

BOOK REPORT  
“BUILDING A HEALTHY MULTI-ETHNIC CHURCH”  
“Mandate, Commitment and Practices of a Diverse Congregation”

Title of Book: “Building a Healthy Multi-Ethnic Church”/”Mandate, Commitments and Practices of a Diverse Congregation”.

Author: Mark Deymaz, Founder and an Original Lead Pastor of Mosaic Church of Central Arkansas, Little Rock, Arkansas, and Co-Founder of Mosaix Global Network, and Adjunct Professor of the Gordon-Cornwell Theological Seminary and at Wheaton College where Mosaix offers an MA in Ministry Leadership. He is the author of 7 books, including this one and one other of personal, substantial interest, *The Coming Revolution in Church Economics, Why Tithes and Offerings are no Longer Enough, and What You Can Do About It.*

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First Impressions: You might have read one of my (your Reviewer’s) earlier reviews of a book by Dr. Derwin L. Gray which has a title similar to the title of this book, Dr. Gray’s book being *Building a Multi-Ethnic Church-A Gospel Vision of Love, Grace, and Reconciliation in a Divided World*. In that earlier Review I expressed admiration for the very cogent and strong manner in which Dr. Gray argued that the Bible calls upon each local church to seek to be one with a multi-ethnic, multi-generational, multi-social/economic class congregation which is reflective of the demographics of its community. However, in that earlier Review I also expressed disappointment at what I perceived to be a failure in Dr. Gray’s book, which is (in my view) a failure to include very much down to earth, practical advice as to how pastors, church elders or leaders might go about establishing a church with such a congregation. If the Reader assumes that my conclusions about Dr. Gray’s book are accurate conclusions, then I would advise the Reader that my perceived failings of Dr. Gray’s book are more than adequately corrected by this book, the book which is the subject matter of this Review. In this very excellently written book of Mark Deymaz, Mr. Deymaz sets forth both excellent, very cogent and theologically sound arguments for the Biblical mandates for multi-ethnic local churches and a whole lot of very practical advice as to how to establish such a church and then conduct the affairs of such a church. He then concludes his book with some last chapters which are written by Pastors who have wrestled with issues which are of great interest to those of us who live in communities where the local churches are, by and large, churches with homogenous congregations (i.e. a church 80% or more of the congregation of which is made up of people of a single race, whether that be White, Black, Latino or Asian), some of which are struggling or could be perceived as “failing.” These last chapters are written by Pastors who have: 1) sought to plant a multi-ethnic church (Mr. Deymaz wrote this chapter), or 2) sought to revitalize a church which is located in a community of shifting population demographics, or 3) sought to transform an homogenous (white) church to a multi-ethnic church. These last chapters, when coupled with the practical advice provided by the author, Mr. Deymaz, in the earlier chapters can be of great

help to church Pastors, Elders and Leaders of churches which are struggling with circumstances comparable to the circumstances confronted by the authors of these chapters.

So, while I in my Review of Dr. Gray's book raised some concerns and questions about what I perceived to be Dr. Gray's conclusion that "every local church should strive to be a multi-ethnic church", and while I have retained some of the same concerns about that conclusion as I have read and considered this book of Mark Deymaz, I readily concede that both authors have made a great case for the position that the Bible mandates that local churches have congregations which are demographically reflective of the demographics of the races, ethnicities, cultures, socio-economic, and generational makeup of the people of the community which a local church desires to serve. I then conclude that Mr. Deymaz, in concert with the authors of the last chapters of his book, provides far more excellent advice as to how to try to plant a local church with such a demographically made up congregation, or to convert a church with an homogenous congregation to one with such a demographically made up congregation, or as to how to conduct the affairs of a multi-ethnic church than Dr. Gray did in his book.

So Dear Reader, if you have time to read only one book on the Multi-Ethnic Church matter, or the resources to acquire only one book on that subject, then I strongly recommend Mr. Deymaz's book, the one being Reviewed here, over Dr. Gray's book, although I believe that both books are more than deserving of a careful reading and consideration.

