The Narrative Experience:
Exploring Jesus Christ Through the Landscape

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Significance of the Study

This study raises awareness about narrative biblical gardens and what they are. It also gives people an understanding of what a biblical garden is, and can be, particularly a narrative biblical garden. Those people include myself, my classmates, the members of Union Chapel Methodist Church, my advisors, and all the other people that I meet along the way.

Another significance of this study is the reality of what I may be doing after graduation. After graduation, I will begin to further develop ministry work that I have developed here at Ball State University. The ministry work includes sharing and teaching people about Jesus Christ and who He is. That ministry work may very well branch out to serving churches. An example of serving them could be to design a narrative biblical garden for them. This project provides a strong foundation to build on in the future.

The third significance of this study is that this project provides an alternate place for people. When people search for the truth of who Jesus Christ is, some people may become intimidated by going to a church in search for answers. A narrative biblical garden can provide an alternate place for people to go and explore Jesus Christ for themselves. People are able to go at their own pace as well through the garden. A narrative biblical garden of this type is ultimately geared to bring that person into a relationship with Jesus Christ.
Guiding Questions

- What is a garden?
- How have gardens in the Bible changed over time?
- What is a narrative garden?
- What is a biblical garden?
- Can or is a biblical garden a narrative garden?
- What information does a narrative landscape convey?
- How would a biblical garden benefit the site?
- How is the site currently used?
- Who would most likely use the biblical garden on the site?
- How would people get to the garden from off-site?
- How would people go from the church to the garden?
Definitions of Key Terms

- **Garden** = a place for growing flowers, vegetables, or fruit; a piece of ground commonly used as a public resort

- **Interpretation** = to convey the meaning of something by explaining or restating; to present the meaning of something, as in a picture; to take words spoken in one language and put them into another language

- **Narrative** = to tell a story or give a description in detail

- **Narrative garden** = to tell a story or give a description of detail through the landscape

- **Biblical garden** = a garden with the basis of it’s design and or subject of is related to the Bible

- **Narrative biblical garden** = a narrative garden in which the story is linked to the Bible

- **Garden sequence** = a series of garden rooms that are linked together to tell a story

- **Garden room** = an enclosed garden space

- **Transition space** = a smaller garden area that links two garden rooms together; used to notify the person who is going through the garden sequence that they are changing garden rooms
Historical Literature

What were gardens in the Bible? Life began in the garden. Jesus Christ was buried in the garden. “Throughout the Great Book there are endless references to the earth, its botanical bounty, and its relationship to man” (Gilmer 14). The gardens of the Bible were used for many things throughout time, specifically in the Bible.

The first garden mentioned in the Bible is that of the Garden of Eden. The name ‘Eden’ translates into delight, or pleasure, according to Study Light. The Garden of Eden contained the necessities to sustain human life. It is where breath was first given to man. According to Genesis 2:8-9, it says, “Now the Lord God had planted a garden in the east, in Eden; and there he put the man he had formed. And the Lord God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.”

Uses for the garden changed after Adam and Eve were kicked out of the Garden of Eden. People became more connected and reliant to the land. The earth was the primary resource for everything. For instance, in the Old Testament, it was a place where the food was cultivated. It reads in 1 Kings 21:2, “Ahab spoke to Naboth, saying, ‘Give me your vineyard, that I may have it for a vegetable garden because it is close beside my house, and I will give you a better vineyard than it in its place; if you like, I will give you the price of it in money.’”

There is also recognition that the garden is desired near the house. The next garden that is mentioned in the Bible has a different use. In 2 Kings 21:18, the garden was used as a place of burial. “And Manasseh slept with his fathers and was buried in the garden of his own house, in the garden of Uzza, and Amon his son became king in his place.” Then mentioned in Esther, it reads “When these days were completed,
the king gave a banquet lasting seven days for all the people who were present at
the citadel in Susa, from the greatest to the least, in the court of the garden of the
king's palace" (1:5). There, the royal garden was used as a place for social gathering.
People acquired their resources to build shelter from the garden. Weapons and
supplies were obtained from the land as well.

In the New Testament, the garden was still important. Many parables that Jesus spoke
about were related to gardens and the earth. For instance, in John 15, Jesus is talking
about how He is the true vine and His Father is the gardener (15:1).

