



2018-19

ANNUAL REPORT

LAKEWOOD CHURCH PLANTING





FROM THE DIRECTOR



TYLER SMILEY

Executive Director, COR3:6 Network
Associate Missions Pastor, Lakewood Baptist Church

It is hard to believe that it has already been five years since Lakewood started the COR3:6 Network to support church planting and revitalization efforts across the country and around the world. The Lord has given us much about which we can rejoice. Over five years, we have been able to give over \$1 million directly to the support of gospel ministry in our partner churches. Currently, we have the great privilege to partner with 31 churches across North America and in Guatemala.

We rejoice in more than these numbers. We rejoice in the faithfulness that these numbers represent. We praise the Lord for how he has worked through our partner pastors and churches to transform lives. Each of these 31 churches is a place where the gospel of Jesus Christ is preached with love and boldness week in and week out. Each of these churches is a congregation where the love of Christ is manifested through the care and support of the community of faith.

This network of gospel-proclaiming churches has been made possible through God's grace that has been manifested in the generosity and faithfulness of the people of Lakewood Baptist Church. COR3:6 began with the conscience decision to make much of the name of Jesus, not the name of Lakewood. This network will continue the good work of planting and revitalizing gospel-centered churches as all of us partner together to continue to exalt the name of Jesus through our faithfulness and generosity.

Gregory of Nyssa speaks of "a revolving circle of glory from like to like" within the Trinity. He explains, "The Son is glorified by the Spirit; the Father is glorified by the Son; again the Son has glory from the Father; and the Only-begotten thus becomes the glory of the Spirit." Each member of the Godhead seeks not his own glory but the glory of the other members. Certainly, we see this on display in Philippians 2:9-11.

The marvelous thing for believers is the God-given privilege we have to join our Trinity in glorifying each member of the Godhead. "In like manner," Nyssan continues, "faith completes the circle, and glorifies the Son by means of the Spirit, and the Father by means of the Son." By faith, we join in this great work of glorifying our God.

May our efforts in planting, revitalizing, and pastoring our churches be filled with such God-honoring humility! May we seek not our own glory but the glory of our God who saves!

Tyler Smiley



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TEMPLE of Our TRIUNE GOD

For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God. Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.

Ephesians 3:14-21



BY JOHN D. MORRISON, PhD
Director of Theological Training,
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Introduction

The first three chapters of Ephesians culminate in 3:14-21 with Paul's prayer for the church in Ephesus. His prayer is as dense as it is beautiful. Paul seemingly packs his whole theology of the church from the first three chapters into this eight-verse prayer for the church at Ephesus.

The richness of Paul's prayer means that much could and should be said about it. My aim is to scratch the surface of the depths of this prayer by pointing to what I read as the main goal of this prayer and then highlighting two implications of this purpose.

The aim of Paul's prayer is to be found in the last clause of 3:19: "that you may be filled with all the fullness of God." In what follows, I suggest that this prayer is for the church to be what Paul says it is: "a holy temple in the Lord" (Eph. 2:21). Two facts stand out in this prayer about the church as God's temple. First, the filling of the church with the fullness of God is a Trinitarian work. Second, the church as the temple reminds us of the communal nature of the Christian life.

Fullness as Temple Language

Paul's prayer for the church to be "filled with all the fullness of God" (3:19) is a prayer for the church to be God's temple. In order to demonstrate this claim, I will begin this section with the rationale for reading this filling as the goal of Paul's prayer. Then, I will set forth the evidence for the connection between this filling and the temple.

Three *iva* ("in order that") statements mark out the purposes of Paul's prayer

in Ephesians 3, and these purposes culminate in 3:19 with his prayer for the fullness of God. The first "in order that" comes in verse 16 where Paul prays in order that "according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being" (3:16). His desire is for the Spirit to work so that Christ dwells in their hearts by faith. The second purpose statement begins at the start of verse 18. Paul prays that the Ephesians "may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge" (3:18-19a). He calls on the Lord to grant that the Ephesians would know the love of Christ that surpasses knowledge. The final "in order that" comes in the middle of verse 19 when Paul asks, "That you may be filled with all the fullness of God" (3:19b).

