

Candela



Newsletter of the Swedenborg Centre.

Organisational Details are provided on the next page

WELCOMING MESSAGE

JUNE 2026

ISSUE 124

"Where is Julian's message?" The SAA no longer operates because it requested NSW Fair Trading to cancel its registration on 29th May 2026. That may seem sad, but there is good news too, as explained below.



Over time, the internet and social media completely transformed the way people communicate, learn, consume information and participate. Swedenborg resources, discussion groups and communities are now widely available online – and growing – both in Australia and

internationally. Recent public library trends show a *Continued on page 2...*

The world into which the SAA was born has fundamentally changed. When the Association began in 1992, it played an important role in connecting people, sharing information and building community. There was no internet, no online or mobile technology, no Google, no YouTube, no Zoom, no Wikipedia, no digital online books. People read and advertised in newspapers, attended live lectures, and joined clubs to pursue their interests (or bought hobby magazines, another thing of the past).

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Please note: the views expressed in this Newsletter are those of each contributor and do not necessarily reflect any particular position of the Swedenborg Centre.

NEXT ISSUE - SEPTEMBER 2026

I hope you enjoy reading this Copy of Candela. If you would like to suggest or write anything for the September edition please get it to me by 24th August. I would love to hear from you.

Ruth

email to ruth@duckworth.me



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Joe Vanderneer (Director)

.....continued from page 1.....

strong community shift toward digital collections and heavy utilization of libraries for remote (online) work and study. And there is no longer a perceived value in the status and exclusivity of long-term club memberships (golf clubs and fitness clubs also confirm this). People now expect remote online access, flexibility, and tiered fees (pay only for what they use with short-term plans and event-based tickets).

Simultaneously, volunteer interest in running an organisation (serving in leadership roles) also steadily declined. We have all become busier people and alternatives structures have increased. This made it difficult to sustain the Association's old structure, committee and organisation's viability.

But the good news is that deregistering the SAA was possible because many of its uses have evolved and use newer forms of communication. And the Swedenborg Centre has managed to absorb the SAA's functions, contacts and events. And while we still have a volunteer magazine editor (currently Ruth Duckworth), this Candela magazine will continue to thrive. So rather than a loss, the simplified landscape leaves us free to serve changing growing needs with less admin and statutory reporting and management of membership fees. If you had a bequest to the SAA in your Will, we suggest you change it to the *Swedenborg Centre*. And to enable you to make future donations to the Centre, use the yellow "Donate" button at the top of all website pages at swedenborg.com.au

Although the SAA has closed, we continue to use the logo. Why? A black and white version of the logo resulted from a design competition in 1992, updated to use rainbow colours a few years later. The logo spells the letters S-A-A inside one another to form the shape of a glowing candle.



Swedenborg biographer Cyriel Sigstedt noted (pp 107-108, *The Swedenborg Epic*) that in Amsterdam in 1736, Swedenborg commenced his work *The Economy of the Animal Kingdom*. This task

was accompanied by Swedenborg's first supernatural experience of which we are aware. He was staying at an inn called *The Golden Lion*, he entered into a state of profound meditation lasting for some time. In later reflection he noted that this state had served the purpose of clearing his brain and ordering his thoughts in order to give him greater power of penetration into hidden realities, which was very evident in that new book. Its conclusions are based on deep study and rational deduction, but also on comforting inner assurances that his conclusions were correct. At the end of the manuscript he summed up his general theory of orderly creation, and added "These things are true because I have the sign". This "sign" was disclosed in the first volume of that work where he indicated that while writing he was encouraged in his search for truth by "a certain cheering light and joyful flash" bathing the mind - "a certain mysterious radiation - I know not whence it springs - that darts through some sacred temple of the brain." He described it again later: "While I was writing a certain little work hardly a day passed by, for several months, in which a flame was not seen by me as vividly as the flame of a household hearth." It was, he says, a sign of divine approval. This is the first statement of such an experience in his writings. And since in his day candles were the conventional source of light to read, see and write by when it was dark, it was adopted for the SAA logo.



