

A stained glass window depicting Christ the King. He is shown from the chest up, wearing a golden crown with a cross on top and a red robe with a gold sash. The background features a yellow and red patterned border.

CHRIST THE LORD

Sacred Winds Ministries in partnership with
Grace Baptist Church of Somerset, KY

presents the

SACRED WINDS ENSEMBLE

Scott Bersaglia, Music Director
Greg Detweiler, Guest Conductor
Bill Haynes, Commentator

CHRIST THE LORD

*"For all the promises of God find their Yes in Him.
That is why it is through him that we utter our Amen to God for his glory."*

2 CORINTHIANS 1:20

PROGRAM

<i>Resplendent Glory</i>	Rossano Galante
<i>Hymn to a Blue Hour</i>	John Mackey
<i>The Secret Place</i>	words by R.C. Sproul music by Jeff Lippencott
Dr. Greg Detweiler, Guest Conductor	
<i>Praise to the Lord</i>	Vaclav Nelhybel
<i>The Power of the Cross</i>	Keith Getty and Stuart Townend arr. Lloyd Larson
<i>Hallelujah! What a Savior!</i>	Philip Bliss arr. Molly Ijames
<i>The Lord Is My Salvation</i>	Keith Getty, Kristyn Getty, Nathan Nockels, and Jonas Myrin arr. by Thomas Grassi
Waylon Bayes, Allison Case, and Emma Claire Slone, Vocalists	
<i>Resurrection</i>	John Priddy

PROGRAM *Outline*

RESPLENDENT GLORY

HYMN TO A BLUE HOUR

THE SECRET PLACE

PRAISE TO THE LORD

CHRIST IS GOD

Jesus said to them, “Truly, truly, I say to you, before Abraham was, I am.” JOHN 8:58

“He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high.”

Hebrews 1:3

CHRIST IS THE LIGHT OF THE WORLD

Again Jesus spoke to them, saying, “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.” JOHN 8:12

“In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it.”

John 1:4-5

CHRIST IS THE TEMPLE OF GOD

So the Jews said to him, “What sign do you show us for doing these things?” Jesus answered them, “Destroy this temple, and in three days I will raise it up.” The Jews then said, “It has taken forty-six years to build this temple, and will you raise it up in three days?” But he was speaking about the temple of his body. When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken. JOHN 2:18-22

“One thing have I asked of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to gaze upon the beauty of the Lord and to inquire in his temple. For he will hide me in his shelter in the day of trouble; he will conceal me under the cover of his tent; he will lift me high upon a rock.”

Psalm 27:4-5

CHRIST IS THE SON OF GOD

And we know that the Son of God has come and has given us understanding, so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life.
I JOHN 5:20

“Father, the hour has come; glorify your Son that the Son may glorify you, since you have given him authority over all flesh, to give eternal life to all whom you have given him. And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent.”

John 14:1b-3

CHRIST IS THE LAMB OF GOD

Behold, the Lamb of God, who takes away the sin of the world! JOHN 1:29B

"In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace."

Ephesians 1:7

Surely he has borne our griefs
and carried our sorrows;
yet we esteemed him stricken,
smitten by God, and afflicted.
But he was pierced for our transgressions;
he was crushed for our iniquities;
upon him was the chastisement that brought us peace,
and with his wounds we are healed.
All we like sheep have gone astray;
we have turned—every one—to his own way;
and the LORD has laid on him
the iniquity of us all.

Isaiah 53:4-6

THE POWER OF
THE CROSS

HALLELUJAH!
WHAT A
SAVIOR!

THE LORD IS MY
SALVATION

CHRIST IS THE RESURRECTED LORD

Jesus said to her, "I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die." JOHN 11:25-26

"Paul, a servant of Christ Jesus, called to be an apostle, set apart for the Gospel of God, which he promised beforehand through his prophets in the holy Scriptures, concerning his Son, who was descended from David according to the flesh and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, including you who are called to belong to Jesus Christ."

Romans 1:1-6

RESURRECTION

FEATURED

Articles

Finding God's Promises in Christ Alone

by Dr. Daryl Cornett

For all the promises of God find their Yes in Him. That is why it is through him that we utter our Amen to God for his glory. 2 CORINTHIANS 1:20

Jesus clearly identified Himself as the fulfillment of prophecy. He made this audacious announcement to a typical Sabbath gathering in the synagogue in His hometown of Nazareth. He read from the scroll of Isaiah.

The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the Lord's favor (Isa. 61:1-2).

Jesus had not merely arrived to take His place with the great prophets of Israel; He was the one of which they had prophesied. He did not come to tell people of the promises of God; He was the promise fulfilled. He said, "Today this Scripture has been fulfilled in your hearing" (Luke 4:21).

The New Testament writers are in total agreement that Jesus was the Messiah, the Promised Seed of Abraham and the royal descendant of David. The Apostle Paul declared this truth at the beginning of his majestic exposition of the Gospel in his writing to the Roman Christians. He began his letter in this way:

Paul, a servant of Christ Jesus, called to be an apostle, set apart for the Gospel of God, which he promised beforehand through his prophets in the holy Scriptures, concerning his Son, who was descended from David according to the flesh and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, through whom we have received grace and apostleship to bring about the obedience of

faith for the sake of his name among all the nations, including you who are called to belong to Jesus Christ (Rom. 1:1-6).

The first point Paul makes before he moves into the deep theological truths of the Gospel is that this good news was not news in the sense of being new. God's good news of Jesus, the Son, was the mystery of the promise now known and confirmed through the resurrection. What God had promised long ago had now been fulfilled. From the broad promise given to Abraham to make his descendants into a great nation and a blessing to all the people of the earth (Gen. 12:1-3) to the specific words of the prophets, Jesus had always been the One of which God's revelation spoke.

As Jesus' ministry unfolded, it was clear that the power of God was profoundly with Him. The miraculous signs were undeniable. People speculated that He was a prophet Himself, or that He was possibly one of the great prophets back from the dead—and, of course, there was talk of Him being the Promised One that Jews had come to expect. But it was a like a puzzle that people had to put together. But as the ministry and saving work of Jesus unfolded, it became revealed that He was the One. Jacob's blessing of his son Judah included the looking forward to a day when one of his descendants would command obedience from all the nations (Gen. 49:10). The prophet Micah foretold that Messiah would be born in Bethlehem (Micah 5:2). Isaiah had proclaimed that the promised son to come would be born to a young virgin and His name would be Immanuel, "God with us" (Isa. 7:14). Although Jesus' mission to suffer and die for humanity's sin came as a surprise to those who followed Him, they came to realize that this sacrifice had indeed been spoken of clearly by Isaiah (Isa. 53:5-12). Zechariah mentioned that Jesus would be pierced (Zech. 12:10).

The New Testament writers perceived Jesus in the Old Testament writers. The author of Hebrews quotes Psalms 2, 4, 5, and 110 as prophetically looking to Jesus. He also cites that Jesus fulfilled the covenant spoken of by the prophet Jeremiah (Jer. 31:31-34). The Apostle Paul, as he conveyed the fundamentals of the Gospel to the Corinthians, also stressed that Jesus' death and resurrection were according to the Scriptures (the Old Testament):

For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures.(1 Cor. 15:3-4).

