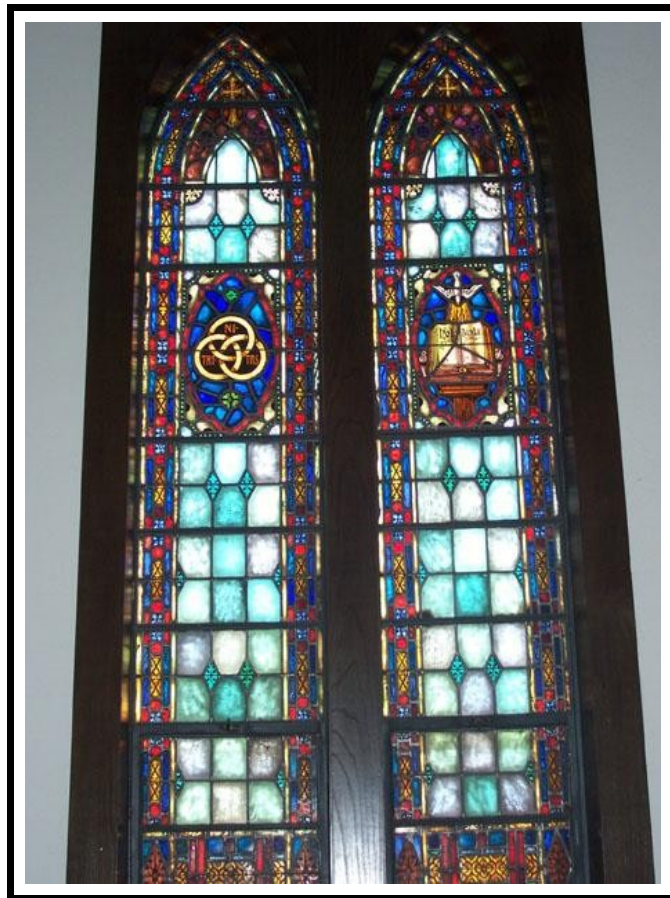


**The Life of Christ
and
His Continuing Work
as depicted in the
Symbolism of the Windows**



**First Presbyterian Church
Duncan, Oklahoma**

**2011 Online Edition – Published in Celebration of
the 60th Anniversary of the 1951 Original Printing
Pat N. Easterling, Pastor
Volume II – Sanctuary North Side**

Come, O house of Jacob,
let us walk in the light of the Lord!

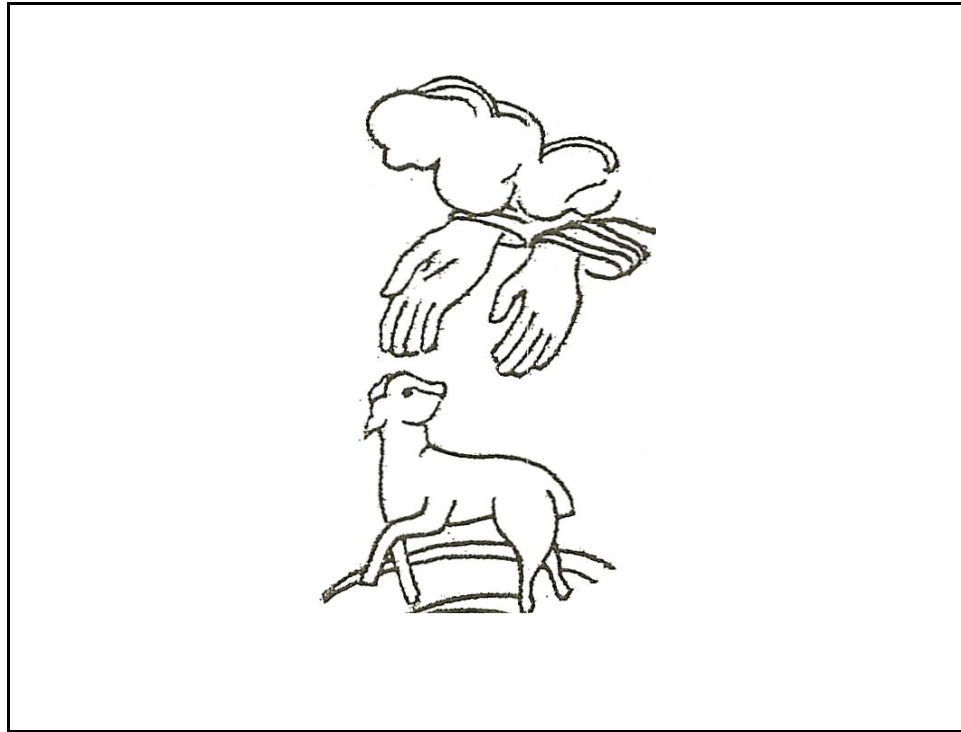
Isaiah 2:5

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.

