

The First Revelation

– “I saw . . . as it were in the time of His Passion . . .

CHAPTER IV

In Chapter 4 Julian

Saw Jesus’ Finished Business

In Chapter 4 Julian saw Jesus’ business that he finished on the Cross. She saw the great volume of blood that was produced by his passion. At the same time she saw that blood in heaven for all time for them who will come there. We know that God’s just due or justice requires innocent blood be shed for sin. In seeing Jesus business with God the Father for us, Julian experienced the bliss of understanding the Trinity: our Maker and Keeper. Through understanding Jesus’ finished business on the cross, she understood the Trinity. This was shown and re-shown in all her revelations.

Giving Her Strength for Her Own Business

On the cross for her, Jesus’ business gave her strength to face the attacks she would receive for her own business. Her fear of his high position in his Kingdom in combination with her realization of his homely position facilitating her business, gave her everlasting joy and bliss. For an example of this facilitation: Jesus asked her to see his mother Mary.

For Example: Jesus’ Mother Mary


Jesus advertises his mother Mary’s life as an example for us. We can identify with her position. In Mary’s business, Julian saw a perfect example or our business with Jesus: maid, meek, childlike, wisdom and truth of soul, reverent beholding, greatness of her maker and littleness of herself, and God’s handmaid. No man but Jesus’ manhood can exceed her position. We can identify with her position.

Summary: Julian Saw Jesus’ Finished Business

In Chapter 4 Julian saw Jesus’ business that he finished on the Cross. She saw the great volume of blood that was produced by his passion. At the same time she saw that blood in heaven for all time for them who will come there. We know that God’s just due or justice requires innocent blood be shed for sin. In seeing Jesus business with God the Father for us, Julian experienced the bliss of understanding the Trinity: our Maker and Keeper. Through understanding Jesus’ finished business on the cross, she understood the Trinity. This was shown and re-shown in all her revelations. Seeing Jesus’ finished business gave Julian strength for her business with him. Jesus even showed his mother Mary as a perfect example for our business with Jesus: maid, meek, childlike, wisdom and truth of soul, reverent

beholding, greatness of her maker and littleness of herself, and God's handmaid. We can identify with her position.

"I saw . . . as it were in the time of His Passion . . . And in the same Showing suddenly the Trinity filled my heart with utmost joy"


IN this [moment] suddenly I saw the red blood trickle down from under the Garland hot and freshly and right plenteously, as it were in the time of His Passion when the Garland of thorns was pressed on His blessed head who was both God and Man, the same that suffered thus for me. I conceived truly and mightily that it was Himself showed it me, without any mean.^{22,22} intermediary -- thing or person. See vi, xix., xxxv., lv. 

And in the same Showing suddenly the Trinity fulfilled my heart most of joy. And so I understood it shall be in heaven without end to all that shall come there. For the Trinity is God: God is the Trinity; the Trinity is our Maker and Keeper, the Trinity is our everlasting love and everlasting joy and bliss, by our Lord Jesus Christ. And this was showed in the First [Showing] and in all: for where Jesus appeareth, the blessed Trinity is understood, as to my sight.

And I said: *Benedicite Domine!* This I said for reverence in my meaning, with mighty voice; and full greatly was astonished for wonder and marvel that I had, that He that is so reverend and dreadful will be so homely with a sinful creature living in wretched flesh.

This [Showing] I took for the time of my temptation, 8 —for methought by the sufferance of God I should be tempted of fiends ere I died. Through this sight of the blessed Passion, with the Godhead that I saw in mine understanding, I knew well that *It* was strength enough for me, yea, and for all creatures living, against all the fiends of hell and ghostly temptation.