And we see Peter, like Paul, affirm that Jesus' glorious saving work was long in the making before the Christians to whom he wrote had heard and believed:

Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories. It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look (1 Peter 1:10-12).

Gloriously, this is true for all who profess Him as Savior and Lord today. Before we had the privilege of hearing this good news, God had inspired the prophets of long ago to speak of Christ with such detail that our faith in Jesus would be affirmed and unwavering.

Daryl Cornett (PhD, Southern Baptist Theological Seminary) is Senior Pastor at Aberdeen First Baptist Church in Aberdeen, NC. His writings may be found at his blog, *A Pastor's Progress*.



Jesus Is God

by Dr. James D. Castlen

Jesus said to them, "Truly, truly, I say to you, before Abraham was, I am." JOHN 8:58

John's Purpose

Each of the four Gospels in the New Testament presents the Person and work of Jesus Christ. Matthew portrays Jesus as the Jewish Messiah. Mark's purpose is to reveal Him as God's servant, while Luke emphasizes Christ's humanity. In John's Gospel, however, Jesus is revealed as the all-glorious Son of God, co-equal and co-eternal with the Father. From beginning to end, John's grand thesis is that **Jesus is God**. John's opening lines declare: "In the beginning was the Word, and the Word was with God, and the Word was God. He [God's Son] was in the beginning with God" (1:1-2). Toward the end of his Gospel, John states his purpose explicitly: "Now Jesus did many other signs... which are not written in this book: but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing, you may have life in His name" (19:30-31). We know that John is speaking of Jesus of Nazareth, who came to earth as God Incarnate in the form of the Babe of Bethlehem, because he says, "And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father" (1:14).

Jesus' Indirect Claims

Because of his purpose in setting Jesus forth as fully God, John's Gospel is replete with both direct and indirect claims to deity made by Christ Himself. John's frequent mention of these revealed that his conception of the Lord Jesus Christ was the highest that could be imagined. Some of Jesus' indirect assertions are stated as metaphors by which He describes Himself as the source of everything good and the answer to every basic need of mankind. Thus, Jesus self-identified as...*the bread of life* (6:35); *the light of the world* (8:12; 9:5); *the door* (10:7, 9); *the good shepherd* (10:11, 14); *the resurrection and the life* (11:25); *the way, the truth, and the life* (14:6); and *the (true) vine* (15:1, 5). Only God could make such claims as these.

Other indirect affirmations of deity that Jesus made include statements implying that both He and the Father are givers of the gift of eternal life (4:10, 14); that the Father and the Son are deserving of equal honor (5:23); that knowledge of the Father is equated with knowledge of the Son, and conversely, that lack of knowledge of the Son is the same as not knowing the Father (8:19); that His works testify that the Father is in the Son and the Son is in

the Father (10:38); that both the Father and the Son are equally glorified in the raising of Lazarus (11:4); that to know Jesus is to know the Father, and to have seen Jesus is to have seen the Father (14:7). Some of these assertions aroused the anger of the religious leaders to the point that they were actively plotting to kill Him.

Jesus' Direct Claims

As John writes under the inspiration of the Spirit, he also includes seven other *explicit* statements which Jesus made using the assertive "I AM," which exacerbated the enmity and the ever-widening division between Himself and the Jewish authorities. Interested Bible students can follow up on these references in context: 4:26; 6:20; 8:24; 8:28; 8:58; 13:19; and 18:5. These were considered blasphemous by the Jewish leaders and were punishable by stoning. I will mention only one, however, which was the proverbial straw that broke the camel's back.

In the eighth chapter, during a lengthy back-and-forth in which the leaders had been challenging everything He said, Jesus declared that Abraham had rejoiced to see

James Castlen (DMA, Southern Baptist Theological Seminary) is Pastor to Senior Adults at First Baptist Church in Mt. Washington, KY.

His day. The Jews retorted that there was no way that, as young as Jesus was, He could have seen Abraham (vss. 56-57). And then, in verse 58, Jesus asserted, "***Truly, truly, I say to you, before Abraham was, I am.***" This so enraged the leaders that they immediately took up stones to stone Him. Why their extreme reaction?

It is evident that here Jesus was affirming that He existed before Abraham was born—that is, He was claiming an eternal pre-existence. That in itself, however, was not grounds for stoning. Their violent reaction came when Jesus referred to Himself by using the name "I AM," the name by which God had revealed Himself to Moses at the burning bush (Ex. 3:13-14). They rightly understood Him to be saying that He Himself was "*I AM WHO I AM...JEHOVAH...THE LORD.*" That same Jesus is the One whose name is above every name and to whom every knee will bow, confessing that He is Lord (Isa. 45:23; Phil. 2:10-11), and who is deserving of universal worship, because **He is God.**

Soli Deo Gloria.



Overcoming Darkness

by Dr. Robert E. Burnett

In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it. JOHN 1:4-5

Darkness is subtle. It often occurs gradually and seductively. As the sun goes down, the brightest daylight gives way to dusk until the night finally takes hold. In many ways, there is a romantic element in the darkness that attracts people for socialization and solitude. To aid vision in the night, people use artificial lights while they are navigating the events of an evening. The same principle is true in the spiritual realm. Spiritual darkness is subtle. It often occurs gradually and seductively. Where the Son is not worshipped and held high in the life of people, all is spiritual darkness. To aid spiritual vision in the darkness, people use artificial spiritual lights while navigating the dim and dreary of life. The Apostle John knew this to be true. In his Gospel, John declared of Jesus, "*In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it*" (John 1:4-5).

Not all embraced John's profession of Jesus of Nazareth to be the Son of God. One of the many artificial spiritual lights to be embraced by the first century culture was a belief system known as Gnosticism, which came from the Greek word gnosis, meaning knowledge. Gnosticism was a mixture of oriental mysticism and Greek philosophy. The 'knowledge' was more than intellectual assent; rather it was a secretive, esoteric status of spiritual enlightenment. Two of its main points of belief were as follows: 1) Knowledge, rather than faith, marked knowing Deity; and 2) Matter was inherently evil. The spirit, which is good, and the body, which is evil, were independent of each other; therefore, the body could indulge itself in all things because the spirit was not bound to any morality. The gnostics, who also taught that Deity embraced both light and darkness, were entering the Christian fellowships or early local churches, attempting to promote their belief system and redefine the meaning of Christian belief.

It was in this historical context that John wrote a series of letters to combat these heretical teachings and clarify without any doubt the teachings of Jesus Christ:

That which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ. And we are writing these things so that our joy may be complete. This is the message that we have heard from him and proclaim to you, that God is light, and in him is no darkness at all (1 John 1:3-5).

Within these verses, John attacks the basic tenets of gnostic thought, especially the nature of God the Father and God the Son. It was John's purpose to declare God's relationship to light. God is self-revealing light; He illuminates His people; He makes Himself known in the bodily person of His Son Jesus Christ. God is pure light; He bears no taint of sin; God is utterly perfect light with no hint of darkness at all. God is always true to His own attributes; He never waivers but is always the same. John affirmed that those who have fellowship with God and His

Son, Jesus Christ, will experience true light because they worship the Son. Darkness is overcome because God is perfect light, and His light always dispels darkness.