Jesus said, "I am the vine, you are the branches. The one who abides in me while I
abide in him produces much fruit, for apart from me you can do nothing" (15:5). The
vine "was honored most highly among the plants of the world" because of what Jesus
claimed (Walker 222). More so, Jesus used the vine from the garden in His teachings,
like seen in John 15. Some other places include Matthew 21 and 26, Mark 12 and 14.

A vineyard in biblical times was important. The vine itself, being a grape vine, was
used and cultivated to make wine. It was through the process of training vines over
trellises and harvesting the grapes in early July that people were able to make that
wine, which was very often for the Roman soldiers (Walker 222).

According to Study Light, gardens during biblical times were "enclosures on the
outskirts of towns, planted with various trees and shrubs." The garden in Isaiah is
described as being surrounded by a hedge and a wall. In it reads "So now let Me
tell you what I am going to do to My vineyard: I will remove its hedge and it will be
consumed; I will break down its wall and it will become trampled ground" (5:5). In
Proverbs 24:31 it says something similar, "And behold, it was completely overgrown
with thistles; its surface was covered with nettles, and its stone wall was broken down."
Gardens had structures in them. Isaiah 1:8 states, "The daughter of Zion is left like a shelter in a vineyard, like a watchman's hut in a cucumber field, like a besieged city." There were places for people to protect the garden and watch over it. Jesus even mentions a built tower in the garden in one of His parables (Mark 12:1).

The garden was also used for prayer and meditation. One of the most famous places where Jesus prayed is recorded in Matthew 26:36, which reads "Then Jesus came with them to a place called Gethsemane, and said to His disciples, 'Sit here while I go over there and pray.'"

Those are some of the different things that gardens were used for. And some of those things, such as social gatherings and cultivation, have carried over and are used in the gardens of today. But what was once considered a biblical garden is not anymore.

What is a biblical Garden?
A garden is described by Merriam-Webster Dictionary as "a plot of ground where herbs, fruits, flowers, or vegetables are cultivated." They can range from sizes with a wide variety of themes. Gardens are more of a luxury in life now days.

A biblical garden is not necessarily a garden that is used to interpret scripture. It is described as "more of a botanical history that focuses upon species best suited to modern gardens and offering us the greatest benefit" (Gilmer 16). Basically, it is a garden that focuses on the plants specifically mentioned in the Bible. Many books have been written about the plants of the Bible. Some meanings of plants are clearly understood, while other meanings have been blurred (Gilmer 16).

It is obvious that the way the gardens were used in the Bible and the current biblical
gardens are different. It is explained that they changed over time because during
medieval times, “Christianity avoided nature and therefore gardens in attempt to
separate itself from pagan religions” (Barrick 8).

Although most biblical gardens are gardens that focus only on the plants of the Bible,
there are other types of biblical gardens. There are gardens that give more of an
implication of ideas from the Bible. “In religion, the garden represents the ideas either
together or separately, of paradise, harmony, temptation, sin, and reconciliation. For
all, the garden reassures, serving as a medium of faith. This is especially true today”
(Francis 4).
Relevant Theory
Biblical Gardens as Narrative Gardens

There is a way to transform a biblical garden into a story, one that focuses on the Bible. It can be designed into a narrative biblical garden. A narrative landscape is defined as the “mutual relationship that develops between landscape and narrative” (Potteiger 5). Sequences are organized in a certain way throughout the landscape. "Landscape not only locates or serves as background setting for stories, but is itself a changing, eventful figure and process that engenders stories" (Potteiger 6). These stories become written out in physical form.

A narrative biblical garden is a garden that tells a story based off of the Bible. The garden expresses the story through communication. That communication can be as simple as framing of a certain view, or creating a certain atmosphere in the garden. It can also be through written notations and sculpture. It can be a journey through different styles and types of landscapes.

There are different types of narrative landscapes. For instance, there is the ‘frozen moment’, which is similar to a photo. The part of the story is held still. This could be expressed with a view of the landscape during an entry into the garden for example. Another type of narrative is the linear narrative, where things happen during a certain linear sequence, such as a comic strip. This could be seen in the landscape as carefully planning what type of gardens follow one another in a sequence. A third type is that of “the passage of time with a series of events, all which take place in a unified context” (Potteiger 7). When designing a narrative biblical garden, all three of these design techniques can be applied to create a garden that depicts stories from the Bible for people to experience physically.
Bibliography


Case Studies

Warsaw Biblical Gardens

An example of a biblical garden that will be designed is the Warsaw Biblical Gardens. This garden is located in Warsaw, Indiana. The site is approximately ¾ of an acre.

