

BASIC EXTENSION PRINCIPLES EXEMPLIFIED IN EPOCHAL REVELATIONS

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Highlights of the Extension Ministry of the Planetary Prince of URANTIA
Paper 66, p. 741

Caligastia arrived 500,000 years after human will appeared, concurrent with the appearance of the 6 colored or Sangik races. Half billion people on planet. Caligastia applied early for a commission as Planetary Prince and had been turned down a number of times. He was well prepared and had a brilliant and original mind. His prospects looked excellent.

The prince's corporeal staff were composed of 100 ascendent citizens volunteers from Jerusem. Each had come from a different planet.

Dalamatia, the planetary headquarters, was a beautiful but simple city with a 40 foot wall.

Ten autonomous councils were formed. (Related to the basic institutions of society)

1. The council on food and material welfare.
2. The board of animal domestication and utilization.
3. The advisors regarding the conquest of predatory animals.
4. The faculty on dissemination and conservation of knowledge.
5. The commission on industry and trade.
6. The college of revealed religion.
7. The guardians of health and life.
8. The planetary council on art and science.
9. The governors of advanced tribal relations.
10. The supreme court of tribal co-ordination and racial co-operation.

They worked slowly to up-step planetary life using evolutionary not revolutionary methods. They attracted the best minds, trained these people and sent them back as emissaries to their people.

They did not impose the habits and mores of one tribe on another but patiently worked to uplift and advance the time-tried mores of each tribe.

Family life was encouraged by the example of the prince's staff forming fifty pattern homes where adopted children were raised and educated.

Children were trained for three years (13-15), became eligible for marriage and were sent back to their respective tribes and races.

Hap presented the seven commandments known as "The Father's Way."

1. You shall not fear nor serve any God but the Father of all.
2. You shall not disobey the Father's Son, the world's ruler, nor show disrespect to his superhuman associates.
3. You shall not speak a lie when called before the judges of the people.
4. You shall not kill men, women, or children.
5. You shall not steal your neighbor's goods or cattle.
6. You shall not touch your neighbor's wife.
7. You shall not show disrespect to your parents or to the elders of the tribe.

Animal husbandry and the cultivation of the soil were encouraged.

The planet progressed normally for 300,000 years.

Lucifer made his "Declaration of Liberty" and Caligastia was proclaimed "God of URANTIA and supreme over all."

Liberty was prematurely taught and soon hordes of semisavage people stormed Dalamatia and drove Caligastia's staff out.

Caligastia's new scheme ended in failure; in 50,000 years the planet was back to the place where it was when the prince arrived.

Highlights of the Extension Ministry of Adam and Eve
Paper 74, p. 828

Adam and Eve arrived 37,848 years prior to 1934 at the time of the second judgment roll call and the beginning of the third planetary epoch. They had not fully realized the difficulties they would face on this isolated planet; they were serious and disillusioned. Repeatedly they were reminded that planetary advancement must be in harmony with the divine plan of progression. They refused worship by the natives. Women as well as men were selected to serve in positions of importance. They promoted the gradual extension of the Edenic civilization. Arts of manufacture were fostered and trade relations were developed. Adam tried to establish world government. He found the people were not ready for representative government. He faced the problem of unbridled personal liberty.

Sent ambassadors from one tribe to another.

Schools of Garden trained both intellectually and socially.

1. Health and care of the body.
2. The golden rule, the standard of social intercourse.
3. The relation of individual rights to group rights and community obligations.
4. History and culture of the various earth tribes.
5. Methods of advancing and improving world trade.
6. Co-ordination of conflicting duties and emotions.
7. The cultivation of play, humor, and competitive substitutes for physical fighting.

The laws of the Garden were based on the older codes of Dalamatia.

1. The laws of health and sanitation.
2. The social regulations of the Garden.
3. The code of trade and commerce.
4. The laws of fair play and competition.
5. The laws of home life.
6. The civil codes of the golden rule.
7. The seven commandments of supreme moral rule.

Default came after 117 years.

They became impatient with the original plans; they were not willing to settle down to the long, long endurance test. Obstacles seemed unsolvable.

Adam spent most of his time in the second garden teaching his children in civil administration, educational methods, and religious devotions.

An attempt was made at racial improvement.

People make civilization; civilization does not make people.

