Oil Matthew 26:12 12 For in that she hath poured this ointment on my body, she did it for my burial. In Western world, this has lost its meaning. Our society has a business of cremation or burial, and we mourn our loved ones, but we do not consider this practice, and it likely has a very important spiritual thread, because Hebrew culture has a lot of spiritual application, and if Jesus put such a high importance on this, then I think it is worth contemplating.

I'll treat this as a Scripture-thread study, not a modern funeral discussion: first the literal burial meaning, then the OT ropes, then why Jesus treated the act as gospel-significant.

Thought for 26s

Yes — I think you are seeing something real here. In our world, burial care has mostly become an industry. In the biblical world, burial care was often a **final act of covenant love, bodily honor, witness, and hope**.

Matthew 26:12 is not a throwaway line.

"For in that she hath poured this ointment on my body, she did it for my burial."
— Matthew 26:12

Jesus interprets her act. The disciples saw **waste**. Jesus saw **burial honor** before the cross.

1. The body mattered

The woman did not merely honor an idea of Jesus. She honored **His body**.

That matters because the incarnation is bodily. Jesus did not come as a spirit only. He took real flesh. He ate, slept, bled, died, was buried, and rose bodily.

Hebrews says:

"A body hast thou prepared me."
— Hebrews 10:5

So when she poured the ointment on His body, she was touching the very place where redemption would be accomplished. His body would soon be beaten, mocked, crucified, pierced, wrapped, buried, and raised.

This is one reason the act is so weighty: she honored the body that others were about to dishonor.

2. Burial care was love, not disposal

In Scripture, burial is not treated as merely getting rid of remains. Abraham buys a burial place for Sarah in Genesis 23. Jacob gives careful instructions about his burial in Genesis 49. Joseph

gives commandment concerning his bones in Genesis 50. Even in judgment language, lack of burial is treated as shame.

That means burial care carried memory, honor, covenant identity, family continuity, and hope.

So this woman's act is not "perfume before a funeral." It is more like:

"I recognize that Your death is near, and I am honoring Your body before the world dishonors it."

3. She did before the cross what others would try to do after the cross

After Jesus died, Nicodemus brought spices:

"And there came also Nicodemus… and brought a mixture of myrrh and aloes, about an hundred pound weight.
Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury."
— John 19:39–40

The women also prepared spices:

"And they returned, and prepared spices and ointments…"
— Luke 23:56

And Mark says:

"Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him."
— Mark 16:1

But by the time the women came, He was already risen.

So the woman in Matthew 26 did something profound: **she anointed Him beforehand.** She gave burial honor before death swallowed the moment. She acted while He was still present.

That is probably part of why Jesus said:

"Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."
— Matthew 26:13

That is enormous. Jesus permanently attached her act to the preaching of the gospel.

4. The disciples measured value wrongly

The disciples asked:

“To what purpose is this waste?”
— Matthew 26:8

That line is important. They saw money poured out. Jesus saw worship poured out.

They calculated usefulness. She discerned worth.

And there is a painful contrast in Matthew 26. The woman pours out costly ointment on Jesus. Soon after, Judas agrees to sell Jesus for thirty pieces of silver.

One person says, “He is worth costly honor.”
Another says, “What can I get for Him?”

So the ointment becomes a value-test.

5. The “oil” thread connects to anointing, but this is burial-anointing

There is a wider biblical rope with anointing. Priests were anointed. Kings were anointed. The Messiah is “the Anointed One.” Oil can mark consecration, authority, gladness, healing, and honor.

But in Matthew 26, Jesus specifically says this was **for burial**.

That makes it even more striking. The Christ — the Anointed King — receives anointing not first as royal celebration, but as burial preparation.

The King is being prepared to reign by dying.

That is the upside-down wisdom of God.

6. She may have perceived what others resisted

Jesus had been telling His disciples He would suffer and die, but they struggled to receive it. Peter rebuked Him in Matthew 16. The disciples often did not understand.

But this woman’s act harmonized with what Jesus had been saying.

She may not have understood the full doctrine of atonement. But her act aligned with the truth: **Jesus was going to die, and His death was holy, costly, and worthy of honor.**

That is why Jesus protects her from criticism:

“Why trouble ye the woman? for she hath wrought a good work upon me.”
— Matthew 26:10

He calls it a **good work**.

