



Remembering  
Our Lord's  
Suffering



TWIN  
OAKS  
PRESBYTERIAN  
CHURCH

# Worshiping the Suffering Servant

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APRIL 10, 2020  
7:00 PM

## **TENEBRAE: A SERVICE OF DARKNESS**

The service of worship tonight is in part based on an early Christian service called Tenebrae. The name Tenebrae is the Latin word for “darkness” or “shadows.” The service will focus on Christ’s pain and suffering on the day of his crucifixion. One of the most conspicuous features of the service is the gradual extinguishing of candles until only a single candle, considered a symbol of our Lord, remains. As it gets darker and darker we will reflect on the great emotional and physical pain that was very real for Jesus the evening before and the day of his crucifixion. Toward the end of the service, the last candle is extinguished, typifying the apparent victory of the forces of evil over good. The silence of darkness that follows symbolizes the wrath of God that Christ took upon himself on our behalf. The candle of hope is then brought forward symbolizing the triumph of good over evil. By this single light we all depart this service in silence.

**PRELUDE** *Two Settings of “O Sacred Head, Now Wounded”* Johannes Brahms  
(*Herzlich tut mich verlangen*)

Dennis Bergin, organ

## **WELCOME**

Reverend Dr. Russell St. John, Lead Pastor

**\*GOD CALLS US TO LAMENT** Psalm 22:1-23a

Reverend Bill Myers

Pastor: My God, my God, why have you forsaken me? Why are you so far from saving me, from the words of my groaning?

**People: O my God, I cry by day, but you do not answer, and by night, but I find no rest.**

Pastor: Yet you are holy, enthroned on the praises of Israel.

**People: In you our fathers trusted; they trusted, and you delivered them.**

Pastor: To you they cried and were rescued; in you they trusted and were not put to shame.

**People: 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;**

Pastor: "He trusts in the LORD; let him deliver him; let him rescue him, for he delights in him!"

**People: 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.**

Pastor: 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.

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

Pastor: For dogs encompass me; a company of evildoers encircles me; they have pierced my hands and feet - I can count all my bones - they stare and gloat over me; they divide my garments among them, and for my clothing they cast lots.

**People: But you, O LORD, do not be far off! O you my help, come quickly to my aid!**

Pastor: Deliver my soul from the sword, my precious life from the power of the dog! Save me from the mouth of the lion! You have rescued me from the horns of the wild oxen!

**People: I will tell of your name to my brothers; in the midst of the congregation I will praise you; you who fear the LORD, praise him!**

# 79 My God, My God, O Why Have You Forsaken Me?

*My God, my God, why have you forsaken me? Why are you so far from saving me, so far from the words of my groaning? Ps. 22:1*

The musical score is written in G major and 4/4 time. It consists of four systems, each with a vocal line and a guitar accompaniment line. The lyrics are as follows:

1. My God, my God, O why have you for - sak - en me? O why  
 2. Our fa - thers put their trust in you; from you their res - cue came.  
 3. All those who look at me will laugh and cast re - proach at me.  
 4. You took me from my moth - er's womb to safe - ty at the breast.

are you so far from giv - ing help and from my groan - ing cry?  
 They begged you and you set them free; they were not put to shame.  
 Their mouths they o - pen wide; they wag their heads in mock - er - y:  
 Since birth when I was cast on you, in you, my God, I rest.

By day and night, my God, I call; your an - swer still de - lays.  
 But as for me, I am a worm and not a man at all.  
 "The Lord was his re - li - ance" once; now see what God will send.  
 When I pro - claim my praise of you, then all the church will hear,

And yet you are the Ho - ly One who dwells in Is - rael's praise.  
 To men I am de - spised and base; their scorn - ings on me fall.  
 Yes, let God rise and set him free, this man that was his friend."  
 and I will pay my vows in full where men hold him in fear.

Guitar chords are indicated above the vocal lines: G, Em, C, D7, G, Em, D, G, Am, C, Dsus4, D, G, C, Am7, D, G, A7, D, G, Am, Em, Bm, Em, G, Am, D, G, C, Dsus4, D, G, C, Am, G, A7, D, G, Bm, Am, Em.

