Bethany Oil and Kingship

Goes with Burial Honor and Love. Oil

In the chat the burial and oil, we have developed the first few sections, and I want to work out the next section here before we add it to that chat. When it comes to anointing king, and Jesus from Bethany oil to being king, what sequence can we establish, David was anointed, but then he was in a journey before being enthroned as king, I think David is the Shadow of Jesus. What passages can we find, that establish the Bethany oil as the pattern, process, sequence, and type for Jesus to fulfill?

I'll build this as a PFIR-style working section: first the shadow pattern, then the Gospel sequence, then the "reasonable fulfillment" wording with guardrails so it stays faithful and does not create new doctrine.

Thought for 31s

Yes — this is a very strong next section. I would frame it carefully like this:

Bethany oil does not make Jesus King.
Jesus is already Son of David, Christ/Messiah, and King by birth, promise, identity, and divine appointment. But the Bethany oil can function as a **visible sign-act** that marks His final movement into the kingly suffering-to-enthronement sequence.

The clean peg:

David was anointed before he was enthroned. Jesus is anointed at Bethany before He is openly mocked, judged, crucified, raised, and enthroned as King. David's path from oil to throne becomes a shadow of Christ's greater path from Bethany oil to resurrection-exaltation.

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1. The Davidic Shadow: Anointed First, Enthroned Later

David is chosen and anointed in **1 Samuel 16**, but he does not immediately sit on the throne.

Key passage: 1 Samuel 16:12–13

Samuel anoints David, and the Spirit of the LORD comes upon him. But after that moment, David enters a long road of testing, rejection, conflict, exile, restraint, and suffering before public kingship.

That gives us the first pattern:

Oil → Spirit-marked king → rejection → suffering journey → throne

David's sequence:

Stage	David	Passage
Chosen by God	God chooses David, not Saul's outward pattern	1 Samuel 16:1, 7, 12
Anointed	Samuel anoints David among his brethren	1 Samuel 16:13
Spirit rests on him	Spirit of the LORD comes upon David	1 Samuel 16:13
Rejected/persecuted by current ruler	Saul fears, envies, and seeks David's life	1 Samuel 18:8–12; 19:1
Does not seize throne violently	David refuses to kill Saul	1 Samuel 24; 1 Samuel 26
Suffers wilderness/exile path	David is hunted, hidden, betrayed, dependent on God	1 Samuel 23–27
Publicly enthroned in stages	King over Judah, then over all Israel	2 Samuel 2:4; 2 Samuel 5:3
Covenant throne promised	David's house/throne receives covenant promise	2 Samuel 7:12–16

That is already a very useful shadow.

David is **anointed king before he is publicly enthroned king**.

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2. Jesus' Greater Sequence: Bethany Oil to Crowned King

In the Gospels, the Bethany oil sits right at the doorway of the Passion.

The main Bethany oil passages are:

Account	Detail
Matthew 26:6–13	Oil poured on Jesus' **head**; Jesus says it prepares Him for burial
Mark 14:3–9	Oil poured on His **head**; Jesus says she anointed His body beforehand for burial
John 12:1–8	Mary anoints Jesus' **feet**; the house is filled with the odor; Jesus ties it to burial

The plain-text meaning must stay first:

Jesus Himself says the anointing is for His burial.

But with PFIR, we can then ask whether the burial-anointing also sits inside larger biblical categories: **king, priest, sacrifice, temple, and enthronement.**

And it does.

