

# 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 14. 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.

Now, will you repeat with me the first message:

“...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’re to worship whom? Him that made, the Creator.

Now, in contrast to that, the other two messages point out the futility and the falsity of all opposition to God. Tonight we’re studying that second message again. Will you repeat it with me:

“...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 that 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 in this message 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...” Revelation 18:4

Who?

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

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...” Revelation 18:4.

“Babylon is fallen, is fallen, that great city...” Revelation 14:8.

“...Come out of her My people...” Revelation 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. 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 eight times, eight times. In the 14<sup>th</sup> chapter, the 16<sup>th</sup> chapter, the 17<sup>th</sup> chapter and the 18<sup>th</sup> chapter, you'll find that expression repeated eight times, that great city, that great city, that great city, that great city.

Babylon is great, all right. She's called “great Babylon,” and she's the city that ruleth over the kings of the earth. I wonder why. 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 4<sup>th</sup> 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 that he:

“...Went out from the presence of the LORD...” Genesis 4:16.

“[He] went out from the presence of the LORD...” Genesis 4:16.

And the 17<sup>th</sup> verse says:

“...He builded a city...” Genesis 4:17.

Now this, as I say, is the first city ever built in this world, and it was built 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 to the 10<sup>th</sup> and 11<sup>th</sup> chapters of Genesis, as we noted the other evening, we see another city builder, and this is the second instance of the use of the word “city” in the Scriptures. Nimrod began to be somebody, and he was the one who built Babylon. He’s the originator of the great system of government and religion that centered in Babylon.

In the 11<sup>th</sup> chapter and the 4<sup>th</sup> verse:

“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 that was no benighted land as far as education and civilization are concerned. Archeology has shown us that Ur of the Chaldees, 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 at 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 here out of the book *Education*, page 33. And remember, we're studying the threefold message of Revelation 14, particularly tonight the second message, which is as echoed and re-echoed in the Loud Cry:

"Babylon is fallen, is fallen, that great city..." Revelation 14:8.

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

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.

*Education*, page 33:

"Those who departed from God..." *Education*, page 33.

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"

*Ibid.*, pages 33–34.

And so, as He had 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 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 70 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, we 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 threefold 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 threefold 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. All right.

"Babylon is fallen, is fallen, that great city..." Revelation 14:8.

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

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

Do we find in the Spirit of Prophecy in this latter-day revelation that has 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!'—this is the message the Lord has been giving me" *Country Living*, page 31.

And I ask again, why should we leave the cities? Turn to Jeremiah the 51<sup>st</sup> chapter and the 6<sup>th</sup> 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.

"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 preparing 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.

“...As it was in the days of Lot...even thus shall it be in the day when the Son of man is revealed” Luke 17:28, 30.

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 be glad 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, he 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. It’s clear, friend, 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's 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's 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 upon 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 that 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, 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's 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 quiet? No, they won’t do that, they won’t do that. There is a noise, a rush, a competition, a clamor that keeps things just going, going, going, going all the time.

And 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” [a paraphrase of Revelation 18:4 and Psalm 46:10].

I want to read an interesting statement here in *Ministry of Healing*, pages 364–365:

“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 of 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, friend. 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 the 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 only way that people could be happy was 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? Yes, but to get you to do what? What's the purpose of those billboards? Get you to do what? To do what? "Buy their product," sister said. Is that correct? Is that the purpose of the billboard? That's right. Occasionally, you'll 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's in your pocket. Correct? All right.

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

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

Well, all right. Let's look at it a little. Now, in the endeavor to do that, what is done? What about that automobile you have? What's 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's 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 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 friends. And you can look out over America where you will, and the city mind is rapidly filling up even the farmhouses. Through radio and TV, the people that live out on these farms are getting the same mind that the people in Chicago, New York 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 that they must keep up with the Joneses and buy everything that the Joneses 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 the people in America are working overtime to keep up the time payments on the time-saving gadgets that they've bought."

Yes, yes. 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 today 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's certainly in circulation. And a rapid heartbeat is carrying it quickly through your hands. Am I correct? Yes.

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, in his wife, in 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 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 to ever accept in its fullness this great threefold message, we're going to not only 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 learn 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 of life do not come by having money, and that the man and sometimes his wife, both of them—do you know that one-third of America's mothers are having to work outside of the home today? What for? Just to carry out what we're looking at right now, one-third of America's mothers.

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 neck 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 there 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 you say, friends?

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

But now, I want to take this a step further because there is another delusion that's 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's 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's in the city, or the country, leave your home. 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 a good time, go somewhere and spend some money. Am I correct? Is that the philosophy of Babylon? Precisely.

Now, I know there are individual exceptions, but by and 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 50 weeks out of the year to get money enough to have a blowout for two weeks. 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 they're 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 is 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, the results 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, the way to be happy is to go somewhere and spend some money, go somewhere and spend some money.

Now of course, the thing to do is 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, friend, and 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 you suppose he said, "Well, Sarah, you know, the young folks, they 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 that next Saturday night after sunset, we hitch up some of the chariots and take the young folks down to Sodom and show them a good time"?

"Oh, we won't go to the nightclubs. There are some awful things that go on down there, from what Lot says and his righteous soul is vexed from day to day" [a paraphrase of 2 Peter 2:8].

"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 the 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 a 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..." Revelation 14:8.

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

...the first angel is saying:

"...Worship Him that made heaven, and earth, and the sea,

and the fountains of waters” Revelation 14:8.

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 the joy experimentally 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’s 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.”  
*Christ in Song*, #264, first stanza (partial).

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 hillsides, or under a tree, or in the fields He would commune with God through the Word, through prayer, through singing. And thus:

“...He cheered His hours of labor...” *Ministry of Healing*, page 52.

And as He went to the 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 threefold message than merely what we call the doctrines. There is something more than merely the Sabbath and the state of the dead. There’s 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’re 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’m 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. And 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.

But 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 says, "that would kill me."

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

Now, this is the key to the whole thing, and this is 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 naturally to the human heart. Those things are the result of a miracle, but oh, if we'll 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..."  
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 to 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's more, more, more, and God is inviting us to do it.

For just a few minutes, I'd like to open the way for personal testimonies right on this point. Have you found by experience that God can change a city mind into a country mind? Have you found by experience that God can take a mind that once loved the things of Babylon and change it, so you're not interested in what the world is interested in, but instead you've found real joy and satisfaction in the Bible, in nature, in the God of the Bible, in the God of nature?

Have you found experimentally that God can work a miracle and make a new creature in Christ Jesus? If you'd like to testify to that and make Jesus happy who died that you might have that experience, it'll cheer some other heart, and it'll bless your own

soul.

Who would like to testify to that right now?

[Testimony service followed.]

“Beautiful valley of Eden,  
Sweet is thy noontide calm;  
Over the hearts of the weary,  
Breathing thy waves of balm.

Refrain: Beautiful valley of Eden,  
Home of the pure and blessed,  
How often amid the wild billows  
I dream of thy rest, sweet rest!”  
*Church Hymnal* (1941), #550, first stanza.

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