7. Spiritual peg

The peg may be this:

The ointment was burial-honor poured upon the living Christ before His death, testifying that His body was not disposable, His death was not accidental, and His burial was part of the gospel.

In Western thinking, death care can become procedural: transport, cremation, burial, paperwork, service, closing. But in Scripture, care for the body can become witness.

Mary/woman’s act says:

“This body matters.”
“This death matters.”
“This burial matters.”
“This One is worthy before He suffers, while He suffers, and after He suffers.”

And Jesus says that wherever the gospel is preached, her act belongs in the memory of the gospel.

That means the burial ointment is not a side detail. It is a sign-act of love, discernment, honor, and witness right before the Lamb is offered.

In Greek we see the word for burial and the root words. I do not really see any double meanings, or root meanings that speak to me, other than G2290; celebrate rites. But that is likely a stretch to try and find meaning in that, in this context.
Thought for 4s

Edit
Thought for 4s

Edit
Thought for a couple of seconds

Edit
Thought for 5s

Edit

The main places are **Exodus 30**, **Exodus 40**, **Leviticus 8**, and **Numbers 7**.

Most direct anointing references:

Exodus 30:22–33 — recipe and command for the holy anointing oil; lists what is to be anointed: tabernacle, ark, table, candlestick/lampstand, altar of incense, altar of burnt offering, laver, and Aaron and his sons.

Exodus 40:9–11 — command to anoint the tabernacle and all that is in it, the altar of burnt offering, and the laver.

Exodus 40:12–15 — Aaron and his sons washed, clothed, and anointed for priestly ministry.

Leviticus 8:10–12 — Moses actually anoints the tabernacle, altar, vessels, laver, and Aaron.

Numbers 7:1 — summary statement that Moses fully set up the tabernacle and anointed and sanctified it, its vessels, the altar, and its vessels.

Clean peg:

Exodus 30 gives the holy oil and the list. Exodus 40 gives the setup/anointing command. Leviticus 8 shows Moses performing it. Numbers 7 summarizes the completed anointing/sanctifying of the tabernacle system.

Thought for 13s

Edit
Thought for 10s

Section 2 — From the Guarded Way to the Anointed Pattern

The first section established the beginning of the story: mankind was made in the image of God, sin brought exile from the garden, and the way to the tree of life was guarded by cherubim. From that point forward, the biblical question becomes: **How can fallen image bearers lawfully return to God's presence and life?**

Genesis gives the crisis:

"So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, **to keep the way of the tree of life**."
— Genesis 3:24

The issue is the **way**. The way to life is guarded. Sinful man cannot seize life on his own terms.

Then Cain and Abel show the next step in the pattern. There is worship. There is offering. There is acceptance and rejection. Cain is warned:

"If thou doest well, shalt thou not be accepted? and if thou doest not well, **sin lieth at the door**."
— Genesis 4:7

So early Genesis gives us the beginning of the access pattern:

the way is guarded, sin lies at the door, and acceptance must come according to God's appointed way.

That theme continues until God gives Moses the tabernacle.

Moses Sees the Pattern

The tabernacle was not invented by Moses. It was not merely Israel's religious creativity. It was a heavenly pattern shown by God and reproduced on earth.

"According to all that I shew thee, after the pattern of the tabernacle…"
— Exodus 25:9

And again:

"And look that thou make them after their pattern, which was shewed thee in the mount."
— Exodus 25:40

Hebrews later confirms this:

“See, saith he, that thou make all things according to the pattern shewed to thee in the mount.”
— Hebrews 8:5

This is important because the tabernacle is not just a tent. It is a structured shadow of access. God shows Moses a pattern, and Moses reproduces that pattern as part of the covenant order.

The way that was guarded in Eden now becomes pictured in the tabernacle system.

There is a door.
There is an altar.
There is blood.
There is washing.
There is holy-place service.
There is a veil.
There is the ark.
There are cherubim.
There is the mercy seat.
There is the place where God meets man.

God says:

“And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims…”
— Exodus 25:22

So the cherubim that guarded the way to life in Eden now appear over the mercy seat, where blood and mercy meet. The guarded way has not disappeared; it has been placed into a covenant pattern.

Moses the Mediator of the Shadow

Moses stands in a unique place. He is not oil-anointed in the text, but he is directly commissioned by YHWH, chosen, sent, and made mediator of the covenant shadow.

