

# Biblical Typology

## *Seeing Christ, the Church, and the Sacraments Throughout Sacred Scripture*

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### Part I

## Foundations of Typology

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### 1. What Typology Is

Typology is the study of how God prepares future realities through earlier persons, events, institutions, and symbols.

A *type* is:

a divinely intended foreshadowing of a greater fulfilment.

The fulfilment is called the *antitype*.

The Old Testament contains:

- shadows
- figures
- anticipations
- prophetic patterns

The New Testament contains fulfilment.

St Paul explicitly says Adam:

“was a type of the one who was to come.”  
(Romans 5:14)

Thus typology is not invented later by theologians.

It is apostolic.

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### 2. Why Typology Matters

Without typology:

- the Bible appears fragmented
- the Old Testament feels distant
- Christ seems disconnected from Israel
- the sacraments lose biblical depth
- salvation history appears accidental

Typology reveals:

## **One Divine Author**

Human authors wrote across centuries.

Yet Scripture possesses astonishing unity because God governs history providentially.

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## **One Continuous Covenant Story**

Creation → covenant → prophecy → fulfilment → Church → eternity.

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## **Christ Present Throughout Scripture**

Christ does not suddenly appear in Matthew.

He is anticipated from Genesis onward.

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# **3. Typology Exists in Scripture Itself**

The New Testament constantly interprets the Old Testament typologically.

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## **Adam → Christ**

“As in Adam all die, so also in Christ shall all be made alive.”  
(1 Corinthians 15:22)

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## **Flood → Baptism**

“Baptism... corresponds to this...”  
(1 Peter 3:21)

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## **Jonah → Resurrection**

“Just as Jonah was three days...”  
(Matthew 12:40)

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## Passover Lamb → Christ

“Christ our Passover has been sacrificed.”  
(1 Corinthians 5:7)

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## Manna → Eucharist

John 6 explicitly interprets manna typologically.

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# 4. Typology and Allegory

These are related but distinct.

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## Typology

Rooted in real historical events intended by God to foreshadow fulfilment.

Example:  
Passover lamb → Christ.

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## Allegory

More symbolic or spiritual interpretation.

The Fathers sometimes used allegory beautifully, but authentic Catholic interpretation never abandons historical reality.

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# 5. Christ Is the Centre of All Typology

Jesus Himself taught this.

After the Resurrection:

“Beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.”  
(Luke 24:27)

The entire Bible moves toward Christ.

Not merely morally.

Ontologically.

Historically.

Sacramentally.

Eschatologically.

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## Part II

# The Great Christological Types

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## 6. Adam and Christ

### The New Adam

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## Adam

Adam is:

- first man
- covenant head
- representative humanity
- placed in garden
- given bride
- falls through disobedience

Through Adam:

- sin enters
  - death enters
  - creation fractures
- 

## Christ

Christ is:

- new Adam
- head of redeemed humanity
- obedient Son
- restores creation

St Paul contrasts them directly:

<b>Adam</b>	<b>Christ</b>
disobedience	obedience
tree brings death	tree brings life
brings condemnation	brings justification
first creation	new creation

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## Deep Theological Meaning

Humanity fell corporately in Adam.

Humanity is restored corporately in Christ.

Christ recapitulates humanity.

St Irenaeus calls this:

“Recapitulation.”

Christ relives humanity rightly.

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## 7. Eve and Mary

### The New Eve

One of the oldest Marian teachings.

Found clearly in St Irenaeus.

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### Eve

Eve:

- virgin before the fall
  - approached by fallen angel
  - believes deceptive word
  - participates in disobedience
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# Mary

Mary:

- virgin
- approached by holy angel
- believes divine word
- participates in redemption through obedience

<b>Eve</b>	<b>Mary</b>
“no” to God	“yes” to God
mother of fallen	mother of redeemed
brings death	cooperates in life

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## Why This Matters

Mary is not incidental.

She is woven into salvation history typologically from Genesis onward.

Genesis 3:15 already points toward:

- the woman
  - her seed
  - victory over the serpent
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## 8. Abel and Christ

### The Innocent Sacrifice

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## Abel

Abel:

- shepherd
- righteous
- acceptable sacrifice
- murdered unjustly

Cain kills him through envy.

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# Christ

Christ:

- Good Shepherd
- perfectly righteous
- perfect sacrifice
- killed by His brethren

Hebrews says:

“the sprinkled blood speaks a better word than the blood of Abel.”

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## Difference Between Abel and Christ

Abel’s blood cries for justice.

