business: contrast and association

In Chapter 77 Julian describes our business by contrasting it with the business of our enemy and associating it with the business of our Friend. Our Friend suffered for our sins. Like our friend Jesus, we will suffer for the sins of others. We will also suffer for our own sins. Therefore, like Jesus not all our suffering will be the result of our sin. We have a business in the body of our Friend. Our Enemy also has a business competing in the same market for souls. Because his goal is to take our business, we need to know his business and defeat him. The point of this chapter: like Jesus we are called to suffer (allow pain for the work of God) when we are innocent.

“Accuse not thyself overmuch, deeming that thy tribulation and thy woe is all thy fault.” “All thy living is penance profitable.” “In the remedy He willeth that we rejoice”

OUR good Lord shewed the enmity of the Fiend: in which Shewing I understood that all that is contrary to love and peace is of the Fiend and of his part. And we have, of our feebleness and our folly, to fall; and we have, of mercy and grace of the Holy Ghost, to rise to more joy. And if our enemy aught winneth of us by our falling, (for it is his pleasure,³¹⁵ S. de Cressy, "likeness "; Collins, "business." The word may be "Lifenes" = lefness, pleasure; lif = lef = lief = (Morris' Specimens of Early English) pleasing, dear. ) he loseth manifold more in our rising by charity and meekness. And this glorious rising, it is to him so great sorrow and pain for the hate that he hath to our soul, that he burneth continually in envy. And all this sorrow that he would make us to have, it shall turn to himself. And for this it was that our Lord scorned him, and [it was] this [that] made me mightily to laugh.

Then is this the remedy, that we be aware of our wretchedness and flee to our Lord: for ever the more needy that we be, the more speedful it is to us to draw nigh to Him.³¹⁶ "neyghen him."  And let us say thus in our thinking: *I know 186 well I have a .shrewd pain; but our Lord is All-Mighty and may punish me mightily; and He is All-Wisdom and can punish me discerningly; and He is all-Goodness and loveth me full tenderly.* And in this beholding it is necessary for us to abide; for it is a lovely meekness of a sinful soul, wrought by mercy and grace of the Holy Ghost, when we willingly and gladly take the scourge and chastening of our Lord that Himself will give us. And it shall be full tender and full easy, if that we will only hold us satisfied with Him and with all His works.


For the penance that man taketh of himself was not shewed me: that is to say, it was not shewed specified. But specially and highly and with full lovely manner of look was it shewed that we shall meekly bear and suffer the penance that God Himself giveth us, with mind in His blessed Passion. (For when we have mind in His blessed Passion, with pity and love, then we suffer with Him like as His friends did that saw it. And this was shewed in the Thirteenth Shewing, near the beginning, where it speaketh of Pity.) For He saith: *Accuse not [thy]self overdone much, deeming that thy tribulation and thy woe is all for thy fault; for I will not that thou be heavy or sorrowful indiscreetly. For I tell thee, howsoever*


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thou do, thou shalt have woe. And therefore I will that thou wisely know thy penance; and [thou] shalt see in truth that all thy living is penance profitable.

This place is prison and this life is penance, and in the remedy He willeth that we rejoice. The remedy is that our Lord is with us, keeping and leading into the fulness of joy. For this is an endless joy to us in our Lord's signifying, that He that shall be our bliss when we are there, He is our keeper while we are here.

Our

way and our heaven is true love and sure trust; and of this He gave understanding in all [the Shewings] and especially in the Shewing of the Passion where He made me mightily to choose Him for my heaven³¹⁷ch. xix. .

Flee we to our Lord and we shall be comforted, touch we Him and we shall be made clean, cleave we to Him and we shall be sure,³¹⁸"sekir."  and safe from all manner of peril.

For our courteous Lord willeth that we should be as homely with Him as heart may think or soul may desire. But [let us] beware that we take not so recklessly this homeliness as to leave courtesy. For our Lord Himself is sovereign homeliness, and as homely as He is, so courteous He is: for He is very courteous. And the blessed creatures that shall be in heaven with Him without end, He will have them like to Himself in all things. And to be like our Lord perfectly, it is our very salvation and our full bliss.

And if we wot not how we shall do all this, desire we of our Lord and He shall teach us: for it is His own good-pleasure and His worship; blessed may He be!

CHAPTER LXXVIII

In Chapter 78 Julian

Describes God's business of showing us our sin

In Chapter 78 Julian describes God's business in showing us our sin. In our relationship with him, God controls that showing. Our sin and our feebleness is so vile that he controls with courtesy (his court rules) that showing. In other words, his rules are that he only shows us our sin by the light of his grace and mercy. When we are lifted high up into contemplation of him by the gift of our Lord (his grace and mercy), then we need to have the knowledge and sight of our sin and feebleness. The Lord only shows us our sin and feebleness in his light, the light of his grace and mercy.

Four things we need to know: Our Ground, Our Keeper, Our Friend, and Our Sin

In context, this knowledge of our sin is one of four things the Lord wills we know. The first is that he is our ground. In other words, in him we have all our life and our being. The second: When we are in our sin he protects us from our enemies. Even though we are ignorant of their attacks and his protection, the more we give them occasion to fall on us the more he protects us. The third thing is the business of this chapter. He wants us to know how courteously he keeps us and courteously he makes us know our sin. The fourth is how firmly he stays with us. Because it is his will that we be turned again and united to him in love as he is to us, he does not change his attitude towards

us. Therefore, in this context (this gracious knowledge of these four things) we may see our sin profitably without despair.

Courteously, he lets us know our sin

Because we need this knowledge to be saved, it is God's business to show us our sin. We need to see our sin to know that by ourselves we are nothing but sin and wretchedness. In other words, we need to see our sin to know we need salvation. But God measures the sight of our sin to us because we could not handle seeing it as it is. In this manner through contrition (repentance, shame) and grace we shall be broken of all that is not our Lord. Without seeing it we stay in our pride and presumption. We all have our share of sin. The less we see of it the more is unseen. Until we are lifted high up into the contemplation of him by the light of his grace and mercy, we are not teachable (meek), and therefore would not benefit from seeing our sin.

