

**JOSEPH AND HIS
BRETHREN,
"WHICH THINGS
ARE AN ALLEGORY"**

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Joseph and His Brethren, "Which Things Are an Allegory" by Reginald Courtenay

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J O S E P H

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“WHICH THINGS ARE AN ALLEGORY,”

BY

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BISHOP OF KINGSTON,

JAMAICA.

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TO
THE CLERGY OF THE DIOCESE OF JAMAICA
AND
THE PEOPLE COMMITTED TO THEIR CHARGE,
IN THE HOPE THAT THEY MAY FIND HEREIN
TRUTHS NEW AND OLD;
AND MORE ESPECIALLY
TO THOSE AMONGST US WHO SEE NOT THAT
JESUS IS THE CHRIST,
THIS WORK IS SUBMITTED
BY
THEIR UNWORTHY SERVANT,
THE AUTHOR.

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INTRODUCTION.

THE Saviour of men, on the day of His resurrection, drew near unto two of his disciples, and went on the way with them ; and “beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.” While He was thus instructing them, “their eyes were holden, that they should not know Him.” It was needful that their Lord should thus conceal from them His glory, in order to convince them that no strange thing had happened unto Him, but that His sufferings, and death, and triumph over the grave, were in fulfilment of the determinate counsel of God, and, through this conviction, to lead them to a deeper knowledge of His name, and of His power to redeem Israel. To this end He proved to them that His cross and passion, as they had been predestined, were also predicted ; that the Scriptures abounded in prophecies of the things concerning Him ; which things, moreover, had been, at sundry times, and in divers manners, prefigured in the lives of mortal men. Had He prematurely revealed Himself, their delighted and dazzled eyes could no longer have discerned those prophetic “lights shining in a dark place,” to which He desired them to take heed. Christ, the day-star, had arisen ; but that they might

first learn to interpret the mystical language of the lesser lights of heaven, His radiance was for a time concealed.

Although the disciples of Jesus, at this day, are not liable to be "shaken in mind" by a sudden and joyful surprise, as were the two who journeyed to Emmaus, they are still, perhaps, too ready to turn from the prophecy to the fulfilment, the type to the antitype, and to neglect the contemplation of those wonderful and beautiful shadows, which, in varied and rich, and most expressive imagery, prefigured Him who was to come. And it is certain that Christians must suffer some loss by this neglect; because it is certain that the later books of the Bible were not intended to supersede the earlier, but rather to interpret them. The substance was to give meaning to the shadow. Of the prophecies and types in the books of the Law, some, indeed, were primarily intended to serve an immediate, or a temporary purpose; but many, we know, "were written for our admonition," and happened unto others in old times, "for ensamples unto us, the actors themselves having no consciousness whatever of the significance of the events in which they bore a part.

As little as Hagar suspected, that she, the rejected bondwoman, represented Mount Sinai, in Arabia, which answered to the Jerusalem of St. Paul's time, and of our own, and which is in bondage with her children, or Abraham, that the words, "Cast out the bondwoman and her son," were to intimate the rejection of the covenant of works, and the introduction of the covenant of grace, could Joseph or his brethren imagine that the love of God in Christ was prefigured in their

history. Yet this story of Joseph and his brethren affords,—as it is hoped the following pages will fully prove—a greater variety of incidents signally prefiguring the “mysteries of the kingdom of Heaven” than can be found in the lives of any other group of personages, or of any individual, named in Scripture—even of those whom the Revelation itself designates as types of the promised Messiah. Of the incidents of this fascinating story, many are of a nature to rouse the tenderest emotions, and gain the hearts of the wise and the simple,—of young and old. And it seems that the very charm of the narrative, its scenes of deep emotion, its romantic adventures, its dramatic completeness, its blending of the supernatural with the familiar, its simplicity,—equalled nowhere, perhaps, but in the Gospels themselves—yield delight and satisfaction so ample, that even the thoughtful student of Scripture has little inclination to seek for more. Even after it has been pointed out, as it has been frequently, that certain incidents of the narrative may remind us of truths concerning Christ and his Church, most persons are content to regard this as merely one of the more interesting portions of the Patriarchal history. But the closer our researches into this record, the more ample will be our reward; and we shall find that, like the two disciples, we had been with Jesus unawares. The task of the writer, who seeks to show this, will be as easy as it is delightful, and his path in many instances will be over oft-trodden ground. But although almost every commentator on this portion of the Book of Genesis—and the well-known commentary of Matthew Henry deserves especial mention here—has noticed