

THE SECRET OF HIS PURPOSE THE PLAN FOR THE FULLNESS OF THE TIMES
TO HEAD UP ALL THINGS IN THE KING,
EVERYTHING IN THE HEAVENS AND ON THE EARTH,
IN JESUS....

By – Stuart H. Pouliot

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Head Up All Things in the King

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God's purpose of the ages is to lead all humanity and all creation into His all so that He may be all in all (1 Corinthians 15:28). The plan of God is to bring this to fruition through His Son, Jesus, who is all in all.

In the fullness of times, also called *the consummation of the ages [eons]*, all things in heaven and on earth will be fully subjected to King Jesus, and He will deliver up the kingdom to the God and Father, so that God may be all in all. In that day, all things will be new in fulfillment of God's purpose: *Behold, I am making all things new* (Revelation 21:5)!

Glory to God! This is the good news of the kingdom of God.

God has established a plan to achieve this purpose and all the details of His plan are working toward this end, which is actually a new beginning. The purpose is the goal, and the plan is a multi-faceted, and often complex, scheme (actions, arrangements) to accomplish this purpose.

To achieve His purpose, God has put into motion an almost unbelievable project that transcends the mind of man. Not even the best script writer in Hollywood or the most gifted novelist could ever have written such a plan. Who could even fully sum up His plan? After all, His plan involves a multitude of nations and billions of lives, each with their own history with God, not to speak of all in the heavens that we know so little about.

Headship of Christ

At the center of God's plan is His Son, our Lord Jesus—the Messiah, the Anointed One, the King—whose mission is to head up all things in Himself—all things in the heavens and on the earth.

Yes, with all wisdom and insight he has made known to us the secret of his purpose, just as he wanted it to be and set it forward in him as a blueprint for when the time was ripe. His plan was to sum up the whole cosmos in *the king*—yes, everything in heaven and on earth, in him. (Ephesians 1:8b-10 Kingdom NT (italic added))

Other translations express the phrase *to head up all in the Christ, to gather together in one all things in Christ, to sum up all things in Christ, or to bring into one the whole in the Christ.*

In the Greek, the expressions *head up, gather up, or sum up* are translated from the word *anakephalaiomai*, which is comprised of two primary words with the first meaning "up" and the second meaning "to strike on the head." For comparison, the Greek word often used to describe Jesus as the head of the body is *kephale*, which has a primary meaning of "seizing" with "the head being the most readily taken hold of." *Head up* seems to be the closest in meaning to the Greek.

The secret revealed through Paul has to do with the headship of King Jesus and not simply a gathering together. A gathering together or a summing up of all does not tell us much about the purpose for such a thing. However, heading up all things in the king tells us volumes, for it reveals that everything in the heavens and on the earth will be brought under the headship of Jesus. Another way to state this is that everything will be brought under the government of God with God's Son as the ultimate authority in heaven and on earth.

Jesus is the head or the authority over all things, and He must reign until He has put all His enemies under His feet, and then He will abolish all rule and authority and power. Heading up all things means to bring all in subjection to His rule and authority and power, so that, at the consummation of the eons, all things in the heavens and on the earth will be put in subjection to the kingdom of God.

Each, however, in proper order. The Messiah rises as the first fruits; then those who belong to the Messiah will rise at the time of his royal arrival. Then comes the end, the goal, when he hands over the kingly rule to God the father, when he has destroyed all rule and authority and power. He has to go on ruling, you see, until "he has put all his enemies under his feet." But when it says that everything is put in order under him, it's obvious that this doesn't include the one who put everything in order under him. No: when everything is put under him, then the son himself will be placed in proper order under the one who placed everything in order under him, so that God may be all in all. (1 Corinthians 15:23-28 Kingdom NT)

All is a comprehensive and inclusive word. Absolutely everything in God's creation will ultimately be brought under the headship of God's Son and be subjected to His rule. The king will progressively lead *all* humanity into the kingdom of God, each according to his own troop (order), in what could be called a mighty harvest. Just as barley, wheat, and grapes are each harvested in different seasons, so too will all the troops of humanity be harvested.

