



“⁹ But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. ¹⁰ Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy. ¹¹ Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul. ¹² Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation.”

The Big Idea: Sometimes you can figure out the mission of a building by looking at its design (think of *hospitals, schools, airports, etc.*). Peter says Christians are like a *temple-building*. And we are designed for a great mission. Today we look at the design and layout of the temple-building we are to get clear and excited about our mission.

Your Design Features as God’s New Temple

1. Wide Open Gates

2. Heavy Duty Wheels

3. A Super Center of Restoration

4. Walls of Windows

Small Group Discussion Questions

[in place of small group questions]

“Christians are not distinguished from other men by country, language, nor by the customs which they observe. They do not inhabit cities of their own, use a particular way of speaking, nor lead a life marked out by any curiosity. The course of conduct they follow has not been devised by the speculation and deliberation of inquisitive men. They do not, like some, proclaim themselves the advocates of merely human doctrines. Instead, they inhabit both Greek and barbarian cities, however things have fallen to each of them. And it is while following the customs of the natives in clothing, food, and the rest of ordinary life that they display to us their wonderful and admittedly striking way of life.

They live in their own countries, but they do so as those who are just passing through. As citizens they participate in everything with others, yet they endure everything as if they were foreigners. Every foreign land is like their homeland to them, and every land of their birth is like a land of strangers. They marry, like everyone else, and they have children, but they do not destroy their offspring. They share a common table, but not a common bed. They exist in the flesh, but they do not live by the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, all the while surpassing the laws by their lives. They love all men and are persecuted by all. They are unknown and condemned. They are put to death and restored to life. They are poor, yet make many rich. They lack everything, yet they overflow in everything. They are dishonored, and yet in their very dishonor they are glorified; they are spoken ill of and yet are justified; they are reviled but blessed; they are insulted and repay the insult with honor; they do good, yet are punished as evildoers; when punished, they rejoice as if raised from the dead.”

- The Letter to Diognetus*

*The Letter (or Epistle) to Diognetus is a second- or third-century work that defends the doctrines of Christianity. This type of writing is also called an apologetics letter or an apology. Although neither author nor recipient is known for certain, the Letter to Diognetus is purported to be written by a student of the apostles who calls himself Mathetes, which in Greek simply means “disciple.” The identity of the Diognetus addressed in this letter is uncertain, although he may have been a man of some rank, as the salutation addresses him as “His Ex