Anointing as Ongoing Blessing

You anoint my head with oil… Why is it anoint, and not anointed (past tense, one time), why does he see it as continual ?

The key is that Psalm 23 is not only describing a single consecration event. It is written as a living testimony of how the LORD continually shepherds, hosts, refreshes, honors, and preserves David.

Thought for 19s

Yes — that is a very important observation.

In Psalm 23:5, KJV says:

"Thou preparest a table before me in the presence of mine enemies: **thou anointest my head with oil**; my cup runneth over."

It does **not** read like a one-time, past-tense event: "You anointed my head once." It reads as part of the LORD's continuing covenant care.

The whole Psalm is built that way:

"The LORD **is** my shepherd…"
"He **maketh** me to lie down…"
"He **leadeth** me…"
"He **restoreth** my soul…"
"Thou **art** with me…"
"Thou **preparest** a table…"
"Thou **anointest** my head…"
"My cup **runneth** over…"
"Goodness and mercy shall **follow** me all the days of my life…"

So the anointing is inside an **ongoing shepherd-host relationship**, not merely a one-time official ceremony.

There is another important detail: the Hebrew word in Psalm 23:5 is not the usual formal anointing word *mashach* — the word used for anointing priests and kings. The idea is closer to being **made rich, fat, refreshed, saturated, or abundantly supplied with oil**. So this is not only "appointment oil." It is also **refreshing oil, honor oil, table oil, abundance oil**.

That fits the verse:

"Thou preparest a table…"
"Thou anointest my head…"
"My cup runneth over…"

The scene is not only battlefield survival. It becomes banquet fellowship. The LORD does not merely rescue David from enemies; He honors him at the table while the enemies watch.

So the force is something like:

"You keep treating me as Your honored guest. You keep refreshing my head. You keep supplying me with abundance. You keep showing that I belong to You."

That is why "anointest" is richer than "anointed." Past tense would point mainly to a completed moment. Present/habitual wording points to a **continual supply**.

And prophetically, this becomes beautiful in Christ.

David can say, "You anoint my head with oil," because he lives under the LORD's continuing shepherd care. But Jesus is the true Shepherd, true Host, true King, true Priest, and true Anointed One. In Him, the oil picture expands:

One-time appointment? Yes.
Continual supply? Also yes.
Burial preparation? Yes.
Spirit-given life and refreshment for the people? Yes.
Covenant honor at the table in the presence of enemies? Yes.

So Psalm 23:5 is not merely, "God anointed me once."

It is more like:

"The LORD continually refreshes, honors, supplies, and marks my head with His abundance while He spreads a table for me in enemy territory."

That also ties beautifully to your Bethany oil study:

The center is not the oil.
The center is the Shepherd-Host who gives Himself.

But once the LORD prepares the table, anoints the head, and makes the cup overflow, the oil becomes a sign of continual covenant abundance — not merely a past event, but a living relationship.

Memory updated

Locked.

What would be a respectful and honoring way to say that God is doing something "different", being demonstrated at Bethany Oil, but not different, what God intended the whole time, as demonstrated in the covering of Adam and Eve, and the prophecy of the Seed, and the types of

the tabernacle, High Priest, King, Prophet, Holy Oil; and then, Spikenard Oil seems to kick off the faith aspect of also what God was doing all along. To Abraham God said through Abrahams Seed would come blessing to the nations, and then, in-specifically, Abrahams children would be multiplied, but to teach them to walk with God (faith aspect), and to teach his "children" to walk with God (teach faithful living; Galatians and Romans tell us who Abraham's children are), but the "elites" missed it, and it was easy to miss; but Bethany Oil, another subtle affirmation, hidden in root meaning, shows who Abraham's children are. It is easy to see how in the language, some elites find power in being a DNA descendant of Abraham, or following laws, or works, or other affirmation. But the Bethany oil, though it is different than the Holy Oil becomes accepted, because faith is acceptable to God, and it always has, and now the old priesthood ended, the old kingship ended, the old tabernacle ended, the old holy oil ended; and it was always God's intent. What is a better way to articulate this, without falling into a semantic trap, or misrepresenting scripture and God's character.

