

Pressures of Christianity 04 Godly Seed Under Pressure

by Harry Deutchman

The sermon explores the pressures of Christianity, highlighting the parallels between the ungodly line of Cain and the last days, and emphasizing the importance of a godly seed under pressure.

Duration: 44:40

Scripture: Genesis 5:28-29, Genesis 6:3, Genesis 6:5-7, Genesis 6:13-14, Genesis 6:17-18, Genesis 7:23, Matthew 24:37

Topics: "Faith Under Pressure", "Godly Living"

Description

In this sermon, the preacher discusses three main points: feeding, defense, and instruction. He emphasizes the parallel between the past and the present, specifically focusing on the population explosion and its consequences. The preacher refers to the story of Noah and the flood as an example of God's judgment on a world that had experienced a great increase in population. He also highlights the moral decline and confusion that can occur when the godly and ungodly mix together. The sermon encourages listeners to reflect on these parallels and consider the importance of staying faithful to God in a world filled with violence and confusion.

Transcript

We shall read from verses 16 to the end of the chapter. Genesis chapter 4, And Cain went out from the presence of the LORD, and dwelt in the land of Nod on the east of Eden. And Cain knew his wife, and she conceived and bare Enoch.

And he built a city, and called the name of the city after the name of his son Enoch. And unto Enoch was born Erad, and Erad begat Methuselah, and Methuselah begat Lamech, and Lamech took unto him two wives. The name of the one was Ara, or Ada, and the name of the other Zillah.

And Ara bare Jabal, he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal, he was the father of all such as handled the hawk and organ. And Zillah, she also bare Tubal-Cain, an instructor of every cutting instrument that was made out of brass and iron.

And the sister of Tubal-Cain was Nehama. And Lamech said unto his wives, Ada and Zillah, hear my voice, ye wives of Lamech, hearken unto my speech, for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

And Adam knew his wife again, and she bare a son, and called the name Seth. For God said, she hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son, and he called his name Enoch.

Then began men to call upon the name of the Lord. We have thus far studied a young man under pressure, an old man under pressure, and tonight it will be a godly seed under pressure. In the history of civilization, the final period will resemble the first period.

And will you notice and turn with me, holding your place here, to Matthew, the twenty-fourth chapter. And in Matthew, the twenty-fourth chapter, we read in verse thirty-seven, But as the days of Noah were, so also the coming shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of Man be.

Here, at the very opening of the history of the kingdom, there was a division of two different ways. There were those who wanted to have that kingdom of God rule and reign in their lives, and then there were those who were opposed to it. And as there were two different ways then, so the two different ways are in our present day.

It has always been that way down through the ages where the Lord God was concerned. There were the godly and the ungodly. The decisive event of men's minds before the flood was an attempt to do away with the kingdom of God, and the way they tried to do it was to compensate for the lost garden of Eden by manufacturing a superficial one, and by manufacturing the superficial one they were conveying the fact that there was no such thing as God's judgment on men.

Cain went out, and as he went out from the presence of God, immediately something took place. For when he went out from the presence of God, he built the city and called the city after his son's name Enoch. In the word of God, you will notice when certain events take place, or a certain piece of ground is bought, or a certain manifestation of God has taken place, they usually name that place with some sort of God in it.

But here, when he went out from the presence of God, he built him a city. He did not want to live under God's jurisdiction, God's ways depending on him. When he built the city, Genesis 4 17 tells us, and Cain knew his wife, and she conceived and bared Enoch, and he built this city and called the name of the city after the name of his son Enoch.

Now, Enoch in the Hebrew means inauguration. It means a new start. It means sweeping away the past and beginning afresh.

So, that he wiped the memory of God out of his mind, out of his heart, going his own way, building that city, naming it after his son, which name means inauguration, a new start, a new beginning. And the dominating factors of that civilization was overturning all that preceded it, and not only so, the new beginning of a self-exalted combined civilization in revolt against God. He purposely, as the Hebrew conveys, he purposely refused to remember God in any of his thoughts, and he purposely gave his son a name, and the city a name after his son's name, so that the Lord God would be banished.

Through Cain, Cain settled life and city building, and immediately from then on, civilization with rapidity became commercial, it became musical, it became so many things all of a sudden, ever since Cain went

out from the presence of God. Might I say what is in the beginning, as we see it in Genesis, is find this parallel in the last days in which we are living. Those were past days, and I call these last days, for the past days came to an end, and these days in the presence of the last days, for they will soon come to an end.