The Gospel sequence can be mapped like this:

Stage	Jesus	Passage
Already identified as Son of David / King	Genealogy and royal identity	Matthew 1:1; Luke 1:32–33
Publicly authorized by the Father	Baptism, Spirit descent, beloved Son declaration	Matthew 3:16–17
Anointed at Bethany before final suffering	Oil poured on head/feet; burial preparation	Matthew 26:6–13; Mark 14:3–9; John 12:1–8
Presented as King in Jerusalem	Donkey/colt, "Hosanna," Son of David	Matthew 21:1–11; Zechariah 9:9; Psalm 118:25–26
Rejected by rulers	Priests and elders plot His death	Matthew 26:3–5; John 11:53
Refuses violent seizure/defense	"Put up again thy sword"	Matthew 26:52–54
Mock-crowned as King	Crown of thorns, robe, "Hail, King of the Jews"	Matthew 27:28–31; John 19:2–3
Officially labeled King at the cross	"Jesus of Nazareth the King of the Jews"	John 19:19–22
Suffers first, then enters glory	Christ must suffer and enter glory	Luke 24:26
Raised/exalted to Davidic throne fulfillment	God raises Christ to sit on David's throne	Acts 2:30–36
Enthroned at God's right hand	Psalm 110 fulfilled in Christ	Psalm 110:1; Hebrews 1:3; Hebrews 10:12–13
Receives all authority	Risen King sends disciples to nations	Matthew 28:18–20

So the Jesus sequence becomes:

Bethany oil → royal entry → rejection → suffering → mock coronation → cross-title King → resurrection → right-hand enthronement → nations commissioned

That is very strong.

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3. John Gives the Cleanest "Oil to Kingly Presentation" Sequence

John's Gospel is especially helpful because John places the Bethany anointing in **John 12:1–8**, and then says:

"On the next day…" — John 12:12

Then Jesus enters Jerusalem with the crowd crying:

"Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." — John 12:13

That gives a visible sequence:

Bethany oil → next day royal procession → King of Israel language

John 12 is therefore a major passage for this section.

The sequence:

1. **John 12:1–8** — Mary anoints Jesus.
2. **John 12:12–15** — Jesus enters Jerusalem as King.
3. **John 12:23** — "The hour is come, that the Son of man should be glorified."
4. **John 12:24** — grain of wheat must fall into the ground and die.
5. **John 12:31** — judgment of this world; prince of this world cast out.
6. **John 12:32–33** — Jesus lifted up, signifying what death He should die.

That is powerful because John connects:

oil → King → hour → death → ruler of world cast out → lifted up

This ties directly into your Moses/David/serpent-head-crushing framework.

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4. David Refuses to Seize the Throne; Jesus Refuses the Sword

This is one of the strongest David/Jesus correspondences.

David was anointed, but he would not take the throne by unlawful violence.

David:
He has chances to kill Saul, but refuses.

Key passages:

- **1 Samuel 24:6** — David will not stretch forth his hand against the LORD's anointed.
- **1 Samuel 26:9–11** — David again refuses to kill Saul.

Jesus does the greater version.

Jesus:
He is rightful King, but He refuses to take the kingdom by sword.

Key passages:

- **Matthew 26:52–54** — "Put up again thy sword… how then shall the scriptures be fulfilled?"
- **John 18:36** — "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight…"

So the shadow pattern is:

David was anointed king but refused to seize the throne unlawfully. Jesus is the true King, but He refuses the sword, submits to the Father, fulfills the Scriptures, and receives the throne through death, resurrection, and exaltation.

That is a very clean PFIR rope.

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5. The Mock Coronation Becomes an Unwitting Prophetic Sign

This is another major section.

After Bethany oil, Jesus is treated as a false king by His enemies, but their mockery ironically displays the truth.

Royal Mockery	Passage
Scarlet/purple robe	Matthew 27:28; John 19:2
Crown of thorns	Matthew 27:29; John 19:2
Reed/scepter	Matthew 27:29
Bowing/kneeling	Matthew 27:29
"Hail, King of the Jews"	Matthew 27:29
Title above cross	Matthew 27:37; John 19:19–22

This gives a stunning sequence:

Bethany oil marks Him for burial; His enemies mock-crown Him as King; God raises and enthrones Him truly.

The mock coronation is not the source of His kingship. It is enemy ignorance becoming unwilling testimony.

That connects with **1 Corinthians 2:8**:

Had the rulers known, they would not have crucified the Lord of glory.