The Apostle Paul wrote the following words in his second letter to the Corinthian fellowship: "For all the promises of God find their yes in him. That is why it is through him that we utter our Amen to God for his glory" (2 Cor. 1:20). God never oscillates from His own attributes, nor does He speak with two faces. God is always perfect to His own being. This is why John said, "We proclaim...so that you may have fellowship with us," and "We are writing so that our joy may be complete." Because we live and walk in the light of God's glorious revelation of Himself in his Son, Jesus Christ, we confess him to be true, and we declare "our Amen."

May all who witness this musical presentation from my dear brother in Christ, Dr. Scott Bersaglia, and the Sacred Winds Ensemble be strengthened and encouraged as each note says 'Amen' to the glory of God who is light, truth, and love. Sola Deo Gloria.

Robert E. Burnett (DMin., Mid-America Baptist Theological Seminary; PhD, University of the Cumberlands) is Senior Pastor at First Baptist Church in Carroll, OH.



Dwelling in Christ

by Michael West

One thing have I asked of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to gaze upon the beauty of the Lord and to inquire in his temple. For he will hide me in his shelter in the day of trouble; he will conceal me under the cover of his tent; he will lift me high upon a rock. PSALM 27:4-5

Has anything ever captivated you to the point that you are unable to stop looking at it? Perhaps you were once captivated by a fine piece of art, the vastness of the ocean, the grandeur of mountains. Why do these things capture us? Because we are wired to glory in what is greater. We love to delight ourselves in that which is grand, glorious, beautiful, and beyond us. And although those things are delightful, they pale in comparison to the greatness of God.

Here in Psalm 27, we see David's very focused desire expressed in three verbs: *gaze*, *dwell*, and *inquire*. In many ways, these three things are one; they just separate into three parts. Notice David says in verse 4, "one thing." David wanted one thing, and that was to "dwell in the house of the LORD all the days of his life." Why? So that he could "gaze upon the beauty of the Lord." Not only did he want

to see God's beauty, but he wanted to learn more about Him by gazing upon Him.

What is the beauty of God? How can there be beauty in one we cannot see? The beauty of God is not something we can see visibly. The beauty of God is the sum of all His attributes and all His being. So, when we speak of beholding the beauty of God, we are referring to the desire to know more about Him and to know more about His attributes. In other words, it is the desire to know more about His holiness, mercy, grace, justice, righteousness, and all that Scripture says He is—and it is in the house of the LORD that David is reminded of this. Therefore, it is where David wants to "dwell." He wants to remain there. Why? Because it is there that David comes face to face with the God who is. There, he can gaze upon the beauty of God, learn of God, and be satisfied.

Where does the desire to “gaze upon the beauty of the LORD” come from? Naturally, we don’t desire the beauty of God. Scripture tells us, that by nature, we are children of God’s wrath (Eph. 2:1-3) and blind to the wonders of who God is (2 Cor. 4:3-6). Therefore, our hearts must be changed; we must be given new desires (2 Cor. 5:17). This happens through the power of God’s Spirit when He causes us to be born again (1 Peter 1:3). When we are born again, we then have desires for God, and we long to “gaze upon the beauty of the LORD.” So, until we are born again, we will never desire the beauty of God. We may know facts about God, but we won’t enjoy Him for who He is. In Psalm 27, we see David enjoying God for who He is. David wasn’t passive in this. In verse 4, he says, “One thing have I asked of the LORD, that will I seek after.” He desired to know more of God and to see more of His beauty.

The beauty that David desired to gaze upon is ultimately found in his heir to the throne (2 Sam. 7:16), the promised Messiah. The culmination of the beauty of God is found in Jesus Christ. In Hebrews 1:3, the writer says, “He

is the radiance of the glory of God and the exact imprint of his nature.” God’s beauty is displayed in Christ, who came to dwell among us so that He might save His people (Matt. 1:21). Because of this great salvation, we can dwell in Christ. In this, we know and experience the beauty of God’s love, breadth of His grace, the depth of His mercy, and forgiveness.

Once a person experiences the beauty of God and His salvation, something amazing happens. Our hearts are changed so that we desire God, His presence, and His beauty. We who were once wretched and marred by sin are made new, and God is making us into His beautiful masterpiece as He molds and fashions us into the image of His Son, Jesus Christ (Rom. 8:29).

Do you want to know more of God and to see more of His beauty? Will you seek Him on your knees? Will you seek Him through the pages of the Bible? If you don’t know Him, I would beg of you to call out to Him and ask Him to give you a new heart, a heart that desires Him and all His beauty.

Michael West is Pastor of Discipleship and Missions at Grace Baptist Church in Somerset, KY.



Christ Is the Son of God

by Bill Haynes

And we know that the Son of God has come and has given us understanding, so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life. 1 JOHN 5:20

The Apostle John is filled with certitude. There is no equivocation in his writings about the Lord Jesus Christ. It could be said that in the epistle of 1st John his favorite word is “know.” He uses “know” at least 33 times in this letter. In his Gospel, John uses “know” at least 99 times. After all that John has seen and heard from Jesus during his earthly ministry, and by the power and inspiration of the Holy Spirit, John wants his letter to destroy any doubt that might linger in our minds.

Today if we speak of this kind of certainty about faith in Christ, our world thinks we are narrow, bigoted, or at least naïve. Surely the best that we can say is, “*Maybe Christ is the Son of God,*” or “*I hope I’m right on this matter.*” The world has been conditioned to think that nothing can truly be known unless you can see or touch it. But that is exactly how John begins this epistle:

That which was from the beginning, which we have *heard*, which we have *seen* with our eyes, which we *looked upon* and have *touched* with our hands, concerning the word of life—

the life was made manifest, and we have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us. (1 John 1:1-2) (emphasis added)

John is not giving some theory, dream, or even vision. He is giving an historical, factual account of what he definitely “knows!”

John Stott says that verse twenty is the “most fundamental” of all the affirmations of this epistle. Throughout the letter, the Apostle John has said that we can know that our

sin has been forgiven, that we have (present tense) eternal life, that we know the truth. But all of those great promises of the Gospel are contingent on knowing that “the Son of God has come.” John says that Christ’s coming is to give us understanding. So, what does John mean by understanding?

John emphasizes that the Christian faith is both historical and experiential, and they go together—not one without the other. The word John uses for “understanding” (*dianoia*) is literally “the power or capacity of knowing.” When Jesus spoke of eternal life in His high priestly prayer in John 17:3, He said, “And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent.” The knowing that John is eager for us to see is both doctrinal and personal. It is both learned from the Scripture and also experienced by Christ’s indwelling.

But John goes even further. We not only know Him, but we are in Him! Careful examination of this verse gives clear testimony to both the deity of Jesus and to the Trinity. When we are “in his son Jesus Christ” we are also in Him who is true, i.e., the Father who sent the Son! While the Holy Spirit is not explicitly mentioned here, He is certainly implied. For we are taught elsewhere that it is the Holy Spirit that will “teach us all things” (John 14:26), thus giving us understanding.