Christ’s blood cries for mercy.

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## 9. Noah’s Ark and the Church

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### The Flood

The flood represents:

- judgment
- cleansing
- destruction of sin

The ark alone survives.

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### The Ark

The ark becomes type of:

- the Church
- salvation
- refuge

**Ark**  
one ark

**Church**  
one Church

<b>Ark</b>	<b>Church</b>
salvation through water	baptism
wood saves	Cross saves
preserves life	preserves grace

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## Baptismal Typology

St Peter explicitly teaches:

“Baptism... corresponds to this.”  
(1 Peter 3:21)

The flood destroys evil while preserving life.

Baptism destroys sin while giving new life.

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## 10. Melchizedek and the Eucharist

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### Melchizedek

Mysterious priest-king.

He offers:

- bread
- wine

Not animal sacrifice.

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### Fulfilment

Psalm 110:

“You are a priest forever after the order of Melchizedek.”

Hebrews applies this to Christ.

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### Eucharistic Significance

Melchizedek prefigures:

- eternal priesthood
  - Eucharistic offering
  - kingly priesthood united together
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## 11. Abraham and the Fatherhood of God

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### Abraham

Abraham:

- father of covenant people
  - leaves homeland in faith
  - willing to offer beloved son
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### Fulfilment

God the Father offers His true beloved Son.

Abraham only symbolically offers Isaac.

The Father truly offers Christ.

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## 12. Isaac and Christ

### The Beloved Son

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### Isaac

Isaac:

- miraculous birth
  - beloved son
  - carries wood
  - climbs mountain willingly
  - offered sacrificially
- 

### Christ

Christ:

- miraculous conception
  - beloved eternal Son
  - carries Cross
  - ascends Calvary willingly
  - sacrificed truly
- 

## Key Difference

Isaac is spared.

Christ is not spared.

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## 13. Joseph and Christ

### The Rejected Saviour

Joseph is among the clearest types of Christ.

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## Joseph's Life

Joseph:

- beloved son
  - envied by brothers
  - sold for silver
  - stripped of robe
  - descends into pit
  - suffers innocently
  - rises to power
  - provides bread
  - forgives betrayers
- 

## Christ's Fulfilment

Christ:

- beloved Son
- rejected by Israel
- betrayed for silver
- stripped before crucifixion

- descends into death
  - rises gloriously
  - gives Bread of Life
  - forgives enemies
- 

## Theological Importance

The rejected one becomes saviour.

Precisely through suffering.

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## 14. Moses and Christ

### The Greater Mediator

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#### Moses

Moses:

- spared as infant
  - delivers from slavery
  - mediates covenant
  - ascends mountain
  - gives law
  - intercedes constantly
- 

#### Christ

Christ:

- spared from Herod
  - delivers from sin
  - mediates New Covenant
  - ascends mountain preaching
  - fulfils law
  - eternally intercedes
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## Crucial Difference

Moses mediates externally.

Christ transforms internally.

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## 15. The Passover Lamb and Christ

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### Passover Lamb

The lamb must be:

- male
  - spotless
  - sacrificed
  - blood applied
  - eaten sacrificially
  - bones unbroken
- 

### Christ

Christ fulfils every detail:

<b>Passover</b>	<b>Christ</b>
spotless lamb	sinless Christ
blood saves	blood redeems
sacrificial meal	Eucharist
no broken bones	fulfilled in Passion

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### Eucharistic Depth

Passover was not merely symbolic remembrance.

It was covenant participation.

Likewise the Eucharist.

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## 16. The Exodus and Salvation

The Exodus becomes the master pattern of salvation.

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# Israel

Israel:

- enslaved
  - delivered through blood
  - passes through water
  - fed in wilderness
  - enters promise
- 

# Christians

Christians:

- enslaved to sin
  - redeemed by Christ's blood
  - baptised
  - nourished by Eucharist
  - journey toward heaven
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## 17. The Red Sea and Baptism

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### Red Sea

Israel passes through water.

Enemies perish.

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### Baptism

Sin dies.

New life begins.

St Paul explicitly teaches this typology.

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## 18. Manna and the Eucharist

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# Manna

Bread from heaven.

Daily sustenance.

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# Christ

Jesus says:

“I am the bread that came down from heaven.”

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# Eucharistic Fulfilment

<b>Manna</b>	<b>Eucharist</b>
physical sustenance	eternal life
wilderness food	pilgrim food
temporary	eternal

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# 19. The Bronze Serpent and the Cross

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## Bronze Serpent

Israel healed by looking in faith.

