

Rev. Paul A. Hottinger

Model for the Anointed Second Week of Ordinary Time Tuesday, January 19, 2016
8:15 AM **1 Sm 16:1-13;** Mk 2:23-28 (God is still anointing his people and giving us a lot of leeway about how we are supposed to work to build up a kingdom of peace and justice, of goodness and truth.)

Today we had **the story of the anointing of David**. It is not exactly a very coherent story. First of all, God speaks to Samuel and says, “I have rejected Saul; stop mourning.” But Saul remains as king. God’s objection does not terminate his office. But **while Saul remains king, God sent Samuel to anoint David**. Now frequently in the history of the world, anointing is associated with an office: king, bishop, prophet, etc. But here there’s no office actually. Saul is still king, and he was the first king, so he didn’t even inherit a tradition. He was making it up as he went, and basically not doing too well. And **David is anointed with the spirit of the Lord**.

This is about as close as we get in the Old Testament to **an idea of the Holy Spirit**. It’s true it doesn’t say the divine spirit, but there is some power here in evidence, because **David now becomes a champion that everyone acknowledges as a leader. His own family didn’t**. He was left out on the plain, so to speak, to tend the sheep when they all got together for this sacred banquet with the prophet. But from now on things will be different because the spirit of the Lord has changed him. Later the people of Hebron will choose him as king, but not right yet. But the spirit is here already. **So we should not associate the spirit with any particular office**. The spirit is much broader than that. But it’s because of the spirit that David is able to step into the shoes that he is given to lead the people of Hebron for seven years. Later through their support, he is able to actually take the fortress called Zion that is also called Jerusalem. And **he made himself, in a sense, the king of Israel and the king of Judah. But it was because of this anointing that he could do this**.

Now this is the template for anointing. From now on whenever the idea of Messiah is used it will refer to this, since *mashiak* means “anointed.” So now **David becomes the model of what it means to be anointed.** And terms like son of David and Messiah and shepherd of Israel and later king of Israel will all refer to David as a model, so much so that **Matthew makes a big point of Joseph being of David’s line so that Jesus can inherit this, this model of what it means to lead.** But there is no playbook. There is no blueprint. God is starting something new, and he is allowing—and this is very important—**he is allowing David a great deal of leeway in what comes about.**

Now we have to see that God’s ways don’t change that much. **God is still anointing his people and giving us a lot of leeway about how we are supposed to work to build up a kingdom of peace and justice, of goodness and truth.** But **it is important that we respond.** It is important that we take up the charge.