It is vital in the time in which we live that we profess and proclaim the truth of Christ being the Son of God. This is no minor issue. He could not be simply a prophet from

God, nor a good teacher about God; He is the true and living God in the flesh as John makes clear in the first chapter of his Gospel. I think C. S. Lewis makes this case about as well as it can be made:

I am trying here to prevent anyone saying the really foolish thing that people often say about Him [that is, Christ]: ‘I’m ready to accept Jesus as a great moral teacher, but I don’t accept His claim to be God.’ That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic—on a level with the man who says he is a poached egg—or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse....You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come up with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to.

When Paul says in Second Corinthians 1:20, “For the promises of God find their Yes in him,” he is declaring the same truth as John. God has fulfilled His promises in Christ. May we all bow down, adore Him, stand in awe of Him, and worship Him for the glory of God and salvation of many.

Bill Haynes (MDiv, Southwestern Baptist Theological Seminary) is Pastor Emeritus at Grace Baptist Church in Somerset, KY. He serves on the board of directors for Sacred Winds Ministries, Inc.



Why a Lamb?

by Todd W. Meadows

Behold, the Lamb of God, who takes away the sin of the world! JOHN 1:29B

In the opening chapter of John’s Gospel, he introduces us to Jesus, the eternally existent Word (Jn. 1:1) who made all things (Jn 1:3). Life itself resides in Jesus (1:4), and it is He who gives light to all men (1:9). He was the Word made flesh who dwelt among us and was full of grace and truth (1:14). He was before John the Baptist and greater than John the Baptist (1:24-28). It was this Jesus, the eternally existent Word made flesh, of whom John declared, “Behold, the Lamb of God, who

takes away the sin of the world” (Jn. 1:29).

A lamb? John called the *eternally* existent God who created all things and gives all things *like* a “lamb”? Why a lamb? Surely a more regal, a more noble, a more powerful animal would better depict Jesus?

To understand why John called Jesus a lamb, we need to turn our attention to the Old Testament. In Genesis

22:1-14, we read of the day in which God commanded Abraham to offer his only son—the son of promise—as a sacrifice. Abraham, believing God to be faithful to keep his word to bless the nations through his offspring, went to do as commanded by the Lord. The obvious question from Isaac was, “Where is the lamb for the burnt offering?” Abraham’s response: “God will provide for himself the lamb for the burnt offering, my son.” And, the Lord did indeed provide a lamb to be sacrificed in Isaac’s place, saving the life of Isaac.

Later, in Exodus 12:1-27 we find Moses in a historic showdown with Pharaoh, and what was at stake was the people of God being held in bondage. Moses, as God’s chosen representative, demanded the release of the people, but Pharaoh’s heart was hardened. The final act of the Lord to free his people would be the death of every firstborn in Egypt. However, the Lord revealed to His people that the blood of a lamb covering the doorposts of their homes would spare the life of their firstborn. God was faithful to keep His word. The blood of a lamb saved the lives of the firstborn children.

In Leviticus, we read of the sacrificial system in which lambs were sacrificed for the payment of sin. This system would continue for years and years as what the writer of Hebrews describes as “a reminder of sins every year” (Heb. 10:3). The blood of lambs paid for the sins of the people but the payment was not enduring. It did not cover the people’s sins forever. It was not final. We need more than a reminder of sin; we need full payment for sin.

Finally, we come to the words of the prophet Isaiah who tells of the servant of the Lord who would be sent to bear

Todd Meadows (DMIN, Southern Baptist Theological Seminary) is Senior Pastor of Grace Baptist Church in Somerset, KY.

our griefs, carry our sorrows, be pierced for our transgressions, and crushed for our iniquities (Isa. 53). What did Isaiah compare him to? A lamb. A lamb led to slaughter. And this lamb would do what all other lambs were *unable* to do—“make many to be accounted righteous, and he shall bear their iniquities” (Isa. 53:11).

What a beautiful promise this is from the Lord. Oh, what love and mercy we see in our God, that He would send One to suffer and die bearing our sins that we might be made righteous. He would shed His own blood for our sins. He would die in our place to save us. He would be the perfect Lamb of God.

But here’s the thing: No one likes a promise-maker who is not a promise-keeper. Instead, we value those who are faithful to keep their word. We want to know that if a promise is made, it will be kept. Would God keep His promise? Absolutely! This is why 2 Corinthians 1:20 is such a beautiful passage: “For all the promises of God find their Yes in him. That is why it is through him that we utter our Amen to God for his glory.” God, the great Promise-Maker, was faithful to keep every promise in Christ. And, most beautifully, he kept his promise to send One to save us from our sins. He sent Jesus, the Lamb of God without blemish or spot (1 Pet. 1:19), to redeem us with His own blood. To this, we shout “Amen!” Yes, it is through Jesus’ death that we have life. It is *through* Jesus’ blood that we are saved. Jesus paid the debt we could not pay once for all. It is, therefore, “*through* him that we utter our Amen to God for his glory” (emphasis added).



Living in the Light of the Resurrection

by Dr. H. Alan Dodson

The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.
I CORINTHIANS 15:56-57

Reflecting on his salvation, a Christian powerfully realizes the promises of God. At the moment of justification, when God’s grace intervenes, rescuing a sinner from eternal damnation, one grasps the great promise of Romans 10:13 that “everyone who calls on the name of the Lord will be saved” (ESV). As the Christ-follower continues to journey through disciple-

ship, he becomes aware that God works in him, fulfilling His promise to bring him “to the measure of the stature of the fullness of Christ” (Ephesians 4:13). However, the fullness of salvation will be realized when God glorifies believers with imperishable, immortal bodies. This glorification is redemption in its most total sense.

If they have given us anything, the events of this past year have produced in the hearts of God's people a longing for full redemption. A world saturated with blights like a pandemic, racial strife, and economic instability creates a yearning for everything to be made right. As Paul writes to the Romans, we "who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies" (Romans 8:23). With such a desire, we should be eternally thankful for a faithful Father. Just as He fulfilled His promise of our justification and is fulfilling His promise of our sanctification, He will fulfill His promise of our glorification. Let's look at I Corinthians 1:50-56 to see how He will do so.

Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed,

Paul unshrouds a great mystery here. In the Biblical sense, a mystery is understood by spiritual revelation rather than human perception. Paul tells the Corinthian Christians something they could not discover by intellectual pursuit. Only God could reveal it to them. The Apostle uses sleep as a metaphor for death. Not all Christians will die, but there will be a final generation who will be transformed into glorified bodies at the return of Jesus before they ever face death.

in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.

Jesus will gather His people (both dead and on the earth) to Himself in a single moment. A day is coming when in God's eternal plan, He will resurrect those who have died in Him. Then, in a moment, He will bring them together with all the redeemed on the earth, and each one will receive an immortal, imperishable, glorified body.

For this perishable body must put on the imperishable, and this mortal body must put on immortality.

To "inherit the kingdom of God" (v. 50) and live in eternity future, our perishable, mortal bodies that are filled with the frailties wrought by the fall must be changed entirely. By the power of God, sin and the curse will be removed, and we shall be made imperishable and immortal.

When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written:

"Death is swallowed up in victory."

"O death, where is your victory?

O death, where is your sting?