#### Overview of the Book's Contents/What is the Author Doing With What the Author is Saying:

The book's sub-title, together with its Introduction provides an outline of the contents of the book which are:

Part One) Mandates: Part One of the book, Chapters 1-3, contains a very cogent, highly readable, excellently stated argument for the position that the Bible, particularly the New Testament, mandates that the Church Universal, and to the extent practicable, each of its Local Churches have multi-ethnic, multi-race, multi-generational congregations/members.

Part Two) Commitments: Part Two of the book, Chapters 4-10, states and describes in detail what the author, Mr. Deymaz, considers to be the Seven Essential or Core Commitments which the planters, pastors, leaders and congregants of a multi-ethnic church must make and seek to achieve in order to have and maintain a healthy multi-ethnic church. This part Two also states the reasons why each of these Seven Commitments is an Essential Commitment, and then provides some very practical advice as to how to try to keep each of such Commitments, coupled with some anecdotal stories which demonstrate both why a Commitment is an Essential one and how it has been kept in a particular instance.

Part Three) Planting, Revitalizing and Transforming: Part Three of the book, Chapters 11-13, each written by a separate author (including Mr. Deymaz as to chapter 11, which deals with a church plant of a multi-ethnic church) contains the story of an individual pastor, and the advice of an individual pastor who has been confronted with the task of either: 1) Planting a multi-ethnic church, or 2) Seeking to Revitalize (or in fact save from total failure) a church which was once a highly successful homogenous church located in an essentially homogenous area or

community, a community which has experienced a dramatic change in its demographic makeup, by seeking to bring such church into a multi-ethnic church, the racial and socio-economic class demographic makeup of the congregation of which is reflective of the demographic make-up of its community, the community for which it was originally formed to serve, or 3) Seeking to convert a church with an homogenous congregation (one made up of people, 80% or more of which are of the same ethnicity) into a multi-ethnic church. If the Reader takes these final chapters, together with the really specific, step by step advice of the earlier chapters 1-10, then I think the Reader will be well equipped to both seek to work with his or her congregation (or intended congregation in the case of a church plant) in order to understand Biblical mandates for a multi-ethnic church, and seek to establish such a church and maintain such a church, whether that church is an existing one or a new one.

So we might briefly discuss each of Parts One, Two and Three of the book as follows:

A) Part One/ Mandates/Biblical Mandates: In Part One of his book Mr. Deymaz argues that the Bible mandates that churches be multi-ethnic churches, in a manner very briefly outlined as follows:

a) John 17: John 17, which contains the longest prayer of Jesus to the Father that is recorded in the Bible, when analyzed phrase by phrase (as Mr. Deymaz does in Chapter 1) calls upon the apostles and all of their successor Christians, of all diverse backgrounds, to walk together, in unity, as one in Christ. Jesus did not pray that we would be “seeker-sensitive”, or “post-modern”, or “emergent”, or “purpose-driven”. Rather he “...called upon us to be one...” so that the world would know God and believe. If we look to the Twenty-First century, “...it will be the unity of diverse believers walking as one in and through the local church that will proclaim God’s love for all people more profoundly than any one sermon, book, or evangelistic crusade...(and)...the coming integration of the local church will lead to the fulfillment of the Great Commission, to people of every nation, tribe, people, and tongue coming to know him as we do...”. “This is the prayer of Christ.”

b) The Antioch Church: The pattern for His Church, as prayed for by Christ, was set by the church in Antioch. While Jesus commanded His disciples to go and make disciples of all the nations, they, or most of them sought to stay in Jerusalem among their own people, people of their kind with whom they were most comfortable (unfortunately, that is the case with most of us—we want to stay where we are comfortable, with those who are like us with whom we feel comfortable and have developed relationships). They did so even though Jesus commanded them to do otherwise and to go forth. God, therefore, visited persecution upon the disciples in Jerusalem, causing some to scatter and “go forth.” For example, Philip went and preached to the hated Samaritans and to the Ethiopian Eunuch, demonstrating that the good news of the church was not just for the Jews. As described in Acts 10, Peter was caused by a vision from God to share the Gospel with gentiles, Cornelius and members of his household and friends, and upon his return to Jerusalem argued with the disciples that God does not show partiality among peoples, as He gave to the gentiles the same gift as he had given to the disciples, Jews. Then Acts 11 goes on to describe how some of the disciples who were driven from Jerusalem

