it clearer he gave this example: if a man loves someone uniquely, more than all other creatures, he wants to make all creatures love and rejoice in that person he loves so much. And these words that Jesus said, ‘Would you like to see her?’, seemed to me the most pleasing words about her that he could have given me with the spiritual vision of her; for our Lord gave me no special revelation except of our Lady Saint Mary, and he showed her three times: the first when she conceived, the second in her sorrow under the cross, the third as she is now, in delight, honour and joy.

The twelfth revelation is that the Lord our God is supreme Being.

And after this our Lord showed himself in even greater glory, it seemed to me, than when I saw him before, and from this revelation I learned that our soul will never rest until it comes to him knowing that he is the fullness of joy, of everyday and principally blessedness and the only true life. Our Lord Jesus said repeatedly, ‘It is I, it is I; it is I who am highest; it is I who you love; it is I who delight you; it is I who you serve; it is I who you long for; it is I who you desire; it is I who am your purpose; it is I who am all; it is I that Holy Church preaches and teaches you; it is I who showed myself to you here.’ The number of these utterances went beyond my wit and all my understanding and all my powers, and it is supreme, it seems to me, for there is included within it – I cannot tell how much; but the joy that I perceived as they were revealed surpasses all that the heart may wish and the soul may desire; and therefore the utterances are not fully explained here, but, according to the powers of understanding and loving which are given by the grace of God, may everyone receive them as our Lord intended.

The thirteenth revelation is that our Lord God wishes us to hold in high account all that he has done in making all things with such nobility; and of other things; and how sin can only be recognized by suffering.

After this, our Lord reminded me of the longing I had had for him, and I saw that nothing kept me from him but sin, and I saw that this is so with all of us. And I thought that if sin had never existed, we should all have been pure and like himself, as God made us; and so I had often wondered before now in my folly why, in his great foreseeing wisdom, God had not prevented the beginning of sin; for then, I thought, all would have been well. I ought certainly to have abandoned these thoughts, but nevertheless I grieved and sorrowed over the question with no reason or judgement. But Jesus, who in this vision informed me of all that I needed to know, answered with this assurance: ‘Sin is befitting, but all shall be well, and all shall be well, and all manner of things shall be well.’

With this bare word ‘sin’ our Lord brought to my mind the whole extent of all that is not good, and the shameful scorn and the utter humiliation that he bore for us in this life, and his dying, and all the pains and sufferings of all his creatures, both in body and spirit – for we are all to some extent brought to nothing and shall be brought to nothing as our master Jesus was, until we are fully purged: that is to say until our mortal flesh is brought completely to nothing, and all those of our inward feelings which are not truly good. He gave me insight into these things, along with all pains that ever were and ever shall be; and compared with these I realize that Christ’s Passion was the greatest pain and went beyond them all. And all this was shown in a flash, and quickly changed into comfort; for our good Lord did not wish the soul to be afraid of this ugly sight.

But I did not see sin; for I believe it has no sort of substance nor portion of being, nor could it be recognized were it not for the suffering which it causes. And this suffering seems to me to be something transient, for it purges us and makes us know ourselves
The Long Text 29

by the pomp and magnificence of the wonder of life, and to prepare their path to heaven, and to set the place of the bliss which lasts without end. To HEAVEN.

Adam's sin was the greatest harm that ever was done in the heaven of God by the sin of man. But the sin of the greater of all, the statement for it is more pleasing to God than the sin satanic.

But I paused in this contemplating these things in general, and in order to bring to this one a clear and direct explanation of it. And here I pray, as much as Adam's sin is the greatest, sin, it is not the sin of greatest evil.

Thus I have seen how Christ feels compassion for us because of sin. And just as I was earlier filled with suffering and compassion at the Passion of Christ, so was I now also very partly filled with compassion at the Passion of the Church, the Church of all my fellow Christians, for those lying in Christ, who shall be saved, and who shall be saved, God's people of Heaven, in this world, the Church of the elect in the world, something greatly joyous.

The children of salvation shall be shone by arrows, but Christ rejoices in compassion; and a remedy for tribulation.
REVELATIONS OF DIVINE LOVE

done, or ever shall be, until the end of the world; and he also showed that this is publicly acknowledged through all Holy Church on earth. Furthermore he taught that I should consider the glorious atonement; for this atonement is incomparably more pleasing to God and more glorious in saving mankind than Adam’s sin was ever harmful.

So what our blessed Lord’s teaching means is that we should take heed of the following: ‘Since I have turned the greatest possible harm into good, it is my will that you should know from this that I shall turn all lesser evil into good.’

30

How we should rejoice and trust in our Saviour Jesus, and not presumptuously seek to know his privy counsel.

He made me understand two aspects of this. One of them is our Saviour and our salvation; this aspect is blessed and is clear and bright, light and beautiful and abundant, for all men who are and shall be of good will are included in it; we are bound to it by God, and drawn to it, admonished and taught inwardly by the Holy Ghost and outwardly by Holy Church through the same grace; our Lord wishes our minds to be filled with this, rejoicing in him because he rejoices in us; and the more abundantly we are filled with this, reverently and humbly, the more we deserve his thanks and the more we benefit ourselves, and thus we may say, rejoicing, our Lord is our portion.26

The second aspect is hidden and closed to us (that is to say, everything which is not necessary for our salvation); for it is our Lord’s privy counsel and it is proper to the royal lordship of God that his privy counsel should be undisturbed,” and it is proper for his servant, out of obedience and reverence, not to know his counsel too well. Our Lord feels pity and compassion for us because some people are so anxious to know about it; and I am sure that if we knew how much we would please him and set our own minds at rest by leaving the matter alone, then we would do so. The saints in heaven do not want to know anything except what our Lord wants to reveal to them, and their love and their desires are directed by our Lord’s will; our desires should be like theirs: then, like the saints, we should wish and desire nothing that is not the will of our Lord; for God’s purpose for us all is the same.

And here I was taught that we must rejoice only in our blessed Saviour Jesus and trust in him for everything.

THE LONG TEXT 31

Of the longing and the spiritual thirst of Christ, which lasts and shall last till Judgement Day; and how, because of his body, he is not yet in full glory nor quite beyond suffering.

