

SACRED WINDS ENSEMBLE
SCOTT BERSAGLIA, MUSIC DIRECTOR

SOLI
DEO
GLORIA

Glory To God Alone

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."

Apostle Paul
Romans 1:16-17 (ESV)

I did not love, yes, I hated the righteous God who punishes sinners, and secretly, if not blasphemously, certainly murmuring greatly, I was angry with God, and said, "As if, indeed, it is not enough, that miserable sinners, eternally lost through original sin, are crushed by every kind of calamity by the law of the Decalogue, without having God add pain to pain by the gospel and also by the gospel threatening us with his righteousness and wrath!" This I raged with a fierce and troubled conscience. At last, by the mercy of God, meditating day and night, I gave heed to the context of the words, namely, "In it the righteousness of God is revealed, as it is written, 'He who through faith is righteous shall live.'" There I began to understand that the righteousness of God is that by which the righteous lives by a gift of God, namely by faith. And this is the meaning: the righteousness of God is revealed by the gospel, namely, the passive righteousness with which merciful God justifies us by faith, as it is written, "He who through faith is righteous shall live." Here I felt that I was altogether born again and had entered paradise itself through open gates.

Martin Luther

SOLI
DEO
GLORIA
Glory to God Alone

by Scott Gilbert

The five solas of the Reformation represent guiding biblical principles for the Reformers. As two of the major issues of the Reformation were authority and the means of salvation, the first four solas present a clarion call to stand on Scripture alone, which tells us that salvation is by grace alone, through faith alone, and in Christ alone. The fifth sola, therefore, functions as a kind of summary and culmination of the others.

Indeed, the cry of *solī Deo gloria*—to God alone be the glory—is a theological conclusion that naturally flows out of the other solas. God has granted his Word to people, which explains that mankind is fallen and sinful before a holy God. Due to the depth of our sin, we are incapable of saving ourselves or meriting grace from God. Instead, our salvation is entirely accomplished by God’s grace as a gift to undeserving sinners by means of the death of Christ and his imputed righteousness. Our salvation cannot ever come from our own efforts, but only through faith as we repent of our sin and trust in Christ as the only way of salvation. Because salvation is entirely of God, he is the only one deserving of glory.

We see this truth clearly in the book of Romans. Throughout the first eleven chapters, Paul meticulously explains God’s work in providing salvation: the deadness of man in sin, the human impossibility of overcoming sin, Christ’s sacrificial death, the imputation of Christ’s righteousness, the transforming power of God’s grace, and God’s sovereignty in salvation. What is Paul’s conclusion to God’s work in salvation? “To him be glory forever” (Romans 11:36)—to God alone be the glory is the only conclusion that makes sense when we consider the riches of his grace in kindness toward us!

But the cry of *solī Deo gloria* does not derive only from God’s work in salvation, but from his very essence. As the creator of all things and the only one to whom the angels cry out, “Holy, holy, holy” (Isaiah 6:3; Revelation 4:8), the triune God is glorious by nature. Even the creation itself testifies to the Creator. As David writes, “The heavens declare the glory of God, and the sky above proclaims his handiwork” (Psalm 19:1). He has a worth of majesty that is infinite.

This recognition of the glory of God consumed the Reformers. John Calvin in his *Institutes of the Christian Religion* begins with a discussion of the knowledge of God, and he explains that when we understand the glory of God, we begin to see the infinity of his supremacy and the depth of our sin. This knowledge of who God is as the glorious Creator causes us to bow in his presence, recognizing that he alone is worthy of glory. The pre-eminence of God's glory in all things led the writers of the Westminster Shorter Catechism (which was written by the Westminster Assembly in the mid 1600s and is informed by Reformation principles) to focus on God's glory as the driving motivation of life. The first question is, "What is the chief end of man?" The answer is, "Man's chief end is to glorify God and to enjoy him forever."

In considering *solī Deo gloria*, we need to remember that this principle must still drive our lives. Because of who God is and all that he has done in salvation, the ultimate purpose of our lives is to glorify him. This means that everything in our lives is not ultimately for us, but for him. Our jobs, our families, our possessions, our talents—everything that we have belongs to him and is for his glory. How do you view your life? Do you primarily consider it in terms of yourself? Or do you recognize that everything you do and all that you have is for one greater than yourself—for God, so that he will be the one to receive the glory?

Yet, believing in and seeking to live out the truth of *solī Deo gloria* should not be viewed as an imposition on our lives or as a difficult task. Rather, submitting our lives to God and being consumed with his glory is the path to true joy in life. The writers of the Westminster Shorter Catechism were right: God's purpose for our lives is to glorify him, but glorifying him includes *enjoying* him. There is nothing greater than God, and thus he deserves all glory. But there is also no greater joy or privilege than knowing God and walking in fellowship with him. So let us live according to *solī Deo gloria*. Let us seek to glorify him with all that we are. And let us find our greatest joy and delight in him, for knowing and glorifying him is the chief end and joy of our lives.

Scott Gilbert is Pastor of Discipleship and Children's Ministry at Grace Baptist Church in Somerset, KY.

Sacred Winds Ministries in partnership with
First Baptist Church of Pikeville, KY

presents

Sacred Winds Ensemble

Scott Bersaglia, Music Director
Vickie Chasteen Ball, Narrator

SOLI DEO GLORIA

Glory to God Alone
Final Part of the Five Solas Series

PROGRAM

1517 (2014)

Jeff Lippencott and R.C. Sproul (b. 1939)
Transcribed by Scott Bersaglia

Mighty Fortress Fanfare (2017)

World Premiere Performance

Scott Boerma (b. 1964)

Commissioned by Sacred Winds Ministries in celebration of the 500th anniversary of Martin Luther's nailing of his 95 Theses to the door of Castle Church in Wittenberg, Germany.
The ministry dedicates this work to Dr. James and Shelby Castlen for their bold and compassionate work for the sake of Christ and the glory of God.