following the stoning of Stephen “...made their way to Phoenicia, Cyprus and Antioch, speaking the word to no one except the Jews...” but there were some of them who began speaking to gentiles, to the Greeks (Acts 11:20). As a result of their efforts a church of large numbers was formed in Antioch among those whom they disciplined. Barnabas then induced Paul to come to Antioch, and for an entire year Barnabas and Paul preached the Gospel to a large number of the congregation of the church in Antioch, a church which would, in view of the very diverse population of Antioch (a bustling city with a hugely diverse population) have been made up of people of numerous ethnic backgrounds. It was in Antioch that followers of Jesus were first referred to as “Christians.” It was in the church in Antioch that we see the fulfillment of all that Christ prayed for in John 17, with that church “...being the most influential church in the entire New Testament...”. It is worthy of note that its pastoral leadership was made up of men of diverse ethnic backgrounds, Paul, Barnabas, Simeon who was called Niger, and Lucius of Cyrene and Manaen. These men were from areas located in diverse areas, including sub-Saharan West Africa, and Cyrene, a city on the northern coast of Africa. So the church of Antioch, as described in Acts 11, was a multi-ethnic church with a multi-ethnic leadership. That church should be a model for our churches of today.

c) Paul’s Epistles: As Dr. Gray so eloquently argued in his book, Mr. Deymaz argues that Paul’s epistles stand for the unity in Christ of all peoples of all races, genders and socio-economic classes, with Paul’s arguments being perhaps best summarized by his then radical statement in Galatians 3:26-29 that: *“You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ then you are Abraham’s seed, and heirs according to the promise.”* Perhaps without going through each of Paul’s epistles, this passage from Galatians says it all. Enough Said.

d) Revelation: Revelation 5:9-11, and 7:9-10 clearly state that at the end of human history, at the eschaton, God’s people will be made up of a “...great multitude...from every nation, tribe, people and language, standing before the throne and in front of the Lamb...(who)...cry out in a loud voice...”

In summary, in Part One of his book Mr. Deymaz argues that the Bible provides a mandate from God for multi-ethnic local churches. If one reads Part One of Mr. Daymaz’s book and/or reads Dr. Gray’s book it is pretty hard to argue that God’s church is not intended by God to be one of all peoples of every race, ethnicity, gender, generation, and socio-economic class or standing. This leaves us with two questions: 1) must every local church strive to be a multi-ethnic church?, and 2) how does one go about establishing and maintaining such a church. The first question is one with which we might still be left to struggle, but the second question is very well responded to in Parts Two and Three of Mr. Deymaz’s book, if not in Dr. Gray’s Book.

## B) Part Two/The Seven Core Commitment of a Multi-Ethnic Church:

Having eloquently argued for his contention that Multi-Ethnic Churches are mandated by Scripture, Mr. Deymaz then goes on, in Part Two of his book to outline some Essential/Core

Commitments which must be made by the church planters, pastors, elders, leaders and even the congregants of a multi-ethnic church. However, Mr. Deymaz states that we need to keep in mind a core tenet, which is that “multi-ethnic churches must not be focused on racial conciliation (which should be a byproduct of its ethnic diversity) but rather, must be focused on reconciling men and women to Jesus Christ, and, consequently, on reconciling local communities of faith to the pattern of the New Testament local church—a church in which diverse people worshipped God together as one so that the world will know God’s love and believe.” In other words, while racial diversity and racial reconciliation should be wonderful byproducts of an ethnically diverse congregation, achieving such byproducts is not the goal of a multi-ethnic church. Rather, the goal of a multi-ethnic church is to reconcile all people to Christ and the Gospel, in order that all people, of every diverse ethnicity, will worship together as one, as prayed for by Jesus in John 17, thereby exhibiting the love of Christ to all people. So, the author having outlined in part One of his book his position that the Bible mandates a multi-ethnic local church goes on, in part Two of his book to describe Seven Core Commitments which are essential to such a multi-ethnic church. Let’s outline Part Two, and its Seven Core Commitments:

1) Embrace Dependence: A Multi-Ethnic Church is not like any other church. More-so than in the case of other churches, the planters, pastors, elders, and leaders and yes the congregants of a multi-ethnic church must cultivate an attitude of Dependence on God, an attitude that God wants a multi-ethnic church and that He will find ways, in the face of both worldly and spiritual opposition, and in the face of seeming impossibility or difficulty to bring about and to sustain a multi-ethnic church. So multi-ethnic church planters, pastors, elders and leaders must be prepared to abandon what they know and that in which they feel secure and affirmed, and to step out in dependence on God, and to “...pay much more than lip service to the virtues of prayer, patience, and persistence...”.

2) Take Intentional Steps: However, while embracing dependence on God, prayerfully and wisely take intentional steps which are designed to attract to your congregation people of all ethnicities, including not just racial ethnicities but socio-economic class ethnicities. Taking these intentional steps requires more, much more than trying to just “welcome and not drive away others...” but it requires the taking of intentional steps to actually attract and then make welcome all peoples. You cannot have the attitude that “diverse people are welcome to join our church as long as they embrace our culture, and how we worship, how we do church, and the types of music that we use.” You need to diversify your music, preaching style and physical environment in order to not just “assimilate” all peoples, but, rather, to “accommodate” them where they are, remembering that “it is not about us—what we like and prefer and what we are comfortable with. It’s all about God!” You must look out not just for your own interests but also the interests of others, including those in ethnic minorities. You must take intentional steps to draw in people of ethnic minorities, not just by trying to “assimilate” them into your traditions or cultures or practices but by “accommodating” their culture. All of this requires a huge attitude adjustment. One of those adjustments is one which challenges, and actually denies the so called “Homogenous Unit Principle” or “HUP”, which was a part of the strategy of the “Church Growth Movement”, that principle being that “churches grow faster when they are homogenous.”

3) Empower Diverse Leadership: While the goal in seeking to invite and bring men and women into pastoral or leadership positions in a Multi-Ethnic church is not to accomplish some diversity or racial “quota” requirement, it is absolutely necessary to seek to take intentional steps to seek to include in the “pool” of people considered for pastoral or leadership positions, people of various ethnicities. This is going to require that you greatly broaden your job search so as to broaden it beyond those who are like you, and by seeking hiring recommendations or referrals only from people of your ethnic group. You have to avoid the tendency to seek job referrals only from people “who look like you or act like you.” You must broaden your searches, and you must be sure that you include, and fairly include people in that search from the various ethnicities. “The Best Man Does Not Always Look Like You.” Hopefully, if you prayerfully keep in mind the goal of having some good racial balance on your church pastoral team and leadership team and you go about your work to seek to fill pastoral or leadership vacancies by opening the pool to people of every ethnic group, you will build an ethnically diverse team which will be attractive to, or at least not off-putting to the multi-ethnic congregation which you want to achieve. Remember, if the people on your stage or in the pulpit or in your leadership team are all of a majority ethnic group, then your church will not be very attractive to people from other ethnic groups. It is essential that in the making of efforts to establish and empower a leadership team of ethnic diversity that a church not compromise on its doctrines or theology, or on the need to establish a leadership/pastoral team which is cohesive. So, while diversity in the leadership team is important to achieving or maintaining a multi-ethnic church, prayerful patience and caution must be exercised in the selection of people to fill various pastoral and leadership positions in order that the essential characteristics of the people who will be selected to fill these positions are not compromised in sake of diversity. That said, the task of establishing and maintaining a team of ethnic diversity can be made a task that is much more capable of being fulfilled if the church planters, pastors, elders and leaders establish and keep cross-cultural relationships with people of the various ethnic groups. These relationships will go a long way in identifying people who are the best people, of various ethnic groups, who are best equipped to fill various pastoral and leadership positions. Hence, the fourth Essential Commitment.