We love the logo and so decided to keep it but change the meaning of the letters to mean

"Swedenborg Access Australia."

Thank you for your continued participation, support, and readership. Wishing you all the very best.

*Joe,
Director, Swedenborg Centre*

A Reflection on Love Clarifying the Way Forward By Michael Chester

One of the most helpful ways of approaching Swedenborg's teaching on good and truth is to bring it down into ordinary life. The words themselves are often abstract: good and truth, love and wisdom, charity and faith. We may understand the terms to some extent, yet still wonder what they look like in practice.

A simple phrase recently opened this up for me: **love clarifies the way forward**. It suggests that love has an inner guidance of what to do. Truth becomes useful when it is in the service of love. In Swedenborgian language, truth receives its life from good. **There is a special quality to truth when it is animated by charity.**

This means that truth finds its proper direction when it is guided by genuine care. Without love, truth can become cold, sharp, or discouraging. With love, the same truth can become guidance, healing, and enlightening.

Consider a mentor working with a student who is struggling. The mentor clearly sees where the student's thinking has gone wrong. Perhaps an assumption

is faulty, or an argument does not follow, or the student has misunderstood the topic. This recognition identifies what needs to be corrected.

But the way that truth is given, matters. When the mentor speaks with respect, patience, and confidence in the student's ability to grow, the correction feels different. The student does not experience inadequacy but a feeling of being able to do better. The mentor is direct, but the directness is warmed by care. The student senses, "This person believes I can do better." In this approach, the feedback is leading to a better outcome. It lights the way forward.

The same correction, given without that friendly tone, can lead to a poorer outcome. A mentor might point out the same errors with impatience, condescension, or even a subtle pleasure in being right. The student may understand the correction intellectually, but is not feeling satisfaction with their studies. The truth was present, but it did not serve growth. It remained cold. It exposed the mistakes but did not strengthen the person.



Something similar can be seen in a yoga class. A good yoga teacher has gained knowledge from training and practice: correct alignment, various breathing practices, useful sequencing of postures, the purpose of each posture, safety aspects and ways to adapt the practices to the health and capabilities of the students. This learning has resulted from imbibing various forms of truth from teachers and from personal practice. What she says is an expression of the truths that are part of her being.



Image by Artem Podrex on Unsplash

Yet technical mastery alone does not make a class a happy place. The teacher who truly cares about the people in front of her brings another quality into the room. She notices who is struggling. She offers modifications without embarrassment. She explains not merely what to do, but why it helps. Her love for yoga is visible, but so is her concern for the wellbeing of each student. Her knowledge becomes alive because it is in service of others.

By contrast, another teacher may give accurate cues, demonstrate well, and run a technically sound class, yet remain emotionally distant. No one is harmed; the instructions may even be impressive. But something is missing. It's more of a routine for the teacher. The instruction and guidance are there, but it does not have the quality of warmth, encouragement, or novelty. It informs, but it does not enliven the participation.

A third example appears when we need to acknowledge our own error, such as in the workplace. A person realises a decision was made without sufficient input, or a comment caused harm, or a responsibility was neglected. That recognition is truth expressing itself as honest self-assessment. It may even be painful to acknowledge.

But here again, when charity is at the core of our being we are guided to know what is the right thing to do. A sincere apology is not merely the statement, "I was wrong." It carries care for the person or project affected. It does not hide behind excuses, or dwell on the past. Its real concern is repair. The person receiving it can usually sense the difference. They feel that the admission is a genuine movement toward restoration.

An apology without charity may still contain true words. "Mistakes were made." "I could have handled that better." "I'm sorry you felt that way." But if the concern is mainly to protect one's own image, the restoration remains partial. It acknowledges the fact of error without acknowledging fully the reality of the consequences.

In all these examples, the flow of truth enhances life. The student does need correction. The yoga class does need sound instruction. The workplace error does need acknowledgment. But truth alone is not enough. Love guides truth to carry out a task well. A teacher's genuine belief in and care for the student assists in the identification of student errors and the warmth of the relationship leads to improvements and growth. A genuine desire for each student's wellbeing, not just their correct execution of yoga practices, likewise leads to changes within the students towards a fuller life. A desire to be useful in what one does leads to a sense of accountability and



acknowledgement when mistakes are made.