They mocked the King while unknowingly placing the royal signs around the true enthronement path.

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6. The Cross as the Strange Throne-Road

The cross is where the kingly title is publicly posted.

John 19:19–22 is especially important.

Pilate writes:

“JESUS OF NAZARETH THE KING OF THE JEWS.”

The chief priests object. Pilate refuses to change it.

That matters.

The rejected King is publicly identified as King at the place of death.

So the sequence becomes:

anointed for burial → presented as King → rejected as King → mock-crowned as King → crucified under the written title King → raised and enthroned as King

This is exactly the kind of “manifold wisdom” pattern you have been tracking.

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7. The Enthronement Passages

The kingly fulfillment does not end at the cross. It moves through resurrection, ascension, and heavenly enthronement.

The strongest passages:

Psalm 2

"Yet have I set my king upon my holy hill of Zion." — Psalm 2:6

Psalm 2 gives the rejected-rulers-against-the-Anointed pattern:

- Nations rage.
- Rulers take counsel against the LORD and His Anointed.
- God installs His King.
- The Son receives the nations.

This connects directly to:

- **Acts 4:25–28** — Psalm 2 applied to Herod, Pontius Pilate, Gentiles, and Israel gathered against Jesus.
- **Hebrews 1:5** — Sonship language applied to Christ.
- **Revelation 2:26–27; 12:5; 19:15** — rule with rod of iron language.

Psalm 110

"The LORD said unto my Lord, Sit thou at my right hand…" — Psalm 110:1

This is the enthroned Priest-King passage.

It connects king and priest:

- Right hand enthronement.
- Enemies made footstool.
- Rule in the midst of enemies.
- Priest forever after the order of Melchizedek.

Key NT uses:

- **Matthew 22:41–46**
- **Acts 2:34–36**
- **Hebrews 1:3, 13**
- **Hebrews 5:5–6**
- **Hebrews 7:17, 21**
- **Hebrews 10:12–13**

Psalm 110 is essential because it joins your two sections:

Bethany oil as priestly transition

Bethany oil as kingly transition

Jesus is not merely king after David. He is **Priest-King after Melchizedek**.

Daniel 7:13–14

The Son of man receives dominion, glory, kingdom, and service from all peoples, nations, and languages.

This connects to:

- **Matthew 26:64** — Jesus before the high priest: "hereafter shall ye see the Son of man sitting on the right hand of power…"
- **Matthew 28:18** — "All power is given unto me in heaven and in earth."

Daniel 7 is the heavenly enthronement vision behind the suffering-to-glory sequence.

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8. Solomon Also Adds a Royal Procession Pattern

David is the stronger shadow for **anointed-but-not-yet-enthroned suffering king**.

But Solomon gives another useful royal pattern:

1 Kings 1:32–40

Solomon is:

- placed on David's mule,
- brought to Gihon,
- anointed by Zadok the priest and Nathan the prophet,
- publicly acclaimed,
- seated on the throne.

This connects especially to Jesus' entry into Jerusalem:

- **Zechariah 9:9** — King comes lowly, riding upon an ass/colt.
- **Matthew 21:1–11** — Jesus enters Jerusalem as Son of David.
- **John 12:12–16** — crowd says "King of Israel."

So we may have two royal shadows:

Shadow	Fulfillment Aspect
David	Anointed before enthroned; suffers before throne

Shadow	Fulfillment Aspect
Solomon	Son of David publicly presented in royal procession

Together:

David shows the suffering journey of the anointed king before enthronement. Solomon shows the Son of David publicly presented in royal procession. Jesus fulfills both: He is anointed at Bethany, enters Jerusalem as King, suffers rejection, and is enthroned through resurrection and ascension.

