

# All Taught of God

#0645

Study Given by W. D. Frazee

Our text is John 6:45.

“It is written in the prophets, And they shall be all taught of God” John 6:45.

They shall be all taught of God. You know, there are many, many kinds of religions in the world. But they can be divided into two great camps—two great philosophies.

One believes and teaches that God must be approached through human mediators and that the people must look directly to human priests or their equivalents to know what to do in matters of religion. That’s one great philosophy of religion.

The other teaches that God is accessible directly. That man can come to God directly, and that God wants to come to each man directly.

Now, in the Christian religion, those two great philosophies are represented on the one hand by Roman Catholicism and on the other hand by true Protestantism. But these philosophies go far beyond denominational and sectarian lines. What is your individual philosophy? Do you believe that you can be taught by God?

And right away, probably in some heart, there rises this caution, “Better be careful Brother Frazee that is dangerous.” May I hasten to agree with you? It is dangerous.

Fire is dangerous, but oh, I am so thankful for it on a January morning, aren’t you? Electricity is dangerous. It kills people every day. But we’re very thankful for it when we need to turn the machinery or light our rooms.

Anything that is powerful is potentially dangerous. So, this that I am studying with you tonight is dangerous, dear friends. It’s dangerous to teach that every man can be taught of God. It can be like electricity that gets where it shouldn’t be. It can be like fire that gets out of control. I trust that God will help every one of us here tonight to learn how to use rather than abuse this wonderful truth.

But dangerous or not, it’s the truth, my friends. I just read it here in this text. “It is written in the prophets,” Jesus said, “and they shall be all taught of God.” And my heart is longing tonight for a new experience to come to every one of us here in knowing the will of God individually. It’s the sweetest thing in the world, dear friends, just to know what God wants you to do.

I was talking about it just the other morning to the last place we visited on this trip. A group of children and young people and their teachers, and at the close, as we were talking about God's great desire to guide each one, and for each one to know that he is where he belongs doing the work he was born for, there was a man stepped up to me. He said, "Brother Frazee, that's what I want. That's what I am trying to find out, where I belong."

Well friends, we need to know it, not only for the life work, we need to know it every day, and every minute of the day. And this text says we can have it, "and they shall be all taught of God."

Let me read the echo of it from these latter-day revelations that have come to us through the Spirit of Prophecy.

"Everyone needs to have a personal experience in obtaining a knowledge of the will of God" *Desire of Ages*, page 363.

Everyone. Is that you? Yes, that's you. That's you, my brother. That's you, my sister. That's you, dear boys and girls.

"Everyone needs to have a personal experience in obtaining a knowledge of the will of God" *Ibid*.

Why friends, when a man has this, he's happy. And also, you can't move him around. Why should he move? He knows he's where he belongs. And I'm talking not merely of geography; I'm talking about principle and living.

You take this matter of the seventh-day Sabbath; I'll use that as an illustration. Right ahead of us is coming a tremendous pressure over the seal of God and the mark of the beast. Is that correct? Yes.

Well, are you going to stand? "Oh yes," you say, "I'll stand."

Why are you going to stand? There will be a number of reasons why you stand friends. One reason will be because you love God. And you want to obey His law. But I will tell you another reason, friends, and without this, you would go under, you know the will of God on that subject. Am I correct?

And unless you *know* the will of God on something, it is pretty hard to go and be put in prison for it. Isn't it?

After all, if it is a doubtful question, why go to prison and then wake up later and find out you were wrong anyway?

It takes certainty to stand for something under great pressure and persecution. Isn't that right?

But oh, when those early disciples who had been with Jesus received the Spirit, when they met the opposition of the Jewish church, when they were brought

before the Sanhedrin, and endured those floggings and were put in prison. It didn't phase them. You read it there in the book of Acts.