For those not in Christ, death has its sure sting. Such a sting is expressed in Edgar Allan Poe's famous poem, "The Raven." Lamenting the death of his beloved Lenore, Poe writes about the shadow of death from which, he says, his soul "shall be lifted—nevermore." In Christ, the Apostle Paul's outlook is much different. Convinced of Christ's victory for believers, the Apostle Paul taunts death.

The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

Living in the light and promise of the resurrection is the experience of us who are no longer under the law. The penalty of the law, which is death, was removed from us by the victory of our Savior. Before God, we are no longer guilty sinners.

Oh, what a glorious life is ours, living in the light of the resurrection! Our mortal enemy is a defeated foe by the power of Jesus. As Charles H. Spurgeon once said, "I will not fear thee, death, why should I? Thou lookest like a dragon, but thy sting is gone. Thy teeth are broken, oh old lion, wherefore should I fear thee? I know thou art no more able to destroy me, but thou art sent as a messenger to conduct me to the golden gate wherein I shall enter and see my Saviour's unveiled face forever."

ABOUT

Composers and Music

Compiled and edited by Jenny Collins

Resplendent Glory (2005)

Rossano Galante (b. 1967)

Resplendent Glory is a spirited overture for wind band and is influenced by the composer's work as a film score orchestrator. After the completion of his studies at the prestigious University of Southern California film scoring program, Galante wrote orchestrations for films such as *Wolverine*, *The Fantastic Four*, *Knowing*, and more. *Resplendent Glory* was written in 2005, exemplifying his style with heroic themes, powerful brass fanfares, and energetic woodwind flourishes.

Hymn to a Blue Hour (2010)

John Mackey (b. 1973)

Hymn to a Blue Hour is a musical representation of the “lingering twilight that halos the sky after sundown, but before the complete darkness sets in” (Jake Wallace). The title represents the solemnity and reverence of Christian faith expressed through the sacred tradition of hymnody, as well as giving voice to the feeling of nostalgia and blue melancholy felt at the end of an allotted period of time—a day, an era, a lifetime. *Hymn to a Blue Hour* was written by John Mackey, a graduate of the Juilliard School and the Cleveland Institute of Music.

The Secret Place (2014)

**R. C. Sproul (1939-2017)
Jeff Lippencott**

The Secret Place, from Dr. R.C. Sproul's sacred music project *Glory to the Holy One*, features lyrics drawn from Scripture and a lifetime of theological reflection. *Glory to the Holy One* is a collection of beautiful new hymns written by Dr. Sproul, wedded with soaring melodies written by award-winning composer Jeff Lippencott. The project provides the church with an offering of that which is good, true, and beautiful in the Christian faith.

Founder of Ligonier Ministries, Dr. Robert Charles Sproul held degrees from Westminster College, Pittsburgh Theological Seminary, the Free University of Amsterdam, and Whitefield Theological Seminary, and had a distinguished academic teaching career at various colleges and seminaries.

Jeff Lippencott is an Emmy-nominated composer of television series and film scores. In 2003, Lippencott, along with Mark T. Williams, founded Ah2 Music in Valencia, California. His mission statement is to “write music to convey the beauty of creation and the glory of God through melody, chord, and lyric.”

Praise to the Lord (1974)

Vaclav Nelhybel (1919-1996)

Praise to the Lord was commissioned by Donald H. Ripplinger for the Point Music Camp of the University of Wisconsin and was first performed in the summer of 1974. The composition draws its thematic material solely from three hymns that proclaim the glory and holiness of God: *Praise to the Lord* from the "Stralsund Gesangbuch" (1665); *Now Thank We All Our God* by Johann Crüger (1598-1662); and the *Doxology* from the "Genevan Psalter" (1551).

Vaclav Nelhybel was a Czech composer and conductor who studied at the Prague Conservatory of Music and musicology at the universities of Prague and Fribourg, Switzerland. He moved to the United States in 1957 and became a U.S. citizen in 1962. Here he continued working as a composer, conductor, and lecturer up until his death.

The Power of the Cross (2005)

**Keith Getty (b. 1974)
Stuart Townsend (b. 1963)**

Keith Getty is a world-renowned modern hymn writer who developed a passion for writing sacred music in his twenties and began writing for his small Baptist church. He composes and performs with his wife, Kristyn, with whom he regularly tours the United States and the United Kingdom.

Stuart Townsend grew up in West Yorkshire, England, the youngest son of an Anglican vicar. Some of his better-known songs include *How Deep the Father's Love*, *The King of Love*, and *The Power of the Cross*. He is currently a worship leader in the Church of Christ the King in Brighton.

Hallelujah! What a Savior! (1875)

Philip Bliss (1838-1876)

Written in 1875 only days before his death, *Hallelujah! What a Savior!* was representative of the mindset of Phillip Bliss. Bliss became an itinerant music teacher in 1860 while continuing his studies at the Normal Academy of Music in Genesco, NY. His career direction became clearer when he and his wife Lucy became associated with Chicago evangelist Dwight L. Moody (1837-1899), who encouraged Bliss and Lucy to become evangelistic singers as members of Moody's revival singing team.

The Lord Is My Salvation (2016)

**Keith Getty
Kristyn Getty (b. 1974)**

Keith and Kristyn Getty occupy a unique space in the world of music today as preeminent modern hymn writers. In reinventing the traditional hymn form, they have created songs that are sung throughout the world—songs that teach strong Christian doctrine and cross the genres of traditional, classical, folk, and contemporary composition.

Resurrection (2005)

John Priddy (b. 1959)

John Priddy earned a Bachelor of Music in Vocal Performance from Texas Tech University and a Master of Music in Instrumental Conducting from Indiana University. He made his European conducting debut in Switzerland, going on to conduct numerous stage works in France, Belgium, Monaco, Liechtenstein and the United States. He is the Director of Worship and Music at First United Methodist Church of Denton, Texas. *Resurrection* is a passionate work inspired by New Testament Scripture.