Only when it will do us some good, when we are teachable

It is God's business to show us our sin only when it will do us some good. It will do us some good only when we are teachable. Then when we are meek our Savior will heal us and unite us to him. This breaking and healing is a gift from our Lord for every man. The man that is lifted up on high with God will see himself sinful, and needs to see himself sinful. Julian's experience (where the Lord showed her sin) was that she saw herself as the least and lowest that shall be saved. Being united in love with the Lord, when she saw her sin she was comforted. And for the joy she had in beholding the Lord she did not pay much attention to her sin. By his own court rules (courtesy), the Lord stopped there and would not continue to teach her till he gave her the will to pay attention again to her sin.

Only when it will do us some good, when we are paying attention



So, seeing our sin will do us some good only if we pay attention. We need to know our sin to be saved because we need to know our weakness. For without knowing our weakness we may not have true meekness, and without meekness we cannot be saved. Just like we have to be lifted up into contemplation by the special gift of our Lord, we cannot have this knowing from ourselves or our spiritual enemies. We must get it from the Lord. Not being for us, our enemies do not want us to know. For love, God wants to show us our sin in that time of contemplation, mercy and grace.


Summary: God's business of showing us our sin


In Chapter 78 Julian describes God's business in showing us our sin. In our relationship with him, God controls that showing. Our sin and our feebleness is so vile that he controls that show with courtesy. In other words, his rules are that he only shows us our sin by the light of his grace and mercy. When we are lifted high up into contemplation of him by the gift of our Lord, then we get to have the knowledge and sight our sin and feebleness. The Lord only shows us our sin and feebleness in his light, the light of his grace and mercy.

"Though we be highly lifted up into contemplation by the special gift


of our Lord, yet it is needful to us to have knowledge and sight of our sin and our feebleness”

OUR Lord of His mercy sheweth us our sin and our feebleness by the sweet gracious light of Himself; for our sin is so vile and so horrible that He of His ¹⁸⁷ courtesy will not shew it to us but by the light of His grace and mercy. Of four things therefore it is His will that we have knowing: the first is, that He is our Ground from whom we have all our life and our being. The second is, that 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 [that] we give them occasion thereto, and know not our own need.^{319,319} See ch. xxxix. p.81.  The third is, how courteously He keepeth us, and *maketh us to know* that we go amiss. The fourth is, how steadfastly He abideth us and changeth no regard:^{320,320} "chere" = manner of looking on us, mien.  for He willeth that we be turned [again], and oned to Him in love as He is to us.

And thus by this gracious knowing we may see our sin profitably without despair. For truly we need to see it, and by the sight we shall be made ashamed of our self and brought down as anent our pride and presumption; for it behoveth us verily to see that of ourselves we are right nought but sin and wretchedness. And thus by the sight of the less that our Lord sheweth us, the more is reckoned^{321,321} S. de Cressy: "wasted," but the indistinct word of the Brit. Mus. MS. is probably "castid" for "cast," or "casten" = conjectured.  which we see not. For He of His courtesy measureth the sight to us; for it is so vile and so horrible that we should not endure to see it as it is. And by this meek knowing after this manner, through contrition and grace we shall be broken from all that is not our Lord. And then shall our blessed Saviour perfectly heal us, and one us to Him.

This breaking and this healing our Lord meaneth for the general Man. For he that is highest and nearest ¹⁸⁸ with God, he may see himself sinful—and needeth to—with me; and I that am the least and lowest that shall be saved, I may be comforted with him that is highest: so hath our Lord oned us in charity; [as] where He shewed me that I should sin^{322,322} ch. xxxvii. .

And for joy that I had in beholding of Him I attended not readily to that Shewing, and our courteous Lord stopped there and would not further teach me till that He gave me grace and will to attend. And hereby was I learned that though we be highly lifted up into contemplation by the special gift of our Lord, yet it is needful to us therewith to have knowing and sight of our sin and our feebleness. For without this knowing we may not have true meekness, and without this [meekness] we may not be saved.

And afterward, also, I saw that we may not have this knowing from our self; nor from none of all our spiritual enemies: for they will us not so great good. For if it were by their will, we should not see it until our ending day. Then be we greatly beholden^{323,323} i.e. in gratitude.  to God for that He will Himself, for love, shew it to us in time of mercy and grace.

CHAPTER LXXIX

In Chapter 79 Julian

Describes the purpose of sin in God's Business

In Chapter 79 Julian describes the purpose of sin in God's Business. God takes responsibility for creating us the way we are. We are all sinners, and will be till the Last Day. Our sin is what we are on our own. It is ugly. Because we were created to succeed in God, we were created to fail on our own. In this Chapter 79 Julian builds on the idea in the previous chapter that we need to see our sin by adding that we need to sin. In other words, to succeed in God we need to fail on our own. To live in the love of God, we need to gently be exposed to a contrast. The last chapter described how God controls that exposure. From the base of that last chapter, this chapter adds more understanding of the purpose of sin in God's Business.

We see our sin only when God controls the show

The Lord wants us to see our sin only when he controls that showing. He wants to show us the nature of our sin only in the context of his mercy and grace. In that context we can see that his purpose for sin is to get us to dread our own self reliance. Because of the Lord's control over our view of sin, we do not know how we shall fall to sin nor do we even know the greatness of our sin. So, Julian said she learned to be in dread of self assuredness.

Which sin? Not other men's sin, Our own sin, so we can see and understand his purpose

The Lord wants us to see our own sin, not other men's sin unless it may be for the comfort and help of fellow-Christians. When God showed Julian that she should sin, she first thought the message was for her personally. But later (in the Spirit of our Lord) she saw that the Lord meant this message for the general man. In other words, it is meant for all men which are sinful and shall be unto the last day. We should sin so we will dread our own self reliance. The comfort of the Holy Spirit is large enough for us all.

So we will dread our own self reliance, the purpose of sin

When the Lord controls the show, he gives us the grace to see and understand his purpose for sin. In that grace in us we can love him and our soul shall never be separated from him without end.

This meekness saves us

In this dread of our weakness we have meekness that saves us from presumption. In this showing of Love we have true comfort and joy that saves us from despair. In this show of our courteous Lord is a lovely lesson where he teaches us of himself while comforting our soul. He wants us to know that all we see or feel within or without ourselves that is contrary to this is of the enemy and not of God. For example: If we

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are stirred to be more reckless in our living or in the keeping of our hearts, this stirring is untrue. If we are stirred to sin, we must hate the stirring because it is not God's will. But the stirring we get to get back up when we fall to sin, that is the stirring of the Lord. When we fall to weakness or blindness, then our courteous Lord touches us, stirs us, and calls us to see our wretchedness and because we are meek he teaches us to be aware of it. When we fall, he wants us to quickly turn to him. He does not want us to live in our sin, nor to worry greatly about it, or to hate ourselves for it. He wants us to quickly turn to him. Until we turn to him he is standing there alone and waiting sorrowfully and mournfully until we come. He is anxious to have us with him. When we say he stands alone waiting for us we are speaking of his office or business here on earth. He never leaves the blessed Company of Heaven. Under the conditions of this show, we are his joy and delight, he is the solution to our problems, and our life.


