

# Come Out of Babylon

#0552

Study given by W.D. Frazee—July 24, 1964

We have been studying from night to night this wonderful message, which is the heart of the book of Revelation, the threefold message of Revelation fourteen. This is the message that will decide the destiny of every soul in this world. God wants us to be well acquainted with it, first of all for our own sakes, and second that we may share it with others.

“Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters” Revelation 14:7.

We are to worship whom? Him that made—the Creator.

Now in contrast to that, the other two messages point the futility and the falsity of all opposition to God. Tonight we are studying again that second message:

“Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication” Revelation 14:8.

You remember that we’ve spent some time studying the history of Babylon and why Babylon is taken as a type, a symbol, a name for all opposition to God in this world. And the other evening we spent some time studying the wine of Babylon. This cup that Babylon holds to the lips of the nations; and it makes them drunk, it makes them mad the Bible says, that is insane, they don’t act reasonably. To the extent that any of us have drunk or are drinking of the wine of Babylon we may have ideas that are incorrect, attitudes are unreasonable. How wonderful it is, dear friends, that by drinking of the water of life and abstaining from the wine of Babylon we can get sobered up and think soberly. All who welcome Jesus when He comes will be thinking straight. All the rest of the world will be hopelessly intoxicated with the wine of Babylon.

Now tonight there is an expression that I want you to notice especially.

“Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication” Revelation 14:8.

Now that message is echoed again in the loud cry of Revelation 18:1-4. And in connection with the re-announcement of the fall of Babylon in those verses is given the call, come out of her, who? My people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Now I'd like to have you notice those two verses together, the second angel's message of Revelation 14:8, and then the loud cry, re-announcement of that, and the call out: "Come out of her my people."

"Babylon is fallen is fallen that great city...  
Come out of her my people" Revelation 14:8; 18:4.

Now I wonder what city that is talking about, or is it talking about any city? Or is it merely a state of mind? I wonder why God calls Babylon the great city? I was interested in counting up today that in the book of Revelation Babylon is called "that great city" no less than 8 times. In the 14th chapter, the 16th chapter, the 17th chapter and the 18th chapter you'll find that expression repeated eight times: that great city, that great city, that great city, that great city. Babylon's great alright. She's called "Great Babylon" and she's the city that ruleth over the kings of the earth.

I wonder why? Well, friends, when we go back to the first use of the word city in the Bible we find something very interesting. Do you remember who built the first city? No, not Nimrod, he came hundreds of years later, who was it? Cain, that's right. The fourth chapter of Genesis and the 17<sup>th</sup> verse. And it's interesting that when he went on his city building project the 16<sup>th</sup> verse says he went out from the presence of the Lord. He went out from the presence of the Lord and the 16<sup>th</sup> verse says:

"He builded a city" Genesis 4:16.

Now this, as I say is the first city ever built in this world and it was by Cain in defiance of God, in rebellion against God, in an endeavor to get away from God. Well, time went on and wickedness increased and the flood came and took them all away.

Now when you go the tenth and eleventh chapters of Genesis as we noted the other evening we see another city builder and this is the second instance of the word city in the scriptures. Nimrod began to be somebody, and he is the one who built Babylon. He is the originator of the great system of government and religion that centered in Babylon. In the 11<sup>th</sup> chapter and the fourth verse they said:

"And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth" Genesis 11:4.

Who had told them to scatter abroad? God had told them to scatter abroad. And they said what God told us to do, that we will not do. We will not scatter abroad, we'll do just the opposite, we'll centralize, we'll combine, we'll concentrate, and as we consolidate we'll build up and up and up. And thus we will make us a name.

Now out of the civilization which centered there in the valley of the Euphrates God called His servant Abraham. He was called out of that. And may I say, friends, that was no benighted land as far as education and civilization are concerned. Archeology has shown us that Ur of the Chaldeas, out of which Abraham was called had a very high type of civilization.

But God called Abraham out of that into a pilgrim life. He dwelt in tents. Now he hadn't come from the sticks. He was no hillbilly. Abraham came from a cultured, educated generation, a civilization that was highly advanced. But God called him out of all that. God said, "Abraham, get out of that, get out of that." And so we see him there in Palestine pitching his tents under the oaks of Mamre, or again at Shechem, or again at Beersheba, here and there, living the pilgrim life with his flocks and herds.