Jesu, Joy of Man's Desiring (1716/23)
From *Herz und Mund und Tat und Leben*, BWV 147

Johann Sebastian Bach (1685-1750)
Setting by Alfred Reed

A Childhood Hymn (1991)

David Holsinger (b. 1945)

Reformation Hymn (2017)

Congregational Response
Chris Anderson and Bob Kauflin

Symphony No. 4 (1993)

David Maslanka (b. 1943)

PROGRAM

Commentaries

LIPPENCOTT AND SPROUL: 1517

Martin Luther: From Fear to Faith

by Daryl Cornett

Martin Luther was not born a Protestant. He entered the late medieval world in the heart of the Holy Roman Empire, which had been dominated by over 1,000 years of the history and religious traditions of the Roman Catholic Church. Luther's reality was defined by strict hierarchical systems and authoritarianism in matters of state and church.

Although Luther came from a peasant household, his father had managed to become a moderately successful businessman, enabling him to send his son to school. The choices of professions were limited to medicine, law, or theology. Hans Luther decided it would benefit Martin and the entire family if his son studied law; therefore, the eighteen-year-old Luther enrolled at the University of Erfurt in 1501.

As Luther tells the story, he was caught in a frightening lightning storm on a trip home to visit family in 1505. In a moment of despair, he cried out to St. Anne. If she would spare his life, he would become a monk. After surviving, he made good on the vow and left his study of law and joined an Augustinian order in Erfurt, much to the disapproval of his father. This is where Luther's spiritual journey truly began.

As a monk, Luther set out to secure his personal salvation with God. He devoted himself completely to a rigorous life of disciplined prayer, work, and self-denial. Ironically, the more he abandoned himself to religious observance the more uncertain he felt regarding the state of his soul. The German word Luther used to describe his emotional state was *anfechtung*. At its root, this word refers to a deep sense of dread and despair which one cannot escape. The more he strove to earn God's favor through his devotion, the more keenly aware he was of his selfish motives of simply wanting to escape God's judgment. It was a crazy cycle of self-defeating effort that only led to increasing despair in the search for peace.

During this agonized spiritual searching, Luther was given the opportunity to go to Rome on official business for his Augustinian order. Rome had been the epicenter of Christianity for centuries. It was the residence of the pope, the one who supposedly stood in the place of Christ on earth. The bones of Paul and Peter resided in Rome, as well as numerous other holy sites and relics. Luther hoped he would find relief for his heavy and burdened soul in the holy city. The trip was more than business; it was a personal pilgrimage in search of peace.

In Rome, he witnessed a dirty city, constantly plagued by disease, with no provision for public sanitation. He observed the Italian priests that haphazardly and irreverently rushed people through the masses. He venerated relics and climbed on his knees the *scala sancta*, the steps Christ climbed to the palace of Pontius Pilate that had been brought from Jerusalem. But he felt less peace and more frustration. Luther's disappointment could not have been greater.

Shortly after this great disillusionment in Rome, Luther left the monastery for a role in the classroom. His superior had directed him to study theology, which Luther did with his typical earnestness. He was sent to lecture at the university in the small, insignificant town of Wittenberg, Germany. He began to lecture and continued his own studies, but remained spiritually restless and fearful of the judgment of God. In 1512, he was promoted to Doctor of Theology, which granted him the solemn duty of teaching the Bible and defending the doctrine and theology of the Roman Catholic Church.

Up to this point, Luther's career as a monk did not involve a steady diet of the Bible, with the exception of the Psalms. However, in order to teach the Scriptures to young aspiring academics, he would have to dive deeper into them than he ever had. He was appointed as professor at the new university at Wittenberg and as the town's primary preacher. These two endeavors combined in short time to lead Luther to a rediscovery of biblical grace and away from a performance-based understanding of salvation.

As Luther dove deeply into the Scriptures, he was preoccupied with the vexing problem of how sinful people, like himself, could possibly satisfy the demands of a righteous God. According to the teaching that had been ingrained in him, it was supposedly simple: if he simply did his best in faithful devotion to God, then God would do the rest in regard to his salvation through the authority granted to the church. Luther found such an understanding increasingly unconvincing. He perceived that it was a hopeless struggle, which in turn caused him to hate God for demanding of him what he could not do. What he needed was a whole new way of understanding how a sinful person could have a saving relationship with a righteous God.

The paradigm shift in Luther's mind and the rediscovery of biblical grace probably came in 1515, when he was lecturing through the book of Romans. Later in his life, Luther explained that it was in the first chapter of that epistle that he found the answer to his spiritual struggle, particularly with understanding 1:17: "For in it [the gospel] the righteousness of God is revealed from faith to faith, as it is written, 'The righteous shall live by faith.'" (ESV)

He discovered that the righteousness that God demanded was not something he could provide; it was a gift that God gave. Salvation was not something that he could earn; it was realized

through the grace of God alone by faith alone. Years later, Luther reflected on this shift from fear to faith in the preface to his 1545 edition of his Latin writings:

I began to understand that the "justice of God" meant that justice by which the just man lives through God's gift, namely by faith. This is what it means: the justice of God is revealed by the gospel, a passive justice with which the merciful God justifies us by faith, as it is written: "He who through faith is just shall live." Here I felt that I was altogether born again and had entered paradise itself through open gates.

From that moment Luther's direction was set. This understanding of personal righteousness as a gift from God through faith alone and apart from religious works put him at odds with his own religious tradition. Further events would continue to pull him down the path of theological rediscovery and to become an outspoken critic of certain practices of the church. He became the potent voice and symbol of a movement that would take people back to the Bible to embrace a message of grace and faith that shook all of Christendom to its core. The persistent, fearful, and dutiful monk was transformed by a rediscovery of the biblical gospel of grace in his personal pursuit of peace with God. As a result, he proclaimed a message of faith that ignited a revolution.

Daryl Cornett is Senior Pastor at First Baptist Church in Hazard, KY. He blogs regularly at <http://darylcornett.blogspot.com>.