They didn't come round with mournful faces, and they didn't get together in committees and counsels and say, "Oh, I wonder if this is just what we ought to do. I wonder if we ought to keep this up when it is bringing so many problems. After all, Peter and John have been put in prison, and they came back with bleeding backs. I wonder if we ought to keep still a little or maybe change what we are teaching."

Did those questions even come up? No.

Why not? Oh, they had a certainty, and as Peter says, we cannot but speak the things which we've seen and heard.

They knew the will of God!

"Well," somebody says, "sure that is all right about the matter of standing for Jesus, and the matter of keeping the Sabbath, but oh, there are so many other things. Little things, and big things. I wish I knew about this. And I wish I knew about that."

Well:

"Everyone needs to have a personal experience in obtaining a knowledge of the will of God" *Ibid*.

And I want to tell you, something friends. God doesn't tease people.

Do you know what I mean? Did you ever see people tease a dog? "Come Fido," and they hold up a bone, or a piece of bread, or something that the dog likes, and they say, "speak." And the dog, he stands up there on his hind legs and sticks up his paws, and opens his mouth. What does he think he is going to get? He thinks he is going to get that morsel. And you can just see he is just all animation.

Now some people give it to the dog. But there are other people who will tease the poor creature. Hold it out, and then not give it to him.

My point is God wouldn't do that way to you or anybody else. God doesn't hold out this wonderful experience to you and then just stand there and tease you.

"It is written in the prophets, And they shall be all taught of God" John 6:45.

You can have it, friends, if you want it. You can have it. You can be taught of God. And if I were you, friends, I wouldn't settle for any less than that. Because without it, you just go through life. It's a confusion and a bondage. And it is why so many people think the Christian life is so hard, and so difficult, and so unsatisfactory, and uncertain.

Oh listen, know what God's will is for you. Know where He wants you to live. Know what classes He wants you to take. Know what work He wants you to do. Know what books He wants you to read. Know what clothes He wants you to wear. What food He wants you to eat. What music He wants you to play and sing.

"Oh, how can I know all that?" You can take your choice, friends. You can be a good Roman Catholic and go ask the priest, and he will tell you every one of those things, or at least some of them. Or, you can take this text and bring it to God, and say, "Lord, I would like to have you cash that check for me. I want to be taught of God."

"It is written in the prophets, And they shall be all taught of God" John 6:45.

"Everyone needs to have a personal experience in obtaining a knowledge of the will of God" *Desire of Ages*, page 363.

Now, let me hasten to clear the mind of any confusion on one point. That doesn't mean that you and I can be infallible. You know what it means to be infallible, don't you? It means that it's impossible for you to make a mistake.

Now there is a man over on the Tiber that says that he is infallible on some subjects. Do you believe him? Oh, if you did, you wouldn't be here, would you? Because he'd tell you not to come.

Now I want to ask you something. If we are right in saying that *he* is not infallible, do you think that any of us should claim to be infallible? No.

We should freely admit that we may be mistaken at times. "Well", you say, "that is the point. That is the trouble. That is the difficulty. I don't know for sure, and I want to know for sure."

Did you notice how this is worded?

"Everyone needs to have a personal experience in obtaining a knowledge of the will of God" *Ibid*.

Oh well, then it is an experience, isn't it? Now, do you get an experience all in a minute, or does it sometimes take a period of time? I'm sure that there are some experiences that could come like a stroke of lightning. But there are many experiences that we have that occupy a period of time, is that right?

And that also is suggested by that other word. We are to have a personal experience in *obtaining* a knowledge of the will of God.

You know, the other day, I was in Phoenix, Arizona, where I used to be when I was a little fellow. That's where I went to my first Sabbath school. That's where I sold my first *Watchman* and *Signs* magazine.

Well, when I was about eight years old, the newspaper there in Phoenix, Arizona, advertised that they were going to give any boy who came down there a red cap. Now you can imagine, and eight-year-old boy, how he would want a red cap. And so my brother and I went down there. And how long do you suppose we stayed? We stayed till we got the caps.

