Worcester F 80 Distinctiones

203 The Lord is Near (*Prope est Dominus*)

“The Lord is nigh,” [Philip. 4:5]. The Lord [is near] to man. First, that he may guard him from evil. Just as the shepherd is near his flock, as a jealous husband to his wife. Therefore, the wife guards herself from drunkenness, from lust in the presence of her husband. But how much more in the sight of God, Philip. 4[:5]: “Let your modesty be known to all men. The Lord is nigh.” But, alas, what is said in Isai. 57[:8]: “You have discovered yourself near me and have received an adulterer.”

¶ Second, so that he may promote the good. Just as the head of the household is near the workers, the farmer near his oxen, so that he may exercise and encourage. The worker with the lord being present is not idle. Therefore, in the evening he seeks his wages, Rom. 13[:11]: “Now however our salvation is nearer than when we believed.”

¶ Third, that he may hear the petitions. Just as the poor man is near to the rich man, and the nurse is near to the child that she may hear him crying, Psal. [144:18]: “The Lord is nigh unto all of them that call upon him, in truth.” As namely if they seek truths, not vanities, eternal not transitory. Therefore Isai. [55:6]: “Seek the Lord, while he may be found: call

/fol. 288rb/

upon him, while he is near.” Alas because in Jer. 12[:2] it is said, “You are near in their mouth, and far from,” etc.

¶ Fourth, that you may help in necessities. Just as the father helps his son in his first attempt. For the false prophets are distinguished from the true in three ways. First as for as the heat of revelation because the good prophesy by the mediation of divine light and good angels. But the pretend prophets follow their own spirit and evil angels.

¶ Second as far as the intention of the principate because the intention of the fraudulent is for temporal riches if as it is said in Ezech. 13[:19]: “They violated me among my people, for a handful of barley, and a piece of bread.” And in Mich. [3:5] it is said, “If a man gives not something into their mouth, they soon prepare war against him.” But the right intention of the good is ordained to the end.

¶ Third as far as the certitude of the readers because the prophecy of the good rests upon divine presence in truth the presence of the evil demons is only conjectural. Again, not because prophecy is of things bordering on the past, or of the present or future, it is manifested out of divine inspiration. Therefore, according to Gregory upon Ezechiel, the first Homily,[[1]](#endnote-1) prophecy is not only when one predicts future things, but when one reveals hidden things. Either of the present or of the past but also then it loses the etymology of its name because it is not prophesied then what is the future.

¶ However there is prophecy of the past when it is said [Gen. 1:1]: “In the beginning God created heaven, and earth. Concerning that time certainly man prophesied when there was no man. And concerning the present it is prophesied as is evident [4 Kings 4] concerning the soul of Eliseus which was before in Giezi. Again, the spirit of prophecy sometimes the mind of the prophet is absent nor is it always at hand. Therefore, rather it is said in Acts for a time and dispensation one is accommodated than as a habit as far as when that spirit does not have the prophecy, they know themselves to have it from a gift which they have. Wherefore also Eliseus said to Giezi [4 Kings 4:27]: “The Lord has hidden it from me and has not told me.” And Amos [7:14] the prophet when the spirit was absent said, “I am not a prophet,” as if he might say I do not have now in the present the spirit of prophecy.

1. Gregory, *Homiliarum in Ezechielem* 1.1.1 (PL 76:787): Qua in re animadvertendum est quod recte prophetia dicitur, non quia praedicit ventura, sed quia prodit occulta.  [↑](#endnote-ref-1)