

Client Nation: Definition of Client; Example: Israelite Remnant: Assyria Attacks Judah, Isa 37, Lord Byron's "The Destruction of Sennacherib"; Remnant: New Testament, Rom 9:27; 11:3, 5; Definition of Pivot

11. **Client Nation.** New centuries, like eras, do not necessarily begin with a centennial or a millennium. Instead, there is a signal event that introduces a sea change in world history. Such has occurred to the United States in two phases: (1) the introduction of Progressivism into our national government, and (2) the implementation of Progressivism upon the nation's population.

The twentieth century began on September 14, 1901 with the introduction of Progressivism when Theodore Roosevelt became president following the assassination of President William McKinley. Roosevelt ran again for the presidency in 1912 as the candidate for the American Progressive Party against another progressive, Woodrow Wilson.

The implementation of Progressivism marked the beginning of the twenty-first century with the election of the New Sheriff in November 2008.

Progressivism is just another word for client nation arrogance. And because the legal, social, and cultural underpinnings of the United States are now involved in a massive shift away from traditional values over to Progressive ideology, we need to take a detailed look at this eleventh category of Cosmic 1 arrogance.

- 1) First of all two words must be defined: client and pivot.

Client. 1. *Roman History.* One of a class of dependents attached to the patrician families. 2. A dependent; one under the protection of another. 3. One who employs the services of any professional, as a lawyer.¹

- 2) Client nations are those national entities that are dependent upon God for their provisions, protection, and preservation. Resident citizens are dependent royals who serve sovereign God. A client nation is dependent upon God's policy of grace for its sustenance in history.
- 3) A client nation is supported by God so that its Christian population can carry out several responsibilities:
- Preserve and defend the canon of Scripture. (This requires freedom of the press: Constitution, Amendment 1.)
 - Evangelism of the lost within the nation. (Requires freedom of speech: Amendment 1.)

¹ Webster's New Collegiate Dictionary, 2d ed., s.v.: "client."

- c. Instruction of the saved within the nation. (Requires freedom of assembly and free exercise of religion: Amendment 1.)
 - d. Evangelism of the lost outside the nation. (Requires missionary activity therefore freedom of movement.)
 - e. Provision of a haven of refuge for the Jewish Diaspora. (Requires preferential immigration laws for Jews.)
- 4) Pivot is a synonym for the biblical words translated “remnant.” In the Old Testament the word is **שְׂאֲרִית** **she'erith** and is associated with Israel as history's first client nation:

Most significant was the technical use of this word by the prophets to denote the few among Israel or Judah that remained faithful to God (Isaiah 37:32); or those who survived the calamity of the exile (Zechariah 8:11). Joseph declared that the purpose of his captivity was to preserve a remnant of Jacob's lineage (Genesis 45:7).²

- 5) A good illustration of the Jewish remnant is a passage in Isaiah where we find Jerusalem under assault from the Assyrian army led by its king, Sennacherib \sē-'nak-er-ib\. Encamped at Libnah \lib'-nah\, about twenty miles southwest of Jerusalem, Sennacherib sent Hezekiah a letter by his second in command who held the title of Rabshakeh \רַב־שָׂקֵה räv'-shä-qäh\ : field commander.
- 6) Part of Sennacherib's communiqué insults the God of Israel. Here is part of what he wrote to Hezekiah:

Isaiah 37:10 - “Thus you shall say to Hezekiah king of Judah, ‘Do not let your God in whom you trust deceive you, saying, “Jerusalem will not be given into the hand of the king of Assyria.”

v. 11 - ‘Behold, you have heard what the kings of Assyria have done to all the lands, destroying them completely. So will you be spared?

v. 12 - ‘Did the gods of those nations which my fathers have destroyed deliver them?’”

- 7) Hezekiah took this letter, went to the temple, spread it before the Lord and lifted to Him the prayer in Isaiah 37:15-20 where, in part, he mentions Sennacherib's insulting remark to the God of Israel:

Isaiah 37:16 - “O Lord of the armies, O God of Israel, who is enthroned between the cherubim! You have made heaven and earth.

² Warren Baker and Eugene Carpenter, “שְׂאֲרִית she'eriyt,” in *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 1089.

v. 17 - "Incline Your ear, O Lord, and hear; open Your eyes, O Lord, and observe! Listen to the entire message sent by Sennacherib and how he taunts the living God."