Unless I am convinced by the testimony of the Holy Scriptures or by evident reason (for I can believe neither pope nor councils alone, as it is clear that they have erred repeatedly and contradicted themselves) I consider myself convicted by the testimony of Holy Scripture, which is my basis; my conscience is captive to the Word of God. Thus I cannot and will not recant, because acting against one's conscience is neither safe nor sound. Here I stand, I cannot do otherwise, God help me. Amen.

Martin Luther

Diet of Worms . April 1521

BOERMA: MIGHTY FORTRESS FANFARE

Sola Scriptura: The Basis of Christian Belief

by Alan Dodson

Sola Scriptura, by Scripture alone, was a rallying cry of the Protestant Reformation. In contrast to the manmade religious constructs that were pervasive prior to the Reformation, that which God reveals in Scripture was held to be sufficient for spiritual matters. It "simply means that all truth necessary for our salvation and spiritual life is taught either explicitly or implicitly in Scripture." [i]

For good reason, most theology works and statements of faith begin with the Doctrine of Scripture. For instance, the first article in the *Baptist Faith and Message*, Southern Baptist's confession, is entitled "The Scriptures." The article states, "All Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried." [ii]

After one settles in his heart the existence of God, the next crucial question to be answered is, has God spoken? This question is critical because the only thing one can know about a physically unseen God is that which he has chosen to reveal. You can look at this universe and surmise that behind all of this there must be a designer. There must be a supreme being. Psalm 19:1 says, "The heavens proclaim the glory of God. The skies display his craftsmanship" (Psalm 19:1, NLT). One can look at this universe and conclude there must be a supreme being out there. He must be very wise. He must be very strong. He must be very powerful.

When you try to dig deeper, you cannot. Who is this supreme being? Does he have a name? What is he like? Does he know me? Can I know him? Does he care about me? Does he have a plan for my life? Can I have a relationship with him? There is only one way that I can know the answer to any of those questions. God must speak to me. He must specifically reveal himself to me.

If God had kept silent, do you know what we would know about him in a personal way? Absolutely nothing. God cannot be known unless he wills to be known and desires to make himself known. Job 11:7 raises this question: "Can you solve the mysteries of God? Can you discover everything there is to know about the almighty?" (Job 11:7, NLT) The loud and clear answer is "no." To put it bluntly, anything anybody says about God, apart from what God says about himself, is pure speculation.

That is where the Scriptures come in. The Bible is a revelation from God of truth about God that we would have never otherwise known. The Reformers knew this. That is why *Sola Scriptura* and the Doctrine of the Bible are important to us. The Bible is not an ordinary book. It is the Word of God. It is the basis of true Christian belief.

2 Timothy 3:16-a asserts, "All Scripture is given by inspiration of God" (NKJV). Those three words in English "inspired of God" are one word in Greek that literally means "God-breathed." When the Bible calls itself "inspired," it means that you have on its pages the very breath of God. It is the Word of God when you read it. It is the Word of God when it sits on the shelf. It is the Word of God when you obey it. It is the Word of God when you do not. It is the Word of God when you believe it is the Word of God, and it is the Word of God if you do not.

All of Scripture in its original form was breathed out by God, so that the biblical writers wrote Scriptures precisely as God wanted them written. Since it is the Word of God, it must be without error, because God is without error. All the Bible from Genesis to Revelation, from the beginning to the end, is breathed out by God. It is his Word.

This also means that God's revelation is perfect ... it is complete. There is nothing else that we need to know about God other than what he reveals in his Word. The Bible contains everything that we need to know about how to know God, how to live for God, and how to please God.

I recently read where Google's advanced algorithms determined that nearly 130 million books have been published in modern history. Compared to all those published works, one book is in a league of its own—the Bible. All the others are the thoughts and opinions of man. The Bible is the truth breathed out by God.

I remember being a young child in Eloise Burton's primary Sunday School class at my home church. Each Sunday morning, she would start the class by leading us in singing the same song. To the tops of our little lungs, we would sing it out:

The B-I-B-L-E, yes that's the Book for me.

I stand alone on the Word of God, the B-I-B-L-E.

Sola Scriptura!

[i] MacArthur, John. "What Does *Sola Scriptura* Mean?" <http://www.ligonier.org/blog/what-does-sola-scriptura-mean/> (Accessed 2May2017).

[ii] *Baptist Faith and Message*. Article I, "The Scriptures"

Alan Dodson is the South Regional Consultant for the Kentucky Baptist Convention.



All sin is swallowed up by the righteousness of Christ.

Martin Luther

Freedom of the Christian Man . November 1520

J.S. BACH: JESU, JOY OF MAN'S DESIRING

Sola Christus: One Path to God

by Josh Haywood

The Reformation brought about a renewed commitment to the Word of God as the source of faith and practice for all the saints. Through that renewed commitment sprang the principles of the five solas. The fourth of these, *solus Christus*, is the heart of the gospel, that Christ, God in the Flesh, has come to save us. *It is Christ alone that rescues us from sin and restores us to*

relationship with God. He and no other. Let us consider four aspects of solus Christus recovered by the Reformation and crucial for the church today.

1. Christ Alone Is Our Savior

Let us start with the truth that Christ is our only Savior. Jesus says in John 14:6, "I am the way, and the truth, and the life. No one comes to the Father except through me." From the mouth of our Savior himself, we are told that there is no way to know God except through the person of Jesus Christ. He has come to restore his people to right relationship with God, and he alone is capable of doing it.

Jesus makes it clear that he is the only one capable of redeeming us, and we know this to be true because he lived a perfect life, and he fulfilled all the promises of the Old Testament that pointed toward a future redeemer. For us to ignore Jesus' claims about the exclusivity of the gospel is to deny him altogether.

2. Christ Alone Is Our Mediator

Christ is not only our Savior, but he also stands before God representing us and testifying for us. We read in 1 Timothy 2:5, "For there is one God, and there is one mediator between God and men, the man Christ Jesus."

