

The Dearworthy Blood of Our Lord

by
Julian of Norwich

**“The dearworthy blood of our Lord Jesus Christ as verily as it
is most precious, so verily it is most plenteous”**

AND after this I saw, beholding, the body plenteously bleeding in seeming of the Scourging, as thus:—The fair skin was broken full deep into the tender flesh with sharp smiting all about the sweet body. So plenteously the hot blood ran out that there was neither seen skin nor wound, but as it were all blood. And when it came where it should have fallen down, then it vanished.

Notwithstanding, the bleeding continued awhile: till it might be seen and considered. And this was so plenteous, to my sight, that methought if it had been so in kind and in substance at that time, it should have made the bed all one blood, and have passed over about.

And then came to my mind that God hath made waters plenteous in earth to our service and to our bodily ease for tender love that He hath to us, but yet liketh Him better that we take full homely His blessed blood to wash us of sin: for there is no water that is made that He liketh so well to give us. For it is most plenteous as it is most precious: and that by the virtue of His blessed Godhead; and it is [of] our Kind, and all-blissfully belongeth to us by the virtue of His precious love.

The dearworthy blood of our Lord Jesus Christ as verily as it is most precious, so verily it is most plenteous. Behold and see! The precious plenty of His dearworthy blood descended down into Hell and burst her bands and delivered all that were there which belonged to the Court of Heaven. The precious plenty of His dearworthy blood overfloweth all Earth, and is ready to wash all creatures of sin, which be of goodwill, have been, and shall be. The precious plenty of His dearworthy blood ascended up into Heaven to the blessed body of our Lord Jesus Christ, and there is in Him, bleeding and praying for us to the Father,—and is, and shall be as long as it needeth;—and ever shall be as long as it needeth. And evermore it floweth in all Heavens enjoying the salvation of all mankind, that are there, and shall be—fulfilling the number that faileth.

**“It is not God’s will that we follow the feeling of pains in sorrow
and mourning for them”**

AND after this He shewed a sovereign ghostly pleasance in my soul. I was fulfilled with the everlasting sureness, mightily sustained without any painful dread. This feeling was so glad and so ghostly that I was in all peace and in rest, that there was nothing in earth that should have grieved me.

This lasted but a while, and I was turned and left to myself in heaviness, and weariness of my life, and irksomeness of myself, that scarcely I could have patience to live. There was no comfort nor none ease to me but faith, hope, and charity; and these I had in truth, but little in feeling.

And anon after this our blessed Lord gave me again the comfort and the rest in soul, in satisfying and sureness so blissful and so mighty that no dread, no sorrow, no pain bodily that might be suffered should have distressed me. And then the pain shewed again to my feeling, and then the joy and the pleasing, and now that one, and now that other, divers times—I suppose about twenty times. And in the time of joy I might have said with Saint Paul: Nothing shall dispart me from the charity of Christ; and in the pain I might have said with Peter: Lord, save me: I perish!

This Vision was shewed me, according to mine understanding, [for] that it is speedful to some souls to feel on this wise: sometime to be in comfort, and sometime to fail and to be left to themselves. God willeth that we know that He keepeth us even alike secure in woe and in weal.

And for profit of man’s soul, a man is sometime left to himself; although sin is not always the cause: for in this time I sinned not wherefore I should be left to myself—for it was so sudden. Also I deserved not to have this blessed feeling. But freely our Lord giveth when He will; and suffereth us [to be] in woe sometime. And both is one love. For it is God’s will that we hold us in comfort with all our might: for bliss is lasting without end, and pain is passing and shall be brought to nought for them that shall be saved. And therefore it is not God’s will that we follow the feelings of pain in sorrow and mourning for them, but that we suddenly pass over, and hold us in endless enjoyment.

**“We be now with Him in His Pains and His Passion, dying. We
shall be with Him in Heaven.**

**Through learning in this little pain that we suffer here, we shall
have an high endless knowledge of God which we could never
have without that”**

IT is God’s will, as to mine understanding, that we have Three Manners of Beholding His blessed Passion. The First is: the hard Pain that He suffered,—[beholding it] with contrition and compassion. And that shewed our Lord in this time, and gave me strength and grace to see it.

And I looked for the departing with all my might, and thought to have seen the body all dead; but I saw Him not so. And right in the same time that methought, by the seeming, the life might no longer last and the Shewing of the end behooved needs to be,—suddenly (I beholding in the same Cross), He changed [the look of] His blessed Countenance. The changing of His blessed Countenance changed mine, and I was as glad and merry as it was possible. Then brought our Lord merrily to my mind: Where is now any point of the pain, or of thy grief? And I was full merry.

I understood that we be now, in our Lord's meaning, in His Cross with Him in His pains and His Passion, dying; and we, willingly abiding in the same Cross with His help and His grace unto the last point, suddenly He shall change His Cheer to us, and we shall be with Him in Heaven. Betwixt that one and that other shall be no time, and then shall all be brought to joy. And thus said He in this Shewing: Where is now any point of thy pain, or thy grief? And we shall be full blessed.

And here saw I verily that if He shewed now [to] us His Blissful Cheer, there is no pain in earth or in other place that should aggrieve us; but all things should be to us joy and bliss. But because He sheweth to us time of His Passion, as He bare it in this life, and His Cross, therefore we are in distress and travail, with Him, as our frailty asketh. And the cause why He suffereth [it to be so,] is for [that] He will of His goodness make us the higher with Him in His bliss; and for this little pain that we suffer here, we shall have an high endless knowing in God which we could never have without that. And the harder our pains have been with Him in His Cross, the more shall our worship be with Him in His Kingdom.

* * * * *

Selections from *Revelations of Divine Love*,
by Julian of Norwich.

Good when He gives, supremely good;
Nor less when He denies:
Afflictions, from His sovereign hand,
Are blessings in disguise.

Available at:

<http://www.franciscan-sfo.org/indexrc.html>