Warsaw Biblical Gardens contains over one hundred plants, all are labeled and all are referred to in the bible. Plants that are from the Bible are typical in biblical gardens. According to the website, Warsaw Biblical Gardens recommends three different times of years to go view the different plants. To view the bulbs, it is best to go during April 1 through May 1. May 15 through July 4th is approximately the best time to view the best color. September through early October it is best to view the fall meadow and the grasses.
Warsaw Biblical Gardens is open officially from April 15th to October 15th each year from dawn until dusk. They also provide guided tours that give both history of the Warsaw Biblical Gardens and a quite a bit of biblical and botanical data.

This garden has a unique story-like way of conveying biblical information, other than plant information. This garden focuses on displaying the different climates that are in the Holy Land that were encountered. The climates are the desert, brook, forest, orchard, and meadow. Through that, there is the incorporation of plants from the Bible.
Paradise Valley United Methodist Church
Biblical Garden

Another unique biblical garden is located in Paradise Valley, Arizona. It is at the Paradise Valley United Methodist Church. The creation of this garden began in 1964 as a memorial to Mildred Miles Crew. In this biblical garden, there are many plants there that are mentioned in the Bible. Which again is typical for biblical gardens.

The idea for this garden more specifically was sparked from the similarities between Arizona and Palestine's climate. What makes this garden even more unique is that it gives visitors an "insight into the law, medicine, agriculture, commerce, and religion of Biblical times", according to the website. From this garden, there is access to a prayer room that is open 24 hours a day.

*Below are examples of some of the plants in the garden and their historical significance:

*Aloe: The leaves contain aloin, a substance which was added to sweet smelling myrrh for embalming.

*Anemone or Lily of the Field: "Consider the lilies of the field, how they grow." (Matthew 6:28) They produce a mass of red blooms in the garden around Easter each year, just as they cover the plains near the Sea of Galilee.

*Bulrush or Egyptian Papyrus: The child Moses was saved by being placed in a small boat
made of bulrushes, which can be found growing in the garden pool. This plant was used for baskets, clothing, and paper.

Cedar of Lebanon: To the Hebrews, this tree was the symbol of strength, majesty and beauty.

Crown of Thorns: This thorn plant is accepted by many as the shrub gathered by soldiers to weave into the cruel crown they placed on Jesus’ head. (Mark 15:17-18)

Myrtle: This plant was prized for its fragrant leaves and from it were made wreaths to crown the nobility.

Oleander: The oleander is the “rose tree”, or the rose found growing by the water, as it is referred to in the Bible.

Olive: The olive tree was the most important fruit and oil tree of Palestine in Biblical times.

Palm: The very word “Palestine” means “land of palms” and the date palms planted in our garden were the same variety referred to in the Bible.

Pine: In Biblical times, huge forests of Aleppoment pines, such as the tree planted in our garden near the pool, covered the hills of Palestine.

Pomegranate: The prominence of the pomegranate fruit in early Bible times is shown by its use as a motif in much of the temple architecture.

*taken from Paradise Valley United Methodist Church website
Site Selection

Criteria for Site Selection

- The site for a narrative garden should be approximately 1.50 acres.
- The site should be located on church property.
- The garden will be located away from the church building.
- The site should easily be accessible to the community visual and physically.

Assumptions

- The building construction phases for Union Chapel will be completed.
- There are no budget limits to this project.
- An environmental survey of the land will not be conducted.
- In a normal situation, the landscape architect would be involved in a group of other consultants such as architects, designers, church board members, etc., for this project. In this project, the designer has limited access to some of the consultants.
- One assumes the Bible provides accurate accounts of historical events.
- One assumes the designer is not an expert, nor intends to be, in the area of biblical gardens.

Delimitations

- This project will not go beyond the final product at the end of the spring 2003 semester.
- This project does not apply to other religions or other faith practices, even though the doctrines may be similar, but only apply to that of the Christian beliefs.
- The designer will not describe all the different gardens of the past, but only those who focused on communicating different aspects of that time era.
- The designer does not claim that other interpretations of biblical gardens are wrong or are being misinterpreted.
Description of Site and Context

The site for this study is located at Union Chapel Methodist Church in Muncie, In.

Union Chapel Methodist Church
4622 North Broadway Ave.
Muncie, IN 47303
Property Lines

The site is located along Broadway Ave. South on Broadway Avenue is the Muncie Mall; to the north is the Muncie Bi-Pass.

The property is approximately 10 acres in size.