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9. Draft Section Peg

Here is the section peg I would use:

Bethany Oil and the Davidic King: Anointed Before Enthroned
David was anointed by Samuel before he ever sat on the throne. The oil marked him as God's chosen king, but the path from anointing to enthronement passed through rejection, restraint, suffering, wilderness, betrayal, and patient trust in God's timing. Jesus fulfills the greater Davidic pattern. At Bethany, He is anointed for burial, but that burial-anointing stands at the doorway of His kingly Passion. From Bethany He moves to royal presentation, rejection by rulers, refusal of the sword, mock coronation, crucifixion under the written title "King of the Jews," resurrection, ascension, and enthronement at the right hand of God. David was the shadow: anointed, rejected, suffering, then enthroned. Christ is the substance: anointed for death, rejected by rulers, crowned in mockery, lifted up at Golgotha, raised in power, and seated forever as the Son of David, Son of Man, and Melchizedek Priest-King.

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10. Clean Passage Chain

For the next section, I would build from this chain:

Davidic shadow:

1. **1 Samuel 16:1, 12–13** — David chosen and anointed.
2. **1 Samuel 18:8–12; 19:1** — David rejected/persecuted by Saul.
3. **1 Samuel 24; 26** — David refuses to seize the throne by violence.
4. **2 Samuel 2:4; 5:3** — David finally enthroned.
5. **2 Samuel 7:12–16** — Davidic throne covenant.
6. **Psalm 89:20–29** — David anointed; seed and throne established.

Jesus fulfillment sequence:

1. **Matthew 26:6–13; Mark 14:3–9; John 12:1–8** — Bethany oil.
2. **John 12:12–16; Matthew 21:1–11; Zechariah 9:9** — royal entry.
3. **Matthew 26:3–5; John 11:53** — rulers plot against Him.
4. **Matthew 26:52–54; John 18:36** — Jesus refuses violent kingdom seizure.
5. **Matthew 27:28–31; John 19:2–3** — mock coronation.
6. **John 19:19–22** — written title: King of the Jews.
7. **Luke 24:26** — suffering before glory.
8. **Acts 2:30–36** — resurrection/exaltation to Davidic fulfillment.
9. **Psalm 2; Psalm 110; Daniel 7:13–14** — King, Priest-King, Son of Man enthronement.
10. **Matthew 28:18–20** — all authority given; nations commissioned.

The strongest working sentence may be:

Bethany oil is not the cause of Christ's kingship; it is the visible sign-act at the threshold of the final Davidic sequence: the already-appointed King moves from anointing to rejection, from rejection to suffering, from suffering to resurrection, and from resurrection to enthronement.

I want a graphic image showing the convergences and timeline, how Jesus fulfills the shadow type. It does not need to be to scale, but a balance sequence fit is best
Thought for 9s

Edit
Thought for a couple of seconds

Edit
Thought for 14s

Yes — with one careful adjustment.

It **does not keep Aaron's exact Leviticus order** if we say Jesus receives oil first and then puts on priestly garments. Aaron's order is:

washing → garments / shoulders / breastplate / holy crown → oil → sacrifice / blood

But your revised idea **does keep the truth of Scripture** if we explain that Jesus is **not replaying Aaron's order mechanically**. He is fulfilling the substance under a greater order: **Melchizedek, not Levi**.

So I would frame it this way:

Corrected Fulfillment Pattern

1. Jesus is washed — Jordan

Aaron was washed with water before priestly service.

Leviticus 8:6 — Moses washed Aaron and his sons with water.

Jesus is baptized by John, not because He needs cleansing, but to fulfill righteousness.

Matthew 3:15–17 — Jesus is baptized, the Spirit descends, and the Father pronounces Him the beloved Son.

So:

Aaron shadow: washed by Moses
Jesus fulfillment: washed in Jordan, Spirit-marked, Father-approved

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2. Jesus is already bearing His people before Bethany

This is the key adjustment.

Instead of saying Jesus puts on the priestly garments only after Bethany, I would say:

Aaron wore symbolic garments that bore Israel on shoulder and heart. Jesus, as the true substance, bears His people in Himself throughout His obedient life and especially in the Passion.

