

# Messages from Revelation 5 of 16

## *Out of the Cities*

#0466

Study Given by W. D. Frazee—June 1, 1973

We turn again to Revelation 14 tonight. What a wonderful chapter in a wonderful book. Noah preached for 120 years before the flood came. Doubtless, he preached many many sermons. But I'm sure that there wasn't one sermon that he preached in all that time that failed to mention the coming flood and God's provision to take care of those who would accept the message. So there're many things in God's Word. But in this generation, all of them focus on the coming of the King and how to get ready to meet Him. John says in Revelation 14:6:

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, 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 14:6–7.

You'll notice that a second angel follows with the message that Babylon is fallen. Then a third angel follows with the warning against the false worship of the beast and his image and the reception of his mark. Then the message closes in the 12<sup>th</sup> verse with the presentation of the group who has accepted this threefold message. They are a patient, enduring people. They keep the commandments of God and the faith of Jesus.

Then in the 14<sup>th</sup> verse, what happens? Jesus comes, seated on the cloud, to reap the harvest of the earth, to gather His ransomed people home to His Father's house in harmony with the promise He made when He left here nearly 2,000 years ago. Isn't it wonderful, friends, to be living in the time when the last message is going to all the world? Isn't that wonderful?

Now, in the book *Testimonies to Ministers*, we are given this statement:

“The third angel's message is to be our burden of warning. The side issues are not for us to meddle with”  
*Testimonies to Ministers*, page 331.

“The side issues are not for us to meddle with.” Now, I could list quite a number of those side issues, but that might get us off into the side issues, so I won't list them. Rather, I'd like to stay right on the mainline, are you with me on that? But I'd like to study with you tonight a phase of this message which is very important at

this time. About the turn of the century, again and again, the special messenger to the remnant church gave utterance to these words: "Out of the cities, out of the cities. This is my message." Is that the third angel's message? Well, if it isn't, it's a side issue. But if it *is* the third angel's message, we should find it right here in Revelation 14.

In previous studies here for the last few weeks, I have called your attention to the announcement of the first angel calling us to the worship of the Creator, to the fact that the judgment is now going on in Heaven and what this means in terms of our practical experience. Last Friday night, we noted especially the health message in the setting of the message of Revelation 14. We noted that God is calling our attention to worship Him as Creator. This means to know what He has made and to admire and appreciate it, and to cooperate with Him in conserving, preserving what He has made. Of all that He has made here in this world, man is the most wonderful creation. Man is very dear to God, for he was made in God's image. So when we give the health message and when we practice the health principles, we are giving glory to God as Creator, and we're bringing joy to His heart.

In the setting of the threefold message of Revelation 14, let us examine this phase of our work which has to do with changing for many people their location. I'm sure if I could ask for hands here tonight, there are many people who once lived in cities who are now living in the country. The reason is they believe that God has called them to do that. There may be some here tonight who are presently living in cities. You will want to examine carefully the evidence that we're living in the time when, as fast as possible, those who wish to get ready for Heaven will be making the move from city to country living. Carefully, wisely, cautiously, following the lead of providence, but making it.

Now, what does this have to do with the message of Revelation 14, or what does the message of Revelation 14 have to do with *it*? I would like to note the three messages of Revelation 14 in their bearing on this particular point, and we will start not with the first or the second, but with the third and last message.

Note please Revelation 14:9–12. The third angel's message is a warning against the worship of what? The beast and his image, and the reception of his mark. Now, in Revelation 13:16–17, speaking of the time of persecution just ahead, particularly here in this country, our favorite land but extending all over the world, note this statement concerning how this mark of the beast is to be enforced. Will you read with me Revelation 13:16–17?

"And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" Revelation 13:16–17.

Note that economic pressure is specifically predicted in connection with the enforcement of the mark of the beast. This is a very interesting thing about this prophecy dealing with the last days. Think of it friends, John on Patmos was shown in vision a view of the final controversy over obedience to the law of God. He wrote down what Gabriel brought from Heaven, and what was it? That the great effort to enforce the false Sabbath, the mark of the beast, would be given force by an economic pressure, a boycott. You cannot buy or sell unless you receive this mark. Tell me, friend: if a man believes this, might it have some influence on where he chooses to live? Might it?

I want to read a few statements from the inspired counsels that have come to this people:

“The protestant world have set up an idol sabbath in the place where God’s Sabbath should be, and they are treading in the footsteps of the Papacy. For this reason I see the necessity of the people of God moving out of the cities into retired country places, where they may cultivate the land and raise their own produce. Thus they may bring their children up with simple, healthful habits. I see the necessity of making haste to get all things ready for the crisis” *Selected Messages*, Book 2, page 359.