The Reformers, especially Martin Luther, railed against the priesthood of the Catholic Church and its abuse of power. In his ninety-five theses, Luther made it clear that the withholding of grace by the pope was an abuse of power. After all, how could one who was to represent the selfless love of Christ dispense grace only in return for money to build palaces in Rome?

We read in Hebrews 10:19-22a, "Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, by the new and living way that he opened for us through the curtain, that is, through his flesh, and since we have a great priest over the house of God, let us draw near with a true heart in full assurance of faith." There is no longer a need for any earthly priests, for Christ has come and provided a way for men to come into the household of God by being the priest and the sacrifice that atoned for sin. We can in confidence approach God, who provided richly for us through Christ, who is now the perfect and only mediator between God and man.

3. Christ Alone Is Our Shepherd

In Ezekiel 34, we see that God condemns the leaders of Israel. Instead of shepherding the people, they preyed as wolves upon them. Likewise, the papacy had taken advantage of many by using the sacraments of the church to control the people and to fill the coffers of Rome, but the Reformers sought to expose this by making clear from Scripture that God had promised a better

shepherd. Ezekiel 34:11 reads, "For thus says the Lord God: Behold, I, I myself will search for my sheep and will seek them out."

Jesus pronounces in John 10:11, "I am the good shepherd. The good shepherd lays down his life for the sheep." Jesus came to die for us, but he as our good shepherd will never take advantage of us. He died for us, and he will guide us into all truth (John 17). Too many today have been deceived by false shepherds, those who would use the hope of the gospel to build their own kingdoms. We must look to Christ as our only shepherd and look forward to his kingdom that is coming.

4. Christ Alone Is Our King

Christ alone is the one who has accomplished our salvation. He has been promised a new kingdom, and he has invited us to come and join him. We are called fellow heirs to his kingdom, and we can boldly come before God as his sons and daughters. The glorious truth of solus Christus is powerfully freeing because we know that our hope lies in Christ and his work and not our own. But it is also the greatest assurance we could ever hope for because by Christ alone are we saved and by Christ alone do we enter into a new kingdom not of this earth.

Josh Haywood is Senior Pastor at Harlan Baptist Church in Harlan, KY.



Through faith in Christ, therefore, Christ's righteousness becomes our righteousness and all that he has becomes ours; rather He himself becomes ours....Such a faith is called "the righteousness of God"...This is the righteousness given in place of the original righteousness lost in Adam.

Martin Luther

Two Kinds of Righteousness

HOLSINGER: A CHILDHOOD HYMN ***Sola Gratia and Sola Fide: The Gift of Justification*** by John Lucas

Suppose someone comes up and, without warning, punches you in the nose. Now even though it really hurt, you decide you are going to be the bigger person and forgive that person. But instead, they reply, "You don't need to forgive me, I have already forgiven myself!" Now on top of that, a third person who just stood by and watched you get punched comes up and says, "Hey, don't either of you worry about it. I've already forgiven you both!" What's wrong with this picture? Who is the only person who has the right or the power to forgive? You guessed it: the one who received the punch from the start. The person who did the punching does not need to forgive himself, and the

one who saw the punch doesn't need to forgive. It is only the one who has been punched who can forgive.

At its root, the gospel of Jesus Christ is all about how we receive forgiveness and who ultimately can forgive us. We need forgiveness because we have sinned against God, abandoned his purposes for us, and run from his presence. According to the Bible, "All have sinned and fall short of the glory of God" (Romans 3:23, ESV). This popular verse has been used in gospel tracts, sermons, and memorized for witnessing opportunities. Yet it is the following verse that provides the answer we need to our sin problem: "...and are justified by his grace as a gift, through the redemption that is in Jesus Christ" (Romans 3:24). The life changing good news that sinners like us can experience forgiveness for our sins and go to heaven is condensed into this one potent word: justification.

Justification is a term borrowed from the legal world showing how a person who is morally and legally guilty (unrighteous) can be declared innocent (righteous) with God. Essentially, to be justified means to be declared righteous in a forensic sense. Think about a person condemned to prison. They committed a crime and are found guilty by the judge. Condemnation does not make that person guilty; the judge simply pronounces the verdict based on the evidence. In the same way, to be justified doesn't mean we *are* innocent, but it means we have been *pronounced* innocent by God. When it comes to salvation, we have no righteousness to argue our case; we are far from innocence. So the only hope we have to be "justified," or declared innocent before God, must come from God himself. That is why Jesus came to planet earth, lived a sinless life, and died on a cross: to justify sinners such as us.

But how do we receive justification? It obviously isn't something we can earn, and it also isn't something that is automatic for everybody. The answer is found in Romans 3:24 where Paul writes, "and are justified by his grace as a *gift*." Paul also says in Ephesians 2:8, "For by grace you have been saved through faith. And this is not of your own doing; *it is the gift of God*." Justification is the gift of God's grace given to us because of his great love for us (see John 3:16). And just like any gift, we simply receive it to experience and possess it. Again, Paul wrote in Romans 5:1: "Since we have been *justified by faith*, we have peace with God through our Lord Jesus Christ."

Getting justification right is essential to getting the gospel right. Martin Luther once called justification "the article of a standing or falling church." And John Calvin wrote that it is "the main hinge on which religion turns." What is it about justification that makes it so important to the Christian faith? First, justification is the way every single person can experience true hope in this life or the life to come. Salvation is a free gift because we can't save ourselves. Anyone who receives the gospel of Jesus can freely obtain eternal life because of justification. Second, justification

gives us assurance in our relationship with God. Because Jesus has justified us by his righteousness, we never have to fear that God will ever make us pay the penalty for our sins. Forgiveness has come fully and finally through Jesus' work, and when we accept his atoning work, we are justified. Clean. Forgiven. Forever. *Soli Deo Gloria*, which means to God alone be the glory!