Residential

Residential neighborhoods surround the majority of Union Chapel the most. To the north and the south are single family dwelling units. Across the street from the church is mobile home units.

Residential unit to the south
Commercial

The south-west side of the site is adjacent to a commercial area. That commercial area consists of a few different trucking companies.

The commercial area extends south down on Broadway Avenue.

Tree Line / Ditch

Along the east side of the site and part of then southern area, the property of the church is lined with trees and ditch, creating a visible boundary.

View of tree line / ditch from arrow
Union Chapel Methodist Church

Union Chapel Methodist Church is a large church. There are approximately 2,200 members. Of those members, it is estimated that roughly 1,000 people attend each of the two Sunday services. Union Chapel is a very active church with activities that go on throughout the week during the entire year.
Site Photos

East Entrance

Main Entrance

View from the north

Main Entrance

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Union Chapel’s Statement of Purpose

EVANGELIZING PEOPLE to know Jesus Christ as Savior and Lord through the transforming power of the Holy Spirit.

EMPOWERING PEOPLE to grow as disciples through worship, fellowship, teaching, prayer, and service.

EQUIPPING PEOPLE to go, making Christ known locally and globally through the reproduction of this process in the life of others.

Union Chapel’s Strategy for Ministry

WORSHIP: The celebration of God’s presence by God’s people. The serving of God with our praise and allowing Him to meet our needs with His sufficiency.

FELLOWSHIP: The sharing of our lives together in the spirit of love, acceptance, unity and forgiveness. An emphasis on community, where encouragement, accountability and nurture are experienced.

TEACHING: The devoted attention to preaching, teaching, and ongoing study of the Holy Scriptures. When the word of God increases the number of disciples will inevitably multiply. Maturing Christians steadfastly & continually submit to the teaching of the scriptures.

PRAYER: The vehicle through which the Church breathes. The personal and corporate expression of communion, fellowship and intimacy with God. Prayer is the power of the Church, moving the heart and hand of God.

OUTREACH: The process of winning the lost and setting captives free. The hand of Jesus extended to forgive, heal, restore and empower.
Site Analysis
Future Site Plans

In approximately 2-3 years time, the additions to Union Chapel should be complete. Below is a plan that includes all the new additions.
Looking at both the movement of pedestrians inside and outside of the building, and combining it with the movements from the parking lot, helps to determine the location of the garden.
The Users

There are two primary users for this site.

Union Chapel is one of the users. The people who attend the garden that are form the church will most likely view the garden as conveying ideas of truth. For in the Christian belief, it is believed that the Bible is the Word of God and is true. Union Chapel will also use this garden as an opportunity for the members to grow in their faith. This can be obtained from the written scripture and areas that allow small groups to gather for teachings. There is also an area for a baptism.

The other primary user, the public, will use the garden differently. Some may take in the garden the same way as the members of Union Chapel. Others may use the garden just to simply experience a unique garden. This garden is unique because the landscape is the element that tells the story, while the visitor is the narrator, which is not something done to this extent in many gardens.

So while both users take in completely different meanings of the garden, it is still a narrative biblical garden that anyone can visit.
Program

The final narrative biblical garden represents a theme. The theme is Conveying Jesus Christ Through the Landscape. To accomplish this, the garden is divided into four sub-themes, or four sub-gardens.

Those gardens are:
- Why Jesus Christ Came
- The Bible as the Word of God and Its truth
- Importance of the Holy Spirit
- Who Jesus Christ Was/What He did/Is

Program Statement

I. Theme: Conveying who Jesus Christ is through the landscape
   - Why Jesus Christ came
   - The Bible as the Word of God and Its truth
   - Importance of the Holy Spirit
   - Who Jesus Christ Was/What He did/Is

II. Program
   1. Why Jesus Christ came
      a. Display that sin is our separation from God
         i. The sin of Adam and Eve as the first sin

b. The Bible as the Word of God and Its truth
   i. Display that there is truth in the Bible
   ii. The Bible is God-breathed and useful for teaching, rebuking, correcting, and training in righteousness so that the man of God may be thoroughly equipped for every good work.

c. Importance of the Holy Spirit
   i. Enables a Christian to live a Godly life
   ii. Regeneration by the Holy Spirit is essential for salvation

d. Who Jesus Christ Was/What He did/Is
   i. Jesus Christ came as the Son of God
   ii. He performed miracles
   iii. He held a sinless life
   iv. He conquered death
   v. He now sits at the right hand of God the Father

III. How to portray the program through the garden sequence

1. Why Jesus Christ came
   When first walking into the first garden through a gate, the first garden room is narrated about why Jesus Christ came. It involves the story of Adam and Even. It will show how they were once with God in the Garden of Eden
and had everything provided for them. This is represented through written notation, which is quoted scripture from the Bible, and through statues. This garden room is guided through with an all weather path.