You see the connection between the coming crisis over the false sabbath *and* the question of where we live. We have been told by inspiration that one of the means, one of the agencies that will bring about this pressure over the Sunday Law, will be the labor unions. At the time that these counsels were given us, labor unions were just coming in. They have increased in number and power as the decades have gone by. I read:

“The time is fast coming when the controlling power of the labor unions will be very oppressive. Again and again the Lord has instructed that our people are to take their families away from the cities, into the country, where they can raise their own provisions; for in the future the problem of buying and selling will be a very serious one. We should now begin to heed the instruction given us over and over again: Get out of the cities into rural districts” *Ibid.*, page 141.

Now we could spend an entire hour this evening, just on this third message. But I think with what we have brought from the prophetic vision here in the book of Revelation and the comment of divine revelation in these modern times, I think that this is sufficient to show us that just as Noah showed his faith in the prediction concerning the coming flood by building an ark, so God’s people today can show their faith in what is about to break upon the world by moving out into the country and learning to grow their own provision. Is that clear? Thank God, friend, He loves to tell us what’s ahead so that we can get ready for it.

Noah and his family must have thanked God every day during that flood that they had an ark to be safe in. Don't you think they did? Every morning their songs of praise must have ascended to God in Heaven that He had told them ahead. Oh, how wonderful it will be when the storm of persecution breaks to have found by experience that God tells the future and that those who follow His instructions need not be surprised.

Now let's go to the second message—Revelation 14:8:

“...there followed another angel, saying, 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.

Does this have something to do with the “Out of the Cities” message? Oh, yes. It's right on the point. Here the fallen religions of this world, with their political alignments, are represented under the symbol of what? Babylon, and called a what? A great city. Now, in Revelation 18 you'll notice that this message is repeated in the closing days of the third angel's message, repeated with stronger force:

“...he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues” Revelation 18:2–4.

Of course, this is dealing with Babylon as a symbol. But the symbol is an apt one. Going back in human history, you remember that God made the first garden, and put our first parents in it as their home. But it was the first murderer who built the first city on this planet. It was in the cities of the antediluvian world that the sin and crime and vice of that far-off age were centered. And finally, God had to destroy the world by a flood. It was to the cities of those times that Enoch came from his outpost in the hills and gave the message of warning.

After the flood God told Noah and his family to scatter out over the earth. But as men increased, some of them decided that they would not do what God had said. You remember under Nimrod they grouped together to build the tower of Babel, which is another name for Babylon. There in the plain of the Euphrates, they built that great tower surrounded by that city of Babylon to which the Hebrew captives centuries later were brought as slaves. And for 70 years in Babylon, God's people were in captivity.

But finally, God stirred up the Meds and Persians, and under Cyrus, He brought deliverance to His people by the downfall of Babylon. Once again, in these closing hours of human history, God is taking His people out of captivity. Babylon is

fallen. All that ancient Babylon on the Euphrates was in the persecution of God's people, modern Babylon has been and will be to the remnant church. But as God called His people out of ancient Babylon to bring them back to Zion with songs and everlasting joy, so He is calling His people out of Babylon today.

Before we can go to our heavenly home in the New Jerusalem, we are to be delivered from the philosophies of Babylon, the education of Babylon, the attitudes of Babylon, and the life of Babylon here in this world. And in order that it may be so, God calls us *literally*—not merely symbolically, but literally—out of the cities of today in which the sins of Babylon reach their peak. The cities of today, like the cities of the antediluvian, and the cities of Sodom and Gomorrah, these cities are the citadels of sin, and God is calling His people out.

Let's think of some of the reasons. "Come out of her, My people that ye be not partakers of her sins, and that ye receive not of her plagues." The plagues are already falling upon this world. Not the seven last plagues, they're still ahead, but destruction of various kinds is coming. Can you think of some cities in Japan that experienced some terrible judgments two decades ago? What fell? The atomic bomb. Can you think of cities in Germany and England that even before the atomic bomb became the place of death and destruction for thousands upon thousands of people?

My friends, we have seen but the prelude to the destruction that is to fall upon the cities of this world—war, crime, riots, earthquakes, tidal waves, judgments of all kind. We have seen some of them. Ahead of us is more and more and more. And God says to His people what? "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." We have been told that those who choose to remain in the cities when they might leave will share in their destruction.