God sends Moses:

“Come now therefore, and I will send thee unto Pharaoh…”
— Exodus 3:10

Moses stands between YHWH and Israel:

“I stood between the LORD and you at that time, to shew you the word of the LORD…”
— Deuteronomy 5:5

Moses is called faithful in God's house:

"My servant Moses is not so, who is faithful in all mine house."
— Numbers 12:7

And Hebrews later contrasts Moses and Christ:

"Moses verily was faithful in all his house, as a servant…
But Christ as a son over his own house…"
— Hebrews 3:5–6

This matters because Moses is the one through whom the earthly shadow is established. Moses receives the pattern. Moses oversees the building. Moses applies the anointing oil. Moses anoints the tabernacle, the vessels, and Aaron.

"And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them."
— Leviticus 8:10

And:

"And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him."
— Leviticus 8:12

Aaron does not anoint himself. The high priesthood is received through the God-appointed mediator.

This gives an important shadow:

Moses, the un-anointed mediator, receives the pattern and anoints the earthly shadow.

That becomes significant when we later see Jesus, the greater Moses and the Anointed Son, receiving oil before His final work.

The Anointing of the Shadow

God commanded Moses to make holy anointing oil and apply it to the tabernacle and its objects.

"And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,
And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,
And the altar of burnt offering with all his vessels, and the laver and his foot."
— Exodus 30:26–28

Then God says:

“And thou shalt sanctify them, that they may be most holy…”
— Exodus 30:29

And:

“And thou shalt anoint Aaron and his sons, and consecrate them…”
— Exodus 30:30

The tabernacle, ark, table, lampstand, altar of incense, altar of burnt offering, laver, and priest were all marked with oil. God put emphasis on anointing because holy service was not common work. The things that belonged to God’s dwelling, God’s altar, God’s access, and God’s priestly ministry were consecrated.

This is why the woman anointing Jesus becomes so important.

Jesus plainly says:

“For in that she hath poured this ointment on my body, she did it for my burial.”
— Matthew 26:12

That is the stated meaning. But Jesus does not say that this is the only meaning God is accomplishing. In light of Luke 24 and the manifold wisdom of God, the act may also be seen as a convergence point.

The earthly tabernacle was anointed before service.
The earthly priest was anointed before service.
Kings were anointed before rule.
Sacred things were anointed before holy function.

Now Jesus receives oil on His head/body before His final work.

The question becomes: who is this One being anointed?

He is the fulfillment of Moses.
He is the fulfillment of the tabernacle.
He is the fulfillment of the high priest.
He is the fulfillment of the king.
He is the fulfillment of the lamb.
He is the fulfillment of the ark and mercy seat.
He is the door, the way, the life, and the living water.

So the oil can be contemplated as a manifold sign-act: the Anointed One is being marked before He fulfills the whole pattern.

Jesus Fulfills the Shadow Moses

Moses was sent to Pharaoh, the enslaving world-power ruler. Jesus is sent by the Father into the deeper conflict with the ruler of this world.

Jesus says:

“Now shall the prince of this world be cast out.”
— John 12:31

Moses mediates the old covenant. Jesus mediates the new covenant.

“This cup is the new testament in my blood, which is shed for you.”
— Luke 22:20

Hebrews says:

“He is the mediator of a better covenant…”
— Hebrews 8:6

Moses receives the pattern. Jesus embodies the pattern.

Moses anoints the shadow. Jesus is the Anointed Substance.

Moses is servant in the house. Jesus is Son over the house.

So the progression is not merely Moses to Jesus as teacher to teacher. It is shadow to substance.

Moses the un-anointed mediator anointed the earthly shadow; Christ the Anointed Son fulfills the whole heavenly pattern.

Jesus Fulfills the Tabernacle

Jesus identifies His own body as the true temple:

“Destroy this temple, and in three days I will raise it up.”
— John 2:19

John explains:

“But he spake of the temple of his body.”
— John 2:21

John also says:

“And the Word was made flesh, and dwelt among us…”
— John 1:14

The Word “dwelt” carries tabernacle meaning. God’s dwelling with man is no longer centered in a tent made with hands. The true dwelling of God with man is Christ Himself.

The tabernacle was the place of approach. Jesus is the true access.