Psalm 22:1-10, 25  
 The Book of Psalms for Singing, 1973

KINGSFOLD C.M.D.  
 Traditional English melody  
 Arr. by Ralph Vaughan Williams, 1906

Tune from the English Hymnal by permission of Oxford University Press.

**GOD CALLS US TO REPENTANCE** Acts 3:18-20

Reverend Dr. Russell St. John

What God foretold by the mouth of all the prophets, that his Christ would suffer, he thus fulfilled. Repent therefore, and turn back, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus.

**WE RESPOND IN GODLY GRIEF**

Prudence Barker, violin; Laura Quinn, cello; Carrie Smith, piano, Greg Wagener, drums

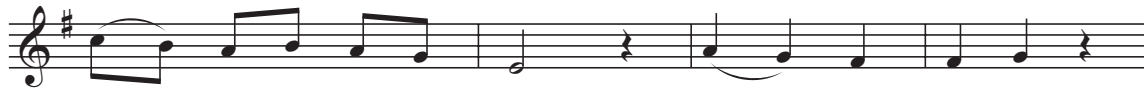
***Come, O Redeemer, Come***



1. Fa - ther en - throned on high, ho - ly ho - ly  
2. Lord, \_\_\_ save us from the dark of our \_\_\_ striv - ing  
3. Look \_\_\_ now up - on our need; Lord \_\_\_ be with us.



an - cient e - ter - nal Light hear \_\_\_ our \_\_\_ prayer.  
faith - less, \_\_\_ trou - bled hearts weighed \_\_\_ down.  
Heal \_\_\_ us and make us free from \_\_\_ our \_\_\_ sin.



Come, O Re - deem - er, come; grant \_\_\_ us mer - cy.



Come, O Re - deem - er, come; grant \_\_\_ us peace.

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**WE CONFESS OUR SIN**

**CHRIST PROVIDES FOR OUR NEED** 1 John 1:8-9

If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

499

Rock of Ages, Cleft for Me

*That rock was Christ. 1 Cor. 10:4*

♯ A D A D A ♭ Bm<sup>7</sup> A E<sup>7</sup> A

1. Rock of A - ges, cleft for me, let me hide my - self in thee;  
 2. Not the la - bors of my hands can ful - fil thy law's de - mands;  
 3. Noth - ing in my hand I bring, sim - ply to thy cross I cling;  
 4. While I draw this fleet - ing breath, when mine eye - lids close in death,

E A E<sup>7</sup> A E A E<sup>7</sup> A

let the wa - ter and the blood, from thy riv - en side which flowed,  
 could my zeal no res - pite know, could my tears for - ev - er flow,  
 na - ked, come to thee for dress; help - less, look to thee for grace;  
 when I soar to worlds un - known, see thee on thy judg - ment throne,

D A D A ♭ Bm<sup>7</sup> A E<sup>7</sup> A ♭

be of sin the dou - ble cure, cleanse me from its guilt and pow'r.  
 all for sin could not a - tone; thou must save, and thou a - lone.  
 foul, I to the Foun - tain fly; wash me, Sav - ior, or I die.  
 Rock of A - ges, cleft for me, let me hide my - self in thee.

Augustus M. Toplady, 1776  
 Alt. by Thomas Cotterill, 1815

TOPLADY 7.7.7.7.7.  
 Thomas Hastings, 1830

# Rock of Ages, Cleft for Me

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*That rock was Christ. 1 Cor. 10:4*

*Unison*

1. Rock of A - ges, cleft for me, let me hide my -  
 2. Not the la - bors of my hands can ful - fil thy  
 3. Noth - ing in my hand I bring, sim - ply to thy  
 4. While I draw this fleet - ing breath, when mine eye - lids

self in thee; let the wa - ter and the blood, from thy riv - en  
 law's de - mands; could my zeal no res - pite know, could my tears for -  
 cross I cling; na - ked, come to thee for dress; help - less, look to  
 close in death, when I soar to worlds un - known, see thee on thy

side which flowed, be of sin the dou - ble cure, cleanse me from its  
 ev - er flow, all for sin could not a - tone; thou must save, and,  
 thee for grace; foul, I to the Foun - tain fly; wash me, Sav - ior, and,  
 judg - ment throne, Rock of A - ges, cleft for me, let me hide my -

guilt and pow'r.  
 thou a lone.  
 or I die.  
 self in thee.