4) Develop Cross-Cultural Relationships: “We must develop cross-cultural relationships with others different from ourselves, and to do so we must move intentionally, humbly and lovingly toward diverse brothers and sisters in Christ.” Mutual understanding, respect and appreciation will develop only through a firm commitment to one another, over time, a commitment which we must pursue not just for the sake of diversity but for the greater good, the expansion of the Gospel and the expression of unity in and through the local church. At Mosaic attempts are made to establish small groups, which have an ethnically diverse makeup, thereby encouraging Cross-Cultural relationships and friendships.

5) Pursue Cross-Cultural Competence: Black Americans in our churches have experienced a number of personal or systemic acts of discrimination, which make it difficult for them to avoid viewing acts of unfairness, injustice or insensitivity through a racial grid. White Americans are largely unaware of the advantaged position which they have in society, and tend to think that everyone (Black or White or Whatever) can make it in America if they just work hard. It is difficult for White Americans to accurately relate to the justifiable sensitivities and biases

and pre-conceptions and prejudices of Black Americans since the White Americans have not undergone the experiences of Black Americans. We can only learn how to work with and relate to each other by doing the work of establishing cross-ethnic, cross-cultural relationships. On the other hand, Black Americans have to work hard to overcome four hundred years of negative images and stereotypes of White Americans. Images and stereotypes exist within and among people of all ethnicities. If people of diverse ethnicities are going to be able to establish relationships between themselves, and build up trusting relationships among themselves, then each of them must be aware of the sensitivities and likely biases of those of the other ethnic groups as well as of their own biases and prejudices. Heart to heart conversations among friends are required to break down racial/ethnic boundaries. It is essential that we all be able to try to see things through the eyes of people who are different than us. Furthermore the traditions and cultures of each of our many and varied diverse ethnic groups can cause harmful misunderstandings to arise from even the most simple acts or actions, such as, for example, how we greet each other (i.e. do we shake hands, hug, bow, etc.), or the sorts of words or language we use in speaking with each other. It is only through the intentional pursuit of cross-cultural competence that we can gain insights into the feelings, perceptions, cultural requirements, biases or prejudices of our people of the various ethnic groups. How do we seek Cross-Cultural Competence? Well, “where evangelism is concerned, this means that we must recognize that it’s not so much our task to share the Gospel *through* a culture different from our own. Before evangelizing them, we should read books, ask questions, take notes, and, in a variety of ways, acquire understanding of *diverse* cultures on the front end in order to become increasingly competent in living with and loving people different from ourselves.” It is absolutely essential that we not hold a position of ethnocentrism, a belief that our culture is superior to another, a belief that, when coupled with racism leads to cultural destructiveness. Remember that “all people are not basically alike, and that what works with members of one culture will not necessarily work with people of another culture”. Cross-Cultural competence moves us along a spectrum towards a deeper understanding of life from another’s perspective.

6) Promote a Spirit of Inclusion: A multi-ethnic church seeks to bring people together in a countercultural way. So church planters, and leaders and even congregants must be willing to put aside their own personal likes, dislikes, biases and preferences in order to bring and lead others together as one before the Lord. This spirit of Inclusion begins with Worship. Worship practices in a multi-ethnic church must be pro-actively thought through and planned and conducted with a consideration of the very real probability that diverse individuals might (and very hopefully will) walk through the church doors and participate in worship. These are people we want to attract, welcome, and make feel that they are completely welcome. Therefore, it is necessary that worship practices be conducted in such a manner as to accommodate people of all ethnic groups. We are not trying to “assimilate” them into our worship practices, meaning bring them to an acceptance of our type of worship. Rather, we want to “accommodate” their various tastes and preferences. An attitude of Inclusion begins with a congregation’s approach to worship. One of the key components of seeking inclusion in worship is the music used in worship. While the message is largely objective, based on the biblical text, expository preaching and the forming of conclusions, music is subjective, and church members tend to judge