The tabernacle had a door. Jesus says:

“I am the door: by me if any man enter in, he shall be saved…”
— John 10:9

The tabernacle had a way through sacrifice and blood. Jesus says:

“I am the way, the truth, and the life: no man cometh unto the Father, but by me.”
— John 14:6

The tabernacle had a veil. Hebrews says Christ opened the way:

“By a new and living way… through the veil, that is to say, his flesh.”
— Hebrews 10:20

The tabernacle had an ark and mercy seat between cherubim. Paul says Christ is the propitiation:

“Whom God hath set forth to be a propitiation through faith in his blood…”
— Romans 3:25

So Jesus does not merely visit the tabernacle pattern. He fulfills it.

Jesus Fulfills the Lamb and Covering

In Eden, God covered Adam and Eve with skins:

“Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.”
— Genesis 3:21

That covering implied innocent life given to cover the shame of the guilty.

In the sacrificial system, the offerer brings the animal, lays the hand on its head, and blood is shed:

“And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.”
— Leviticus 1:4

But in Genesis 22, Abraham gives the prophetic sentence:

“My son, God will provide himself a lamb for a burnt offering…”
— Genesis 22:8

That line looks forward beyond Isaac’s immediate deliverance. God Himself provides the Lamb.

John identifies Jesus:

“Behold the Lamb of God, which taketh away the sin of the world.”
— John 1:29

So the worshiper brought the lamb to the door under the shadow. But in Christ, God’s own Lamb comes willingly. He is not dragged unwillingly. He lays down His life by commandment from the Father.

“No man taketh it from me, but I lay it down of myself… This commandment have I received of my Father.”
— John 10:18

He is the innocent covering. He is the substitute. He is the blood brought to the true mercy-seat reality. He is the Lamb and the Priest who offers Himself.

The Rolled Stone, the Sheep, and the Water

There is also an important “rolled stone” image in Genesis 29. Jacob comes to the well, and the sheep cannot drink until the stone is rolled away.

“And thither were all the flocks gathered: and they **rolled** the stone from the well’s mouth, and watered the sheep…”
— Genesis 29:3

When the stone is not yet rolled away, they say:

“We cannot, until all the flocks be gathered together, and till they **roll** the stone from the well’s mouth; then we water the sheep.”
— Genesis 29:8

Then Jacob acts:

“And it came to pass, when Jacob saw Rachel… that Jacob went near, and **rolled** the stone from the well’s mouth, and watered the flock…”
— Genesis 29:10

The Hebrew verb is **galal** — H1556 — to roll, roll away, commit, remove.

The picture is simple but powerful: there is a stone over the well, and when the stone is rolled away, the sheep receive water.

This should be handled as typological imagery, not as a forced proof-text. But the rope is strong because the resurrection also has a stone rolled away from the entrance of the tomb, and Christ is the source of living water for His sheep.

Jesus says:

"If any man thirst, let him come unto me, and drink."
— John 7:37

And:

"The water that I shall give him shall be in him a well of water springing up into everlasting life."
— John 4:14

The stone rolled away from the well gave sheep access to water. The stone rolled away from Christ's tomb witnesses that death has been opened, the Shepherd lives, and living water flows to His sheep.

This same Hebrew root, **galal**, also carries a spiritual pattern in the Psalms.

Psalm 22 says:

"He trusted on the LORD that he would deliver him…"
— Psalm 22:8

The word translated "trusted" carries the idea of rolling oneself upon the LORD.

Psalm 37 says:

"Commit thy way unto the LORD; trust also in him; and he shall bring it to pass."
— Psalm 37:5

"Commit" is also **galal** — roll your way upon the LORD.

Psalm 119 says:

"Remove from me reproach and contempt; for I have kept thy testimonies."
— Psalm 119:22

"Remove" carries the rolling-away idea.

So the pattern becomes:

roll / trust / commit / remove.

That is not accidental as a spiritual image. The salvation pattern is visible:

Roll yourself upon the LORD.
Commit your way to Him.
Trust Him to deliver.
He removes reproach.
He rolls away what blocks access to life.

In Christ, the stone is rolled away, the reproach is removed, and the sheep receive living water.

Jesus and the Tree of Life

The story began with the tree of life guarded.

Revelation ends with the tree of life restored:

“In the midst of the street of it, and on either side of the river, was there the tree of life…”
— Revelation 22:2

And:

“And there shall be no more curse…”
— Revelation 22:3

The Lamb is at the center of the final city:

“For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters…”
— Revelation 7:17

And in Revelation 22:

“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.”
— Revelation 22:1

So the final picture is not merely that man returns to Eden as before. The final picture is higher: the throne of God and the Lamb, the river of life, the tree of life, no curse, and God’s servants seeing His face.

