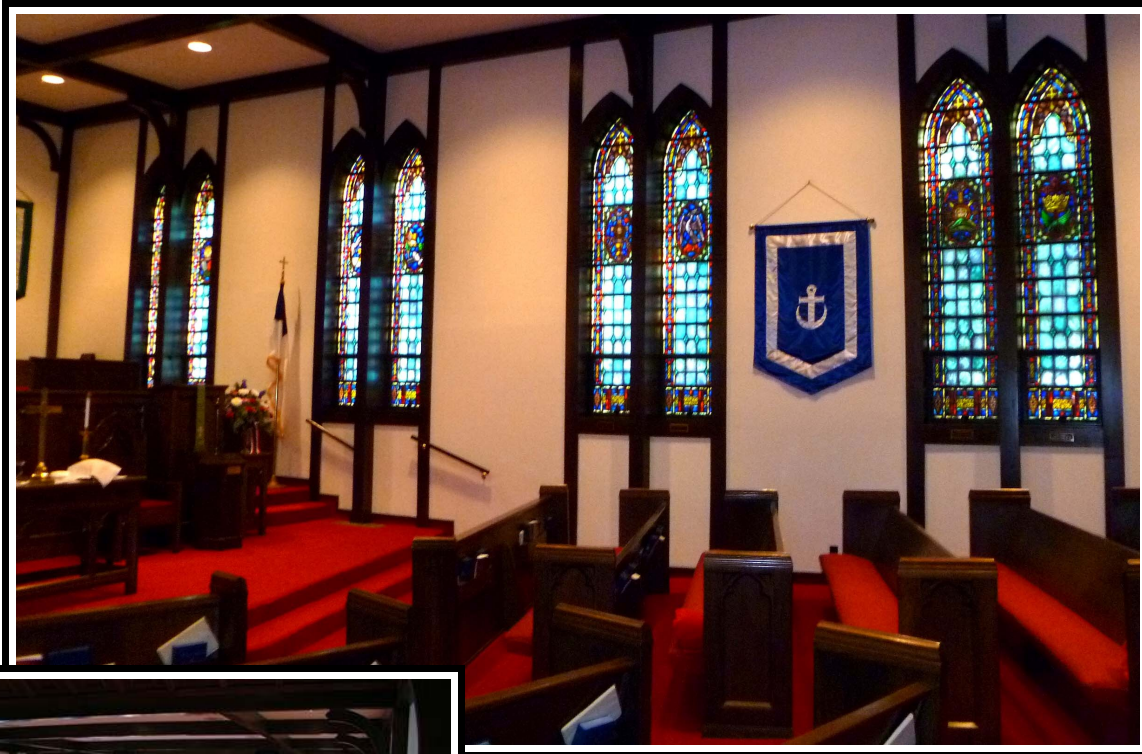


# You are Welcome Here



*“With the added symbolism and beauty of our Sanctuary, let us pray that it may indeed be an aid to our purpose in coming here: To worship God in the beauty of holiness.” Psalm 96:9*

*Reverend Pat Easterling*

On a very special day in 1951 Reverend Pat Easterling stood in the sanctuary pulpit of our church ~ and, for the first time ever, presented sixteen newly installed stained glass windows to members of the congregation and to visitors assembled there.

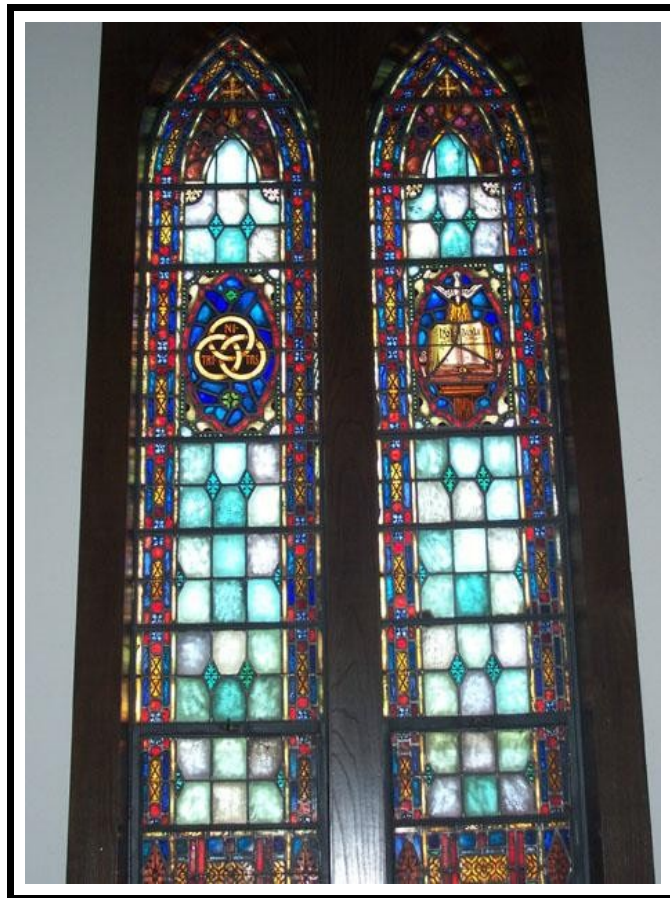
We'd like to believe that his sermon that day was simply the reading of this book – the book that he wrote.