Of the many things taught throughout the Christian world, it seems that very few ministers of the word stress the totality of God's purpose that *all things* will be headed up in and subjected to Jesus—things in the heavens and on the earth, so that God the Father may be all in all in all things new. The first part might be stressed but the second part is not. Even amongst those who might periodically expound on this, most seem to stop short of the glory of what it truly means. They have Jesus heading up all things *to* or *in* the church, but they stop at this point, as if it is only about the Messiah and the church. They might include creation in this heading up, but they generally leave out all mankind that die in unbelief in our present age, as if they will never be headed up in Christ. They are left to toast in hell.

Further, some people state that the ultimate purpose of God is the summing up or heading up of all things in the Son, that is, the Messiah. Over the years, I have heard others state that the purpose is simply *Christ and His church* (i.e., bride). But, is this truly God's ultimate purpose?

Before answering, let me be clear that Jesus is central, supreme, and preeminent in all things in all God's creation. After all, the firstborn son of creation is the creator and the first and the last of all things. I like the way the *American Standard Version* words Colossians.

Who is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; *that in all things he might have the preeminence.* (Colossians 1:15-18 ASV [italic added])

In these four verses, Paul uses the expression *all things* five times in lifting up the preeminence of the Son of God's love. And, Paul defines *all things* for us to be sure we do not miss the vastness of its meaning, which includes everything seen and unseen, everything dead and living, and everything from before the beginning, at the beginning, and onward with no end in sight. Simply, all things consist in Him then, now, and as far as our imagination takes us.

Now, it might seem like I am parsing words, but it seems to me that many confuse God's plan executed through and by His Son with His ultimate purpose, which is summed up in the little word ALL.

First, as the creator, the Son of God cannot be the ultimate purpose of God nor can Christ and the church. When the Wright brothers built the first aircraft, they were not the purpose. Their purpose was to fly in the air, and to do this, they needed a flying machine, so they built one.

Second, the *process* of heading up in itself is not the ultimate purpose; it is the plan to achieve the purpose.

So, this leads to the question: What is the ultimate purpose of God? ALL! Paul states it very clearly: *So that God may be all in all.* However, to this we need to add the Lord's declaration: *Behold, I make all things new!* And, I like to add, all things in love with God.

Why must the king head up all things? So that all things are made new! The all things of God's creation are destined for something new, and the Son must bring them altogether under His headship in order for God's ultimate purpose to be achieved. One translation states that God will re-create all things. Paul captures the same thought: *For from Him and through Him and to Him are all things* (Romans 11:36). Think about it!

But here is a question: How will King Jesus head up and subject all things to Himself? Will He do it by fiat, all at once? Will He do it by Himself? In his epistle titled *Ephesians*, Paul provides at least six keys to open the door of our understanding regarding these questions.

Head and Body

The first key is found in the mystery of His will regarding the *ecclesia*, which is His body.

He has made known to us the secret of his will purpose, just as he wanted it to be and set it forward in him as a blueprint for when the time was ripe. His plan was to sum up the whole cosmos in the king—yes, everything in heaven and on earth in him. ... Yes: God has "put all things under his feet," and has given him to the church [ecclesia] as the head over

all. The church [ecclesia] is his body; it is the fullness of the one who fills all in all. (Ephesians 1:9-10, 22-23 Kingdom NT [italic added])

Given the many uses and (mis)understandings of the word *church*, I often use the Greek Anglicized word *ecclesia* to emphasize the true ecclesia in the heart of the Lord. I generally use the word *church* when referring to its common usage in our day.

In the Greek, *ekklesia* is made up of *ek*, which means "out of," and *klesis*, which means "a calling." Thus, the *ekklesia* means "out-called" or "a calling out of."

The foundation of God's plan is Jesus as the head over all, meaning nothing is left out. Simply, His headship encompasses everything. God subjects all under the feet of His Son, making Him the universal head over all, who fills the entire universe. The purpose of subjecting all things under His feet, especially His enemies, is to make peace with all, to make even His enemies His friends.

But the glorious part of the mystery is that, in the capacity of head over all things, Jesus has been given the ecclesia, which is His body, and it is through this body that He intends to head up all things. Simply, the Messiah as the head and His body are the means through which God will bring all in the heavens and on earth into His kingdom of all new, which makes Jesus and His body the essential centerpiece of God's plan.

