Anointed One Test Pattern

The serpent the king the oil Tim Mackie talks about the types, of Saul, and David. Saul encounters, after anointed, a man whose name is spelled serpent, with 300,000 men, and Saul confronts him, with the Holy Spirit, and defeats him. But then, when the story progresses to Goliath, Goliath is dressed in bronze, with scaly armor, looking like a serpent, and Saul is afraid, this time, David has been anointed, and the Holy Spirit emboldens David and David defeats the serpent. Jesus, anointed will face our enemy, who is emboldens men, including entering into Judas, and Jesus will defeat the serpent, the fulfillment of the promise to Eve. The dialog at the cave is interesting, David's men see that Saul is vulnerable and they say, reach out, and do what is right in your own eyes, an echo of the garden test, and then there is an echo of the robe, where David takes a corner, and Saul probably remembered when he ripped Samuel's robe, and then the dialog where Saul says you have done Tov (good) and I have done Ra (bad), an echo again of the garden, and the tree. Here they both stand anointed, but there is a contrast, and repeated themes. And where Saul failed, and David fails, Jesus, as anointed, does not fail any of the tests. And is THE Anointed One.

This is a strong pattern-field, and one small correction actually makes it cleaner: the 300,000/30,000 count in 1 Samuel 11 is Saul's mustered Israel/Judah force, not Nahash's army. The "serpent-name + Spirit-rushed king + deliverance" pattern still stands.

Thought for 21s

Yes — this is a very strong **Anointed-One test pattern**.

The clean structure is:

Saul is anointed → the Spirit comes upon him → he defeats "Nahash," the serpent-name enemy.
Nahash means "serpent" or is at least the same Hebrew spelling/root idea as serpent. In 1 Samuel 11, Nahash the Ammonite attacks Jabesh-gilead, then "the Spirit of God came upon Saul" and Saul delivers Israel. That is Saul at his best: the anointed king, Spirit-emboldened, defeating a serpent-named oppressor.

Then the pattern advances:

David is anointed → the Spirit comes upon him → he defeats the serpent-like giant.
After Samuel anoints David, "the Spirit of the LORD came upon David from that day forward" (1 Samuel 16:13). Then Goliath appears clothed in bronze and "scale armor" (1 Samuel 17:5). That detail matters. He is not merely a big warrior; he is visually serpent-like: bronze, scaled, defiant, intimidating the army of Israel. Saul, the earlier serpent-defeater, is now afraid. David, the newly anointed Spirit-filled king-in-waiting, defeats the serpent-like enemy and strikes the head theme: "I will smite thee, and take thine head from thee" (1 Samuel 17:46), and then David cuts off Goliath's head (1 Samuel 17:51).

That ties cleanly back to Genesis 3:15: the promised Seed will crush the serpent's head.

Then your cave connection is excellent.

In 1 Samuel 24, David's men basically present him with a Garden-style test: Saul is vulnerable, the kingdom is in front of you, reach out your hand, take the opportunity, do what seems good in your eyes. David does reach out, but only cuts the corner of Saul's robe. Then his heart smites him, because even that symbolic act touches the LORD's anointed.

That robe detail is not random. Saul had already torn Samuel's robe, and Samuel said:

"The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou."
— 1 Samuel 15:28

So when David cuts Saul's robe, Saul can feel the prophetic echo. The kingdom really has been torn from him. But David refuses to seize it by self-will. He will not become king by serpent-wisdom, violence, or grasping.

Then Saul says:

"Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil."
— 1 Samuel 24:17

That is a major Garden echo: **good and evil** standing exposed between two anointed men.

So the pattern becomes:

Saul: anointed, Spirit-empowered, defeats serpent-name enemy, but later fails through fear, disobedience, grasping, envy, and self-preservation.
David: anointed, Spirit-empowered, defeats serpent-like Goliath, refuses to seize the kingdom by his own hand, but later fails in his own "saw/took" test with Bathsheba and Uriah.
Jesus: the Anointed One, Spirit-filled, tested by Satan, betrayed by Judas after Satan enters him, surrounded by serpent-emboldened rulers and men, yet never grasps, never sins, never takes the kingdom unlawfully, never preserves Himself by disobedience, and finally defeats the serpent through death and resurrection.