In this [Showing] He brought our blessed Lady to my understanding. I saw her ghostly, in bodily likeness: a simple maid and a meek, young of age and little waxen above a child, in the stature that she was when she conceived. Also God showed in part the wisdom and the truth of her soul: wherein I understood the reverent beholding in which she beheld her God and Maker, marvelling with great reverence that He would be born of her that was a simple creature of His making. And this wisdom and truth: knowing the greatness of her Maker and the littleness of herself that was made,—caused her to say full meekly to Gabriel: *Lo me, God's handmaid!* In this sight I understood soothly that she is more than all that God made beneath her in worthiness and grace; for above her is nothing that is made but the blessed Manhood^{23,23} Either: In this sight-- Showing -- of her; or In this her sight -- insight -- beholding (vii.. xliv, lxxv.). See [Rev. xi.](#) ch. xxv.,.. "For our Lord showed me nothing in special but our Lady Saint Mary; and her He showed three times." The first showing is here (a sight referred to in ch. vii. and elsewhere); the second, in ch xviii.; the third, in ch. xxv..

 Of Christ, as to my sight.^{24,24} This word is in S. de Cressy's edition.

CHAPTER V

In Chapter 5 Julian

Describes Jesus Current Business

In Chapter 5 Julian saw Jesus' current business that continues now as our business. The "hazel nut in the palm of my hand" picture of "all that is made" shows how God loves all his business and therefore all our business. God made his business, God loves his business, and protects his business.

His Business is Our Business Process

Rest does not come from the product of our business or from the product of any of God's business. Rest comes from the process, our relationship with God himself. That relationship is to be one with God, to communicate with God. In other words, rest for us comes from the relationship where God in us and we are in God, the God who created and holds the hazelnut.


Our Business Process has a beginning


In other words, understanding God begins with a dread of the size and power of the one who holds the hazelnut. God designed us to yearn for and touch the Holy Spirit, and it pleases him when we do. Therefore, we can pray as Julian did that God gives us our real selves with him so we can be "full worship." This full worship is our unique life's work and our acceptable offering to God. This full worship (this unique business God has designed for us) is enough for us. God is goodness. His business is goodness, and we were created for his goodness.

Summary: Jesus Current Business

In Chapter 5 Julian saw Jesus' current business that continues now as our business. The "hazel nut in the palm of my hand" picture of "all that is made" shows how God loves all his business and therefore all our business. God made his business, God loves his business, and protects his business. Our business begins when we fear him.


"God, of Thy Goodness, give me Thyself;—only in Thee I have all"

IN this same time our Lord showed me a spiritual²⁵²⁵ MS. "ghostly," and so, generally, throughout the MS.  sight of His homely loving.



I saw that He is to us everything that is good and comfortable for us: He is our clothing that for love wrappeth us, claspeth us, and all encloseth²⁶²⁶ "Becloseth" and so generally.  us for tender love, that He may never leave us; being to us all-thing that is good, as to mine understanding.

Also in this He showed me a little thing, the quantity of an hazel-nut, in the palm of my hand; and it was as round as a ball. I looked thereupon with eye of my understanding, and thought: *What may this be?* And it was answered generally thus: *It is all that is made.* I marvelled how it might last, for methought it might suddenly have fallen to naught for little[ness]. And I was answered in my


understanding: *It lasteth, and ever shall [last] for that God loveth it.* And so All-thing hath the Being by the love of God.

In this Little Thing I saw three properties. The first is that God made it, the second is that God loveth it, the third, that God keepeth it. But what are to me verily the Maker, the Keeper, and the Lover,—I cannot tell; for till I am Substantially oned^{27,27} i.e.in essence united. to Him, I may never have full rest nor very bliss: that is to say, till I be so fastened to Him, that there is right nought that is made betwixt my God and me.

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It needeth us to have knowing of the littleness of creatures and to hold as nought^{28,28} "to nowtyn." all-thing that is made, for to love and have God that is unmade. For this is the cause why we be not all in ease of heart and soul: that we seek here rest in those things that are so little, wherein is no rest, and know not our God that is All-mighty, All-wise, All-good. For He is the Very Rest. God willed to be known, and it pleases Him that we rest in Him; for all that is beneath Him sufficeth not us. And this is the cause why that no soul is rested till it is made nought^{29,29} "nowtid of." de Cressy: "naughted (emptied)." as to all things that are made. When it is willingly made nought, for love, to have Him that is all, then is it able to receive spiritual rest.

