The Veil - How Can He Condemn Those who He Himself has Blinded?

STUDY GUIDE | DIVINE JUSTICE, BLINDNESS AND MERCY

Finding the Ancient Path | https://www.youtube.com/watch?v=Z5832IBh5Ws

Teaching Purpose

Explore the Teaching's question: How can the Creator justly judge those whose understanding has been veiled or who never encountered His revealed instruction? Read the passages in their immediate contexts, distinguish corporate Israel from individuals, and examine how Scripture presents justice, mercy, conscience and human accountability.

Quick Answer

The speaker argues that the LORD's judgments are perfectly righteous and merciful, and that knowledge matters when assessing responsibility. He understands Israel's hardening as partial and purposeful, not a final declaration about every Jewish individual. The ultimate judgment of people who have not heard remains God's prerogative; the Teaching offers a reasoned interpretation, not a timetable or definitive judgment for any particular person.

Core Distinction

The central distinction is between knowingly resisting truth and lacking the opportunity or ability to understand it. The speaker links Deuteronomy, Isaiah, Romans and the Gospels to argue that divine blinding can coexist with righteous judgment. Romans 2:12-16, John 9:39-41 and Romans 11:25-26 should be read carefully: the speaker's conclusion that some may not face the same accountability is an interpretive synthesis, not an explicit exemption from final judgment.

Teaching Outline and Key Takeaways

Introduction to the veil

The speaker asks how the Creator could justly condemn people whom He has blinded or those who never heard His instruction. He rejects simplistic declarations about individual eternal outcomes and frames the discussion as a study of divine justice.

Fables versus scripture

He challenges replacement theology and says the promises given to Israel cannot simply be discarded. Deuteronomy 31:6 is used to emphasize the Lord's faithfulness, and he introduces the question of why and when blindness occurred.

Understanding judicial blindness

The speaker reads Deuteronomy 9:23-24, Isaiah 6:9-10 and Deuteronomy 29:2-4. He argues that Israel's hardness began long before Yeshua's ministry and describes divine hardening as confirming an existing pattern of unbelief, comparing it to Pharaoh.

The nature of divine justice

Through Numbers 16:22, Genesis 18:25 and Job 10:3, the Teaching examines biblical questions about the fairness of God's judgments. The speaker notes the difference between human perspective and divine knowledge.

Perfect justice in practice

Isaiah 55:6-9, Deuteronomy 32:4, Psalm 9:7-8, Psalm 89:14 and Revelation 15:3 are surveyed. The speaker affirms that divine mercy and righteousness must be held together even where human beings cannot foresee the outcome.

Judgment of the ignorant

Romans 1:18-21 and Romans 2:12-16 are examined with questions about knowledge, conscience and accountability. The speaker proposes that those lacking revealed instruction may be judged with consideration of what they could know; his particular reading of "perish without law" is interpretive.

Links between knowledge and sin

John 9:39-41, John 12:37-40, Romans 11:25-26, Luke 23:34, James 4:17, 1 Timothy 1:13, Acts 3:17-19 and Luke 12:47-48 are brought together to explore blindness, ignorance, repentance, mercy and differing degrees of responsibility.

Conclusion on God's mercy

The speaker concludes that the Lord judges with perfect knowledge and is free to extend grace, citing Exodus 33:19. He treats Israel's partial hardening as part of a larger redemptive purpose and avoids assigning specific people to condemnation.

Discussion and community

Fellowship participants consider divine calling, increasing responsibility as knowledge grows, conscience, repentance, and personal experiences. The recording closes with fellowship and discussion of humanitarian and Torah teaching support in Pakistan.

Key Scriptures — Contextual Notes

- Deuteronomy 31:6 - Moses encourages Israel with the promise that the LORD goes with His people and does not forsake them.
- Deuteronomy 9:23-24 - Moses recalls Israel's refusal to believe and obey in the wilderness, challenging faithfulness long before the first century.
- Isaiah 6:9-10 - The prophet is sent with a message about hearing without understanding and seeing without perceiving.