Highlights in the Extension Ministry of Machiventa Melchizedek
Paper 93, p. 1014

Melchizedek commission appealed to Most Highs and to Father Melchizedek for help but were instructed to use their own judgment.

Machiventa volunteered to personalize on earth as a man of the realm; this technique has been used only six times in the history of Nebadon.

Permission was granted by Salvington and Machiventa appeared to Amdon, a Chaldean herder, as "Melchizedek, priest of El Elyon, the Most High, the one and only God" 1973 years before the birth of Jesus.

Machiventa gathered a group of pupils and believers; he became known as the sage of Salem (Jerusalem).

The doctrine of one God was emphasized. Most Salem students were taught that Edentia was heaven and the Most High was God. Machiventa taught advanced truth to a few.

Machiventa organized the Melchizedek church; all joining subscribed to the following:

1. I believe in El Elyon, the Most High God, the only Universal Father and Creator of all things.
2. I accept the Melchizedek covenant with the Most High, which bestows the favor of God on my faith, not on sacrifices and burnt offerings.
3. I promise to obey the seven commandments of Melchizedek and to tell the good news of this covenant with the Most High to all men.

The seven commandments of Melchizedek were:

1. You shall not serve any God but the Most High Creator of heaven and earth.
2. You shall not doubt that faith is the only requirement for eternal salvation.
3. You shall not bear false witness.
4. You shall not kill.
5. You shall not steal.
6. You shall not commit adultery.
7. You shall not show disrespect for your parents and elders.

Abraham was selected as leader to keep the idea of one God alive.

Machiventa maintained peaceful relations with surrounding tribes and tried to persuade Abraham to abandon material conquest for the spiritual concept of the kingdom of heaven.

Abraham had 100,000 tithe payers to the Melchizedek brotherhood.

Machiventa trained missionaries and sent them out into the world.

They were instructed not to reform morals or change habits as a primary function.

They took a vow not to organize congregations for worship or to function as a priest.

Many were beginning to regard him as a demigod; after ninety-four years he decided to terminate his mission. Within 500 years many regarded the story of his life as a myth.

Highlights of the Extension Ministry of Jesus

Assumed responsibilities of his family. Became acquainted with many people and occupations. Studied human culture and the world religions.

Engaged in personal work in his travels. Often asked people for help and thereby opened an opportunity to minister to them.

Showed interest in youth but did not give advice unless asked.

Gave the Urmia lectures.

Submitted to the baptism of John identifying with the sincere and genuine people of his day.

Planned his public work following the Father's will. He decided to live a normal existence, obey natural laws, and make no compromise with evil.

Chose ordinary men as apostles; trained, organized, and ordained them.

Required experience in personal work before allowing them to do public preaching.

Began public work as an evolutionary teacher, referring to himself as the "Son of Man."

He taught in the synagogues of his society and attempted to work within the institutions of his society until this channel was closed to him.

He conducted his ministry primarily among his own people.

He related to all people and advocated adding constructive truths to their lives and let these truths displace what was inferior.

Sent workers out in pairs. Trained evangelists - both men and women.

Advocated ministering to the sick.

Taught by personal contact using question and answer techniques and parables.

Cardinal features of his teaching:

1. The pre-eminence of the individual.
2. The will as the determining factor in man's experience.
3. Spiritual fellowship with God the Father.
4. The supreme satisfaction of the loving service of man.
5. The transcendancy of the spiritual over the material in human personality.

Warned against using rigid creeds and dogmas and emphasizing tradition.

Rejected the attempt to make him king; continually emphasized the spiritual kingdom of the Fatherhood of God and the brotherhood of man.

He sought to escape unnecessary confrontation.

Accepted his followers insistence in viewing him as a special "Son of God."

Reinforced this insight through the transfiguration and made authoritative pronouncements.

Confronted authorities when all other approaches failed.

Challenged the sincerity of their position by giving them a "miraculous sign" in the raising of Lazarus.

Inaugurated the symbolic message of the Last Supper.

Gave his apostles and disciples the responsibility of spreading the gospel of the kingdom throughout the world.

Bestowed upon mankind the Spirit of Truth.

