

Be prepared to present the gospel to others but never do so for self-aggrandizement, to impress others, or to win favor with God. Application of doctrine and the power of the Spirit are the only things that impress God.

**12. Client Nation.** The word “client” may be defined as follows:

An organization using the services of a professional person. Also “client state”: a nation that is dependent on another, more powerful nation. In ancient Rome a plebeian under the protection of a patrician.

Origin: late Middle English: from Latin *cliens*, from *cluere* ‘hear and obey.’

The term originally denoted a person under the protection and patronage of another, hence a person “protected” by a legal adviser.<sup>1</sup>

The definitions of “client” and “client state” contribute to the biblical vocabulary term, “client nation,” which is defined as follows:

At any period in history, somewhere in the world God ordains and maintains a client nation. This nation is God’s specifically protected representative on earth, a repository for divine truth where the Gospel is freely communicated, doctrine is widely taught, and missionaries carry the Word of God to areas of positive volition throughout the world. The formation of such a nation begins with people who respond to the grace of God and become believers in Jesus Christ (Ephesians 2:8–9). A nucleus of these Christians grows spiritually and forms a pivot of mature believers sufficient to sustain the nation and through which God furthers His plan for mankind. Israel was the client nation to God in the Old Testament era.<sup>2</sup>

A Gentile client nation must faithfully promote and encourage: (1) the evangelism of the lost, (2) communication of doctrine to the saved, (3) missionary activity to non-client nations, and (4) a haven of refuge for a Jewish Diaspora.

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<sup>1</sup> *The New Oxford American Dictionary* (2001), s.v. “client.”

<sup>2</sup> R. B. Thieme, Jr., “The Client Nation,” in *Freedom through Military Victory*, ed. R. B. Thieme III (Houston: R. B. Thieme, Jr., Bible Ministries, 2003), 16.

The stability of a client nation is supplied by the invisible historical impact of believers in Jesus Christ that are continuously moving forward in the plan of God, those acquiring spiritual maturity providing the most impact.

Such believers are described by our Lord as the “preserving influence” for the client nation:

**Matthew 5:13** - “You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled under foot by men.”

The Lord issues both encouragement and warning. The former places the onus on positive believers to continue their advance while to fail in doing so would result in divine discipline to the client nation.

In the Lord’s statement we see the potentiality of divine blessings as opposed to divine discipline to the client nation, the responsibility lying with positive believers.

The cadre of positive, advancing believers in the client nation is called the “pivot,” defined as “a person having a major or central role, function, or effect.” When the pivot is enlarging, then the nation is blessed but, when it shrinks, loss of blessings occurs and, if the downtrend continues, the nation enters into the five cycles of discipline.<sup>3</sup>

Should the nation be destroyed, those of the pivot that survive are referred to in the New Testament as the **λειμμα (leímma)**: “remnant,” or surviving pivot.

**Romans 11:5** - There has also come to be at the present time a remnant [ **λειμμα (leímma)**: pivot ] according to God’s gracious choice.

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<sup>3</sup> Ibid., 16fn13.

The word “remnant” (*leímma*) in Romans 11:5 refers to the collective body of positive believers whose positive volition to Bible doctrine forms the glue that holds a client nation together, also called the pivot.

When the client nation is in a period of prosperity, the pivot provides the “staying power” for blessings. When the nation is in historical decline, the pivot survives the cycles of discipline to either restore the nation or become a diaspora that carries pivot power elsewhere.

Either way, the pivot is described by our Lord in Matthew 5:13 as “the salt of the earth,” a term that became an idiom and still used today:

**The Salt of the Earth. The best or noblest of their kind. The metaphoric term was used by Jesus for those who were persecuted for being loyal to him (Matthew 5:13) and has been repeated ever since.<sup>4</sup>**

In the Old Testament, there were four designations for Jewish client nations: (1) Israel, (2) northern kingdom, (3) southern kingdom, and (4) Judah, the latter taken out in August of A.D. 70.

Three were conquered resulting in three diaspora which describes the state of Jews living outside of Israel. Here are the term’s definition and origin:

**The main diaspora began in the 8th–6th centuries BC, and even before the sack of Jerusalem in AD 70, the number of Jews dispersed by the diaspora was greater than that living in Israel. Thereafter Jews were dispersed even more widely throughout the Roman world and beyond.**

**ORIGIN Greek, from [διασπορά (*diasporá*)] ‘disperse.’ The term originated in the Septuagint (Deuteronomy 28:25) in the phrase ἔση διασπορὰ ἐν πάσαις βασιλείαις τῆς γῆς (*ésē diasporá en pásais basileíais tés gés*) ‘you shall be a dispersion in all the kingdoms of the earth.’<sup>5</sup>**

<sup>4</sup> Christine Ammer, “Salt of the Earth,” in *The American Heritage Dictionary of Idioms* (New York: Houghton Mifflin Co., 1997), 556.

<sup>5</sup> *The New Oxford American Dictionary*, eds. Elizabeth J. Jewell and Frank Abate (2001), s.v. “diaspora.”

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.