I wonder why, dear friends, I wonder why way back there that God called His people out of the cities of Babylon and into the country life? Well, we'll perhaps get a thought out of the book *Education*, page 33. And remember, we're studying the three-fold message of Revelation 14, particularly tonight the second message which is echoed and re-echoed in the loud cry: "Babylon is fallen, is fallen, that great city ... come out of her My people." And we're going back in sacred history to discover why Babylon is pictured as a great city and why God's people have been called out of Babylon and its cities all down through the ages:

"Those who departed from God..."

This is speaking of the patriarchal time both before the flood and after the flood.

"Those who departed from God built for themselves cities, and, congregating in them, gloried in the splendor, the luxury, and the vice that make the cities of today the world's pride and its curse. But the men who held fast God's principles of life dwelt among the fields and hills. They were tillers of the soil and keepers of flocks and herds, and in this free, independent life, with its opportunities for labor and study and meditation, they learned of God and taught their children of His works and ways. This was the method of education that God desired to establish in Israel" *Education*, pages 33-34.

And so as He has brought Abraham out of Babylon and the Babylonian civilization, He brought Israel four generations later out of Egypt with its city civilization. And He brought them into the land of Canaan and established them there in that land of hills and valleys, in an agricultural program. What for? To develop in them, my dear friends, the character of God which is just the opposite to the program of Babylon.

Well now you'll remember that because they had their eyes forever on the nations around them and the customs of the heathen infiltrated into Israel they never fully entered into God's purpose. They limited the Holy One of Israel. His ideals were never fully reached, never, not in all the history of Israel. And finally God allowed them to go into captivity to Babylon that they might learn the hard way what a disappointment Babylon is. And there for seventy years they were under the yoke. And then, thank God, the way was opened for them to go back. And a remnant did go back, under Ezra and Nehemiah and others, and God's purpose was in a measure fulfilled but Israel never fully entered into it. And when Jesus came, instead of being prepared to receive Him they were prepared to reject Him.

Now are plainly told that all that God purposed to accomplish through Israel of old He is going to accomplish through His church today. And this time, bless God, it's not going to fail my dear friends. It can't fail. The honor of the throne of God is at stake. And the great purpose of the book of Revelation and particularly this three-fold message is to get a people ready who will demonstrate here in this world all that Israel could have demonstrated. And thank God, those people are being developed by the three-fold message all over this world. But I want to tell you something friends, it's going to take the whole message to prepare the whole man for the complete salvation that God wants to give in these latter days. Oh, let's take the whole message what do you say friends? The whole message.

"Babylon is fallen, is fallen, that great city...  
Come out of her, My people" Revelation 14:8; 18:4.

Come out of her my people. Do we find in the spirit of prophecy in this latter day revelation that is come to this people, do we find that message of out of the cities emphasized? Oh yes, you've read it in the little booklet *Country Living*, you've read it as many of those testimonies are reprinted in these wonderful books *Selected Messages*. You've read there again and again the very words "Out of the cities, out of the cities, is my message." And I ask again, why should we leave the cities? Turn to Jeremiah the fifty-first chapter and the sixth verse. For the message which the second angel gives, which the loud cry angel gives is but the echo of the message of ages past. God's loving, longing interest in His people.

Jeremiah the 51<sup>st</sup> chapter and the 6<sup>th</sup> verse:

“Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity” Jeremiah 51:6.

I want us to think of some of the perils that God wants to save us from by calling us out of the cities, some of the blessings that He wants to call us into as we come into the places of His choosing, the hills and the fields, country Living that we may there enter into the experience of preparation for translation.

“Flee out of the midst of Babylon, and deliver every man his soul” Jeremiah 51:6.

I want to ask you something, friends, before Sodom was destroyed did God send angel messengers there to pull out of those cities all who would listen? Yes. Did very many listen? No. But as it was in the days of Lot, so shall it be in the days when the Son of man is revealed. Are the cities of this last generation specifically and particularly the targets of the plagues and the wrath of God, are they said to be? Oh yes. I’m not going to take time to read a great many references on these points tonight. But if we suggest even a single point tonight that to you is not clear or lacks proof, if you will ask us we will to refer you to further references in the Bible and the Spirit of Prophecy that state in plain language everything that we are presenting tonight.

We are plainly told, friends, that the cities of these days, with their increasing sin and vice are marked for destruction, and, listen, and I’m quoting:

“Those who choose to remain in the cities... must share the disaster that will come upon them” *Manuscript Releases*, Volume 17, page 350.