The final phrase at the end of a list of purpose statements marks it off as the culmination of all these other purposes. More than its placement, the logical flow of the prayer points to 3:19b as the ultimate goal of the prayer. The prayer itself suggests a progression. By the work of the Spirit, Christ comes to dwell in believers. Once in Christ, his people are rooted and grounded in love and are coming to an ever-increasing knowledge of his love. Knowing the love of Christ leads to being filled with God. In other words, the goal of being filled with all the fullness of God comes from knowing the love of Christ, which comes through the Spirit's work.

Paul's understanding of God also points to being filled with all the fullness of God as the purpose of this prayer. He prays for the Spirit to strengthen the inner beings of the believers in Ephe-

sus. Next, he prays for Christ to dwell in their hearts. Notice, then, in 3:19 the totality of language he uses: "all the fullness of God." Paul emphasizes that it is all of God that dwells in his people. He completely fills them. The Apostle corrects any incorrect understanding of the nature of our Triune God that would think that if only the Spirit dwells in believers then not all of God is there. Or, if only Christ dwell in their hearts, then not all of God is there. Paul's Trinitarian theology will not allow for such a misunderstanding. If the Spirit is there, then all the fullness of God is there. If Christ is there, then all the fullness of God is there. God dwelling in his people by his Spirit means that God, and all of God, is there. He is indivisible. His fullness, in fact all of his fullness, fills his people. Paul's purpose in his prayer is that the church would be filled with all the fullness of God.

The context and the language of Paul's prayer points to the connection between the fullness of God and the temple. The first phrase of 3:14, "for this reason," leads us to ask: for what reason? Most commentators agree that the prayer that begins in 3:14 is the prayer Paul begins in 3:1 but then interrupts with an explanation of his ministry to the Gentiles. Thus, we need to look back to the second chapter to understand "this reason." Chapter two starts with Paul outlining the gravity of human sin and salvation by grace alone. He then goes into the unity of Jew and Gentile as the one people of God. As Paul highlights this unity, he speaks to the Gentile Ephesians about their new status as God's people:

So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foun-

(continued on page 6)

dation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In him you also are being built together into a dwelling place for God by the Spirit (Eph. 2:19-22).

Paul explicitly calls the church as a people “a holy temple in the Lord,” and then he reiterates that same idea in the next sentence where he speaks of how the Ephesians “are being built together into a dwelling place for God by the Spirit.” Paul identifies the church as the temple, and his next phrase is “for this reason.” He interrupts his own reasoning, but then he picks up again in 3:14.

This argument from context becomes more compelling when one sees that Paul uses the same language and themes in his prayer that he brought to his readers’ attention in the second chapter. His prayer in 3:17 is for Christ to “dwell” in their hearts. In 2:22, he has already identified the church as a “dwelling place” for God, which is, in Paul’s mind, a temple. The temple in Jerusalem was considered to be where God dwelt on earth. Consider Solomon’s prayer as he dedicates the temple, “But will God indeed dwell on the earth? Behold heaven the highest heaven cannot contain you; how much less this house I have built!” (1 Kings 8:27). Understanding the temple as God’s dwelling place even predates the temple. The Mosaic Law speaks repeatedly of “the place the Lord will choose to make his name dwell” (e.g. Deut. 16:2).

Similarly, the language of “grounded” in 3:17 harkens back to the temple. Whereas “rooted” is an agricultural image, “grounded” is an architectural one.

“Grounded” here translates the verbalized form of *themelios*, which is the word Paul uses in 2:20 that English translations typically render “foundation.” The “cornerstone” language of 2:20 draws upon Psalm 118 and also has strong connections to the temple and further emphasizes Paul’s theme of the church as the temple. From the clarity of 1 Peter 2:4-7 where Peter plainly identifies the cornerstone as Christ and the church as a spiritual house, we can look back on Jesus’s quotation of Psalm 118:22-23 in the gospels and see that he was speaking of himself as the cornerstone (Matt. 21:42; Mark 12:10; Luke 20:17). Each Synoptic account has Jesus quoting this Psalm in the temple. For his first hearers and for the attentive reader, Jesus is showing himself to be the foundation of the true temple (cf. John 2:13-22).