Specific Extension Methodology of the Planetary Prince

1. Timed arrival to coincide with an adequate readiness of planetary peoples for evolutionary growth.
2. Utilized a contact staff which was sufficiently close to the mortal situation to communicate effectively and inspire.
3. Built a headquarters center which would provide adequate facilities and protection for their ministry as well as to impress these early people by its size and beauty.
4. Promoted ten basic councils to develop the basic institutions of civilization and culture.
5. Worked slowly and evolutionarily building on the foundation already present in society.
6. Attracted the best minds, trained these people, and sent them back as emissaries to their people.
7. Family life encouraged by the example of fifty patterned homes where adopted children were raised and educated.
8. Presented seven basic moral-spiritual commandments.
9. Stressed the importance of animal husbandry and the cultivation of the soil.
10. Premature liberty was given semisavages resulting in the ruin of 300,000 years of evolutionary growth.

Specific Extension Methodology of Adam and Eve

1. The arrival of Adam and Eve coincided with an evolutionary need for both biological and cultural uplift.
2. Adam and Eve were sufficiently close to mortals to stimulate them biologically and culturally but also impressive enough to fill them with awe.
3. They emphasized the divine plan for progression.
4. They promoted a gradual extension of the Edenic civilization.
5. Women as well as men were used in positions of importance.
6. Arts of manufacture were fostered and trade relations were developed.
7. Adam tried to establish a representative world government but it broke down because of unbridled personal liberty.
8. Ambassadors were sent from one tribe to another.
9. Garden schools were organized to teach facts, values, and socialization.
10. Laws were instituted following the older codes of Dalamatia which supported the basic institutions of society.
11. They became impatient with the original divine plan and longed for innovations. This thinking led to default and the disruption of planetary progress.

12. Civil administration, educational methods, and religious devotions were stressed in the second garden.
13. A plan of racial improvement was initiated.

Specific Extension Methodology of Machiventa Melchizedek

1. Melchizedeks asked for help but were left to their own resources.
2. Machiventa as a man of the realm who had great wisdom and spoke numerous languages was able both to communicate effectively and impress his associates.
3. Machiventa functioned primarily as a priest of El Elyon and emphasized the doctrine of one God.
4. Most students of Salem were taught a simple faith. A few were given advanced truth.
5. A Melchizedek church was formed which required vows of loyalty and a promise to spread the good news to all men.
6. Seven commandments of Melchizedek were given to guide daily living.
7. Abraham was selected as a leader to keep the idea of one God alive in the world.
8. Machiventa stressed the importance of the spiritual concept of the kingdom of heaven.
9. Abraham had over 100,000 tithe payers to the Melchizedek brotherhood.
10. Machiventa trained missionaries and sent them out into the world. These missionaries were instructed not to emphasize the reform of morals or to organize congregations of worship or to function as a priest.

Specific Extension Methodology of Jesus

1. Had specific instructions of procedure from Immanuel.
2. Attempted to become thoroughly acquainted with the people he came to serve.
3. Engaged in personal work to individuals. Often asked for help and thereby opened an opportunity to minister.
4. Showed a great interest in youth but did not give advice unless asked.
5. Gave lectures at Urmia.
6. Identified with the sincere people of his day in submitting to the baptism of John.
7. Planned his public ministry following the Father's will. He would live a normal life and not compromise with evil.
8. Selected ordinary men as apostles; trained, organized, and ordained them.
9. Required the apostles to do personal work before permitting them to engage in public preaching.

10. Began public work as a prophetic, evolutionary teacher, referring to himself as the "Son of Man."
11. Taught in the synagogues and worked within the religious framework of society until this channel was closed to him.
12. Conducted his ministry primarily among his own people.
13. Related to all people trying to give them higher truths and letting these truths displace what was inferior.
14. Sent apostles and evangelists out in pairs using both men and women.
15. Advocated ministering to the sick and relating to the whole person.
16. Taught by personal contact using question and answer techniques and parables.
17. Warned against using rigid creeds and dogmas.
18. Rejected the attempt to make him king and emphasized the spiritual kingdom of the Fatherhood of God and the brotherhood of man.
19. Sought to escape unnecessary confrontation.
20. Accepted his followers insistence in viewing him as a special "Son of God" and reinforced this insight through the transfiguration and made authoritative pronouncements.
21. Confronted authorities when all other approaches failed.
22. Challenged the sincerity of their position by giving them an often demanded "miraculous sign" in the raising of Lazarus.
23. Initiated the symbolic message of the Last Supper.
24. Gave his apostles and disciples the responsibility of spreading the gospel of the kingdom throughout the world.
25. Bestowed on mankind the Spirit of Truth.