Now, some interpretations of the preceding scripture place the emphasis of the king's headship on the church, making it appear that He was simply made head over all the church or that He was made head for the good of the church, meaning His headship is entirely centered on the church.

No doubt, Jesus is the head of the ecclesia, but don't think of this as the endpoint. Otherwise, you will miss the mark of the universality of the king's headship and actually diminish the on-high, celestial calling of the ecclesia, which is His body. The ecclesia has been raised up and seated with the king and head of the universe, which places the ecclesia over all the universe with the king; and in this capacity of head and body, Jesus will head up all things in heaven and on earth.

But when it comes to mercy, God is rich! He had such great love for us that he took us at the very point where we were dead through our offenses, and made us alive together with the king. (Yes, you are saved by sheer grace!) He raised us up with him, and made us sit with him—in the heavenly places, in King Jesus! This was so that in the ages to come he could show how unbelievably rich his grace is, the kindness he has shown us in King Jesus. (Ephesians 2:4-7 Kingdom NT)

Do not miss the glory of the secret revealed to Paul that had been hidden from the generations and the ages. God has chosen a called-out people to be given to the one who is the head over all creation. They have been joined with the one who is now seated at the right hand of God the Father in the heavenly places. As far as we can discern, no one in all of God's creation has been given such a high and glorious privilege as that given to the ecclesia, which is Jesus' body.

And, where is the king today?

This was the power at work in the king when God raised him from the dead and sat him at his right hand in the heavenly places, above all rule and authority and power and lordship, and above every name that is invoked, both in the present age and also in the age to come. (Ephesians 1:20-21 Kingdom NT)

The king has not come down to be the head of the ecclesia. He has spiritually raised up His body to be with Him in the celestials (heavenly places), joined with Him as head over all and far above all. He is above every name that is named in this age and in the one to come and so is His body, for where the head is so is the body. The two are inseparable.

Obviously, we who are alive today are not physically seated in the heavenly places with Jesus. So, how are we raised up and seated? Paul answers—in spirit!

Consequently, then, no longer are you guests and sojourners, but are fellow-citizens of the saints and belong to God's family, being built on the foundation of the apostles and prophets, the capstone of the corner being Christ Jesus Himself, in Whom the entire building, being connected together, is *growing into a holy temple in the Lord:* in Whom you, also, are being built together for *God's dwelling place, in spirit.*" (Ephesians 2:19-22 CLV [italic added])

Those saved by grace through the faith of Jesus are growing into a holy temple in the Lord and being built together as a dwelling place for God in spirit. This is a present reality, not some reality off into the future or even in physical death. We rule with Him today from His heavenly perspective, not from the earthly. As the ancient prophet declared, *heaven rules* (Daniel 4:26). This is reinforced by the kingdom prayer given to us by Jesus.

Pray then like this: "Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as it is in heaven." (Matthew 6:9-10 ESV)

Ruling from the heavenly perspective means we seek to establish the Father's will on earth as it is established in heaven. The realm of God called *heaven* has no problem doing the Father's will. The problem is on earth. The Lord's perspective is to establish the kingdom on earth, and this is accomplished through doing His Father's will. Thus, our perspective is to bring heaven to earth, and as we do, the Father's kingdom takes greater root in the earth as well. *And they shall be reigning on the earth.* This is in contrast to the mistaken gospel narrative that, unfortunately, places great emphasis on "going to heaven," as if the earth has no value to believers. How often do we hear: "Earth is not our home"? Says who? Are we not eagerly waiting for Him *to come from heaven* for our adoption as sons, the redemption of our body (Romans 8:23; also, Philippians 3:20-21)? A lot more could be said about this, but I will leave it for another writing.

Now, back on point. Consider this: *He put all things under his feet and gave him as head over all things to the ecclesia, which is His body.* Jesus is the head and the ecclesia is His body. How does God intend to put all things under His feet? Through the body!

The holy spirit inspired Paul to liken the ecclesia to a body with Jesus as the head for good reason—the head works through His body to subject all things under His feet, much in the way a human body communicates from head to foot.

