

# Harvest Presbyterian Church

April 2, 2021 - 6pm



Good Friday  
*Service of*  
**Tenebrae**

*Jesus said,  
“It is finished,”  
and he bowed his head  
and gave up his spirit.*

(John 19.30)



*Christians have traditionally observed Holy Week – the week leading up to Jesus’ Crucifixion and culminating in his Resurrection – with a number of special worship services. Tenebrae has been one of those; an intentionally somber service in which we are drawn into the drama of redemption, reminded of our suffering Servant, and our longing for the resurrection is fostered.*

*Tenebrae is a Latin word, meaning ‘darkness’ or ‘shadows’. This service is unique in that it serves as an extended reflection upon the suffering of Jesus. The darkness of that event is represented in the darkness of the sanctuary, illumined only by a number of candles at the front.*

*During the service, a series of Scripture passages are read. These readings are interspersed with various forms of prayer and musical meditations. After each of the seven readings, a candle is extinguished, increasing the darkness and further drawing us into the reality of Jesus’ passion.*

*After the last Scripture passage is read, the final candle – which represents Jesus’ life – is extinguished and a loud noise (the Strepitus) symbolizes the jarring death of Christ. After the bell tolls seven times (representing the fullness and sufficiency of Jesus’ death), the congregation departs in silence.*

*The service of Tenebrae is designed to reflect the weight of the events it relays. But the sobriety and weight of Friday is matched and indeed, overcome, by the joy and light of Sunday, as the worshippers gather once again to celebrate their sure and certain hope, the resurrection of Jesus.*



Much of this service – both in structure and content – is taken from *Book of Common Worship* (Curles edition).

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**Harvest Presbyterian Church**  
**Service of Tenebrae**  
*Good Friday, 2021*



**The Prelude**

*What Wondrous Love is This?  
Stricken, Smitten and Afflicted  
O Sacred Head, Now Wounded*

**The Welcome & Explanation**

**Call to Worship**

*Luke 24.44-48*

Everything written about the Christ in the Law of Moses and the Prophets and the Psalms had to be fulfilled. For thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things.

**Unison Invocation**

Glory be to you, O Father everlasting, who sent your only-begotten Son into the world, that we might live through him.

Glory be to you, O Lord Jesus Christ, who has brought life and immortality to light through the gospel.

Glory be to you, O Holy Spirit, who has quickened us together with Christ and who has shed abroad his love in our hearts.

Blessed be you, Father, Son and Holy Spirit, one God; and blessed be your glorious name, forever. Amen.

## Hymn of Praise

### What Wondrous Love is This!

What wondrous love is this, O my soul, O my soul!  
What wondrous love is this, O my soul!  
What wondrous love is this; that caused the Lord of bliss  
To bear the dreadful curse, for my soul, for my soul  
To bear the dreadful curse for my soul!

When I was sinking down, sinking down, sinking down,  
When I was sinking down, sinking down,  
When I was sinking down, beneath God's righteous frown,  
Christ laid aside His crown, for my soul, for my soul,  
Christ laid aside His crown for my soul.

To God and to the Lamb, I will sing, I will sing,  
To God and to the Lamb I will sing  
To God and to the Lamb, who is the great "I Am."  
While millions join the theme, I will sing, I will sing,  
While millions join the theme, I will sing.

And when from death I'm free, I'll sing on, I'll sing on.  
And when from death I'm free, I'll sing on.  
And when from death I'm free, I'll sing and joyful be.  
And through eternity I'll sing on, I'll sing on,  
And through eternity I'll sing on.

*American folk hymn  
The Southern Harmony, 1835*

## The Shadow of Betrayal

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### The First Reading

*Matthew 26.20-25 & 30-35*

When it was evening, Jesus reclined at table with the twelve. And as they were eating, he said, “Truly, I say to you, one of you will betray me.” And they were very sorrowful and began to say to him one after another, “Is it I, Lord?” He answered, “He who has dipped his hand in the dish with me will betray me. The Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born.” Judas, who would betray him, answered, “Is it I, Rabbi?” He said to him, “You have said so.”

And when they had sung a hymn, they went out to the Mount of Olives. Then Jesus said to them, “You will all fall away because of me this night. For it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered.’ But after I am raised up, I will go before you to Galilee.” Peter answered him, “Though they all fall away because of you, I will never fall away.” Jesus said to him, “Truly, I tell you, this very night, before the rooster crows, you will deny me three times.” Peter said to him, “Even if I must die with you, I will not deny you!” And all the disciples said the same.