There is a smaller area that connects the first garden room to the second garden room. This room is the transition room, which has written notation that talks of the coming of Jesus Christ.

2. The Bible as the Word of God and Its Truth
The following room conveys the theme of the Bible being the Word of God and completely truthful. It is also the setting of the streets that would have been seen during the biblical era. This room has facades of structures of common biblical marketplace. There is also one structure that people can interact with and go completely under, such as a house. This part of the garden sequence has written notation that helps guides the narration.

3. Importance of the Holy Spirit
The following garden room is a very natural, peaceful area. There are luscious green plants, beautiful flowers, and a small orchard. The garden has a pond with scripture quotations and a statue that helps further emphasize the meaning of this garden room. This room helps to convey the importance of the Holy Spirit in one’s life.

4. Who Jesus Christ Was/What He did/Is
The first of the three emphasis’ to this sequence is that of who Jesus Christ claimed to be who He was while He was one earth. This room is peaceful and calming, with written notation to help carry the narration. There are also benches that give people an option to rest and meditate.

The second sequence is a more barren and uncomfortable room with the main focus being Jesus Christ on the crucifix, which convey what He did because of Adam and Eve’s sin. There are also one or two written notations in this room.

The third and final room in this sequence and the garden as a whole is a less narrated room. There is a small empty cross and a few scripture writings that display the meaning of where Jesus Christ is now. This room also gives people an option to sit and
contemplate what they saw throughout the entire the garden.

Program Specifics

1. Why Jesus Christ came
   a. Gated entrance
   b. Kiosk Area
      i. Stone paving
      ii. Benches with Planters
      iii. Maps / Information
   c. Written notation #1: In the beginning God created the heavens and the earth. Genesis 1:1
   d. Small Garden Area
      i. Stone paving
      ii. Low planters containing labeled plants from the bible
      iii. Written notation #2: The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. Genesis 1:12
   e. Statue 1
   f. Written notation #4: Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed. And the LORD God made all kinds of trees grow out of the ground-trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.
   g. Meadow
      i. Benches
      ii. Elevation increase of one foot
   h. Water Area
      i. Bridge
      ii. Rock pond/stream with rock garden plants
      iii. Pond lined with rocks - 3 feet deep maximum
   i. Statue 2
      i. Abstract statue of Adam and Eve
      ii. Written notation #5: The LORD God took the man and put him in the Garden of Eden to work it and take
2. The importance of the Bible
   a. Structure - House
      i. Written notation #9: Jesus answered, “It is written: ‘Man does not live on bread alone, but on every word that comes from the mouth of God.’” Matthew 4:4
      ii. Written notation #8: All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness. 2 Timothy 3:16
   b. Well
      i. Written notation #10: Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. Colossians 3:16
      ii. Plantings
   c. Building Facades
      i. Written notation #11: So throw all spoiled virtue and cancerous evil in the garbage. In simple humility, let our gardener, God, landscape you with the Word, making a salvation-garden of your life. James 1:21
      ii. Written notation #12: Appreciate your pastoral leaders who gave you the Word of God. Take a good look at the way they live, and let their...
faithfulness instruct you, as well as their truthfulness. There should be a consistency that runs through us all.
Hebrews 13:7 (The Message)
iii. Written notation: For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. Hebrews 4:12

3. Importance of the Holy Spirit
a. Written Notation #14: And I will ask the Father, and he will give you another Counselor to be with you forever-- the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. John 14:16-17
b. Pond
i. Elevation goes down to three feet maximum
ii. Written notation:
iii. Abstract statue of someone being baptized with written notation #17: Jesus answered, "I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to spirit. You should not be surprised at my saying, 'You must be born again.'" John 3:5-7
d. Written notation #16: "I am the true vine, and my Father is the gardener. He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful. You are already clean because of the word I have spoken to you. John 15:1-3
e. Orchard trellis
i. Vines
f. Orchard
ii. Benches
iii. Stepping stones
iii. Written notation #18 (on stone wall): A woman, a Samaritan, came to draw water. Jesus said, "Would you give me a drink of water?" (His disciples had gone to the village to buy food for lunch.) The Samaritan woman, taken aback, asked,
"How come you, a Jew, are asking me, a Samaritan woman, for a drink?" (Jews in those days wouldn't be caught dead talking to Samaritans.) Jesus answered, "If you knew the generosity of God and who I am, you would be asking me for a drink, and I would give you fresh, living water." The woman said, "Sir, you don't even have a bucket to draw with, and this well is deep. So how are you going to get this "living water'? Are you a better man than our ancestor Jacob, who dug this well and drank from it, he and his sons and livestock, and passed it down to us?" Jesus said, "Everyone who drinks this water will get thirsty again and again. Anyone who drinks the water I give will never thirst—not ever. The water I give will be an artesian spring within, gushing fountains of endless life."