What is the result or goal of the subjecting all things under the feet? For sure, it is not to crush or to destroy people. Isaiah, Paul, and Jesus give us a hint to the answer: *And having shod the feet with the preparation of the "gospel of peace"* (Isaiah 52:7; Ephesians 6:15). *Blessed are the peacemakers! For they shall be called sons of God* (Matthew 5:9).

According to Paul, the feet are part of the body, and they are to be shod with the good news of peace. In the human body, the feet are vital for the movement of the body. However, in reference to the subjecting of all things under the feet, the feet of the body serve another purpose and that is to bring peace to the ones being brought into subjection. We are called to be peacemakers in a world that at times is anything but at peace. Today is our day to learn to be peacemakers not warmongers, as preparation for the glorious age to come when righteousness, justice, and peace are to overtake the nations. We are called to be ambassadors of peace today with a view to the ages to come.

The Christ

The second key is the expression *the Christ*.

To head up all in *the Christ*—both that in the heavens and that on the earth.... (Ephesians 1:10 CLV)

Based on my reading of others, I realize some will disagree with me on this point—for me, *the Christ* is more than Jesus alone—it is Jesus as the head along with His body. After all, our life is now hidden with Christ in God (Colossians 3:3). A body without a head cannot survive, any more than a head without a body can survive. Christ—as the head, and the ecclesia, which is His body—are one body called *the Christ*. As I see it, the expression *the Christ* explains how God intends to head up all things. It is through the body of Christ joined with its head—a vessel Paul calls *the complement of the one completing the all in all* (Ephesians 1:23). As His complement, He completes us and we complete Him. More on this later.

For more on *the Christ*, see *Lambkin of God* — <http://www.kingdomandglory.com/art/art27.pdf>

I paraphrase Paul's revealed secret like this: *In all of His wisdom, God has made known the secret of His will, which He has purposed in His Son, that at the consummation of the ages, all in the heavens and on the earth will be headed up in both the Son and His body, which together is the Christ.*

I wonder if we could say that the head and body are *the king*; after all, Jesus is the King of kings, and they shall reign with Him on His throne.

The Fullness

The third key is the expression *the fullness of Him*.

The church, which is His body, the fullness [*pleroma*] of Him who fills [*pleroo*] all in all.
(Ephesians 1:22-23 NASB)

The Greek word translated as *fullness* is *pleroma*, which means "repletion or completion." *Repletion* means "to be full or too full"; *replete* means "to be well filled; plentifully supplied; stuffed as with food; gorged." The word *complete* (completion) means "lacking none of the parts; full, whole, entire," "ended; finished; concluded," or "thorough, perfect." *Pleroma* comes from the verb *pleroo*, which means "to make replete, that is, (literally) to cram." Clearly, *pleroma* is as comprehensive in its meaning as is *ta panta* or *the all*. Nothing is lacking in either word or expression. See *Ta Panta—The All* — <http://www.kingdomandglory.com/art/art56.pdf>

The fullness of Him signifies that the body is filled completely, not partially filled but completely filled with Jesus who is life. The picture given is of something that is not merely full or barely full but crammed full, as if no more can be put into it. This is the picture Paul paints of the ecclesia. The body of Christ is stuffed full of Jesus and lacks nothing of Him.

If we could see the body as God sees the body, we would see the king in all His glory. The very essence of Jesus is found in His body, which is being made into a new creation in which Christ is all, and in all. He is all to His body, and He is in all of His body.

In this new humanity there is no question of "Greek and Jew," or "circumcised and uncircumcised," of "barbarian, Scythian," or "slave and free. The king is everything and in everything. (Colossians 3:11 Kingdom NT)

Paul was not merely using some sort of symbolic language. Just as Eve was taken from the body of Adam and was bone of his bones and flesh of His flesh, so is the ecclesia. Eve contained Adam's DNA, and, in like fashion, the body of Christ contains Jesus' spiritual DNA, which makes this new humanity (i.e., new creation) in Jesus unique in all of God's creation. We could say that the body of Christ is made from the same stock as the Son of God. Individual members of the body have the seed of God (1 John 3:9) abiding within them that is growing and maturing until the day of resurrection and transfiguration when this treasure in each earthen vessel will burst forth to become a glorified, spiritual, celestial, immortal body in the image of the Son of God.