IN EPHESIANS, PAUL PICKS UP ON THIS LANGUAGE AND PRAYS FOR THE CHURCH TO BE “FILLED WITH ALL THE FULLNESS OF GOD.” THIS PRAYER FOR FILLING IS A PRAYER FOR THE CHURCH TO BE GOD’S DWELLING PLACE.

Finally, Paul’s choice to employ the language of “filled” further draws the connection between the church and the temple. After the construction of the temple during Solomon’s reign, Solomon dedicates the temple through prayer. Then, Scripture records, “As soon as Solomon finished his prayer, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the temple”

(2 Chronicles 7:1). Similarly, the language of filling occurs earlier with the making of the tabernacle during the exodus: “Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle. And Moses was not able to enter the tent of meeting because the cloud settled on it, and the glory of the Lord filled the tabernacle” (Exodus 40:34-35). With both the tabernacle and the temple, the biblical authors use this language of the Lord’s dwelling place being filled with his glory. In Ephesians, Paul picks up on this language and prays for the church to be “filled with all the fullness of God.” This prayer for filling is a prayer for the church to be God’s dwelling place.

The Church as God’s Temple: Two Observations

Paul’s prayer in Ephesians 3:14-21 for the church to be filled with all the fullness of God is a prayer for the church to be what it already is and is continuing to be built into: “a holy temple in the Lord. . . a dwelling place for God by the Spirit” (Eph. 2:21-22). Two observations about the church as the temple stand out from this passage. First, the church is the work of our Triune God. Second, the Christian life requires the community of faith. Third, the church as the temple has a mission.

The church is the work of our Triune God. More specifically with this prayer, the filling of the church with the fullness of God is a Trinitarian work. Notice the Trinitarian nature of Paul’s prayer. He prays to the Father (3:14) that the church would be strengthened by the Spirit (3:16) in order that Christ would dwell in their hearts (3:17). He calls on the Father to work by his Spirit



COR3:6 BY THE NUMBERS

5

Years

31

**Current
Partners**

35

**Total
Churches
Supported**

7

**States and
Guatemala**

\$1,137,951

**Given
Directly
to Church
Planting**

so that the Son would come. From these petitions, Paul proceeds to ask that the church “be filled with all the fullness of God” (3:19), and I would suggest from the preceding context of the prayer that when Paul prays for the “fullness of God” he has in mind Father, Son, and Spirit. He begins with the prayer for Christ to dwell in their hearts (3:17), but he wants his readers to know that the nature of our God is such that this prayer entails the whole of the Trinity taking up residence in the people of the church.

Each person of the Trinity participates in this work of filling the church. The goal of fullness comes from knowing the love of Christ (3:19), which comes as Christ dwells in the heart (3:17), and this dwelling of the Son only comes about through the work of the Spirit (3:16). All of these actions are predicated upon the Father’s work, for which Paul prays (3:14).

The emphasis on Christ in Ephesians 3:17-18 in the midst of this Trinitarian work should not surprise us, for being filled with all the fullness of God comes through union with Christ. As Paul teaches in Colossians 1:19 about Christ Jesus, “In him all the fullness of God

was pleased to dwell.” More explicitly, Jesus identifies himself as the true temple (John 2:18-22), and so it is only as we are united to him by faith that we can be part of the temple. Such union with Christ (Romans 6:5-11) comes through the work of the Holy Spirit (Romans 8:9-11). Looking back to the beginning of Ephesians, we see that the work of the Spirit in uniting people to Christ comes about because of the sovereign choice of “the God and Father of Lord Jesus Christ” before the foundations of this world (Eph. 1:3-4).

This Trinitarian work of filling the Lord’s people with all the fullness of God means that believers now experience the intra-Trinitarian love and communion of God the Father, God the Son, and God the Holy Spirit. As we participate in this divine communion, we are also brought into the community of faith. Indeed, the church as the temple of God means that as individual believers we each need to be joined to a local church. The Christian life requires the community of faith.