If it is true that he did read this book aloud that on that day, we're sure it is also true that the collective eyes of everyone there, led by his words, followed the life of Christ around the sanctuary, from window to window.

It is our honor to welcome you to the assembly of worshipers that first heard the words of this book.

~The Members of First Presbyterian Church Duncan, Oklahoma

**The Life of Christ  
and  
His Continuing Work  
as depicted in the  
Symbolism of the Windows**



**First Presbyterian Church  
Duncan, Oklahoma**

**2011 Online Edition – Published in Celebration of  
the 60<sup>th</sup> Anniversary of the 1951 Original Printing  
Pat N. Easterling, Pastor  
Volume I – Sanctuary South Side**

# Credits and Acknowledgments

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Reverend Pat N. Easterling - 1951

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### *Editorial Notes:*

*The scripture content of this book is from the King James Version of the Holy Bible.*

*Rev. Pat N. Easterling wrote in a formal style and with a vocabulary, perhaps more common to his time than ours. Out of respect and gratitude for the dedicated work of Rev. Easterling, his words have not been changed.*

*Several pages of the 2009 compilation and printing have been omitted from this online version due to website capacity limitations. The complete printed version is available through the church office.*

# Foreword

Symbolism has always been an important part of worship. In ancient times, for example, the Ark of the Covenant symbolized in a very real sense the Presence of God. In the Tabernacle and Temple the furnishings and arrangements were symbolical. Even so it has continued through the Christian centuries.

Also, beauty has been an important aid to worship. With the added symbolism and beauty of our Sanctuary, let us pray that it may indeed be an aid to our purpose in coming here: "To worship God in the beauty of holiness." Psalm 96:9.

The symbols in all sixteen sections of the windows, and in the transom over the main entrance, (*since moved to Fellowship Hall*), are symbolic of great Truths of the Christian Faith. In particular, the symbols in the windows follow a theme, "The Life of Christ." We could have chosen any number of themes, such as general symbolism of Biblical characters, scenes, etc. Since our entire program and work should be "Christ-centered," we believe the chosen theme is most appropriate. While the symbols on pages 5 and 19 do not depict incidents in the Life of Christ, still their truth cannot be separated from Him and the reality of His continuing Presence with us.

Pat N. Easterling, Pastor  
First Presbyterian Church  
Duncan, Oklahoma



***Reverend Pat N. Easterling*** assumed his work as pastor of First Presbyterian Church in Duncan, Oklahoma on September 1, 1949. Rev, Easterling was responsible for the design and content of the sanctuary's sixteen stained glass windows, which represent the life of Christ and his continuing Lordship. Another stained glass window, *The Seal of The Presbyterian Church*, was installed in the Narthex. That window was later incorporated into the high, overhead window in Fellowship Hall.

**C**ome, O house of Jacob,  
let us walk in the light of the Lord!

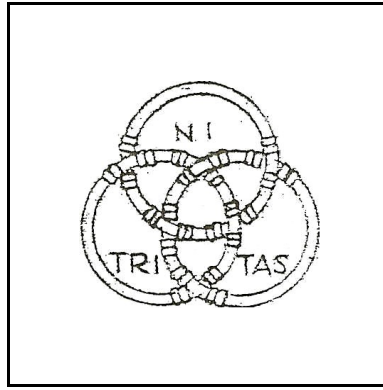
Isaiah 2:5

Walk in the light of the Lord and through the life of Christ as depicted in our sixteen beautiful sanctuary windows. As you walk, read the words of the man who designed those windows, Rev. Pat N. Easterling. What a wonderful way to relive the greatest story ever told; with a grandchild or a friend or just by yourself . And please know, even if you enter the sanctuary alone, He will be there, to walk with you.

