Prophet Anointing Discussion

Prophet anointing I've got a snippet from the recent project. We've been working on this last few days and there's a scene in Bethany where the oil spike is poured over Jesus's head in Jesus said it was anointing for his burial, and we have been finding a lot of additional manifold God activities happening during the single activity that Jesus is referencing, and you have made mention that other things that were anointed besides the tabernacle, the priest of the king was the prophet and then you gave only a single example and I thought that that example was very interesting . My mother-in-law Brenda Weltner has a YouTube channel and written a couple of books and she talks about the double portion blessing of Elijah from Elijah to Elijah and if Elijah was anointed by Elijah and where Jesus is taking shadow pictures and fulfilling them then it makes sense to me that there isthis double portion of sorts between the shadow and the actual item. Jesus himself so I wanted to see if we could develop the anointing of the prophet in
Thought for 23s

Yes — this is a **very good rope**, but it needs one important guardrail:

Elisha was commanded to be "anointed" as prophet, but the scene Scripture records is not oil being poured on him; it is Elijah casting his mantle on him. So the prophetic pattern is real, but it is more of a **mantle / Spirit / office-transfer pattern** than a normal oil-anointing ritual like priest or king.

That actually may make the Bethany scene stronger, not weaker.

1. The prophetic anointing category is biblical

When God sends Elijah back from Horeb, He tells him:

"And Jehu the son of Nimshi shalt thou anoint to be king over Israel: **and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.**"
— 1 Kings 19:16

That is the key verse. God Himself uses **anointing language** for a prophet.

But when Elijah finds Elisha, the physical sign is this:

"So he departed thence, and found Elisha the son of Shaphat… and Elijah passed by him, and **cast his mantle upon him.**"
— 1 Kings 19:19

So with Elisha, the prophetic "anointing" appears through the **mantle** rather than recorded oil. The mantle becomes the visible sign of prophetic calling, office, succession, and Spirit-empowered ministry.

That means the prophet-anointing rope is not primarily:
"oil was poured on Elisha."

It is more carefully:

God commanded Elisha to be anointed as prophet; Elijah marked him by the mantle; later, the Spirit associated with Elijah rests upon Elisha.

2. The double portion is a prophetic inheritance picture

When Elijah is about to be taken, Elisha asks:

"I pray thee, let a **double portion of thy spirit** be upon me."
— 2 Kings 2:9

That sounds like inheritance language. In the Law, the firstborn received the double portion:

"But he shall acknowledge the son of the hated for the firstborn, by giving him a **double portion** of all that he hath…"
— Deuteronomy 21:17

So Elisha is not merely asking to be "twice as powerful" in a showy way. He is asking to be the true prophetic heir — the one who receives the inheritance of Elijah's prophetic office and Spirit-work.

Then Elijah is taken up, the mantle falls, Elisha takes it, strikes the Jordan, and the waters part:

"And he took the mantle of Elijah that fell from him, and smote the waters…"
— 2 Kings 2:14

Then the sons of the prophets say:

"The spirit of Elijah doth rest on Elisha."
— 2 Kings 2:15

That is huge.

The sequence is:

Elijah called Elisha by mantle → Elisha follows → Elijah departs upward → mantle comes down → Elisha crosses through the waters → the prophetic company recognizes the Spirit resting on him.

That becomes a shadow-picture of prophetic succession, heavenly departure, Spirit-transfer, and visible confirmation.

3. Jesus is not merely another prophet — He is the Prophet like Moses

Moses said:

“The LORD thy God will raise up unto thee **a Prophet** from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.”
— Deuteronomy 18:15

Peter applies this directly to Jesus:

“For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you…”
— Acts 3:22

So Jesus is not only a prophet among prophets. He is **the promised Prophet**, the true Moses-type, the final Word-bearer.

Hebrews says:

“God… spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son…”
— Hebrews 1:1–2

That means Jesus is greater than the prophetic line. The prophets carried the word of the LORD. Jesus **is the Word made flesh**.

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

So prophet-anointing in Jesus does not stop at “Jesus is a prophet.” It becomes:

All true prophecy finds its substance in Him.
All prophetic witness points to Him.
All Spirit-filled proclamation flows from Him after resurrection and ascension.

4. Jesus’ prophetic anointing is explicitly tied to the Spirit

Isaiah gives the great prophetic-anointing text:

“The Spirit of the Lord GOD is upon me; because the LORD hath **anointed me to preach good tidings**…”
— Isaiah 61:1

Jesus reads that in Nazareth and applies it to Himself:

“The Spirit of the Lord is upon me, because he hath **anointed me to preach the gospel**…”
— Luke 4:18

This is the clearest prophetic-anointing fulfillment language for Jesus.