John Lucas is Senior Pastor at First Baptist Church of Pikeville, KY.



The true treasure of the church is the most holy gospel of
the glory and grace of God.

Martin Luther

Thesis No. 62 . October 31, 1517

MASLANKA: SYMPHONY NO. 4

Creation, Fall, Redemption, and Consummation: How the Reformation Brought Light to Scripture's Metanarrative

by Bill Haynes

Metanarrative - the word itself is somewhat intimidating. It's not a word that we use in normal everyday conversation. When we talk about metanarrative, we are simply referring to the "big story." The story that gives everything else its proper place within the story. In the Reformation, there was a return to looking at God's "big story" in ways that had been neglected for generations.

The Reformation was about the Word of God. In a day when tradition, relics, superstition, and works-righteousness ruled the religious world, the Reformation provided a clarion call back to Scripture. Most are familiar with the "Five Solas," but there was another concept that gripped the Reformers. *Ad Fontes* or "to the sources" was the focus that captured the hearts and minds of the great Reformers of the sixteenth century.

In going back to the sources, the Reformation brought about a recovery of the gospel. It had been lost by the church and many found that the religion in which they were captive was no "good news" at all. In fact, Martin Luther himself struggled to be good enough to please God for salvation. He agonized, and when he thought of the righteousness of God he saw no hope for himself. Luther would spend hours confessing and doing penance (a distortion of repentance) over the most mundane matters to try and earn favor with God. His confessor in the monastery became so weary that he told Luther not to come back until he had something real to confess. At one point the great Reformer said that the righteousness of God did not cause him "to love God," just the opposite, he hated him! Luther would say later that "if ever a monk could have gotten to heaven by his monkery, it would have been me."

After the events of the fall in Genesis 3, which brought sin and rebellion into the world, God gave a glance to us of what was to come and spoke of the atonement - "I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel." This is known as the **protoevangelium**—the first hint of the gospel.

Of course this return to the sources, the Bible, was most clearly manifested with *sola Scriptura*. But what was it that broke through so clearly? I have a painting of Martin Luther hanging in my office, in which he is standing at a desk with an open Bible chained to the desk. There is a look of amazement, of discovery, on his face. The title of the painting is *Martin Luther Discovering Justification by Faith*.

The key, for Luther and for us, in opening God's metanarrative was clearly Romans 1:16-17, "For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith." It reached back to the Old Covenant - "to the Jew first" - all the way to the Gentiles. It opened the understanding of how one could be right with God. Not on the basis of works and inherent righteousness, but on the finished work of Christ and his righteousness being imputed to man, literally clothing the man or woman of faith in the righteousness of Christ.

As in Luther's day in the sixteenth century, there is a need to recover the biblical gospel in our own day. Most, when asked, "What is the gospel?", reply something like, "You are to repent and believe in Jesus Christ." But there you have begun with the response to the gospel. *The gospel is this: though you are under the righteous condemnation of God by virtue of your sin and rebellion and your participation in Adam's original rebellion, God in his mercy and grace has sent his Son to die on your behalf, that you might become the righteousness of God in him.* Now that's good news! That's gospel.

God's Word gives us the metanarrative, from the beginning to the end. And in it we find the truth of God written and preserved for us that we might know him.

May God grant us in the twenty-first century a new reformation. May we seek to follow the Reformers' example and pattern our minds and hearts to *Ad Fontes* - "to the sources" - and may we seek his truth above all else.

Bill Haynes is Senior Pastor at Grace Baptist Church in Somerset, KY.

SACREDWINDS

Ensemble

Scott Bersaglia, Director

Members are listed alphabetically as recognition of each person's invaluable contributions to the ensemble.

FLUTE

Christina Bishop | Campbellsville, KY
Private Flute Instructor
Ashley Cantrell | Elizabethtown, KY
School Psychologist
Jennifer G. Gaskill | Indianapolis, IN
Recruitment Consultant
Martha Gasque | Myrtle Beach, SC
Band Director
Ann Harkins | Prestonsburg, KY
Elementary Music Teacher
Tessa Landrum | Russell, KY
Student/Sales Associate
Meredith Patton | Lebanon Junction, KY
Band Director
Christina Randall | Port Wentworth, GA
Band Director

OBOE

Madison Bishop | Campbellsville, KY
Student, Taylor County High School
Suzanne Lee | Middlesboro, KY
Director of Bands, Middlesboro Ind. Schools
Blake Johnson | Pikeville, KY
Graduate Student

CLARINET

Joshua Artz | Goose Creek, SC
Assistant Director of Bands
Betsy G. Burkhart | Harlan, KY
Director of Bands, Harlan High School
Willow Cooper | Lexington, KY
Assistant Band Director, Beaumont Middle School
Heather Corbett | Jenkins, KY
Teacher, Dorton School
Monica O. Crowder | Glasgow, KY
Band Director
Brittany Gill | Ashland, KY
Music Educator
Jake Kaplan | Lexington, KY
Music Teacher
Dennis McElroy | Lexington, KY
Music Educator
Thomas Richardson | Summerville, SC
Band Director
Megan Watson | Greenville, KY
Substitute Teacher
Audrey Worrell | Richmond, KY
Director of Bands, Clark-Moores Middle School

BASSOON

Tara Brown | London, KY
Director of Bands, Leslie County Schools
Brittany Giles | Richmond, KY
Student, Miami University (Ohio)
Kristen Goguen | Boulder, CO
Professional Bassoonist
Will Peebles | Cullowhee, NC
Professor, Western Carolina University

SAXOPHONE

Jenny L. Collins | Millstone, KY
Director of Bands, Goose Creek High School
Jonathan D. Day | West Liberty, KY
Assistant Director of Bands/Guidance
Counselor, Hazard High School
Jim Geiger | Gallatin, TN
Band Director
Michael Payne | Lexington, KY
Director of Bands, George Rogers Clark High School
Chris Spivey | Owensboro, KY
Director of Bands, Apollo High School
Tori Stoudenmier | Sumter, SC
Band Director

