Worcester F 80 Distinctiones

3 To conceal, he conceals (*Abscondere, abscondit*)

To conceal. The devil conceals, man conceals, God conceals.

The devil conceals the triple disadvantage of sin, namely, a divine offense under a mound of mercy, such as a hook under the meat,[[1]](#endnote-1) a poison in the wine,[[2]](#endnote-2) Prov. 10[:18]: “Lying lips hide hatred,” that is, the sin which God hates.

Therefore, [he hides] an internal blemish under the sweet flesh, just as a corpse [is concealed] under a beautiful sepulcher, a snare under the grain, Psal. [141:4]: “In this way wherein I walked, they have hidden a snare for me.”

Third, [he hides] the required penalty under the hope of repentance, just as a trap [is hidden] under the leaf, Job 18[:10]: “A gin is hidden for him in the earth.” If the sinner sees [this trap], he would repent, Luke 19[:41-42]: “Seeing the city, Jesus wept over it, saying: If you also had known… But now they are hidden.”

¶ Second, man hides, the sinner as well as the just man both. The sinner hides his sin in his heart not detesting [it]. Thus, the sheath hardly ever covers the finial of the sword, Job 31[:33]: “If as a man I have hid my sin.” In his mouth by not confessing, just as a robber his theft, a serpent his venom, the hair the ugliness of the face, Job 20[:12]: “For when evil shall be sweet

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in his mouth, he will hide it under his tongue.” In work he comes back to it by laying it out, like a bird does its egg. Prov. 28[:13]: “He who hides his sins, shall not prosper,” etc. Again, the malady long hidden is cured with difficulty. Sometimes the concealment happens on account of love for sin. Thus, the magpie and the raven hide their found objects, Job 20[:12]: “For when evil shall be sweet in his mouth,” etc. Sometimes the concealment happens because of shame, as the one mutilated conceals his defect. So, Rachel “hid her father’s idols under the camel’s furniture,” [Gen. 31:34]. But these things shall be uncovered with the sun revealing in his judgment, 1 Cor. 4[:5]: “Who both will bring to light the hidden things of darkness.”

¶ Again the just man hides the good for a triple reason: namely lest he lack heaven in the first place, just as the merchandise is hidden in the presence of a bad payer and a candle from the wind, Matt. 6[:2]: “When you do an alms deed, sound not a trumpet.”

Certainly, lest he lose the merit. Just as seed in the presence of birds, a treasure hidden in the presence of predators, Exod. 2[:2]: the parents of Moses seeing him “a goodly” child hid him. Matt. 13[:44]: “The kingdom of heaven is like unto a treasure hidden.”

Third, so that he may please God the ruler thus a fire hidden burns more fiercely in a stubble field, Col. 3[:3]: “For you are dead; and your life is hidden,” etc. But that will be revealed in glory just as the power of the root after the winter has passed, Isai. 53[:2]: “He shall grow up as a tender plant before him, and as a root out of a thirsty ground.”

¶ Third, thus God conceals his power by predicting death and misery for himself and his own. Just as the power of the root in winter sends forth naked branches, Isai. 53[:3]: “His look was as it were hidden and despised.”

Second, he conceals his wisdom, namely, the sins of the wicked, as if he may not hear them, by dissembling. Thus, the sun [is concealed for a time] by a cloud, Col. 2[:3]: “In whom are hid all the treasures of wisdom and knowledge.” Deut. 31[:17]: “I will hide my face from them.”

Third, [he hides] his love by not showing it. Just as a father does not show it to a son lest by chance, he may do worse, Job 13[:24]: “Why do you hide your face?” But in repayment of his heredity these [affections] are shown, Psal. [30:20]: “O how great is the multitude of your sweetness, O Lord, which you have hidden for them that fear you!” etc.

1. Cf. Rupert of Deutz, *De Victoria Verbi Dei* 12.14 (PL 169:1474): quia si cognovisset Leviathan, sive cetus magnus, qui in mari est, hamum sub carne latuisse ferreum. [↑](#endnote-ref-1)
2. Cf. Gregory of Tours, *Historia Francorum* 3.31 (PL 71:264): de alio calice reges communicent, et de alio populus minor, venenum in calice illo posuit de quo mater communicatura erat. [↑](#endnote-ref-2)