SACRED WINDS

Ensemble

Scott Bersaglia, Music Director

PICCOLO

Martha Gasque | Myrtle Beach, SC

Director of Bands, Ocean Bay Middle School

FLUTE

Christina Bishop | Campbellsville, KY

Choir Director & Assistant Band Director, Taylor County Schools

Rebecca Duncan | Corbin, KY

Therapeutic Support Specialist

Courtney Mantle | Pflugerville, TX

Band Director, Pflugerville ISD

Meredith Patton | Falmouth, KY

Music Teacher, Southern Elementary School

Christina Randall | Rincon, GA

Band Director, Hardeeville-Ridgeland Middle School

OBOE

Madison Bishop | Campbellsville, KY

Graduate Student

Blake Johnson | Parkville, MO

Doctoral Student, University of Missouri KC

ENGLISH HORN

Allison Weitkamp | Lexington, KY

Band Director, Diocese of Lexington

CLARINET

Betsy Burkhart | Harlan, KY

Band Director, Harlan Independent Schools

Stacey Muncy | Catlettsburg, KY

Substitute Teacher

Carrie RavenStem | Louisville, KY

Clarinetist

Thomas Richardson | Memphis, TN

Band Director, Collierville High School

Brad Rogers | LaGrange, KY

Director of Bands, Oldham County High School

Martina Sanders | Lexington, KY

Music Education Major, University of Kentucky

BASS CLARINET

Willow Cooper | Lexington, KY

Band Director, Beaumont Middle School

CONTRABASS CLARINET

Megan Watson | Greenville, KY

Preschool Teacher

BASSOON

Tara Brown | London, KY

Director of Bands, Leslie Co. Schools

Heather Kulengowski | Lexington, KY

Band Director, Georgetown Middle School

ALTO SAXOPHONE

Jenny L. Collins | Millstone, KY

Director of Bands and Theater, Jenkins Independent Schools

Austin Gilliatt | Somerset, KY

Director of Bands, Southwestern High School

Paul Shepherd | Lanesville, IN

Assistant Band and Choir Director, Highland Hills Middle School

Wilson Wise | Lexington, KY

Financial Advisor, Edward Jones

TENOR SAXOPHONE

James Geiger | Gallatin, TN

Band Director, Portland East Middle School

BARITONE SAXOPHONE

Tanner Swift | Louisville, KY

Undergraduate Music Student, University of Louisville

TRUMPET

Ryan Ervin | Maineville, OH

Director of Bands, Madeira City Schools

Josh Harney | Morehead, KY

Freelance Musician

Kyle Knepper | Lafayette, IN

Trumpet Player, Kings Island Amusement Park

Brittainy Spears | Kingwood, TX

Music Teacher, Harvest Hills Elementary

Drew Shannon | Somerset, KY

Undergraduate Student, University of the Cumberlands

Steffanie Skiles | South Shore, KY

Band Director, McKell Middle School

Ricky Spears | Yukon, OK

Director of Bands & Professor of Trumpet,

Southern Nazarene University

Alyssa Sturgill Lexington, KY

Choral Director & Drama Sponsor, Woodford Cty Middle School

Joel Watson | Greenville, KY

Director of Bands, Muhlenberg South Middle School

HORN

Hannah Amburgey | Campbellsville, KY

Graduate Student, Campbellsville University

Benjamen Duncan | Corbin, KY

Band Director & Piano Instructor, Corbin Middle School

Elizabeth Etienne | Louisville, KY

Executive Assistant, Ernst & Young

Mary Haddix | Richmond, KY

DMA candidate, University of North Texas

Bailey Hatzell | Louisville, KY

Undergraduate Student, University of Louisville

Jody Hurt | Louisville, KY

Design Strategist, Refinery Consulting

Josh Shepherd | Lanesville, IN

Homeschool Student

James Weitkamp | Lexington, KY

Rising Eighth Grader, SCAPA

TROMBONE

Jeremy Bell | Harlan, KY

Itinerant Music Teacher, Harlan Independent Schools

Brandon Etienne | Louisville, KY

Band Director, Mt. Washington Middle School

Evan Hatter | Covington, KY

Assistant Director of Bands, Thomas More University

Ben Lay | Campbellsville, KY

Band Director, Thomas Nelson High School

Jacob Sturgeon | Beaver Dam, KY

Band Director, Barren County Middle School

BASS TROMBONE

Anastasi Fafalios | Fort Wright, KY

DMA Student, Cincinnati College-Conservatory of Music

EUPHONIUM

David Centers | Louisville, KY

Director of Bands, Oldham County Schools

Noah Centers | Louisville, KY

Music Student, University of Louisville

Shelly Molinary | Saint Paul, VA

Music Teacher, Dickenson County Schools

TUBA

Lawrence Banks | Winchester, KY

Director of Bands, Lexington Catholic High School &

Seton Catholic School

Stephen Bishop | Campbellsville, KY

Director of Bands, Taylor County High School

Andy Critz | Bronston, KY

Band Director, Wayne County Schools

Jason Sturgill | Wise, VA

Visual Art Teacher, Frederick Douglass High School

PERCUSSION

Cory Barnes | Georgetown, KY

Stay-at-Home Dad

Ben Cantrell | Clearfield, KY

Visiting Assistant Professor of Percussion,

Morehead State University

Tyler Cantrell | Elizabethtown, KY

Director of Bands, Elizabethtown High School

Chad Floyd | Campbellsville, KY

Associate Professor of Percussion, Campbellsville University

Adam Hopper | Somerset, KY

Director of Percussion, Southwestern High School

L. Jason Kercheval | Sheridan, IN

Freelance Percussionist

Calvin Schmieg | Winchester, KY

Band Director, Robert D. Campbell Jr. High

John Tyree | Mt. Sterling, KY

Percussion Director, Weiss High School Band

HARP

Elaine Cook | Lexington, KY

Instructor of Harp, University of Kentucky

ORGAN

Judy Ledford | Science Hill, KY

Keyboardist, Grace Baptist Church

PIANO

Jennifer H. Bersaglia | Prestonsburg, KY

Pianist and Educator, Owner of the Veritas Academy

VIOLIN

Lesley Cissell | Lexington, KY

Owner, Academy for the Creative Arts

Lisa Griffin | London, KY

Private Violin Instructor

Saelim Jung Henderson | Campbellsville, KY

Violin, Owensboro Symphony Orchestra

Dennis Santos | Campbellsville, KY

Assistant Professor of Music, Campbellsville University

Katie Waldron | Cincinnati, OH

Student, Eastern Michigan University

Chloe West | Somerset, KY

High School Student, Somerset Christian School

VIOLA

Gayle L. Castle | Loveland, OH

Director and President, Vision for the Arts Academy LLC

Patti Isaacs | Somerset, KY

Teacher, Southwestern High School

Edna Pierce | Cincinnati, OH

Musician, Cincinnati Symphony Orchestra

CELLO

Saulo DeAlmedia | Campbellsville, KY

Instructor of Cello and Jazz, Campbellsville University

DOUBLE BASS

Alice Markiewicz | Fort Wright, KY

Orchestra Director, Pleasant Run Middle School

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

SACRED WINDS

Biographies



SCOTT BERSAGLIA | Music Director

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.

Dr. Bersaglia is a frequent guest conductor across Kentucky and has led honor bands throughout the southern US. He made his international conducting debut with the Guayaquil (Ecuador) Symphony Orchestra in 2019. He has presented lectures on music education, conducting, and worship at state, national, and international conferences.

A Kentucky native, Dr. Bersaglia received his Bachelors of Music Education from Morehead State University and the Masters of Music and Doctor of Music Arts degrees from The University of Texas at Austin. His conducting teachers are Jerry Junkin, Richard Miles, and Greg Detweiler. Dr. Bersaglia lives in Prestonsburg with his wife, Jennifer, and their daughters, Isabella and Emmaline.



GREG DETWEILLER | Guest Conductor

Greg Detweiler is in his twenty-second year as Director of Choral Activities at Morehead State University. Dr. Detweiler conducts the Chamber Singers and Concert Choir and teaches conducting and voice. His choirs have toured and presented concerts in Austria, Hungary, Germany, the Czech Republic, Costa Rica and Canada; and have appeared at regional and state conventions of the American Choral Directors Association and the Music Educators National Conference. In demand as a clinician, guest conductor and adjudicator, he has presented workshops in choral technique across the U.S. and Canada.