Summary: The Purpose of Sin in God's Business

In Chapter 79 Julian describes the purpose of sin in God's Business. God takes responsibility for creating us the way we are. We are all sinners, and will be till the Last Day. Our sin is what we are on our own. It is ugly. Because we were created to succeed in God, we were created to fail on our own. In this Chapter 79 Julian builds on the idea in the previous chapter (that we need to see our sin) by adding that we need to sin. In other words, to succeed in God we need to fail on our own. To live in the love of God, we need to gently be exposed to a contrast. The last chapter described how God controls that exposure. From the base of that last chapter, this chapter adds more understanding of the purpose of sin in God's Business.



“I was taught that I should see mine own sin, and not other men's sin except it may be for comfort and help of my fellow-Christians” (lxxvi.)

ALSO I had of this [Revelation] more understanding. In that He shewed me that I should sin, I took it nakedly to mine own singular person, for I was none ¹⁸⁹ otherwise shewed at that time. But by the high, gracious comfort of our Lord that followed after, I saw that His meaning was for the general Man: that is to say, All-Man; which is sinful and shall be unto the last day. Of which Man I am a member, as I hope, by the mercy of God. For the blessed comfort that I saw, it is large enough for us all. And here was I learned that I should see mine own sin, and not other men's sins but if it may be for comfort and help of mine even-Christians.

And also in this same Shewing where I saw that I should sin, there was I learned to be in dread for unsureness of myself. For I wot not how I shall fall, nor I know not the measure nor the greatness of sin; for that would I have wist, with dread, and thereto I had none answer.

Also our courteous Lord in the same time He shewed full surely and mightily the endlessness and the unchangeability of His love; and, afterward, that by His great goodness and His grace inwardly keeping, the love of Him and our soul shall never be departed in two, without end³²⁴₃₂₄ See xxxvii., xl., xlviii., lxi., lxxxii. .

And thus in this dread I have matter of meekness that saveth me from presumption, and in the blessed Shewing of Love I have matter of true comfort and of joy that saveth me from despair. All this homely Shewing of our courteous Lord, it is a lovely lesson and a sweet, gracious teaching of Himself in comforting of our soul. For He willeth that we [should] know by the sweetness

and homely loving of Him, that all that we see or feel, within or without, that is contrary to this is of the enemy and not of God. And thus—If we be stirred ¹⁹⁰ to be the more reckless of our living or of the keeping of our hearts because that we have knowing of this plenteous love, then need we greatly to beware. For this stirring, if it come, is untrue; and greatly we ought to hate it, for it all hath no likeness of God's will. And when that we be fallen, by frailty or blindness, then our courteous Lord toucheth us and stirreth us and calleth us; and then willeth He that we see our wretchedness and meekly be aware of it.³²⁵ "ben it aknowen." S. de Cressy, "be it a knowen."  But He willeth not that we abide thus, nor He willeth not that we busy us greatly about our accusing, nor He willeth not that we be wretched over our self,³²⁶ MS. "wretchful of our selfe." S. de Cressy, "wretchful on our self."  but He willeth that we hastily turn ourselves unto Him. For He standeth all aloof and abideth us sorrowfully and mournfully till when we come, and hath haste to have us to Him. For we are His joy and His delight, and He is our salve and our life.

When I say He standeth all alone, I leave the speaking of the blessed Company of heaven, and speak of His office and His working here on earth,—upon the condition of the Shewing.

CHAPTER LXXX

In Chapter 80 Julian

Describes how God communicates with us and how that communication does it all

In Chapter 80 Julian describes how God communicates with us, and how that communication does it all. He is near to us in three ways. We worship him in these three ways of communicating with him. We are motivated, protected, and saved by these three ways: First, by using our natural reason. Second, by the anointed teaching (of other Christians) of his Holy Church. And Third, by the gracious working of the Holy Ghost. That communication does it all because God himself is with us personally. Using all the feelings we have in ourselves, God lives in us, and moans in contrition with us even when we are not one with him.

He Communicates with Us in three ways: Our Reason, Our Fellow Christians, and The Holy Spirit

God communicates with us in three ways. Because God is the ground of our conscience, God is the ground of our natural reason. Because God calls teachers to teach and anoints their teaching, God is the ground of Church teaching. And finally. by refining our heart so we can have the mind of Christ, God the Holy Ghost communicates with us personally.

Three ways near to us or personal communication

These three ways are near to us. Our reason, our fellow Christians, and the person of the Holy Spirit are gifts God wants us to greatly regard. They work together in us so we

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will know here and now a little of what it will be like in heaven. Therefore, these Gifts from God motivate us. God does it all. God alone took our nature. In his finished business, he alone did all the works responsible for our salvation. And in his current business, he alone does it all as he dwells here with us. In his current business he rules and governs us and brings us into his bliss. Like Abraham and Lot's experience with God concerning Sodom, he will do his current business as long as there be any soul in earth that will enter his kingdom and come to heaven. If there would be no such soul but one, God would be alone till he had brought that soul up to his bliss.

Not about Angels

Here Julian says that she believes in and understands the purpose and ministry of angels, but this revelation was not about angels.


These three ways God himself is near to Us

It was about God himself being nearest, meekest, highest, lowest and does it all. Not only all we need, but with our refined heart all that we would desire, and that desire be our worship and joy in heaven. Using all the feelings we have in ourselves, God lives with us sorrowfully and moaning in contrition with us even when we are not one with him. All that is good in us is Christ in us. Although we seldom feel it, he feels these feelings until he has brought us out of all our woe. In other words, love allows itself to never be without pity. Even when we fall into sin (leaving the mind of Christ that keeps our soul), Christ alone keeps us and stands alone in sorrow and moaning until we turn to him and hastily join him. When he is here alone, that is to say he is here only for us. Though we often sin, his goodness allows us never to be alone. Long lasting or forever he is with us, and tenderly he excuses us and shields us from blame in his sight. He does it all.