*Fine*

Augustus M. Toplady, 1776  
 Alt. by Thomas Cotterill, 1815  
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NEW CITY FELLOWSHIP 7.7.7.7.7.  
 James Ward, 1984

**THE DARKNESS OF SUBMISSION** Matthew 26:30; Luke 22:40-44

And when they had sung a hymn, they went out to the Mount of Olives. And when he came to the place, he said to them, “Pray that you may not enter into temptation.” And he withdrew from them about a stone’s throw, and knelt down and prayed, saying, “Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done.” And there appeared to him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground.



Were You There?

It was the third hour when they crucified him. Mark 15:25

1. Were you there when they cru - ci - fied my Lord? (Were you there?)  
 2. Were you there when they nailed him to the tree? (Were you there?)  
 3. Were you there when they pierced him in the side? (Were you there?)  
 4. Were you there when they laid him in the tomb? (Were you there?)  
 5. Were you there when he rose up from the dead? (Were you there?)

Were you there when they cru - ci - fied my Lord? (Were you there?)  
 Were you there when they nailed him to the tree? (Were you there?)  
 • Were you there when they pierced him in the side? (Were you there?)  
 Were you there when they laid him in the tomb? (Were you there?)  
 Were you there when he rose up from the dead? (Were you there?)

Oh! ..... Some-times it caus - es me to trem - ble, trem - ble,  
 (5.) Some-times I feel like shout - ing glo - ry, glo - ry,

trem - ble. Were you there when they cru - ci - fied my Lord? (Were you there?)  
 trem - ble. Were you there when they nailed him to the tree? (Were you there?)  
 • trem - ble. Were you there when they pierced him in the side? (Were you there?)  
 trem - ble. Were you there when they laid him in the tomb? (Were you there?)  
 glo - ry! Were you there when he rose up from the dead? (Were you there?)

**THE DARKNESS OF BETRAYAL** Luke 22:45-53

And when he rose from prayer, he came to the disciples and found them sleeping for sorrow, and he said to them, “Why are you sleeping? Rise and pray that you may not enter into temptation.” While he was still speaking, there came a crowd, and the man called Judas, one of the twelve was leading them. He drew near to Jesus to kiss him, but Jesus said to him, “Judas, would you betray the Son of Man with a kiss?” And when those who were around him saw what would follow, they said, “Lord, shall we strike with the sword?” And one of them struck the servant of the high priest and cut off his right ear. But Jesus said, “No more of this!” And he touched his ear and healed him. Then Jesus said to the chief priests and officers of the temple and elders, who had come out against him, “Have you come out as against a robber, with swords and clubs? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness.”

**WE WERE LOST IN DARKEST NIGHT**

*All I Have Is Christ*



1. I once was lost in dark - est night, yet thought I knew the way.  
2. But as I ran my hell-bound race, in - dif - f'rent to the cost,  
3. Now Lord I would be Yours a - lone, and live so all might see



The sin that prom - ised joy and life had led me to the grave.  
You looked up - on my help - less state and led me to the cross.  
the strength to fol - low Your com-mands could nev - er come from me.



I had no hope that You would own a reb - el to Your will.  
And I be - held God's love dis - played, You suf-fer'd in my place.  
O Fa-ther, use my ran-somed life in an - y way You choose,



And if You had not loved me first, I would re - fuse You still.  
You bore the wrath re - served for me, now all I know is \_\_\_\_\_  
and let my song for - ev - er be my on - ly boast is \_\_\_\_\_



2, 3.  
grace. \_\_\_\_\_ Hal - le - lu - jah! All I have is Christ.  
You. \_\_\_\_\_



Hal - le - lu - jah! Je - sus is my life.