Now I know that the question arises in our minds “How are we going to warn these cities?” Well, that’s another subject and an interesting subject. We have a whole study on that question. Enoch solved the problem, friends. Enoch did. In living in that time when Cain and his city builders had spread over vast areas, Enoch solved the problem of warning the cities of that time without living in them. How did he do it? Why established himself in an outpost. He lived in the hills and went to the cities to give the message. Read about it in *Patriarchs and Prophets*, that wonderful chapter on Seth and Enoch. Its clear friends, just as clear as can be. And Enoch is set forth as the first one translated from this world, he was a type of this last generation who in a time of wickedness such as he lived in will give the message as he gave it and prepare a people for translation as he was translated.

So in all that we’re saying about cities tonight we’re not suggesting that we’re to forget them and to abandon them to destruction. But I want to tell you something, friends, it’s going to take an experience such as Enoch had to give the message that he

gave. And it's going to take the help that he got to develop the character today such as he developed.

Now we speak of these judgments. The atom bomb has been a fear for many for the last few years, but, my dear friends, whether the atom bomb ever falls on the cities of America or not every city today is going to fall and perish. Look here in Revelation the 16<sup>th</sup> chapter and the 19<sup>th</sup> verse:

“And the great city was divided into three parts...”  
Revelation 16:19.

That is Babylon.

“...and the cities of the nations fell” Revelation 16:19.

Whether it be by earthquake, tidal wave, atom bomb, or whatever the method, God is going to destroy the cities of this world.

Ah, but somebody says, “Brother Frazee, He is going to destroy the whole earth.”

Correct, but the cities are specifically mentioned and in the Spirit of Prophecy we are called to come out of these cities lest we share in the judgments that are about to fall upon them such as the judgments of God fell on Sodom and Gomorrah. But now, we need not wait for some atom bomb or some earthquake to teach us that cities are dangerous places. I need health. God wants me to have health. Do I need health to develop that character which is to be translated? Do I? Yes. Will the cities help me to get that health? Will the air in the cities improve my lungs? No. Will the smog of the cities help me in any way? No, it won't do that. If I want the bright sunshine that doesn't have to come through great strata of smoke of all kinds, if I want pure air, there is a place to find it. But it isn't in Babylon friends.

“Come out of her, my people, that ye be not partakers of her  
sins, and that ye receive not of her plagues” Revelation 18:4.

Have we as a people been instructed that we should get out into the country and learn to raise our own vegetables and fruits? Yes. If you haven't read that lately look it up in *Selected Messages*. It's clear. Why? So that we can enjoy better health. So we can get the benefit of raising those things. The blessing that comes in raising them and the blessing that comes in eating them. God wants His people to be the healthiest, happiest people in the world, as well as the holiest. Doesn't He? Yes. Will Babylon help me? No, Babylon will drag me down. And so Jesus says to me, If you want all the help that I have for you, come out, come out.

Again, most of us need the help that quietness brings. Most people today are

inclined to be on the nervous side. Am I correct? Yes. Will the cities help me to be to be quiet? No, they won't do that. There is a noise, a rush, a competition, a clamor that keeps things just going, going, going all the time. God says, Come out of her, My people, I have some things I want to talk with you about. Be still and know that I am God.

I want to read an interesting statement here in *Ministry of Healing*:

“Life in the cities is false and artificial” *Ministry of Healing*, page 364.

Life in the cities is what? False and artificial. What's the opposite of false? True. Well, the third angel's message, is that true or false? Why it's true. But life in the cities is what? False. Just contrary the one to the other. Artificial. Where is the artificial? In the cities. What's the opposite if artificial? Natural. Where do you find that? Out in the country, not in Babylon.

“Life in the cities is false and artificial. The intense passion for money getting, the whirl of excitement and pleasure seeking, the thirst for display, the luxury and extravagance, all are forces that, with the great masses of mankind, are turning the mind from life's true purpose. It was not God's purpose that people should be crowded into cities... In the beginning He placed our first parents amidst the beautiful sights and sounds He desires us to rejoice in today. The more nearly we come into harmony with God's original plan, the more favorable will be our position to secure health of body, and mind, and soul” *ibid*, pages 364-365.

Now I want to ask you something, friends. The sicker I am, the more I need all the help to have health. Am I correct? The weaker I am, the more I need all the help I can to get strength. Is that right? And the more easily I yield to temptation, the more I need to pray, Lord, lead us not into what? Temptation. Think of that as you think of your personal relation to this message.