The woman said, "Sir, give me this water so I won't ever get thirsty, won't ever have to come back to this well again!" He said, "Go call your husband and then come back." "I have no husband," she said. "That's nicely put: "I have no husband.' You've had five husbands, and the man you're living with now isn't even your husband. You spoke the truth there, sure enough." "Oh, so you're a prophet! Well, tell me this: Our ancestors worshiped God at this mountaintop, but you Jews insist that Jerusalem is the only place for worship, right?" "Believe me, woman, the time is coming when you Samaritans will worship the Father neither here at this mountain nor there in Jerusalem. You worship guessing in the dark; we Jews worship in the clear light of day. God's way of salvation is made available through the Jews. But the time is coming—it has, in fact, come—when what you're called will not matter and where you go to worship will not matter. "It's who you are and the way you live that count before God. Your worship must engage your spirit in the pursuit of truth. That's the kind of people the Father is out looking for: those who are simply and honestly themselves before him in their worship. God is sheer being itself—Spirit. Those who worship him must do it out of their very being, their spirits, their true selves, in adoration."

The woman said, "I don't know about that. I do know that the Messiah is coming. When he arrives, we'll get the whole story." "I am he," said Jesus. "You don't have to wait any longer or look any further." John 4:9-26 (The Message)
4. Who Jesus Christ Was/What He did/Is
   a. Transition Room
      i. Written notation #19: This righteousness from God comes through faith in Jesus Christ to all who believe. Romans 3:22
   b. Sequence room 1
      i. Written notation #20: Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me.” John 14:6
      ii. Written notation #21: Yet to all who received him, to those who believed in his name, he gave the right to become children of God—John 1:12
      iii. Written notation #22: God made him who had no sin to be sin for us, so that in him we might become the righteousness of God. 2 Corinthians 5:21
      iv. Benches
      v. Shade trees
   2. Sequence room 2
      i. Little vegetation
      ii. Statue of Jesus Christ on the cross
      iii. Written notation #23: But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. Romans 5:8
      iv. Written notation #24: For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. John 3:16
   3. Sequence room 3
      i. Benches
      ii. Small statue of empty cross
      iii. Written notation #27: After the Lord Jesus had spoken to them, he was taken up into heaven and he sat at the right hand of God. Mark 16:19
      iv. Written notation #26: Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me. Revelation 3:20
      v. Written notation #25: God exalted him to his own right hand as Prince and Savior that he might give repentance and forgiveness of sins to Israel. Acts 5:31
      vi. Thank you/further information sign with written notation #28: Then Jesus said to his disciples, “If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will find it. Matthew 16:24-25
Design Concepts

Movement Sequence Design Study

The first set of design concepts is that of the movement sequences. The movement sequences act as the chapters of the story. This study consists of looking at and evaluating different ways those chapters can be laid out, which helps determine the most beneficial and influential garden sequence layout.
Triangle Design Concept

- Small open middle space
- Exit and entrance near each other
- Garden C & D bleed into each other, while other garden rooms have passageways

Uniqueness

Opportunities
- The entrances are close together
- The two last garden areas “bleed” together creating more of a flowing garden rooms
- The small open space between the gardens is more private and secluded

Constraints
- Entrances being close together may cause confusion on which entrance to enter into
- Entrance area could become congested because of the entrance/exit into the main garden and the entrance to the gathering space
- The small open space may become confused as an exit/entrance to the garden.

U-Shaped Design Concept

- Middle open space on outside of gardens
- Linear space that connects exit and entrance
- Passageways connecting each garden room

Uniqueness

Opportunities
- Large middle open area that is easily seen used as a meeting place before or after going through the garden
- Linear space between entrances clearly defines the exit/entrance
- The transition spaces clearly defines the movement from one garden room to another garden room

Constraints
- The flow from two large rooms into a two smaller room s than leaving gives less of an impact than leaving from a larger garden
- The number of transition spaces may cause too much definition of the different gardens and may interrupt the flow of the whole design of all four garden rooms working together.

