The Story and the Song: Examining Worship in the Tabernacle in Relation to the Gospel and Postmodern Evangelism

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Abstract
By examining tabernacle worship and its connection to the Gospel, worship leaders may find effective lyrical contexts for reaching the post-modern unbeliever. The priestly responsibility of the worship leader is to carry out the job description of helping people to worship God. As worship leaders select music for worship, they should take the opportunity to teach context and select songs that have parallels to tabernacle worship. In example, the significance of "entering into" worship is a reference to the high priest entering into the Most Holy Place. Worship pastors can approach the task of connecting postmodernists to God by examining lyrical content for symbolism that teaches context.

Few present the gospel using Old Testament stories to lay a solid foundation for understanding the life of Christ, or connect these stories of hope to the target audience's story of hopelessness. Rather, many prefer to outline four or five spiritual laws and prove the validity of each through finely honed arguments. Stories can be heard anywhere. They are appropriate in churches and prison, in the court house and around a campfire. Not only do all people tell stories, they have a need to do so. This led to creative ways of communicating the story—song, drama, pictures or simply storytelling, are all common forms of expression among Indians. One student drew pictures of successive stories through the Bible, one page per story, and hung them on his living room wall. Naturally, evangelical Christians turn to Scripture for guidance on these questions, but where in Scripture do we look? There's plenty about worship in the Old Testament—about prayers and sacrifices and choirs and cymbals and much else. But does all that material actually apply to new covenant gatherings of believers? What we need in order to answer these questions is a biblical theology of worship.[1] Biblical theology is the discipline that helps us trace both the unity and diversity, the continuity and discontinuity, within the sprawling storyline of Scripture. In this article I'm going to The Torah describes the proper Israelite worship in the tabernacle as approved by God in painstaking detail, and nowhere are worshippers permitted to prostrate themselves before the pictures on the curtain to petition the Cherubs depicted there for intercession before God. The Israelites were not told to revere the Cherubs, not to offer them incense or kiss their pictures on the curtain.