

# Pressures of Christianity 08

## Pressure-Commercialism

by Harry Deutchman

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*The pressure of commercialism is a judgment from God that will bring destruction to those who break the eighth and third commandments.*

**Duration:** 49:26

**Scripture:** Nehemiah 13:15, Zechariah 5:1-4, Revelation 17:3

**Topics:** "Commercialism", "Gods Commandments"

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### Description

In this sermon, the preacher discusses the negative impact of commercialism on society, including Japan's desire for the word of God being overshadowed by material pursuits. The withholding of oil from the world due to Saudi Arabia's abundant supply is also mentioned. The preacher emphasizes that this commercial system affects not only the physical bodies of individuals but also their souls. The vision of a flying scroll in Zechariah Chapter 5 is interpreted as a representation of God's commandments, specifically addressing stealing and false swearing.

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### Transcript

So, I'm thankful for the fellowship, I really am. You are dear to him, you are dear to me, we are members one of another. And one of these days soon, it will not be to the Jew first, but it will be everyone first, because we are all near and dear to his heart.

Now will you turn to Zechariah chapter five. And please don't feel, because I'm going into this book, which is not often administered from, don't condition yourself negatively. You keep praying for the Spirit of God to give each of us his mind, and I am sure that you will benefit by it.

Just as I began last Sunday night concerning a young man under pressure, in John nine, I then spoke in Daniel six of an old man under pressure. Then following that, I spoke of a godly seed under pressure. And then I spoke of burden, the pressure of burden bearing.

And now it's the pressure in commercialism. Turn to Zechariah chapter five. Then I turned and lifted up mine eyes, and looked, and behold, a flying scroll.

And he said unto me, What seest thou? And I answered, I see a living rose. The length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the

face of the whole earth.

For everyone that stealeth shall be cut off as on this side according to it. And everyone that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and it shall enter into the house of him that sweareth falsely by my name.

And it shall lodge in the midst of his house, and shall consume it with the timber thereof and the stones thereof. Then the angel that talked with me went forth and said unto me, Lift up now thine eyes and see what is this that goeth forth. And I said, What is it? And he said, This is an ephor that goeth forth.

He said, Moreover, this is their resemblance to all the earth. And behold, there was lifted up a talent of lead, and this is a woman that sitteth in the midst of the ephor. And he said, This is wickedness.

And he cast it into the midst of the ephor, and he cast the weight of lead upon the mouth thereof. Then lifted up mine eyes and looked, and behold, there came out two women, and the wind was in their wings, for they had the wings like the wings of a stork. And they lifted up the ephor between the earth and the heaven.

Then said I to the angel that talked with me, Whither do these bear the ephor? And he said unto me, To build it an house in the land of Shinar, and it shall be established and set there upon her own face. While Israel was in captivity, she was finally allowed to go back to the land. And Cyrus signed that decree.

When they went back, we noticed on another occasion that they started to build. And as they did build, that is the remnant that went back, which amounted to about 45,000 souls, over against two and a half million Jewish people in the rest of the empire. As they began to build, their enemies round about them impeded their building.

God raised up Haggai, and the heart of his message was, Build, and the Lord will bless you materially. And as Haggai was going off the scene, God raised up Zechariah, and they overlapped. And the burden of Zechariah's message was, Build, and God will bless you spiritually.

Here, Zechariah, in chapters one through five, received eight visions in one night. And there in these visions, he saw Israel in her tragedy, and then finally Israel in her triumph. And as he had these visions, this was the final vision where sin was going to be cleansed in the land of Israel.

Sin that had polluted the whole world and crept in upon his people, where commercialism was so strong in their makeup, having learned it in Babylon, for before that she was an agricultural people. But learning commercialism in Babylon, she finally took it into the land while being discouraged. And so we notice in Nehemiah, hold your place here, we read this before but it bears reiterating.

In the book of Nehemiah and chapter thirteen, we see that commercialism reigned in the land to the breaking of the Sabbath. And in Nehemiah the thirteenth chapter, in verse fifteen, from verses fifteen on, In those days saw I in Judah some treading winepresses on the Sabbath, and bringing in sheaves and lading asses, as also wine, grapes, and figs, and all manner of burdens which they brought in to use them on the Sabbath day. And I testified against them in the day wherein they sold vittles.