Paul saw beyond the individual to the whole body together manifested as the fullness of Christ. It will take the entire body of glorified believers to manifest His exact image and likeness. Paul used the same imagery in reference to the relationship of the Father to the Son.

For it was the Father's good pleasure for all the fullness [*pleroma*] to dwell in Him....
(Colossians 1:19 NASB)

For in Him all the fullness [*pleroma*] of Deity dwells in bodily form.... (Colossians 2:9 NASB)

Just as the Son is the fullness of the Father, so is the body of Christ the fullness of the Son. Although it is difficult to see this in our day, just as the Son is the visible image of the invisible God, so is the body of Christ the visible image of the invisible Jesus, at least in our present age. The good news is that a day is coming soon in which the world will see the head, the glorified Christ, and the body, the glorified sons of God in the image of the Son—*the Christ*.

Some translations pick up this theme of being in the image of the Messiah through the use of the words *complement*, *complete*, and *completion*, which leads to the next key.

The Complement

As already intimated, the fourth key is the expression *the complement*.

[God] subjects all under His feet, and gives Him, as Head over all, to the ecclesia which is His body, the complement [*pleroma*; filling up, completion] of the One completing [*pleroo*] the all in all [filled by him who fills the entire universe]. (Ephesians 1:23 CLV [JMT])

The church is his body; it is the fullness of the one who fills [*pleroo*] all in all. (Ephesians 1:23 Kingdom NT)

The church is Christ's body, the completion [*pleroma*] of him who himself completes [*pleroo*] all things everywhere. (Ephesians 1:23 GNB)

The word *complement* means "fulfillment." The word *fulfill* means "to carry out (something promised, desired, expected, predicted); cause to be or happen," "to fill the requirements of; satisfy a condition; answer a purpose," "to bring to an end; complete."

The previous keys speak to what Christ is to His body, but the words *complement*, *completes*, and *completion* speak to what the body is to Christ, meaning that there is a two-way relationship and dependence between the head and the body.

The ecclesia is Jesus' body and completes Him as he fills everything in every way.

Not only is the body of Christ full of Jesus and is His fullness, His body also completes Him. Jesus is more than some remote titular head or authority of His body. Just as in the human body, a head by itself is not complete and cannot function by itself nor can a body by itself. The two—a head and a body—cannot exist without the other.

But, it is more than a matter of existence. God has ordained that the body completes the head. Simply, the two are to be inseparable in heart and in function with both completing the other. Stated another way, Christ the head is intimately wed to His body, and this is essential to the completion of His mission to head up and to subject all things to Himself and become all in all so that at the consummation of the eons the Father may be all in all.

Just as the first Adam needed a co-heir to join him in having dominion over the earth, so must the last Adam have a co-heir to have dominion, not only over all the earth but over all creation

in heaven and on earth. Adam was not complete without Eve, and the last Adam is not complete without His body. The ecclesia is intimately joined with Christ, the head, and without this joining together, He will not be complete and God's purpose will not be accomplished. The Son of God needs His body in order to head up all things in heaven and on earth.

Another way to look at it is that the body is to bring fulfillment to Christ. The Son needs His body in order for Him to be complete so that He can fully execute the plan of God. Yet, another way to state it is that Christ needs His body to bring an end to God's plan. Yet, another way to state this is the king needs His kingdom to bring about God's plan. A king without a kingdom is not complete. The kingdom is His people.

Paul adds to this glorious truth in his epistle to the Colossians.

And He is the Head of the body, the ecclesia, Who is Sovereign, Firstborn from among the dead, that in all He may be becoming first, for in Him the entire complement [fullness] delights to dwell. (Colossians 1:18-19 CLV)

This is amazingly good news for all who have been called out to the king. The body, which is the ecclesia, has been joined with the one who is not only their head but also the sovereign of the universe. As His complement, His like, His body will participate with Him in His capacity as the sovereign. The entire complement or fullness of God dwells in Him, and this same fullness will dwell in His body.

Thus, He must have a body that is His complement if He is to fill all in all or to complete the all in all. He will start with His body as His life is "stuffed" into His body until it is all of His life, and then, in concert with His body in the next age, He will begin to subject all things to Himself and fill all creation with His life until His life is "stuffed" into all creation, everywhere.