- Deuteronomy 29:2-4 - Moses recounts the signs Israel witnessed and observes that the LORD had not given them a heart to perceive.
- Romans 11:25-26 - Paul describes a partial hardening of Israel until the fullness of the Gentiles and announces future salvation for Israel.
- Genesis 18:25 - Abraham appeals to the justice of the Judge of all the earth while interceding for Sodom.
- Job 10:3 - Job questions why his affliction seems to involve divine oppression while the wicked prosper.
- Isaiah 55:6-9 - The call to repent and receive pardon leads into the LORD's declaration that His thoughts and ways exceed ours.
- Deuteronomy 32:4 - Moses describes the Rock as faithful, just and upright, without injustice.
- Psalm 89:14 - Righteousness and justice are said to be the foundation of God's throne, with mercy and truth before Him.
- Romans 1:18-21 - Paul discusses knowledge of God disclosed through creation and the human suppression of truth.
- Romans 2:12-16 - Paul compares those who sin with and without the law, referring to conscience and God's judgment of hidden things.
- John 9:39-41 - Yeshua contrasts blindness with claiming to see when responding to the Pharisees.
- John 12:37-40 - John cites Isaiah to explain unbelief and the theme of hardened hearts despite Yeshua's signs.
- Luke 23:34 - Yeshua prays for forgiveness for those acting without full understanding during His crucifixion.
- James 4:17 - James connects knowing the right thing to do and not doing it with sin.
- 1 Timothy 1:12-16 - Paul recalls his former persecution and the mercy he received while acting ignorantly in unbelief.
- Acts 3:17-19 - Peter acknowledges ignorance in the people and their rulers, then calls them to repent and turn.
- Luke 12:47-48 - Yeshua distinguishes the accountability of a servant who knew his master's will from one who did not know.
- Exodus 33:19 - The LORD declares His sovereign freedom to show grace and compassion.

Reflection and Discussion Questions

1. How does the speaker distinguish the hardening of corporate Israel from the condition of individual Jewish people?

2. What is the difference between willful unbelief and not having received or understood God's instruction?

3. How do Deuteronomy 9:23-24, 29:2-4 and Isaiah 6:9-10 contribute to the chronology of blindness?

4. How does Pharaoh's hardening function as an analogy, and where does the analogy have limits?

5. How do Genesis 18:25 and Deuteronomy 32:4 frame the question of divine justice?

6. What does Romans 1:18-21 actually claim about revelation and accountability?

7. How does Romans 2:12-16 discuss people who do and do not possess the law?

8. How does John 9:39-41 connect a claim to see with personal responsibility?

9. What does “hardening in part” mean in Romans 11:25-26, and what remains uncertain?

10. How should Luke 12:47-48, Acts 3:17-19 and Exodus 33:19 shape humility about judgment?

Practical Study Applications

- Read Deuteronomy 9:23-24, Deuteronomy 29:2-4 and Isaiah 6:9-10. Write what each passage actually says before offering a theory of why hardening occurs.
- Read Romans 9-11 as a complete argument. Note every use of Israel, Gentiles, remnant, hardening, mercy and salvation.
- Compare Romans 1:18-21 with Romans 2:12-16; list the explicit claims and distinguish the speaker’s proposed inferences.
- Examine John 9:39-41 in the surrounding account of the man born blind and compare it with John 12:37-40.
- Read Genesis 18:25, Psalm 89:14 and Revelation 15:3. Reflect on the relationship between righteousness, justice, mercy and truth.
- Study Luke 23:34, James 4:17, 1 Timothy 1:13 and Luke 12:47-48. Record how awareness or ignorance is relevant in each original setting.
- In discussion, refrain from declaring the eternal fate of individuals or entire peoples. Explain what the texts say and acknowledge uncertainties.
- Identify a practical expression of mercy, patient instruction and repentance consistent with what was studied.