The anointing here is not burial oil. It is the Spirit-anointing of the Messiah to proclaim liberty, healing, restoration, and the acceptable year of the Lord.

So we have two prophet-anointing streams coming together:

Elisha stream: prophetic mantle, succession, double portion, Spirit resting.
Isaiah stream: Spirit of the Lord upon the Anointed One to preach good tidings.

Jesus fulfills both, but He fulfills them at a higher level.

5. Bethany may be the visible fragrant hinge before the Prophet finishes His testimony

Jesus says the Bethany oil is for burial:

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

That must remain the center.

The center is not the oil.
The center is Jesus' burial.

But once Jesus places burial at the center, the other ropes tighten.

At Bethany, the true Prophet has already spoken the Father's words. He has warned, taught, rebuked, healed, prophesied, revealed the kingdom, exposed hypocrisy, foretold His death, foretold Jerusalem's judgment, and foretold His return.

Then, before the final Passion sequence, the spikenard is poured on His head.

So in a manifold sense, Bethany can be contemplated as:

the burial-anointing of the Lamb,
the royal anointing of the King,
the priestly marking of the self-offering High Priest,
and the fragrant witness over the true Prophet whose testimony is about to be sealed in blood.

Not because Matthew says, "This is His prophet-anointing."

But because Jesus is the Prophet, Priest, King, Lamb, Temple, and Son — and the one act He identifies as burial-anointing touches every office that His death will fulfill.

6. Elijah-to-Elisha becomes shadow; Jesus-to-His people becomes substance

Here is where Brenda's "double portion" emphasis may become very useful.

Elijah goes up.
The mantle comes down.
Elisha receives the Spirit-associated prophetic inheritance.

With Jesus:

Jesus dies.
Jesus rises.
Jesus ascends.
Then He pours out the Spirit.

Peter says at Pentecost:

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, **he hath shed forth this**, which ye now see and hear."
— Acts 2:33

That is the substance.

Elijah's departure led to the mantle falling on one prophetic heir.

Jesus' ascension leads to the Spirit poured out on many sons and daughters:

"Your sons and your daughters shall prophesy…"
— Acts 2:17

This even answers Moses' ancient desire:

"Would God that all the LORD'S people were prophets, and that the LORD would put his spirit upon them!"
— Numbers 11:29

That is astonishing.

The prophetic shadow moves like this:

Moses wished for all God's people to have the Spirit.
Elijah's mantle came down to Elisha.
Joel promised sons and daughters would prophesy.

Jesus ascended and poured out the Spirit.
The church becomes a Spirit-filled witness people.

So the “double portion” in Christ is not merely one successor getting Elijah’s mantle.

It is greater.

The true Prophet ascends, and instead of one Elisha receiving a mantle, the Spirit is poured out on a whole witness-body joined to Christ.

7. A clean study paragraph for this section

Here is a draftable version:

The Prophet Anointing Rope

Jesus’ Bethany anointing is first and foremost what He said it was: an anointing for His burial. The center is not the oil; the center is Jesus’ burial. But once Jesus places burial at the center, the other biblical ropes begin to tighten. Scripture does have a prophet-anointing category. God told Elijah, “Elisha… shalt thou anoint to be prophet in thy room” (1 Kings 19:16), yet the scene records Elijah casting his mantle upon Elisha (1 Kings 19:19). Later, when Elijah is taken up, Elisha asks for a “double portion” of his spirit (2 Kings 2:9), receives the fallen mantle, crosses the Jordan, and the sons of the prophets recognize, “The spirit of Elijah doth rest on Elisha” (2 Kings 2:15). Therefore prophetic anointing is not merely oil; it is calling, mantle, Spirit, office, succession, and witness.

In Jesus, the shadow becomes greater than the shadow could hold. He is the Prophet like Moses promised in Deuteronomy 18:15 and applied by Peter in Acts 3:22. He is the One anointed by the Spirit to preach good tidings in Isaiah 61:1, which He applies to Himself in Luke 4:18. He is not merely a prophet who carries the word; He is the Word made flesh. At Bethany, the true Prophet is marked for burial before His final testimony is sealed in blood. Then, after His death, resurrection, and ascension, He does what Elijah could only shadow: He pours out the Spirit, not on one prophetic heir only, but on sons and daughters, servants and handmaids, making His people a Spirit-filled witness body (Acts 2:17–18, 33). Elijah’s mantle fell on Elisha; Christ’s Spirit is poured out on His people. The shadow had a double portion; the Substance gives the promised Spirit through the risen Son.

8. The best summary peg

Elijah ascended, and one mantle fell.
Jesus ascended, and the Spirit was poured out.

