

The Second Revelation

– “God wills to be seen and to be sought

CHAPTER X

In Chapter 10 Julian

Defines God's Will- That we seek him

In Chapter 10 Julian defines God's will. In business terms his will is that we seek him as a mentor or facilitator. He is not our customer. Because he does not need anything we have, he does not need our product or service. But, his will is that we continually seek him for everything. He is pleased when we seek him and we are pleased when we find him. It is his business as a mentor that we find him. His will is that we believe we see him continually, that we do business with him (seek his supply) as if we saw him continually. We do business with him as our supplier, as if he is working for us.

Jesus' Business

The second showing concerned Jesus' business on the Cross, and our identifying with the death of that business. Julian uses her own gift of understanding to explain the contrast between Jesus' beautiful face in life and his ugly face in death.

Our Business

Julian teaches the contrast between the depth of the fall of Man into sin with the goodness of the nature of God, the ugly face of sin and the beautiful face of God. That contrast is so great that only our creator can restore man to God. Our reconciliation to God is God's business. We are customer to that business. Our business begins when reconciled. Upon reconciliation, we begin supplying his love or gifts to the Body. He made man for his business of love, and by love he restored man to that business. He experienced bliss on the cross as he gave. In the same way, we experience bliss on our personal cross (our business) as we give.

Our Mentor

Being our facilitating mentor (our teacher) like all teachers, he needs us to seek him before we can learn from him. Teachers must be sought over time. Teachers must be respected over time. The cause and effect required for a real learning experience takes time.

Our Relationship with our Mentor

There are two processes in our relationship with a teacher: seeking and finding. Seeking is the common process. Finding is the will of the teacher, but depends on the quality of the student's seeking process. Julian says there are three requirements


for our seeking process to lead to finding: 1. joyful diligence, 2. joyful long suffering, and 3. joyful trust. This is true of any student teacher relationship.

Summary: God's Will Defined – That we seek Him

In Chapter 10 Julian defines God's will. In business terms his will is that we seek him as a mentor or facilitator. He is not our customer. Because he does not need anything we have, he does not need our product or service. But, his will is that we continually seek him for everything. He is pleased when we seek him and we are pleased when we find him. It is his business as a mentor that we find him. His will is that we believe we see him continually, that we do business with him (seek his supply) as if we saw him continually. We do business with him as our supplier, as if he is working for us.


“God willed to be seen and to be sought: to be abided and to be trusted”

AND after this I saw with bodily sight in the face of the crucifix that hung before me, on the which I gazed continually, a part of His Passion: despite, spitting and sullyng, and buffetting, and many languoring pains, more than I can tell, and often changing of colour. And one time I saw half the face, beginning at ²¹ the ear, over-gone with dry blood till it covered to the mid-face. And after that the other half [was] covered on the same wise, the whiles in this [first] part [it vanished] even as it came.

This saw I bodily, troublously and darkly; and I desired more bodily sight, to have seen more clearly. And I was answered in my reason: *If God will shew thee more, He shall be thy light: thee needeth none but Him.* For I saw Him sought.⁴⁶⁴⁶In de Cressy's version: "I saw Him and sought Him." 

For we are now so blind and unwise that we never seek God till He of His goodness shew Himself to us. And when we aught see of Him graciously, then are we stirred by the same grace to seek with great desire to see Him more blissfully.



And thus I saw Him, and sought Him; and I had Him, I wanted Him. And this is, and should be, our common working in this [life], as to my sight.

One time mine understanding was led down into the sea-ground, and there I saw hills and dales green, seeming as it were moss-be-grown, with wrack and gravel. Then I understood thus: that if a man or woman were under the broad water, if he might have sight of God so as God is with a man continually, he should be safe in body and soul, and take no harm: and overpassing, he should have more solace and comfort than all this world can tell. For He willed we should believe ⁴⁷wetyn = wit.  that we see Him continually though that to us it seemeth but little [of sight]; and in this belief He maketh us evermore to gain grace. For He will be seen and He will be sought: He will be abided and he will be trusted.


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This Second Showing was so low and so little and so simple, that my spirits were in great travail in the beholding,—mourning, full of dread, and longing: for I was some time in doubt whether it was a Showing. And then diverse times our good Lord gave me more sight, whereby I understood truly that it was a Showing. It was a figure and likeness of our foul deeds' shame that our fair, bright, blessed Lord

Sixteen Revelations Business Model


bare for our sins: it made me to think of the Holy Vernacle⁴⁷The Handkerchief of St. Veronica. at Rome, which He hath portrayed with His own blessed face when He was in His hard Passion, with steadfast will going to His death, and often changing of colour. Of the brownness and blackness, the ruefulness and wastedness of this Image many marvel how it might be, since that He portrayed it with His blessed Face who is the fairness of heaven, flower of earth, and the fruit of the Maiden's womb. Then how might this Image be so darkening in colour⁴⁸ "so discolouring." and so far from fair?

