the greatest, to be the first of the nations, rulers of  
the Gentiles. How is it, then, that they are in a position,  
both spiritually and temporally, the reverse? Because  
God foretold by His servant Isaiah a time, in which  
Israel would be blind to the clearest work of His hand.  
Isa. vi. This is the time of “The Mystery.” During  
this period, Israel, after refusing Messiah, are left to  
their blindness, and He is seated on the right hand of  
God in heaven, and is invisible. His place of manifestation is predicted by Jewish prophets as the temple at  
Jerusalem. *Messiah absent in heaven* is a main feature  
of The Mystery. During this time of His absence,  
Messiah is *preached to the Gentiles*. This is another  
lineament of The Mystery, quite alien to the expectations of the Jew, and a point on which the prophets of  
Israel are silent. Also, the glory destined for those who  
believe this testimony to Messiah unseen, is another  
secret. Israel, in the days when the kingdom is come in  
power, are to be the *subjects of Messiah*. But they who  
believe now are made *the members of Messiah*, His companions in glory; permitted, if fellow-sufferers, to reign  
with him, seated on His throne. But, for the present,  
mystery rests on the sons of God. They are to be rejected, despised, poor, persecuted. The wisdom which  
God reveals to them is “wisdom in mystery” (1 Cor. ii. 7).  
It brings no glory now. It is not coveted by the  
scientific, or by the kings of earth, as the wisdom of  
Solomon was. Its view of the Godhead as manifest in  
the flesh, its name of God as “Father, Son, and Spirit,”  
are both mysteries, secrets unrevealed before. One  
portion of mystery rests, then, upon the Church. So  
long as the Church is owned, mercy and mystery are at the  
height. But the beginning of this book intimates the  
rejection of the churches, and the coming in of another  
dispensation, during which mystery rolls away. But it  
is not removed at once. The Gentiles are the rulers of