But now, coming from the point of the effect upon the physical and mental health I want to study something with you which is perhaps even more important than that. I want you to think for a little of the state of mind that goes with the city, why people in the cities do as they do, and what it is that has to happen. I can tell you this. It needs something more my dear friends than merely moving a man or a family out of Chicago, or out New York, or out of Los Angeles into the country. There is something that has to happen to the mind. To the state of mind. Otherwise a person will be just like a fish out of water, and that isn't a happy thing at all.

God wants His children to be happy, and if the way that people could be happy is to be in a city then God would want them there. Did you ever notice as you were driving along a highway the string of billboards and signs. What's the purpose, to get you to do what? To buy their product. Is that correct, is that the purpose of the billboard? That's right. Occasionally you will see a billboard that doesn't have the hook in it, to catch the fish. But the average billboard is concerned with getting something that is in your pocket.

Now suppose that you listen to radio, or you look at the TV, or you look at the newspapers. Adds, adds, adds, commercials, commercials. What is the purpose of it, to get you to do what? Spend some money.

Well, you say, "Sure, of course."

Now in the endeavor to do that, what is done? What about that automobile you have? What is the matter with that automobile you have now? What about that refrigerator you have? What about that washing machine you have? What about just everything you have? Why, it is about ready for the antique shop, isn't it? Yes. There is a new model out, and, oh, that new model is wonderful. Let me tell you tell about it. Just listen. Look, see all the advantages. And the beautiful thing is you can get it for only a few dollars down and then pay it on out. You know. See what I mean?

Well, you say, "Sure, what's strange about that?"

There isn't anything strange about it. The strange thing is when a person is no longer interested in being hypnotized by that because here is what happens, my friend. And you can look out over America where you will, and the city mind is rapidly filling up even the farm houses. They are getting the same mind that the people in New York, Chicago and Denver are getting. Isn't it true? Yes.

And I want you to notice the slavery that it engenders. The man and his family who think they must keep up with the Jones' and buy everything that the Jones' buy, that man, and often members of his family, must go to work for the world, and work and work and work. What for? To keep up the payments. As I heard the editor of the *Review and Herald* say at one of our workers meetings. He says a large share of people in America are working over-time to keep up the time payments on the time-saving gadgets that they've bought.

All sorts of methods designed, and remember, friends, God is using some of these modern inventions. I leave room for that. But by and large the American public are under the lash of the taskmaster. Most of them are in debt. There was never so much money in circulation as there is at the present time, but, friends, it is certainly in circulation. And a rapid heartbeat is carrying it quickly through your hands. Am I correct?



Well what does all that lead to? Why it means, watch the point, that when here is a man that looks at the picture and he sees his children in Babylon and he wants to get them out, ah, my friends, he's got that city mind to deal with in himself and his wife and his children, and they say, "Yes, but what are we going to do out there in the country? How are we going to get this and this and this and this?"

How indeed. How will it be done? That's the question, my dear friends. And I leave it with you to study through because if we are ever to accept in its fullness this great three-fold message we are going to not only going to have to get ourselves out of Babylon, we're going to have to get Babylon out of us. We're going to have to get changed not merely where we sleep but the things we want. We're going to have to find our satisfaction in the country as well as our bedroom. We're going to have to learn that there are values that are not advertised in the newspaper or on the TV. That the real things in life do not come by having money and that the man, and sometimes his wife, both of them, do you that one of America's mothers are having to work outside of the home today? What for? Just to carry out what we are looking at right now. One third of America's mother's. If God required that of mothers people would be up in arms, wouldn't they? But Babylon can require it, and people think, "Well, we have to do it. We have to have this, we have to have that, and we have to have the other thing."

Ah, my friends, the message of God today is come out of that confusion. Come out of that slavery. Come out of that obedience to the dictates of fashion.

It isn't just the fashions in dress. It's fashions in furniture, in houses, in equipment, in all kinds of things. People are seeking status symbols. They want to be looked up to. And to be looked up to they must have a house a little better, furniture a little finer, equipment a little newer, this and that and the other thing. And to get it they have their in that iron yoke, that awful yoke of Babylon. Let's pray God to help us get those yokes broken. What do you say, friends?

Now, do I need to spend time saying that there's no need of being extreme? Do I need to spend time saying that are such things as modern conveniences that we can make a legitimate use of? I trust that I don't have to spend time explaining that to this audience. I can tell you this, friends, there is very little danger of people getting very far extreme on the point I'm studying with you right now, very little danger. If you see anybody getting extreme try to help them. But let's get at least to the middle of the road before we get worried about getting in the ditch on the other side. What do say friends?

