

The people of Israel failed repeatedly because of their collective loss of thought. These failures demonstrated and instructed Gentile nations that followed why a client nation falls.

Here are some principles that describe the national mind-set of a client nation in decline and which may be summarized as “client-nation arrogance.”

1. Client nation arrogance begins with the loss of thought within the souls of the people.
2. “As a man thinks within himself, so he is” (Proverbs 23:7 NASB). In context, this is Solomon’s way of describing a person whose thought process is flawed, calculating, and cosmic.
3. When the soul inventory of an increasing number of citizens contains ideas expressed by cosmic one arrogance, then the nation enters into a historical downtrend.
4. This hastens a drift away from the traditional standards of establishment viewpoint and either rejection of Jesus Christ as Savior among unbelievers or deviation away from biblical guidance among believers.
5. The collective exchange of the truth of God for a lie is expressed in several passages:

Romans 1:25 - They exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, Who is blessed forever. Amen.

1 Thessalonians 2:11 - For this reason God will send upon them a deluding influence so that they will believe what is false.

James 3:14 - If you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth.

1 John 1:6 - If we say that we have fellowship with Him [**inside the bubble**] and yet walk in darkness [**wheel-tracks of wickedness**], we lie and do not practice the truth.

6. A population's decent into cosmic thinking is reflected by the type of people they place into positions of government authority.
7. Both the population and the nation's leadership become irresponsible. Lust patterns emerge on both sides. Each is obsessed with acquisition of power.
8. Those with acquired power buy off those who lust for power. To finance the deal, governmental power uses it to confiscate money from the people to buy off those that threaten their status quo.
9. Lies are invented to justify an ever-increasing need for cash to enrich themselves. Problems are invented to frighten the people into agreeing to a government scheme that will remove the danger.
10. In fact, there is no danger afoot, but the money appropriated to fix the problem is invested in faux corporations that will direct the money to stockholders who happen to include government officials. (Read here: senators, congressmen, governors, mayors, et al.)
11. Client nation arrogance, in its drift away from establishment truth, also drifts away from things eternal and instead concentrates on human viewpoint.
12. Emphasizing the "here and now," the trend is to reject the absolutes required by a righteous God and opt for the flexibility of "anything goes."
13. An untapped source of cash has now caught the eye of those counting a stash they lust to loot. Non-profit corporations and churches, temples, and synagogues (but probably not mosques) are "low hanging fruit" they could redistribute.
14. Other indicators of client-nation arrogance include social degeneration, economic depression, military disaster, and apostasy among believers.
15. These indicators expose the loss of decency and trustworthiness in the souls of the people.

16. It is quite telling as we evaluate the current Zeitgeist when we pose the question, “Have you no honor, sir?”
17. It is further telling when we consult definitions of the term “honor” from the earliest, published dictionary of the English language. It is a necessary diversion for us to learn about the development of our nation’s vocabulary and its definitions.
18. We begin with a brief biography of Noah Webster:

Noah Webster (b. Oct. 16, 1758, West Hartford, Conn.—d. May 28, 1843, New Haven, Conn.). Lexicographer known for his *American Spelling Book* (1783) and his *American Dictionary of the English Language*, 2 vol. (1828; 2nd ed. 1840). Webster was instrumental in giving American English a dignity and vitality of its own. Both his speller and dictionary reflected his principle that spelling, grammar, and usage should be based on the living, spoken language rather than on artificial rules. He also made useful contributions as a teacher, grammarian, journalist, essayist, lecturer, and lobbyist.

Noah Webster entered Yale in 1774, interrupted his studies to serve briefly in the U.S. War for Independence, and was graduated in 1778.

While teaching in Goshen, N.Y., in 1782, Webster became dissatisfied with texts for children that ignored the American culture, and he began his lifelong efforts to promote a distinctively American education. His first step in this direction was preparation of *A Grammatical Institute of the English Language*, the first part being *The American Spelling Book*, the famed “Blue-Backed Speller,” which has never been out of print. The spelling book provided much of Webster’s income for the rest of his life, and its total sales have been estimated as high as 100,000,000 copies or more.

The first edition of *An American Dictionary of the English Language* was published in two volumes in 1828, when Webster was 70 years old. It comprised 2,500 copies in the U.S. and 3,000 in England, and it sold out in little more than a year, despite harsh attacks on its “Americanisms,” its unconventional preferences in spelling, its tendency to advocate U.S. rather than British usage and spelling, and its inclusion of nonliterary words, particularly technical terms from the arts and sciences. The dictionary contained about 70,000 entries and between 30,000 and 40,000 definitions that had not appeared in any earlier dictionary. The *American Dictionary* was relatively unprofitable, and the 1841 revision was not successful. The rights were purchased from Webster’s estate by George and Charles Merriam.¹

¹ Raven I. McDavid, Jr., “Webster, Noah,” in *The New Encyclopaedia Britannica: Micropaedia* (Chicago: Encyclopaedia Britannica, 2010), 12:550–51.

19. In Webster's *American Dictionary*, we have the initial insight into how citizens of the United States defined words in the English Language. The one we want to explore is "honor." We will take the definitions presented by Webster and choose a few to amplify afterward.

HONOR (noun). Reputation; as, his *honor* is unsullied. True nobleness of mind; magnanimity; dignified respect for character, springing from probity, principle or moral rectitude; a *distinguishing trait in the character of good men*. Any particular virtue much valued; as bravery in men, and chastity in females. *Shakespeare*.

HONOR (verb). To revere; to respect; to treat with deference and submission, and perform relative duties to.
To reverence; to manifest the highest veneration for, in words and actions; to entertain the most exalted thoughts of.
To dignify; to raise to distinction or notice; to elevate in rank or station; to exalt.
To treat with due civility and respect in the ordinary intercourse of life.

HONORABLE (adj.). Holding a distinguished rank in society; illustrious or noble.
Possessing a high mind; actuated by principles of honor, or scrupulous regard to probity, rectitude or reputation.
Proceeding from an upright and laudable cause, or directed to a just and proper end. Nothing can be honorable which is immoral.
Honest without hypocrisy or deceit; fair.²

² Noah Webster, *An American Dictionary of the English Language* (New York: S. Converse, 1828); repr. San Francisco: Foundation for American Christian Education, 1967, 1995), s.vv. "honor," "honorable."