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capitulum primum

Incipit liber tercius q[ui] continet q[uod] 7 diui
[P]ER tractata s[un]t h[ic] e. de ioh[ann]e baptista. 7 p[ri]mo de angelis nu[n]ciis ostendit q[uod] ip[s]e bon[us] fuit 7 a d[e]o missus.
huius op[er]is p[ri]ma ac s[e]c[un]da p[ar]ti
cula accedam[us] ad t[er]ciam. Diui
ditur h[ec] pars in .v. Ca. p[rimu]m capitu
lum e[st] de p[re]cursore x[rist]i .i. de b[eat]o Joh[ann]e
baptista. Sec[un]d[u]m e[st] de m[at]r[e] x[rist]i .s. de beata
uirgine. Terciu[m] e[st] de x[rist]o. Diuidit[ur]
a[ute]m h[oc] capitulum in plures p[ar]tes. In p[ri]ma agit[ur]
de deitate x[rist]i .s. an sit d[eu]s an non.
In sec[un]da agitur de ei[us] humanitate. hoc
ordine. Primo e[ni]m agit[ur] de carne
eius. 7 h[oc] dupl[icite]r. P[ri]mo e[ni]m inq[ui]ritur
an sit u[er]a an falsa opinio illor[um] q[ui]
duo posuit p[ri]ncipia de carne x[rist]i q[uod]
fuerit celestis. Sec[un]do discutit[ur] opi
nio alior[um] de carne x[rist]i qui unu[m] p[ri]n
cipiu[m] posuit. Tercio agit[ur] de singu
lis articulis fidei p[er]tinentib[us] ad
humanitate[m] x[rist]i. Et p[ri]mo de ei[us] conceptio[n]e
a beata u[ir]gine. 7 de artifice co[n]cep
tionis. q[ua]lit[er] se h[ab]eat ad x[rist]um. co[n]ceptu[m]
eius op[er]e. utru[m] .s. eius filius sit dicen
dus. Sec[un]do de natiuitate ei[us] ex ea. u
tru[m] illa natiuitas sit tm. exitus
ex ea. an factura materialis ip[s]i[us] de ea
s[e]c[un]d[u]m carne[m]. 7 an de dauid 7 habraha[m]
ei[us] caro m[ateria]l[ite]r fuit fabricata. Tercio
agitur q[ue]r[itur] de t[er]cio articulo .s. an
eius caro fuerit passibilis 7 mor
talis. an passus sit 7 mortuus. 7 an alias
dispositiones n[ost]ri corporis in sua
carne habuisset. cu[m] tractatur
de ei[us] humanitate. Quarto p[os]t trac
tatu[m] de carne eius agitur de q[ua]r
to ar[ticu]lo .s. de descensu ei[us] ad inferos s[e]c[un]d[u]m
a[n]i[m]am. Primo t[ame]n q[ue]r[itur] an a[n]i[m]a x[rist]i 7
a[n]i[m]e q[ua]litates h[ab]uit. agit[ur]. Q[ui]nto de
resurrectio[n]e ei[us]. Sexto de ascensio[n]e.
Septimo de aduentu ei[us] ad iudiciu[m]
uniu[er]sale. Q[ua]rto ca. h[uius] p[ar]tis de antix[rist]o
tractatur. Q[ui]nto de sp[irit]u s[an]c[t]o. Sic
diuiditur. P[ri]mu[m] cap[itulum] huius p[ar]tis e[st] de ioh[ann]e bap[tist]a.
de quo tractabimus h[oc] ordine. P[ri]
mo dicemus de angelo p[er] que[m] f[ac]ta e[st] annu[n]
ciatio ei[us] p[re]cursoris. an deo missus fit
eu[m] annu[n]ciare. an diabolo. Sec[un]do de
parentib[us] iohis. quib[us] f[ac]ta e[st] illa annu[n]
ciatio. Tercio de ip[s]o. Jo. dicunt aute[m]
heretici de ip[s]o angelo q[uod] malus fuit,
7 angelus diaboli. Ad h[oc] a[ute]m de testa
du[m] sufficere debet. q[uod] nullo testimonio
scripture ostendere possunt ueru[m] e[ss]e.
P[re]t[er]ea b[eatu]s Lucas asserit q[uo]d fuit angelus · i · c ·
d[omi]ni dicens. Apparuit illi angelus d[omi]ni
stans a dextris altaris incensi. Ecce
te q[uo]d lucas dicit eum angelum d[omi]ni. tu
a[ute]m heretice dicis eum angelum satha
ne. cui credendu[m] e[st] an luce. Pr[aeterea] si
e[ss]et ut dicis. no[n] appellasset eu[m] lu
cas angelum d[omi]ni. 7 si dicas q[uod] i[de]o eu[m]
sic appellat. q[uod] a deo creatus e[st]. Dico q[uod] si
eu[m] angelum d[omi]ni appellasset; apposuisset
determinatione[m]. sicut in p[ri]mo Re[gum] xvi.
dicitur. sp[iritu]s d[omi]ni malus arripiebat saul.
malus e[ni]m erat p[ro]p[ri]a uoluntate. licet bonus
esset di[uina] creatione. P[re]t[er]ea non e[st] dubiu[m] q[uo]d luc[as]
dicit angelum illu[m] dixisse zacharie. ne
dubitaret de filio h[ab]endo. Ego sum
gabriel qui asto an[te] d[eu]m. 7 missus su[m]
loqui ad te. 7 hec tibi euuangelizare.
Credis tu q[uo]d u[er]um dixit. si h[oc] credis. ip[s]e e[ni]m g[abriel]
erat ille. q[ui] x[rist]i ortu[m] annu[n]ciauit ex u[ir]
gine. bon[us] ergo fuit. 7 a deo missus. ut dicit
Lucas. in mense a[ute]m sexto. Missus e[st]
angelus gabriel a deo in ciuitatem ga[lilee] 7c.
Si a[ute]m no[n] credis ip[su]m dixisse ueru[m]. s[ed]
credis eu[m] fuisse gabriel. quo[m]o lucas