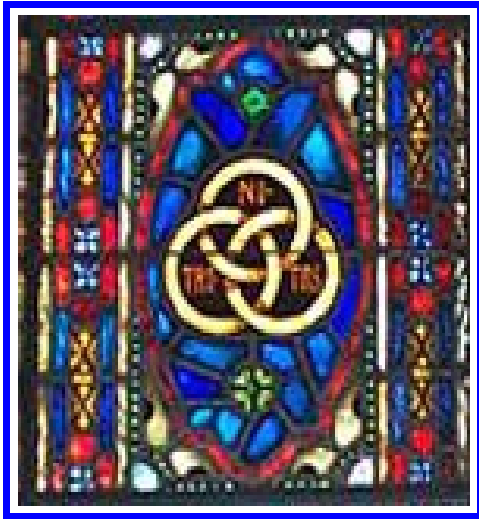
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To continue your tour of the sanctuary windows  
Go to Volume II  
Sanctuary North Side – West to East



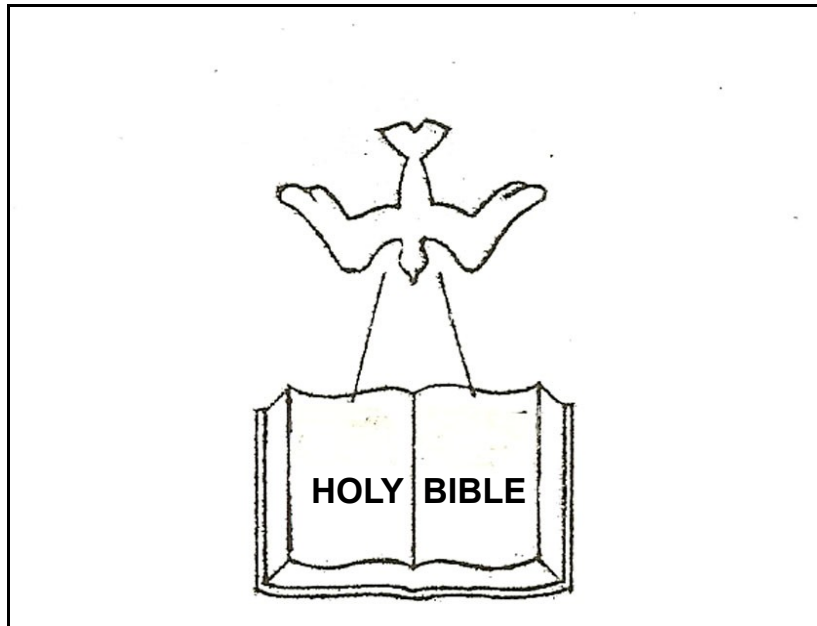
## The Trinity



Various emblems of the Trinity have in all Christian periods been common. We have used the three interlocking circles to represent this Truth. The geometrical figure of the circle has neither beginning nor end; therefore it seemed to the early Christians a most fitting symbol of Deity, and from early times it has been used by the Church as an emblem of God.

If the men who wrote the Bible had any one conviction that was fundamental to their faith, it was the heaven-born belief that there is but one God. This belief is central in the Christian Faith; yet, Christians hold, with equal assurance, the belief that the Eternal Father is God, that Jesus Christ, His Son, is God, that the Holy Spirit is God. Gathering up these apparently contradictory ideas the Westminster Confession of Faith says, “In the unity of the Godhead there be 3 Persons of one substance, power, and eternity; God the Father, God the Son, and God the Holy Spirit.”

The word Trinity is not in the Bible, but the Father is there, the Son is there, the Holy Spirit is there. We accept the mystery of the Trinity because God has so revealed Himself.