"Come out of her, My people" Revelation 18:4.

Now I want to take this a step farther. Because there is another delusion that is in Babylon. Oh, it's an awful delusion. It's this—The way to be happy, the way to have some fun, the way to have amusement is to do what? Why again it's to go somewhere

and spend some money. That's why the commercialized amusements of Babylon make so much money. And for the purpose of what I am studying with you now it makes little difference whether it is a theater, a movie house, a dance hall, a bowling alley, a skating rink, or whatever, friends.

All these commercialized amusements, what are they for? They are to teach people that the way to get some pleasure, the way to have a good time is to leave your home, whether it is in the city or the country, you can't have too much of a good time at home. That's a place where you work or sleep or eat. But if you want to have good time, go somewhere and spend some money. Am I correct? Is that the philosophy of Babylon? Precisely.

Now I know that there are individual exceptions, but by in large that's the program of Babylon. And again do you see how that is harnessed to the money system? Why there are plenty of people that work fifty weeks out of the year to get money enough to have a blow out for two weeks, and they call that a vacation. Then they have to get over the vacation you understand. Again, there are millions of people that have their nose to the grindstone and are working away day after day. What for? So that over the weekend, Saturday night and Sunday they can really go to town. And that's where they go, to town. Yes, and they have what they call a good time. But the results of it on Monday morning in the factories and offices of our country are not so pretty. Am I correct?

What does it all come back to? It is this thing of being hopelessly intoxicated with the wine of Babylon. The idea that the way to be happy is to go somewhere and spend some money.

Now of course the thing to do to give people some wine that doesn't have quite so much alcohol in it. Isn't it, friends, or is it? Oh, let me tell you something friends. Here is the challenge to every soul here tonight. The program that God is calling His people into is not a watered down wine of Babylon. It's something entirely different.

Let's go back in our imagination to Abraham. Back there under the oaks at Mamre. Do you suppose that occasionally he said to Sarah, "Well, look here, Sarah, you know the young folks here," and by the way, he had a lot of young folks—there were over 1,000 people in his program out there, weren't there? That's what we're told. Do suppose he said, "Well, Sarah, you know, the young folks have it pretty dull around here, there's nothing much going on. Don't you suppose we ought to arrange that next Saturday night after the sun goes down, of course it ought to be after sunset, but don't you think we ought to arrange to hitch up some of the chariots and take the young folks down to Sodom and show them a good time? Oh, we won't to the nightclubs, there's some awful things that go on there from what Lot says and his righteous soul is vexed from day to day, but we can find some things that aren't too bad, you understand, and really show the young folks a good time."

Do you suppose he ever did that friends? No. But that's the idea that some people have today. I want to tell you something, friends. That sort of program all it does is make people want more of what they got interested in. Am I correct? Light wines and beer are not the answer to wine of Babylon problem. Total abstinence from all the wine of Babylon, that's God's program.

But listen, that doesn't mean a starvation diet. It doesn't mean lack of satisfaction.

"Thou wilt shew me the path of life: in thy presence *is* fullness of joy; at thy right hand *there are* pleasures for evermore" Psalms 16:11.

And remember that while the second angel is saying "Babylon is fallen, come out of her, My people," the first angel is saying "Worship Him that made heaven and earth and the sea and the fountains of water." And as we come out where we can see the heavens and the earth and rejoice in the created works of God, let us taste all the joy that God

has put in the cup of His salvation, my friends. This is the challenge to every Seventh-day Adventist young person, every boy or girl, every parent, to prove experimentally the joy that there is in God's way of life. The joy that there is in communion with nature, in acquaintance with the birds, the trees, the flowers, all the wonderful things that He has given us in nature. The joy that comes in communion with God through the word and through prayer. The joy that comes in worthwhile activity, accomplishing things working with God. The joy that comes in soul winning, in doing missionary work for the people in our community. All these agencies of joy and life that God has given, ah, my friends, God wants us to demonstrate that this is indeed the way of life.

We'll never demonstrate it by going as a band of mourners to our Father's house. We are children of the King, Heavenly King, Heavenly King, we are children of the King, singing as we journey. Why when Jesus came down here and took our humanity and lived in that humble home in Nazareth and worked in the carpenter's shop we are told that he sang as he worked. And in the early morning before He went to His work He would go out in nature and there on the hillside or under a tree or in the field he would commune with God, through the word, through prayer, through singing, and thus He cheered His hours of labor. And as he went to homes of the people in the community and visited them, explained the scriptures, spoke a word of sympathy here, helped some poor person there, fed the hungry yonder, all those were to Him sources of delight.