That makes the oil/anointing pattern very powerful:

The oil marks the king for the serpent-test.

Saul is anointed and faces Nahash.
David is anointed and faces Goliath.
Jesus is the Christ, the Anointed One, and faces the ancient serpent himself.

But Jesus does what Saul and David could not fully do. He does not merely defeat one serpent-name man or one serpent-like giant. He defeats the source behind all of them:

“For this purpose the Son of God was manifested, that he might destroy the works of the devil.”
— 1 John 3:8

And Judas fits this pattern painfully:

“Then entered Satan into Judas surnamed Iscariot…”
— Luke 22:3

The serpent again works through a human vessel. But Jesus does not respond with self-will, fear, grasping, or violence. He says:

“The cup which my Father hath given me, shall I not drink it?”
— John 18:11

That is the opposite of Eden. Adam and Eve reached out and took what seemed good. Saul grasped at kingship. David, at his best, refused to grasp; at his worst, later saw and took. But Jesus receives the Father’s will, drinks the cup, yields Himself, and conquers by faithful obedience.

A clean peg phrase could be:

“The Anointed King and the Serpent Test: Saul fought the serpent and later failed; David crushed the serpent-giant and later failed; Christ faced the ancient serpent and did not fail.”

Or even tighter:

“Oil marks the king; the serpent tests the king; only Christ passes the test.”

And this fits your larger Bethany-oil framework beautifully. Bethany does not create Jesus as Christ, but it visibly marks the Anointed One before the final serpent-crushing work. Mary pours out the oil; Jesus pours out His life; Satan enters Judas; men do evil; but Christ does only the Father’s will.

Saul defeats Nahash but cannot conquer Saul.
David defeats Goliath but later cannot conquer David.
Jesus defeats Satan, sin, death, and self-will — and becomes the accepted Anointed One in whom we are accepted.

You’re tying the right pegs together: Jacob’s anointed stone, David’s Rock, the wilderness Rock, the cornerstone, Daniel’s stone, and Peter’s “upon this rock” are not all identical moments, but they form a very coherent “Rock/Stone” pattern-field around Christ.

Thought for 21s

Yes — I think this is a very strong **Rock/Stone + Oil + Seed** pattern-field.

The important thing is not to flatten every rock into the exact same symbol, but to let the ropes connect.

1. Jacob's stone: anointed rock at the gate of heaven

In Genesis 28, Jacob sees the ladder/stairway between heaven and earth. Then he wakes and says:

"This is none other but the house of God, and this is the gate of heaven."
— Genesis 28:17

Then:

"Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it."
— Genesis 28:18

The word translated "top" is the "head/top" idea. So yes: Jacob pours oil on the **head/top of the stone** after setting it upright as a pillar.

That gives a major peg:

The anointed stone marks the house of God and the heaven-earth meeting place.

Then Jesus says to Nathanael:

"Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."
— John 1:51

That is Bethel language. Jesus is the true Jacob's ladder, the true Bethel, the true house of God, the true meeting place of heaven and earth.

So when Mary pours oil on Jesus, the picture tightens:

Jacob poured oil on the stone of Bethel.
Mary pours oil on Jesus, the true Bethel-Stone, the true House of God in flesh.

2. The Rock of Jacob / Stone of Israel

Jacob's final blessing over Joseph contains this line:

"From thence is the shepherd, the stone of Israel."
— Genesis 49:24

That is huge.

In the same verse cluster you have strength from “the mighty God of Jacob,” and then “the shepherd, the stone of Israel.” So the Jacob story already gives you:

Jacob → stone → blessing → seed → shepherd → stone of Israel.