And thus our good Lord answered all the questions and doubts I could put forward, saying most comfortably, ‘I may make all things well, I can make all things well and I will make all things well and I shall make all things well; and you shall see for yourself that all manner of things shall be well.’ I take ‘I may’ for the words of the Father, I take ‘I can’ for the words of the Son and I take ‘I will’ for the words of the Holy Ghost; and where he says ‘I shall’, I take it for the unity of the Holy Trinity, three persons and one truth; and where he says, ‘You shall see for yourself’, I understand it as referring to the union with the Holy Trinity of all mankind who shall be saved. And with these five sayings God wishes to be surrounded by rest and peace; and thus Christ’s spiritual thirst will come to an end; for this is the spiritual thirst of Christ, the love-longing that lasts and ever shall do until we see that revelation on Judgement Day.

For some of us that shall be saved, and shall be Christ’s joy and his bliss, are still here on earth, and some are yet to come, and it shall be so until that last day. Therefore it seems to me that this is his thirst: a love-longing to have us all together, wholly in himself for his delight; for we are not now as wholly in him as we shall be then.

For we know through our faith, and it was also revealed in all the
showings, that Jesus Christ is both God and man. And as far as the Godhead is concerned, he is himself the highest bliss, and was from eternity and shall be so to eternity; and this endless bliss may never in itself be heightened or diminished; this was abundantly seen in every showing, and especially in the twelfth, where he says, 'It is I who am highest.' And as far as Christ's Manhood is concerned, it is known through our faith and also from the showings that through the power of his Godhead, and to bring us to his bliss for love, he endured pains and suffering and died; and these are the works of Christ's Manhood in which he rejoices, and he showed this in the ninth revelation where he said, 'It is a joy, a delight and an endless happiness to me that I ever endured suffering for you.' And this is the bliss of Christ's works and this is what he means where he says in the same showing that we are his joy, we are his reward, we are his honour, we are his crown. For regarding Christ as our head, he is in glory and beyond suffering, but as regards his body, in which all his members are joined, he is not yet in full glory or beyond suffering; for that same longing and thirst which he had on the cross—a longing and thirst which it seems to me had been in him from eternity—those he still has, and shall have until the time when the last soul which is to be saved has come up into his bliss.

For as truly as there is a property of compassion and pity in God, so there is a truly a property of love and longing in God. And because of the strength of this longing in Christ it is for us in turn to long for him, and without this no soul comes to heaven. And this property of longing and thirst comes from his endless goodness, just as the property of pity comes from his endless goodness, yet, as I see it, the longing and the pity are two separate properties; and this is what distinguishes the spiritual thirst which lasts in him as long as we are in need, drawing us up to his bliss; and all this was shown as a revelation of compassion, and his thirst will cease on Judgement Day.

Thus he has pity and compassion for us, and he has longing to have us, but his wisdom and love do not permit the end to come till the best time.
to himself, and by this deed he shall make all things well; for just as
the Holy Trinity made all things from nothing, so the Holy Trinity
shall make all well that is not well.

And I wondered greatly at this revelation, and considered our faith,
wondering as follows: our faith is grounded in God's word, and it is
part of our faith that we should believe that God's word will be kept
in all things; and one point of our faith is that many shall be damned
— like the angels who fell out of heaven from pride, who are now
fiends, and men on earth who die outside the faith of Holy Church,
that is, those who are heathens, and also any man who has received
Christianity and lives an unChristian life and so dies excluded from
the love of God. Holy Church teaches me to believe that all these
shall be condemned everlastingly to hell. And given all this, I thought
it impossible that all manner of things should be well, as our Lord
revealed at this time. And I received no other answer in showing
from our Lord God but this: 'What is impossible to you is not
impossible to me. I shall keep my word in all things and I shall make
all things well.'

Thus I was taught by the grace of God that I should steadfastly
remain in the faith, as I had previously understood, and at the same
time that I should firmly believe that all things should be well as our
Lord God revealed on the same occasion. For this is the great deed
that our Lord shall do, the deed by which he will keep his word in
all things and shall make all well that is not well. And how the deed
shall be done there is no creature under Christ that knows or shall
know until it is done, so far as I understood our Lord's meaning at
this time.

The Long Text 33

All damned souls are condemned like the Devil in the sight of God; and these
revelations do not cancel out the faith of Holy Church, but strengthen it; and
the more anxious we are to know God's mysteries, the less we know.

And yet in all this I desired, as far as I dared, to have a complete vision
of hell and purgatory. But it was not my intention to put to the test
anything which belongs to our faith — for I firmly believed that hell
and purgatory have the purpose taught by Holy Church — but my
idea was that I might have seen them so that I could learn everything
belonging to my faith that could help me to live to the greater glory
of God and to my greater spiritual profit. But as for this desire, I could
learn nothing about it, except what I have previously said in the fifth
showing, where I saw that the Devil is scorned by God and endlessly
dammed; and, seeing this, I understood that all beings who live their
lives in a state of sin, like the Devil, and who die in this state, are
never again mentioned before God and all his holy ones any more
than the Devil is mentioned, even though they are human beings,
whether or not they have been christened.

For though my revelation was of goodness, and there was little
mention of evil, yet I was not drawn by it from a single detail of the
faith which Holy Church teaches us to believe. I saw the Passion of
Christ in several different showings — in the first, in the second, in
the fifth and in the eighth — as I have said before, and although I felt
some of the sorrow of our Lady and of the true friends who saw him
suffer, yet I did not see the Jews who did him to death specified
individually, although I knew by my faith that they were cursed and
dammed for ever except for those who are converted through grace.
And I was taught and instructed to observe every detail of the faith
with no exceptions, in every respect as I had previously understood
it, hoping that I was observing the faith with God's mercy and grace,
and begging and praying inwardly that I might continue in it until
the end of my life.

And it is God's will that we should pay attention to all the deeds
Of the stable and deep judgement of God and the wavering judgement of man.

God judges us in terms of our natural essence, which is always preserved unchanged in him, whole and safe for ever; and this judgement comes from his righteousness. And men judge in terms of our changeable sensory being, which seems now one thing, now another, according to the various influences on it and its outward appearance. And this judgement is mixed; for sometimes it is good and lenient, and sometimes it is harsh and painful. And in so far as it is good and lenient it belongs to God's righteousness; and in so far as it is harsh and painful, our good Lord Jesus corrects it by mercy and grace through the power of his blessed Passion, and so changes it into righteousness. And though these two are reconciled and united, yet both shall be known everlasting in heaven.