Those who are members of the body of the king are joined to the sovereign of the universe, the one who is over all, in all, before all, and who holds all together. Not only this, but they are joined with the one who is beyond death, *the King of kings and Lord of lords, who alone has immortality*. He has conquered death, the very enemy of humanity. He is the firstborn of the dead; and because of His glorious victory, His body will rise up from among the dead, conquering death in His life, for He is the resurrection and the life. Glory to God!

The Manifold Wisdom and the Oncoming Ages

The fifth key is the manifold or multifarious wisdom of God manifested in the oncoming ages.

Some might protest that God's purpose is all about Christ's love for His body and Him having a glorious bride without spot or wrinkle; it is all about "Christ and the Church." No doubt, central in God's plan is a love story between the Son of God and His bride, but does the whole love story end with the Lambkin and a wife? What is the purpose of a husband and a wife? What was the mandate given to Adam and Eve? It was to have dominion, that is, to rule, and to be fruitful, that is, to beget and birth offspring in their image.

Paul tells us that through the ecclesia God intends to make known to all among the celestials (heavenly places) the manifold wisdom of God in the ages to come.

To me—the less than the least of all the saints—was given this grace, among the nations to proclaim good news—the untraceable riches of the Christ {king's wealth}, and to cause all to see what is the fellowship of the secret that hath been hid from the ages in God, who the all things did create by Jesus Christ, that there might be made known now to the principalities and the authorities in the heavenly places [celestials], through the assembly [ecclesia], the manifold [multifarious] wisdom of God, according to a purpose of the ages [eons], which He made in Christ Jesus our Lord {King Jesus our Lord}.... (Ephesians 3:8-11 YLT {Kingdom NT} [CLV])

The manifold or multifarious wisdom of God is to be made known through the ecclesia to the rulers and the authorities among the celestials. Paul places this knowing in the "now," but he seems to shift the weight of the knowing to the ages, in what he calls a purpose of the ages. I believe that the ages Paul had in view are the oncoming ages.

[God] rouses [raises] us together [the ecclesia, the body of Christ] and seats us together among the celestials [in the heavenly places], in Christ Jesus {King Jesus!}, that, in *the oncoming eons* [ages], He should be displaying the transcendent [surpassing] riches of His grace in His kindness to us in Christ Jesus {King Jesus}. (Ephesians 2:6-7 CLV [added] {Kingdom NT})

According to Paul, God is going to display His surpassing riches of His grace through the ecclesia in the eons to come. Again, Paul was looking forward to what lies ahead of our present wicked age (Galatians 1:4; Philippians 3:13). Another way to state this is that there is a purpose to the oncoming ages. But, what is it? What did Paul see in the ages to come?

I believe he saw the offspring of every family in heaven and on earth (Ephesians 3:14). A husband and a wife bring forth offspring out of their love for one another. This is the same picture we should get with Jesus and His ecclesia, as His wife. Together, they are to bring forth offspring. The mystery is great (Ephesians 5:22-32).

Part of the mystery is that all mankind outside the ecclesia is destined to be birthed into the kingdom of God through the Lambkin and His bride, metaphorically speaking. His complement is destined to bring *the all* of humanity, that is, many sons and daughters, into the all of God through the very life of the Son of God. This will be brought about through the judgments of God administered through the saints (1 Corinthians 6:2, 3; Isaiah 26:9).

Nations as Your Inheritance

The sixth key is the inheritance of the nations and the earth as promised by the Father to His Son.

'Ask of Me, and I will surely give the nations as Your inheritance, and the very ends of the earth as Your possession. (Psalm 2:8 NASB)

However, in light of the truth of His fullness and His complement, the Son as king will not inherit the nations and possess the earth alone.

The Spirit Himself testifies with our spirit that we are children of God, and if children, heirs also, heirs of God and fellow heirs with Christ [the Messiah], if indeed we suffer with Him so that we may also be glorified with Him. (Romans 8:16-17 NASB [Kingdom NT])

The ones who suffer in this age are the conquerors, fellow heirs with Christ, who will reign with Him in the next age and beyond, seated upon His throne as He subjects all things to Himself.