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# Christ

Jesus explicitly applies this to the Cross.

The image of curse becomes instrument of salvation.

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# 20. Joshua and Jesus

“Joshua” and “Jesus” share the same name meaning:

“The Lord saves.”

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# Joshua

Joshua leads Israel into promised land.

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# Christ

Jesus leads humanity into eternal inheritance.

Moses (law) cannot bring final entrance.

Only Joshua/Jesus can.

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## 21. David and Christ

### The Shepherd King

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# David

David:

- shepherd
  - king
  - defeats giant
  - rejected before enthronement
- 

# Christ

Christ:

- Good Shepherd
  - eternal King
  - defeats Satan
  - rejected before glorification
- 

## 22. Solomon and Christ

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# Solomon

Solomon:

- wise king
  - temple builder
  - reign of peace
- 

# Christ

Christ:

- divine Wisdom
  - true Temple
  - Prince of Peace
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## 23. Jonah and the Resurrection

Three days in the fish directly foreshadow:

- death
- burial
- resurrection

Jesus Himself says so.

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## 24. The Temple and Christ

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# Temple

Place of:

- sacrifice
  - divine presence
  - priesthood
- 

# Christ

Christ is:

- true Temple
- divine presence incarnate
- final sacrifice

The Church participates in this temple reality.

## Part III

# Typology of the Church and the Sacraments

## *How the Old Testament Foreshadows Catholic Life*

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### Introduction

Catholic typology does not end with Christ alone.

It also extends to:

- the Church
- the sacraments
- liturgical worship
- priesthood
- the Christian life

This is because Christ is never isolated from His Mystical Body.

Where Christ is foreshadowed, the realities flowing from Him are also foreshadowed.

The Church Fathers constantly interpreted Scripture this way.

The Old Testament becomes not merely a preparation for Christ personally, but for:

- baptism
- Eucharist
- priesthood
- sacramental worship
- the Church itself

This is one reason Catholic biblical interpretation is profoundly sacramental.

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## 25. The Church in Typology

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# The Church Hidden in the Old Testament

The Church does not suddenly appear in Acts.

She is mysteriously foreshadowed throughout salvation history.

The Fathers frequently described the Church as:

- hidden in figure
- revealed in fulfilment

St Augustine writes:

“The Church was already present in mystery from the beginning.”

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## Eve and the Church

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### Eve Taken From Adam's Side

Adam sleeps.

His side is opened.

Eve emerges.

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### Fulfilment

Christ sleeps in death upon the Cross.

His side is pierced.

From His side flow:

- blood
- water

The Fathers saw here the birth of the Church through:

- Eucharist (blood)
- Baptism (water)

**Adam**

**Christ**

side opened    side pierced

Eve emerges    Church emerges

**Adam****Christ**

bride formed Bride of Christ formed

## Noah's Ark and the Church

The ark is among the clearest types of the Church.

### One Ark

Only one ark exists.

Outside it, destruction reigns.

The Fathers repeatedly used this image for the Church.

Not to promote triumphalism, but to emphasise:

- unity
- salvation
- covenant protection

### The Waters

The flood destroys evil while preserving life.

This becomes type of:

- baptism
- ecclesial salvation
- cleansing from sin

### The Wood

The ark saves through wood.

The Cross saves through wood.

## Israel as Type of the Church

Israel prefigures the Church corporately.

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## Israel

Israel is:

- chosen
  - covenant people
  - pilgrim nation
  - worshipping assembly
  - priestly people
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## Church

The Church becomes:

- new covenant people
  - pilgrim Church
  - worshipping body of Christ
  - universal people of God
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# The Wilderness Journey and the Christian Life

Israel's journey becomes a map of Christian existence.

<b>Israel</b>	<b>Christian Life</b>
Egypt	bondage to sin
Passover	redemption
Red Sea	baptism
wilderness	earthly life
manna	Eucharist
promised land	heaven

This pattern governs much Catholic spirituality.

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## Jerusalem and the Church

Earthly Jerusalem foreshadows:

- the Church
- heavenly Jerusalem

The Book of Revelation culminates in:

“the holy city, new Jerusalem.”

The Church exists already as anticipation of this eternal reality.

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## The Temple and the Church

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### Temple

The temple is:

- dwelling place of God
  - centre of sacrifice
  - location of priesthood
  - house of prayer
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### Church

The Church becomes:

- dwelling place of Holy Spirit
- Eucharistic centre
- priestly communion
- mystical temple

St Paul explicitly says:

“You are God’s temple.”