The first judgement, from God's righteousness, comes from his exalted, everlasting love, and this is the kind and lovely judgement which was shown throughout the precious revelation in which I saw him assign us no kind of blame. And though this was sweet and delectable, yet I could not be quite freed from anxiety just by contemplating this, because of the judgement of Holy Church, which I had understood before and of which I was always aware. And according to this judgement it seemed to me that I had to acknowledge myself a sinner, and by the same judgement I understood that sinners deserve blame and anger one day; and I could see no blame and anger in God, and then I felt a longing greater than I can or may tell; for God himself revealed the higher judgement at the same time, and therefore I was bound to accept it; and the lower judgement had been taught me before by Holy Church, and therefore I could in no way abandon the lower judgement.

So this was what I longed for: that through him I might see how what is taught in this matter by the judgement of Holy Church is true in the sight of God, and how it befits me to know it truly; so that both judgements might be preserved to the glory of God and in the right way for me. And the only answer I had to this was a wonderful parable of a lord and a servant, very strikingly shown, as I shall recount later. And yet I still long, and shall until my dying day, through God's grace to understand these two judgements as they apply to me; for all heavenly things, and all earthly ones which belong to heaven, are included in these two judgements. And the more understanding we have of these two judgements through the gracious guidance of the Holy Ghost, the more we shall see and recognize our failings. And the more we see them, the more we shall naturally long through grace to be filled with unending joy and bliss; it is what we are made for, and our natural essence is now blessed in God, and has been since it was made, and shall be without end.

We cannot know ourselves in this life except through faith and grace, but we must know ourselves to be sinners; and God is never angry, for he is close to the soul, protecting it.

But in our transitory life that we live here in our sensory being we do not know what we are; later we shall truly and clearly see and know our Lord God in the fullness of joy. And therefore it must needs be that the nearer we are to our bliss, the greater will be our longing, both through nature and through grace. We may have knowledge of ourselves in this life through the continuing help and strength of our higher nature, a knowledge which we may develop and increase with the help and encouragement of mercy and grace, but we can never know ourselves completely until the last moment, the moment in which this transitory life and customary grief and pain will come to an end. And therefore it is right and proper for us both by nature and by grace to long and to pray with all our might to know ourselves in the fullness of everlasting joy.

And yet in all this time, from the beginning to the end, I had two
kinds of perception: one of them was of endless continuing love with
certainty of protection and blessed salvation, for the entire showing
revealed this; the other was the general teaching of Holy Church
which I was previously instructed in and acquainted with, willingly
applying and understanding it. And perception of this did not leave
me, for the showing did not move or lead me from it in a single detail,
but in it I was taught to love and like it, so that I might, through our
Lord’s help and grace, grow and rise to more heavenly knowledge
and higher love. And from all that I saw it seemed to me that it was
necessary for us to see and to acknowledge that we are sinners; we
do many evil things which we ought not to do and leave undone
many good deeds which we ought to do, and for this we deserve
punishment and anger. And in spite of all this I saw truly that our
Lord was never angry and never will be angry, for he is God: goodness,
life, truth, love, peace; and his loving-kindness does not allow him
to be angry, nor does his unity; for I saw truly that it is against the
nature of strength to be angry, and against the nature of his wisdom
and against the nature of his goodness. God is the goodness that cannot
be angry, for he is nothing but goodness; our soul is united to him,
unchangeable goodness, and in God’s eyes there can be neither anger
nor forgiveness between him and our soul; for through his own
goodness our soul is completely united with God, so that nothing can
come between God and soul.

And in every showing the soul was led to this understanding by
love and drawn by strength; in his great goodness our Lord showed
truly that it is so and how it is so; and he wants us to desire to know
it, that is to say, so far as it is proper for us to know it; for everything
that the simple soul understood, God wants to be revealed and
known; for the things which he wishes to remain secret, he himself
hides them strongly and wisely out of love; for I saw in the same
showing that many mysteries are hidden which may never be known
until the time when God of his goodness has made us worthy of
seeing them. And I am well-satisfied with this, submitting to our
Lord’s will in this great wonder. And for now I submit to my mother
Holy Church as a simple child should do.

We must marvel reverently and suffer meekly, always rejoicing in God; and
how our blindness in not seeing God is the cause of sin.

There are two points which are the duty of our soul: one is that we
should wonder reverently, the other that we should suffer meekly,
always rejoicing in God; for he wants us to know that in a short time
we shall see clearly in him all that we desire. And in spite of this I
considered things and wondered very much what the mercy and
forgiveness of God really is; for from what I had already learned, I
understood that the mercy of God would be the remission of his anger
after our time of sin; for I thought that to a soul whose whole intention
and desire is to love, the anger of God would be harsher than any
other punishment, and therefore I took it that the remission of his
anger would be one of the principal points of his mercy. But however
hard I looked and longed, I could not see this anywhere in the whole
showing.

But with his grace I shall say a little of what I saw and understood
of the works of God’s mercy. I understood that we men are changeable
in this life and through frailty and accident we fall into sin. Man is
naturally weak and foolish, and his will is smothered; and in this world
he suffers storm and sorrow and woe, and the cause is his own blindness
— he does not see God; for if he saw God continually he would have
no evil feelings, nor any sort of impulse towards the craving which
leads to sin. I saw and felt this at the same moment; and the sight
and the feeling I was given seemed to me exalted and generous in
comparison with our usual feelings in this life; but yet I thought they
were low and mean in comparison with the great longing which the
soul has to see God. For I felt in myself five kinds of emotion: joy,
mourning, desire, fear and sure hope; joy, because God allowed me
to understand and recognize that it was He himself I saw; mourning,
because I was bereft of him; desire, which was always to see him more
and more, understanding and recognizing that we shall never be
completely at rest until we see him truly and clearly in heaven; fear,
because it seemed to me during all that time that the vision would fail and I would be left to myself; my sure hope was in his endless love, so I saw that I would be protected by his mercy and brought to his bliss. And rejoicing in his sight with this sure hope of his merciful protection gave me understanding and comfort so that the mourning and fear were not very painful.