His previous positions include Director of Choral Activities at Albertson College, Idaho State University, Southeastern Louisiana University, and Mercer University. He has also taught middle school general and choral music in the Harrisburg, PA public schools. In addition, he has served as Music Director of the Boise Master Chorale, Boise, Idaho; the Wesley Foundation United Methodist Church, Urbana, Illinois; the Main Post Chapel, Fort Meade, Maryland; and First Baptist Church, Morehead, Kentucky. Dr. Detweiler has been a member and performed with the Atlanta Symphony Orchestra Chorus and the Atlanta Chamber Chorus, Robert Shaw Conductor, and the Soldiers' Chorus of the U.S. Army Field Band.

Dr. Detweiler holds the degrees of Doctor of Musical Arts and Master of Music in choral music and conducting from the University of Illinois and Bachelor of Science in instrumental and vocal music education, magna cum laude, from Lebanon Valley College in Pennsylvania. In addition he has studied Dalcroze Eurhythmics at the Manhattan School of Music and has studied choral conducting and technique with Robert Shaw, Helmuth Rilling, Joseph Flummerfelt, Dale Warland, Elmer Thomas, John Leman, and Harold Decker.

WILLIAM H. (BILL) HAYNES, JR. | Commentator

Bill Haynes is the Founding Pastor of Grace Baptist Church in Somerset, Kentucky. Grace Baptist was born on October 22, 2006. Previously, he served as Senior Policy Analyst for Cultural & Worldview Studies for the American Center for Law & Justice in Virginia Beach and Washington, DC, from 2001 until 2004. Prior to that he served as Pastor of First Baptist Sweetwater in Orlando, FL from 1991-2002. He has served as a Trustee for Southern Baptist Theological Seminary. He has also served as a visiting professor in Baptist History and Polity at the Reformed Theological Seminary in Orlando, FL.



Pastor Haynes received his Bachelor of Arts in Psychology from Jacksonville State University in Alabama and his Master of Divinity from Southwestern Baptist Theological Seminary in Ft. Worth, Texas. He has done doctoral studies at the Reformed Theological Seminary and the Southern Baptist Theological Seminary and has pastored churches in the Southern Baptist Convention for the past 40 years in Alabama, Georgia, Florida and Kentucky. He has served on numerous denomination committees and boards and as a writer of Sunday School Lessons for *The Christian Index*, the Georgia Baptist newspaper.

Bill and his wife, Rhetta, have three grown children—Carol Beth (Orlando, FL), Anna (Austin, TX), and Will who is married to Samantha (Franklin, TN). They have two grandchildren, Adeline and Henry.

WAYLON BALES | Vocal Soloist

Waylon Bayes, known for his love of southern gospel music, is a student at Johnson Central High School where he is an active member of the school's honor and chamber choirs. In the past several years, Waylon has been selected to the prestigious Kentucky All-State Choir and was selected as a soloist during the 2018 performance. He has been involved in multiple competitions winning Top Soloist and Best in Show such at the Kentucky Farm Bureau Annual Gospel Music Showcase. He has also participated in Kentucky Farm Bureau Variety Showcase representing District 10 in their Hundredth-Year celebration. Since 2016, he has been vocalist with the Kentucky Opry Junior Pros at the Mountain Arts Center.



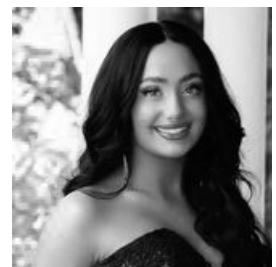
ALLISON CASE | Vocal Soloist

Allison Case is a graduate of Johnson Central High School in Johnson County, Kentucky. Allison started singing at a very young age and has many years of experience as a vocalist, most recently in commercial music. She is driven by her love of expressing herself through her music. She has been accepted into the Kentucky All-State chorus for 8 consecutive years and has been a member of the Kentucky Opry Junior Pros for the past two years. Allison also spends her free time singing in a traveling gospel group with her family. Currently, Allison is attending college to pursue a career in music education, with an emphasis in choir, so that she can share her love for music with others.



EMMA CLAIRE SLONE | Vocal Soloist

Emma Claire Sloane has been a vocalist of the Kentucky Opry Jr Pros program since she was eight years old. She has previously performed in musical theater shows at Dollywood in Pigeon Forge, Tennessee. As an up-coming senior in high school, she aspires to graduate from college with Bachelor's of Music degree specializing in Commercial Music. This is Emma Claire's second appearance with the Sacred Winds Ensemble.



SACRED WINDS

Ministries, Inc.

Sacred Winds Ministries, Inc. Mission Statement

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 under-girded 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 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.

About the Sacred Winds Ensemble

The Sacred Winds Ensemble is a wind band that consists of more than 60 volunteer musicians from across the United States encompassing a diverse body of musicians including instrumental music educators, students pursuing a music degree, private instrumental educators, music faculty in higher education, and professional musicians.

Founded in 1997 by Scott Bersaglia, the 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. In 2007, David Maslanka was commissioned to write a work commemorating the group's ten-year anniversary. The result was *Unending Stream of Life*. In 2015, the ensemble recorded their first album, *In Christ Alone*. The album was recorded over two days in Lexington, KY, with three-time Grammy-award winning recording engineer, David Lau, of Brookwood Studios in Plymouth, MI. The album features four works from the ensemble's commissioning project.

The ensemble has performed at the Baptist Church Music Conference National Convention and the Kentucky Music Educators Association State Music Conference. Additionally, the ensemble has been recognized by The House of Representatives of the Commonwealth of Kentucky for "proving itself as an outstanding asset to the community." Noted guest artists of the Sacred Winds Ensemble include Jerry Junkin, guest conductor; Teresa Alzadon, soprano; Judson Perry, tenor; J. Daniel Jenkins, Thomas Root, Craig Biondi, John Vander Gheynst, the late David Maslanka and the late Jody J. Nagel.

The ensemble has garnered high praise from composers Donald Grantham, Jody Nagel, and David Maslanka, among others. Dr. Jody Nagel, whose work *Voyage of Discovery* is featured on the ensemble's aforementioned album, wrote, "Your recording of *Voyage* is brilliant! Great intonation, tempo choices, balance, and attention to detail! It is certainly THE definitive recording. Your program notes for the entire CD are really good. I just listened to the CD

in its entirety, and there's no doubt you have added a serious gift of music to the musical world." In commenting on the ensemble's performance of his final movement from the Symphony No. 7, David Maslanka wrote, "Your performances of the Symphony No.7 movement [IV] are very touching and beautiful. You have done fine work under very restricted circumstances. It is quite clear that your players are deeply involved in the music."

Most recently, Sacred Winds has established a partnerships in Guayaquil, Ecuador with La Academia Musica Bautista del Ecuador for the training and teaching of music and worship to the church; the Conservatorio de Musica Cristiana Adoradores and the Universidad de las Artes Conservatorio de Musica Cristiana Adoradores and Universidad de las Artes to provide music instruction to students; and the Centro Ecuatoriano Norteamericano to connect music teachers from the United States to Guayaquil in order to provide training to music students.

Sacred Winds Ensemble 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.