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## Bride Typology

Throughout Scripture, God’s people are depicted as bride.

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### Old Testament

Israel is bride of Yahweh.

Infidelity becomes adultery imagery.

## **Fulfilment**

The Church becomes:

- Bride of Christ
- prepared for heavenly union

Marriage itself becomes sacramental sign of Christ and Church.

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## **The Vine**

Israel is often described as vine.

Christ declares:

“I am the true vine.”

The Church becomes the branches united to Him.

This reveals:

- sacramental union
  - dependence upon grace
  - organic communion
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## **26. Baptismal Typology**

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### **Why Baptism Has So Many Types**

Baptism stands at the entrance of Christian life.

Thus Scripture prepares for it repeatedly.

Water becomes central symbol of:

- cleansing
  - death
  - rebirth
  - judgment
  - salvation
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# The Flood

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## Judgment and Salvation Together

The flood:

- destroys evil
- preserves righteous remnant

Likewise baptism:

- destroys sin
  - gives new life
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## St Peter's Explicit Teaching

“Baptism... now saves you.”

(1 Peter 3:21)

This is among the clearest sacramental typologies in Scripture.

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# The Red Sea

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## Israel Passes Through Water

Israel:

- leaves slavery
  - passes through sea
  - enemies perish behind them
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## Baptismal Fulfilment

Baptism:

- frees from sin
- passes through water
- destroys bondage spiritually

Pharaoh becomes type of Satan.

Egypt becomes type of sinful slavery.

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## The Jordan River

Israel enters promised land through the Jordan.

Christ later sanctifies the Jordan through His baptism.

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## Typological Meaning

The Jordan signifies:

- transition
- purification
- entrance into promise

Baptism becomes entrance into divine life.

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## Ritual Washings

Old covenant washings repeatedly anticipate baptism:

- purification rites
- priestly washing
- cleansing ceremonies

These prepare humanity to understand sacramental cleansing.

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## Naaman the Syrian

Naaman:

- afflicted with leprosy
- washes in Jordan seven times
- emerges clean

Leprosy becomes type of sin.

Washing becomes type of baptismal purification.

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# Ezekiel's Water Prophecy

Ezekiel prophesies:

“I will sprinkle clean water on you...”

The Fathers interpreted this sacramentally.

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## Baptism and Death

St Paul deepens typology further:

“We were buried therefore with him by baptism into death.”

Baptism unites believer to:

- death of Christ
- burial of Christ
- resurrection of Christ

This exceeds all earlier types.

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## 27. Eucharistic Typology

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### Why the Eucharist Is Everywhere in Scripture

The Eucharist is central to Catholic life because it is central to Christ Himself.

Therefore Scripture prepares for it repeatedly.

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### The Passover

The most important Eucharistic type.

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#### Elements of Passover

- lamb sacrificed
- blood saves

- flesh eaten
  - covenant renewed
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## **Eucharistic Fulfilment**

Christ becomes:

- true Lamb
- sacrificial victim
- Eucharistic food

The Last Supper occurs in Passover context deliberately.

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## **Manna in the Wilderness**

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### **Manna**

Bread from heaven sustaining Israel daily.

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### **Christ's Interpretation**

John 6 explicitly connects manna to Eucharist.

Jesus says:

“My flesh is true food.”

The Fathers unanimously interpreted this sacramentally.

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## **The Showbread**

The bread of presence in the temple.

Continually before God.

Prefigures perpetual Eucharistic presence.

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## Melchizedek

Melchizedek offers:

- bread
- wine

This becomes profound Eucharistic anticipation.

Especially since Hebrews connects Christ's priesthood directly to Melchizedek.

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## Elijah Fed for the Journey

Elijah receives heavenly food before long journey.

The Fathers saw this as Eucharistic typology:

spiritual nourishment for pilgrimage.

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## Multiplication of Loaves

The feeding miracles anticipate:

- abundance
- Eucharistic feeding
- messianic banquet

Especially because:

- Jesus takes bread
- blesses
- breaks
- gives

The same Eucharistic verbs appear at Last Supper.

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## The Todah Sacrifice

The thanksgiving sacrifice in Judaism involved:

- bread
- wine
- thanksgiving meal

“Eucharist” itself means thanksgiving.

Many scholars see strong typological continuity here.

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## **Eucharist and the Tree of Life**

The Eucharist ultimately restores what was lost in Eden.

Adam was barred from tree of life.