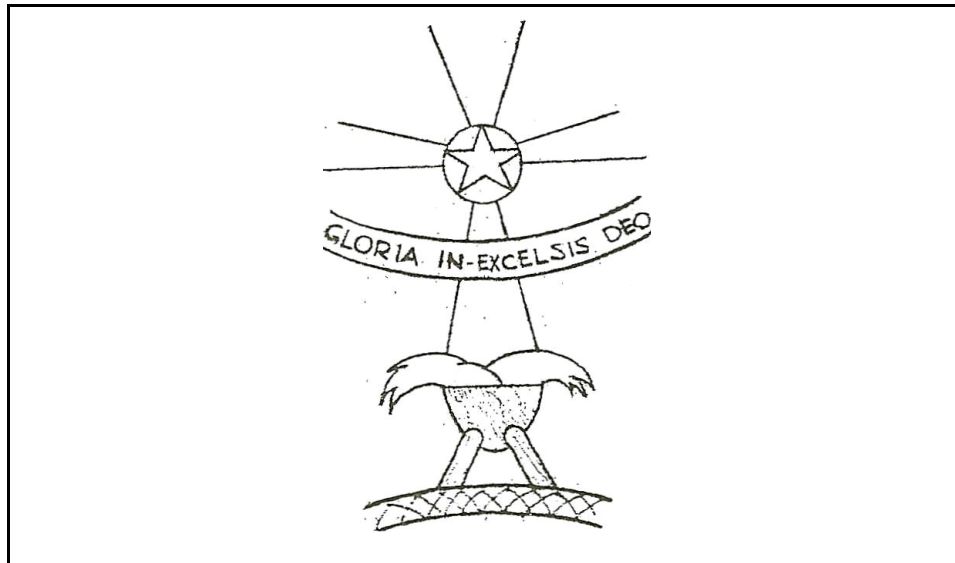


## The Central Faith of Protestantism

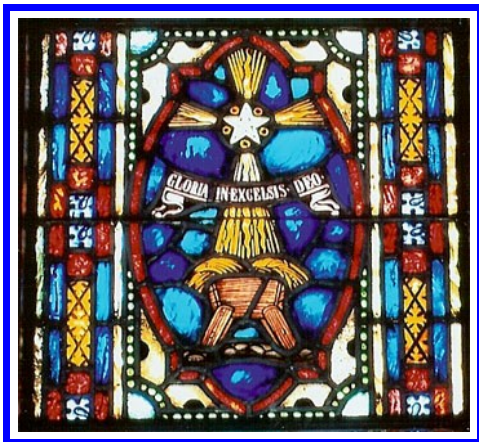


The open Bible and the Preaching of God's word, illumined and inspired by the guidance of the Holy Spirit, provide the decisive and saving knowledge of God's Will for human life.

The Central Authority is the Word of God. Protestantism insists upon the directness and immediacy of man's relation with God. The doctrine of justification by Faith is the assurance that Divine forgiveness and Divine fellowship depends on no priestly ceremonial or on "good deeds"; it depends on God's gracious communication of Himself to man and on man's response in childlike trust.