There dwelt men of Tyre, heathen also, which brought fish in all manner of wear, and sold on the Sabbath unto the children of Judah and in Jerusalem. And so we notice how commercialism crept into the land after they came out from the Babylonian captivity. The nation is always a type of the believer, and we find

this parallel in this day where commercialism is so rampant that wheat, instead of being held for us, is being bought for in Russia.

Soya beans that are needed in Japan, and we have it. Japan wants it. Oil being withheld from the world because of the greatness of supply in Saudi Arabia.

Commercialism running rampant, and the world at large and the confederation of the European nations are focusing their welfare on commercialism. Well, here it has affected the people then, it has affected Israel now, and it is affecting even the believer. And so we notice in verse 1, Then I turned and lifted up my eyes and looked, and behold, a flying scroll.

In this dream of the various visions, when one vision was over with, it's as if the prophet goes into a sleep, and then he's aroused from his sleep. He lifts up his eyes, sees another. Then after that is over, that vision, he falls asleep again, and is aroused, and so up to this vision.

Then I turned, and that is in vision. I lifted up my eyes and looked, and behold, a self-propelled scroll. And he said unto me, What seest thou? And I answered, I see a flying scroll.

The length thereof is twenty cubits, and the breadth thereof ten cubits. We ask ourselves, why does the Spirit of God give these dimensions? There is a definite reason, and hold your place here, and turn with me to 1 Kings, the sixth chapter. And in 1 Kings, chapter 6, we notice this mention.

In chapter 6 and verse 3, here is what we read. The description of the temple, and in verse 3, and the porch before the temple of the house, twenty cubits was the length thereof according to the breadth of the house, and ten cubits was the breadth thereof before the house. It's the very dimension there as mentioned concerning this flying scroll.

Why was this built? Look at chapter 7, then, of the same book. And in chapter 7, verse 7, then he made a porch for the throne, where he might judge even the porch of judgment. And in chapter 6, the dimensions were given, and it was covered with cedar from one side of the floor to the other.

Why give the dimensions of the scroll? Because this self-propelled scroll was bearing a message of judgment, and it was flying, hasting to the judgment. Now in Revelation, the fifth chapter, we see the throne there, and we see he who sits on the throne has a scroll, but it is sealed with seven seals. And John wept when he was told that there was no man to open the scroll, until he was told to wipe his tears, there is a man who was found, and he is the Lion of the tribe of Judah.

So from chapter 6 right through chapter 18, a seal is broken, a trumpet is blown, and a vial of judgment falls. Another seal is broken from the scroll, and a trumpet is blown, and a vial of judgment is poured out. And gradually, seven seals are broken.

After each seal that is broken, the scroll is opened of judgment. The second seal broken, therein is another judgment. And right through the seven seals broken, seven trumpets sounded, seven vials of wrath poured out.

What is done in sequence in Revelation 6-17 is seen here, where the scroll is opened, and it is a scroll of judgment that is going to come not upon Israel, but also upon the whole world. And as this scroll lies, verse 3 tells us, Then said he unto me, This is the curse that goeth forth over the face of the whole earth. For everyone that stealeth shall be cut off as on this side according to it, and everyone that sweareth shall

be cut off as on that side according to it.

Now what was the prophet conveying here in this vision? He was conveying the commandments that God gave to Moses from Sinai to give unto the people. He who steals is breaking the eighth commandment. He who swears falsely is breaking the third commandment, so that in the commandments, these two commandments that are broken, God is sinned against and man is sinned against.

How do we know? These who steal are stealing from those to whom they are selling, and there are false ways, and they swear that that's exactly what it's worth, and they take God's oath and name in vain. So they are breaking the eighth commandment and the third commandment. Now we say to ourselves, these men did avoid detection of their sins and their punishment.

But the word of God tells us here in verse four, I will bring that judgment, I will bring it forth. They'll escape detection by those with whom they are dealing, using my name in vain, swearing that they are honest when they are really crooked. They are shortchanging and underhanded, and God looked upon that as being leprous, and the leper in the Old Testament was cast out from the vicinity of the people.

Therefore, verse four, I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely. For in that game he was able to build a house, and the things in that house seem to give them security, but God says it is a fool's security. For it shall remain no lodge in the midst of the house.