The dominating characteristics of the Cainite line have the germinal, the germinal seed in it of what we have in our days only on a more sophisticated way of life. Then I want you to notice, first of all, there was a rapid advance of all mechanical art. Up to this time, the people lived in a way that is not known to us exactly, except that they were a shepherd people.

They were not concerned for business or a conglomerate of business. They were not concerned of the material aspect of life, so that the material things of life, being dominated by men, others would suffer thereby by having to be dependent on them. So, in the last 70 years or so, there was a rapid upsweep of science, of materialism, of culture, and in the last 70 years we have made such strides.

Approximately, let's say, over 5,000 years of waiting, it was in our generation in this age that the atomic bomb came to pass, and it came to pass quickly, and nuclear fission, and all these things made rapid strides. As it was then on a small scale in germinal form, it was on a large scale on a plane that the world has never known before. The rapid advance, first of all, there were the three chief occupations that came to the fore before the flood.

What were they? First of all, there was food. Secondly, there was defense, and thirdly, there was instruction. In other words, the tradesmen, and also the warrior, and the intellectual, and where do we see it? First of all, we see that feeding came through Jabal, and as we see it here, would you notice this verse of Scripture? And we find it in verse 20, and Ada bear Jabal.

He was the father of such as dwell in tents, and of such as have cattle. The cattle belonged to the people as they were in groups living here in fear, but when he came upon the scene, he was able in some way to monopolize the cattle. They lived as nomads.

He, on the other hand, built, so to speak, a dwelling place, and as he began to gather cattle, he gathered cattle to the extent that it was within his power, and the people had to look to him, and get it from him. Therefore, there was, I am sure, a revolution. Where do I get that from, that the people rebelled? I get it from the fact of Tubal King, and we read here, and Zillah, in verse 22, she also bared Tubal King, an instructor of every cutting instrument in brass and iron.

Why did they need cutting instruments? Why? Why not use them as plowshares? Why not use it for agricultural purposes? Why turn these instruments into cutting instruments? It speaks to me of warfare. Why so? For there was a rebellion in the monopolizing of the cattle under Jabal. With regard to the cutting instruments for agriculture that became weapons of war, hold your place here, and turn with me to Isaiah, the second chapter.

In Isaiah, the second chapter, we read in chapter 2 and verse 4, "...and he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plowshares, and their spears into pruning hooks." In other words, the instrument of war will become the instrument for agricultural purposes when the Messiah reigns upon the earth. But, when you come to Joel 3.10, it's the other way around. Take your plowshares, take these things, and forge them into weapons of war.

Why? Because Jehovah is going to judge his people, and the idea is try to protect yourself as much as you would turning the agricultural instruments into the weapons of war you will not be able to prevail. So, after Jubal came, someone else is mentioned, and he comes upon the scene. And look at verse 21, "...and his brother's name was Jabal, or Jubal.

He was the father of all such as handled the hawk and organ." Jubal, the Hebrew word translated, that name means the undulator, u-n-d-u-l-a-t-o-r, up and down, up and down. He was the father of musical instruments, and if you go further, the word also means rhythm. If you go further, the word also means to swing.

You heard of a swinger? Yes, one who just beats it up, you know, dances to the music. So, here he was the undulator, and he was the father of the hawk and organ. Why? You know, when the sons of Adam become weary, they need something to cheer them up.

So, he was the father of music, and the world is so weary, and tired, and unhappy, and wretched, that those who make the high salaries and the big money are the entertainers, the rock and roll, and the like. There it was in germinal form. Here it is full flower and full oar.

Now, the second thing, the first thing was the rapid advance of all the oars. The second thing that shows the parallel between the past days and the last day is the population explosion. And, before God's judgment in sending the flood, there was a great population explosion.

Wouldn't you notice chapter six? And, it came to pass when men began to multiply on the face of the earth that and daughters were born unto them. It was a great population explosion, and in this population explosion, there was a cause for violence. There was a cause for treachery.

There was a cause for murder and bloodshed, because in the increase of population, the world at that time was so confining in its areas that they were treading, so to speak, one upon the other. There was not enough food to go around. There was not enough space.