There is a peril in the cities far worse than any physical peril. True, the air is polluted. True, there are many other kinds of pollution—noise pollution and all that. But the worse thing is the spiritual pollution. I read:

"The instruction is still being given, 'Move out of the cities. Establish your sanitariums, your schools, and offices away from the centers of population.' Many now will plead to remain in the cities, but the time will come..."

This was written in 1907.

"...ere long when all who wish to avoid the sights and sounds of evil will move into the country; for wickedness and corruption will increase to such a degree that the very atmosphere of the cities will seem to be polluted"  
*Selected Messages*, Book 2, page 357.

Has that time come, friends? Oh yes, it's come. Now I ask you this question: If we move out of the cities in order to get out of Babylon, shall we bring Babylon with us when we move to the country? Can it be done? Oh yes, it's arranged so conveniently today. How could it be done? TV, radio, newspapers and magazines. You can have your choice, or you can have it all. The music of Babylon, the literature of Babylon, the sounds and sites of Babylon are available in the country. So we not only want to get out of Babylon, we want to get Babylon out of us.

Now something more subtle, more perilous. Let me study this with you for just a little while. That is, the influence of city life on the city mind making it necessary for men to sell their lives in slavery in order to get money to buy things. Millions of people today have their necks in a yoke. It's the yoke of commercialism. They have to sell themselves to get money to meet the payments on the things that they have purchased. And before they get all those payments finished, do you know what will happen? They'll have some more.

A friend of mine was telling me about meeting a friend of his who had been married for 20 years, and he said he had never fully owned any car that he had driven in that time. Before he had one car finished paying, he traded it in for another one and around again.

"Well, sure," somebody says, "Everybody does that."

Not quite everybody. There are some people today that are free. Debt is bondage, my friend. And if you've been delivered, I bring you the Word of God:

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" Galatians 5:1.

If you're in bondage, make it your business through prayer and effort and sacrifice to get out of slavery, because there's a coming crisis. The Devil has set his traps to get God's people so tied up, so enslaved that when they'd like to get up and get out, that they're all tied hand and foot. Be free. Don't sell your soul for money.

"Well," you say, "We have to live."

Yes, but a lot of the things people are moonlighting for today are things that they could get along without.

"But what would our neighbors think?"

Well, of course, if you want to keep up with the Joneses, you'll have to run that race. It's that race that is producing high blood pressure, coronaries, nervous breakdowns as people run the rat race. Oh friends, thank God that He's called us away from that competition. We need to work, but we don't have to worry. God has promised us what we need to live, but He hasn't promised us all the extravagance

and luxuries of Babylon. It's better to live with Abraham out under the oaks of Mamre than to live with Lot in Sodom.

There's another aspect of this influence of Babylon. It can reach out even into the country. It's this idea that Babylon teaches and Babylon believes that the way to have a good time, the way to have some fun, is to go somewhere and spend some money. If that's your idea of a good time, your neck may be in the yoke too.

I've tried to think of it back there in Abraham's outpost in the country. Suppose we overhear Abraham and Sarah talking. Abraham says to Sarah, "Sarah, don't you think some of the young people around here are having it kind of dull out here in the sticks. Maybe we ought to hitch up the chariot next Saturday night and carry them into Sodom. They ought to have a good time once in a while."

Do you think Abraham said anything like that? Why not? I want to tell you something, friend. The reason Isaac lived the life he did and married the girl he did and became under God the leader that he did is this: he was nurtured in the country, and never had the idea that the way to have a good time was to run to the city now and then and spend some money. And for my purpose tonight, I care not whether that place that people run to is a dance hall, a movie theater, a billiard place, a bowling alley, or a skating rink, or some other kind of amusement. I'm not discussing the badness or goodness of any of it just now. I'm merely pointing out this, that the idea of Babylon is that you've got to have some of that or life would be so dull that it would be boring. That is a Babylonian idea—the whole idea, friends. And sometimes I think that the better those commercial amusements are the worse they are in their influence. It's a shame to think that God's children are so hard up and so bad off that they have to go to Babylon to have a good time.

Thank God, there are some young people here tonight that know better. They have no desire to drink of the wine of Babylon. They have no desire to take the wine of Babylon and use it to spike the fruit juice out in the country, either. Thank God for the privilege of coming clean out of Babylon, and not wanting any of the fun of Babylon or that competitive race and rush that characterizes the Babylonian philosophy.

So you see, we're dealing with something very interesting in this second angel's message. I shall have more to say about this another evening when we study about Babylon and its wine. I just want to bring in tonight, this point about the "out of the Cities" message that it is an integral part, a vital part, an essential part, of the second angel's message as well as the third angel's message.