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1 Why is Jesus Christ came  2 The Bible as the Word of God and Its truth  3 Importance of the Holy Spirit  4 Who Jesus Christ Was/What He did/s
Final Design Movement Concept

Uniqueness
- Middle open space on outside of gardens
- Linear space that connect exit and entrance
- Passageways connecting each "garden room"

Opportunities
- The flow of the garden sequence to major garden into two smaller gardens that are entwined into the final garden, which contains a major theme, will leave the person who goes through the garden with an intended impact
- The middle open space provides for a place for people to gather both before and after going through the garden
- The two transitions mark and exit and an entrance into a "major themed" garden

Constraints
- Need to define entrance and exit into the garden so people do not get confused as to which one to enter into first

1. Why is Jesus Christ came 2. The Bible as the Word of God and Its truth 3. Importance of the Holy Spirit 4. Who Jesus Christ Was/What He did/Is
Garden Room Designs Concepts

Why Jesus Christ Came

Formal Garden Design

Uniqueness
- Low planting beds
- Main focal point and end of garden

Opportunities
- Main focal point at end of garden draws people through the garden
- Because of the formal design, people are more intended to wander throughout the garden and examine all the garden beds

Constraints
- If people walk directly to the main focal point, they may miss a written inscription if they do not walk throughout the entire garden
- People are not the center of the garden, the garden design elements are
Natural Garden Design Concept

Uniqueness
- Semi-private spaces
- Public spaces with benches

Opportunities
- Gathering areas for people to gather
- Private areas for contemplation
- More natural design gives more of a paradise feel where the person who is walking through the garden is the center of the garden

Constraints
- Direct path down the middle may give people less of an incline to wander the garden
- People may miss focuses in the garden because they do not wander
Series of “rooms” Design Concept

Room 1 - the truth in the Bible
- streetscape w/ written notation

Room 2 - stresses Jesus’ miracles
- Residential house of biblical times
  - both indoors and out doors
  - Focal point

Room 3 is a informal design with water as focal point
- Focal point

Uniqueness
- Variety of rooms with different atmospheres
- Variety of elements

Opportunities
- People have different choices of rooms to experience
- Enables people to interact more with garden
- Slows people down to intake more of the garden
- More options to convey written notation

Constraints
- People may miss points if do not go to all the rooms
- May slow down people too much
Who Jesus Christ Was / What He Did / Is

Natural Garden Design Concept

Uniqueness
• Provides a relaxing area for such a serious garden room
• Variety of spaces for people to meditate in

Opportunities
• Provides a variety of elements and areas for people to interact in (water, woodland, meadow)
• Focal points draw people through the site
• All focal points can be seen from anywhere in the garden room
• Variety of options to convey written notation

Constraints
• People may miss points if do not go to all the rooms
• Does not impact the theme of the garden room because it is more of a relaxing feel to it
Sequence Design Concept

Uniqueness
- Provides many different garden rooms with many different experiences

Opportunities
- Provides a variety of environments (woodland, desert, meadow)
- The rooms slow people down
- People can interact with the different environments
- People will slow down
- Variety of options to convey written notation

Constraints
- People may slow down too much
Final Garden Design Concept

The flow through the garden...

First, there is the natural relaxed area where everything was once provided for. Focal points and written notation guide the visitor through.

Then they move into another area. This area contains a house from biblical times with a well located outside. There is also a facade of a marketplace, which would have been seen during biblical times. Written notation helps to emphasize the truth of the Bible and it being the Word of God.

Finally, journey through other biblical elements, desert, forest, garden while experiencing more in depth of Jesus Christ. More specifically who He claimed to be, what He did, and where He is now.
The first garden is a very natural feeling garden. It conveys the idea that Adam and Eve once had everything provided for them from the Lord. There is a vegetable garden that allows people to interact with it. The brook may not have water in it year round, but the rocks and the rock garden plants provide aesthetics. The meadow and a shaded area change elevation and have benches for people to sit and view the garden as a whole if they please. This garden’s story ends with Adam and Eve getting banished from the Garden of Eden because of sin that had entered their lives. Jesus Christ was the payment for that sin thousands of years later.
The meadow slopes up one foot above the path. The brook descends to three feet below the path at its deepest point. The shaded garden with the benches rises approximately three feet about the path.
Transition Room

The first transition room conveys that Adam and Eve were banished from the Garden of Eden because of sin that had entered their lives. There is also the foretelling of Jesus Christ coming to provide the sacrifice for their sin.