There was not enough of anything because of the population explosion. What have we now? We have shortages in almost every field. Bread will be almost a dollar a pound, and then you and I will not be as well-bred as we feel we are, because we will just go against it to pay a dollar a pound for a loaf of bread.

The population explosion caused violence, and to prove it, wouldn't you notice the sixth chapter, verse 13? Now, we read, And God sent unto Noah the end of all flesh. That's all he saw there, flesh. When he breathed into man the breath of life, finally man after falling, when he reached the highest, he was nothing but flesh.

All flesh comes before me, for the earth is filled with violence through them, and behold, I will destroy them with the earth. A population explosion, and all these things follow in a stream, and we have various ways, contraceptives and the pill and whatnot, to cease many from bringing forth children, because we feel the world is becoming so overpopulated there is not enough food, and the other things to make life worth living, and it shall increase. The third thing, there was the divine disregard for marriage, and we find that in the sixth chapter, and the Spirit of God brings before us that that age, that time before the flood, was a time when everything was focused around the physical, the sexual, the body.

There was a time when in our land people were concerned about their souls, but now their anxiety is according to what they have in their savings, what toothpaste they use, what kind of bread they should

buy, what kind of this, that, and the other. They are concerned and anxious because of their body, and not their souls, and because of it. Anxiety is winning the day, and people are being gradually whittled down.

So, we see in Genesis 4:19 a sample of it, of what we read in the sixth chapter, where daughters were born unto them. But look at verse 2 before going to verse 19, that the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose. And I was told by one Hebrew professor, the man who, before I came amongst the assembly, preached my ordination message, and then after that, after he preached it, we were discussing it, and I said, what does it mean when God can know a state they married, and they gave into marriage? They were not satisfied with the wife that they had, necessarily, but what they did was take as many as they would, and they exchanged wives.

That's what they did. Sixth, they were sex-driven, and might I say, when the Spirit of God does not come into the heart of an individual, all he lives by is his senses, and as he lives by his senses, he is considered sensual. And as he is sensual, with the restraint of God being removed, everything seems to culminate around the fact of the relationship between men and women.

And so, there was polygamy in those days. So, I want you to notice chapter 4 and verse 19, "...and Lamech took unto him two wives, and the name of the one was Ada, and the name of the other, Zillah." But in 6:2, they exchanged wives, or they did away with the wives that they didn't like, and took others unto them. Now, do not please ask me who are the sons of God, because it's a controversial subject.

Personally, I believe that they were not fallen beings who were able to have relationship with the daughters of men, and through that relationship giants were born. That is, abnormal ones, giants, great ones, and that's where the manufacturing stories of the gods like Hercules, Atlas, and the like came to pass. I do believe that down came these fallen beings, and as these fallen beings entered into the sons of men, they threw a human body, and in that relationship that they had with the daughters of men, brought forth these giants.

You may not hold to that, you may, but that makes no difference. But, I want you to notice, having many wives, I personally believe that there is no such thing in a marriage where the one party is the guilty party. I feel that if the other party would have been what he or she should have been, that he or she would also feel that they contributed to the breakdown of the marriage.

When God said to Hosea, even though she was unfaithful to you, love her, bring her back unto yourself, no matter if she only is worth the price of a slave. And, I believe when the Spirit of God so works in the heart of a believer, he will do all in his God-given power to be a testimony to that individual. When the Lord, before the closing of the New Testament, Old Testament revelations, when the Lord spake to his people through the prophets, he said in Malachi 2:15, does not God have the residue of the Spirit? And, if he wanted Adam to have more than one wife, would he have not given them to him? But, the Lord said to them, I hate putting away that is divorce.

I hate it, for in the beginning it was not so. So, we notice there was a disregard for the divine law of marriage, Eder and Zillah. And, through that union of polygamy, one daughter was born to one of his wives and her name was Naama.

Why does the Spirit of God convey that to us? First of all, what does Eder mean? Eder means ornamental, an ornamental beauty. So, it was the lust of his eyes. Zillah means shady, crafty, a thief, one who rules, one who leads on, and there, when he had her for wife, her very name characterizes her character.