My dear friends, there is something more to this three-fold message than merely what we call the doctrines. There is something more than merely the Sabbath and the

state of the dead. There is the state of the living that we need to be well acquainted with. There is a way of life that brings joy and satisfaction, and it is not dependent on money.

Now I know that we are still in the world and it takes a little money to get some things, but, friends, there are millions of people that have no idea how happy they could be with half as much money as they've got. They have no idea.

Now merely the absence of money isn't going to make people happy, you know that as well as I do. The thing I am talking about tonight, friends, is that to accomplish what God has intended in this message we must get a mind, a state of mind, which isn't looking at the dollar all the time, which isn't saying, "why how could we do that? What would we live on?" Ah, my dear friends, God hasn't called us to make a living, He's called us to make a life. Thousands are going to their death trying to make a living, but Jesus has called you and me away from the confusion and the strife, the competition and the rush, the noise of Babylon. He has called us into the quietness of life with Him, work with Him, rest with Him, worship with Him.

Now, friends, I come to the most important point of all. How many of you would like to live like a fish, live in the water all the time? Why, somebody would say, "That would kill me." Well, it would kill you, friends. But if were a fish and somebody would try to pull you out of that river or lake, what would you say? "Oh no, that would kill me if you do that!" And the fish would be telling the truth.

Do you see, friends, there is more than one kind of nature? And the people that live in Babylon and breath it's atmosphere, not merely through the lungs but through the mind day in and day out, if they get the slightest suspicion that you are trying to pull them out of that they'll resist you to the limit because they're afraid that it's going to kill them. Do you see, friends, that our only hope is to get a new nature?

Now this the key to the whole thing. This what God intends that the third angel's message shall confront us with, the utter necessity, the desperate necessity of getting a new heart, a new mind.

"Let this mind be in you, which was also in Christ Jesus"  
Philippians 2:5.

The prayer of David must be the prayer of our hearts:

"Create in me a clean heart, O God; and renew a right spirit  
within me" Psalms 51:10.

"Take away this mind that loves the rush and the noise and the excitement of the movie screen, the TV screen, and all that rush of keeping up with the Jones'. Oh, Lord,

do something for my mind so that instead of that, I want the peace and the quiet of nature. Give me a heart that finds joy in the Bible instead of the latest fiction, or the latest serial story. Give me a heart that finds real joy in helping poor people and sick people and people that want to study the Bible.”

My dear friends, that doesn't come natural to the human heart. Those things are the result of a miracle, but, oh, if we will come to Calvary Jesus will work a miracle for us. He says:

“Look unto me, and be ye saved, all the ends of the earth:  
for I *am* God, and *there is* none else” Isaiah 45:22.

“But we all, with open face beholding as in a glass the glory of  
the Lord, are changed into the same image” 2 Corinthians  
3:18.

Do you believe this? Is this really true? Friends, I cannot read your heart tonight, but listen. If you know that what I'm saying is so, live it and tell others. Share the good news. And if you don't know it experimentally, ask God to help you to get hold of it because, listen, Babylon is fallen. It's not on the rise in spite of all its sputniks. Babylon is falling and it's falling fast. And those who stick with it are going down, but, oh, thank God, as the angels came to Sodom they're coming to Babylon today and saying, “Come out, come out, come out, come out.”

Oh, let's help them find something worthwhile to come out to. It isn't just get away from the noise and the filth, the sin and the vice of cities. It isn't just what we come out from. It's what we come out to. The peace and the joy, the satisfaction, the heart satisfaction that comes in the way of life that God has given. But remember, it takes a miracle to love that way of life. It takes a miracle to have the things of Babylon spoiled for us and the things of God become beautiful and sweet and happy and soul satisfying. God will work that miracle for every soul that seeks Him. And tonight, friends, I invite all of you to seek for deeper drafts from that well of salvation. No matter how much you've had, there is more, more, more, and God is inviting us to do it.

Copyright 2019. All rights reserved.

W.D. Frazee Sermons

P.O. Box 129, Wildwood, GA 30757  
1-800-WDF-1840 / 706-820-9755  
[www.WDFsermons.org](http://www.WDFsermons.org)  
[support@WDFsermons.org](mailto:support@WDFsermons.org)