And yet in all this I saw from God’s showing that this kind of sight of him cannot continue in this life – cannot for his own glory and the augmentation of our endless joy. And therefore we often lack the sight of him, and we are immediately thrown back into ourselves, where we find no right feelings, nothing but our own contrariness, and that of the ancient root of our first sin with all those contrived by ourselves that follow from it; and in this we are tossed and troubled with all the many different feelings of sin and suffering, both of the body and the soul, which are known to us in this life.

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Of mercy and grace and their properties; and how we shall be glad that we bore sorrow patiently.

But our good Lord the Holy Ghost, who is eternal life dwelling in our souls, keeps us safe, and brings peace to our souls, giving them comfort through grace and harmony with God and making them plant. And this is his mercy and the direction in which he always leads us for as long as we are here in this changeable life; for the only anger that I saw was man’s, and he forgives us for that; for anger is nothing but contrariness and antagonism to peace and love, and it comes from lack of strength, or from lack of wisdom, or from lack of goodness – and it is not God who lacks these things but we who lack them; for through sin and vileness we have in us a vile and continual antagonism to peace and love, and he showed this again and again in his affectionate expression of pity and compassion; for the source of mercy is love, and the action of mercy is to hold us safely in love; and this was shown in such a way that, at least as it appeared to me, I could not discern where mercy was to be found if it were not in love alone.

Mercy works through tenderness and grace blended with abundant pity; for by the work of mercy we are held safe and by the work of mercy everything is turned to good for us. Through love mercy allows us to fail to some extent, and in so far as we fail, so far we fall, and in so far as we fall, so far we die; for we really must die in so far as we fail to see and feel God who is our life. Our failing is full of fear and our falling of shame and our dying of sorrow; but through all this the sweet eye of pity and love never leaves us, nor does mercy cease to work. For I saw the property of mercy and I saw the property of grace, which have two ways of working in one love. Mercy is a pitiful property which belongs to motherhood in tender love, and grace is an honourable property which belongs to royal lordship in the same love; mercy works – protecting, tolerating, reviving and healing, and all through the tenderness of love; and grace works – raising, rewarding and going infinitely beyond what our love and our effort deserve, spreading far and wide, and showing the great and abundant generosity of God’s royal lordship through his marvellous courtesy. And this comes from the abundance of love; for through the working of grace our fearful failing is transformed into abundant, eternal comfort, and through the working of grace our shameful failing is transformed into high, noble rising, and through the working of grace our sorrowful dying is transformed into holy, blessed life; for I saw quite certainly that just as our contrariness brings us pain, shame and sorrow here on earth, so, on the contrary, grace brings us comfort, honour and bliss in heaven; and so far beyond measure that when we come up and receive the sweet reward which grace has prepared for us, then we shall thank and bless our Lord, rejoicing eternally that ever we suffered grief. And that will be because of a property of blessed love which we shall recognize in God, which we might never have known without first suffering grief.

And when I saw all this, I had to admit that the effect of God’s mercy and forgiveness is to lessen and wear away our anger.
Our life is grounded in love, without which we perish; yet God is never angry, but in our anger and sin he mercifully keeps us safe and ordains peace in us, rewarding our tribulations.

Now this was a great marvel to the soul, continually shown in everything and considered with great attentiveness: that in regard to himself our Lord God cannot forgive, for he cannot be angry — it would be an impossibility. For this is what was shown: that our life is all grounded and rooted in love, and without love we cannot live; and therefore to the soul which through God's special grace sees so much of his great and marvellous goodness, and sees that we are joined to him in love for ever, it is the greatest impossibility conceivable that God should be angry, for anger and friendship are two contraries. It must needs be that he who wears and extinguishes our anger and makes us gentle and kind is himself always consistently loving, gentle and kind, which is the contrary of anger; for I saw quite clearly that where our Lord appears, everything is peaceful and there is no place for anger; for I saw no kind of anger in God, neither for a short time nor for a long one; indeed, it seems to me that if God could be even slightly angry we could never have any life or place or being; for as truly as we have our being from the eternal strength of God and from the eternal wisdom and from the eternal goodness, so truly are we sustained in the eternal strength of God, in the eternal wisdom and in the eternal goodness; though we feel vengeful, quarrelsome and contentious, yet we are all mercifully enclosed in the kindness of God and in his gentleness, in his generosity and in his indulgence; for I saw quite certainly that our eternal support, our dwelling, our life and our being are all in God; for as his endless goodness protects us when we sin so that we do not perish, the same endless goodness continually negotiates a peace in us in place of our anger and our contentious falling, and makes us see that what is needed is that with true fear we should heartily beseech God for forgiveness with a gracious longing for our salvation; for we cannot be blessedly saved until we are truly in a state of peace and love, for that is what our salvation means.

And though we, through the anger and contrariness which is in us, are now in a state of tribulation, distress and grief, as our blindness and weakness deserve, yet through God's merciful care we are certainly safe so that we shall not perish. But we are not blessedly safe in the possession of our eternal joy until we are in a state of peace and love; that is to say, taking full pleasure in God and in all his works and in all his decrees, and loving and peaceful within ourselves, towards our fellow Christians and towards all whom God loves, as is pleasing to his love. And this is what God's goodness does in us.

Thus I saw that God is our true peace, and he is our sure support when we are ourselves unpeaceful, and he is continually working to bring us into eternal peace. And thus when, through the working of mercy and grace, we are made humble and gentle, we are surely safe. The soul is quickly united to God when it truly finds inner peace, for in God no anger can be found. And I saw that when we are all peaceful and loving we shall find no contrariness, nor shall we be hindered in any way by whatever contrariness is already in us. Our Lord of his goodness makes this contrariness beneficial to us; for it is the cause of all our grief and tribulations, and these our Lord Jesus takes and sends up to heaven, and there they are made more sweet and delectable than heart can think or tongue can tell, and when we come to heaven we shall find them waiting there, all turned into beautiful and eternal glory. So God is our firm ground, and he shall be our bliss and make us as unchangeable as he is when we are there.
How the chosen soul was never dead in the sight of God, and how she wondered about this; and three things which emboldened her to ask God to explain it to her.