For, it was not only the lust of the eyes with regard to Eder, it was the lust of the flesh with regard to Naama. Well, what's wrong in having many wives? Look at the result of it, there is Naama, and she means lovely, lovely, gracious. So, what's wrong with unions of that kind when it can produce such a lovely one, such a desirable one, so charming? And, that's why I believe the Spirit of God gives these women's names.

In this ungodly line of kings, as it gives the genealogy, I want you to notice that women had a prominent place. They were also sensuous and became sex symbols for the pandering of the men, and not only so, but there were, in all this, not once do you read in that ungodly line there was no home structure, no godliness there, none whatsoever. And, so, he, Lamech, could have said, look the strides that my son Jabal made, and Jubal, and Tubal-Cain, and my granddaughter Naama, what's wrong with it? And, so, the world in nowadays says, what's wrong with the type of life we're living when good can come out of it? They call evil good, and they call good evil.

Now, something else. There was the rejection of a call to repentance before God. They refused to believe in Him in those things, and how so? Look at verses 25 and 26.

If I have the right, yes, right here, "...and Adam knew his wife again, and she bare a son, and called his name Seth. For God said, She hath compensated me another seed instead of cable, whom kings flew." Seth means compensation. And, to Seth, to him also there was born a son, and he called his name Enos.

What does Enos mean? Enos means frail. Enos means weak. In what way was Enos frail and weak? It's the ungodly flood that seemed to prevail over the land, and Enos saw his frailty to be able to do anything against it.

To stop the tide, he realized how weak he was, and his only resource was to cry unto God. That was the first call to repentance. Then men began to cry unto the Lord, and there the ungodly line saw it.

And I am sure there were mockers at that time, as there are mockers in this time who say, these Christians, these weak ones, they cannot do anything to bring progression into our life, and all they know is to cry unto their God. Not only was there Enos, but there was Enos. Look at the fifth chapter, and look at verse 21.

There was an Enos born to Cain and the ungodly line, and there was an Enos in the godly line. And Enos lived sixty and five years, and begat Methuselah. And Enos walked with God after he begat Methuselah three hundred years, and begat sons and daughters.

And all the days of Enos were three hundred and sixty and five years, and Enos walked with God, and he was not, and for God took him. Well, we would say if that be the case, he must have had an easy time. He was able to walk with God, and it was pleasant, nothing to disturb him.

He had sons and daughters, and then God took him. But not so. Turn with me to the book of Jude, and in the book of Jude I want you to notice what we are told in the book of Jude.

Verses 14 and 15, and Enoch, also the seventh from Adam, prophesied a feast saying, Behold, the Lord cometh with ten thousands of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their harsh speeches which ungodly sinners have spoken against him. That's exactly what he did in the three hundred years that he walked with God. Then look at Hebrews, the eleventh chapter, and in Hebrews 11, verse 5,

by faith Enoch was translated that he should not see death, and was not found because God had translated him, for before his translation he had this testimony that he pleased God.

What was he able to do that made him so pleasing to God? He spoke out and called them to repent because judgment was coming, while Enoch and others called on the name of the Lord in their weakness and their trouble, and not being able to stand the tide of ungodliness, and their refuge was in God, he for three hundred years preached that judgment was coming, and in the midst of all that treasure, brought forth sons and daughters, and they were godly as we shall soon see. So, then there was also Noah, and God said to Noah, I'm going to wait 120 years, preach unto them, and not only preach, but give them evidence of what you are preaching. Show them that you believe what you are saying.

The flood is coming, and prove to them that while you are building the ark, prove it to them. Not only speak the word, but prove it in your actions. So, he preached judgment was coming, and he was building the ark.

There was, in that time, the rejection of call to repentance of faith, and in this day it's the same thing, and men are mocking and will not believe, and it's incredible, ridiculous, as knowing to believe that a judgment is coming, and they reject it. Fifthly, there was the self-glorification of mankind then. How do we know? While in the line of theft there was piety that's reached its height in Enoch the seventh from Adam, so there was wickedness in the line of pain, and it's reached its height in Lamech the seventh from Cain.

Ungodliness that began to increase. The history of the Cainites began with murder. Cain committed murder, and how does it end with Lamech? He praises murder.

He writes a poem in the praise of murder, and he dedicates it to his wives Ada and Zillop. Yes, was Cain justified? Yes, he was. Therefore, what I did will justify me over and over again, seven times for him, 70 and 70 times for me.