Aaron's garments:

- **Shoulder stones** — bearing the names of Israel before the LORD.
  Exodus 28:12
- **Breastplate over the heart** — bearing the names of Israel upon his heart.
  Exodus 28:29

Jesus' fulfillment:

- He bears His people in His body.
- He bears their sin.
- He bears their judgment.
- He bears them before God in priestly representation.

Key passages:

Isaiah 53:6 — "the LORD hath laid on him the iniquity of us all."

Isaiah 53:11–12 — He bears their iniquities and bears the sin of many.

1 Peter 2:24 — He "bare our sins in his own body on the tree."

So I would not say Jesus literally "puts on" the Aaronic garments after Bethany. I would say:

Aaron put on stones; Jesus put on flesh. Aaron bore names on shoulders and heart; Jesus bore His people in His own body, blood, obedience, suffering, and intercession.

That is stronger.

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3. Bethany oil marks the final bearing-to-death sequence

At Bethany, Jesus receives the oil.

Matthew 26:12 — "she did it for my burial."

Mark 14:8–9 — she anointed His body beforehand for burial, and the act is remembered wherever the Gospel is preached.

So Bethany oil becomes the threshold marker:

The washed, Father-approved Son, already bearing His people in Himself, is now anointed for the death by which He will bear their sins fully.

That honors the plain text first: burial.

Then it allows the fuller PFIR reading: priest, king, sacrifice, tabernacle, image-bearer, mediator.

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4. Men give Him false garments and false crown

After Bethany, men place counterfeit royal signs on Him:

Matthew 27:28–29 — scarlet robe, crown of thorns, reed, mock homage.

John 19:2–3 — purple robe, crown of thorns, "Hail, King of the Jews."

This is not the true priestly garment sequence. It is man's false investiture.

But God turns it into testimony:

The true King is mocked as king.
The curse-crown is placed on the head of the One bearing the curse.
The rejected Priest-King goes to offer Himself.

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5. Through death and resurrection, God gives Him the true glory

After death and resurrection, God vindicates Him.

Philippians 2:8–9 — because He humbled Himself unto death, God highly exalted Him.

Hebrews 2:9 — Jesus is "crowned with glory and honour" because of the suffering of death.

Hebrews 1:3 — after purging sins, He sat down at the right hand of the Majesty on high.

This is where your "God gives Him eternal garments" language should land.

I would word it carefully:

Scripture does not describe a literal post-resurrection dressing ceremony, but it does reveal the glorified Christ clothed in heavenly priest-king glory.

Revelation shows Him:

Revelation 1:13 — clothed with a garment down to the foot, girded with a golden girdle.

Revelation 19:12–16 — many crowns; King of kings and Lord of lords.

So:

Men gave Him the false robe and thorn crown. God gives Him the true glory, true throne, true garments, and many crowns.

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6. Believers receive garments and priest-king identity through His faithfulness

This final part is excellent.

We are not approved because we independently authored righteousness. We are approved **in Christ**, because of His faithfulness, blood, mediation, and victory.

Revelation 1:5–6 — He loved us, washed us from our sins in His own blood, and made us kings and priests.

Revelation 5:9–10 — He redeemed us by His blood and made us kings and priests.

Revelation 3:5 — the overcomer is clothed in white raiment.

Revelation 19:8 — the bride is arrayed in fine linen, clean and white.

Revelation 22:5 — they shall reign forever and ever.

So yes:

The Father rewards the people of Christ because Christ was faithful. Our priest-king garments are not self-made; they are granted through union with the faithful King-Priest.