its quality and effectiveness through their own filters. So the congregation in a multi-ethnic church, particularly in an homogenous church which is being sought to be reformed into a multi-ethnic church, must be prepared to accept an “it’s not all about me attitude” towards the music, and must accept diversity of music and styles of music, from week to week. Church leaders of a multi-ethnic church must also be aware that little things add up in creating a look and feel of the church. For example, church bulletins, flyers, banners and PowerPoint slides might well be provided in both English and Spanish. Flags of the various home countries of the members of the congregation might be displayed. The physical appearance of the church’s facility should be designed in order to strike a balance between an environment which is too pretentious (presenting an appearance that only wealthy folks are welcome) and one which makes the church appear to be neglected. The physical location of the church’s facilities can promote a spirit of inclusion. For example, Mr. Deymaz’s church, Mosaic Church of Central Arkansas, is located in the University District of Little Rock, Arkansas, an area of Little Rock which is ethnically diverse, and is on the border of an area of high need. Admittedly, it might be an easier task to achieve an ethnically diverse congregation if the church’s facilities are in an area of high ethnic diversity, but the physical location of a church’s facilities should never be used as an excuse for a failure to not have an ethnically diverse congregation, the demographics of which are at least generally reflective of the ethnic demographics of the city in which the church is located. Therefore, it cannot be said that ethnically diverse churches cannot be successfully located in heavily white suburban areas or in the heavily black central city. Attitudes are far more important to achieving an ethnically diverse congregation than are the locations of church facilities. Furthermore, if a church really seeks to honestly identify the “community” which it wants to serve by casting a somewhat larger geographic net than its immediate geographic location, it will likely find that there are many people of diverse ethnicities within that net who live within reasonable driving distances of the church’s facility.

7) Mobilize for Impact: Recent studies indicate that the churches which are growing the fastest are multi-ethnic churches. This suggests that homogenous churches are fading away. Why is this likely the case? It is likely the case because our country and our cities are fast becoming a country and cities with very ethnically diverse populations. If one of the goals of our churches is to serve our communities, our cities, then they must not consider themselves as just “being located in the community”. Rather, they must think of themselves as actually “being the community.” They are not just trying to reach out to the community. They are a part of the community. They are, in effect, “the community”. They need to mobilize so that they are perceived as being a part of their respective communities. They want to bless their community. The goal is *not to build a bridge to the community* but it is rather *to be the community*. “The goal of a healthy multi-ethnic church, once established, is to turn the power and pleasure of God, as displayed in such unique settings, outward in order to (1) bless the city, (2) lead people to Christ, (3) encourage the greater body, and (4) fulfill the Great Commission.” So a healthy multi-ethnic church will make its facilities available for community affairs and will hold events, such as dinners, to which the entire “community” writ large is invited. They want to participate in all parts of the community. Furthermore, its pursuits are not limited in scope to its own multi-ethnic church. Rather, it will seek to work with all of the other local communities of faith. Local



church leaders must stop competing with each other and start cooperating for the sake of the Gospel. A healthy multi-ethnic church will do whatever it reasonably can do to encourage the greater Body of Christ throughout the city and beyond.

### C) Part Three/On Planting, Revitalizing and Transforming:

Part Three of Mr. Deymaz's book contains three chapters which contain the stories and experiences of three separate pastors, (1) one of whom has planted a successful multi-ethnic church (Mr. Deymaz wrote this chapter), (2) one of whom has engaged in the revitalization of a one homogenous white church which found itself to be failing and in need of revitalization because of a substantial shift in the ethnic demographics of the geographic community it had been formed to serve, and (3) one of whom is the pastor of what was a successful homogenous white church located in a community of an ethnically diverse population who has led that church through a transformation process so as to become a multi-ethnic church. These chapters can provide excellent information for the pastors, elders and church leaders of churches of similar circumstances. I found the chapters to be quite informative, as they provided hands on, real information from a pastor who either sought to plant a multi-ethnic church, or to revitalize a failing homogenous church while transforming it into a multi-ethnic church, or to transform a successful homogenous church into a multi-ethnic church, the congregation of which would more appropriately reflect the ethnic diversity of its community. There is set forth, at the conclusion of each chapter, a list or table of the points of wisdom, knowledge or practice described in the chapter. The point of these three chapters is to demonstrate how the Seven Core Commitments listed above were applied by the pastor and leaders of the church in question in order to seek to achieve a healthy multi-ethnic church.