I'd keep the phrase "different, but not different," but translate it into fulfillment language: **new in manifestation, ancient in purpose; different in covenant administration, not different in God's intent.**

Thought for 12s

A respectful way to say it would be:

Bethany is not God changing directions. Bethany is God quietly unveiling the direction He had been moving the whole time.

Or more fully:

Bethany oil is "different" only because the shadow is reaching its appointed end and the Substance is standing in the room. It is not different in God's character, purpose, promise, or righteousness. From Eden's covering, to the promised Seed, to Abraham's faith, to the tabernacle, priesthood, king, prophet, sacrifice, and holy oil, God had always been moving toward Christ. Mary's spikenard does not replace God's plan; it witnesses that the plan has arrived.

That avoids the trap of making God seem reactive, experimental, or inconsistent.

The clean distinction

I would avoid saying:

"God started doing something different at Bethany."

Better:

"At Bethany, God allows something different-looking to be accepted because it is testifying to what He intended all along: faith receiving and honoring the promised Seed."

Or:

“Bethany is not a new principle. It is an old principle appearing at the threshold of fulfillment.”

That keeps faith from sounding like a late invention.

Faith did not begin at Bethany. Abel had faith. Abraham believed God. David trusted resurrection. The prophets looked forward. But at Bethany, **faith becomes fragrant, visible, costly, and poured out directly upon the faithful Messiah before His burial.**

That is the better phrasing:

Bethany does not begin faith. Bethany reveals faith at the threshold of fulfillment.

Strong paragraph version

Here is a polished version in your study voice:

Bethany oil is different, but not different. It is different from the holy anointing oil of Exodus. It is not the Mosaic oil for the tabernacle, Aaron, the priesthood, or the vessels. It does not create Jesus’ office, authorize His priesthood, or make Him the Christ. But it is not different from God’s purpose. It is a quiet manifestation of what God intended from the beginning. The covering of Adam and Eve, the promise of the Seed, the faith of Abel, the promise to Abraham, the tabernacle, the priesthood, the sacrifices, the king, the prophet, and the holy oil were all moving toward Christ. At Bethany, the shadow is not being despised; it is being fulfilled. The Substance is present. The true Seed is at the table. The true Priest is preparing to offer Himself. The true King is being honored. The true Prophet declares the meaning. And genuine faith pours out its fragrance before His burial.

Abraham connection

This part is very strong, but it needs careful wording.

I would not say Mary’s oil “proves” who Abraham’s children are by hidden root meaning alone. That could sound like doctrine built on a word-root clue.

Better:

Bethany agrees with what Romans and Galatians openly teach: Abraham’s true children are those of faith.

Then the pistikos/spikenard layer becomes a **fragrant witness**, not the foundation.

You could say:

God had already shown with Abraham that inheritance would not be secured by flesh alone, status alone, or law-works alone, but by promise received through faith. Abraham's household was to be taught to walk in the way of the LORD, and the promise would come through Abraham's Seed. Romans and Galatians later make the category plain: those who are of faith are Abraham's children, and the Seed is Christ. Bethany does not create that truth; it quietly displays it. Mary's costly pistikos spikenard becomes faith made visible at the feet of the promised Seed.

That avoids overloading the word study.

"Elites missed it" wording

I would soften "elites" depending on audience. It is true that many religious rulers trusted lineage, law-status, and authority, but you do not want the wording to sound bitter or overly broad.

Instead of:

"The elites missed it."

Try:

"Many who guarded the visible covenant markers missed the covenant aim."

Or:

"Some who trusted in descent, office, and law-keeping as badges of possession missed the deeper Abrahamic issue: faith in the promised Seed."

That is more respectful and more precise.

A strong sentence would be:

The tragedy is that the covenant signs were good, but they could be mistaken for the inheritance itself. Circumcision, priesthood, temple, holy oil, and law were never meant to replace faith in the God who promised the Seed.