Therefore, he was not afraid. While Enoch was walking with God, Adam was still alive, and not only Adam but also Seth and Enos and many of the godly lines, and when Lamech heard the message of judgment, he laughed and he scorned, and he said, just let them come near me. I did it once, I'll do it again, and it was in the praise of the sword and confidence in his flesh.

Yet, for how long? Only for a short season, and then the blood came. Then the sixth scene that took place then that is parallel in our time where you cannot tell the godly line from the ungodly. There are certain ones whom I've heard give testimony at certain campaigns, then I see them working it up on some TV program, then others gave testimony, then I see them in some shady practice.

I am not their judge, I just cannot reconcile it, and so as there was a mixture of the godly with the ungodly, so that mixture has taken place, and they seem to justify their action. Now, here is the goodie right here. I want you to notice in the Seth line, no women are mentioned, none whatsoever.

You read chapter five in Genesis, and you will see this, and the days of Adam after he had begotten Seth were 800 years, and he begat sons and daughters, and all the days that Adam lived were 930 years, and he died. Then it tells us of Seth's life, how long he lived. He begat sons and daughters, and he died, and then it goes on to Enos, then to Canaan, then it goes to Mahalil, then it goes to others right down through the line.

Everyone is mentioned, the children and the fathers are mentioned, but the women are not. They are left out. But, when you come to the ungodly line, I'm sure there was a women who lived there, because they

were quite prominent, and they had a voice and things, and their names are mentioned.

Why there, and why not in the godly line? Why are they so obliterated, so to speak, so pushed into the background with all that the women call these days the male chauvinism? The very fact that they are not mentioned speaks loudly as to the glory of these children. The man could not have brought up these children in a godly manner without a godly mother. But, she learned subjection because in the pressure, the godly line was in subjection to the will of God, and as the process took place, as Sarah Boswain would call them, so in those days the women was in subjection to the man, and it's the women who's the backbone of the home, and the godly seed are brought to the floor.

The person is not seen who is rooted in God, but the fruit is very clear. That's why they are not mentioned. Secondly, there is something else.

In the Cain line, we do not read a frailty of sorrow, of sighing, or death. Not one from the time of Cain, right to the end of his line, which are many generations, many, you'll never find them sighing, you will never find them suffering. There is no frailty, and not once in the ungodly line is death mentioned.

Not once! But, when you come to the godly line, and he died, and he died, and he died, and was there sorrow? Was there sighing? Oh yes, there was. In verse 28 of chapter 5, and Laman had lived 182 years, and he begat a son, and called the same Noah, saying, The same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed. See, they were rooted in God.

They believed God cursed it. They believed the Lord would enable them, no matter how they would sweat and toil, no matter what. Whereas, in the ungodly line, everything is beautiful.

There's a monopoly of wealth. None of this sighing, none of this heaving, none of this remembering God. They lived as though there were no afterlife.

Eat and drink, and we will go on that way. So, we notice no frailty, no sorrow, no sighing, no death. Why? They did not live in the past.

They did not live in the future. They only lived for the present, and as far as their thinking of philosophy is concerned, as if it would never end. I want you to notice, men began to cry unto the Lord, and in 529, as I've just said, we see the same thing.

The Cainites did not live for a future. The Septites lived with the hope of a future, for they looked for a city whose builder and maker is God, and that city has foundations. That is why, when they die, then as the godly die now, the Word of God tells us in Psalm 116, 15, blessed are they who die in the Lord.

Therefore, the pressures of ungodliness did not so much affect the godly line. They went on, they sighed, they wept, they were burdened, they were gnawed in hand, and furrowed in brow, and perhaps stooped in shoulder. They sweated as they worked, while the monopoly of wealth and power was in the ungodly line.

But, they brought forth unto treasure a godly seed, for they looked for a city whose builder and maker is God. Shall we pray? Our Heavenly Father, how we praise Thee that we have seen from Thy Word the very germ of what took place in the past days, or so in the last days. And, our Father, may it have a purifying effect.

May we live to glorify Thy blessedness, for we shall soon stand before the judgment seat of Christ, and we want to hear, well done, Thou good servant. Why will we be called good if faithfulness toward thyself has been the bent of our lives? We ask it, our Father, in the name and for the sake of the Lord Jesus Christ. Amen.

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