TRUMPET

Stacy Coker | Charleston, SC
Director of Bands, West Ashley High School
Jessica Crittendon | Kenova, WV
Math Teacher, Louisa Middle School
Ryan Ervin | Portsmouth, OH
Director of Bands, Portsmouth West Middle &
High Schools
Joshua Harney | Morehead, KY
Graduate Student, University of Oklahoma
Frances May | Pikeville, KY
Director of Bands, Johns Creek School
Shannon B. Seals | Raceland, KY
Freelance Musician
Ricky Spears | Ashland, KY
Graduate Student, University of Oklahoma
Alyssa Sturgill | West Liberty, KY
Choral Director
John Surgener | Harlan, KY
Music Industry Consultant
Christi Wans | Oak Harbor, WA
Graduate Student, University of Oklahoma
Joel Watson | Greenville, KY
Director of Bands

HORN

Sherry Baker | Lexington, KY
Band Teacher
Mark Hopkins | Pikeville, KY
Director of Bands, Shelby Valley High School
Jody Hurt | Prestonsburg, KY
Entrepreneur
Kathryn Jackson | Ashland, KY
Music Teacher
Dominic Rotella | Louisville, KY
Freelance Musician
Nancy Waring | Florence, SC
Elementary Music Teacher

TROMBONE

Adam Dixon | Ashland, KY
Doctoral Student, University of Arizona
Sam Fields | Mt. Sterling, KY
Band Director, Betsy Layne High School
Evan Hatter | Edgewood, OH
Freelance Musician
Matt Moon | Pikeville, KY
Music Teacher/Director of Bands
Jacob Sturgeon | Hazard, KY
Director of Bands, Perry County Central High School

BASS TROMBONE

Anastasi Fafalios | Louisville, KY
Waggener High School Band Director/Professional
Trombonist

EUPHONIUM

David Centers | Louisville, KY
Director of Bands, Central Hardin High School
Noah Centers | Louisville, KY
Student, Central Hardin High School
Shelly Molinary | Saint Paul, VA
Director of Bands, Clintwood High School

TUBA

Lawrence Banks | Lexington, KY
Director of Bands, Lexington Catholic
High School
Stephen Bishop | Campbellsville, KY
Band Director, Taylor County High School
Bruce Harkins Jr. | Mt. Orab, OH
Director of Bands, Sheldon Clark High School
Jason Sturgill | Wise, VA
Visual Art Teacher, Lafayette High School

PERCUSSION

Cory Barnes | Elizabethtown, KY
Director of Band, Caverna Independent Schools
Benji Cantrell | Coeburn, VA
Director of Percussion, UVA Wise & Concord University
Tyler Cantrell | Elizabethtown, KY
Assistant Band Director, Central Hardin High School
Kip Crowder | Glasgow, KY
Director of Bands, Barren County High School
Korry Friend | Troy, OH
Graduate Student, University of North Carolina,
Greensboro
Adam Hopper | Somerset, KY
Director of Percussion, Southwestern High School
Jason Kercheval | Sheridan, IN
Freelance Educator
John Tyree | Mt. Sterling
Student, Morehead State University

PIANO

Jordan Amburgey | Hazard, KY
Student, Campbellsville University
Jennifer H. Bersaglia | West Van Lear, KY
Pianist/Educator

ORGAN

Timothy L. Baker | Louisville, KY
Organist/Asst. Director of Music, Harvey Browne
Memorial Presbyterian Church

DOUBLE BASS

Alice Markiewicz | Louisville, KY
High School Orchestra Director

Timothy L. Baker is a graduate of the University of Louisville School of Music and has been with the Harvey Browne Presbyterian Music Ministry for over 20 years. He currently accompanies all choirs and directs the Adult Handbell Choir. Tim performs frequently with various vocal and instrumental ensembles in Louisville and the surrounding region. In addition to assisting several Catholic parishes, he works with local community theater companies as musical director and accompanist.

Vickie Chasteen Ball considers herself blessed to be the wife of Kevin Kyle Ball and the mother of two daughters, Megan Ball Watson and Madison Lynn Ball. A graduate of the University of Kentucky, she is tremendously thankful to be retired after teaching for twenty-seven years in the Harlan Independent School District. Born in 1963 in the mountains of Hazard and raised in the neighboring mountains of Harlan, Vickie is so very grateful to be able to continue spending her days in the beauty of Appalachia – beauty that causes her to say with Appalachian poet James Still, “Being of these hills I cannot pass beyond.”

Scott Bersaglia is Founder and Music Director of the Sacred Winds Ensemble and Founder and Chairman of Sacred Winds Ministries. He is also Director of Bands for Pikeville Independent Schools, where he oversees and directs the district's instrumental music curriculum. Prior conducting positions include Associate Professor of Conducting at Campbellsville University, Orchestra Conductor of The Southern Baptist Theological Seminary Orchestra, and Assistant Director of Bands at the University of Michigan. A Kentucky native, Dr. Bersaglia received his Bachelor's of Music Education from Morehead State University and the Master's of Music and Doctor of Music Arts degrees from The University of Texas at Austin. His conducting teachers include Jerry Junkin, Richard Miles, and Greg Detweiler. Dr. Bersaglia lives in Prestonsburg with his wife, Jennifer, and their daughters, Isabella Matea and Emaline Grace.

SACREDWINDS

Ministries, Inc.

Sacred Winds Ministries, Inc. exists to proclaim the gospel of Jesus Christ by providing opportunities that edify people in Biblical knowledge and understanding. Therefore, in defense and confirmation of the gospel, and undergirded by the ministry of music, the organization seeks to:

- provide study, sound teaching, and exposition of the Holy Scriptures;
- assist people in the areas of the music, music ministry, discipleship, and curriculum; and
- present lectures, services, concerts, educational symposia, and collaborative projects that assist in the spiritual development of individuals and the church.