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## THE DARKNESS OF ACCUSATION Matthew 26:59-68

Now the chief priests and the whole Council were seeking false testimony against Jesus that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, "This man said, 'I am able to destroy the temple of God, and to rebuild it in three days.'" And the high priest stood up and said, "Have you no answer to make? What is it that these men testify against you?" But Jesus remained silent. And the high priest said to him, "I adjure you by the living God, tell us if you are the Christ, the Son of God." Jesus said to him, "You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven." Then the high priest tore his robes and said, "He has uttered blasphemy. What further witnesses do we need? You have now heard his blasphemy. What is your judgment?" They answered. "He deserves death." Then they spit in his face and struck him. And some slapped him, saying "Prophecy to us, you Christ! Who is it that struck you?"

## WE HEAR OUR MOCKING VOICE!

### *How Deep the Father's Love for Us*

1. How deep the Fa-ther's love for us, how vast be-yond all mea-sure,  
2. Be-hold the man up-on the cross, my sin up-on His shoul-ders;  
3. I will not boast in an-y-thing, no gifts, no pow'r, no wis-dom;

that He should give His on-ly Son to make a wretch His trea-sure.  
a-shamed, I hear my mock-ing voice call out a-mong the scof-fers.  
but I will boast in Je-sus Christ, His death and re-sur-rec-tion.

How great the pain of sear-ing loss: the Fa-ther turns his face a-way  
It was my sin that held Him there un-til it was ac-com-plished;  
Why should I gain from His re-ward? I can-not give an an-swer,

as wounds, which mar the Cho-sen One, bring ma-ny sons to glo-ry.  
His dy-ing breath has brought me life: I know that it is fin-ished.  
but this I know with all my heart: His wounds have paid my ran-som.

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**THE DARKNESS OF DENIAL** Matthew 26:69-75

Now Peter was sitting outside in the courtyard. And a servant girl came up to him and said, "You also were with Jesus the Galilean." But he denied it before them all, saying, "I do not know what you mean." And when he went out to the entrance, another servant girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." And again he denied it with an oath: "I do not know the man." After a little while the bystanders came up and said to Peter, "Certainly you too are one of them, for your accent betrays you." Then he began to invoke a curse on himself and to swear, "I do not know the man." And immediately the rooster crowed. And Peter remembered the saying of Jesus, "Before the rooster crows, you will deny me three times." And he went out and wept bitterly.

WE CONFESS OUR GUILT AND SHAME

*Alas, and Did My Savior Bleed*

1. A - las, and did my Sav - ior bleed and did my Sov - 'reign die?  
2. Well might the sun in dark - ness hide and shut his glo - ries in,  
Would he de - vote that sa - cred head for such a worm as I?  
when Christ, the might - y Ma - ker, died for man the crea - ture's sin.  
Was it for sins that I had done he groaned up - on the tree?  
Thus might I hide my blush - ing face while his dear cross ap - pears.  
A - maz - ing pi - ty, grace un - known and love be - yond de - gree.  
Dis - solve my heart in thank - ful - ness and melt my eyes to tears.  
My God, why would you shed your blood so pure and un - de - filed  
to make a sin - ful one like me your cho - sen pre - cious child?

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**THE DARKNESS OF CRUCIFIXION** Matthew 27:27-38

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. And when they had crucified him, they divided his garments among them by casting lots. Then they sat down and kept watch over him there. And over his head they put the charge against him, which read, "This is Jesus, the King of the Jews." Then two robbers were crucified with him, one on the right and one on the left.

## WE HID OUR FACES FROM HIM

### *Stricken, Smitten, and Afflicted*



1. Strick-en smit - ten, and af - flict - ed, see him dy - ing on the tree!  
2. Tell me, ye who hear him groan - ing, was there ev - er grief like His?  
3. Ye who think of sin but light - ly, nor sup - pose the e - vil great  
4. Here we have a firm foun - da - tion, here the ref - uge of the lost;

'Tis the Christ by man re - ject - ed; yes, my soul, 'tis he, 'tis he! —  
Friends thro' fear, his cause dis - own - ing foes in - sult - ing his dis - tress; —  
here may view its na - ture right - ly, here its guilt may es - ti - mate. —  
Christ's the Rock of our sal - va - tion, his the name of which we boast, —

'Tis the long - ex - pect - ed Proph - et, Da - vid's son, yet Da - vid's Lord;  
man - y hands were raised to wound — Him, none would in - ter - pose to save;  
Mark the sac - ri - fice ap - point - ed, see who bears the aw - ful load;  
Lamb of God, for sin - ners wound - ed, sac - ri - fice to can - cel guilt!

by his Son God now has spo - ken: 'tis the true and — faith - ful Word.  
but the deep - est stroke that pierced Him was the stroke that — Jus - tice gave.  
'tis the Word, the Lord's A - noint - ed, Son of Man and — Son of God.  
None shall ev - er be con - found - ed who on Him their hope have built.