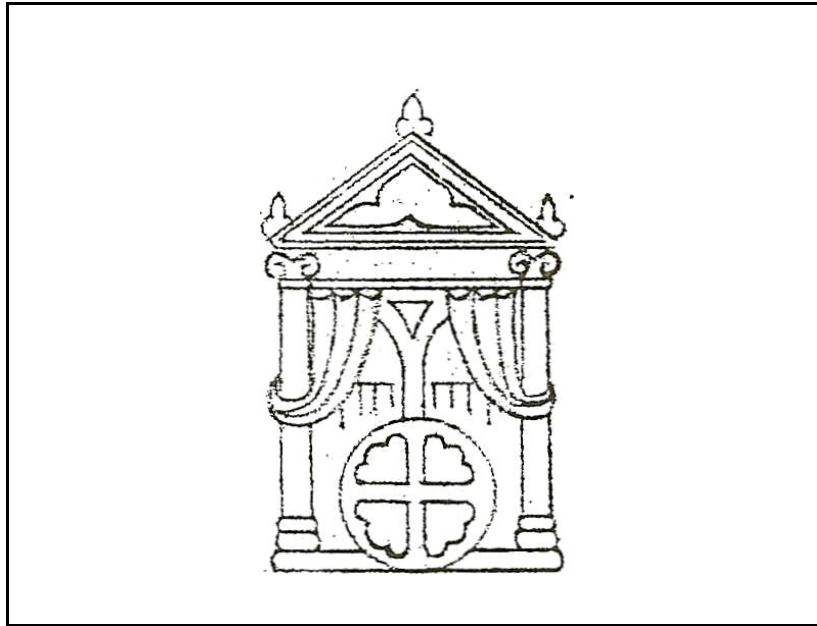


## The Nativity

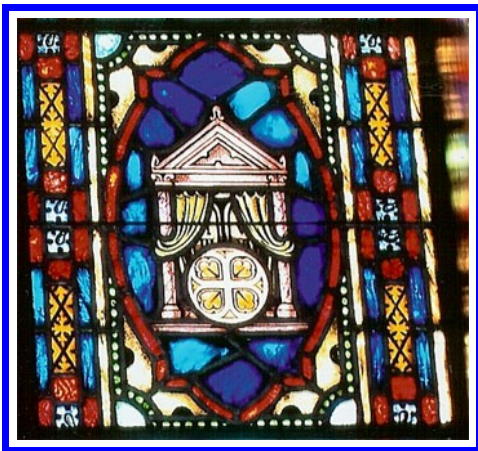


The Manger and the Star are closely associated with the Nativity. The Incarnation is proclaimed in the Latin inscription which is the message of the Angels, “Glory to God in the highest.”

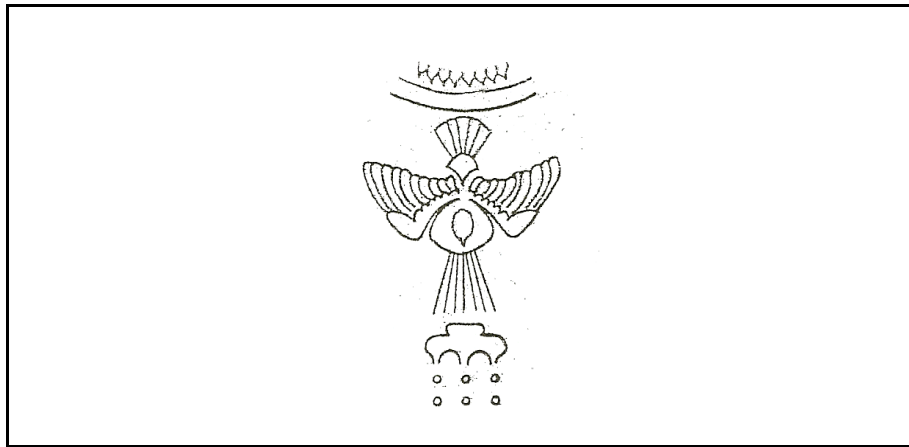
Our faith in the supernatural conception and birth of Jesus rests upon the account of these miraculous events in Matthew 1:18-25 and Luke 1:26-56; 2:1-22. The beauty of these passages has fascinated readers of many centuries. The chaste and spiritual quality of the whole account of our Lord’s Nativity is an extreme contrast with the crude and fantastic tales of miraculous births that are to be found in ancient myths and legends. The story of our Lord’s Birth is in perfect accord with the record of His supernatural life, revealing the divinely appropriate advent into the world of a Being both human and divine.



## Christ in the Temple



The Cross set in the midst of the figure representing a Temple symbolized the familiar story of Christ in the Temple at the age of twelve. This is the only incident in the life of Christ of which we have any authentic record between the Nativity and the beginning of His public ministry. Even at this time Jesus evidenced a consciousness of His Divine Purpose, “Wist ye not that I must be about my Father’s business?” From this time on “Jesus increased in wisdom and stature and in favor with God and man.” Luke 2:42-52