Summary: How God Communicates with Us, doing it all

Summary: In Chapter 80 Julian describes how God communicates with us, and how that communication does it all. He is near to us in three ways. We worship him in these three ways of communicating with him. We are motivated, protected, and saved by these three ways: First, by using our natural reason. Second, by the anointed teaching (of other Christians) of his Holy Church. And Third, by the gracious working of the Holy Ghost. That communication does it all because God himself is with us personally. Using all the feelings we have in ourselves, God lives in us, and moans in contrition with us even when we are not one with him.

“Himself is nearest and meekest, highest and lowest, and doeth all.” Love suffereth never to be without Pity”

BY three things man standeth in this life; by which three God is worshipped, and we be speeded, ³²⁷ i.e. helped onwards.  kept and saved.

The first is, use of man's Reason natural; the second ¹⁹¹ is, common teaching of Holy Church; the third is, inward gracious working of the Holy Ghost. And these three be all of one God: God is the ground of our natural reason; and God, the teaching of Holy Church; and God is the Holy Ghost. And all be sundry gifts to which He willeth that we have great regard, and attend us thereto. For these

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work in us continually all together; and these be great things. Of which great things He willeth that we have knowing here as it were in an A.B.C., that is to say, that we have a little knowing; whereof we shall have fulness in Heaven. And that is for to speed us.

We know in our Faith that God alone took our nature, and none but He; and furthermore that Christ alone did all the works that belong to our salvation, and none but He; and right so He alone doeth now the last end: that is to say, He dwelleth here with us, and ruleth us and governeth us in this living, and bringeth us to His bliss. And this shall He do as long as any soul is in earth that shall come to heaven,—and so far forth that if there were no such soul but one, He should be withal alone till He had brought him up to His bliss. I believe and understand the ministrations of angels, as clerks tell us: but it was not shewed me. For Himself is nearest and meekest, highest and lowest, and doeth all. And not only all that we need, but also He doeth all that is worshipful, to our joy in heaven.

And where I say that He abideth sorrowfully and moaning, it meaneth all the true feeling that we have in our self, in contrition and compassion, and all sorrowing and moaning that we are not oned with our Lord. And all such that is speedful, it is Christ in us. And [192](#) though some of us feel it seldom, it passeth never from Christ till what time He hath brought us out of all our woe. For love suffereth never to be without pity. And what time that we fall into sin and leave the mind of Him and the keeping of our own soul, then keepeth Christ alone all the charge; and thus standeth He sorrowfully and moaning.

Then belongeth it to us for reverence and kindness to turn us hastily to our Lord and leave Him not alone. He is here alone with us all: that is to say, only for us He is here. And what time I am strange to Him by sin, despair or sloth, then I let my Lord stand alone, in as much as it is in me. And thus it fareth with us all which be sinners. But though it be so that we do thus oftentimes, His Goodness suffereth us never to be alone, but lastingly He is with us, and tenderly He excuseth us, and ever shieldeth us from blame in His sight.

CHAPTER LXXXI

In Chapter 81 Julian

Describes the Location or Facility of God in his current business

In Chapter 81 Julian describes the location of God in his current business. By contrasting that location with his location in previous businesses, Julian clarifies the meaning of God's only place: in man's soul. In previous business God has appeared in many places both in heaven and in earth, but at this time he presents himself only in man's soul, where the mystery of penance is facilitated. The mystery of penance keys our understanding of the soul, the location of God's business.

God's Current Business is only in Man's Soul

He has shown himself as King in Jerusalem, but now he shows himself reigning in the soul. Previously, he showed himself in earth in his sweet Incarnation and his blessed Passion (where he was born as a man, lived as a man, and where he died and was

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raised as a man). In the book of Revelation (a future time) he is seen in a point on the earth where he comes again. In another way he can be seen in earth leading the Church in a pilgrimage till he has brought us all to heaven. But, at this time his only business location is in man's soul. It is there he rests, and from there he will never leave. Therefore, so we can rejoice with him he wants us to join him where he gracefully touches us in our soul, our mind, our will and our emotion.

He wants us to join him there

The mystery of penance keys our understanding of soul, the location of God's business. In describing this location Julian uses the word penance which has a specific meaning in the Church.

Using the mystery of penance

Penance is one of the mysteries or ways the Holy Spirit manifests himself with us, not to be confused with the ungodly practice of paying penance that later infected the Church. A penitent is somebody doing penance; so like actor and action, penitent and penance are related. The act of penance is one of the seven mysteries performed by the Holy Spirit with and in the penitent.

Penitence includes: Contrition, Confession and Satisfaction

The matter of penitence includes: contrition, confession, and satisfaction or amendment. Contrition demands self knowledge including God's love to us in Christ.

Contrition demands we know ourselves generally and specifically

In other words, contrition demands we know who we are in Christ generally and specifically: Christ's business model and our business model. It demands we know our strengths and weaknesses: what we were called to do and what we need help in doing. Knowing this we can confess both what we have done and what we have left undone. So a contrite heart knows its calling and its sin.

Confession is the Opening of a Contrite Heart

Confession is the opening of a contrite heart to God, and satisfaction or amendment is the communication (heart change, belief and unforced worship) that comes from God.

Satisfaction is the Mysterious Communication

Satisfaction is also the knowledge that we have done all we can do to rise above sin. Since we are designed to do what is on our hearts, the rest is up to him. For more on the Seven Mysteries read this document ["The Seven Mysteries and Heart Change"](#):

Life is Penance

Julian says God sees all our living as a penance. Plus she adds God's longing for our love is a lasting penance in us. His love makes him to long for us. Like our penance is our life in him, his longing for us is his penance or his life in us. Like Jerusalem, he has taken our soul as his resting-place or his worshipful City. Out of this kingdom (see) he shall never rise or remove without end. It is a marvelous and stately place, therefore he

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wants us to answer his gracious touching presence there rejoicing in his whole love more than sorrowing in our pain and failings. Because of anything we do it is the most worship of him, our longing for his love in our penance is most worship. In other words, our business in him that we do for his love is our worship.

God's business of penance in us helps us set our hearts on the bliss we trust


God's penance or business in us mercifully helps us to bear our business in him. Our business and its pain never leave us until the last day. Therefore, God wills that we set our hearts off the pain that we feel, and on the bliss that we trust.