That is excellent PFIR language.

Old things "ended" — better wording

I would be careful saying:

"The old priesthood ended, the old kingship ended, the old tabernacle ended, the old holy oil ended."

That is directionally true, but it can sound too blunt.

Better:

“The old priesthood reached its appointed fulfillment and gave way to Christ’s Melchizedek priesthood. The old kingship reached its fulfillment in the Son of David. The earthly tabernacle gave way to the true tabernacle. The holy oil of the shadow gave way to the Spirit-anointed reality in Christ.”

That is safer and more honoring.

The old was not bad.
The old was appointed.
The old was holy in its purpose.
But the old was not the final substance.

So:

The shadow was not rejected as worthless; it was completed as witness.

That is a key sentence.

Best concise formulation

Here is the cleanest version:

Bethany is new in manifestation, not new in purpose. It is different from the holy oil of the Mosaic order, but not different from the God who ordained that order. The holy oil consecrated the shadow; Mary’s spikenard honored the Substance. The tabernacle, priesthood, king, prophet, sacrifice, and oil were always pointing toward Christ. Abraham’s promise was always moving toward the Seed, and Abraham’s children were always marked ultimately by faith. At Bethany, that ancient faith becomes visible in costly fragrance. Mary does not authorize Jesus; she receives and honors Him. Her oil does not replace the cross; it prepares for burial. The shadow yields to the Substance, and God is shown to have been faithful from the beginning.

Even stronger theological version

God is not doing a different thing at Bethany as though He changed His mind. He is doing the promised thing in a different covenant moment. The form changes because the fulfillment has arrived. The holy oil belonged to the shadow-service; the spikenard belongs to a burial scene where faith honors the true Anointed One. The old order does not fail because God’s plan failed. The old order ends because it succeeded in pointing to Christ. The Seed has come. The Priest is present. The King is at table. The Prophet declares the

meaning. The Lamb is being prepared for death. And faith, which was always acceptable to God, fills the house with fragrance.

That is probably the best way to say it.

Final polished study paragraph

Bethany oil is different, but not because God is different. It is different because the covenant moment is different. The holy oil of Exodus belonged to the appointed shadow: tabernacle, priesthood, vessels, altar, and temporary service. Mary's spikenard belongs to the threshold of fulfillment: the true King at table, the true Priest preparing to offer Himself, the true Prophet interpreting the act, and the true Seed of Abraham moving toward burial and resurrection. From Eden's covering and the promise of the Seed, through Abraham's faith and the multiplication of his children, through the tabernacle, priesthood, kingship, prophecy, sacrifice, and holy oil, God was always moving toward Christ. Bethany does not introduce a new way of acceptance; it reveals the old and everlasting principle now gathered around the Messiah: faith receives the promise, honors the Seed, and pours itself out before Him. Mary's faith witnesses. Jesus' faithfulness accomplishes. The Spirit anoints. The Father is glorified.

That wording keeps God's character steady, honors the Old Covenant shadows, protects Bethany from being overclaimed, and still lets the beauty of the pattern shine.

Another point is, that, prior to Jesus death and resurrection, God is still showing before burial that He has a plan, and showing He has a purpose, and showing his manifold wisdom, without revealing exactly what he is doing (Corinthians says, had the enemy have known, they never would have crucified him). So, it is reasonable, that there is still hidden meaning, and direct prophecy (this is for my burial). The other key point is that the oil is not happenstance, coincidence, or insignificant but interesting; it is required! It had to happen, the tabernacle "had to" be annointed, the High Priest "had to" be annointed, the king "had to" be annointed… the burial and resurrection saves, but the office required the ceremony; but the priests never were going to put holy oil on Jesus, but the holy oil is the old system, and levitical system. The levitical system, the law, the old oil, they were school masters, they taught us what was required, and show us where we fail, and teach us to look for how Hod reveals Himself, and how God relates to us, his progressive image bearers, and how we are friends, because He tells us what He is doing. The annointing is very important, not fascinating in symbolism potential. The old priesthood and kingship did end, now there is a priest-king order of Melchizedek that I believe started at the moment of the first covering of Adam and Eve, and a new Melchizedek calendar started, that God orchestrated in the skies, and seasons, and was additionally layered in feasts and celebrated days, and sabbaths, and sabbaticals and Jubilees, and more. It has always been about Jesus, as the head of the church, demonstrating God's manifold wisdom since creation, and this order of Melchizedek was built on the shadows that God shows throughout all of His written story, through people, and memorialized in creation, land markers, testimony, witness, Word, and more. Bethany Oil is another super significant moment in this complicated story of Gods creation, redemption, and glory(fication), and the church! You said, "Bethany is new in manifestation, not new in purpose", maybe it could be added that this was the climax of the