### Unison Response

*Psalm 41.7-10*

All who hate me whisper together about me; they imagine the worst for me. They say, “A deadly thing is poured out on him; he will not rise again from where he lies.” Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me. But you, O LORD, be gracious to me, and raise me up, that I may repay them!

### Silent Meditation

## The Shadow of Rejection

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### The Second Reading

*John 15.18-25*

“If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you: ‘A servant is not greater than his master.’ If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. But all these things they will do to you on account of my name, because they do not know him who sent me. If I had not come and spoken to them, they would not have been guilty of sin, but now they have no excuse for their sin. Whoever hates me hates my Father also. If I had not done among them the works that no one else did, they would not be guilty of sin, but now they have seen and hated both me and my Father. But the word that is written in their Law must be fulfilled: ‘They hated me without a cause.’”



### Unison Response

*Psalm 35.1-3*

**Contend, O LORD, with those who contend with me; fight against those who fight against me! Take hold of shield and buckler and rise for my help! Draw the spear and javelin against my pursuers! Say to my soul, “I am your salvation!”**

### Silent Meditation

## The Shadow of Trial

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### The Third Reading

*John 18.33 – 19.16*

So Pilate entered his headquarters again and called Jesus and said to him, “Are you the King of the Jews?” Jesus answered, “Do you say this of your own accord, or did others say it to you about me?” Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?” Jesus answered, “My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.” Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.” Pilate said to him, “What is truth?”

After he had said this, he went back outside to the Jews and told them, “I find no guilt in him. But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?” They cried out again, “Not this man, but Barabbas!” Now Barabbas was a robber.

Then Pilate took Jesus and flogged him. And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. They came up to him, saying, “Hail, King of the Jews!” and struck him with their hands. Pilate went out again and said to them, “See, I am bringing him out to you that you may know that I find no guilt in him.” So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Behold the man!” When the chief priests and the officers saw him, they cried out, “Crucify him, crucify him!” Pilate said to them, “Take him yourselves and crucify him, for I find no guilt in him.” The Jews answered him, “We have a law, and according to that law he ought to die because he has made himself the Son of God.” When Pilate heard this statement, he was even more afraid. He entered his headquarters again and said to Jesus, “Where are you from?” But Jesus gave him no answer. So Pilate said to him,

“You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?” Jesus answered him, “You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin.”

From then on Pilate sought to release him, but the Jews cried out, “If you release this man, you are not Caesar’s friend. Everyone who makes himself a king opposes Caesar.” So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha. Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, “Behold your King!” They cried out, “Away with him, away with him, crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.” So he delivered him over to them to be crucified. So they took Jesus.



## Unison Response

*Psalm 64.1-6*

Hear my voice, O God, in my complaint;  
preserve my life from dread of the enemy.  
Hide me from the secret plots of the wicked,  
from the throng of evildoers,  
who whet their tongues like swords,  
who aim bitter words like arrows,  
shooting from ambush at the blameless,  
shooting at him suddenly and without fear.  
They hold fast to their evil purpose;  
they talk of laying snares secretly,  
thinking, “Who can see them?”  
They search out injustice, saying,  
“We have accomplished a diligent search.”  
For the inward mind and heart of a man are deep.



## Musical Meditation

### Alas! and Did My Savior Bleed

Alas! and did my Savior bleed and did my Sovereign die?  
Would he devote that sacred head for such a worm as I?

Was it for crimes that I had done he groaned upon the tree?  
Amazing pity! Grace unknown! And love beyond degree!

Thus might I hide my blushing face while his dear cross appears;  
Dissolve my heart in thankfulness, and melt mine eyes in tears.

*Words: Isaac Watts, 1707*

*Music: Hugh Wilson, 1800*

*Arr. by Robert A. Smith, 1825*

## The Shadow of Mocking

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### The Fourth Reading

*Matthew 27.24-34*

So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, “I am innocent of this man’s blood; see to it yourselves.” And all the people answered, “His blood be on us and on our children!” Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified.

Then the soldiers of the governor took Jesus into the governor’s headquarters, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe on him, and twisting together a crown of thorns, they put it on his head and put a reed in his right hand. And kneeling before him, they mocked him, saying, “Hail, King of the Jews!” And they spit on him and took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe and put his own clothes on him and led him away to crucify him.

As they went out, they found a man of Cyrene, Simon by name. They compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall, but when he tasted it, he would not drink it.



## Corporate Response

*Psalm 69.13-21*

But as for me, my prayer is to you, O LORD. At an acceptable time, O God, in the abundance of your steadfast love answer me in your saving faithfulness.

**Deliver me from sinking in the mire; let me be delivered from my enemies and from the deep waters.**

Let not the flood sweep over me, or the deep swallow me up, or the pit close its mouth over me.