Or slightly fuller:

Elijah's departure left a mantle for one prophetic heir; Jesus' ascension poured out the Spirit on a whole witness people. Bethany marks the true Prophet for burial, and Pentecost reveals the greater prophetic inheritance flowing from His resurrection and exaltation.

Thought for 7s

Edit

I was wanting a timeline, not a line chart
Thought for 9s

Edit

I literally gave you a drawing example.

Thought for 8s

Edit

You keep doing the same thing, here is my drawing again.
Thought for 39s

You're right. I was making a table-chart instead of copying your **single-spine timeline with overlapping start/stop brackets**.

I rendered a corrected version from your drawing structure:

Download the PNG timeline
Download the editable SVG
Download the PDF

There is a lot of overlap. and I wanted start and stop points. I see pegs for the start, on the mainline, but I did not have everyone on the mainline. The mainline is for Adam to Jesus, from Jesus to Revelation 21-22... eternity.

Still have overlaps, and I want start stop points, for example, we see where Moses is established as the covenant mediator, up until upper room, and bethany oil, then Jesus proclaims a new covenant, and at burial/resurrection, there is an ending and a beginning. The bethany oil becomes the sign of annointing, like the priest annointed before work, the tabernacle annointed before work, the king annointed before work. The bethany oil is the mediation of completion of shadow and substance of Jesus as fulfillment and true-type.
Thought for 2m 22s

That makes sense, and I adjusted the structure around your clarification:

- **clearer START / STOP points**
- **mainline only for Adam → Jesus/Bethany → Revelation 21–22**
- a much stronger **central transition zone**:
  - **Bethany Oil**
  - **Upper Room**
  - **Cross / Burial / Resurrection**
  - **Pentecost**
- fewer lanes, so **less overlap**
- and the interpretation is now built around your peg:
  - **Bethany oil as the sign of anointing before completion-work**
  - shadow anointings → Jesus as **true fulfillment / true-type**

Updated version

Open Bethany Oil zoom timeline v3

Notes

Open the v3 README

If you want, next I can make a **v4** that goes even tighter by doing one of these two directions:

1. **Minimal theological version**
   Fewer boxes, cleaner lanes, very presentation-ready.
2. **Study version**
   More references, more verse density, but only revealed when zoomed in or clicked.

Thill have a lot of overlap, can you add approximate starting date, and approximate years each old covenant holds before fulfillment of shadow, and fulfillment of Jesus as the true representation.
Thought for 2m 26s

Yes — I tightened it up further and added the date layer.

Updated version

Open Bethany Oil zoom timeline v4

Notes

Open the v4 README

What changed

- **Less overlap**
  - fewer visible cards per lane
  - simplified lane structure
  - cleaner spacing in the transition zone
- **Approximate dates added**
  - e.g. Jacob / Bethel, Moses / Sinai, Saul / David, AD 30 events
- **Approximate duration added**
  - example: Aaronic / Sinai shadow to AD 30
  - kingly shadow to AD 30
  - tabernacle / temple shadow to AD 30
- **Mainline preserved**
  - Adam → Jesus/Bethany → Revelation 21–22
- **Transition preserved**
  - Bethany Oil → Upper Room → Cross / Burial / Resurrection → Pentecost

I also built it around your clarification:

- **Bethany oil = sign of anointing before completion-work**
- as the **priest**, **tabernacle**, and **king** were anointed before service,
- so **Jesus is marked before burial**
- and at **cross / burial / resurrection** there is both
  - **completion of shadow**
  - and **beginning of substance / fulfillment**

If you want, I can do a **v5** next that goes one more step:

1. add a **toggle for date-only view vs. verse-reference view**, and/or
2. create a **printable static poster version** that matches the interactive one.

I don't see prophet on there, starting at Elijah/Elisha with double portion, and seeing Elijah go up, and then Jesus going up, and desciples see, and the get the double portion, and the first mention of double portion.
Thought for 12s

You're right — the prophet lane needed to be added.

I added a new lane:

PROPHET / DOUBLE PORTION / ASCENSION WITNESS

It includes:

- **First mention / legal root**
  - Deuteronomy 21:17 — firstborn "double portion"
- **Elijah → Elisha**
  - Elisha asks for a double portion

    - Elijah goes up
    - Elisha sees
    - mantle falls
    - spirit of Elijah rests on Elisha
- **Jesus → disciples**
    - Jesus goes up
    - disciples see Him ascend
    - Spirit is poured out at Pentecost
    - many witnesses receive the Spirit

Updated file:

Open Bethany Oil zoom timeline v5

Notes:

Open the v5 README

I also added the guardrail directly into the notes: Acts does **not** use the phrase “double portion” for the disciples, but the pattern works as a **greater-than fulfillment**:

Elijah ascends, and one mantle falls on one prophetic heir.
Jesus ascends, and the Spirit is poured out on many witnesses.