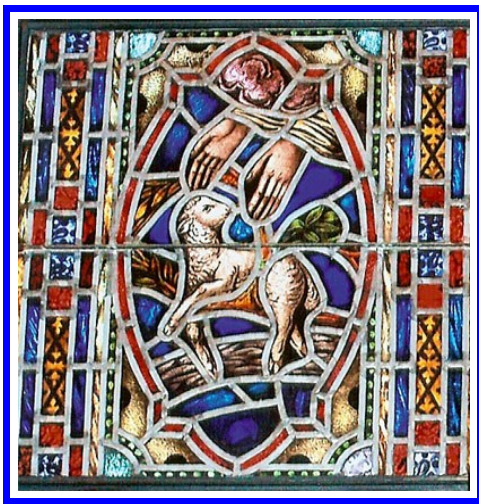
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Go to Volume I
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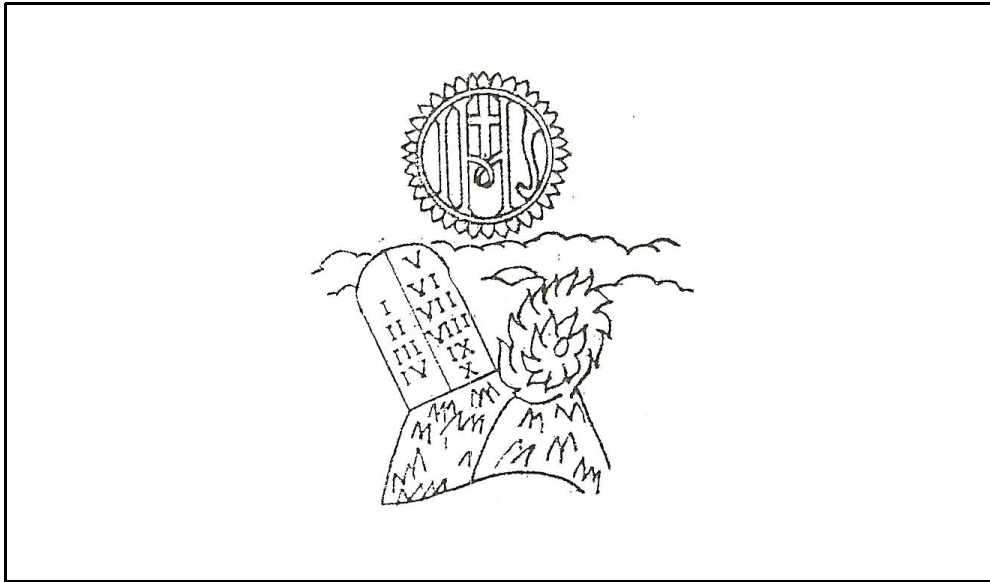


The Parable of the Lost Sheep



The hands symbolize God the Father who is the Good Shepherd, seeking the lost sheep until He finds it. Luke 15:1-7. God is represented as actively seeking the lost. Jesus presents His Divine Mission, “The Son of Man is come to seek and to save the lost.”

Throughout His ministry Jesus was constantly revealing what God is like. God is not an Abstract Noun. He drew word pictures of God that we might understand. Thus He said, “God is the Good Shepherd.” Sometimes men are lost like sheep, not from viciousness or deliberate choice, but from weak will and heedlessness