What? The curse. Not only is the man leprous, but that which he has gotten through ill-gain, he, or these things are also full of leprosy. For we read here, and in the curse it shall consume it with the timber thereof and the stones thereof.

Hold your place here and turn with me to Leviticus, the fourteenth chapter. And in Leviticus, chapter fourteen, beginning though with chapter twelve, I believe, or chapter thirteen, it speaks of the leper. And one phase of the leper and his possessions is mentioned in the fourteenth chapter, verses forty-four and forty-five.

Verse forty-four says, he is a leprous. No, I'm sorry, I have the wrong place. Fourteen, forty-four, and forty-five.

And the priest shall come and look, and behold, if the plague be spread in the house, it is a spreading leprosy in the house. It is unclean. And he shall break down the house with, as said in Zechariah, so here, shall break down the house with the stones of it and the timber thereof and all the mortar of the house, and he shall carry them forth out of the into an unclean place.

Please don't misunderstand me when I mention that there may be a case or two, even amongst God's people who have gotten their money in sort of a way displeasing to the Lord, and in order to make the sin not so horrible, they take that money and share it with the Lord's servants. God says that money is leprous, leprous as well as the individual is leprous. Although a child of God, the act is unclean in the way the money was gotten, and the act of giving it unto the Lord's work is unclean.

So not only here is the man leprous who may gain in commercialism through underhandedness, but all that he possesses, which seems to be for his comfort and safety, and whereunto he resorts and shuts himself in, there is no way of escape for him when judgment comes. Now in verse five, as this self-propelled scroll, and it's propelled by the will and the power of God, as it is moving in judgment, what

or whom is it pursuing? Verse five tells us, Then the angel that talked with me went forth and said unto me, Lift up now thine eyes and see what is this that goeth forth? And I said, What is it? And he said, This is an effort that goeth forth. I never held about five quarts of dry goods, and as it held five quarts of dry goods, it was only a symbol that speaks of commerce, and therefore the scroll of judgment is moving toward this effort.

And as it moves toward the effort, I want you to notice, he said in verse six, he said moreover, This is their resemblance through all the earth. That is the, it was the symbol of sin in Israel, and it was heaped together in one measure, and it was also, it has affected the world, and Israel affected by the world. So it speaks of commercialism.

And in verse seven, and behold, there was lifted up a talent of lead. Now this talent of lead, it means a circle of lead, and it was the largest measure of weight the Jews have, and it acted as a cover for the effort. And so this talent of lead served as a cover, it was circular.

And as it was circular, the word tells us, and behold, there was lifted up a talent of lead. Why lift it up? So that commercialism might be exposed for what it is. In the book of Genesis, the serpent dealt with Eve, and Eve was deceived, and the deceived woman gave of the fruit thereof to her husband who was with her, and he fell.

Therefore here, as the lid is opened, we read that in the midst of the effort, this is a woman that sitteth in the midst of the effort. She was hidden. No one could detect her.

She was deceiving. She was a mystery. She was a hollis, as will soon be made known elsewhere.

There she was hidden under the word woman. Now please women, don't rush to the women's lid. Thank God for the women.

It was a woman who was deceived and let her husband into the fall. It was a woman who God used to be the vehicle of the body for the Lord Jesus Christ. And my dear wife is a compliment and a blessing and a crown to womanhood as far as I am concerned.

So I want you to know this. And he said this is wickedness, and he cast it into the midst of the effort. Why? He was at last detected and seen for what she is before that commercialism was necessary.

It was a part of living. It was a part of exchange, and there is nothing in buying and selling. But this woman was so deceptive that she was able to blind the whole world thereby.

And so we notice in verse eight, and he said this is wickedness, and as she wants to escape, he cast it into the midst of the effort. It does not say he cast her. It's in the neuter gender.

He cast it, it. He cast it into the midst of the effort, and he cast the weight of lead upon the mouth thereof. And as the flying scroll was moving in judgment toward that effort to put her out of commission with her evil system, verse nine says, Then lifted up mine eyes, and looked, and behold, there came out two women.

One woman was in the effort, and these two women came to the aid of the effort. Just as there is a trinity of holiness in the worship of Isaiah 6. Holy, holy, holy is the Lord God Almighty. The glory of the earth is the fullness of his glory.