And in this mortal life mercy and forgiveness are our path and keep leading us on to grace. And through the distress and sorrow that we ourselves fall into, the earthly judgement of men often considers us dead, but in the sight of God the soul that shall be saved was never dead, nor ever shall be. But yet at this point I was amazed and marvelled most earnestly in my soul, thinking as follows: ‘My good Lord, I see that you are truth itself and I know for certain that we sin grievously every day and deserve to be bitterly blamed; and I can neither give up the knowledge of this truth, nor can I see that you show us any kind of blame. How can this be?’ For I knew through the universal teaching of Holy Church and through my own experience that the guilt of our sin weighs us down continually, from Adam, the first man, until the time when we come up into heaven; then this was what amazed me, that I saw our Lord God blaming us no more than if we were as pure and as holy as angels in heaven. And between these two contrary my reason was greatly tormented by my blindness, and could not rest for fear that God’s blessed presence should pass from my sight and I should be left not knowing how he regards us in our sin; for either I needed to see in God that sin was all done away with, or else I needed to see in God how he sees it, so that I might truly know how it benefits me to see sin and what sort of blame is ours.

My longing endured as I looked continually towards him, and yet my trouble and perplexity were so great that I could not be patient, thinking, ‘If I suppose that we are not sinners nor do we deserve blame, my good Lord, how can it then be that I cannot see this certainty in you, who are my God, my Maker, in whom I long to see all truths? Three reasons give me the courage to ask this: the first is because it is such a humble thing, for if it were exalted I should be afraid; the second is that it is so universal, for if it were special and secret, that would also make me afraid; the third is that it seems to me that I need to know it if I am to live here, in order to recognize good and evil, so that I may through reason and through grace distinguish between them more clearly, and love goodness and hate evil, as Holy Church teaches.’ I cried inwardly with all my might, beseeching God for help, thinking as follows: ‘Ah! Lord Jesus, king of bliss, how can I be helped? Who can show me and tell me what I need to know if I cannot see it now in you?’

The answer to the previous doubt through a marvellous parable of a lord and a servant; and how God wishes us to wait for him, for it was nearly twenty years later before she understood this example fully; and it is understood that Christ sits at the right hand of the Father.

And then our kind Lord answered by showing in very mysterious images a wonderful parable of a lord who has a servant, and he gave me sight to aid my understanding of both. And this sight was shown twofold in the lord and twofold in the servant: on the one hand it was shown spiritually in bodily likeness, on the other it was shown more spiritually with no bodily likeness.

The first kind of vision was this: the bodily likeness of two people, a lord and a servant, and with this God gave me spiritual understanding. The lord sits with dignity, in rest and peace; the servant stands, waiting reverently in front of his lord, ready to do his will. The lord looks at his servant lovingly and kindly, and he gently sends him to a certain place to do his will. The servant does not just walk, but leaps forward and runs in great haste, in loving anxiety to do his lord’s will. And he falls immediately into a slough and is very badly hurts. And then he groans and moans and wails and writhes, but he cannot get up or help himself in any way. And in all this I saw that his greatest trouble was lack of help; for he could not turn his face to look at his loving lord, who was very close to him, and who is the source of all help; but,
like a man who was weak and foolish for the time being, he paid
attention to his own senses, and his misery continued, and in this
misery he suffered seven great torments. The first was the grievous
bruising which he received when he fell, which was a torment he
could feel. The second was the weight of his body. The third was the
weakness caused by these two. The fourth that his reason was blinded
and his mind stunned to such an extent that he had almost forgotten
his own love for the lord. The fifth was that he could not rise. The
sixth was the most astonishing to me, and it was that he lay alone; I
looked hard all around, and far and near, high and low, I could see
no one to help him. The seventh torment was that the place where
he lay was long, hard and full of difficulties. I marvelled at how this
servant could humbly suffer all that misery. And I watched carefully
to see if I could perceive any fault in him, or if the lord would blame
him at all; and in truth there was no fault to be seen, for his good will
and his great longing were the only cause of his fall; and he was as
willing and inwardly good as when he stood before his lord ready to
do his will.

And this is how his loving lord tenderly continued to consider him,
and now in two ways. Outwardly he regarded him gently and kindly,
with great sorrow and pity, and this was the first way; the second
was more inward, more spiritual, and the first was shown when my
understanding was led into the lord. I saw him rejoicing greatly because
of the honourable rest and nobility to which he would and must bring
his servant through his plentiful grace. This was the second kind of
showing; and now my understanding took me back to the first, while
keeping both in my mind. Then this kind lord said within himself,
‘Look, look at my beloved servant, what injury and distress he has
received in my service for love of me, yes, and all because his will
was good! Is it not reasonable that I should compensate him for his
terror and his dread, his hurt and his injury and all his misery? And
not only this, but would it not be proper for me to give a gift that
would be better for him and give him more glory than if he had never
been injured? Otherwise it seems to me that I would do him no
favour.’ And then an inward, spiritual explanation of the lord’s purpose
penetrated my soul. I saw that, given his own greatness and glory, it
needs must be that his dear servant whom he loved so much should
be truly and blissfully rewarded for ever, more than he would have
been if he had not fallen; yes, and to such an extent that his fall
and the misery it caused him should be transformed into great and
surpassing glory and eternal bliss.

And at this point the showing of the parable vanished, and our
good Lord guided my understanding as to the appearance and meaning
of the revelation to the end. But in spite of this guidance, I never lost
my sense of wonder at the parable. It seemed that it was given me as
an answer to my longing, and yet at that time I could not grasp it
fully to my own satisfaction; for in the servant who represented Adam,
as I shall explain, I saw many different properties which could in no
way be attributed just to Adam. And so for the moment I was in a
state of great bewilderment; for a full understanding of this marvellous
parable was not given to me at that time.