Also our Lord God showed that it is full great pleasance to Him that a helpless soul come to Him simply and plainly and homely. For this is the natural yearnings of the soul, by the touching of the Holy Ghost (as by the understanding that I have in this Showing): *God, of Thy Goodness, give me Thyself: for Thou art enough to me, and I may nothing ask that is less that may be full worship to Thee; and if I ask anything that is less, ever me wanteth,—but only in Thee I have all.*

And these words are full lovely to the soul, and full near touch they the will of God and His Goodness. For His Goodness comprehendeth all His creatures and all His blessed works, and overpasseth^{30,30} surpasseth. without end. For He is the endlessness, and He hath made us only to Himself, and restored us by His blessed Passion, and keepeth us in His blessed love; and all this of His Goodness.

CHAPTER VI

In Chapter 6 Julian

Encourages Us

In Chapter 6 Julian encourages us to learn our own business, in other words learn every thing about our calling by measuring our hearts as our first step to “cleaving to the Goodness of God”.

To see our Heart’s Desire

Before we can begin to understand God, we must use our spirit (our edified lamp) to see our heart’s desire. When we do this and confess to God what we see, he will refine (cleanse) our heart.

To understand Ourselves

The result: we will understand ourselves as unique creations for a special purpose. We

are created in the image of God. As we are self centered, God is self centered. Our center is our heart. In other words, a first step to understanding God's heart is to search our own heart. In business terms, we look for our character, our characteristic processes, products, services, activities, locations and facilities. We examine what we like, and we can measure it objectively with all the measurements known to man.

To understand our Gifts and Callings

Measurements are objective and objectives. They are current, future and past objects and objectives. We begin to understand our gifts and callings when (like Jillian did) we open our hearts to God. To him, we confess our desires, and in so doing we are confessing to him our personal faith measurements. For example: our faith in Jesus comes from our understanding of his personal objective faith measurements, including his character, confidence and motivation. That is why we value his Blood.


Jesus for Example

Valuing his Body (the Church) has to do with our personal faith measurement. We were designed to function together as his Body. We live by our personal measure of faith, which is our understanding of our unique place in his Body. Our character comes from God in the form of gifts that have been given to us to be given to others. If we give those gifts, he will be our Supplier. He will give us the Bread of Life. Just like Jesus' measured his faith, knowing how to measure our faith is our key to Life. He wants us to understand ourselves, our measure of faith in his Body. He wants us to continually pray to him this measure of his Grace for which we are responsible. Our part of the giving Body is our full worship. The goodness of God is the highest prayer and it comes down to our lowest need.

Summary: Julian Encourages Us

In Chapter 6 Julian encourages us to learn our own business, in other words learn everything about our calling by measuring our hearts as our first step to "cleaving to the Goodness of God".

"The Goodness of God is the highest prayer, and it cometh down to the lowest part of our need"

THIS Showing was made to learn our soul wisely to cleave to the Goodness of God. And in that time the custom of our praying was brought to mind: how we use for lack of understanding and knowing of Love, to take many means [whereby to beseech Him].³¹ MS. To make many menys. So in Letter 385 of The Paston Letters, 1422-1509 A.D. -- Our Soverayn Lord hath wonne the feld, and uppon the Munday next after Palmesunday, he was resseved in York with gret solempnyte and processyons. And the Mair and Comons of the said cite mad ther menys to have grace be by Lord Montagu and Lord Barenars, which be for the Kyngs coming in to the said cite, which graunted hem [them] grace." Letter 472 (from Margaret Paston).-- " Your ryth wele willers have kounselyd me that I xuld kownsell you to maken other menys than ye have made, to other folks, that wold spede your matyrs better than they have done thatt ye have spoken to therof" (ed by James Gairdner, vol. i.). See ch. iv, p. 8. 

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Then saw I truly that it is more worship to God, and more very delight, that we faithfully^{32,32} i.e. trustingly. ☞ pray to Himself of His Goodness and cleave thereunto by His Grace, with true understanding, and steadfast by love, than if we took all the means that heart can think. For if we took all these means, it is too little, and not full worship to God: but in His Goodness is all the whole, and *there* faileth right nought.