—I desire to tell like as I have understood by the grace of God:—

We know in our Faith, and believe by the teaching and preaching of Holy Church, that the blessed Trinity made Mankind⁴⁹ i.e., according to. to His image and to His likeness. In the same manner-wise we know that when man fell so deep and so wretchedly by sin, there was none other help to restore man but through Him that made man. And He that made man for love, by the same love He would restore man to the same bliss, and overpassing; and like as we were like-made to the Trinity in our first making, our Maker would that we should be like Jesus Christ, Our Savior, in heaven without end, by the virtue of our again-making.

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Then atwix these two, He would for love and worship of man make Himself as like to man in this deadly life, in our foulness and our wretchedness, as man might be without guilt. This is that which is meant where it is said afore: it was the image and likeness of our foul black deeds' shame wherein our fair, bright, blessed Lord God was hid. But full certainly I dare say, and we ought to trow it, that so fair a man was never none but He, till what time His fair colour was changed with travail and sorrow and Passion and dying. Of this it is spoken in the Eighth Revelation, where it treateth more of the same likeness. And where it speaketh of the Vernacle of Rome, it meaneth by [reason of] diverse changing of colour and countenance, sometime more comfortably and life-like, sometime more ruefully and death-like, as it may be seen in the Eighth Revelation.

And this [dim] vision was a learning, to mine understanding, that the continual seeking of the soul pleases God full greatly: for it may do no more than seek, suffer and trust. And this is wrought in the soul that hath it, by the Holy Ghost; and the clearness of finding, *it* is of His special grace, when it is His will. The seeking, with faith, hope, and charity, pleases our Lord, and the finding pleases the soul and fulfilleth it with joy. And thus was I learned, to mine understanding, that seeking is as good as beholding, for the time that He will suffer the soul to be in travail. It is God's will that *we seek Him*, to the beholding of Him, for by *that*⁵⁰"for be that" = for by [means of] that; or possibly the Old English and Scottish 'forbye that'=besides that. He shall shew us Himself of His special grace when He will. And how a soul shall have Him in its beholding, He shall 24 teach Himself: and that is most worship to Him and profit to thyself, and [the soul thus] most receiveth of meekness and virtues with the grace and leading of the Holy Ghost. For a soul that only fasteneth it[self] on to God with very trust, either by seeking or in beholding, it is the most worship that it may do to Him, as to my sight.

These are two workings that may be seen in this Vision: the one is seeking, the other is beholding. The seeking is common,—that every soul may have with His grace,—and ought to have that discretion and teaching of the Holy Church.

Sixteen Revelations Business Model

It is God's will that we have three things in our seeking:—

1. The first is that we seek earnestly and diligently, without sloth, and, as it may be through His grace, without unreasonable [51](#)"onskilful"=without discernment or ability; unpractical. S. de Cressy, "unreasonable."  heaviness and vain sorrow.
2. The second is, that we abide Him steadfastly for His love, without murmuring and striving against Him, to our life's end: for it shall last but awhile.
3. The third is that we trust in Him mightily of full assured faith. For it is His will that we know that He shall appear suddenly and blissfully to all that love Him.

For His working is privy, and He willed to be perceived; and His appearing shall be swiftly sudden; and He willed to be trusted. For He is full gracious and homely: Blessed may He be!

From Sixteen Revelations Business Model

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

Business Models are for Understanding

Business models provide understanding. They use the language of Business Science, a language designed to bring people of diverse talents together to work as a team. Because teams are about giving and giving requires ownership. every team has an owner. A simple definition of a team is someone giving to someone else with the help of others. The language of Business Science is the language that facilitates the team owner's giving. Since everyone on the team is giving, everyone on the team is also a business owner, and teams have supporting teams. For teamwork, Business Science defines all the types of relationships. So people can work together, Business Models provide these relationships for understanding.

Understanding God's Business – The Big Picture

As I read Julian's Sixteen Revelations, I thought they were great understanding, and that they may be better understood if they were also presented as a business model. In both ways, they will model the "Big Picture". The business model will be a restatement of her revelations in business terms, and the actual revelations will provide Old English detail to the "Big Picture" understanding. Together, they will provide understanding for us just as the revelations did for Julian.