Sacred Winds Ensemble

Founded in 1997 by Scott Bersaglia, the Sacred Winds Ensemble presents concerts focusing on the everlasting truth of God and his son, Jesus Christ. The ensemble's initial purpose was to provide an expansive musical compliment to the worship service of Petrey Memorial Baptist, the conductor's home church. Since then, the ensemble has unfolded into a ministering body spreading the Word of a sovereign and personal God.

The Sacred Winds Ensemble Commissioning Project was established in 2000 and encompasses works for wind, string, and choral ensembles as well as multi-media pieces. In 2007, David Maslanka was commissioned to write a work commemorating the group's ten-year anniversary. The result was *Unending Stream of Life*.

The ensemble embarked on their first tour performing at the 2008 Baptist Music Conference National Convention in New Orleans, LA, with accompanying performances in Kentucky and Tennessee. In February 2010, the group performed at the Kentucky Music Educators Association State Conference. The ensemble released their first album in June 2016. The project, entitled *In Christ Alone*, features four works commissioned by the ensemble from noted composers Barry Milner, John Vander Gheynst, Jody Nagel, and David Maslanka.

Mission Statement

The Sacred Winds Ensemble was founded upon the core beliefs that the highest excellence in music-making should be found within the Christian community as a symbol of our reverence and adoration of a perfect God and that music as an art form and an act of worship can have powerful and transforming effects when based upon the truths of the Holy Scriptures. For these reasons, the ensemble seeks to:

- renew the spirit of excellence once found within Christendom in respect to music making, promoting no agenda of musical styles, idioms, or preferences, but seeking freedom from human limitations through dependence upon the Holy Spirit of God in the programming, commissioning, and performing of sacred repertoire;
- commission new works and arrangements of the highest caliber by today's art music composers for the expansion of repertoire;
- foster the appreciation of music in the community through innovative programming and artistic performances while maintaining accessibility to our audiences;
- allow musicians, both professional and amateur, to enjoy the high calling of making music for the glorification of God and as a ministry to others; and
- present the gospel of Jesus Christ unashamedly.

Education

Biblical and artistic discipleship are the principal priorities of the ministry. Performances are regularly accompanied by authoritative information disseminated through biblical commentary and exegesis, musical commentary, and extensive program notes. Meanwhile, guest composers - those commissioned for a current work - have been invited to speak on their pieces, both to the musicians and to the audience.

Even though the Sacred Winds Ensemble is composed primarily of professional musicians, the ministry frequently seeks out highly motivated, precocious young musicians who are in their final years of high school or undergraduate studies to participate with the ensemble. This provides a unique and rare opportunity for a young player to sit amidst the musician-ship he or she hopes to achieve. The musicians receive instruction in performance practices while gaining access to older musicians who, in many cases, become mentors/tutors to the younger musicians. Most importantly, all members are presented with the biblical truths woven throughout the musical programs.

A primary focus of Sacred Winds Ministries, Inc. is to increase opportunities of biblical and artistic education into larger-reaching events such as music and discipleship programs, publications, and conferences as well as continual collaborations with churches and other evangelical organizations.

SACREDWINDS *Ministries, Inc.*

SUPPORT TEAMS

Where there is no guidance, a people falls, but in an abundance of counselors there is safety. Pro 11:14

OFFICERS

Glen Scott Bersaglia, President
Music Director, Sacred Winds Ensemble
Director of Bands, Pikeville Independent Schools
David Centers, Vice President
Director of Bands, Central Hardin High School
Deborah C. Bersaglia, Secretary
Assistant Vice President, First Federal Savings and
Loan of Hazard
Kathy L. Ivey, Treasurer
Owner, Barnard's Jewelry
Bill Haynes, Chaplain
Senior Pastor, Grace Baptist Church, Somerset, KY

BOARD OF DIRECTORS

Nick Bersaglia
Owner, Bersaglia Repair Service
Vickie Chasteen Ball
Retired Teacher
Daryl C. Cornett, Ph.D.
Senior Pastor, First Baptist Church, Hazard, KY
Lou Ella Farler
President and CEO, First Federal Savings & Loan of Hazard
Ed Hughes
Systems Analyst, retired
Daniel Thies, PharmD
Pharmacist

INTERNAL STAFF FOR THE ENSEMBLE

Judy Allstatter, Ministry Clerk
Vickie Ball, Editor
Lawrence Banks, Social Chair
Betsy Burkhart, Administrative
Associate to the President &
Assistant Tour Coordinator
Martha Gasque, Assistant Librarian

Bruce Harkins, Director of Transportation
Nell Givens, Administrative
Associate to the Vice President
Ashley Kjos, Media Design Specialist
Alex Peake, Coordinator of Digital Media
Shannon Seals, Ensemble Manager

Ricky Spears, Personnel Manager
Alyssa Sturgill, Ministry Librarian
Jason Sturgill, Visual & Graphic Design
Joel Watson, Stage Manager
Megan Watson, Assistant

PRAYER TEAM

And it is my prayer that your love may abound more and more, with knowledge and all discernment, so that you may approve what is excellent, and so be pure and blameless for the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God. Phi 1:9-11

Anthony Bersaglia
Steve Gray

Mickey & Sue Ellen Ballard
Drew & Mary Ellen McNeill

Robert & Susan Burnett
Jason Stewart

Jim & Shelby Castlen

MINISTRY PARTNERS (Financial Contributors of Sacred Winds Ministries)

Edsel & Lois Arnett | Lexington, KY
Ruth Baker | Hazard, KY
Anthony Bersaglia | Carrie, KY
Nick & Debbie Bersaglia | Bulan, KY
Paul & Nancy Collins | Hazard, KY
Shannon Dalton | Somerset, KY
Ronnie & Lou Ella | Farler Hazard, KY
Chris Gooch | Hazard, KY
Mark Gooch | Pikeville, KY
L. D. Gorman | Hazard, KY
Charles & Juda Hall | Hazard, KY
Doug & Jean Hensley | Hazard, KY