And so we notice these two women come along, so there's a trinity of evil. And these two women come along, and they came out, and the wind was in their wings. Why are these two women necessary? If you would read carefully in your readings Zechariah, you will find in the coming out of the first contingent of Jewish people who became Israel when they came in the land.

Whenever Israel was out of the land, she was called Jews, like in the book of Esther and elsewhere. Once she gets into the land, she is called Israel. Jacob, when he dealt according to his character, he was Jacob.

When he clung to the Lord during the wrestling, it would be characteristic of the nation who would at last cling to him, and therefore his name was changed from Jacob to Israel. Whenever the nation was in a backslidden, crooked condition, she was called Jacob. Thou were Jacob.

When she was rightly related with Jehovah, she was called Israel. So Peter, sometimes he's called Simon, the old character. Sometimes he's called Peter, the new one, the name given to him.

Sometimes there's a combination of both, the new and the old, and he's called Simon Peter. And at last, toward the end of the book of John, he is called Peter. And so I want you to notice why these two women.

In that first contingent who came back to the land, there was Zerubbabel, the governmental head. Then there was also Joshua, the religious head. There was the ruler and the priest.

Here in the fifth chapter of Zechariah, we find a candlestick of gold, a bowl on the top of it, seven lambs therein, and seven pipes, etc., etc. First three, and two olive trees by it. And through these two olive trees, oil is poured and goes up to the top, and the oil goes into these various candle holders, or lamps.

And it fills the lampstand so that it can be lit. In verse 14 of chapter 5, in Zechariah, we read, Then said he, These are the two anointed ones that stand by the Lord of the whole earth. It was through the priest and through the governor, through Zerubbabel and through Joshua, that the Spirit of God was working in behalf of the people.

Then it says, These are the two anointed ones, the priest and the ruler. In chapter 6, we read of these two offices combined in the Messiah, who will be a priest upon his throne. These two women who came to the aid of and lifted up the effort are the two women, or the two evil ones, who corrupted in commercialism the religious line and the kingly line.

They were corrupted by it, and the two evil forces are spoken of in, what shall I say, object lessons as two women, corrupting the ruling line as well as the religious people. And they were so corrupted by these two evil spirits, or women as they are called. And as these two women lift up the effort, it tells us in verse 9, And the wind was in their wings, for they had wings like the wings of a stork.

And in Leviticus the eleventh chapter, the one kind of bird, or many kinds, and this included as being unclean Israel, was forbidden to eat the stork. Therefore all this speaks of evil. So they lifted up the effort between the earth and heaven.

Whereas the scroll is self-propelled and moves by the will of God and the power of God, this effort is generated by the efforts of being. And so they moved the effort swiftly away from the scroll that was poor judgment. Verse 10, Then said I to the angel that talked with me, Whither do these bear the effort? And he said unto me, To build it an house in the land of Shinar, which is Babylonia, in the land of Shinar.

And it shall be established and set there on her own base. Where did a concerted rule take place under a man that is called Nimrod? Which rule was a rebellion against God, a fortifying of themselves without God, and a commercial movement apart from God. Right there in the book of Genesis.

It had its beginnings there. Now take her back, put her on her own foundation, and let her remain there. But as we see her there, I want you to notice, and will you turn with me to the book of the Revelation chapter 17.

This woman is in the effort, the other two women lift her up, bring her back to Shinar, put her back on the foundation where evil and wickedness organized against God, and for the welfare of men without God and all its commercialism. Turn with me to Revelation chapter 17. And in Revelation chapter 17, I want you to notice, as this effort is moved and brought back to its foundation where it had its beginning, will you notice verse 3, where John said, So he carried me away in the Spirit into where? The wilderness, the wilderness.

And it was right there in the wilderness that Satan said to the Lord Jesus, he said, Here, look, the kingdoms of the world, they power and the glory of them. They are all mine, I will give it to you if you will worship me. So right here, he is carried, John is carried away in the Spirit into the wilderness.

And what he sees in the wilderness is not barrenness. He doesn't see bramble bush. He doesn't see anything of the kind right in the wilderness, which is really speaking of the world system.

Here's what he sees, And I saw a woman sit, no longer in the ephah, no longer there, but upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness and perdition. And upon her forehead was a name written, Mystery.