This is where Swedenborg's understanding of Reality becomes useful. Love and truth are present in the tone of a conversation, the patience of a teacher, the courage of an apology, and the care with which we speak what needs to be

spoken. In ordinary life, love clarifies what truth is for. It shows us not only what is correct, but what will help, heal, guide, and build up. And when truth is present in that warmth, it becomes illuminating and we may get a glimpse of the presence of Divine Love and Wisdom all around us.

Variety and Diversity: Wholeness through Use versus Fracturing through Self

A Reflection from the Logopraxis Institute's *Third Round* based on Swedenborg's writings in *Heaven and Hell* 60, 62-64, 71. (See end of article for Logopraxis info.)

Variety and *perfection* are closely linked in heaven's economy, but the connection only becomes visible once we're clear about what *perfection* actually means.

The natural mind measures perfection against a standard: something is perfect when it meets the required measure. Spiritually, perfection means something different. It is the capacity to receive divine love and wisdom. Perfection grows as the capacity to receive divine love and wisdom grows, because love and wisdom are what the Lord is. The Lord alone is their fullness, and no created being can ever reach that fullness. So, there is no arriving at perfection, only a becoming, a continual movement toward what is more perfect. That *more-perfect* experience is loving more wisely.

This shifts the frame entirely. Perfection is not a standard to be met but a capacity to be enlarged.

The infinite expressed through multiplicity.



Photo by NASA on Unsplash

The spiritual law of correspondence means that the infinite and eternal can only be expressed on the finite plane through multiplicity. Love, wisdom, and use are the human form, which is the divine form. Everything in creation is a form of use and, as such, receives an impetus from the Lord toward the human form. A fuller variety of reception on the finite plane gives an



expanded picture of the Lord, who is divine love and wisdom itself. The Lord is not simply infinite and eternal sameness, but is infinitely and eternally the same as to His variety. That the Lord is the fulness of perfection means nothing can be added to the infinite variety He is — if it could, He would not be the fulness of perfection. Finite life is therefore characterised by constant change, moving ever closer toward a more perfect human form, in the image and likeness of God.

Where this movement is denied and sameness is enforced at scale within human populations, whether through authoritarian control or mass movements, variety is suppressed in the name of unity. This generates a non-human or hellish form. Heaven, in contrast, moves the other way. It honours variety, but variety centred on the Word and the Lord — that centering is what gives it cohesion. Heaven is spoken of in terms of *variety*; hell, in terms of *diversity*.

Contemporary identity and diversity arguments operate at a level separated from the Lord, which is why they produce fracturing rather than unity. An intense cultural focus on identity has not brought people together; it has fractured them, as each group seeks to establish itself by emphasising what sets it apart. When the goal is differentiation rather than common work, incoherence is inevitable. Heaven's principle is different: everything centres around use, and shared affections for a use that serves the good of the whole are the common element that binds communities together. Heavenly communities form around shared affections for functions that serve the whole.

The body as illustration

The human body shows this clearly. It is a whole functioning unit, yet with

multiplicity at every level — cells with different organelles doing different things, yet all working for the good of the whole. Functioning for the good of the whole brings unity. Functioning for the benefit of oneself brings fracturing.

The more affections and thoughts are focused on the Lord's ends, the more those who hold them are unified, and the more clearly the Lord is seen through them. *Perfection* from a spiritual perspective is about the capacity for receiving love and wisdom, not meeting a standard. Wholeness — becoming more whole — is the better way to hold it. The fuller the variety, and the more united it is in common use, the greater the witness to what is essentially human.

The Lord as the true human

We tend to think of ourselves as human and picture the Lord as something like us, only greater. But the Lord is human because the term human describes the divine form — the Lord alone is genuinely, fully, originally Human. The Divine Human.

Anything that embodies love and wisdom in use gives expression to the Lord's life and in this sense is in a genuine human form. We are images and likenesses of God to the degree that our minds are aligned and capable of receiving the Lord's life of love and wisdom.