- 8) National discipline on reversionistic Judah had advanced to the point of the fourth cycle of discipline: military conquest and foreign occupation (Leviticus 26:23-26). Hezekiah knows that Jerusalem as well as Judah is in utter peril if the Lord does not intervene and prays for divine intervention. Isaiah reports the Lord's answer to Hezekiah in Isaiah 37:21-35, a part of which reads this way:

Isaiah 37:31 - The remnant [שְׁאֵרִית *she'erith*] of the house of Judah who survive shall increase by taking root downward [inculcation], therefore it shall accrue reward upward [application].

v. 32 - From Jerusalem shall emerge a remnant, and those who escape out of Mount Zion. The zeal of the Lord of the armies [Jesus Christ] shall produce this deliverance.

- 9) Hezekiah's prayer was answered. The Assyrian army never made an advance from Libnah toward Jerusalem. While asleep at their bivouac, Jesus Christ as Lord of the Armies attacked the encampment and slaughtered 185,000 Assyrian soldiers:

Isaiah 37:36 - The angel of the Lord went out and struck 185,000 in the camp of the Assyrians; and when men rose early in the morning, behold, all of these were dead.

v. 37 - So Sennacherib king of Assyria departed and returned home and lived at Nineveh.

- 10) The Lord's miraculous victory on behalf of Judah is memorialized in Lord Byron's famous poem:

The Destruction of Sennacherib

The Assyrian came down like a wolf on the fold,
 And his cohorts were gleaming in purple and gold;
 And the sheen of their spears was like stars on the sea,
 When the blue wave rolls nightly on deep Galilee.
 Like the leaves of the forest when Summer is green,
 That host with their banners at sunset were seen;
 Like the leaves of the forest when Autumn hath blown,
 That host on the morrow lay withered and strown.
 For the Angel of Death spread his wings on the blast,
 And breathed in the face of the foe as he passed;
 And the eyes of the sleepers waxed deadly and chill,
 And their hearts but once heaved, and forever grew still!
 And there lay the steed with his nostril all wide,
 But through it there rolled not the breath of his pride;
 And the foam of his gasping lay white on the turf,
 And cold as the spray of the rock-beating surf.
 And there lay the rider distorted and pale,

With the dew on his brow, and the rust on his mail:
And the tents were all silent—the banners alone—
The lances uplifted—the trumpet unblown.

And the widows of Asher are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord!³

- 11) The remnant concept is also mentioned in the New Testament. Paul quotes Isaiah in:

Romans 9:27 - Isaiah cries out [**Isaiah 10:22-23**], “If the number of the sons of Israel be as the sands of the sea, the remnant [**κατάλειμμα** *kataleimma*] shall be delivered.”

- 12) In Romans 11, Paul references Elijah’s self-centered view of the degenerate status of Israel’s spiritual life:

Romans 11:3 - (1Kings 19:11,14) “Lord, they have killed Your prophets, they have torn down Your altars, and I alone am left, and they are seeking my life.”

v. 4 - But what is the divine response to him? (1 Kings 19:18) “I have kept for Myself seven thousand men who have not bowed the knee to Baal.”

- 13) Paul then reveals that preservation of a client nation’s remnant is carried over into the Church Age:

Romans 11:5 - Therefore, in the same manner also, in the present period of time [**Church Age**] a remnant [**λείμμα**, *leimma*] has come into existence according to election by means of grace.

- 14) The words *she'erith*, *kataleimma*, and *leimma* refer to the body of believers that sustain a client nation in history and, in times of national discipline, are the ones who either preserve it or are delivered when it falls. We have translated these words with “pivot” which is defined as follows:

Pivot. A person that plays a central part in an activity or organization.⁴ A person that chiefly determines the direction or effect of something; the essential component.⁵ A person on which any important matter turns or depends.⁶ A person having a major or central role, function, or effect.⁷

- 15) The pivot is made up of those citizens of a client nation that have advanced to spiritual maturity.

³ Lord Byron, “The Destruction of Sennacherib,” in *The Literature of England: An Anthology and a History*, 3d ed., George B. Woods, Homer A. Watt, and George K. Anderson (Chicago: Scott, Foresman and Co., 1948), 2:205-206.

⁴ *The New Oxford American Dictionary*, s.v.: “pivot.”

⁵ *The American Heritage Dictionary of the English Language*, s.v.: “pivot.”

⁶ *Webster’s New Twentieth Century Dictionary*, 2d ed., s.v.: “pivot.”

⁷ *Merriam-Webster’s Collegiate Dictionary*, 11th ed., s.v.: “pivot.”

- 16) The size of the client nation's pivot determines whether the country enjoys historical uptrends or suffers historical downtrends.
- 17) When the pivot is large and growing the nation experiences a prosperous uptrend. When the pivot is small and shrinking, the nation experiences an adversarial downtrend.
- 18) The size of the pivot is the unseen cause which preserves a client nation in history or influences the Lord, who controls history, to impose national discipline upon its citizens.