For she was hidden, as we saw in Zechariah 5. But now at last she comes to the fore. The first thing about her is that she was a mystery. But who was at work all the time, and Satan manipulating and using Babylon? Right here.

This mystery is Babylon that is still alive. Here is commercial Babylon that affects political Babylon, religious Babylon. Mystery and Babylon still at work.

Babylon becomes the great one. She affects the whole world as never before, as in our time. She is called the mother of hollers and abominations of the earth.

And as we see her there, I want you to notice concerning her. Will you look at chapter 18 and verse 3? For all the nations have drunk of the wine of the wrath of her fornication. The wine was red.

The wine was so beautiful to look upon. The wine that had death in its cup was taken to the lips, and it was full of abomination that promised so much, it gave so little, and the abomination was drunk. And as they drank it, the word tells us, for all the nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her.

And the merchants of the earth are waxed rich through the abundance of her delicacy. And then I want you to notice something else. We notice about these merchants, look at verse 23, when the judgment will come.

Verse 23 tells us of the 18th chapter, And the light of a candle shall shine no more at all in thee, and the voice of the bridegroom and of the bride shall be heard no more at all in thee. For thy merchants were the great men of the earth. For by thy sorceries, or by thy drugs, apostle Leo, by thy drugs, oh, I'm a terrible Greek student.

Anyway, for by thy drugs, and it means drugs, sorceries, were all nations deceived. They were drunk, thinking that they were making headway, but they were drinking abomination. Why should I give this message? Why this closing message? Because of the pressure of commercialism.

Look at verse 9 of chapter 18, And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her and lament for her, when they shall see the smoke of her burning, standing afar all for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city, for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her, for no man buys their merchandise any more. The merchandise of gold and silver and precious stones and of pearls and fine linens and purple and silk and scarlet and all fine wood and all manner of vessels of ivory and all manner of vessels of most precious wood and of brass and iron and marble and cinnamon and odors and ointments and frankincense and wine and oil and fine flour and wheat and beef and sheep and horses and chariots.

And why this list? For whom, for whom is it so attractive? The next word where it says slaves, the word is translated bodies. In other words, the bodies of men pursue all these things in their commercial system, and as they pursue it, they are so ignorant of the fact that they're damning their souls. So Satan is to all these things beckoning God the bodies of men and the souls of men.

Child of God, why this message? O thank God for his blessing upon brethren who have uprightly in a godly manner been blessed and gained. For if the Lord doesn't bless his people, where will such as I be able to go on ministering? And I think that's good Jewish logic, don't you think so? Yes it is. So bless the Lord for all his benefits.

But on the other hand, just as it is here, there is evidence of it that as the whole commercial system is before us, we start out with the premise if we could just make some money through various deals we would have for the Lord and also provision for ourselves. But do you know, the thought, the thought shrivels up when the hand becomes larger than it should be. And so the reason for this whole commercial system and its warning is that it affects men's bodies, which are believers' bodies, which should be yielded unto him.

I beseech you therefore brethren, by the mercies of God, that you present your living bodies or present them a living sacrifice which is your spiritual service. But here we can see how bodies can move in that direction to the damaging of the soul. And what's the answer to obviate all this illicit ungodly pursuit? It is this, your Father knoweth that ye have need of these things.

Oh the pressure of commercialism. Should the Lord tarry, you and I do not know of the pressures that may be put upon us, and we will not be able to divide what is of the Lord and what is not of the Lord because of the needs perhaps becoming so acute. And so may the Lord in privileging me to be your servant and a helper to your blessing and your faith in the Lord Jesus, take these warnings that we might walk uprightly until we see him face to face.

Shall we pray? Heavenly Father, here is a segment of thy blessed people, and oh how thankful is thy servant for them. For they have not been listening to thy servant, I don't believe it. They have been not looking at me for one reason or another.

They came because of thus saith the Lord. And may thy word as the manna fell from heaven fall upon the dew and not upon the dry ground. So bring dew into their hearts and may the word rest there until it takes root downward and bears fruit upward.

Bless our brother Willie, our brother Myer. Bless those who have been separated unto thyself here to go forth with this labor of love. Now bless thy people.

And if I have truly been thy instrument this week, put it upon the hearts of thy people to uphold me that I might be a faithful servant of the Lord Jesus Christ. In his name and for his sake. Amen.

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