Photo by Bernd Dittrich on Unsplash

To think of human beings spiritually is to think in terms of interrelated functions, not bodily shape. The shape isn't the point. Think of the complexity of biological processes at every scale, and then recognise that this is a mere image of the complexity of what is occurring spiritually.





The external complexity of creation is but a small glimpse of what operates within. Spiritual work brings us into seeing more and more of this interconnection, and the interconnection gives a sense of wholeness — of holiness. The two words share a root, and that's no accident.

Seeing from the Lord

All *meaning* has to do with the Lord's activity within the human mind — every human mind. It is the Lord managing the whole so that it remains functional. These are matters beyond our individual capacities, but as we begin to see interconnections at this level, including at the level of a Logopraxis life group, we are given a *pattern* that can be extended into every aspect of life. To see that pattern is to see from the Lord, to see from the Word, to see from higher spiritual principles. What manifests from that seeing are uses: uses that support the regeneration of the human mind.

The natural *proprium*¹ moves in the opposite direction. It looks to sameness and rigidity, seeking points of division rather than connection, because sameness offers the illusion of greater control. The things of the Lord are dynamic, organic, living — by their nature always changing. This is not a deficiency. It is the mark of what is alive.

The redemption of the past

Spiritual work is finally about the Lord giving us eyes to see. That seeing is opened by the truths we are willing to take hold of, use to reflect on our lives, and so

have integrated into our minds. As that integration proceeds, the things of the past — what was perhaps traumatic and had a negative impact — get redeemed. They get reframed so that they can benefit the whole.

And that is what an *angel* is. An *angel*² does not carry the personal identity it held when in the world. Its whole identity is reconstituted into a living form of use, and it is in those heavenly functions contributing to the good of the whole that delight, joy, and freedom are found.

What is Logopraxis?

Logopraxis is a practical, experiential form of centred Christianity centred on teachings from the writings of Emanuel Swedenborg, which is focused on applying the Word to daily life through conscious self-observation, reflection, and spiritual practice rather than merely studying doctrine intellectually. Its aim is inner transformation through awareness of one's thoughts, reactions, motives, and states in the light of Scripture and Swedenborg's teachings.

The work is mainly carried out in small "Life Groups" which meet regularly, usually fortnightly, to support one another in spiritual practice. Participants work with a chosen spiritual focus or task during everyday life, then return to the group to share observations and insights in a structured, disciplined way intended to keep attention on spiritual process rather than debate, therapy, or abstract discussion.

¹ "proprium" refers to what is regarded as one's own selfhood. The *natural proprium* is a person's own self (i.e. separated from the Lord, and is therefore nothing but evil and falsity since the Lord is the only source of all good and all truth). The *heavenly proprium* is a new selfhood received from the Lord, filled with good and truth, and felt as one's own yet is truly the Lord's within (see Swedenborg's writings: Arcana Coelestia 141, 210, 252).

² All angels come from human spirits who have lived as people on earth or other physical planets, who have been made new by the Lord after death, and now dwell in heaven, loving the Lord and others and living good lives according to their understanding. There are no angels created apart from this process — every angel was once a person in the natural world. (see Swedenborg's writings: Heaven and Hell 31–34, 311, 415, 417).



- **First Round:** participants briefly report what they observed in themselves while working with their spiritual task during the previous period.
- **Second Round:** the group reflects on these experiences in relation to spiritual principles and doctrinal ideas.
- **Third Round:** participants distil the process into concise spiritual insights or essential understandings.

If you are interested, begin by checking out the Logopraxis Institute (LPI) website, at <https://logopraxis-institute.online> especially the "Life Groups" section, where people are encouraged to ask questions, or arrange a conversation, or sit in on a group as an observer before joining. There is a "Contact Us" page for ways to obtain more information. There are also introductory online courses periodically offered for newcomers.