Summary: The Location or Facility of God in his Current Business

Summary: In Chapter 81 Julian describes the location of God in his current business. By contrasting that location with his location in previous businesses, Julian clarifies the meaning of God's only place: in man's soul. In previous business God has appeared in many places both in heaven and in earth, but at this time he presents himself only in man's soul where the mystery of penance is facilitated. The mystery of penance keys our understanding of soul, the location of God's business. It includes: contrition, confession, and satisfaction or amendment. Contrition demands self knowledge including God's love to us in Christ and who we are in Christ. In other words: self knowledge means we know Christ's business model and our business model. It demands we know our strengths and weaknesses: what we were called to do and what we need help in doing. So a contrite heart knows its calling and its sin. Knowing this we can confess both what we have done and what we have left undone. Confession is the opening of a contrite heart to God, and satisfaction is the communication that comes from God like: heart change, belief and unforced worship. Satisfaction is also the knowledge that we have done all we can do to rise above sin. Since we are designed to do what is on our hearts, the rest is up to him.




“God seeth all our living a penance: for nature-longing of our love is to Him a lasting penance in us.” “His love maketh Him to long”

OUR Good Lord shewed Himself in diverse manners both in heaven and in earth, but I saw Him take no place save in man's soul.

He shewed Himself in earth in the sweet Incarnation and in His blessed Passion. And in other manner He shewed Himself in earth [as in the Revelation] where I say: *I saw God in a Point.*³²⁸³²⁸ ch. xi.  And in another manner He shewed Himself in earth thus as it were in pilgrimage: 193 that is to say, He is here with us, leading us, and shall be till when He hath brought us all to His bliss in heaven. He shewed Himself diverse times reigning, as it is aforesaid; but principally in man's soul. He hath taken there His resting-place and His worshipful City: out of which worshipful See He shall never rise nor remove without end.

Marvellous and stately³²⁹³²⁹ "solemne."  is the place where the Lord dwelleth, and therefore He willet that we readily answer to³³⁰³³⁰ "entenden to" = turn our attention, respond to.  His gracious touching, more rejoicing in His whole love than sorrowing in our often fallings. For it is the most worship to Him of anything that we may do, that we live gladly and merrily, for His love, in our penance. For He

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beholdeth us so tenderly that He seeth all our living [here] a penance: for nature's longing in us is to Him aye-lasting penance in us³³¹ or, as in S. de Cressy, "For kind longing in us to him is a lasting penance in us." : which penance He worketh in us and mercifully He helpeth us to bear it. For His love maketh *Him* to long [for us]; His wisdom and His truth with His rightfulness maketh *Him* to suffer us [to be] here: and in this same manner [of longing and abiding] He willeth to see it in us. For this is our natural penance,—and the highest, as to my sight. For this penance goeth³³² "cometh."  never from us till what time that we be fulfilled, when we shall have Him to our meed. And therefore He willeth that we set our hearts in the Overpassing³³³ The exceeding Bliss. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." -- [2 Cor. iv. 17.](#) : that is to say, from the pain that we feel into the bliss that we trust.

CHAPTER LXXII

In Chapter 82 Julian

Describes how to rise above the pain of sin

In Chapter 82 Julian describes how to rise above the pain of sin. Even though sin causes all pain, we were designed to rise above the pain of sin and live for God's love. Our communication with God requires we both examine ourselves and examine our God. This communication process requires we behold self. In other words, to receive a refined heart, we must first give our unrefined heart to God. We can't stand in beholding self and we can't fall in beholding God. But, Julian says both be holdings are part of the process and are good. When we do both at once, we rise above the pain.

His love motivates us to rise again

For his love we will want to rise again. Courteously, God limits the amount of sin we need to see to be able to rise again. Because we live with sin we will suffer for God's love. For his love we will allow the woe, tribulation and distress that may come to us. So (by design) in falling and in rising we are ever preciousely kept in one love. God knows that through this process we will live for his love, joyously and gladly suffering all the penance that may come to us. In other words, to do our part of this communication process we need to examine ourselves, know what we want to be able to give or sacrifice what we want to God. We cannot stand in what we want. To rise to the beholding of God we must confess what we want to God. When we open our heart to God we open our sin to God, and the Holy Spirit can be trusted to refine our heart. The process continues. Until we want a refined heart and examine our heart again, with a refined heart we cannot fall.

Sin causes pain, but we do not have to feel it

It is true that sin causes pain, but we do not have to feel that pain. Julian was shown that we do not have to be grieved by that pain because the Lord does not blame us for sin. In other words, he does not expect us to live without sin. Remember, he controls how much of our sin we get to see, and he uses all sin as a disciplinary tool that turns us to

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see his mercy. He shows us our sin mildly, then we sorrow and mourn discretely, turning us to see his mercy. Seeing that he is our medicine and perceiving that we do nothing but sin, we must turn to him. So instead of blaming us for sin, he pities that we do not understand.

By falling and rising he keeps us from feeling pain

By this falling and rising he keeps us, and keeps us from feeling that pain. He loves us endlessly, and we sin continuously, and he shows us a little of our sin courteously. Then we sorrow and mourn for only what we see in his light. This way he keeps us by courteously turning us to his mercy. In his mercy, we cleave to his love and goodness seeing that he is our only medicine because we see that we do nothing but sin. Seeing our old heart only in this courteous light of a new heart we thank him and praising we please him. Because he allows these things for our profit, we love him, he loves us, and our love will not be broken. In this way of falling and rising he keeps us most securely.

Longing and enjoying requires falling, rising and renewed hearts

We see in this way the Lord wants us to live in both longing and enjoying. We see how he keeps us both in falling and rising, and we see how he wants us to see both of these at once so like Jesus our higher spiritual bliss will cover the lower physical pain. In this light we see how that which is contrary to us is not of God. Plus, he wants us to see it only by the light of his kind love. By rising and falling we are kept in this kind love of a renewed heart. In beholding God we stand and in beholding self we fall, but both of these views are for good. But the beholding of our Lord God is for the highest good, and while we are in this life it is good for us to see both these at once. The higher keeps us spiritually, the true enjoying in God; and the lower keeps us in dread, and makes us ashamed of our self. Until we be brought up above, our Lord wills we hold much more the beholding of the higher, but not leave the knowing of the lower until that time where we will have our Lord Jesus and be fulfilled of joy and bliss without end.


Summary: How to rise above the pain of sin





In Chapter 82 Julian describes how to rise above the pain of sin. Even though sin causes all pain, we were designed to rise above the pain of sin and live for God's love. Our communication with God requires we both examine ourselves and examine our God. This communication process requires we behold self. In other words, to receive a refined heart, we must first give our unrefined heart to God. We can't stand in beholding self and we can't fall in beholding God. But, Julian says both be holdings are part of the process and are good. In doing both at once we rise above the pain.