Paul’s language in his prayer highlights the community that comes through our shared faith. The “you” in this prayer is plural. He is speaking to the “you all”

of the church at Ephesus. His prayer is a communal prayer.

Likewise, the image of the temple reinforces the communal nature of Christianity. Consider how Peter makes use of this temple imagery:

As you come to him, a living stone rejected by men but in the sight of God chosen and precious, you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ (1 Peter 2:4-5).

Peter pictures individual believers as stones, and together, God is forming us into his temple. John Stott helpfully elaborates on this picture, “The primary function of stones used in building is to be part of something else. They have surrendered their individuality to the building. Their significance is not in themselves but in the whole.”¹ The whole of the temple of God becomes greater than the sum of its parts because of God’s work in us by his Spirit to join us with Christ, the true temple. The implication for our lives as believ-

(continued on page 8)

ers is that we cannot experience the fullness of what it means to be God's temple, and thus cannot experience the being filled with all the fullness of God, apart from the church. Elsewhere, Paul speaks of the church as a body and the necessity of every member to join in God's mission (1 Corinthians 12-13), but here he reveals to us the importance of being part of a church in order that we might experience the fullness of God.

Finally, this image of the church as a temple calls us to join in God's mission to reconcile sinners to himself. To be God's temple is far from a static calling. The experience of the fullness of our Triune God's presence is not something for the church to hoard. In fact, precisely because the church is God's temple, the Lord calls his church to a mission. The church is to be the vehicle for expanding the boundaries of God's particular presence throughout all the world.

G. K. Beale avers that the final goal for all of creation is to be in the presence of God as the Lord was particularly present in the tabernacle and temple of the Old Testament. Beale posits, "The Old Testament tabernacle and temples were symbolically designed to point to the cosmic eschatological reality that God's tabernacling presence, formerly limited to the holy of holies, was to be extended throughout the whole earth."² In the inter-Advent, the church has become the earthly dwelling place of God,

BEING THE TEMPLE OF OUR TRIUNE GOD, EACH LOCAL CHURCH IS CALLED TO BE ABOUT THE BUSINESS OF PROCLAIMING THE GOSPEL OF JESUS CHRIST AND PLANTING NEW CHURCHES WHO CAN JOIN IN EXPERIENCING GOD'S PRESENCE AND EXPANDING THE BOUNDARIES OF HIS TABERNACLING PRESENCE TO THE END OF THE EARTH.

for, "after [Christ's] resurrection and ascension, God's tabernacling presence descended in the form of the Spirit, making those identified with Christ into part of the temple."³ For Beale, the implications of the church as God's temple are far-reaching, encompassing the very ends of the earth: "Our task as the covenant community, the church is to be God's temple, so filled with his glorious presence that we expand and fill the earth with that presence until God finally accomplishes the goal completely at the end of time!" The church is called to fill the earth with God's presence through proclaiming the reconciling message of the gospel that reconciles sinful people to the Lord and invites them into fellowship with him.

The church, then, has the privilege of coming together in such a way as to enjoy the presence of God with his people. With this privilege comes the

responsibility of expanding the boundaries of God's presence through the proclamation of the gospel. The church is the temple of our Triune God, but the church is also the vehicle for taking God's presence to the world. Thus, as we join in the mission of God, we are not called to convert individual, isolated believers. Rather, we are called to make disciples of Jesus Christ, baptize them into his body, the church, so that as they are united to him they can join him and his people as the true temple.

In God's wisdom, the church proves to be essential for his mission. The experience of our God's presence in the church is a foretaste of the eschatological end of his mission, and the church is the means for the expansion of his tabernacling presence throughout all the world. Being the temple of our Triune God, each local church is called to be about the business of proclaiming the gospel of Jesus Christ and planting new churches who can join in experiencing God's presence and expanding the boundaries of his tabernacling presence to the end of the earth.

God's grace to us is such that he redeems broken and sinful people like you and me. He takes his enemies and adopts them as his children. He takes those who hated him and forms us together into his temple built upon the foundation of his Son and unified by his Spirit in order that he might fill us with all the fullness of God.

¹John R. W. Stott, *The Radical Disciple: Some Neglected Aspects of Our Calling* (Downers Grove, IL: InterVarsity, 2010), 98.