SUPPORT

Sacred Winds 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, Oldham County High School
Deborah C. Bersaglia, Secretary
Retired Banking Executive
Kathy L. Ivey, Treasurer
Owner, Barnard's Jewelry

BOARD OF DIRECTORS

Nick Bersaglia
Owner, Bersaglia Repair Service
Vickie Chasteen Ball
Retired Teacher
Lou Ella Farler
Retired Bank President
Bill Haynes
*Pastor Emeritus,
Grace Baptist Church, Somerset, KY*
Ed Hughes
Retired Systems Analyst
Daniel Thies, PharmD
Pharmacist

INTERNAL STAFF FOR THE ENSEMBLE

Vickie Chasteen Ball, Editor
Betsy Burkhart, Administrative Associate
Adam Hopper, Percussion Coordinator
Ashley Kjos, Media Design Coordinator
Ricky Spears, Personnel Manager
Alyssa Sturgill, Ministry Librarian
Jason Sturgill, Special Graphic Design
Joel Watson, Stage Manager
Megan Watson, Assistant

SACRED WINDS ENSEMBLE ADVISORY GROUP

Lawrence Banks
Jeremy Bell
Stephen Bishop
Ben Cantrell
Jenny Collins
Jim Geiger
Meredith Patton
Allison Weitkamp

MINISTRY PARTNERS (Financial Contributors of Sacred Winds Ministries)

Nick & Debbie Bersaglia
John & Benita Dishner
Bobbie Duff
Ronnie & Lou Ella Farler
Charles & Juda Hall
Doug & Gene Hensley
Mike & Kathy Ivey
Don D. Jennings
Deloris Justice
Ray & Wanda Lindon
Beverly Maggard
Brenda Nease
Krytann Prater, Norah
Mike and Su-Ellen Stull
Daniel & Misty Thies, Caden & Dawson
Edgar Whitaker, Jr.
Barbara Weaver
Tony & Carolyn Whitaker

First Federal Savings and Loan | Hazard, KY
Maggard Brothers Funeral Home | Hazard, 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 pray 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
First Baptist Church | Hazard, KY

First Baptist Church | Pikeville, KY
Grace Baptist Church | Somerset, KY

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

Grace Baptist Church | Somerset, KY

Mayor's Office | City of Somerset

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

Southwestern High School | Somerset, KY

Danita Ellis, *Principal*

Austin Giliat, *Director of Bands*

Adam Hopper, *Assistant Director of Bands*

RIGHTS

Scripture quotations are from The Holy Bible, English Standard Version (ESV), copyright © 2001 by Crossway Bibles, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

SUPPORT SACRED WINDS

We invite you to become a ministry supporter to assist us in spreading the Gospel of Jesus Christ. Should you feel the Lord's leading, we ask that you make a donation of any amount to the ministry. There is no minimum pledge amount required; give as you feel led. You may give in one of four ways:

- Through online secure giving at www.sacredwinds.org/support.
- Through Mail at PO Box 1195, Hazard, KY 41702
- Through Patreon at www.patreon.com/sacredwinds
- At a Sacred Winds event



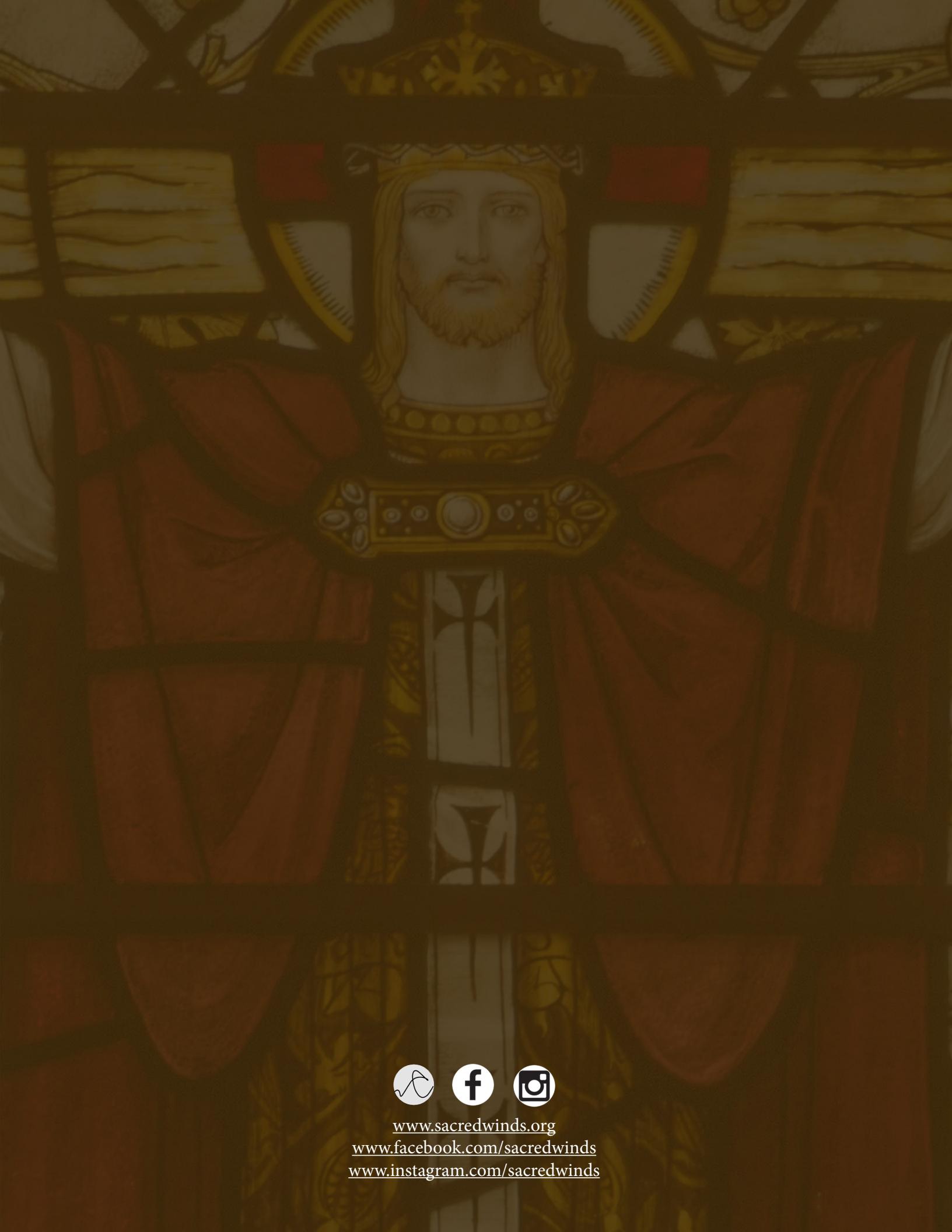
Chartered in February 2008, Sacred Winds Ministries, Inc. qualifies as a 501(c)3 non-profit public charity and is in strict compliance with all requirements of federal, state, and local authorities. Sacred Winds Ministries, Inc. is the governing body to the Sacred Winds Ensemble.



SUNDAY:
Sunday School / 9:00am
Morning Worship / 10:30am
Evening Worship / 6:00pm

WEDNESDAY:
Children's Ministry / 6:30pm
Youth Oasis / 6:30 pm
Prayer Meeting / 6:30pm

(606) 677-1006 . gbcosomerset.com



www.sacredwinds.org
www.facebook.com/sacredwinds
www.instagram.com/sacredwinds