In this mysterious parable, three aspects of the revelation remain
largely hidden; yet I saw and understood that each of the showings is
full of mysteries, and so I ought now to enumerate these three aspects
and the limited progress I have made in understanding them. The
first is the early stage of teaching which I understood from it while it
was being shown to me; the second is the inner learning which I have
come to understand from it since then; the third is the whole revelation
from beginning to end, as set out in this book, which our Lord God
in his goodness often shows freely to the eyes of my mind. And these
three are so united in my mind that I neither can nor may separate
them.39

And through these three, united as one, I have been taught how I
ought to believe and trust in our Lord God: that just as he showed it
out of his goodness and for his own purpose, so out of the same
goodness and for the same purpose he will explain the vision to us
when he so wishes. Because twenty years after the time of the showing,
all but three months, I received inner teaching, as follows: ‘You need
to pay attention to all the properties and conditions of what you
were shown in the parable, though they may seem mysterious and
insignificant in your eyes.’ I accepted this willingly and with great
carelessness, looking inwardly with great care at all the details and
properties which were shown at the time of the vision, so far as my wit and understanding would serve. I began by looking at the lord and the servant, and the way the lord was sitting, and the place where he sat, and then the colour of his clothing and the way it was shaped, and his outward appearance, and the nobility and goodness within; I looked at the way the servant stood and where and how, at the sort of clothing he wore, its colour and shape, at his outward behaviour and at his inner goodness and his readiness.

The lord who sat with dignity, in rest and peace, I understood to be God. The servant who stood in front of the lord, I understood that he represented Adam, that is to say, that one man and his fall were shown in that vision to make it understood how God considers any man and his fall; for in the sight of God, all men are one. This man's strength was broken and enfeebled; and his understanding was numbed, for he turned away from looking at his lord. But in the sight of God his purpose remained undiminished; for I saw our Lord commend and approve his purpose, but the man himself was obstructed and blind to the knowledge of this purpose, and this causes him great sorrow and grievous misery; for neither can he clearly see his loving lord, who is most gentle and kind to him, nor can he see truly how he himself appears to his loving lord. And I am quite certain that if we really and truly see these two things, then we shall attain rest and peace partially here on earth and the full bliss of heaven, through his plentiful grace. And this was the beginning of the teaching revealed to me at this same time, through which I might come to know God's attitude to us in our sin. And then I saw that only suffering blames and punishes, and our kind Lord comforts and grieves; he always considers the soul cheerfully, loving and longing to bring us to bliss.

The place where our Lord sat was humble, on the barren earth, deserted, alone in a wilderness. His clothing was full and ample, as befitted a lord; the cloth was as blue as azure, most sober and comely. His expression was merciful, the colour of his face a comely brown with pronounced features; his eyes were black, most comely and handsome, appearing full of tender pity; and within him there was a great refuge, long and wide and all full of endless heavens. And his tender expression as he kept looking at his servant, especially when he fell, I thought it could melt our hearts with love and break them in two with joy. The comely expression showed a handsome mixture which was wonderful to look at: it was partly sorrow and pity, partly joy and bliss. The joy and bliss are as far beyond sorrow and pity as heaven is above earth. The pity was earthly and the bliss was heavenly. The sorrow in the Father's pity was for the fall of Adam, his most loved creature; the joy and bliss was for his beloved Son, who is equal to the Father. The merciful gaze of his tender expression filled the whole earth and went down with Adam into hell, and this unending pity kept Adam from everlasting death. And this mercy and pity remain with mankind until the time we come up into heaven. But man is blind in this life, and therefore we cannot see our Father, God, as he is. And when, out of his goodness, he wants to show himself to man, he shows himself in a familiar way, like a man; nevertheless I saw truly that we should know and believe that the Father is not a man. But his sitting on the barren earth in a deserted place means this: he made man's soul to be his own city and his dwelling-place, the most pleasing to him of all his works; and once man had fallen into sorrow and pain he was not fit to serve that noble purpose, and therefore our kind Father would prepare no other place for himself but sit upon the earth waiting for mankind, who is mixed with earth, until the time when, through his grace, his beloved Son had bought back his city and restored its noble beauty with his hard labour.

The blue of his clothing signifies his steadfastness. The brown of his fair face with the handsome blackness of the eyes was most suited to showing his holy gravity. The fullness of his clothing, which was fair, glowing brightly about him, signifies that he has enclosed within him all the heavens and all joy and bliss. And a glimpse of this was given where I said, 'My understanding was led into the lord', when I saw him rejoicing greatly because of the glorious Resurrection to which he wills to bring and shall bring his servant through his plentiful grace.

And yet I marvelled as I considered the lord and the aforementioned servant. I saw the lord sitting with dignity, and the servant standing reverently in front of his lord; and there is a double meaning in this
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servant, one without and another within. Outwardly, he was simply dressed, as a labourer might be who was ready to work, and he stood very near the lord, not right in front of him, but a little to one side, on the left. His clothing was a white tunic, unlined, old and all spoilt, stained with the sweat of his body, tight-fitting and short on him, only reaching about a hand’s breadth below the knee, threadbare, looking as if it would soon be worn out – in rags and tatters. And I was very surprised about this, thinking, ‘Now this is unsuitable clothing for such a well-loved servant to wear in front of such an honourable lord.’

Love was shown deep within him, and this love which he had for the lord was just like the love which the lord had for him. His servant’s wisdom saw inwardly that there was one thing he could do which would be to the lord’s honour. And the servant for love, with no regard for himself or for anything that might happen to him, leapt quickly forward and ran at his lord’s command to perform his will and serve his glory. For it looked from his outer clothing as if he had been a labourer continuously for a long time; yet from the inward sight that I had of both the lord and the servant, it seemed that he was a new one, that is to say, newly beginning to labour, a servant who had never been sent out before. There was a treasure in the earth which the lord loved. I marvelled and wondered what it could be. And I was answered in my understanding, ‘It is a food which is sweet and pleasing to the lord.’ For I saw the lord sit like a man, and I saw neither food nor drink to serve him; this was one marvel. Another marvel was that this dignified lord had only the one servant, and him he sent out. I watched, wondering what kind of labour it could be that the servant should do. And then I understood that he would do the greatest labour and the hardest toil of all – he would be a gardener, digging and ditching, toiling and sweating, and turning the earth upside down, and delving deeply and watering the plants at the right time. And this would continue to be his work, and he would make fresh water flow, and noble and plentiful fruits spring up, which he would bring before the lord and serve him as he wished. And he should never turn back until he had prepared this food all ready as he knew it pleased the lord, and then he should take this food, with the

drink as part of it, and carry it very reverently to the lord. And all this time the lord would sit in the same place, waiting for the servant whom he had sent out.