²G. K. Beale, *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God*, *New Studies in Biblical Theology* 17 (Downers Grove, IL: InterVarsity, 2004), 25.

³Beale, *The Temple and the Church's Mission*, 388.

⁴Beale, *The Temple and the Church's Mission*, 388.

2018-19 New Partner Churches



THE BRANCH
CHURCH
KYLE WORTHY
MILLEDGEVILLE,
GA



NEW SPRINGS
CHURCH
GAVIN FELIX
CORAL
SPRINGS, FL.



NEW KING CHURCH
BEN PRESTEN
BURLINGTON, VT.



LEGACY CHURCH
STEVEN LEE
COCONUT
CREEK, FL.



CROSSPOINTE
CHURCH
BRIAN SULLIVAN
JUPITER, FL.



AUTUMN RIDGE
COMMUNITY
CHURCH
DAVIS LACEY
ELLIJAY, GA.



Cor3:6 in Guatemala



ROBERT PUCKETT
Missions Pastor,
Lakewood Baptist Church

**“IT IS OUR HOPE THAT
AS YOU READ ABOUT
WHAT THE LORD HAS
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AROUND THE WORLD”**

Through the COR3:6 Network, Lakewood and our partner churches have the opportunity to support seven church plants in Guatemala. These partnerships have only developed by God’s grace, and it is our hope that as you read about what the Lord has done, you will be encouraged to consider how your local church can partner with other local churches around the world to join in God’s mission to redeem a people for his own possession. We have not been perfect in our missional endeavors: we have tried and failed and tried again, but God has shown himself time and time again to be faithful.

Over 16 years ago, Lakewood’s youth ministry began working with a preschool in Guatemala, called Rayitos de Esperanza. During one of the trips, the group learned that the school was going to lose funding

from their sponsor, so they came back to Lakewood and asked what could be done to help. The request would take up a large part of the mission’s budget at the time, but after prayerful consideration it was approved, and so Lakewood joined in in what the Lord was doing in Guatemala through this school.

Initially, we worked with the National Baptist Convention of Guatemala. Through this association, we met Pastor Saul Perez, and we then transferred to working solely with Pastor Saul and his church Cristo es el Camino Baptist Church. He saw the need of the community in the landfill, that was often overlooked, and began working with the people there, to meet needs through feedings and construction, with the ultimate purpose of sharing the gospel and encouraging believers.

The school was in a rented facility, and the land next to the school was put up for sale, and again after prayerful consideration, Lakewood helped purchase the land. Through the leadership of Pastor Saul and the assistance of John Brown University, the school started as a preschool and has been able to add a new grade about every year. A medical clinic was started as well through Pastor Saul's leadership and his wife Dr. Layla de Perez's vision for medical mission.

Five years ago, Lakewood started COR3:6 and with the preexisting mission's partnership in Guatemala, we began talking about the church planting initiative with Pastor Saul. At the time, he was already working with Pastor Carlos Mucia, and then, he began working with other local pastors to start churches in multiple zones of the city. Over the years, they have added church plants outside the city as well. There are now seven established church plants in Guatemala through COR3:6.

Although Lakewood Missions has had the privilege to direct this work, it could not have happened without the visionary direction, support, and encouragement of Lakewood's Senior Pastor Dr. Tom Smiley. Since the inception of this partnership other churches have helped along the way, such as Ivy Creek Baptist Church in Buford, GA under the direction of Dr. Craig Dale. Now, as you partner with COR3:6, you are joining us in our partnership with these seven churches in Guatemala. ■

Our Partners in Guatemala



SAUL PEREZ is the pastor of Christo es el Camino Baptist Church. His wife is Layla de Perez, and his children are Olivia, Saul, and Elizabeth. His church is in Guatemala City, Zone 7.



CARLOS MUCIA is the pastor of Restoration Baptist Church and Escuintlas Mision Church. His wife is Yolanda de Mucia. His churches are in Guatemala City, Zone 3.



BARTOLOME CARINO is the pastor of Xenacoj Mision Church. His wife is Juana de Perez. His church is in Xenacoj.