Specific Extension Methodology of the URANTIA Book

1. Timed presentation to coincide with a loss of creativity and dynamic among the religions of the world and at a time when there is great need for spiritual direction in society.
2. Utilized the "book" orientation of the major religions of the world.
3. Built upon the foundations of the best science and religion of the planet.
4. Used quiet evolutionary methods in getting the book printed and cautioned against non-evolutionary methods of extension.
5. For twenty years the URANTIA Brotherhood has engaged in quiet person to person ministry.

BASIC EXTENSION PRINCIPLES

(Derived from the methodology used in the five epochal revelations)

1. Activities should be timed to coincide with the evolutionary readiness of the individual or the society.
2. Those personalities and techniques should be used which communicate most effectively with the people contacted.
3. Extension activities should uplift all of the basic social institutions.
4. Work should proceed slowly to stimulate evolutionary growth and should build on the foundations already present in the individual or the society.
5. Indigenous personalities when trained are more effective than "outsiders." We should think first of ministering to our own type of people. Thorough, first hand experience with people is a prerequisite of effective extension activities.
6. Evolutionary growth in both spiritual and material achievement is sustained and safe guarded by loyalty to the fundamental moral-spiritual principles of society.
7. The family is the fundamental social institution. Growth in the individual and progress in society is closely related to the quality of the family.
8. Liberty and power are the product of spirit control and personality achievement. When prematurely given or taken disaster results.
9. Schools play a basic role in communicating the facts and values which are important in evolutionary growth. They also can serve to stimulate progressive socialization.
10. Political, legal, and governmental channels can be used to effectively institutionalize advances in individual and social behavior.
11. Impatience can undermine our faith in spiritual ideals and evolutionary methodology. History and experience teaches that short-cuts tend to lead to downfalls.
12. Teach only as much knowledge as the individual or the society is capable of assimilating into their thinking and experience.
13. Religious institutions are particularly effective in promoting fellowship, loyalty to articles of faith, and in actualizing extension activities.
14. Spiritual truths (the Fatherhood of God and the brotherhood of man) can be effectively communicated to all people; they should not be confused with or linked to specific moral behavior or social custom. The latter must be determined by the particular individual or society.
15. Quality of leadership is basic to effective social functioning, especially in extension activities.
16. Training and sending forth missionaries has always been one of the most effective extension methods on our planet.
17. Relating with people on a one to one basis is more effective than mass communication where extensive change is desired.

18. Information and advice is best received when there is a need or when it is sought.
19. When we identify with people and become a part of their in-group, they are more likely to be influenced by our lives and to listen to our insights. Using normal and natural channels of communication is usually better than devising special channels of communication.
20. The most important guidance in planning and carrying out your service to others is the Father's will. This guidance is found by sincere, persevering listening over a period of time.
21. Religious institutions are usually the most natural and socially proper channels through which advanced spiritual truth can be presented.
22. Working together in pairs and in groups increases effectiveness. Both masculine and feminine influences are needed in extension activities.
23. Ministering to the entire person is important when carrying out extension work.
24. Dialogue, the question and answer method, is one of the most effective methods of interpersonal communication.
25. Parables and actual life-situations are effective in presenting ideas and attitudes to people.
26. Dogmatic beliefs and rigid attitudes hamper communication and understanding. Sincerity and honesty, however, breed respect.
27. The symbolism of art, music, and ritual can often communicate more effectively than verbal language.
28. The motivation to engage in extension activities stems ultimately from the will of God, a divine injunction to share and to serve.

KEY EVOLUTIONARY EXTENSION CHANNELS OPEN TO US TODAY

1. Person to person ministry finding individuals who are ready for larger spiritual truth.
2. Organize study groups and societies. These groups will study the URANTIA Book and train teachers and leaders.
3. Contact the churches and religions of the world as a channel of interface with the most active religionists of our society.
4. Contact colleges and universities as a channel of interface with youth.
5. Prepare educational material and activities designed to introduce the URANTIA Book or its insights to the basic institutions of our society.
6. Use mass media to present the concepts and message of the URANTIA Book to society without mentioning the book itself.
7. Work in the various institutions of society and incorporate the basic principles of the religion of Jesus into our lives and the institutions which we serve. This is the most fundamental channel of extension service but it is also the most indirect and benign approach.