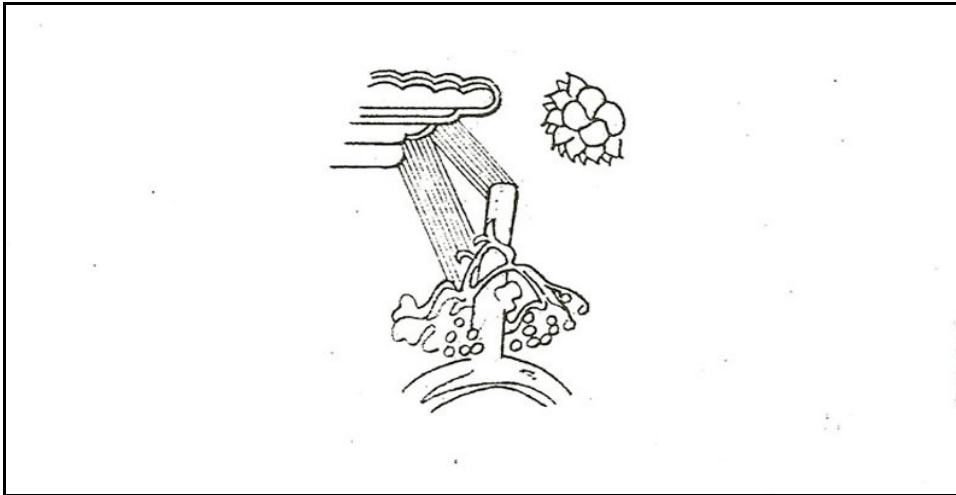
## The Baptism of Christ



The ruby piece of glass with the cloud below symbolized Heaven, and the Dove, the Holy Spirit. The rays descend from the Holy Spirit on the Shell and water. The Shell is a symbol of Baptism by water.

The most ancient pictures that have yet been discovered, such as those found in the catacombs of Rome, and in ancient caves and temples, represent Jesus as standing in water, while John baptized Him by sprinkling or pouring as the law directed.

Jesus tells us in Matthew 3:15 exactly why He was baptized: “ .....to fulfill all righteousness.” For Jesus it was an act of consecration to the priesthood at 30 years of age. “And the Holy Spirit descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, ‘Thou art my beloved Son; in thee I am well pleased.’” Luke 3:21-23. For us, it is the sign and seal of the washing away of our sins, our union with Christ, our regeneration by His Holy Spirit, and our engagement to be the Lord’s.



## The First Miracle

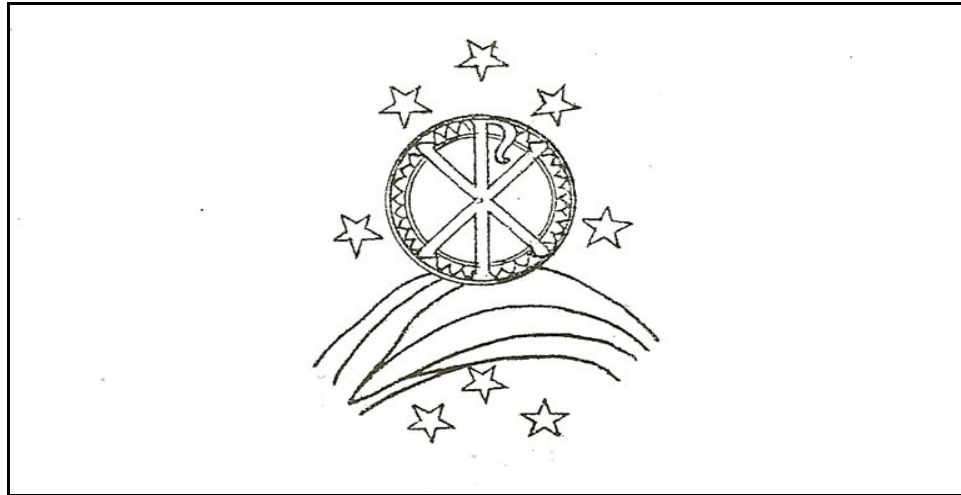


At the marriage feast at Cana, Jesus turns water into wine. This is symbolized by the sun and rain turning water into wine through the fruit of the vine.

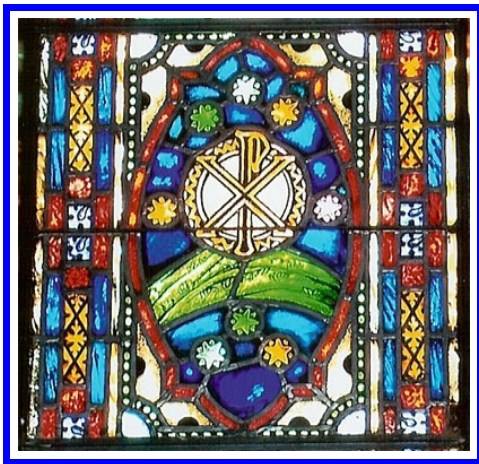
St. John who gives us the account of the First miracle in the Ministry of Jesus (John 2:1-11) calls His miracles “signs,” because they indicate something beyond themselves. They are

no marvels, but reveal God’s character, Christ’s Divine nature, and the mysteries of the gospel.