Then David later says:

“The Rock of Israel spake to me…”
— 2 Samuel 23:3

So yes, “Rock of Jacob,” “Stone of Israel,” and “Rock of Israel” belong in the same rope-field. David, at the end of his life, is reflecting as the anointed king, the Spirit-speaking psalmist, the failed-but-covenanted man, and he hears the **Rock of Israel** speak of the righteous ruler.

That is exactly why your “David’s Bethany Oil” phrase works.

David is not receiving literal oil there. But he is looking back on what the oil meant: Spirit, kingship, covenant, failure, mercy, and the coming Seed.

3. The wilderness Rock: struck, life-giving water comes out

Paul makes the connection explicit:

“They drank of that spiritual Rock that followed them: and that Rock was Christ.”
— 1 Corinthians 10:4

That reaches back to Exodus 17, where the rock is struck and water comes out for the people.

So another peg:

The Rock is struck, and life comes out.

That fits Christ strongly. Jesus is struck, pierced, crucified, and from Him comes life — blood, water, Spirit, cleansing, covenant, living water.

This also explains why Moses’ later failure in Numbers 20 matters. He strikes the rock again when he was told to speak to it. Typologically, that is dangerous because Christ is not repeatedly struck. The true Rock is smitten once, and life flows from Him.

4. Cornerstone: rejected stone becomes the head

Psalm 118 says:

“The stone which the builders refused is become the head stone of the corner.”
— Psalm 118:22

Jesus applies this to Himself. Peter applies it to Jesus. Paul applies cornerstone language to Jesus.

So now the Rock/Stone has another layer:

Rejected by builders, chosen by God, made the head cornerstone.

That connects beautifully to Bethany too. The official builders — priests, rulers, temple authorities — reject Him. But Mary, by faith, honors Him. She anoints the rejected Stone before the builders cast Him out.

5. "Upon this rock I will build my church"

When Jesus says:

"Upon this rock I will build my church."
— Matthew 16:18

That should be held with the confession context: Peter confesses, "Thou art the Christ, the Son of the living God" (Matthew 16:16).

So the church is built on the revealed truth of Jesus as the Christ, the Son of the living God — and ultimately on Christ Himself as the cornerstone/foundation.

That connects to Ephesians:

"Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."
— Ephesians 2:20

And then Ephesians 3:10 says God's manifold wisdom is made known "by the church."

So yes, Matthew 16 and Ephesians 3 are talking about the same church reality, but from different angles:

Matthew 16: Christ builds His church on the revealed confession of who He is.
Ephesians 2–3: that church becomes God's dwelling and the public display of His manifold wisdom.

6. Daniel's stone: the kingdom that crushes all kingdoms

Daniel 2 gives another major rock/stone image:

"A stone was cut out without hands…"
— Daniel 2:34

That stone strikes the image of human empire, crushes it, and becomes a great mountain filling the whole earth.

That connects to the King theme:

The Stone is not made by human hands.
The Stone crushes the kingdoms of men.
The Stone becomes the everlasting kingdom.

So now the Rock is not only refuge and water-source. The Rock is also kingdom power.

7. Rock of salvation / Rock of ages

Deuteronomy 32 repeatedly calls Yahweh "the Rock." For example:

"He is the Rock, his work is perfect."
— Deuteronomy 32:4

And:

"Of the Rock that begat thee thou art unmindful…"
— Deuteronomy 32:18

Isaiah 26:4 is the source behind "Rock of Ages" language:

"Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength."
— Isaiah 26:4

The phrase "everlasting strength" is literally connected to the idea of **Rock of ages / everlasting Rock**.

So the full rope-field becomes very rich:

Rock of Jacob.
Stone of Israel.
Rock of Israel.
Rock in the wilderness.
Rock of salvation.
Rejected cornerstone.
Stone cut without hands.
Rock on which the church is built.
Living Stone.
Rock of Ages.

And all of it converges in Christ.