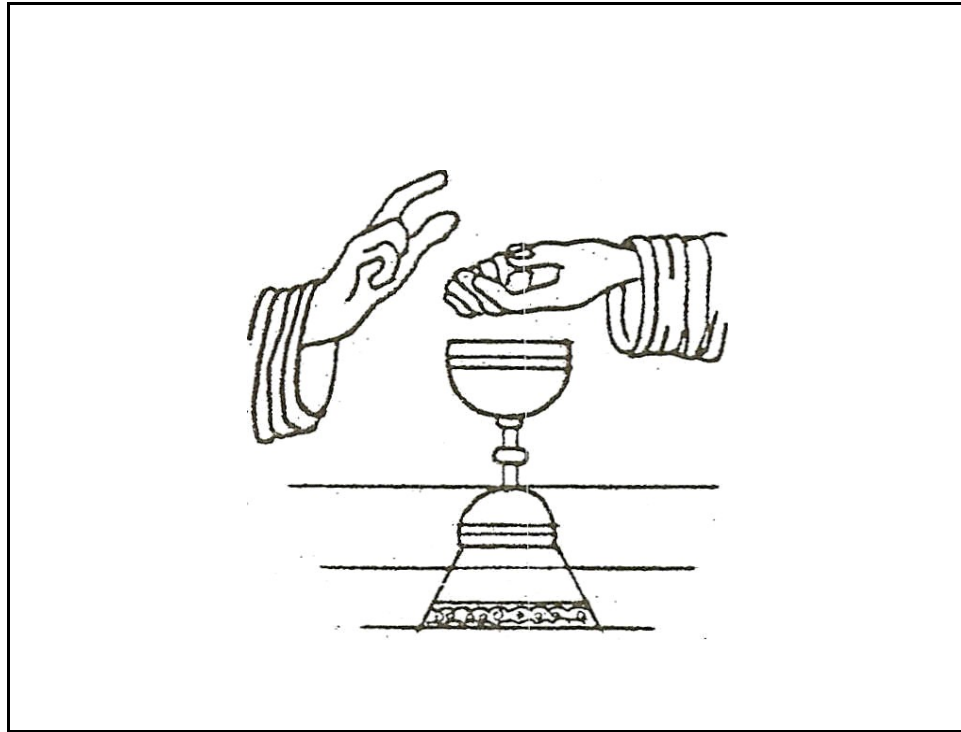


The Transfiguration



I.H.S. is the abbreviation of the Greek word for Jesus and represents Christ; the tablets represent Moses; the Flaming Wheel represents Elijah. The Transfiguration revealed Christ in His Divine Glory as the Son of God. Matthew 17:1-8. It is one of the most sublime incidents in the life of Jesus. Moses and Elijah appeared, the former as representing the Law and the latter, the Prophets, and Christ was seen in the midst of them as greater than both.

The Transfiguration was Heavenly vindication of the claims of Jesus. The appearance of the glorified bodies of Moses and Elijah is an earnest of the time of the “redemption of the body when the Lord Jesus shall fashion anew the body of our humiliation, that it may be conformed to the body of His Glory.”

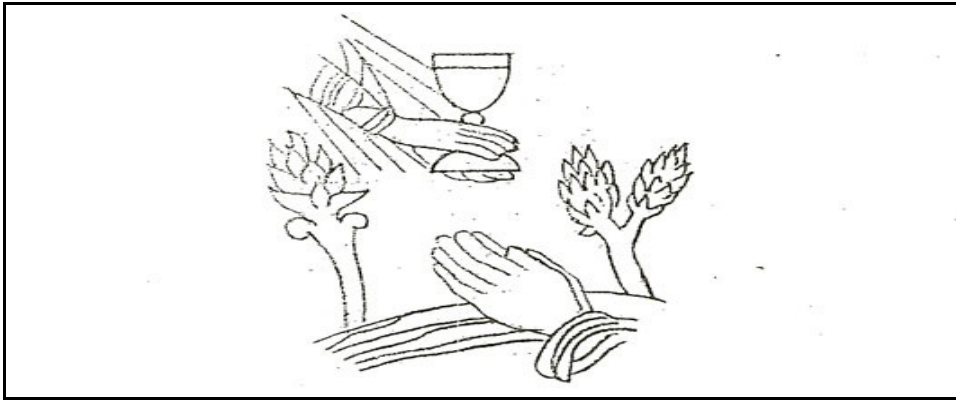


The Lord's Supper



The Communion of the Lord's Supper is familiar to all Christians. On the night before His Crucifixion He met with His Disciples in the Upper Room to celebrate the Feast of the Passover.

It was here that He instituted this Sacrament: “The Lord Jesus the same night in which He was betrayed, took bread, and when He had given thanks, He broke it and said, ‘Take, eat, this is my body, which is broken for you; this do in remembrance of me.’ After the same manner also He took the cup, when He had supped, saying, ‘This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord’s death till He come’”.

