

# From Melchizedek to the Last Supper

## Bread and Wine as Eucharistic Typology

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### Introduction

- Scripture forms a unified narrative centered on Christ.
  - Typology shows how earlier people, events, and symbols foreshadow later fulfillment in Him.
  - Bread and wine appear repeatedly in contexts of blessing, covenant, judgment, and salvation.
  - These elements find their culmination in the Eucharist, where Christ gives them as His body and blood.
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### Part 1: Typology in Biblical Theology

- Typology = God's intentional use of patterns to reveal His redemptive plan.
  - Bread and wine = covenantal signs, not just food.
  - Ancient Near Eastern covenant meals bound people together in worship and fellowship.
  - Early Christian interpreters saw these patterns as fulfilled in Christ.
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### Part 2: Bread and Wine in the Old Testament

#### Melchizedek (Genesis 14:17–20)

- King and priest who blesses Abram with bread and wine.
- Foreshadows Christ's priesthood and Eucharistic offering.

#### Joseph's Cupbearer and Baker (Genesis 40:9–23)

- Wine = restoration.
- Bread = judgment.
- Together, they prefigure the dual reality of Communion (blessing or judgment).

#### Manna in the Wilderness (Exodus 16)

- Daily bread from heaven for Israel.
- Fulfilled in Christ's claim: *"I am the bread of life."*
- Rabbinic tradition expected Messiah to bring manna again.

## Other Old Testament Echoes

- Bread of the Presence (Lev 24) → foreshadows Christ's real presence.
  - Elijah's food from an angel (1 Kgs 19) → sustenance for the journey, prefiguring Eucharist.
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## Part 3: Bread and Wine in the Ministry of Jesus

### Wedding at Cana (John 2:1–11)

- First miracle: water into wine at a wedding feast.
- Fulfillment of prophetic hope (Isaiah 25; Amos 9).
- Sign that the messianic age has arrived.

### Feeding of the Five Thousand (John 6:1–15, 25–35)

- Miracle of multiplied bread recalls manna.
  - Sets stage for Jesus' declaration: "*I am the bread of life.*"
  - True bread = Christ Himself, giving eternal life.
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## Part 4: The Institution of the Eucharist (Luke 22:14–20)

- Jesus connects bread and wine with His body and blood.
  - Parallels Exodus 24 covenant meal but now fulfilled in Christ.
  - Not merely a new Passover meal — a new covenant.
  - Passover's four cups: Jesus halts at the "cup of blessing," leaving the final consummation cup for the heavenly banquet.
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## Part 5: Theological Implications

- Bread = sustenance; wine = joy. Together they symbolize God's provision and fellowship.
  - In the Eucharist, they represent Christ's body and blood, broken and poured out.
  - Their separation emphasizes sacrifice; their reception signifies union with Christ.
  - Early church witnesses (Justin Martyr, Ignatius) affirmed real participation in Christ through Eucharist.
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## Part 6: Application

## **For the Church**

- Communion is the central covenant act, not an optional add-on.
- The Eucharist is “a chief means of grace” (Book of Common Prayer).
- The gathered church is united with Christ and with each other at the Table.

## **For the Believer**

- The Eucharist is not just remembrance — it is an encounter with Christ.
  - Nearly universal early church belief: Christ is truly present in the sacrament.
  - Recognizing the biblical pattern enriches personal faith and deepens worship.
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## **Conclusion**

- From Genesis to Revelation, bread and wine trace a deliberate path of covenant, provision, and redemption.
  - Fulfilled in Christ, they become His body and blood given for His people.
  - The Eucharist roots us in God’s story and draws us into communion with Him.
  - It points forward to the marriage supper of the Lamb (Revelation 19:6–9).
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