

THE ARGUMENT OF THE BOOKE OF IOSUE.

*Hiftor:
Scholaft.*

Whether 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*, befides the *Law*, comprehend alfo the hiftorie of the Church, from the beginning of the world nere 2500. yeares, and withal conteine much diuine *Wifdome, & Prediction* of thinges to come: fo thefe bookes now folowing called *Hiftorical*, and likewise the *Sapiential* and *Prophetical* enfuing after, participate each with others in their feveral argumentes: euerie one more or leffe inducing Gods feruantes to keepe his *Law*; recording thinges donne; teaching what is moft meete to be donne; and foreshewing before hand, thinges donne afterwardes, or which yet shal come to paffe. So this booke doth not only fet forth the Actes of Iofue, who fucceded Moyfes in tẽporal gouernment of Gods people, commanding and directing them by lawe and *Wifdome*; but alfo the fame *thinges donne by him, and his verie name* (as S. Hierom, & other Fathers teach) *prefigure our Lord IESVS Chrif.* For in Hebrew IEHOSVA is the name both of this Capitaine General, the leader of The Ifraelites ouer Iordan into the Land of promife, and of our Lord and SAVIOVR, who by his Baptifme, and other Sacramentes bringeth his people of al Nations, into the true Land of the liuing, where is life and felicitie euerlafting. Touching therefore the hiftorie, thefe foure fpecial thinges are here defcribed. Firft, the paffage of the Ifraelites ouer Iordan. In the five firft chapters. Secondly, their conqueft of the promifed Land. In the feuen chapters folowing. Thirdly, the partition of the fame Land amongft nine Tribes and a half. From the 13. chap. to the 22. Fourthly, in the three laft chapters, the returne of the other two Tribes

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

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

The cõtentes of this booke.

Diuided into foure partes.

*S. Hiero. Epift. ad Paulim.
S. Amb. in Pfal. 47.
S. Aug. li. 12. c. 31. & li. 16. c. 19. contra Fauft. Manich.*

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and a half to their poffefsions, on the eaft fide of Iordan;
with Iofues laft admonition to them al, to ferue God
fincerly; and his, and Eleazars death.