

CHRIST
THE
LORD

was...is...is to come

Sacred Winds Ministries in partnership with
Grace Baptist Church of Somerset, KY and Scottsville Baptist Church of Scottsville, KY
presents the

SACRED WINDS ENSEMBLE

Scott Bersaglia, Music Director
Bill Haynes, Evangelist
Emily Williams, Vocal Soloist

Call to Worship

"I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star." *Revelation 22:16*

Wie schön leuchtet der Morgenstern (BWV 1)
How beautifully the morning star shines

Johann Sebastian Bach

How Firm A Foundation
I Will Sing the Wondrous Story
Take My Life and Let It Be

John Rippon's Selection of Hymns
Francis Harold Rowley | HYFRYDOL
Frances R. Havergal

My Tribute

Andrae Crouch
Setting by J. Daniel Jenkins

Performed in memory of Shannon B. Seals and John Surgener



CHRIST, THE LORD: *Who Is, and Who Was, and Who Is To Come*

Prelude in E-Flat Minor, Op. 34, No. 14

Dmitri Shostakovich
Transcription by H. Robert Reynolds

Don't You See?

Donald Grantham

The Communion Hymn

Keith and Kristyn Getty
Arrangement by Scott Bersaglia

We Will Feast in the House of Zion

Sanda McCracken
Arrangement by Scott Bersaglia

Zion

Dan Welcher

The Engulfed Cathedral

Claude Debussy
Transcription by Merlin Patterson

CONGREGATIONAL *Response*

How Firm a Foundation

John Rippon's Selection of Hymns

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say than to you He hath said,
You, who unto Jesus for refuge have fled?

Fear not, I am with thee, O be not dismayed,
For I am thy God and will still give thee aid;
I'll strengthen and help thee, and cause thee to stand
Upheld by My righteous, omnipotent hand.

When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

When through fiery trials thy pathways shall lie,
My grace, all sufficient, shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine.

The soul that on Jesus has leaned for repose,
I will not, I will not desert to its foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake.

I Will Sing the Wondrous Story

Francis Harold Rowley | HYFRYDOL

I will sing the wondrous story
Of the Christ who died for me.
How He left His home in glory
For the cross of Calvary.
I was lost, but Jesus found me,
Found the sheep that went astray,
Threw His loving arms around me,
Drew me back into His way.

I was bruised, but Jesus healed me;
Faint was I from many a fall;
Sight was gone, and fears possessed me,
But He freed me from them all.
Days of darkness still come o'er me,
Sorrow's paths I often tread,
But the Savior still is with me;
By His hand I'm safely led.

He will keep me till the river
Rolls its waters at my feet;
Then He'll bear me safely over,
Where the loved ones I shall meet.
Yes, I'll sing the wondrous story
Of the Christ who died for me,
Sing it with the saints in glory,
Gathered by the crystal sea.

Take My Life and Let It Be

Frances R. Havergal

Take my life and let it be
consecrated, Lord, to thee.
Take my moments and my days;
let them flow in endless praise,
let them flow in endless praise.

Take my hands and let them move
at the impulse of thy love.
Take my feet and let them be
swift and beautiful for thee,
swift and beautiful for thee.

Take my voice and let me sing
always, only, for my King.
Take my lips and let them be
filled with messages from thee,
filled with messages from thee.

Take my silver and my gold;
not a mite would I withhold.
Take my intellect and use
every power as thou shalt choose,
every power as thou shalt choose.

Take my will and make it thine;
it shall be no longer mine.
Take my heart it is thine own;
it shall be thy royal throne,
it shall be thy royal throne.

Take my love; my Lord, I pour
at thy feet its treasure store.
Take myself, and I will be
ever, only, all for thee,
ever, only, all for thee.

PROGRAM

Outline

ADDRESS 1: WHY DID JESUS LEAVE?

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

“So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority. But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.”

Acts 1:6-11

Prelude in E-Flat Minor, Op. 34, No. 14 | Dmitri Shostakovich

Don't You See? | Donald Grantham

Grantham's *Don't You See* quotes two spirituals: *Death Ain't Nothin' But a Robber* and *O Brother, Do You Love Jesus?*

Death ain't nothin' but a robber, don't you see?
Death ain't nothin' but a robber, don't you see?
Death came to our house, he didn't stay long;
We looked for our friend but our friend he was gone.
Death ain't nothin' but a robber, don't you see?