Spiritually interpreted, this miracle forms a suitable introduction to our Lord’s Ministry: (1) Christ changed the “water” of Judaism into the good “wine” of the gospel; (2) it manifests Christ as the Lord of matter as well as of spirit; (3) it sanctifies marriage and gives Christ’s approval to innocent merriment and gladness; (4) it reveals God’s goodness and overwhelming bounty.



## The Sermon on the Mount

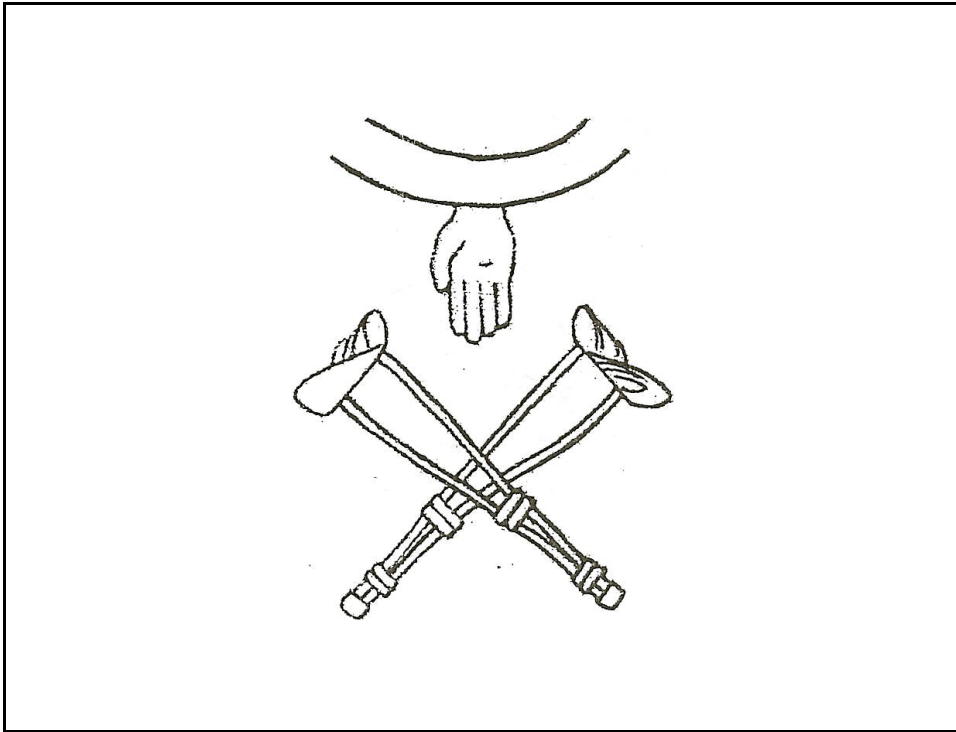


“Chi (X) – Rho (P)” are the first two letters in the Greek word for Christ and were used by the early Christians as an abbreviation of the word Christ. The eight stars represent the Beatitudes; the green mound represents the mountain.

The great interest of the sermon is that it is a revelation of Christ’s own character. He lived every word of it.

The blessedness which He offers, He first experienced Himself. And the power by which He lived His life is the very power by which we also must live it---the power of secret prayer. The night before this sermon was delivered was spent entirely in private prayer. Luke 6:12

The Mount of Beatitudes has become to the nations of the world what Sinai was to Israel. However, the sermon is more than a moral code, it is a moral ideal.



## A Miracle of Healing



The figure at the extreme top of the symbol denotes Heaven with the Hand of God extended in blessing and healing. The hand is a symbol of God's providence for mankind. It indicates God's loving protection and guidance over the affairs of the world, now as in the past. Very early in Christian art, the hand became a symbol of Faith.

The crutches symbolize suffering humanity. Multitudes followed Jesus to be healed. His compassion for suffering humanity was excelled only by His compassion for the sin sick souls of mankind.

Thank You for Visiting

To continue your tour of the sanctuary windows  
of First Presbyterian Church Duncan, Oklahoma

Go to Volume II  
Sanctuary North Side – West to East

**C**ome, O house of Jacob,  
let us walk in the light of the Lord!

Isaiah 2:5