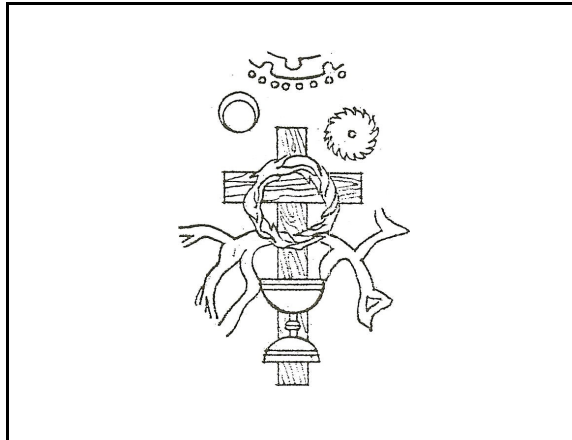


The Garden of Gethsemane



This symbol depicts His Agony in the Garden as He realized the Cup of suffering that God is handing to Him. His agony was so great that His sweat was as great drops of blood falling to the ground. The praying hands represent His resignation to the Will of God: “Father, if thou be willing, remove this cup from me, nevertheless not my will, but thine be done.” Luke 22:42.

It was not fear of death or physical suffering that oppressed Him, even though Jesus, as a true man, was subject to all the weaknesses and trials of humanity and required the same support and comfort in His agony as other men. The explanation is to be found only in the mystery of the Atonement. There was no other way to provide for the redemption of the souls of men. He was to bear the sins of the whole world, and the thought of that awful burden oppressed Him. It was not weakness of flesh but purity of spirit that thrice wrung from Him that agonizing prayer, “Father, if it be possible, let this cup pass from me.” The cup exemplified His complete submission to the Will of God. He never seeks to bend the Father’s will and make it conform to His desires; it is always, “Not my will, but Thine be done.”



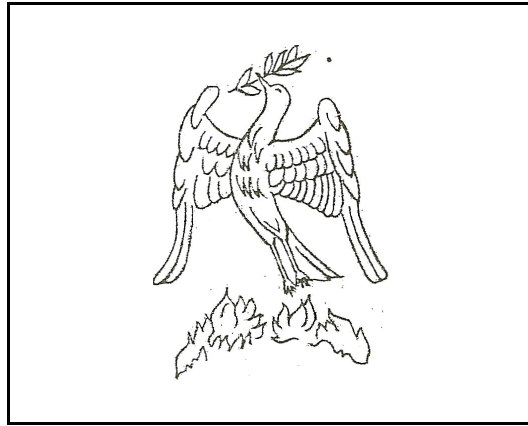
The Crucifixion



There are many details in this symbol: the Cross upon which Jesus died; the Branch of Thorns represents suffering; the Chalice promises salvation; the figure at the top represents Heaven, and below are shown the Sun, Moon, and Stars to symbolize the effect of this event upon the whole universe with the three hours of darkness and earthquake.

Take the Cross out of Christianity and you rob it of everything. The Cross has always been the outstanding symbol of Christianity. At the very top of each window we have placed a Cross. The Cross is God's answer to Sin. Here we have the Love of God meeting the Sin of man.

Here God in Christ was doing something for man which man could not do for himself. The great tragedy of the Cross is not the death of Jesus on it; this is the supreme victory! The great tragedy is the failure of men to recognize their need of the Cross and appropriate what God has done for them.