HUGO MENDOZA is the pastor of Belen Mision Church. His church is in Mixco, Zone 7.



JAIME PEREZ AGUILLAR is the pastor of Elim Baptist Church. His wife is Patricia de Perez. His church is in Guatemala City, Zone 21.



JORGE PEREZ AGUILLAR is the pastor of Elim Patzun Mision Church. His wife is Marleny de Perez. His church is in Patzún.

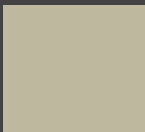
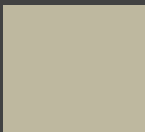
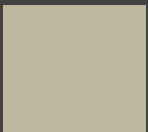


RESIDENCY

Cor3:6 offers a two-year residency designed to prepare future church-planters to succeed where the Lord has called them. The program takes a holistic approach to this preparation by offering rigorous training in biblical and theological studies, fostering the spiritual formation and personal development of residents and their spouses, and providing practical ministry experience.

The residency takes place at Lakewood Baptist Church in Gainesville, GA and offers a stipend. Residents prepare to plant and to pastor in the context of a local church where they will gain hands-on ministry experience and glean practical support from seasoned planters. Additionally, residents will have the opportunity to earn credit through the residency toward a Master of Divinity at Southeastern Baptist Theological Seminary.

For more information, contact John Morrison at jmorrison@lakewoodlife.org.





COR3:6 Partner Churches

GEORGIA

Amistad Cristiana - Gainesville | Javier Chavez
Autumn Ridge - Ellijay | Davis Lacey
Casa Connexion - Gainesville | Francisco Romero
Good Shepherd - Athens | Clay Werner
Phoenix Church - Gainesville | Jeff Bagwell
Pozo de Esperanza - Gainesville | Jose Delgado
Sola City - Gainesville | Alex Gailey
The Branch - Dahlonega | Gabe Dodd
The Branch - Milledgeville | Kyle Worthy

NORTH AMERICA

Aspen Grove - Parker, CO | Matt Funk*
Christ Proclamation - Hartford, CT | Steve Thiel
Crosspointe - Jupiter, FL | Brian Sullivan
Emmaus Church - Kansas City, MO | Josh Hedger
First Baptist Church Pacific Beach - San Diego, CA | Justin Pasaly*
Legacy Church - Coconut Creek, FL | Steven Lee
Living Stone Community Church - Mesa, AZ | Whitney Clayton
New River Fellowship - Ft. Lauderdale, FL | Mike Veitz
New Springs - Coral Springs, FL | Gavin Felix
RiSo - Denver, CO | Brent Christian
Wellspring Church - Littleton, CO | Tim Soots

GUATEMALA

Belen Mission | Hugo Mendoza
El Camino | Saul Perez
Elim | Jaime Perez Aguillar
Escuintla | Carols Mucia Aju
Patzun | Jorge Perez Aguillar
Restoration | Carlos Mucia Aju
Xenacoj | Bartolome Carino

*2019-20 New Partners



LETTER FROM THE COR3:6 MINISTRY TEAM

It's an honor to serve on the ministry team of Lakewood's COR3:6 church-planting network. Our clear mission is to partner with other Christian, evangelical, gospel-centered pastors to plant new churches and to revitalize dying churches. This past year we've seen the Lord provide opportunities for us to partner with churches in urban and rural areas: from our own city of Gainesville and the greater North Georgia area to a nationwide context (literally East to West coast) to our global ministry partners (Guatemala).