“In falling and in rising we are ever preciously kept in one Love ”

BUT here shewed our courteous Lord the moaning and the mourning of the soul, signifying thus: *I know well thou wilt live for my love, joyously and gladly suffering all the penance that may come to thee; but in as much as thou livest not without sin thou wouldest suffer, for my love, all the woe, all the tribulation and distress that might come to thee. And it is sooth.*³³⁴ i.e. truth. See xxvii., "It is

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sooth that sin is cause of all this pain."  *But be not greatly aggrieved with sin that falleth to thee against thy will.*

And here I understood that [which was shewed] that the Lord beholdeth the servant with pity and not with blame.^{335:335} ch. li.  For this passing life asketh^{336:336} i.e. "demandeth not that we live."  not to live all without blame and sin. He loveth us endlessly, and we sin customably, and He sheweth us full mildly, and then we sorrow and mourn discreetly, turning us unto the beholding of His mercy, cleaving to His love and goodness, seeing that He is our medicine, perceiving that we do nought but sin. And thus by the meekness we get by the sight of our sin, faithfully knowing His everlasting love, Him thanking and praising, we please Him:—*I love thee, and thou lovest me, and our love shall not be disparted in two: for thy profit I suffer [these things to come].* And all this was shewed in spiritual understanding, saying these blessed words: *I keep thee full surely.* ¹⁹⁵ And by the great desire that I saw in our blessed Lord that we shall live in this manner,—that is to say, in longing and enjoying, as all this lesson of love sheweth,—thereby I understood that that which is contrarious to us is not of Him but of enmity; and He willeth that we know it by the sweet gracious light of His kind love. If any such lover be in earth which is continually kept from falling, I know it not: for it was not shewed me. But this was shewed: that in falling and in rising we are ever preciously kept in one Love. For in the Beholding of God we fall not, and in the beholding of self we stand not; and both these [manners of beholding] be sooth^{337:337} i.e. truth, trueness. "Both these ben soth, as to my syte. But the beholdyng of our Lord God is the heyst sothnes." See chaps. xlv., lii., etc., the two "Deemings": the Beholding by God of the higher Self and the Beholding by man of the lower self.  as to my sight. But the Beholding of our Lord God is the highest soothness. Then are we greatly bound to God^{338:338} in gratitude, obligation.  [for] that He willeth in this living to shew us this high soothness. And I understood that while we be in this life it is full speedful to us that we see both these at once. For the higher Beholding keepeth us in spiritual solace and true enjoying in God; [and] that other that is the lower Beholding keepeth us in dread and maketh us ashamed of ourself. But our good Lord willeth ever that we hold us much more in the Beholding of the higher, and [yet] leave not the knowing of the lower, unto the time that we be brought up above, where we shall have our Lord Jesus unto our meed and be fulfilled of joy and bliss without end.

CHAPTER LXXXIII

In Chapter 83 Julian

Describes faith

In Chapter 83 Julian describes faith. To describe faith she uses several three-folds or integrations that she is building on from previous chapters. In other words, an understanding of faith is build on a foundation of these integrations: Life, Love and Light a three-fold called The Three Properties of God; Might (the Father Wills), Wisdom (The Son Works), and Love (The Holy Spirit Confirms), this trinity or three-fold is called Goodness; sometimes Might, Wisdom and Goodness is denoted the Trinity of One Love. Faith is natural and measureable from the natural realm of Light.

Therefore, we can live by faith.

Faith described in the context of three properties of God: Life, Love and Light

Here the thought focuses on the three properties of God presented in every showing especially the twelfth showing. These properties are Life, Love and Light. On these three properties the strength and effect of all her revelations stand. In other words, through her faith she experienced them physically in touching, sight and feeling.

In this context, Faith is centered in Light

Here in this description of faith the thought seems to be centered in Light: Light as the manifestation of being (relationships, correspondences of nature), Triune Divine Light which in man corresponds to the three-fold of reason, faith and charity. Charity keeping man in faith and hope; charity leading him from and through and into eternal divine love. Charity is giving.

Faith is who we are and will be forever

These properties are Life, Love and Light. For our purpose of describing faith these three are the context of Light. Faith is in the realm of Light. In Life is marvelous homeliness or comfort, and in Love is found gentle courtesy, and in Light is found endless Naturehood, or who we are and will be forever.

Life, Love and Light equals Goodness

So in this context of Goodness, Julian says: "These three properties were in one Goodness: unto which Goodness my Reason would be oned, and cleave to it with all its might."

Faith and Reason – Our Faith is in the natural realm of reason – We can measure our faith

Therefore, (with reverent dread and highly marveling in the sight and feeling of God: in her faith) she saw that our reason is in God, a gift of God, the highest gift we have received, and it is a gift grounded in nature, a natural gift. So, our faith is a natural light. Therefore, it is something we can sense, know, measure and understand. Like all natural gifts, it is a gift from our Endless Day, another name for our Father God. In the natural light of our faith in the natural realm of our reason, our Mother Christ and Lord the Holy Ghost lead us in this temporary life.

We can measure our faith

Of these three properties, our Faith is in the natural realm of Light. Therefore, it can be measured, seen, communicated, and understood. We can live by faith. This natural light is measured to us discreetly. We each have our own calling that will be our unique purpose or cause forever. This light is the cause of our life; the night is the cause of our pain and all our woe: in which we earn the reward (meed) and thanks of God. When this light is the cause of our life, with mercy and grace we intimately know and believe our light. Knowing it is God's wisdom, we go there wisely and

mightily.


Faith is narrow light – just enough for our purpose

Faith is a narrow light giving us just what we need to see to fulfill our purpose. But, at the end of our woe, suddenly our eyes shall be opened and in the clearness of light our sight will be full. That light will not be natural. It will be God our Maker and Holy Ghost in Christ Jesus our Savior. Until that time our faith is our light in our night, which light is God our Endless Day, our natural gift from the Father.

Summary: Julian describes faith

In Chapter 83 Julian describes faith. To describe faith she uses several three-folds or integrations that she is building on from previous chapters. In other words, an understanding of faith is build on a foundation of these integrations: Life, Love and Light a three-fold called The Three Properties of God; Might (the Father Wills), Wisdom (The Son Works), and Love (The Holy Spirit Confirms), this trinity or three-fold is called Goodness; sometimes Might, Wisdom and Goodness is denoted the Trinity of One Love. Faith is natural and measureable from the natural realm of Light. Therefore, we can live by faith.