The Bethany connection

This is the beautiful part:

Jacob anoints the stone of Bethel, the house of God and gate of heaven.

David sings of the Rock, the Anointed, the Seed, the Spirit, and the everlasting covenant.

Mary anoints Jesus, the true Bethel, true Stone, true Rock, true House of God, true King, true Priest, true Seed, true Cornerstone.

So this line is very strong:

Jacob's oil marked the stone of Bethel.
David's final song marked the hope of the anointed Seed.
Mary's oil marked the true Rock, the true Bethel, and the true Anointed One before He was struck and life flowed out.

Or shorter:

Jacob anointed the stone.
David sang of the Rock.
Mary anointed the Rock made flesh.

That is a powerful "Bethany Oil" peg.

Lock this.
Memory updated
Thought for a second

Locked.

Peg title:
"Jacob Anointed the Stone; David Sang of the Rock; Mary Anointed the Rock Made Flesh."

Core preserved synthesis:

Jacob's oil marked the stone of Bethel.
David's final song marked the hope of the anointed Seed.
Mary's oil marked the true Rock, the true Bethel, and the true Anointed One before He was struck and life flowed out.

And the guardrail is locked too: this is a **PFIR / pattern-field**, not flattening every rock text into the same immediate meaning. Plain meaning first, then the inspired ropes converging in Christ.

Where did Jacob learn anointing? Is there any place in the old or New Testament or jubilees or Enoch that says if Abraham leaned this practice from Melchizedek, or the Angel, or Seth, or did Adam know it. How did Jacob come to be the first one to anointing the head of the stone propped up as the connection point to heaven. God doesn't reveal to us, the readers, by reading front to back, until Moses and Exidus, the practice of anointing oil. It seems like anointing oil changes under the law to have the different additional ingredients.

I'll treat this as a source-tracing question: first the canonical text, then Second Temple witnesses like Jubilees/Enoch, then a careful inference about pre-Sinai anointing versus Mosaic holy oil.

One useful distinction is emerging: **Jacob's oil is simple dedicatory/consecration oil**, while **Exodus 30 is the later restricted holy anointing oil formula** for tabernacle/priestly service. So Jacob is earlier in story-order, but Moses later gives the regulated priestly version.

Thought for 1m 4s

The Bible does **not** tell us where Jacob learned it. There is no canonical verse that says Abraham learned pillar-anointing from Melchizedek, or that Jacob learned it from Abraham, Isaac, an angel, Seth, or Adam.

But the pattern has several strong clues.

1. Jacob is the first visible "stone + oil" anointing in Scripture

In Genesis 28, Jacob sees the heaven-earth stairway, hears the Abrahamic promise renewed to him, wakes in fear, names the place "house of God" and "gate of heaven," then sets up the stone and pours oil on its top/head. Genesis says Jacob "set it up as a pillar" and "poured oil on top of it."

Then God Himself later names the act as anointing:

"I am the God of Bethel, where you anointed a pillar and made a vow to me."

That is important because Genesis 31:13 means God does not treat the act as random superstition. He recognizes it as part of Jacob's Bethel vow.

Then Jacob repeats the pattern in Genesis 35:14, after God appears to him again: he sets up a stone pillar, pours out a drink offering, and pours oil on it.

So the biblical order is:

Genesis 28 — Jacob pours oil on the stone.
Genesis 31 — God calls it "anointed."
Genesis 35 — Jacob repeats the stone/oil act with a drink offering.
Exodus 30 — God later gives Israel the restricted holy anointing oil formula.

2. Exodus does not invent "oil as consecration"; it regulates and heightens it

You are right: when reading front to back, the formal priestly oil formula is not revealed until Moses. Exodus 30 gives a specific compound: myrrh, cinnamon, fragrant cane/reed, cassia, and olive oil, made as "holy anointing oil." It is then used for the tabernacle, ark, vessels, altar, basin, Aaron, and his sons.