The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne. (Revelation 3:21 ESV)

To all the nations, God gave what is called the *Abrahamic covenant*, which speaks of all the nations of the earth being blessed in Abraham (Genesis 18:18; Galatians 3:8). We who believe with the same faith as Abraham are called to be heirs with the father of many nations.

And, if you belong to the Messiah, you are Abraham's family [descendants]. You stand to inherit the promise. (Galatians 3:29 Kingdom NT [NASB])

But take note that, according to Paul, the nations are to be fellow heirs with Jesus.

When you read this you'll be able to understand the special insight I have into the king's secret. This wasn't made known to human beings in previous generations, but now it's been revealed by the spirit of God's holy apostles and prophets. The secret is this: that, through the gospel, the Gentiles [nations] are to share Israel's inheritance. They are to become fellow members of the body, along with them, and fellow sharers of the promise in King Jesus. (Ephesians 3:4-6 Kingdom NT [YLT])

All the nations are destined to be blessed, but how will this blessing come about? It will start with the anointed first fruits, the conquerors that will sit upon His throne as fellow-heirs of all the nations and all the earth. They will be the first to come into the fully-restored dominion mandate that was lost by Adam over 6,000 years ago. They will lead all the nations into the righteousness of God until all are subjected under the feet of King Jesus.

No Greater Mission

Can you imagine the calling that is opened up to us believers by these six keys? Is there any calling greater than this? It is tremendous! Those counted worthy to reign with King Jesus in the next age are destined to be the first of *the* Christ—head and body united as one—the full complement that has been charged with completing God's plan as purposed in the ages to come. Jesus will subject all things in the heavens and on the earth through His complement, the body.

King Jesus has work to be done in the oncoming ages. For His complement, it is not a call to retirement or to heaven or to live in heavenly mansions or to walk on streets of gold, as so often pictured—it is a call into a glorious vocation with the head and king of the universe. We have

been called according to God's purpose, and this means we have a mighty work to do in the ages to come.

This is good news for those who know, trust, obey, and love the Lord Jesus; He is not going to bring about God's purpose alone. God's plan is that His Son will have a complement or, another way to state it, co-heirs or fellow heirs with Him to bring about His purpose for the oncoming ages until all creation reaches the consummation of the ages. This is the revelation of the secret of God.

Our beloved Lord is on a mission for His Father, and He has called and chosen a faithful company of saints to be His complement to complete God's plan, which encompasses not only the earthly realm but also the celestial (heavenly) realm. In the ages to come, His complement will not be restricted to this earth, for *the* Christ will reign in both the heavens and the earth or, if you will, in all creation, both seen and unseen.

There is no higher calling, no greater honor than to be the complement of the anointed king of the universe and to be included in the great work He is doing today and will continue to do in the oncoming eons until all is headed up in Him. There is only one true head in all creation, and there will be only one true body, which is called *the* Christ (or, *the* Lambkin), in which all will be headed up.

So, let us not lose sight of the fact that our Lord is on a mission to head up all things in the heavens and on the earth; He will absolutely accomplish this mission to the glory of God, and He is calling a company of conquerors as His body and feet to join Him in His mission.

The mystery was hidden in the ages past, but it has been revealed to us through Paul. However, it seems as if the mystery that Paul speaks of has been lost in our day as it has been drowned out with so many messages, emphases, and traditions of men.

Many are searching for the purpose of God in their lives while they occupy bodies of death, but what about God's purpose for the ages? Who is searching for their purpose in light of God's ultimate purpose that will be attained at the consummation of the ages? Who sees that our individual purpose is intimately linked to God's ultimate purpose?

Whatever we are called to do in this life is not an end unto itself. If it is of God, then it must relate to His purpose and that purpose is summed up in the word *ALL*. We do have a work to do today, but it must be His work not ours; a work born out of and for the purpose of God.

Dear beloved of the Lord, if you believe and trust in Jesus and are obeying Him, clinging to Him, loving Him, and conquering through His life, this is your destiny in the next age when He comes to reign over this earth through His body, the ones who overwhelmingly conquer (i.e., are completely victorious) through Him who loves us (Romans 8:37). Hallelujah!

Let us rejoice in God's plan!

May the spirit of God give all of us greater revelation of this amazing truth!