I've just come from the fountain,
I've just come front the fountain,
Lord, I've just come front the fountain,
His name's so sweet.
O Brother, I Love Jesus
O Brother, I Love Jesus
O Brother, I Love Jesus
His name's so sweet.

ADDRESS 2: THE GIFT CHRIST GAVE FOR COMMUNION AND REMEMBRANCE

“Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, “Take, eat; this is my body.” And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.”

Matthew 26:26-29

The Communion Hymn | Keith and Kristyn Getty

We Will Feast in the House of Zion | Sandra McCracken

ADDRESS 3: EVERYBODY LOVES A BANQUET

Let us rejoice and exult
and give him the glory,
for the marriage of the Lamb has come,
and his Bride has made herself ready;
it was granted her to clothe herself
with fine linen, bright and pure"—
for the fine linen is the righteous deeds of the saints.

"And the angel said to me, "Write this: Blessed are those who are invited to the marriage supper of the Lamb." And he said to me, "These are the true words of God." 10Then I fell down at his feet to worship him, but he said to me, "You must not do that! I am a fellow servant with you and your brothers who hold to the testimony of Jesus. Worship God." For the testimony of Jesus is the spirit of prophecy."

Revelation 19:7-10

Zion | Dan Welcher

ADDRESS 4: THE THING HOPED FOR AND THE CERTAINTY OF THAT THING

And he said to me, "These words are trustworthy and true. And the Lord, the God of the spirits of the prophets, has sent his angel to show his servants what must soon take place."

"And behold, I am coming soon. Blessed is the one who keeps the words of the prophecy of this book."

I, John, am the one who heard and saw these things. And when I heard and saw them, I fell down to worship at the feet of the angel who showed them to me, but he said to me, "You must not do that! I am a fellow servant with you and your brothers the prophets, and with those who keep the words of this book. Worship God."

And he said to me, "Do not seal up the words of the prophecy of this book, for the time is near. Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy."

"Behold, I am coming soon, bringing my recompense with me, to repay each one for what he has done. I am the Alpha and the Omega, the first and the last, the beginning and the end."

Blessed are those who wash their robes, so that they may have the right to the tree of life and that they may enter the city by the gates. Outside are the dogs and sorcerers and the sexually immoral and murderers and idolaters, and everyone who loves and practices falsehood.

"I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star."

The Spirit and the Bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who desires take the water of life without price.

I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book, and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book.

He who testifies to these things says, "Surely I am coming soon." Amen. Come, Lord Jesus!

The grace of the Lord Jesus be with all. Amen.

Revelation 22:6-21

The Engulfed Cathedral | Claude Debussy

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:

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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).

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.

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

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.

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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

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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.



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.

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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 Dr. 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 *life* 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

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).

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



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 discipleship, 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

H. Alan Dodson (DMin, New Orleans Theological Seminary) is South Regional Consultant for the Kentucky Baptist Convention.

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.”



The Lord's Return: Settled and Secure

by Dr. Matthew Scott Thompson

“He who testifies to these things says, ‘Surely I am coming soon.’ Amen. Come, Lord Jesus!”
REVELATION 22:21

God’s people have always been a people in waiting. The people of Israel waited for the Messiah’s arrival and now He has come; He has come to save His people from their sins.

Believers, too, are a people who are waiting; we are waiting for His return where He will make all things new and the final consummation of God’s divine redemptive plan is fulfilled.

In Revelation 22, John continues to write the final instructions of Christ after seeing the new heaven and the new earth. Everything John has seen and heard as well as the words to follow in this passage are true. John can trust them, there is no need to doubt them. By extension, we can trust these words and know they are true. But why? We know these words to be trustworthy and true because they come from God and God has spoken. The last part Revelation 22:6 is clear that the Lord God himself sent the angel to speak to John. Just like he sent the prophets to proclaim His message to the people, so now He has done it once again. These words come from the very heart and mind of God. We know that God is trustworthy and true, therefore His words are trustworthy and true. In fact, in Revelation 3:14 and 19:11, Jesus is described in the same way with same words. His words are trustworthy and true because God is trustworthy and true.