The Sphere We Live In By Julian Duckworth

The idea for this article came about one morning when I realised I needed to get on and write something. And quite suddenly, the word 'spheres' dropped in, almost saying, 'If you'll write about me, I will come up with all kinds of ideas'. So, naturally, I went with it. I've noticed over the last few months, I've been using the word 'vibe' a lot with people I'm talking with, and asking things like "What did the vibe feel like?" and "You know Paula, she's got such a calm vibe about her, even though I've seen her laughing her head off!" This, of course, is spheres-stuff, a whole world we can't see with our eyes but goodness, we feel it in our heart. It's what each of us gives off and gives out, and it's what other people pick up (if they've got some sensitivity) from being with us.



Photo by Nick Fewings on Unsplash

The thing I must bring up before we go any further is that Swedenborg has quite a lot to say about spheres. But first, just look at the word ... 'sphere' and you realise it means - even physically ... 'spherical' - something which is round and regular, like a ball or a soap bubble. This is important because it suggests that if we have our own sphere, it is not going out in a straight line but it is spreading out around us equally in every direction. You get the point.

I would describe us all having our extending spheres going out and about from us, means that the physical impression we have thrown at us by our senses - that each of us is a lump of matter with an apparently wide gap between you and me is not so. 'Mind the gap!' they say, but here there *is* no gap! Our sphere extends from us and brushes against someone else's sphere coming from whoever it is, and they meet up and mingle and pass a message back to 'base' (our consciousness), "Hey, this is quite a nice person. I feel I could spend time with them happily." You might even get some sense of them picking up your vibe! Or it can also be, "They seem nice enough, but there's something behind all that which I'm not sure I really like..." (or however your words put it).



So now, let's listen to Swedenborg talking about these spheres. The first one links our spheres with our physical sense of smelling odours or aromas, which Swedenborg says are the correspondence or physical counterpart of us having a sphere around us. "A smell symbolizes something pleasing and welcome, and religion uses this to us offering up something with a pleasing smell to God. Spheres of spirits in heaven demonstrate this correspondence and show what it is like. There, spheres of love and faith exist, and those there tangibly feel them. When a good spirit or angel or a community of good spirits or angels comes on the scene, others immediately discern (when God allow them to) what kind of love and faith the spirit, angel, or community has. They can tell this from a distance, and the sense of it grows more at close quarters. It is incredible yet absolutely true: this is how communication and realisation in heaven work. When God pleases, then, there is no need to probe extensively to find out what a soul or spirit is like, since it can be recognized at the person's first approach." (Arcana 925.2)

We need to say that by contrast us recognising spheres in this dimension of life is relatively weaker because of the denser physical factors we live with, and also because our spiritual discernment is something still in progress.

A neat statement Swedenborg makes about spheres is that in heaven all the various communities there are linked together by means of the sphere that proceeds from each one. This unites them all into knowing that they are all in heaven no matter how different they are, and in the end this is something that comes from God whose presence makes heaven be heaven.

Here is another important point, that good and evil can't finally be together. "Evil and good cannot coexist; the more evil is removed, the more good becomes focused on and felt. This is so because all who are in the spiritual world

have a sphere of their particular love emanating around them. This sphere spreads all around and has an effect on others. It creates feelings of harmony or antipathy. It is these spheres that separate the good from the evil." (True Christian Religion 331)



Photo by Matt Palmer on Unsplash

Just two more which are included because of their distinctive point. The first is that the sphere from God of all that is good flows and fill the whole of heaven and even extends itself into where hell is. This is because God's sphere is like the sphere of the sun's heat which warms all things no matter what their quality is. The beauty of this idea seems (to me) that over and beyond whatever may come about in our spiritual condition or the love which makes us what we are, the will of God is fully and always on wanting us to be affected by divine warmth which is God's presence and longing, and wherever possible for this to lead to some new and deeper feeling within ourselves.

The other and last point from Swedenborg is that the sphere which surrounds each angel becomes the means by which this particular angel is known and becomes present. But this sphere isn't the angel themselves but comes from everything in the angel 'being' or body which makes this angel who he or she is. All of these can emanate or flow from the angel and bring a perception of their presence. I think this idea is very helpful and very powerful. In heaven we do not have to travel to get to some place or



other. We just become present and are there. It's really hard for us here to see how that can happen, but this point gives us the basis of being able to see how it works.