Jesus is the way back.
Jesus is the door.
Jesus is the Lamb.
Jesus is the living water.
Jesus is the life.
Jesus is the one through whom the tree of life is restored to His people.

Section 2 Summary Peg

God progresses the story from a guarded way in Eden to a covenant pattern shown to Moses. The way to life is guarded by cherubim. Fallen man stands at the door where sin seeks mastery. Sacrifices are later brought to the door of the tabernacle. Moses receives the heavenly pattern and anoints the earthly shadow. The tabernacle, altar, vessels, laver, ark, and priest are marked with oil for holy service.

That prepares the reader to see the woman's oil on Jesus as more than a sentimental moment. Jesus says it is for His burial, but in light of Luke 24 and the manifold wisdom of God, the act may also function as a sign-act of convergence. The One being anointed is the fulfillment of Moses, the tabernacle, the priest, the king, the lamb, the ark, the mercy seat, the door, the way, and the life.

The rolling-stone image adds another thread. In Genesis 29, the stone is rolled away so the sheep can drink. In the Psalms, **galal** becomes trust, commit, and remove. In the resurrection, the stone is rolled away, and the Shepherd lives. Through Christ, reproach is removed, the way is opened, the sheep receive living water, and the guarded tree of life gives way to the river and tree of life in Revelation.

The whole movement is:

guarded way → sacrifice at the door → pattern shown to Moses → anointed shadow → Christ the Anointed Substance → stone rolled away → living water for the sheep → tree of life restored.

So I want to reiterate the importance that Jesus was the Moses type up until the oil anointing where he was sent, he was servant, he was a mediator, that he was there to conquer the enemy of the world, the head of the enemy of the world, representative of Babylon and Egypt and Rome. And when Jesus is anointed, there's a transition of spiritual role. This spiritual role we're going to talk about next is as high priest, as it says in Hebrews that Jesus is our high priest. And the important thing is, starting at when John sees Jesus and says, I'm not able to untie your shoe, how am I supposed to baptize you? And Jesus says, you need to do this because it's the fulfillment. So now we see another prophetic fulfillment that goes back to when Moses is going to wash the high priest, and then the high priest is going to be proclaimed and the spirit will be present. And then when Jesus receives this anointing, it's going to be like when Aaron put on the 12 tribes on his chest, he put on the 12 tribes as the stones on his shoulders. He's going to put on the ephod and the crown of the high priest. He is going to completely have the spiritual garb because now he is going to act as high priest. And then through this act, there's going to be no more Levitical order when this is done. There's now going to be the order of Melchizedek. And all of this is going to be triggered at the anointing of oil. As we see in Hebrews, the fulfillment of.
Thought for 13s

Yes — this is the right **next section transition**, but I would tighten one phrase so we do not overstate it.

I would not say the Bethany oil **legally creates** or **triggers** Jesus' priesthood. Hebrews says His priesthood is by God's oath, by sonship, by resurrection life, and after the order of Melchizedek.

But I would say:

The Bethany oil visibly marks the transition where the greater-Moses pattern gives way to the final High-Priest pattern.

That keeps it faithful.

Key correction/guardrail

Jesus is not "made High Priest" by the woman's oil. Hebrews says:

"And no man taketh this honour unto himself, but he that is called of God, as was Aaron.
So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son…"
— Hebrews 5:4–5

And:

"Thou art a priest for ever after the order of Melchisedec."
— Hebrews 5:6

So the authority comes from God, not the oil.

But the oil may still function as a **God-designed sign-act** marking the moment when Jesus enters the final priestly-offering sequence.

The transition you are seeing

Before the oil, Jesus has been walking in the greater-Moses pattern:

sent by God
faithful servant/Son
mediator
deliverer
confronting the ruler of this world
speaking God's word
performing signs
gathering the covenant people

Moses was sent to Pharaoh:

“Come now therefore, and I will send thee unto Pharaoh…”
— Exodus 3:10

Jesus is sent by the Father:

“As my Father hath sent me…”
— John 20:21

Moses was faithful as servant:

“My servant Moses… is faithful in all mine house.”
— Numbers 12:7

Jesus is greater:

“Moses verily was faithful in all his house, as a servant…
But Christ as a son over his own house…”
— Hebrews 3:5–6

Moses confronted Pharaoh, the enslaving world-power ruler. Jesus confronts the deeper ruler behind the world-system:

“Now shall the prince of this world be cast out.”
— John 12:31

So yes, Jesus is fulfilling the Moses-shadow, but greater: He is not merely delivering Israel from Egypt; He is delivering fallen image-bearers from sin, death, Satan, and the enslaving world powers pictured by Egypt, Babylon, and Rome.