For this, as I shall tell, came to my mind in the same time: We pray to God for [the sake of] His holy flesh and His precious blood, His holy Passion, His dear worthy ¹² death and wounds: and all the blessed kindness,^{33,33} bond as of relationship. ☞ the endless life that we have of all this, is His Goodness. And we pray Him for [the sake of] His sweet Mother's love that Him bare; and all the help we have of her is of His Goodness. And we pray by His holy Cross that he died on, and all the virtue and the help that we have of the Cross, it is of His Goodness. And on the same wise, all the help that we have of special saints and all the blessed Company of Heaven, the dear worthy love and endless friendship that we have of them, it is of His Goodness. For God of His Goodness hath ordained means to help us, full fair and many: of which the chief and principal mean is the blessed nature that He took of the Maid, with all the means that go afore and come after which belong to our redemption and to endless salvation. Wherefore it pleases Him that we seek Him and worship through means, understanding that He is the Goodness of all.

For the Goodness of God is the highest prayer, and it cometh down to the lowest part of our need. It quickeneth our soul and bringeth it on life, and maketh it for to waxen in grace and virtue. It is nearest in nature; and readiest in grace: for *it* is the same grace that the soul seeketh, and ever shall seek till we know verily that He hath us all in Himself enclosed.

For He hath no despite of that He hath made, nor hath He any disdain to serve us at the simplest office that to our body belongeth in nature, for love of the soul that He hath made to His own likeness.

For as the body is clad in the cloth, and the flesh in the skin, and the bones in the flesh, and the heart in the ¹³ whole, ^{34,34} "the bouke"=the bulk, the thorax. ☞ so are we, soul and body, clad in the Goodness of God, and enclosed. Yea, and more homely: for all these may waste and wear away, but the Goodness of God is ever whole; and more near to us, without any likeness; for truly our Lover desireth that our soul cleave to Him with all its might, and that we be evermore cleaving to His Goodness. For of all things that heart may think, this pleases most God, and soonest speedeth [the soul].

For our soul is so specially loved of Him that is highest, that it overpasseth the knowing of all creatures: that is to say, there is no creature that is made that may [fully] know ^{35,35} "witten." ☞ how much and how sweetly and how tenderly our Maker loveth us. And therefore we may with grace and His help stand in spiritual beholding, with everlasting marvel of this high, overpassing, inestimable^{36,36} or, as in S. de Cressy, "unmeasurable." The word, however, looks like "oninestimable " with the "on " blotted or erased. ☞ Love that Almighty God hath to us of His Goodness. And therefore we may ask of our Lover with reverence all that we will.

For our natural^{37,37} "kindly." ☞ Will is to have God, and the Good Will of God is to have us; and we may never cease from willing nor from longing till we have Him in fullness of joy: and then may we no more desire.

For He willed that we be occupied in knowing and loving till the time that we shall be fulfilled in Heaven; and therefore was this lesson of Love showed, with all that followeth, as ye shall see. For the strength and the Ground of all was showed in the First Sight. For 14 of all things the beholding and the loving of the Maker maketh the soul to seem less in his own sight, and most filleth him with reverent dread and true meekness; with plenty of charity to his even-Christians.

CHAPTER VII

In Chapter 7 Julian

Gives Examples of Personal Faith Measurement

In Chapter 7 Julian gives examples of “special showings” or three examples of personal faith measurement: 1. Saint Mary, 2. Jesus and 3. Julian’s own special showings. She calls these showings “none other than of faith”. Mary’s reverent dread filled her with meekness. This fear of God grounded her character (Product, Process and Facility) so she was filled with grace and virtues, and lifted up above all creatures. In the same way, we are lifted up in our meekness by measuring our business with God, our faith. Her example of Jesus’ faith showed on his most important product, his blood. It shows many views of graphic advertising of that product so we the Customer will know how to use and enjoy it.

Customer Facilitator Supplier Courtesy

Besides the blood, it showed Lord Jesus’ friendly and courteous attitude towards his Customer. Are we the Customer? Is he our Supplier? Is the Almighty our mentor and facilitator? This goes beyond created government. This business of God in us is revealed to us personally by showings like Julian experienced.