Written Notation #6
And the LORD God said, “The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever.” So the LORD God banished him from the Garden of Eden to work the ground from which he had been taken. Genesis 3:22-23

For all have sinned and fall short of the glory of God. Romans 3:23

Pathway

abstract statue with verses

small curved wall with inscribed verse
abstract statue of Adam and Eve leaving the garden

Transition garden sketch
The Bible as the Word of God and Its Truth and The Importance of the Holy Spirit

- house structure
- building facades
- water cascade
- bridge
- baptismal pond
- statue
- trellis
- orchard
- wall facade
As the visitor first enters this room, the first thing that is seen is the house structure. This house is a replica of what would have been seen during biblical times, but with only three walls to allow movement in and out of the house easier. There is a verse on the south side of the wall (#8), as well as one on the table in the house (#9), which reads "Jesus answered, "It is written: 'Man does not live on bread alone, but on every word that comes from the mouth of God.'" Matthew 4:4 This room also contains a well and building facades from a biblical marketplace with written notation inscribed upon it.
The Importance of the Holy Spirit

The visitor exits the marketplace feel into a naturalized area that focuses on the regeneration of the Holy Spirit. There is written notation throughout the garden that tells of that need of regeneration in one's life. As he or she walks along the path, they cross a bridge, which is next to a water cascade. It is something simple, yet elegant with written notation inscribed in the rock of the cascade (#15). That water falls into a small pond that could very well be used for baptisms. In that pond is a semi-abstract statue of Jesus Christ getting baptized by John the Baptist.

As the person follows the path, they walk under a trellis that has vines growing all over it. The orchard is for growing grapes and accompanies the verse on the wall (#18).
Written Notation #14: And I will ask the Father, and he will give you another Counselor to be with you forever—the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. John 14:16-17

Character sketch of the Importance of the Holy Spirit
Transition Room

The next transition room is smaller than the first one. It has a stonewall that follows the path with a verse on shorter stone wall ahead. That written notation draws people through to read it. It reads “This righteousness from God comes through faith in Jesus Christ to all who believe.” Romans 3:22
Who Jesus Christ Was / What He Did / Is

The final room in the narrative sequence is divided into three rooms. The first room is who Jesus Christ was, followed by the theme of what He did, ending with where He is now.
The first room, which is about who Jesus Christ claimed to be while He was here on earth, is a very natural garden. There is beautiful vegetation and trees that cast shade over benches that allow visitors a chance to sit and relax comfortably before moving on.
Yet to all who received him, to those who believed in his name, he gave the right to become children of God. John 1:12
The next narrative room is that of what Jesus Christ did. This garden conveys that Jesus Christ was the living sacrifice and payment for everyone’s sin, for the consequences of sin is death. It is those who have faith in Him will not pay the wages of their sin.

There is a path that runs along the edge of the garden with stone pavers that allow people to walk closer to the crucifixion if they please. There is an elevation change of approximately three feet form the path to the cross of Jesus Christ.

The garden room’s character is uncomfortable. This is designed from the humility and pain that Jesus Christ went through when being crucified. Being nailed to the cross in biblical times was the worst form of punishment and death and full of torment.

Written notation #23
But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. Romans 5:8

Written notation #24
For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. John 3:16
The final garden room conveys hope; hope in knowing that Jesus Christ is sitting at the right hand of God. That Jesus Christ has conquered death. This room has written notation and many benches for people to sit and meditate on. Since this is the last room in the whole garden sequence, it was especially important to have places for people to sit and meditate if they would like to. Or to even sit and wait for someone who is still going through the garden. There is a small amphitheater with stone pavers in the grass that allow for people to sit in, or for small Sunday school classes to hold class at. What that amphitheater focuses on is the empty cross with written notation on it that says “God exalted him to his own right hand as Prince and Savior that he might give repentance and forgiveness of sins to Israel.” Acts 5:31

Immediately after leaving the garden, there is a kiosk that gives further information about donations and contact information if anyone is to have any questions.

The area that people enter into when leaving the garden is that of a natural area. Full of shade from trees and benches scattered around the area. This area is used for meeting people, whether it be before or after they go through the narrative biblical garden.