Steven Hensley | Hazard, KY
Vera Hopper | Hazard, KY
Kathy Ann & Michael Ivey | Hazard, KY
Clifford & Leslie Jaggie | Lexington, KY
Don Jennings | Frankfort, KY
Deloris Justice | Barbourville, KY
Janice & Rick King | Hazard, KY
Henry Ray & Wanda Lindon | Hazard, KY
Beverly Maggard | Hazard, KY
Brenda Nease | Viper, KY
Hershell & Mildred Ritchie | Bulan, KY

Lou Ella Farler & Irene Roll | Hazard, KY
David & Cheryl Seals | Raceland, KY
Barbara Weaver | Hazard, KY
Tony & Carolyn Whitaker | Louisville, KY
Pat Wilcox | Hazard, KY

Community Trust Bank, Inc. | Hazard, KY
Kiawanas Club | Hazard, KY
Peoples Bank & Trust Co. | Hazard, KY
First Federal Savings & Loan | Hazard, KY
Hickey & Son Funeral Home | Monticello, KY

CHURCH PARTNERSHIPS

Sacred Winds Ministries enjoys partnerships with four area churches: Allen Baptist Church of Prestonsburg, KY, First Baptist Church of Hazard, KY, First Baptist Church of Pikeville, KY, and Grace Baptist Church of Somerset, KY. These partnerships were created as a means of additional outreach opportunities that will assist in the spiritual development of individuals and the church. Sacred Winds Ministries is thankful for these partnerships and prays God's richest blessings on each congregation as we seek to proclaim the Gospel of Jesus Christ once delivered to all the saints.

Allen Baptist Church | Prestonsburg, KY
Dr. Tim Searcy, Senior Pastor

First Baptist Church | Hazard, KY
Dr. Daryl Cornett, Senior Pastor
Roger Combs, Assistant Pastor of Youth and Children

First Baptist Church | Pikeville, KY
John Lucas, Senior Pastor
Jason Lowe, Executive Pastor
Stacey Ethridge, Worship Pastor
Shane Carr, Youth Pastor

Whitney Dool, Minister to Children
Nanette Staggs, Office Manager
Angie Davidson, Office Assistant
Nicole Hamilton, Ministry Assistant

Grace Baptist Church | Somerset, KY
Bill Haynes, Senior Pastor
Todd Meadows, Pastor of Students and International Missions
Scott Gilbert, Pastor of Discipleship and Children's Ministry
Ricky Teal, Pastor of Men and Administration
Sue Poynter, Secretary

TEAM NEHEMIAH (Ensemble Sustenance)

"Then [Nehemiah] said to them, 'Go, eat of the fat, drink of the sweet, and send portions to him who has nothing prepared; for this day is holy to our Lord.'" Neh 8:10

First Baptist Church, Pikeville, KY Cornerstone Christian Church, Pikeville, KY Nick & Debbie Bersaglia Scott & Jennifer Bersaglia

FRIENDS OF SACRED WINDS MINISTRIES

"Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord." I Cor 15:58

Pikeville Independent Schools | Pikeville, KY

Jerry Green, Superintendent

David Thomas, Principal, Pikeville Junior and Senior High School

Jason Booher, Assistant Principal, Pikeville Junior and Senior High School

Scott Bersaglia, Director of Bands & Chair, Arts and Humanities Department

Kathy Shurtleff, Administrative Assistant, Pikeville Junior and Senior High School

Belfry High School | Belfry, KY

Mark Gannon, Principal

Mallory Williamson, Director of Music

Kenton Hall

COMMUNITY OUTREACH

In fulfilling the ministry's mission statement by "assisting people in the areas of the music, music ministry, discipleship, and curriculum," members of the Sacred Winds Ensemble provided musical outreach to area churches during their summer 2014 residencies, including:

Cornerstone Christian Church | Pikeville, KY

First Baptist Church | Pikeville, KY

First United Methodist Church | Pikeville, KY

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Program Design by Ashley Kjos

NOVELDESIGN | Austin, TX

The mission of Sacred Winds Ministries, Inc. is to provide Christian outreach through music and education. Chartered in February 2008, the organization qualifies as a 501(c)3 non-profit public charity and is in strict compliance with all requirements of federal, state, and local authorities. Sacred Winds Ministries, Inc. is the governing body to the Sacred Winds Ensemble.

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Sacred Winds Ministries, Inc.



fbcpikeville.org

(606) 432-8113

SUNDAY SCHEDULE

Early Morning Worship - 8:30 am

Morning Bible Study - 9:45 am

Morning Worship - 11:00 am

Evening Worship - 6:30 pm

REFORMATION HYMN

Words and Music by Chris Anderson and Bob Kauflin

$\text{♩} = 70$

C Dm G/B C F C C Dm

6 G/B C F C **VERSE** C F/C C

1. We will trust God's Word a-lone, where His
 2. We are saved by grace a-lone- un - de-

11 C/E F G Dm F Am

per - fect will is known; Our tra - di - tions shift like sand while His truth for - ev - er
 served, yet free - ly shown; No ac - com - plish - ment on earth can a - chieve the sec - ond

16 G C F/C C C/E F G

stands. We will live by faith a-lone, clothed in mer - it not our own; All we
 birth. We will stand on Christ a-lone, the un - yield - ing Cor - ner - stone; Na - tions

21 Dm F Am G C **CHORUS**

claim is Je - sus Christ and his fin - ished sac - ri - fice. Glo - ry
 rage and dev - ils roar, still He reigns for - ev - er - more!

26 G/B F/A C G/B

be, glo - ry be to God a - lone through the Church He re -

31 F/A C G F/A G/B

deemed and made His own. He has freed us, He will keep us till we're

36 C/E F Dm G^{SUS} C

safe - ly home, Glo - ry be, glo - ry be to God a - lone!