Through an Anointed Vision

Jesus friendly personal communication with us is the most worship a great Lord may do a poor servant. Our businesslike relationship with the Almighty is more than all we could ask for. This business relationship with him under us (as our supplier and mentor or facilitator) is seen only through a special product showing (vision) by the Holy Spirit or of great production grace (anointing) given by the Holy Spirit.

For Cause and Effect Understanding


Once that special showing or grace happens, then faith keeps a record of it and acts on it until that action measured with that historical record gives us a cause and effect understanding. Worship comes before it happens, and that worship is automatic when we believe. Belief is a gift of God that comes when we pray (beseech or beg) for our measurement of faith. God puts faith on our heart and we pray for it to happen. Our prayer leads to belief and worship. Worship comes before God’s deeds. This cause and effect faith sequence takes time, so there is a strategic time period involved. It takes patience. Like prophecy and history work together in the Bible, and as Julian said in the 14th Century: “And thus through the Showing it is

not other than of faith, nor less nor more; as it may be seen in our Lord's teaching in the same matter, by the time that it shall come to the end." In other words, understanding takes vision, anointing, time and patience.

Summary: Personal Faith Measurement Examples

In Chapter 7 Julian gives examples of "special showings" or three examples of personal faith measurement: 1. Saint Mary, 2. Jesus and 3. Julian's own special showings. She calls these showings "none other than of faith". Mary's reverent dread filled her with meekness. This fear of God grounded her character (Product, Process and Facility) so she was filled with grace and virtues, and lifted up above all creatures. In the same way, we are lifted up in our meekness by measuring our business with God, our faith.

"The Showing is not other than of faith, nor less nor more"

AND [it was] to learn us this, as to mine understanding, [that] our Lord God showed our Lady Saint Mary in the same time: that is to say, the high Wisdom and Truth *she* had in beholding of her Maker so great, so holy, so mighty, and so good. This greatness and this nobleness of the beholding of God fulfilled her with reverent dread, and withal she saw herself so little and so low, so simple and so poor, in regard of ³⁸_{se}i.e. seen at the same time as, or in comparison with. See the note to ch. iv. p. 9.  her Lord God, that this reverent dread fulfilled her with meekness. And thus, by this ground [of meekness] she was fulfilled with grace and with all manner of virtues, and overpasseth all creatures.

In all the time that He showed this that I have told now in spiritual sight, I saw the bodily sight lasting of the plenteous bleeding of the Head. The great drops of blood fell down from under the Garland like pellots, seeming as it had come out of the veins; and in the coming out they were brown-red, for the blood was full ¹⁵ thick; and in the spreading-abroad they were bright-red; and when they came to the brows, then they vanished; notwithstanding, the bleeding continued till many things were seen and understood. The fairness and the lifelikeness is like nothing but the same; the plenteousness is like to the drops of water that fall off the eaves after a great shower of rain, that fall so thick that no man may number them with bodily wit; and for the roundness, they were like to the scale of herring, in the spreading on the forehead. These three came to my mind in the time: pellots, for roundness, in the coming out of the blood; the scale of herring, in the spreading in the forehead, for roundness; the drops off eaves, for the plenteousness innumerable.

This Showing was quick and life-like, and horrifying and dreadful, sweet and lovely. And of all the sight it was most comfort to me that our God and Lord that is so reverend and dreadful, is so homely and courteous: and this most fulfilled me with comfort and assuredness of soul.

And to the understanding of this He showed this open example.—

It is the most worship that a solemn King or a great Lord may do a poor servant if he will be homely with him, and specially if he showed it *himself*, of a full true meaning, and with a glad cheer, both privately and in company. Then thinketh this poor creature thus: *And what might this noble Lord do of more worship and joy to me than to shew me that am so simple this marvellous homeliness? Soothly it is*

more joy and pleasance to me than [if] he gave me great gifts and were himself strange in manner. This bodily example was showed so highly that man's 16 heart might be ravished and almost forgetting itself for joy of the great homeliness. Thus it fareth with our Lord Jesus and with us. For verily it is the most joy that may be, as to my sight, that He that is highest and mightiest, noblest and worthiest, is lowest and meekest, homeliest and most courteous: and truly and verily this marvellous joy shall be shewn us all when we see Him.