And yet I wondered where the servant came from; for I saw that the lord has within himself eternal life and every kind of goodness, except for the treasure which was in the earth – and that had its origin in the lord in wonderful depths of endless love – but it was not entirely to his glory until this servant had prepared it nobly in this way, and brought it to him, into his own presence; and without the lord there was nothing but a wilderness. And I did not understand all that this parable meant, and that was why I wondered where the servant came from.

In the servant is comprehended the second person of the Trinity, and in the servant is comprehended Adam, that is to say, all men. And therefore when I say ‘the Son’, it means the Godhead, which is equal with the Father, and when I say ‘the servant’, it means Christ’s Humanity, which is truly Adam. The servant’s nearness represents the Son, and his standing on the left side represents Adam. The lord is the Father, God; the servant is the Son, Christ Jesus. The Holy Ghost is the equal love which is in both of them. When Adam fell, God’s son fell; because of the true union made in heaven, God’s son could not leave Adam, for by Adam I understand all men. Adam fell from life to death into the valley of this wretched world, and after that into hell. God’s son fell with Adam into the valley of the Virgin’s womb (and she was the fairest daughter of Adam), in order to free Adam from guilt in heaven and in earth; and with his great power he fetched him out of hell.

The wisdom and goodness in the servant represent God’s son. That he was poorly dressed as a labourer and standing near the left-hand side represents Christ’s Humanity and Adam, with all the consequent trouble and weakness; for in this parable our good Lord showed his own son and Adam as but one man. The strength and the goodness which we have come from Jesus Christ, the weakness and the blindness which we have come from Adam, and these two were represented in the servant.

And thus our good Lord Jesus has taken upon himself all our guilt;
and therefore our Father neither may nor will assign us any more guilt than he does to his own son, dearly loved Christ. Thus the Son was the servant before he came to earth, standing ready before the Father, waiting until the time when he would send him to do that glorious deed by which mankind was brought back to heaven; that is to say that in spite of the fact that he is God, equal with the Father as regards the Godhead, yet because of his providential purpose to become man to save man in fulfillment of his Father’s will, he stood in front of his Father like a servant, willingly taking all our burden upon himself. And then he leapt forward eagerly at the Father’s will and immediately he fell low into the Virgin’s womb, with no regard to himself or to his harsh suffering. The white tunic is the flesh; the single thickness shows that there was nothing at all between the Godhead and the Humanity; the tightness shows poverty; it was old because Adam wore it; it was sweat-stained from Adam’s toil; it was short to show the servant must labour.

And this is how I saw the Son standing, and what he said inwardly was, ‘Look, my dear Father, I am standing before you in Adam’s tunic, all ready to leap forward and to run. It is my wish to be on earth to work for your glory whenever it is your wish to send me. How long must I linger?’ The Son knew very well when it would be his Father’s will and how long he had to linger, that is to say, in so far as he is the Godhead, for he is the Wisdom of the Father. Therefore what was conveyed was in respect of the Manhood of Christ; for all mankind who shall be saved by Christ’s precious Incarnation and blessed Passion, all are Christ’s Manhood. He is the head and we are his limbs; and these limbs do not know the day and the time when every passing grief and sorrow will come to an end, and everlasting joy and bliss will be accomplished, the day and time which all the company of heaven longs to see. And all those under heaven who shall come there shall do so by longing and wishing; and this wish and longing was shown in the servant standing in front of the lord, or, to put it differently, in the Son standing in front of the Father in Adam’s tunic; for the wish and the craving of all mankind that shall be saved appeared in Jesus; for Jesus is all who shall be saved and all who shall be saved are Jesus; and all through God’s love, along with the obedience, humility and patience, and other virtues which pertain to us.

Also this wonderful parable gives me some teaching, as if it were the beginning of an ABC, through which I may have some understanding of our Lord’s purpose, for the mysteries of the revelation are hidden in it, though indeed all the showings are full of mysteries. That the Father was sitting signifies his Godhead, in that it shows rest and peace; for there may be no labour in the Godhead. And that he showed himself as lord has meaning in relation to our humanity. That the servant was standing signifies labour; that he was to one side and on the left signifies that he was not quite worthy to stand right in front of the lord. His leaping up belonged to the Godhead and his running to Christ’s Manhood; for the Godhead leapt from the Father into the Virgin’s womb, falling when he took on our nature; and in this fall he was grievously hurt; the hurt he received was our flesh in which he soon felt deathly pain. That he stood in awe before the lord but not quite in front of him signifies that his clothing was not respectable enough to stand right before the lord; nor could or should that be his duty while he was a labourer; neither could he sit in rest and peace with the lord until he had justly earned his peace with his hard labour; that he was on the left side shows that the Father deliberately left his own Son in human form to suffer all man’s pains without sparing him. By the fact that his tunic would soon be in rags and tatters is understood the blows and the scourging, the thorns and the nails, the pulling and the dragging, tearing his tender flesh; as I saw in part, the flesh was torn from the skull, falling in shreds until the bleeding stopped; and then it began to dry again, clinging to the bone. And by the tossing and turning, groaning and moaning, it is understood that he could never rise again in his full power from the time that he fell into the Virgin’s womb until his body was slain and he died, yielding his soul into the Father’s hands with all mankind for whom he was sent. And at this point he first began to show his power; for he went into hell, and when he was there he raised up out of the deep depths the great root of those who were truly united with him in high heaven. The body was in the grave until Easter morning, and from that time he lay down no more; for then was truly ended the
tossing and turning, the groaning and moaning; and our soul mortal flesh which God's son took upon himself, which was Adam's old tunic, tight, bare and short, was then made by our Saviour newly beautiful, white and bright and eternally pure, full and ample, fairer and richer than the clothing which I saw on the Father, for that clothing was blue, and Christ's clothing is now of a comely, handsome mixture which is so wonderful that I cannot describe it; for it is all glory. Now the Lord does not sit in a wilderness on earth, but sits in the noblest seat in heaven, which he made to his own liking. Now the Son does not stand in awe in front of the Father like a servant, plainly dressed and partly naked, but he stands immediately before the Father, richly dressed in holy munificence, with a crown of inestimable richness on his head; for it was shown that we are his crown, and that this crown is the Father's joy, the Son's glory, the Holy Ghost's delight, and unending and wonderful bliss to all who are in heaven. Now the Son does not stand before the Father on his left, like a labourer, but he sits at his Father's right hand in eternal rest and peace. This does not mean that the Son sits on the Father's right hand, side by side with him, as one person sits by another in this world; for as I see it there is no such sitting in the Trinity; but he sits on his Father's right hand, which is to say in the highest rank of the Father's joys. Now the spouse, God's son, is at peace with his beloved bride, who is the fair Virgin of eternal joy. Now the Son sits, true God and man, in his city in rest and peace, which his Father has eternally held in preparation for him; and the Father in the Son, and the Holy Ghost in the Father and in the Son.