Not only are these words trustworthy and true, but they demonstrate the love and graciousness of our God. He has pulled back the curtain and shown us, his servants, the final chapter- how it all ends. This is good news for us because we are waiting- waiting in a world filled with sin, death, and sorrow. God has not left us guessing what happens. God has planned from eternity past and He never fails (Is. 46:8-10). The end is sure.

We can have hope and joy because God is faithful and true to do what He says is going to do. We know this turns out for the good of His people and ultimately for His glory. How does the end turn out for God's glory and the good of His people? Simply put, in the return of Christ. Jesus assures us of His return when He said, *"And behold, I am coming soon."*

Jesus promises His return. His return is sure and it is soon. For the believer, this is a wonderful promise. The book of Revelation was written to encourage the churches who were facing persecution. The Spirit gave these words to remind them that God sees, God knows, and God is working. They have not been abandoned, and the Lord is coming back to put an end to all of His enemies once and for all. This ought to bring encouragement to the church today as well. The church is facing persecution and seemingly battered by the enemy. However, we have not been forsaken, Christ has come and He is coming once again. We know this to be true because of His Word. We are encouraged by the promise of His return because He can be trusted and has proven so time and time again in His Word and in our lives.

What is our response to a glorious truth such as the return of our King? Worship and anticipation. The song, the cry, the desire of God's people should be for Christ to come back. Our longing is not just because we live in a fallen world, but because Christ is Lord. He is the One Who Is, Who Was, and Who Is to Come.

Scripture ends with this beautiful reminder of Christ's promise and testimony in Revelation 22:20-21, *"He who testifies to these things says, "Surely I am coming soon." Amen. Come, Lord Jesus!"*

The one who testifies to these things is the faithful, trustworthy, and true One. The idea that Christ is coming soon has been repeated multiple times in Revelation 22 emphasizes that it is important, it is fixed, and it is certain. He is coming soon. His timing may not be our timing. (Is. 55:8-9) His soon may not be our soon. Yet hearing Christ's Word, "Surely, I am coming soon" brings comfort for His people. We may look around and be tempted to ask, "How long O Lord? When are you coming?" The answer: Soon. Child of God, it will be soon.

For the unbeliever, hearing Christ's Word, "Surely I am coming soon," is not pleasant. Unbeliever, the day of the Lord is a day of woe for you. (2 Thess. 1:5-10) When will Christ come to judge? Soon. Please turn to him while there is still time. Place your faith in Him.

He is coming soon. He is the faithful and true God who is good and does good. Therefore, John's response should be our response: "Amen!" Amen simply means, "so be it." The cry, the plea, the song, the desire of every believing heart: "Amen. Come, Lord Jesus!"

John concludes the book of Revelation and God's word with a final benediction: "The grace of the Lord Jesus be with all." Why end it this way? It is because we, as God's people, are waiting; and while we wait, we need His grace. The same grace that saves and sanctifies, is the same grace that sustains us while we wait for His return. It is the same grace that will keep us and guard us, guide us, and give us a desire to look toward heaven and to serve Christ.

"Come, Lord Jesus! The grace of the Lord Jesus be with us all. Amen."

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
Susan Froedge | Louisville, KY
Assistant Principal, Jefferson County
Jennifer Gaskill | Indianapolis, IN
Account Executive, USA Today
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
Brittany St. Pierre | Lexington, KY
Flute Instructor
Jacob Thacker | Shelbiana, KY
Choir Director, Pike Central High School

OBOE

Madison Bishop | Campbellsville, KY
Graduate Student, Campbellsville University
Blake Johnson | Parkville, MO
Doctoral Candidate, University of Missouri, Kansas City
Taylor McLellan | Nicholasville, KY
Private Music Teacher