**Answer me, O LORD, for your steadfast love is good; according to your abundant mercy, turn to me.**

Hide not your face from your servant, for I am in distress; make haste to answer me.

**Draw near to my soul, redeem me; ransom me because of my enemies!**

You know my reproach, and my shame and my dishonor; my foes are all known to you.

**Reproaches have broken my heart, so that I am in despair.**

I looked for pity, but there was none, and for comforters, but I found none.

**They gave me poison for food, and for my thirst they gave me sour wine to drink.**

## Silent Meditation

## The Shadow of Crucifixion

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### The Fifth Reading

*John 19.17-24*

So they took Jesus to the place called The Place of a Skull, which in Aramaic is called Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.” Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. So the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but rather, ‘This man said, I am King of the Jews.’” Pilate answered, “What I have written I have written.”

When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, so they said to one another, “Let us not tear it, but cast lots for it to see whose it shall be.” This was to fulfill the Scripture which says,

“They divided my garments among them,  
and for my clothing they cast lots.”

So the soldiers did these things.



### Silent Meditation

## Musical Response

### O Sacred Head, Now Wounded

O Sacred Head, now wounded, with grief and shame weighed down;  
Now scornfully surrounded with thorns, thine only crown;  
O sacred Head, what glory, what bliss till now was thine!  
Yet, though despised and gory, I joy to call thee mine.

What thou, my Lord, hast suffered was all for sinners' gain:  
Mine, mine was the transgression; but thine the deadly pain!  
Lo, here I fall, my Savior! 'Tis I deserve thy place!  
Look on me with thy favor, vouchsafe to me thy grace.

What language shall I borrow to thank thee, dearest friend?  
For this, thy dying sorrow, thy pity without end?  
O make me thine forever; and should I fainting be,  
Lord, let me never, never outlive my love to thee.

*Words: Bernard of Clairvaux, d. 1153*

*Trans. by Paul Gerhardt, 1656*

*Trans. by James Alexander, 1830*

*Music: Hans Leo Hassler, 1601*

*Arr. by Johann Sebastian Bach, 1729*

## The Shadow of Darkness

### The Sixth Reading

*Matthew 27.45-49*

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" And some of the bystanders, hearing it, said, "This man is calling Elijah." And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink. But the others said, "Wait, let us see whether Elijah will come to save him."



## Corporate Response

*Psalm 22.1-15*

My God, my God, why have you forsaken me? Why are you so far from saving me, from the words of my groaning? O my God, I cry by day, but you do not answer, and by night, but I find no rest.

**Yet you are holy, enthroned on the praises of Israel. In you our fathers trusted; they trusted, and you delivered them. To you they cried and were rescued; in you they trusted and were not put to shame.**

But I am a worm and not a man, scorned by mankind and despised by the people. All who see me mock me; they make mouths at me; they wag their heads; "He trusts in the LORD; let him deliver him; let him rescue him, for he delights in him!"

**Yet you are he who took me from the womb; you made me trust you at my mother's breasts. On you was I cast from my birth, and from my mother's womb you have been my God. Be not far from me, for trouble is near, and there is none to help.**

Many bulls encompass me; strong bulls of Bashan surround me; they open wide their mouths at me, like a ravening and roaring lion.

**I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within me; my strength is dried up like a potsherd, and my tongue sticks to my jaws; you lay me in the dust of death.**

## Silent Meditation

# The Shadow of Death

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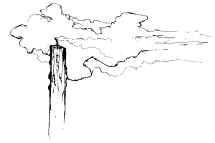
## The Final Reading

*John 19.28-30*

After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.” A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.

*The Strepitus*

*The Christ Candle is Extinguished*



## Musical Meditation

**When I Survey the Wondrous Cross**  
When I survey the wondrous cross  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,  
Save in the death of Christ my God:  
All the vain things that charm me most,  
I sacrifice them to his blood.

*(song continues on the next page ...)*

See, from his head, his hands, his feet,  
Sorrow and love flow mingled down:  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?

Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all.

*Words: Isaac Watts, 1709  
Music: Gregorian Chant,  
Arr. by Lowell Mason, 1824*

## The Tolling of the Bell

*Our service of Tenebrae is here concluded.*

*We ask that you depart in silence ...*





## Harvest Presbyterian Church

*harvestpres.com* | 910.353.9888

Sunday Worship - 9 & 10:45

*in-person & online at [facebook.com/harvestpresjax](https://www.facebook.com/harvestpresjax)*

*Meeting Location:*  
900 Piney Green Road  
Jacksonville, NC 28546



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