So Jacob's oil is not the Mosaic holy oil formula. Jacob's looks like simple patriarchal consecration oil. Exodus takes the earlier meaning of oil — marking something as set apart to God — and gives it a priestly, tabernacle-specific, restricted form.

That actually helps the pattern:

Jacob anoints the stone-house-of-God before Sinai.
Moses anoints the tabernacle-house-of-God under Sinai.
Mary anoints Jesus, the true house of God, before the cross.

3. Did Abraham learn it from Melchizedek?

There is no text that says so.

Genesis 14 gives Abraham a priestly encounter with Melchizedek: Melchizedek blesses Abram, and Abram gives him a tenth. But no oil appears in that scene. So we can say this:

Melchizedek may help explain the priestly/tithe background behind Jacob's vow, but Scripture does not say Melchizedek taught Abraham or Jacob the practice of anointing.

The connection is reasonable as a background rope, not a proof-text.

4. What about Jubilees?

Jubilees does not say Jacob learned the practice from Abraham, Melchizedek, Adam, Seth, or an angel. Jubilees simply retells the Genesis 28 event: Jacob sees the ladder, calls the place house of God/gate of heaven, sets up the stone as a pillar, and pours oil on top of it.

But Jubilees does add a very interesting Bethel-priesthood layer later. In Jubilees 32, Levi dreams at Bethel that he and his sons are ordained priests of the Most High God; Jacob gives tithes; Levi is clothed in priestly garments; and Levi "discharged the priestly office at Bethel."

That does **not** answer where Jacob learned oil-anointing, but it shows that later Jewish tradition saw Bethel as deeply connected to priesthood, tithe, sanctuary, and heavenly tablets.

So Jubilees supports this idea:

Bethel is not merely a private memory-stone. It becomes a proto-sanctuary scene.

5. What about Enoch?

In **1 Enoch**, there is "Anointed" language connected to the dominion of God's chosen/messianic figure, but I did not find a tradition saying Jacob learned stone-anointing from Enoch.

In **2 Enoch**, there is a heavenly anointing scene: Michael is told to remove Enoch's earthly garments, anoint him with heavenly ointment, and clothe him in garments of glory. That is fascinating for anointing + heavenly transformation + garments, but it is not presented as the source of Jacob's Bethel practice.

So Enoch gives a possible **heavenly-anointing category**, but not a historical explanation for Jacob.

6. What about Adam and Seth?

There is a later Adam tradition called **Life of Adam and Eve** where Seth and Eve seek the "oil of mercy" from Paradise to anoint sick Adam. The tradition says Michael refuses it until the last days.

That is very interesting because it creates an Eden/oil/mercy/last-days rope. But it is not canonical, and it does not say Jacob learned his Bethel anointing from Adam or Seth.

Still, conceptually, it is worth preserving as a possible secondary witness:

Adam needs mercy-oil from Eden, but it is withheld until the last days.
Jacob anoints the stone at the gate of heaven.
Moses anoints the tabernacle as guarded approach.
Christ receives the true anointing and opens the way back to life.

That is beautiful, but it should stay in the "possible apocryphal reinforcement" category, not the main proof.

My best answer

Jacob probably did not "invent" anointing from nowhere, but Scripture does not tell us the human source. The safest biblical answer is:

Jacob learned worship from the patriarchal house — Abraham and Isaac's world of altars, vows, sacrifice, calling on the name of the LORD, blessing, covenant, and tithes — but the specific Bethel anointing is shown as Jacob's Spirit-shaped response to a direct heaven-earth encounter.

In other words:

The vision taught him what the place was.
The oil marked what God had revealed.
The vow bound Jacob's response to the revelation.

Clean peg:

Before Sinai, Jacob anointed the stone where heaven touched earth.
At Sinai, Moses anointed the tabernacle where God dwelt among His people.
At Bethany, Mary anointed Jesus, the true Bethel and true dwelling place of God, before He opened the way back to life.