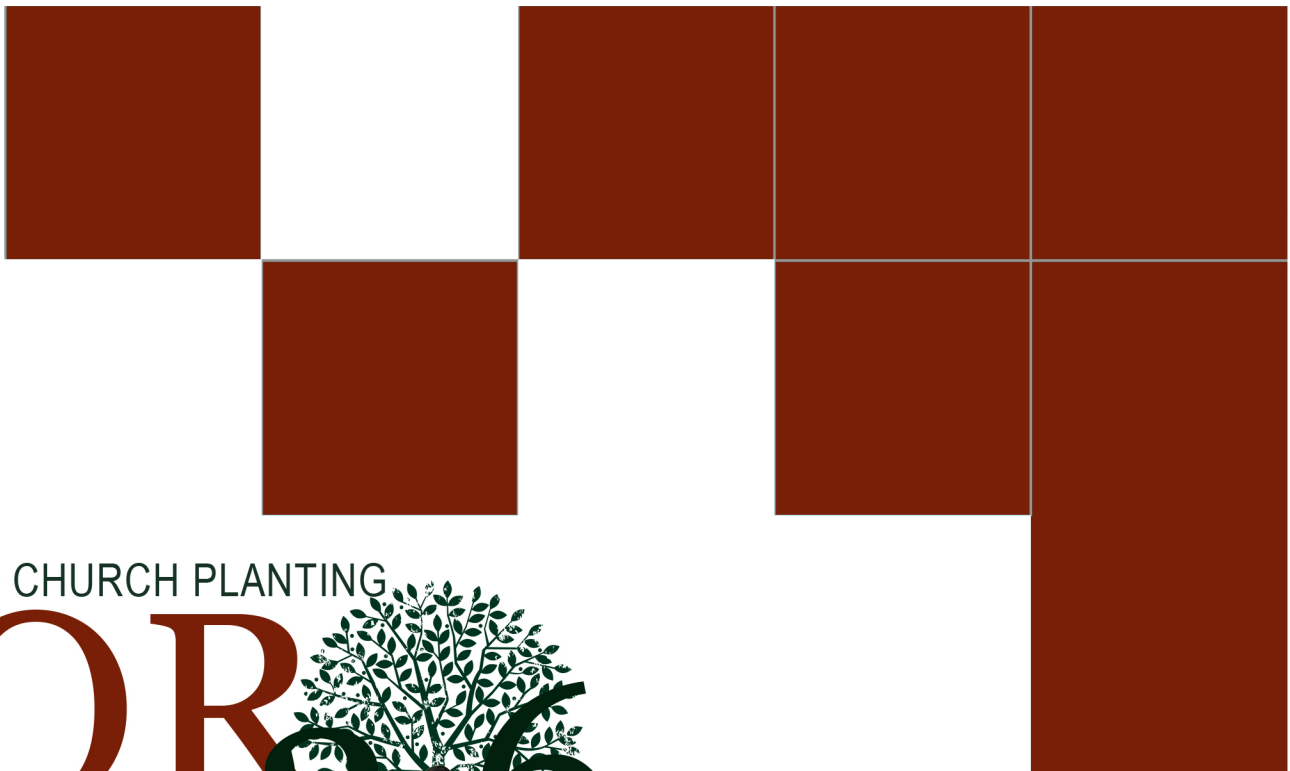
I have been inspired by the sacrifices these courageous men and their families have made, as they've responded to the call of Christ to reach their community with the Gospel. Each man that we've partnered with has been marked by a zeal for the glory of God and a compassion for the lost.

I've also become more sensitive to the immense challenge that is church planting or church revitalization. Some of the difficulties include identifying a core team, developing leaders, moving in and out of a school or coffee shop each week, and trusting in the Lord's provision with an often unpredictable financial budget. It is a journey full of joy and sorrow, of hope and despair. In some ways, church planting may be the closest some of these men will ever get to experiencing the travails of child birth, with all of the emotion that is wrapped up in it.

Yet, I am reminded of a quote from Martin Lloyd-Jones, who said:
"To me the work of preaching is the highest and the greatest and the most glorious calling to which anyone can ever be called. I would say that without any hesitation that the most urgent need in the Christian church today is true preaching, and as it is the greatest and most urgent need in the church, it is obviously the most urgent need in the world also."

I am encouraged to know that our COR3:6 churches are places of Spirit-filled, Christ-exalting, Bible-based, life-impacting instruction and direction. Your ministry is so desperately needed. So as you endure hardship and affliction, you are not alone. We love you and thank God for you regularly. Stay faithful. Don't grow weary. The Lord is at work in ways you may never know. Preach the Word, in season and out of season.

Andrew Beccue, Member
Cor3:6 Ministry Team
Lakewood Baptist Church
Gainesville, GA



LAKEWOOD CHURCH PLANTING



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