Before I leave that, may I say there is one reason to go to the cities? You know what that is, don't you? Why did Enoch go to the city? To give the message, to warn the people and pull people out. The reason for going to the cities of our time is the same reason that a good fireman goes into a burning building. At the risk of his life, he'll go in there with the smoke and the flames. What for? Not to sit down and have a good time, I'll tell you that. No, no. He doesn't go there for

entertainment or fun. He goes there what for? To save people and to get them out as fast as possible!

Now, we're ready for the first message; we had the third and the second, now the first. Revelation 14:6–7, we've been studying.

“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 14:6–7.

This is the positive message of which the second and third angel give it in a negative form. To state it another way, if everybody had listened to the first message, there would have been no need for the second and the third. It's all in this first message.

The second and third angel tells us what to avoid. The first angel tells us positively what to do. The second and third angel tell us to come out of Babylon. The first angel tells us what to come into. And God never calls us out of something without calling us into something infinitely better. And from the commercialism of Babylon, from the false worship of Babylon, from the fun and frolic and froth of Babylon, God calls His people into the joy, the sweet pleasure of communion with Him in nature, in the things He has made. Worship Him that made heaven and earth.

You see, friends, we cannot worship One that we know not. We worship Him in nature as we commune with Him in the things that He has made. In *Volume 7* of the *Testimonies*, page 86, I read these beautiful words:

“Seeing the flowers, plucking the ripe fruit, listening to the happy songs of the birds, has a peculiarly exhilarating effect on the nervous system. From outdoor life men, women, and children gain a desire to be pure and guileless” *Testimonies for the Church, Volume 7*, page 86.

This is why God told us to put His sanitariums in the country. This is why God told us to put His training schools in the country. This is why He told us to put our homes in the country. It's so that as many as possible might get the joy and the blessing of being surrounded by natural things.

Tell me: Is the air better in the country? Is the food better when you grow it? Are the sights and sounds closer to Heaven? Do they call our attention to God rather than to sinful man? Do they cause us to think of Him who loved us enough to make this beautiful world and give it to us, and who loved us enough to die that we might be redeemed from sin?

“By beholding the scenes of nature, the works of the Creator, by studying God's handiwork, imperceptibly you



will be changed into the same image” *Selected Messages*, Book 2, page 356.

What does that mean—“imperceptibly”? Why, you won’t know all that’s going on, but it’s happening. Just as by studying God’s Word we are changed, so by communing with God in His works we are changed.

“I look at these flowers, and every time I see them I think of Eden. They are an expression of God’s love for us...”

What do they express?

“...Thus He gives us in this world a little taste of Eden.”

Would you like some more? God lets us move out in the country and get acquainted with natural things to see if we like it, and if we like it, He says you can have it for all eternity.

“...He wants us to delight in the beautiful things of His creation, and to see in them an expression of what He will do for them. Get out of the cities as soon as possible, and purchase a little piece of land, where you can have a garden, where your children can watch the flowers growing, and learn from them lessons of simplicity and purity” *Ibid*.

Friends, I thank God for the threefold message of Revelation 14.

The third angel says, “Be warned, the mark of the beast is just ahead when you can’t buy or sell.” But God will spread for His people a table in the wilderness.

The second angel says Babylon is fallen come out of her my people so you can get away from her sin and escape her plagues—physical, mental and spiritual.

The first angel says I want to tell you what wonderful things there are for you in getting acquainted with the Creator. If you take the time, the angel is saying, to behold what He’s made and to enjoy it, you will admire what He has made and adore the One that made all these things.

Oh friend, with the Psalmist I say:

“O LORD, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches” Psalm 104:24

To think that the One that made all this was so anxious for us to enjoy it and have it forever, that He came down to this world and lived with us and died upon the cross so that we might be cleansed, forgiven, saved. He’s pleading tonight in the

heavenly temple for us, and He's coming soon. Then He's going to make this whole world as beautiful as it was in the beginning, yes, even more so. And the people who have learned to like what He likes will live with Him in everlasting joy.

Oh, I think it's wonderful! What do you say? I don't think it's a penitentiary sentence that He's offering us, do you? Joy, joy, joy.

[Audience joins Elder Frazee in singing, "This is My Father's World."]

Copyright 2021. All rights reserved.

W. D. Frazee Sermons  
435 Lifestyle Lane, Wildwood, GA 30757  
1-800-WDF-1840 / 706-820-9755  
[www.WDFsermons.org](http://www.WDFsermons.org)  
[support@WDFsermons.org](mailto:support@WDFsermons.org)