Cleanest Version of the Sequence

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AARON SHADOW:
washed with water
→ clothed with priestly garments
→ bears Israel on shoulders and heart
→ holy crown
→ anointed with oil
→ sacrifice and blood consecration

JESUS FULFILLMENT:
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washed in Jordan
→ Spirit descends / Father pronounces
→ bears His people in Himself
→ Bethany oil marks Him for burial
→ false robe and thorn crown from men
→ offers His own blood
→ resurrection
→ ascension/right-hand throne
→ crowned with glory and honor
→ revealed in eternal priest-king garments
→ many crowns
→ makes His people kings and priests
→ saints clothed and reigning in Him forever
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Best Peg

Aaron wore Israel symbolically on stones; Jesus bore His people truly in Himself. Aaron was washed, clothed, crowned, anointed, and consecrated by blood; Jesus was washed in Jordan, approved by the Father, bore His people in His own body, received Bethany oil for burial, endured man's false robe and thorn crown, offered His own blood, rose, ascended, and was crowned with glory and honor. In Revelation, He is revealed with true priest-king garments and many crowns, and His redeemed people are clothed and made kings and priests in Him — not because they authored righteousness, but because the Father rewards them through the faithfulness of Jesus Christ.

Lock all of this
Memory updated
Thought for a second

Locked.

We now have the corrected framework preserved:

Aaron shadow:
washed → clothed → bears Israel on shoulders/heart → holy crown → oil → blood.

Jesus fulfillment:
Jordan washing → Father/Spirit approval → bears His people in Himself → Bethany oil for burial → false robe/thorn crown from men → His own blood → resurrection → ascension/right-hand throne → crowned with glory and honor → revealed with true priest-king garments and many crowns → makes His people kings and priests → saints clothed and reigning in Him forever.

Core peg locked:

Aaron wore Israel symbolically on stones; Jesus bore His people truly in Himself. Men gave Him the false robe and thorn crown. God gives Him the true glory, true throne, true garments, and many crowns. His people are clothed and made kings and priests in Him,

not because they authored righteousness, but because the Father rewards them through the faithfulness of Jesus Christ.

So the idea of many crowns, I think, is interesting because you've got the crown that the high priest wore, and you've got the crown that the king wore, and that isn't necessarily many crowns. Are there other crowns mentioned in the Bible that I'm not thinking of?
Thought for 11s

Yes — there are several crown categories besides just **high-priest crown** and **king crown**. And one passage may be especially important for your study: **Zechariah 6**, where crowns are placed on **Joshua the high priest** and the prophecy points to **the Branch** who will sit and rule as **priest upon His throne**.

That may be one of the strongest Old Testament bridges to Jesus' **many crowns**.

1. The High-Priestly Crown

Aaron's crown is the holy crown connected to consecration.

"And thou shalt put the mitre upon his head, and put the holy crown upon the mitre."
Exodus 29:6

"He put the golden plate, the holy crown; as the LORD commanded Moses."
Leviticus 8:9

This crown is not merely royal. It is holiness/consecration language:

HOLINESS TO THE LORD — Exodus 28:36–38

So this gives one crown category:

priestly crown / holiness crown / consecration crown

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2. The Kingly Crown

Kings also wear crowns.

"Thou settest a crown of pure gold on his head."
Psalm 21:3

Joash receives the crown when he is publicly made king:

“And he brought forth the king’s son, and put the crown upon him…”
2 Kings 11:12

So the second category is:

royal crown / throne crown / dominion crown

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3. Zechariah’s Priest-King Crown

This one is huge.

“Take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest.”
Zechariah 6:11

Then immediately:

“Behold the man whose name is The BRANCH… he shall build the temple of the LORD: even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne.”
Zechariah 6:12–13

That is priest-king language before the New Testament explains Jesus as Melchizedek Priest-King.

This passage gives a convergence crown:

the crowned high priest as prophetic sign of the Branch who will sit as priest upon His throne

That fits your study beautifully:

Aaron gives the priestly crown category.
David gives the kingly crown category.
Zechariah 6 joins priest and throne together prophetically.
Hebrews explains Jesus as the true Priest-King.
Revelation unveils Him with many crowns.

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4. The Crown of Thorns

This is man’s false crown, but God turns it into witness.