Then the priestly track comes forward

At Jesus’ baptism, the priestly imagery begins to strengthen.

John says:

“I have need to be baptized of thee, and comest thou to me?”
— Matthew 3:14

Jesus answers:

“Suffer it to be so now: for thus it becometh us to fulfil all righteousness.”
— Matthew 3:15

That is important. Jesus does not need cleansing from sin. But He does submit to water in a public fulfillment act.

This fits the priestly washing shadow:

“And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.”
— Exodus 29:4

Then after Jesus is baptized:

“He saw the Spirit of God descending like a dove, and lighting upon him.”
— Matthew 3:16

And the Father declares:

“This is my beloved Son, in whom I am well pleased.”
— Matthew 3:17

So the baptism scene gives:

washing
Spirit authorization
Father’s approval
public entry into appointed work

That is not accidental.

Spiritual garments

Aaron wore the priestly garments and bore the names of Israel:

“And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel…”
— Exodus 28:12

And:

“Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart…”
— Exodus 28:29

Jesus does not need a literal ephod to become righteous or qualified. His righteousness is His garment.

“Let thy priests be clothed with righteousness…”
— Psalm 132:9

And He truly bears His people, not merely on stones, but in Himself:

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

“Who his own self bare our sins in his own body on the tree…”
— 1 Peter 2:24

So the priestly garment pattern is fulfilled spiritually:

Aaron bore Israel’s names on shoulders and heart.
Jesus bears His people in His body, blood, righteousness, intercession, and covenant representation.

Bethany oil as the hinge

Then, near the cross, oil is poured on Jesus’ head/body.

This is where the transition becomes visible:

greater Moses → true High Priest
mediator of the word → mediator of the blood
teacher and sign-worker → self-offering Priest
confronter of the ruler of this world → crusher of the serpent’s head through the cross
shadow categories → final Melchizedek fulfillment

Hebrews says:

“But Christ being come an high priest of good things to come…”
— Hebrews 9:11

And:

“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place…”
— Hebrews 9:12

That is the priestly climax.

The Levitical order gives way to Melchizedek

This is the key Hebrews point:

“For the priesthood being changed, there is made of necessity a change also of the law.”
— Hebrews 7:12

And:

“Thou art a priest for ever after the order of Melchisedec.”
— Hebrews 7:17

So the Levitical order was not the final reality. It was shadow. Jesus brings the better priesthood.

Not Levi.
Not temporary.
Not repeated animal blood.
Not earthly tabernacle only.
Not priest after genealogy.

But:

Melchizedek order
endless life
once-for-all offering
own blood
heavenly entrance
continual intercession
King-Priest forever

Clean wording for this section

Here is the formulation I would use:

Before the Bethany oil, Jesus has been moving in the greater-Moses pattern: sent by God, faithful as Son over the house, mediator of God’s word, deliverer of the people, and conqueror of the deeper Pharaoh — the ruler of this world. At His baptism, the priestly pattern begins to come forward: water, Spirit, Father’s approval, and fulfillment of righteousness. His righteousness is His priestly clothing, and He bears His people not on stones only, but in His own body. When the oil is poured on Him, it does not create His priesthood, but it visibly marks the transition into the final High-Priest sequence. The greater Moses now steps forward as the true Melchizedek Priest-King, the Lamb who offers Himself, enters heaven by His own blood, and replaces the Levitical shadow with the eternal priesthood of the Son.

Let’s lock all of this
Memory updated
Thought for a couple of seconds

Locked.

The key transition is preserved:

Before Bethany oil, Jesus moves in the greater-Moses pattern. At baptism, the priestly pattern begins to come forward. At Bethany oil, the transition is visibly marked into the final High-Priest sequence.

And the guardrail is locked:

The oil does not create or authorize Jesus' priesthood; God's oath, Sonship, and endless life do that. The oil functions as a sign-act / hinge moment where the greater Moses steps forward as the true Melchizedek Priest-King, Lamb, and self-offering High Priest.