God rejoices that he is our father, mother and spouse; and how the chosen have here a mixture of weal and woe, but God is with us in three ways; and how we may avoid sin, but never perfectly as in heaven.

And so I saw that God rejoices that he is our father, and God rejoices that he is our mother, and God rejoices that he is our true spouse, and our soul is his much-loved bride. And Christ rejoices that he is our brother, and Jesus rejoices that he is our Saviour. These are five great joys, as I understand it, in which he wishes us to rejoice, praising him, thanking him, loving him, endlessly blessing him.

All people who shall be saved, while we are in this world, have in us a marvellous mixture of both weal and woe. We have in us our risen Lord Jesus; we have in us the misery of the harm of Adam's falling and dying. We are steadfastly protected by Christ, and by the touch of his grace we are raised into sure trust of salvation. And by Adam's fall our perceptions are so shattered in various ways, by sins and by different sufferings, that we are so darkened and blinded that we can hardly find any comfort. But inwardly we wait for God and trust faithfully that we shall receive mercy and grace; and this is God's own operation within us. And in his goodness he opens the eye of our understanding and by this we gain sight, sometimes more and sometimes less, according to the ability that God gives us to receive it. And at one moment we are raised into weal, and at another we are allowed to fall into woe. And so there is such a wonderful mixture within us that we hardly know how we ourselves or our fellow Christians stand because of the wonder of these varied feelings; but that same holy accord which we accord to God when we feel him, truly wishing to be with him with all our heart, with all our soul and with all our strength, leads us to hate and despise our evil impulses and everything which might be the occasion of bodily or spiritual sin. And yet nevertheless when this sweetness is hidden, we fall back into our blindness, and so into woe and tribulation in various ways. But then this is our comfort: that through our faith we know that by the
power of Jesus Christ, our protector, we never consent to it, but we are discontented with it, and endure pain and woe, praying until the time when he shows himself to us again.

And so we remain in this mixed state all the days of our life. But he wants us to have faith that he is unfailing with us, and in three ways. He is with us in heaven, true man in his own person drawing us upwards, and that was shown in the holy thirst; and he is with us on earth, leading us, and that was shown in the third revelation, where I saw God in an instant; and he is with us in our souls, dwelling there for ever, guiding and caring for us, and that was shown in the sixteenth revelation, as I shall describe.

And so in the servant was shown the trouble and blindness of Adam's fall, and in the servant was shown the wisdom and goodness of God's son. And in the lord was shown the sorrow and pity of Adam's woe; and in the lord was shown the exalted magnificence and endless glory to which mankind attains through the power of the Passion and the death of God's much-loved son. For this reason he rejoices greatly in his fall, because of the great exaltation and fullness of bliss that mankind attains, surpassing what we should have if he had not fallen; and so it was to see this surpassing magnificence that my understanding was led into God at the same time that I saw the servant fall. And so now we have reason for grief, because our sin is the cause of Christ's suffering; and we have reason for lasting joy, because endless love made him suffer. And therefore the person who sees and feels the working of love through grace hates nothing but sin; for it seems to me that, of all things, love and hate are the hardest and most immeasurable contraries. And in spite of all this, I saw and understood that our Lord's meaning was that in this life we may not keep from sin in such full and complete purity as we shall in heaven. But through grace we may well keep ourselves from the sins which, as Holy Church teaches us, will lead us to eternal suffering, and avoid venial sin, as far as our strength allows; and if through our blindness and our wretchedness we ever fall, we are taught to rise again quickly, recognizing the sweet touch of grace, and earnestly amend our life on the basis of Holy Church's teaching according to the grievousness of the sin, and go at once to God in love. We should not on the one hand fall too low, inclining to despair, nor on the other hand be too reckless, as if we did not care, but should recognize our own weakness without concealment, knowing that we cannot stand even for the twinkling of an eye unless we are protected by grace. We should cling reverently to God, trusting in him alone; for man and God regard things in two quite different ways; it is proper for man humbly to accuse himself, and it is proper for God in his natural goodness kindly to excuse man.

These are the two aspects of the double expression with which the lord watched the fall of his loved servant. The first was shown outwardly, very gentle and kind, with great sorrow and pity, and that was the aspect of eternal love. And the way our Lord wants us to accuse ourselves is this: earnestly and truly seeing and recognizing our fall and all the troubles that come from it, seeing and knowing that we can never make it good, but at the same time we should earnestly and truly see and know the everlasting love which he has for us, and his abundant mercy. And seeing and knowing both together in this way is the humble self-accusation which our Lord asks of us, and where it exists, he himself has brought it about. And this is the lower level of man's life and it was shown in the lord's outward appearance; and I saw two aspects of the showing: one is man's pitiable fall, the other is the glorious atonement that our Lord has made for man.

The second expression was shown inwardly, it was more elevated but it was all one with the first; for the life and the virtue which we have on the lower level comes from the higher, and it comes down to us from our natural self-love through grace. Nothing comes between the first and the second, for all is one love, and this one blessed love now works doubly in us; for on the lower level there are pains and passions, sorrows and pities, mercies and forgiveness, and many similar benefits; but on the higher level there are none of these, but all one great love and wonderful joy, and in the wonderful joy there is great compensation for all suffering. And in this our good Lord showed not only our forgiveness, but also the glorious height to which he will bring us, turning all our guilt into endless glory.