I should say, having shared just some of "Swedenborg on Spheres", that there are very many more fascinating and helpful quotes in Swedenborg's writings, making it pretty clear that the place of spheres in our spiritual lives and in heaven and even in God, is a major contribution to us understanding the wholeness of our existence, visible or invisible, and also the full connectedness of absolutely everything.

I want to put a proposition forward that links with these spheres we are looking at. Some time back I had one of my occasional epiphanies or 'drop-ins' (which I am not alone in having of course and which I enjoy getting but don't feel are always necessarily true!). So this one that came to me said that we should try to replace our casual idea of a very real physical world in which there are also things (like 'spheres' and many others) which go beyond the concreteness of our physical life and outlook, and put that in second place. Bear with me... I do realise that I am basically describing spirituality which isn't physical in itself but flows into it. So, I began to think that the way we usually talk seems to

The thing is that the physical world is only an appearance and not a final reality. It looks real enough of course but it is always coming from God and we take its existence too readily. It is like the difference between 'How things seem' and 'How things really are'.

What we can see when we look at and into a topic like the spheres which go out from us is that they are almost the fabric of real life. Let me give you one example which I think you will have experienced too. Many of the things which fill my life and my understanding of things and the values and beliefs I maintain and need to live by have consciously come to me with an association with a particular person. Of course these can be my family, my parents, but also my teachers, all of whom tried to instil things into me.

But many of them have come from other individual people who said things in passing, which were short-lived, but not in me! One man, a minister, once said in my presence, "Why on earth do we say that something is too good to be true...because that goes against the whole point?" Another one is when a lady confided to me that one day I would want to have someone to spend the whole of my life with. I can see her telling me, and I'd have been about fourteen.

These life-issues and values keep resurrecting in us in the memory of the person who evoked it at the time and then comes back in view every time we hear the idea again. I think what we are getting when this happens is the sphere of it in something invisible – the value – and something or someone visible – the person. And this is very real. And it's become lodged in ourselves and has become part of our own emanating sphere.

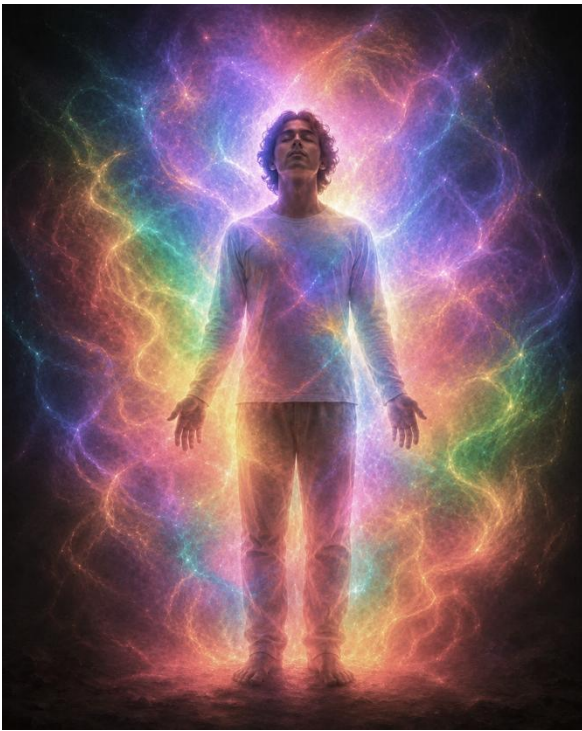
The extra bit to all this is that I – and you – are probably connected in someone somewhere who once heard something we said and they think of us whenever that idea or word comes up, and of course, wonderfully, we never know.



keep spiritual things in second place while we keep eating chocolate, and we should reverse our language to put the spiritual in its rightful first place.



Another outcome from these spheres we have extending around us, brings an important idea. Let's put it as a question? Is our sphere – what people get coming from us – always the same or does it change as our mood changes? I am going to say yes to them both. I am pretty convinced that there is something about an



individual person which is constantly there and coming to us from them. This always is, for me. I'm not judging anyone. I'm simply saying that the scent of them is for me always the same. And I would link this with my belief that every single person is a predisposed purposed child of God. At the deepest level, I believe, that that has got to manifest, and God knows what God is doing in creating each person.