To What Audience or Readers is this Book Directed: This book is obviously directed to church planters who desire to establish a healthy multi-ethnic church, and to the pastors and elders and leaders of such a church, as well as to pastors, elders and leaders of homogenous churches which seek to serve communities of ethnic diversity, whether those churches are successful churches in need of transformation to a multi-ethnic status, or are failing churches located in communities of ethnic diversity. However, if an ethnically diverse church is sought, it would sure be helpful for all of the people in various leadership positions to study this book, and, quite possibly, for small groups of congregants to be established so that the congregation, as a whole, can be "on board" so to speak with the Biblical mandate for, and the commitments and practices which are required of and for a successful multi-ethnic church.

How Should One Go About Reading This Book? I hate to answer a question with a question, but in my judgment this question is answered by the answer to this question: Why Do You Want To Read This Book? If you want to look at it, and skim it just to know what is in it, then you can satisfy this need by just reading the Preface, and the Introduction, and then reviewing the Contents. You will then know, generally, what is in the book and, perhaps, decide that you want to read it in its entirety or to just put it on the shelf for future reference. On the other hand, if you

are sincerely interested in certain questions such as: 1) Should a local church be a multi-ethnic church?, 2) Is there a Biblical mandate for such a church?, 3) If so then how do we go about establishing or achieving such a church and keeping it as a successful multi-ethnic church?, 4) How do I revitalize an homogenous church which is failing by seeking to cause it to be a multi-ethnic church? or 5) How can I seek to transform an homogenous church into a multi-ethnic church? then, I hate to state the obvious, but you must read this entire book and carefully study it.

How Can This Book Be Used By TEI/ECLI?: While Part One of the book might be used as a case study for discussions about whether or not there is a Biblical Mandate for a Multi-Ethnic Church, it is hard for me to see how this book can be used by a TEI/ECLI class. However, it is sure a resource, a library resource, for our local church planters, pastors, elders and leaders who might well be confronted with the questions listed in the immediately preceding paragraph about How to Read the Book. Frankly, I think that a multi-ethnic/multi-racial/multi-generational study group or discussion group would find this book to be of great help. I believe that such a group should be formed among local pastors and church leaders as all of them are confronted or will eventually be confronted with this “multi-ethnic church/congregation issue.” They are going to have to deal with that issue, and, perhaps, TEI can provide them with some assistance in their efforts to do so. I, for one, would like to confront this question: Can every local church be a multi-ethnic church, or is it Biblically mandated to be a multi-ethnic church?

Purely Personal Musings or Concerns: When it comes to evaluating this book of Mr. Deymaz as compared to the book of Dr. Derwin L. Gray described above, I might, perhaps unfairly, use the Amazon or Kindle Rating System. I would give this book at least 4 1/2 stars, whether or not I agree with all that it says. It is a very well written, very well done book which contains the down to earth advice which I found to be so lacking in Dr. Gray’s book, which I might give 3 stars because of its excellent theological arguments. That said, am I completely all in on the multi-ethnic church concept? The answer to that question is Yes. I am all in for having a multi-ethnic church and would love to be a member of such a church. That said, however, I still have some of the questions which I raised at the end of my review of Dr. Gray’s book. In particular I am very uncertain about how one goes about transforming an homogenous church, whether it is successful or failing, to a multi-ethnic church when its facilities are located in a large area which is one of a heavily homogenous ethnic makeup (whether Black, or White), and when that geographic area is located in a city which has a number of flourishing homogenous churches, Black, White, Asian and possibly Latino. I think that Mr. Deymaz is engaged in trying to help such a church become an homogenous church and it will be interesting to see how that effort plays out. Hopefully it will succeed.