shadow types, concurrently the sybolism and transition, and demonstrated, implemented end, and now becomes the chiastic event leading into the intended work all along.
Thought for 8s

Yes — that addition is important. I would strengthen it like this:

Bethany oil is not decorative symbolism. It is a required providential sign-act in the fulfillment sequence.
But the guardrail is this:

It is required because God's written pattern required the Anointed One to be publicly marked before the appointed work — not because Jesus lacked authority until Mary poured the oil.

That distinction protects the whole study.

Better wording

Bethany is new in manifestation, not new in purpose. It is the climax of the anointing shadows, the transition point where the old visible categories converge upon Christ, and the chiastic hinge leading into the work God intended from the beginning. The tabernacle had to be anointed before service. The high priest had to be anointed before priestly work. The king had to be anointed before royal administration. The prophet pattern also carried anointing and Spirit witness. Therefore, when the true Tabernacle, true High Priest, true King, true Prophet, true Lamb, and true Seed stands ready to enter burial, it is fitting — even necessary in God's providential pattern — that He be anointed. But the priests of the old order would not anoint Him, and the holy oil of the old order was not the oil appointed for this moment. The shadow could not consecrate the Substance. Instead, God receives the costly faith of Mary, and Jesus Himself declares the meaning: "she did it for my burial."

That says the oil **had to happen**, without saying Mary created His office.

The "hidden wisdom" layer

This is also very strong:

Before the cross, God is still revealing His plan, but not in a way the rulers of darkness can fully decode.

Paul says:

"We speak the wisdom of God in a mystery, even the hidden wisdom… which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."
— 1 Corinthians 2:7–8

So Bethany fits that.

It is direct prophecy because Jesus says:

“She did it for my burial.”

But it is also hidden wisdom because the fullness of the act is not yet openly understood.

Mary pours oil.
The fragrance fills the house.
Judas objects.
The disciples do not fully perceive it.
The rulers are plotting.
The enemy is moving.
But God is quietly declaring:

The Lamb is being prepared.
The Priest is being marked.
The King is being honored.
The Prophet is interpreting.
The Seed is going into the ground.
The burial is not defeat; it is the path to resurrection.

That is manifold wisdom before the enemy understands the trap.

“Required” — strongest safe formulation

I would say:

Bethany oil was not required as a legal deficiency in Christ. It was required as a fulfillment-sign in God’s pattern.

That is the key.

Jesus did not need Mary’s oil to become Christ.
Jesus did not need Mary’s oil to become High Priest.
Jesus did not need Mary’s oil to become King.
Jesus did not need Mary’s oil to become acceptable to the Father.

But the Scripture-pattern had trained Israel to recognize this:

appointed place → appointed person → appointed work → anointing before service

So before the final appointed work — burial, blood, resurrection, heavenly entrance, and New Covenant administration — God provides the anointing, but not through the old priesthood.

That is powerful.

The priests will not anoint Him.
The temple order will reject Him.
The rulers will condemn Him.
But faith will honor Him.

So Mary becomes the visible witness that the true Abrahamic line is not merely DNA, office, temple status, or law-boasting.

Faith recognizes the Seed.

The old oil and the new moment

This wording may help:

The holy oil of Exodus was holy because God appointed it for the shadow. Mary's spikenard is accepted because God appointed this moment for the Substance.

