

3. Abraham's learning curve tracked upward as he grew in grace. It maxed out on the top of Mount Moriah when Abraham placed his faith in the working objects of the various paragraphs of the Abrahamic Covenant.
4. Abraham started out as the recipient of the Covenant in Genesis 12:1–3, but did not understand the Covenant until he advanced to spiritual maturity.
5. From the documentation in the five sub points above we are able to summarize Abraham's spiritual growth that occurred within the context of the Abrahamic Covenant:
  1. Genesis 12:1. Abram was required to leave his home in Ur in order for the Covenant to be fulfilled. Abram was only to take his wife, Sarai, and nephew Lot to Canaan. All other family members were to be left behind. He did this although his father died in Haran.
  2. Genesis 12:2. God indicates a number of levels of progress that would be accomplished in the process of fulfilling the Covenant. Abram is promised logistical grace support in order to establish a great nation.
  3. Genesis 12:3 is the promise of divine protection during the process and sustaining that protection forever. Verse 3 establishes divine protection against those who oppose him and blessing for those who support him. This is the foundation for continuing divine opposition to anti-Semitism.
6. In Genesis 13:15–16 is the promise of a land grant that would become the environs for the first client nation in history populated by a new race of people, the Jew.
7. This land grant promise is specified in detail in Genesis 15:18–21 by the Lord specifying the boundaries of this real estate. It would ultimately consist of everything west of the Euphrates River to the Mediterranean Sea and to the river of Egypt to the south.
8. The promise of heirs to populate this land was fulfilled in the birth of Isaac in Genesis 17. Sarai was barren and Abram was sterile. Then things changed starting with their names. Abram was renamed Abraham and Sarai was called Sarah.
9. With the name changes came a renewed fertility for each of them. Barren Sarah was miraculously enabled to produce ova with the genetic code of Jew. Abraham's vitality was renewed to produce sperm with the genetic code of Jew.

10. The offspring would be named Isaac who would become the first full-blooded, natural-born Jew.

11. The Abrahamic Covenant was subsequently confirmed to Isaac in:

**Genesis 26:4** “I will multiply your [ Isaac’s ] descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth will be blessed;

**v. 5** because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws.”

12. The Abrahamic Covenant was subsequently confirmed to Abraham’s grandson, Jacob in:

**Genesis 35:9** Then God appeared to Jacob again when he came from Páddanáram, and He blessed him.

**v. 10** God said to him, “Your name is Jacob; You shall no longer be called Jacob, but Israel shall be your name.” Thus He called him Israel.

**v. 11** God also said to him, “I am God Almighty; be fruitful and multiply; a nation and a company of nations shall come from you.

**v. 12** “The land which I gave to Abraham and Isaac, I will give to you, and I will give the land to your descendants after you.”

13. The Abrahamic Covenant was confirmed at the Exodus in:

**Exodus 6:2** The Lord spoke further to Moses and said to him, “I am the Lord;

**v. 3** and I appeared to Abraham, Isaac, and Jacob, as God Almighty, but by My name, the LORD [ *YHWH* ], I did not make Myself known to them.

**v. 4** “I also established My covenant with them, to give them the land of Canaan, the land in which they sojourned.

**v. 5** “Furthermore I have heard the groaning of the sons of Israel, because the Egyptians are holding them in bondage, and I have remembered My covenant.

**Exodus 6:6** “Say, therefore, to the sons of Israel, ‘I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments.’”  
(NASB)

14. The integrity of God is the principle that also protects Gentile client nations in history. Just because the Jews are in a holding pattern historically, the Church Age continues to hold the line until the Rapture. Client nations are historically a haven of refuge for the Jew.
15. Indications of negative volition among some of the younger citizens of our current population are evident in their pro-Arabic, anti-Semitic remarks and actions.
16. We are able to discern a divine wall of fire among the various promises to the Jews within the Abrahamic Covenant. God has repeatedly issued His divine promise to protect the Jewish people throughout world history.
17. Gentile client nations are commissioned to undertake the duty of protecting the Jewish remnant within its borders and to protect the nation of Israel against aggressions directed toward its borders by its enemies.
18. God unleashed devastating discipline upon the Egyptian people through the Ten Plagues followed by the execution of every family’s firstborn at the Exodus.
19. **PRINCIPLE:** God will protect the Jews in every dispensation. Client nation America must carry out its obligations toward the Jewish people or she, too, will suffer the consequences of divine wrath. Fortunately, President Trump has done his duty to protect the nation of Israel at present.
20. The importance of the Abrahamic Covenant is demonstrated by the fruition of the promise of a son in the person of Isaac and insured by Abraham’s willingness to execute him on Mount Moriah.
21. It was not God’s desire that Isaac be sacrificed but that Abraham’s volition would respond to the command to do so. God would have resuscitated Isaac, but He had no intention of allowing things to go that far.
22. When Abraham unsheathed that knife, he was justified by his works which had as working objects the five-paragraph promises of the Abrahamic Covenant.
23. Abraham vindicated the doctrine in his soul, therefore demonstrating that doctrine works. When doctrine is applied, it is the Word of God doing the work, not the one who executes it.

