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fictionem propriam aut alterius uel per immiſſionem  
diabolicam Deus enim non eſt teſtis falſitatis ſed ueri-  
tatis.

**C** De eodem Capitulū  
**quartū.**

**Q**uantum autem ad primum ſciēdum q̄ gratia  
prophetie ſeu gratia reuelationum non ſolum  
competit uiris ſed etiam mulieribus uel ſaltez  
competere poteſt. Gratia autem ſermonis non ſed ſolu  
modo uiris. Quia ut dicit ſanctus **T**homas in ſecunda  
ſecūde. q. clxxvii. articulo. ii. Gratia prophetie attendi  
tur ſcđm mentē illuminatiuam a deo ex qua parte nō  
eſt in hominibus ſexuū differentia. Scđm illud ad **C**ol  
lo. iiii. Induētes nouum hominem qui renouatur ſcđm  
ymaginē eius qui creauit eum. Ibi non eſt maſculus  
& femia. Sed gratia ſermonis peritnet ad inſtructionē  
hominum inter quos differentia ſexuum inuenitur. In  
ſtructio autem hominum ſaltem in facie eccleſie non  
pertinet ad ſexum feminēum ſed ad uirilem prout eti-  
am dictum fuit in iſta ſecūda parte ſub feſto ſancti **S**te  
phani capitulo. v. Et ideo etiam dicit **A**poſtolus ad **C**o  
rinto. Mulieres in eccleſiis tacebunt. Et ad **T**himotheū  
docere mulieri non permitto. quarum auctoritatum in  
tellectus patuit in predicto capitulo. ii. Patet autem ex  
hiis q̄ fatue agunt qui ad deprimendas reuelatiōes hu-  
ius electe ſponſe dei excludūt ſexum feminēum a gra-  
tia reuelationum cum tamen multe mulieres inueniuntur  
in ſacra ſcriptura gratia reuelationum & ſpiritu pro-  
phetico dotate. Nunquid non maria ſoror aron Iudith