And this willed our Lord that we seek for and trust to, joy and delight in, comforting us and solacing us, as we may with His grace and with His help, unto the time that we see it verily. For the most fulness of joy that we shall have, as to my sight, is the marvellous courtesy and homeliness of our Father, that is our Maker, in our Lord Jesus Christ that is our Brother and our Savior.

But this marvellous homeliness may no man fully see in this time of life, save he have it of special showing of our Lord, or of great plenty of grace inwardly given of the Holy Ghost. But faith and belief with charity deserveth the meed: and so it is had, by grace; for in faith, with hope and charity, our life is grounded. The Showing, made to whom that God will, plainly teacheth the same, opened and declared, with many privy points belonging to our Faith which be worshipful to know. And when the Showing which is given in a time is passed and hid, then the faith keepeth [it] by grace of the Holy Ghost unto our life's end. And thus through the Showing it is not other than of faith, nor less nor more; as it may be seen in our Lord's teaching in the same matter, by that time that it shall come to the end.

CHAPTER VIII

In Chapter 8 Julian

Was Motivated to Share

In Chapter 8 Julian was motivated by her personal communication with God to share that communication (or her business) with fellow Christians. She seems to understand her showings are the product of her place in the Body of Christ. She lists six understandings of her "bleeding of the head" showing.

The Process of Understanding

She also explains her six understandings as the product of her process of first seeing the sight with joy and then desiring to see more or to see the same sight longer. I believe she is teaching us the process of understanding a vision by looking at all the ways it can be measured, desiring to see it from all its angles. In business terms, she wants to teach us her business of understanding with the help of God. She seems to want Christians in general to both see her vision and know how she got it, to both see and know.

With the Body

Her business is for us. We are Body, and each member's business in the body is equally important to the Body. Like Julian's business is general, she is saying every

business is general and equally important to the Body. In summary, she says: "For it is God's will that ye take it with great joy and pleasance, as if Jesus had showed it to you all." In other words, she is saying her business is for all, as each business is for all.



Summary: Sharing The Process of Understanding


In Chapter 8 Julian was motivated by her personal communication with God to share that communication (or her business) with fellow Christians. She seems to understand her showings are the product of her place in the Body of Christ. She lists six understandings of her "bleeding of the head" showing. Like every business in the Body, Julian's business is general or for the whole Body.


"In all this I was greatly stirred in charity to my fellow-Christians that they might see and know the same that I saw"


AND as long as I saw this sight of the plenteous bleeding of the Head I might never cease from these words: *Benedicite Domine!*

In which Showing I understood six things:—

1. The first is, the tokens of the blessed Passion and the plenteous shedding of His precious blood.
2. The second is, the Maiden that is His dear worthy Mother.
3. The third is, the blissful Godhead that ever was, is, and ever shall be: Almighty, All-Wisdom, All-Love.
4. The fourth is, all-thing that He hath made.—For well I wot that heaven and earth and all that is made is great and large, fair and good; but the cause why it showed so little to my sight was for that I saw it in the presence of Him that is the Maker of all things: for to a soul that seeth the Maker of all, all that is made seemeth full little.—
5. The fifth is: He that made all things for love, by the same love keepeth them, and shall keep them^{39,39}"it is kept, and shall be."  without end.
6. The sixth is, that God is all that is good, as to my sight, and the goodness that each thing hath, it is He.^{40,40} "God is althing that is gode, as to my sight, and the godenes that al thing hath, it is he." 

And all these our Lord showed me in the first Sight, with time and space to behold it. And the bodily sight stinted,^{41,41} .i.e. ceased.  but the spiritual sight dwelled in mine understanding, **18** and I abode with reverent dread, joying in that I saw. And I desired, as I durst, to see more, if it were His will, or else [to see for] longer time the same.