ENGLISH HORN

Allison Weitkamp | Lexington, KY
Band Director, Diocese of Lexington

E-FLAT CLARINET

Kaitlin Callihan | Louisville, KY
Elementary Music Teacher, Lebanon

B-FLAT CLARINET

Betsy Burkhardt | Harlan, KY
Band Director, Harlan Independent Schools
Kaitlin Callihan | Louisville, KY (E-flat clarinet)
Elementary Music Teacher, Lebanon Junction Elementary School
Ginny Coleman | Ft. Wright, KY
Volunteer Coordinator, St. Elizabeth Healthcare
Monica Crowder | Glasgow, KY
Retired Band Director/Adjunct Clarinet Professor
Lindsey Wilson College
Melyssa Justice | Raceland, KY
Director of Bands, Raceland Independent Schools
Amber Menendez | Port Orchard, WA
First Grade Teacher
Thomas Richardson | Memphis, TN
Director of Bands, Collierville High School
Brad Rogers | LaGrange, KY
Director of Bands, Oldham County High School

BASS CLARINET

Jeremiah True | Corinth, KY
Retired Air Force Bandsman

CONTRABASS CLARINET

Megan Watson | Greenville, KY
Preschool Teacher, Greenville Elementary School

BASSOON

Tara Brown | London, KY
Director of Bands, Leslie Co. Schools
Ryan Hays | Lexington, KY
Teacher
Heather Kulengowski | Lexington, KY
Assistant Professor of Bassoon, Eastern Kentucky University

CONTRA FORTE

Tyler Wilkins | Preston, CT
United States Coast Guard Band

SOPRANO SAXOPHONE

Chris Barbee | Nicholasville, KY
Cross Cultural Worker with TMS Global in Thailand

ALTO SAXOPHONE

Jenny L. Collins | Millstone, KY
Director of Bands, Pikeville Independent Schools
Austin Gilliatt | Somerset, KY
Director of Bands, Southwestern High School

TENOR SAXOPHONE

James Geiger | Gallatin, TN
Director of Bands, Portland East Middle School

BARITONE SAXOPHONE

Tanner Swift | Louisville, KY
Undergraduate Music Student, University of Louisville

TRUMPET

Jason Bailey | Norton, VA
Athletic Band Assistant, UVA Wise
Ryan Ervin | Maineville, OH
Director of Bands, Madeira City Schools
Joshua Harney | Richmond, KY
Trumpet Player, Big League Productions
Blake Herron | Shepherdsville, KY
Music and Youth Minister
Kyle Knepper | Lafayette, IN
School Service Representative
Drew Shannon | Somerset, KY
Undergraduate Student, University of the Cumberlands
Steffanie Skiles | Greenup, KY
Band/Choir Director, McKell Middle School
Brittainy Spears | Mustang, OK
Musician and Music Educator
Ricky Spears | Mustang, OK
Director of Bands and Assistant Professor of Trumpet, Southern Nazarene University
Joel Watson | Greenville, KY
Director of Bands, Muhlenberg South Middle School
Steven Westfall | Paintsville, KY
Band Director, Adams Middle School

HORN

Hannah Amburgey | Campbellsville, KY
Graduate Student, Campbellsville University
Niki Geis | Bethany, OK
Undergraduate Student, Southern Nazarene University
Jody Hurt | Louisville, KY
Venture Capitalist
Allison Mudd | Glasgow, KY
Music Education Student, Campbellsville University
James Weitkamp | Lexington, KY
Eighth Grade Student, SCAPA

TROMBONE

Jeremy Bell | Harlan, KY
Itinerant Music Teacher, Harlan Independent School
Kevin Callihan | Louisville, KY
Director of Bands, Youth Performing Arts School
Adam Dixon | Cincinnati, OH
Substitute Teacher
Evan Hatter | Covington, KY
DMA Student, Cincinnati Conservatory of Music
Ben Lay | Nicholasville, KY
Band Director, West Jessamine High School
Jacob Sturgeon | Glasgow, 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

Stephen Bishop | Campbellsville, KY
Director of Bands, Taylor County High School
Jeffrey Cloyd | Hodgenville, KY
Music Teacher, Abraham Lincoln Elementary
Eric Montgomery | Radcliff, KY
DMA Student, University of North Texas
Jason Sturgill | Wise, VA
Visual Art Teacher, Frederick Douglass High School