“Life, Love, and Light”

I HAD, in part, touching, sight, and feeling in three properties of God, in which the strength and effect of all the Revelation standeth: and they were seen in every Shewing, and most properly in the Twelfth, where it saith oftentimes: [*It is I.*] The properties are these: Life, Love, and Light.³³⁹ Cf. chs. lxxxv. and lxxxvi. These words might be (as Life, Light, and Love) for the Trinity of Might ("the Father willeth"), Wisdom ("the Son worketh"), Love ("the Holy Ghost confirmeth"): one Goodness: or as it is sometimes denoted, the Trinity of Might, Wisdom, Goodness: one Love. But here the thought seems to be centred in Light as the manifestation of Being (of Kyndhede = relationships, correspondences of nature): of the Triune Divine Light which in Man is corresponding Reason, Faith, Charity: Charity keeping man, while here, in Faith and Hope; Charity leading him from and through and into the Eternal Divine Love.  In life is marvellous homeliness, and in love is gentle courtesy, and in light is endless Nature-hood. These properties were in one Goodness: unto which Goodness my Reason would be oned, and cleave to it with all its might.

I beheld with reverent dread, and highly marvelling in the sight and in the feeling of the sweet accord, that our Reason is in God; understanding that it is the highest gift that we have received; and it is grounded in nature.

Our faith is a light by nature coming of our endless Day, that is our Father, God. In which light our Mother, Christ, and our good Lord, the Holy Ghost, leadeth us in this passing life. This light is measured ¹⁹⁷ discreetly, needfully standing to us in the night. The light is cause of our life; the night is cause of our pain and of all our woe: in which we earn meed and thanks of God. For we, with mercy and grace, steadfastly know and believe our light, going therein wisely and mightily.

And at the end of woe, suddenly our eyes shall be opened, and in clearness of light our sight shall be full: which light is God, our Maker and Holy Ghost, in Christ Jesus our Saviour.

Thus I saw and understood that our faith is our light in our night: which light is God, our endless Day.

CHAPTER LXXXIV

In Chapter 84 Julian

Describes this light or faith as charity or giving

In Chapter 84 Julian describes this light as charity or giving. She also says God measures this light to us profitably by his wisdom. In other words, God by his wisdom tells us what to give. At the very beginning of the Bible the idea of an accepted offering is introduced. The rest of the Bible and this revelation tells us how to measure our success or get our offering accepted. We get our offering accepted by giving what God has told us to give. To do this we must communicate (through the heart) with God. The light is charity, and the measuring of this light is done to us profitably by the wisdom of God.

So, this light or faith is our business

From the previous chapter we know the light is our faith. Now our faith is described as giving. In other words, our faith is described as our business. This business with other people under the mentorship of God is just the right size. It is not so large that we can see our blissful Day, the day we will see things from God's viewpoint. Nor is it so small that we cannot see. It is just the right size so we can live a rewarding life, with travail deserving and earning endless praise, the endless worship of God. We learned this from Julian in the sixth showing where God said: I thank thee of thy service and of thy travail. So, this light that shows us what to give keeps us in faith and hope, and like a cycle hope leads us to Giving or Charity. In the end all will be Charity. In other words, we were designed to do this unique business for eternity. You get to be you for eternity.

Julian describes three ways of understanding faith or Charity: Charity unmade; Charity made and Charity Given

In this chapter Julian presents three manners of understanding this light or Charity. The first is Charity unmade; the second is Charity made; and the third is Charity given.

Charity unmade is God; Charity made is our soul in God; and Charity given is virtue.

Virtue is a precious gift of working in which we love God for himself and ourselves in God; and that which God loves for God.

Virtue is our business

Another way of saying this is that we have a business for which our soul has been designed to function in God.

Our business is our personal communication with God

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In personal communication with God, he calls us to give those products and services, continually refining that calling as we give him what we want it to be.


Virtue is when we give our products or services

Virtue is when we give the products or services of this business. The Lord anoints or participates in virtuous giving, supplying us with the resources and help or team we need. As we experience this anointing we desire to use it, but as we experience heart change we gladly sacrifice our heart for a refined version.

Summary: This light or faith is charity or giving

In Chapter 84 Julian describes this light as charity or giving. She also says God measures this light to us profitably by his wisdom. In other words, God by his wisdom tells us what to give. At the very beginning of the Bible the idea of an accepted offering is introduced. The rest of the Bible and this revelation tells us how to measure our success or get our offering accepted. We get our offering accepted by giving what God has told us to give. To do this we must communicate (through the heart) with God. The light is faith expressed as charity, and the measuring of this light is done to us profitably by the wisdom of God.

“Charity”

THE light is Charity, and the measuring of this light is done to us profitably by the wisdom of God. For neither is the light so large that we may see our blissful Day, nor is it shut from us; but it is such a light in which we may live meedfully, with travail deserving³⁴⁰₃₄₀ i.e. earning the endless praise.  the endless worship of God. And this was seen in the Sixth Shewing where He said: *I thank thee of thy service and of thy travail*. Thus-Charity keepeth us in Faith and Hope, and Hope leadeth us in Charity. And in the end all shall be Charity.

I had three manners of understanding of this light, Charity. The first is Charity unmade; the second is 198 Charity made; the third is Charity given. Charity unmade is God; Charity made is our soul in God; Charity given is virtue. And that is a precious gift of working in which we love God, for Himself; and ourselves, in God; and that which God loveth, for God.

CHAPTER LXXXV

In Chapter 85 Julian

Describes God’s business from his viewpoint

In Chapter 85 Julian describes God’s business from his viewpoint: the end from the beginning: how the foresight of God and the end sight of God are the same. She describes how God wants us to share in this confidence that everything is working out just the way it was designed.

He sees the end from the beginning

In living her faith, God showed Julian his view of things. The way we are now, the way

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we will be at the end, God has loved and know us from the beginning. He sees the end from the beginning, and he wants us to enjoy with him and in him. For as we shall see the bliss of God without end (him praising and thanking us) so truly we have been known and loved in his foresight.

God knows us by our business

In his endless purpose from the beginning, God has known us by our calling. His love has no beginning or ending. So in this timeless love he made us; and in the same love he keeps us, never allowing us to be hurt so bad our bliss might be lost.