Even so, everyone struggles, and we seem to be people with changeable moods on a rapidly altering basis, many times a day. So our sphere – or what goes out to others from us - changes in its quality and intensity. But I think that these changes are skin-deep and not that significant. I think they are all part of our development. I carry a thought that an older person generally is a more settled person in themselves, but I do know that is not always the case.

I think that this life we are currently in is designed for us to experience a wide range of highs and lows, and that these might look like mistakes or even failures or great successes on our part, but they swing up and down to give us experiences we will have to meet and come to terms with. I think life brings a whole stack of opportunities for us to grow with personally.

This brings changes to our overall sphere. Someone once came up to me and asked me if I was alright. I said I felt great. They said they had the feeling I wasn't. And nothing more came from it, but I remember it, and him. When we eventually go into the spiritual world, that more real world where everything is more openly what it actually is, our sphere will no longer ricochet all over the place. I think it will become consistent and perhaps stronger in its effect on others and theirs with us, because we will come to know very completely who we actually are, and why.



The best and most beautiful things in the world cannot be seen or even touched – they must be felt with the heart.

Helen Keller



WHAT'S HAPPENING?

Check the website at www.swedenborg.com.au for details of **group events** which are held online, but you can also be physically at various locations around Australia.

Follow the "about → contact" menu items on the website for a list of locations and contact info of your nearest group convenor, and see the "events" menu item for Zoom links so you can join online events.

Our new website is continually being updated with new study material and latest news and information.

Jesus and Joseph by New Christian Bible Study

What does the Bible say about its own inner meaning?

Some people take most of what the Bible says very literally. Others see the Bible as being largely symbolic, with a deeper meaning. Sometimes a conflict arises between the two different points of view. One side insists that any search for a deeper meaning comes from a failure to believe what God plainly says. The other side claims that it is only by means of the symbolic interpretation that the Bible becomes meaningful and relevant for today.

The question of how to interpret the Bible shouldn't just be a matter of personal opinion. Regardless of whether we prefer a literal or symbolic interpretation, it makes sense to look at how the Bible interprets itself. How does God tell us to interpret His revelation? Does He indicate that we should look for a deeper meaning?

Many of the stories of the Old Testament are symbolic of Christ and His work of salvation. But what about the stories that are not directly explained in the New Testament? Do they also have inner meanings? Many people have seen a parallel between Joseph, the son of Jacob, and Jesus. The Bible itself never says specifically that the story of Joseph has an inner meaning relating to Christ. But here's a list that illustrates how Joseph was a symbol of Christ, even though this symbolism could not have been seen before Christ's coming.

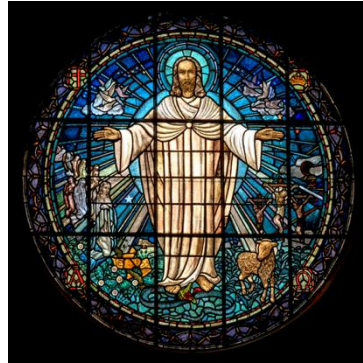


Photo by Paul Zoetemwijer on Unsplash

Joseph was a shepherd; Jesus was our Shepherd

Joseph was a beloved son; Jesus was a beloved Son

Joseph was stripped of his tunic; Jesus was stripped of His tunic

Joseph was sold for twenty pieces of silver by Judah; Jesus was betrayed for thirty pieces of silver by Judas

Joseph was abandoned by his brothers; Jesus was abandoned by His disciples

Joseph was falsely accused of crime; Jesus was falsely accused of crime

Joseph was imprisoned with two criminals, one of whom would be released; Jesus was crucified with two criminals, one of whom would be saved

Joseph became ruler of all the land; Jesus became King of heaven

Joseph provided food to hungry people; Jesus provided food to hungry people

Joseph was reunited with his brothers, who bowed down to him; Jesus was reunited with His disciples, who worshipped Him

Joseph was reunited with his father; Jesus was reunited with the Father in Him