PERCUSSION

Ben Cantrell | Clearfield, KY
*Visiting Assistant Professor of Percussion,
Morehead State University*
Tyler Cantrell | Elizabethtown, KY
Director of Bands, Elizabethtown High School
Jonathan Crowder | Glasgow, KY
Band Director, Barren County Schools
Adam Hopper | Somerset, KY
Director of Percussion, Southwestern High School
L. Jason Kercheval | Sheridan, IN
Freelance Percussion Instructor
Tanner Pruitt | Owingsville, KY
Undergraduate, Morehead State University
Calvin Schmieg | Winchester, KY
Band Director, Robert D. Campbell Jr. High School
John Tyree | Round Rock, TX
Woodworker

PIANO AND KEYBOARD

Jordan Amburgey | Campbellsville, KY
Graduate Student, Campbellsville University
Jennifer H. Bersaglia | Prestonsburg, KY
Pianist and Sacred Wife

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. Most recently, Bersaglia was called to serve Grace Baptist Church in Somerset, KY as Pastor of Worship. Last month, Bersaglia completed a decade-long tenure as Director of Bands for Pikeville Independent Schools where he oversaw and directed 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 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 Somerset with his wife, Jennifer, and their daughters, Isabella and Emmaline.



RYAN ERVIN | Trumpet Soloist

Ryan Ervin is currently the Director of Bands at Madeira City Schools in Cincinnati, Ohio and has just completed his fifteenth year in the classroom. Additionally, Mr. Ervin has extensive experience as a professional musician, working as a trumpet player and Musical Director for Royal Caribbean Cruises. While with Royal Caribbean, he traveled to over 35 countries and performed for thousands of audience members. Mr. Ervin has also spent a substantial amount of time performing in pit orchestras, most notably, as Principal Trumpet for the National Broadway Tour of Disney's Beauty and the Beast.

Mr. Ervin is an active freelance musician and recording artist in the Kentucky, Ohio, and West Virginia Tri-State area. He performs regularly with a Cincinnati local Top 40's band "River City" and has made recent appearances with The Temptations and The Four Tops. Mr. Ervin has been a resident performer for the Cincinnati Reds and Cleveland Guardians, performing the National Anthem annually for more than 20 years. His trumpet playing has also been heard in various theme parks across the U.S. and on National Television.

Mr. Ryan Ervin holds both a Bachelors and Masters degree in Music Education from Morehead State University. He currently resides in the Cincinnati area with his wife, Song, and daughter, Vera.



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

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.

RICKY SPEARS | Flugelhorn and Trumpet Soloist

Professor Ricky Spears is in his sixth year as Assistant Professor of Trumpet and fourth year as Director of Bands at Southern Nazarene University in Bethany, Oklahoma. Spears holds a BME from Morehead State University, where he studied with Mr. Greg Wing and a MM in trumpet performance from Eastern Kentucky University. He is in the final stages of completing a Doctorate of Musical Arts at the University of Oklahoma where he studied with Dr. Karl Sievers.



Before beginning his journey in Oklahoma, Spears toured the world as a professional musician for various Broadway shows including *Beauty and the Beast*, *Elf*, *A Christmas Story*, and the International Shanghai tour of *A Chorus Line*. He also spent a year living in Macau, China, performing on stage for *Cirque De Soleil*. Spears also maintains a competitive private high school trumpet studio. His students regularly earn spots in Oklahoma All-State Ensembles and achieve consistent success at the National Trumpet Competition.

Spears is a native of Ashland, Kentucky and currently lives in Mustang, Oklahoma with his talented trumpet player wife Brittainy and their two daughters Eden and Claire. In his free time, he enjoys spending time with his family and training the family dogs, Botti and Mousse.

EMILY WILLIAMS | Vocal Soloist

Emily Faith Williams is a vocalist from Paintsville, Kentucky. She is a vocalist in Billie Jean Osborne's Kentucky Opry Junior Pros. She attends Johnson Central High School where she will be entering the tenth grade. Emily's interest among singing are cheerleading, gymnastics, and piano. She studies voice with Jennifer Bersaglia.



