

THE ARGUMENT OF THE BOOKE OF IOSUE.

Hiftor:
Scholast. VWhether Iofue himfelf writ this booke (which is the common opinion) or fome other, it was euer held vn-doubtedly by al, for Canonical Scripture: and according to the diftribution of the whole Bible into *Legal, Hiftorical, Sapiential, and Prophetical* Bookes, this is the firft of the hiftorical forte. But as the five profedent called *Legal*, beſides the *Law*, comprehend alfo the hiftorie of the Church, from the beginning of the world nere 2500. yeares, and withal containe much diuine *Wifdome, & Prediction* of thinges to come: fo theſe bookes now folowing called *Hiftorical*, and likewise the *Sapiential* and *Prophetical* enfuing after, participate each with others in their feueral argumentes: euerie one more or leſſe inducing Gods feruantes to keepe his *Law*; recording thinges donne; teaching what is moſt meete to be donne; and foreshewing before hand, thinges donne afterwardeſ, or which yet ſhal come to paſſe. So this booke doth not only ſet forth the Actes of Iofue, who ſucceded Moyſes in tēporal gouernment of Gods people, commanding and directing them by lawe and Wiſedome; but alſo the ſame *thinges donne by him, and his verie name* (as S. Hierom, & other Fathers teach) *prefigure our Lord IESVS Chriſt*. For in Hebrew IEHOSVA is the name both of this Capitaine General, the leader of The Ifraelites ouer Iordan into the Land of promiſe, and of our Lord and SAVIOVR, who by his Baptiſme, and other Sacramentes bringeth his people of al Nations, into the true Land of the liuing, where is life and felicitie euerlaſting. Touching therfore the hiftorie, theſe foure ſpecial thinges are here deſcribed. Firſt, the paſſage of the Ifraelites ouer Iordan. In the five firſt chapters. Secondly, their conqueſt of the promiſed Land. In the feuen chapters folowing. Thirdly, the partition of the ſame Land amongſt nine Tribes and a half. From the 13. chap. to the 22. Fourthly, in the three laſt chapters, the returne of the other two Tribes and a half to their poſſeſſions, on the eaſt ſide of Iordan; with Iofues laſt admonition to them al, to ſerue God ſincerly; and his, and Eleazars death.

VWhoſeuer was author, the authoritie of this booke is certaine.

Bookes of holie Scripture principally treating of feueral argumentes, yet in the ſame participate ech forte with others.

The cōtentes of this booke.

Diuided into foure partes.

S. Hiero. Epift. ad Paulim.
S. Amb. in Pſal. 47.
S. Aug. li. 12. c. 31. & li. 16. c. 19. contra Fauſt. Manich.