In all this I was greatly stirred in charity to mine even-Christians, that they might see and know the same that I saw: for I would it were comfort to them. For all this Sight was showed [with] general [regard]. Then said I to them that were about me: *It is to-day Doomsday with me.* And this I said for that I thought to have died. (For that day that a man dieth, he is judged^{42,42}"deemed."  as shall be without end, as to mine understanding.) This I said for that I would they might love God the better, for to make them to have in mind that this life is short, as they might see in example. For in all this time I weened to have died; and that was marvel to me, and troublous partly: for methought this Vision was showed for them that should live.

And that which I say of me, I say in the person of all mine even-Christians: for I am taught in the Spiritual Showing of our Lord God that He meaneth so. And therefore I pray you all for God's sake, and counsel you for your own profit, that ye leave the beholding of a poor creature⁴³ a wretch.  that it was showed to, and mightily, wisely, and meekly behold God that of His courteous love and endless goodness would shew it generally, in comfort of us all. For it is God's will that ye take it with great joy and pleasance, as if Jesus had showed it to you all.

CHAPTER IX

In Chapter 9 Julian

Recognizes we were designed to work together

In Chapter 9 Julian simply recognizes that without God, she is not right. Only in oneness with all Christians is she right.

Only in Oneness with all Christians in God

In other words, we were designed to work together in the Body of Christ. Our businesses are his business and were designed to work together as one business.


God's Purpose for Creation

This design was God's purpose for his business of creation. Anything outside this design is meaningless and will not be saved. For good, God made all that is made, and he loves all he has made. God's business is charity.

Summary: We were designed to work together

In Chapter 9 Julian simply recognizes that without God, she is not right. Only in oneness with all Christians is she right. Like Julian, we were designed for charity or giving our unique gift to the Body.


"If I look singularly to myself, I am right nought"

BECAUSE of the Showing I am not good but if I love God the better: and in as much as ye love God the better, it is more to you than to me. I say ⁴⁴"sey" = say or tell.  not this to them that be wise, for they wot it well; but I say it to you that be simple, for ease and comfort: for we are all one in comfort. For truly it was not showed me that God loved me better than the least soul that is in grace; for I am certain that there be many that never had Showing nor sight but of the common teaching of Holy Church, that love God better than I. For if I look singularly to myself, I am right nought; but in [the] general [Body] I am, I hope, in oneness of charity with all mine even-Christians.

For in this oneness standeth the life of all mankind that shall be saved. For God is all that is good, as to my sight, and God hath made all that is made, and God loveth all that He hath made: and he that loveth generally all his even-Christians for God, he loveth all that is. For in mankind that shall be saved is comprehended all: that is to say, all that is made and the Maker of all. For in man is God, and God is in all. And

Sixteen Revelations Business Model

I hope by the grace of God he that beholdeth it thus shall be truly taught and mightily comforted, if he needeth comfort.

I speak of them that shall be saved, for in this time God showed me none other. But in all things I believe as Holy Church believeth, preacheth, and teacheth. For ²⁰ the Faith of Holy Church, the which I had aforehand understood and, as I hope, by the grace of God earnestly kept in use and custom, stood continually in my sight: [I] willing and meaning never to receive anything that might be contrary thereunto. And with this intent I beheld the Showing with all my diligence: for in all this blessed Showing I beheld it as one in God's meaning.⁴⁵ The teaching of the Faith and the teaching of the special Showing were both from God and were seen to be at one. 

All this was showed by three [ways]: that is to say, by bodily sight, and by word formed in mine understanding, and by spiritual sight. But the spiritual sight I cannot nor may not shew it as openly nor as fully as I would. But I trust in our Lord God Almighty that He shall of His goodness, and for your love, make you to take it more spiritually and more sweetly than I can or may tell it.

From Sixteen Revelations Business Model

The purpose of this document is to Business Model the Christian Classic [Revelations of Devine Love](#) by Julian of Norwich (in the second half of the fourteenth century). Love is God's business and as business models define businesses, this business model will use business terminology and Julian's revelations to define God's 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.