IN MEMORIAM

SHANNON BARRETT SEALS (1976-2022)

Shannon Barrett Seals died on February 29, 2022 at the age of 45. Shannon earned his bachelors and masters in trumpet performance at Morehead State University, studying with Dr. John Burgess and Professor Greg Wing. He always spoke highly of them, reflecting on the time, energy, wisdom, and care they invested in him. Shannon dreamed big and his hard work made many of those dreams come true. He performed with the Paragon Ragtime Orchestra, several broadway touring shows including *Young Frankenstein*, *The Wizard of Oz*, and *The Producers*. He eventually made it to Broadway performing in the orchestra for *Jane Eyre*. A founding member of Sacred Winds, Shannon served the ensemble with great passion and zeal. Most recently Shannon worked with The Compassionate Ministries to Safe Harbor and Church Without Walls. He was also a member of the Wurtland Nazarene Church. He was preceded in death by his grandparents; James and Faye Goode, and Hubert and Beatrice Seals. Shannon is survived by his sister Whitney (Todd) Helms, of Murfreesboro, TN, and many friends he met across the United States.



From Scott Bersaglia, *Music Director, Sacred Winds Ensemble*

Shannon and I had known each other since 1995 when we were music students at Morehead State. We would both heartily chuckle in agreement that, at first, we considered ourselves mere acquaintances. It didn't take long though for our friendship to take root and, before we knew it, we were thinking of 1000 projects to tackle. While our friendship may have looked like water and oil to many, we had more in common than anyone, including us, could have imagined. There are hundreds of stories I could share. I look back at them with joy for having had them and simultaneously with deep grief for what can no longer be. Those who knew Shannon knew a loyal friend.

JOHN SURGENER (1941-2022)

From Ricky Spears, *Personnel Manager and Principal Trumpet, Sacred Winds Ensemble*



John and I worked together at Don Wilson Music in Lexington, KY. During slow hours in the store, John would share stories from his past and ramble off any bit of trumpet knowledge that would come to his mind at any given time. He was a walking computer of information. John would talk to me of the days when he was a lifeguard and worked at a resort where he played in the backup band to the main band where Randy Brecker would play, or the time he saw Maynard at the World's Fair: things that we trumpet players would have loved to have seen/heard live.

John was my biggest cheerleader when it came to my trumpet teaching. He would tell me often that he thought my gift was in-studio trumpet teaching. At the time, he knew I wanted to do nothing more in the world than be on the road with a touring show, which eventually happened. However, he would always say when I would come in to visit "Ricky, I know you want to be on the road, but your talent is teaching the trumpet. I've never seen a studio teacher like you." John was a straight shooter whether you wanted to hear it or not, especially if he cared about you. His words of wisdom and his friendship will be something I will cherish for the rest of my life. John's stories will live on through my students as I will continue to share them with the generations to come.

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 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 in Hazard, KY. 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 twice at 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 and Dr. Greg Detweiler, guest conductors; 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, composers-in-residence.

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

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Music Director, Sacred Winds Ensemble

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Somerset, KY*

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Director of Bands, Oldham County High School

Deborah C. Bersaglia, Secretary

Retired Banking Executive

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Owner, Barnard's Jewelry

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Megan Watson, Assistant

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Tony & Carolyn Whitaker | Louisville, KY

Edgar Whiaker | Hazard, KY

City of Hazard, KY

Community Trust Bank | Hazard, KY

First Federal Savings & Loan | Hazard, KY

Grace Baptist Church | Somerset, KY

Hickey & Son Funeral Home | Monticello, 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
Scottsville Baptist Church | Scottsville, 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
Scottsville Baptist Church | Scottsville, 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

Campbellsville University School of Music | Campbellsville, KY

Danita Ellis, *Principal*

Dr. Chad Floyd, *Professor of Percussion*

Austin Giliat, *Director of Bands*

Adam Hopper, *Assistant Director of Bands*

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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
- By making Sacred Winds Ministries your chosen charity through Amazon Smile
- 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



SUNDAY:
Sunday School / 9:00&11:00am
Morning Worship / 9:00&11:00am
Evening Gathering / 6:00pm

WEDNESDAY:
Children's Ministry / 6:00pm
Youth / 6:00 pm
Adult Bible Study / 6:00pm

(270) 237-3451 . scottsvillebaptist.org

**IS
WAS
IS TO COME**

**CHRIST
THE
LORD**