At the End we will See God's Business from his viewpoint

Therefore, at the end of this time when the Doom is given and we will be all brought up above, then we will clearly see in God the secret things which are now hid to us.

We will see it was well done (as designed before time began)

Then none of us will be stirred to say in any way that: "Lord, if only this or that would have happened then everything would have been perfect." No, but everyone will say with one voice: "Lord, you are blessed for it is thus: it is well; and we see truly that everything is and was done as you designed it to be done before anything was made."

Summary: God's business from his viewpoint

Summary: In Chapter 85 Julian describes God's business from his viewpoint: the end from the beginning: how the foresight of God and the end sight of God are the same. She describes how God wants us to share in this confidence that everything is working out just the way it was designed.

"Lord, blessed mayest Thou be, for it is thus: it is well"

AND in this sight I marvelled highly. For notwithstanding our simple living and our blindness here, yet endlessly our courteous Lord beholdeth us in this working, rejoicing; and of all things, we may please Him best wisely and truly to believe, and to enjoy with Him and in Him. For as verily as we shall be in the bliss of God without end, Him praising and thanking, so verily we have been in the foresight of God, loved and known in His endless purpose from without beginning. In which unbegun love He made us; and in the same love He keepeth us and never suffereth us to be hurt [in manner] by which our bliss might be lost. And therefore when the Doom is given and we be all brought up above, then shall we clearly see in God the secret things which be now hid to us. Then shall none of us be stirred to say in any wise: *Lord, if it had been thus, then it had been full well*; but we shall say all with one voice: *Lord, blessed mayest thou be, for it is thus: it is well; and now see we verily that all-thing is done as it was then ordained before that anything was made.*

CHAPTER LXXXVI

In Chapter 86 Julian

Describes the overall meaning of this book

In Chapter 86 the final chapter Julian describes the overall meaning of this book of her Sixteen Revelations. Charity or giving is the objective or overall meaning of this book. Love was our Lord's meaning. Expressed objectively, love is giving.

Julian's revelations were Julian's Business or her prayers

It was Julian's business, her charity, her giving of God's gifts. This book is begun by God's gift and his grace given through Julian to us. We are all in the general business of giving, but we have unique businesses or gifts and callings.

Our businesses are the subject of our prayers

Our businesses are the subject of our prayers. In other words, we focus our prayer on charity or giving. In our prayer, God puts things on our heart to give. In our prayer we beseech or beg God for those things he has put on our heart. God is the one who puts them there and he is the one who gives us gives us the gift of belief that they will be done.

We all have gifts or objects of love to give

We all have a business of God's gifts to give. We own the business, but they are his gifts. So God is the ground of all our begging. So, for giving we all pray and together with God's working, thanking, trusting and enjoying we will give the objects of love or charity.

Julian's objective was understanding love objectively

Since Julian's gift was understanding. She understood in the Lord's meaning for her revelations that he wants to have them understood so he can give us grace to love him and cleave to him. Giving is our key to understanding love. It even took Julian fifteen years of her giving for her to understand the meaning of these revelations. Our giving draws us through our hearts to his heavenly joy. So like Julian's fifteen years, the meaning of these revelations comes by giving of our hearts desire. The Lord wants to give us more light by drawing to him our hearts so we can see in the sorrow and darkness we are in. From the time the revelations were showed, Julian desired often to learn the Lord's meaning; but it was fifteen years after and more that she learned in the spirit or ghostly understanding: Love was his meaning. Learn it well. Who showed it? Love. What did he show? Love. Why did he show it? For Love.

The heart is key to understanding love

Giving from our heart is our key to understanding love. The more we give from our heart, the more we understand God's love. Hold this truth in our heart and we will learn and know more truth in our heart. But, love is the only thing we will learn in our heart, and

we will learn it there without end.

Giving through the heart expresses love objectively


Through the heart Julian learned that Love was the Lord's meaning. She saw that before God made us he loved us; which love has never slacked, nor ever shall be. She saw that through this love God has done all his works; in this love he has made all things profitable to us; and in this love our life is everlasting. In our making we had beginning; but the love for which he made us was in him without beginning: in which love we have our beginning. And all this shall we see in God, without end.




Summary: Julian's overall meaning of this book

Summary: In Chapter 86 the final chapter Julian describes the overall meaning of this book of her Sixteen Revelations. Charity or giving is the objective or overall meaning of this book. Love was our Lord's meaning. Expressed objectively, love is giving, giving through the heart.

"Love was our Lord's Meaning"

THIS book is begun by God's gift and His grace, but it is not yet performed, as to my sight.

For Charity pray we all; [together] with *God's* working, thanking, trusting, enjoying. For thus will our good Lord be prayed to, as by the understanding that I took of all His own meaning and of the sweet words where He saith full merrily: *I am the Ground of thy beseeching*. For truly I saw and understood in our Lord's meaning that He shewed it for that He willeth to have it known more than it is: in which knowing He will give us grace to love Him and cleave to Him. For He beholdeth His heavenly treasure with so great love on earth that He willeth to give us more light and solace in heavenly joy, in drawing to Him of our hearts, for sorrow and darkness³⁴¹³⁴¹ "merkness" = dimness.  which we are in.

And from that time that it was shewed I desired oftentimes to learn³⁴²³⁴² "witten" = to see clearly.  what was our Lord's meaning. And fifteen years after, and more, I was answered in ghostly understanding, saying thus: *Wouldst thou learn*³⁴³³⁴³ "witten" = to see clearly.  *thy Lord's meaning in this thing? Learn it well: Love was His meaning. Who shewed it thee? Love. What shewed He thee? Love. Wherefore shewed it He? For Love. Hold thee therein and thou shalt learn and know more in the same. But thou shalt never know nor learn therein other thing without end* Thus was I learned³⁴⁴³⁴⁴ "lerid." Notes by Grace Warrack Transcribed by John Ockerbloom (spok@cs.cmu.edu)  that Love was our Lord's meaning.

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And I saw full surely that ere God made us He loved us; which love was never slacked, nor ever shall be. And in this love He hath done all His works; and in this love He hath made all things profitable to us; and in this love our life is everlasting. In our making we had beginning; but the love wherein He made us was in Him from without beginning: in which love we have our beginning. And all this shall we see in God, without end.

From Sixteen Revelations Business Model

The purpose of this document is to Business Model the Christian Classic [Revelations](#)

Sixteen Revelations Business Model

[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.