Words: Thomas Kelly, 1804; alt. 1961; Music: Mindy Deckard. Reprinted with permission.

## **THE DARKNESS OF DEATH** Matthew 27:45-51; 54

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? And Jesus cried out again with a loud voice and yielded up his spirit. And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook and the rocks were split. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, “Truly this was the Son of God!”



# WE POUR CONTEMPT ON ALL OUR PRIDE!

HIS DEATH

## When I Survey the Wondrous Cross

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*May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world: Gal. 6:14*

♯ F C F Gm D Gm F C F ♯

1. When I sur - vey the won - drous cross on which the  
2. For - bid it, Lord, that I should boast, save in the  
3. See, from his head, his hands, his feet, sor - row and  
4. Were the whole realm of na - ture mine, that were a

B♭ F C<sup>7</sup> F C<sup>7</sup> F C F C F Gm D

Prince of glo - ry died, my rich - est gain I  
death of Christ my God: all the vain things that  
love flow min - gled down: did e'er such love and  
pres - ent far too small; love so a - maz - ing,

Gm F C F ♯ C<sup>7</sup> Dm Gm C<sup>7</sup> F ♯

count but loss, and pour con - tempt on all my pride.  
charm me most, I sac - ri - fice them to his blood.  
sor - row meet, or thorns com - pose so rich a crown?  
so di - vine, de - mands my soul, my life, my all.

Isaac Watts, 1707, 1709

HAMBURG L.M.  
Gregorian chant  
Arr. by Lowell Mason, 1824

**THE DARKNESS OF THE TOMB** Mark 15:42-46

And when evening had come, since it was the day of Preparation, that is, the day before the Sabbath, Joseph of Arimathea, a respected member of the Council, who was also himself looking for the kingdom of God, took courage and went to Pilate and asked for the body of Jesus. Pilate was surprised to hear that he should have already died. And summoning the centurion, he asked him whether he was already dead. And when he learned from the centurion that he was dead, he granted the corpse to Joseph. And Joseph bought a linen shroud, and taking him down, wrapped him in the linen shroud and laid him in a tomb that had been cut out of the rock. And he rolled a stone against the entrance of the tomb.

**THE SILENCE OF DARKNESS**

**THE LIGHT OF HOPE**

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## O Sacred Head, Now Wounded

*He was pierced for our transgressions, he was crushed for our iniquities. Is. 53:5*

1. O sa - cred Head, now wound - ed, with grief and shame weighed down;  
2. What thou, my Lord, hast suf - fered was all for sin - ners' gain:  
3. What lan - guage shall I bor - row to thank thee, dear - est Friend,

now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;  
mine, mine was the trans - gres - sion, but thine the dead - ly pain.  
for this, thy dy - ing sor - row, thy pit - y with - out end?

O sa - cred Head, what glo - ry, what bliss till now was thine!  
Lo, here I fall, my Sav - ior! 'Tis I de - serve thy place;  
O make me thine for - ev - er; and should I faint - ing be,

Yet, though de - spised and gor - y, I joy to call thee mine.  
look on me with thy fa - vor, vouch - safe to me thy grace.  
Lord, let me nev - er, nev - er out - live my love to thee.

Bernard of Clairvaux, 1091–1153  
Tr. by Paul Gerhardt, 1656  
Tr. by James W. Alexander, 1830

PASSION CHORALE 7.6.7.6.D.  
Hans Leo Hassler, 1601  
Arr. by Johann Sebastian Bach, 1729

**\*BENEDICTION**

**(Please leave in Silence)**