“And when they had platted a crown of thorns, they put it upon his head…”
Matthew 27:29

The thorns point back to the curse:

“Thorns also and thistles shall it bring forth to thee…”
Genesis 3:18

So this is another crown category:

curse-crown / mock crown / suffering crown

Men place the curse-crown on the head of the true King.

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5. Victory Crowns / Reward Crowns

The New Testament also uses crown language for victory, endurance, reward, and faithfulness.

These are usually not royal diadems in the same sense as Revelation 19. They are more like victory crowns or wreaths.

Examples:

“They do it to obtain a corruptible crown; but we an incorruptible.”
1 Corinthians 9:25

“Henceforth there is laid up for me a crown of righteousness…”
2 Timothy 4:8

“Blessed is the man that endureth temptation… he shall receive the crown of life.”
James 1:12

“Be thou faithful unto death, and I will give thee a crown of life.”
Revelation 2:10

“Ye shall receive a crown of glory that fadeth not away.”
1 Peter 5:4

So this category is:

victory crown / righteousness crown / life crown / glory crown

This matters because believers receive crowns, but then in Revelation the elders cast their crowns before the throne.

“The four and twenty elders fall down before him… and cast their crowns before the throne.”
Revelation 4:10

That preserves your point:

The saints are crowned/rewarded, but all glory returns to God and the Lamb.

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6. Glory / Beauty / Honor Crowns

The Old Testament also uses “crown” for glory, honor, beauty, blessing, and divine favor.

“Thou hast crowned him with glory and honour.”
Psalm 8:5

That is applied to Jesus in:

“But we see Jesus… crowned with glory and honour…”
Hebrews 2:9

Other examples:

“Who crowneth thee with lovingkindness and tender mercies.”
Psalm 103:4

“A crown of glory shall she deliver to thee.”
Proverbs 4:9

“In that day shall the LORD of hosts be for a crown of glory…”
Isaiah 28:5

So this category is:

glory crown / honor crown / beauty crown / favor crown

This is especially important for Jesus as the true Image-Bearer. Psalm 8’s “crowned with glory and honor” is tied to Adam/dominion language, and Hebrews 2 says Jesus fulfills it.

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7. The “Many Crowns” of Revelation 19

Revelation says:

“And on his head were many crowns…”
Revelation 19:12

The word there is **diadems**, meaning royal crowns. So Revelation 19 is primarily showing unlimited royal supremacy:

He is not one king among kings. He is King of kings and Lord of lords.

But in your study, the phrase “many crowns” can also be contemplated as the final convergence of all legitimate crown categories in Christ:

priestly holiness crown, royal dominion crown, Branch/priest-throne crown, suffering curse-crown overcome, glory-and-honor crown, victory crown, and the supreme diadems of final kingship.

Not because Revelation 19 lists each one separately, but because the whole Bible’s crown language converges in Him.

Clean Summary

The crown categories you may want in the study are:

Crown Type	Main Passages	Fulfilled in Christ
Priestly holy crown	Exodus 29:6; Leviticus 8:9	True Holy High Priest
Royal crown	Psalm 21:3; 2 Kings 11:12	Son of David / King
Priest-throne crown	Zechariah 6:11–13	Branch, Priest upon His throne
Thorn crown	Matthew 27:29; Genesis 3:18	King bearing the curse
Glory/honor crown	Psalm 8:5; Hebrews 2:9	True Image-Bearer / Last Adam
Victory/reward crowns	1 Corinthians 9:25; James 1:12; 2 Timothy 4:8; 1 Peter 5:4; Revelation 2:10	Saints rewarded in Him
Many diadems	Revelation 19:12–16	Final King of kings

Best peg:

The “many crowns” of Christ are not merely priest plus king. The Bible gives crown language for holiness, kingship, priestly enthronement, suffering under the curse, glory and honor, victory, reward, and final dominion. Revelation unveils the One to whom every righteous crown belongs: the true Image-Bearer, true High Priest, true Son of David, true Branch, curse-bearing King, and final King of kings.