The old oil was not bad.
The Levitical priesthood was not bad.
The tabernacle was not bad.
The law was not bad.

They were schoolmasters, witnesses, shadows, measures, patterns, and testimonies.

But when Christ comes, the shadow does not have authority over the Substance. The Substance fulfills the shadow.

So:

The Exodus oil consecrated the shadow before temporary service. Bethany spikenard honored the Substance before burial. The Spirit would then be poured out through the risen Christ upon the living temple.

That keeps the order clean.

Melchizedek guardrail

I would be careful with saying the Melchizedek order "started" at Adam and Eve, unless we define what we mean.

A safer way:

The Melchizedek order was not invented late. It was hidden in God's purpose from the beginning, foreshadowed from Eden onward, glimpsed in Melchizedek, promised in Psalm 110, and fulfilled openly in Christ by oath, Sonship, endless life, and resurrection power.

That protects Hebrews.

Hebrews anchors Christ's priesthood in:

God's oath, Psalm 110, Sonship, endless life, once-for-all offering, heavenly entrance, and continual intercession.

So I would not say Adam and Eve formally began the Melchizedek order. I would say:

The Melchizedek pattern is already embedded in the Eden-to-Christ story because God always intended a royal-priestly Head who would cover, mediate, bless, conquer, and bring His people into God's dwelling.

That lets you keep the Eden covering, creation calendar, feasts, land markers, witness patterns, and manifold wisdom without creating a semantic trap.

The chiastic hinge wording

Your phrase is good. I would refine it like this:

Bethany becomes the chiastic hinge between shadow and Substance. Everything before it gathers into Christ; everything after it flows out from Christ.

Or:

Bethany is the fragrant hinge of the chiasm: the old anointing shadows converge upon Jesus before burial, and the New Covenant reality flows out from His death, resurrection, ascension, and Spirit-gift.

That is very strong.

Full polished version

Here is the whole thought in a clean study paragraph:

Bethany oil is new in manifestation, not new in purpose. God is not changing direction; He is unveiling, at the threshold of burial, the direction He had been moving from the beginning. From Eden's covering and the promise of the Seed, through Abraham's faith and promised blessing to the nations, through tabernacle, priesthood, king, prophet, sacrifice, holy oil, feast, Sabbath, Jubilee, witness, land, and creation-sign, God was teaching His people how to recognize His way of approach, covering, mediation,

inheritance, and glory. The law and the Levitical order were schoolmasters. They showed the pattern, exposed the failure, and pointed beyond themselves to Christ. Therefore Bethany oil is not happenstance, decoration, or merely interesting symbolism. It is a required providential sign-act in the fulfillment sequence. The tabernacle had to be anointed before service. The priest had to be anointed before priestly work. The king had to be anointed before royal administration. And now the true Tabernacle, true High Priest, true King, true Prophet, true Lamb, and true Seed is marked before the appointed work of burial. Yet He is not anointed by the old priests with the old holy oil, because the old order is reaching its appointed end. Faith pours the oil. Jesus interprets the act. The fragrance fills the house. The enemy does not understand the mystery. And God quietly displays His manifold wisdom before the cross.

Even more condensed peg

Bethany is not God doing a different thing. Bethany is God doing the promised thing in the climactic covenant moment. The oil is different because the moment is different: not Exodus oil for the shadow, but costly spikenard for the Substance; not priestly authorization from the old order, but faith's fragrant witness to the true Anointed One before burial. It had to happen, not because Jesus lacked authority, but because God's pattern required the Anointed One to be marked before the work. The shadow converges; the Substance steps forward; the mystery remains hidden from the rulers; and the manifold wisdom of God moves toward cross, resurrection, church, and glory.

Best one-sentence formulation

Bethany oil is the climactic anointing-sign where the old shadows converge upon Christ, faith honors the promised Seed, the enemy remains blind to the hidden wisdom, and the true Priest-King is marked for burial before the New Covenant work He came to accomplish.