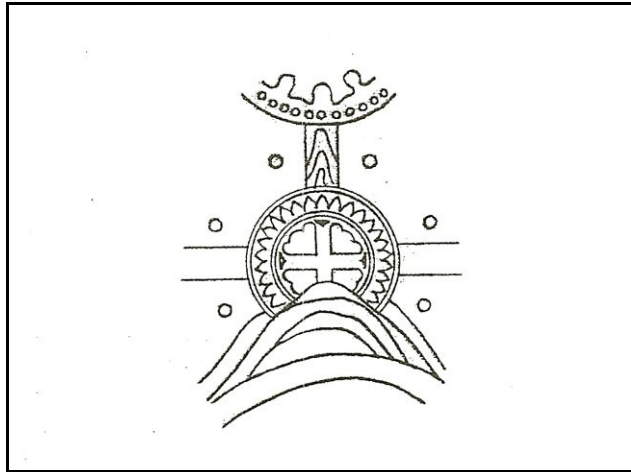
The Resurrection



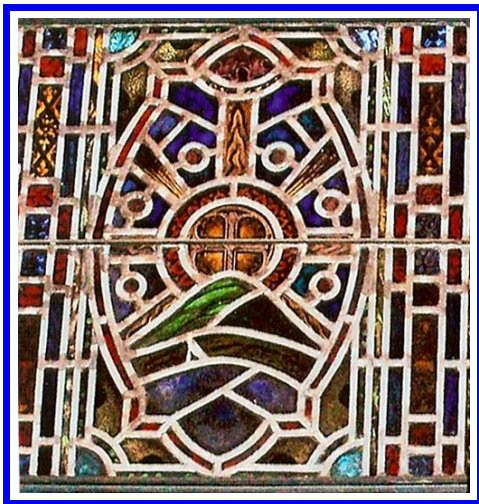
Ancient legend tells us of the Phoenix, a strange bird which arose from the ashes, amid which it had been burned, unto a new life. In Oriental nations the Phoenix became an emblem of the resurrection, and from this local use the symbol passed into more common use all through the early Christian Church. The branch in the mouth of the bird denotes Victory.

In the darkness of Calvary it seemed as if sin had conquered. All the forces of the world were united in putting Jesus to death and in attempting to stamp out his truth and influence; and even though every age has its own way of trying to bury Jesus, He will not stay buried. We worship a Living Christ.

The Resurrection of Christ proclaims not only that men shall live again; it is the affirmation, the seal, which God put to the work of Christ as our Redeemer. Unless we know Him as our Redeemer we shall not know Him in the life beyond. All that we hope and believe in Christ is vindicated and confirmed by His Resurrection. Through the power of His Resurrection we are brought to newness of life.



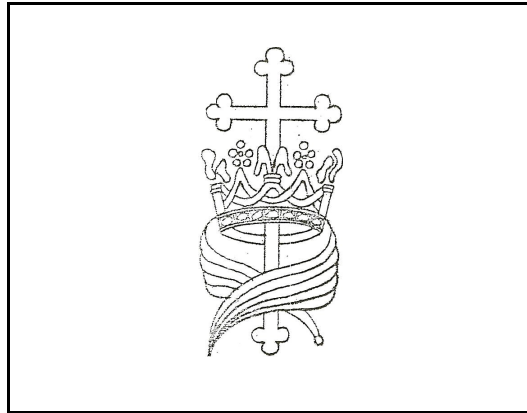
The Ascension



Heaven is shown looking down upon the mountains behind which the Risen Christ, symbolized by the Cross, is gloriously ascending. Luke 25:50-51. The rays and small red circles testify to His Glory.

Having finished His earthly ministry, our Lord resumed the power and glory of which He had divested Himself in our behalf. Henceforth, He was to be spiritually present always with all who put their trust in Him. “Ascending into Heaven” does not refer to “posture of his body, but to the majesty of his dominion.”

The purpose of the Ascension was not to indicate where or what Heaven is like, but to assure His followers by an unmistakable sign that He had entered it. In Heaven He is active in behalf of His people: “He ever liveth to make intercession for them.”



The Assurance of the Triumph of Christian Faith



The Cross has always been one of the most common symbols of the Christian Faith. It betokens both the sacrifice of Christ for us, and some of the chief virtues of Christian character.

The Crown symbolized the promise in Revelation 2:10 made to those who remain faithful unto death that they are to have a Crown of life. The Crown has long been used as a symbol of the reward which is to come to the devout and faithful Christian beyond the grave.

The Palm, like the Crown, is a sign of the Christian's reward for his faith and worthy efforts. It betokens the sure recompense to come to us all in the end, if we have done the very best that we could do.

In conclusion, our attention is directed to the fact that each window forms an Arch. The Arch denotes aspiration, both of hope and personal effort. Thus it becomes a symbol of the spiritual growth we all should strive for in our religious life.



The Seal of the Presbyterian Church (Circa 1950's)

The Dove represents the Holy Spirit descending from Heaven
(John 1:32)

The Star represents Christ Himself
(Numbers 24:17 and Revelation 22:16)

The Lamp represents the Witnessing Church
(Matthew 5:14 and 16)

The Burning Bush represents the Indestructible Church (Exodus 3:1-11)

The Laurel Wreath represents Victory and the Church Triumphant

The Scroll carries the Latin inscription which means
"The Light Shineth in the Darkness."