

Ten Essential Principles of a Spontaneous Multiplication Movement

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Church 3.0: Upgrades for the future of the church

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1. It is decentralized; no central control center must approve all decisions. Everyone is empowered with the work so that the movement spreads to the outskirts spontaneously without needing permission or support.
2. It is composed of self-replicating units of people at every level of development—disciples, leaders, churches, and even movements themselves. Every unit of church life must be capable of reproducing itself without needing persuasion, manipulation, or programs from the outside.
3. It has minimal organizational structure that is dictated by the life of the church, not the other way around. We say, “Don’t organize it until you have an ‘it’ to organize ... and even then, go slow.”
4. It does not depend on outside resources. All resources for the harvest are found in the harvest. Part of what a CMM [church multiplication movement] does is redeem what was stolen from God by the Enemy. All that is necessary for a harvest can be found in the harvest.
5. It is driven by ordinary Christians who have been transformed by God and who cannot help but share the Good News. Absolutely essential, this is the fuel of the spreading movement.
6. It is relationally linked rather than corporately or organizationally bound. It is not an accepted application and dues that hold these churches together, but relationships. They are not bound in dependence on one another; nor are they independent— they are interdependent.
7. It is characterized by reproduction at all levels simultaneously. This reproduction develops first in the smallest unit of church life and then spreads throughout, ultimately reaching the global scope of a movement.
8. It begins its momentum with the spiritual, before the strategic. Personal transformation precedes community transformation.
9. It moves evangelism from individual conversions to group conversions. Entire households, social webs, and tribes come to Christ rather than individuals.
10. It is dedicated to having kingdom life touch the domains of society and culture, not just individual lives. The people of such a movement represent Christ’s kingdom incarnationally throughout all parts of society.