Christ gives eternal life through sacramental communion.

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## **28. Priestly Typology**

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### **Why Priesthood Is Central**

Catholicism is profoundly priestly because Scripture is profoundly priestly.

The Old Testament prepares repeatedly for Christ’s eternal priesthood.

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### **Aaronic Priesthood**

Aaron:

- mediates sacrifice
- enters holy place
- intercedes for people

Yet:

- mortal
  - imperfect
  - repetitive
- 

### **Christ’s Fulfilment**

Christ is:

- eternal priest
- sinless mediator
- final sacrifice
- heavenly intercessor

Hebrews centres heavily on this typology.

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## **Melchizedek Again**

Unlike Aaron:

- no genealogy emphasised
- priest-king
- bread and wine offering

Thus Christ's priesthood surpasses Levitical order.

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## **The High Priest on Day of Atonement**

The high priest:

- enters Holy of Holies
- carries sacrificial blood
- intercedes for Israel

Christ enters heavenly sanctuary with His own blood.

Hebrews makes this explicit.

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## **Part IV**

## **Why Typology Matters Spiritually**

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### **29. Typology Reveals Divine Providence**

Without typology, biblical history may appear disconnected.

With typology, we see:

God governs history intentionally.

The same God who created Adam prepared Christ.

The same God who fed Israel prepared Eucharist.

The same God who formed Israel formed the Church.

Nothing is accidental.

## 30. Typology Reveals the Unity of Scripture

The Bible is not sixty-six or seventy-three unrelated books.

It is one unified revelation.

Typology reveals:

- coherence
- continuity
- fulfilment
- divine authorship

This is one of the strongest arguments for Christianity itself.

## 31. Typology Makes the Old Testament Come Alive

Without typology many Christians abandon the Old Testament.

But typology transforms reading.

Suddenly:

- Exodus becomes baptismal
- manna becomes Eucharistic
- David becomes messianic
- temple becomes Christological

The whole Bible becomes luminous.

## 32. Typology Deepens Sacramental Faith

Catholic sacraments are not arbitrary rituals invented later.

They emerge organically from salvation history.

Baptism was prepared:

- in flood
- in Red Sea
- in Jordan
- in ritual purification

The Eucharist was prepared:

- in Passover
- in manna
- in Melchizedek
- in temple worship

Sacraments therefore fulfil Scripture.

### 33. Typology Protects Against Reductionism

Modern secular readings often reduce Scripture to:

- sociology
- politics
- anthropology
- moralism

Typology restores supernatural unity.

It reveals Scripture as divine revelation unfolding providentially.

### 34. Typology Leads to Worship

Typology is not merely intellectual.

It produces awe.

The believer realises:

God was preparing Christ from the beginning.

The Cross was anticipated for centuries.

The Eucharist was foreshadowed throughout Israel's history.

This leads naturally to:

- reverence
- wonder
- gratitude
- worship

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## 35. Typology Strengthens Catholic Identity

Catholicism is deeply typological because it is:

- sacramental
- liturgical
- incarnational
- historical

The Church Fathers read Scripture this way constantly.

Recovering typology reconnects Catholics with:

- patristic theology
  - liturgical tradition
  - apostolic interpretation
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## 36. Typology and the Spiritual Life

Typology also shapes personal spirituality.

The Christian sees his own life typologically:

### **Biblical Pattern    Spiritual Reality**

Egypt	former sinful life
Exodus	conversion
wilderness	earthly struggle
manna	Eucharist
Jordan	death
promised land	heaven

Thus Scripture becomes existentially personal.

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## Final Exhortation

The Bible is not a collection of isolated religious texts.

It is one great divine symphony.

Every covenant, sacrifice, priest, king, prophet, and symbol moves toward fulfilment in Christ and His Church.

Typology allows Catholics to read Scripture:

- sacramentally
- liturgically
- historically
- spiritually
- Christ-centredly

The Old Testament is no longer distant.

It becomes radiant with anticipation.

And Christ stands at the centre of all of it.

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## Final Prayer

Lord Jesus Christ,  
eternal fulfilment of the Law and the Prophets,  
open our eyes to behold You  
throughout all the Scriptures.

Teach us to recognise Your Cross in the sacrifices,  
Your Church in the ark,  
Your priesthood in Melchizedek,  
and Your Eucharist in the manna from heaven.

May the unity of Scripture  
draw us more deeply into the mystery of Your salvation,  
until we enter the heavenly Jerusalem  
and behold You face to face.

Who live and reign for ever and ever.

Amen.