When we first went down there, they weren't ready to open up, but not only were we there, but there was a whole mob of boys. What were they there for? To get the red caps. And do you suppose that any of them, after they had been there three, or four, five or ten minutes, they said, "Oh well, I don't know if we will ever get one or not. I am going home." Do you suppose there was a one of them that did? No. Not a one.

Everyone stayed until he got the cap. Sure. Why? That's what he wanted.

Listen, do you want a knowledge of the will of God? Will you go to God, and will you tell God that you must know what His will for you is? Will you?

Oh, how long will you stay? Three minutes? Three and a half? Or, will you stay until you find out what God wants you to find out?

That's the point, dear friends. That's the point.

"Everyone needs to have a personal experience in obtaining a knowledge of the will of God" *Ibid*.

Now, I suppose there're some of you that know how to solve problems in arithmetic. If I should ask you here to get the number of square feet in a room, how many of you can do it?

Well, how did you ever get to the place where you could find out the number of square feet in a room? I want to ask you this question, along the road that got you there, did you ever make any mistakes?

Did you ever pass in a paper to the teacher to tell the number of acres in a field or the number of square feet in a room, and the teacher handed it back with a red check? How many of you ever had that experience?

And then you got discouraged and said, "Well, it just doesn't work for me? No use, other people may be able to figure out things like that, but I can't. If I ever want to know the number of square feet in a room, I'm just going to somebody that makes a specialty of that line of business. They can figure it out and tell me, and I will take their word for it."

Is that the way you did?

But do you know that is the way thousands of people have done on this matter of obtaining a knowledge of the will of God?

Just because they don't always get the answer the first time, and because they are not all skilled right to start with in getting the exact number of square feet in the room, they throw it all out and say, "Oh well, I guess I will have to do the best I can and watch what other people do. I'll try to look on the papers of the other students and see what their answer is, and I'll write that down and hope it is okay."

You wouldn't do that in school, would you? Why would you do it in God's school?

He wants *you* to know the answer. And He wants you to know how you got the answer. And if you, in the process of learning how to do that, make some mistakes, well, people have made mistakes playing the piano. People have made mistakes learning anything that any human being has learned since sin began. Am I right?

Don't misunderstand me; I'm not encouraging people to make mistakes. I'm simply telling you this, friends, it's better to be learning something even though you make mistakes in the learning process than it is to be sitting by and saying, "Oh, I will let somebody else that knows all about it solve those problems."

Do you see what I am getting at? Therefore—watch this point—the harder it is for you to find out what God wants you to do, the more you need to get into the thing of learning how to do it.

"Everyone needs to have a personal experience in obtaining a knowledge of the will of God" *Ibid*.

Well, now friends, tonight I cannot go into all there is involved in learning how to find the will of God. Truly it's a life experience. "Oh," somebody says, "yes, I was just afraid of something like that." But listen, do you know there are people that are masters at the piano, yet they practice every day. There are people that can thrill vast audiences with the violin, but they practice every day.

And there is no branch of human science, no kind of human skill, but there is always something more to learn about it. Is that right? Machinery, building, cooking, dressmaking, gardening, there is always something more to learn about it. But does that discourage people from entering those fields? Why no. That makes it interesting.

So tonight, I can only introduce this subject to you. But listen, if you'll go into the laboratory of your closet alone with God, if you'll get down on your knees with your Bible, and close your eyes, and say, "Lord, speak for Thy servant hears. Speak to me through Thy Word. Talk to me through these pages. Speak to me in the quiet of my heart by the impressions of Thy Spirit. Talk to me, Lord. What do you want me to hear? What do you want me to do?"

My dear friends, if you've never had the experience before, venture in with God. And if you've had it intermittently, now and then, like a radio which just now and then catches a strain of music, or a few words; keep at it until you know the

exact wavelength that Heaven is broadcasting on to *you*. Keep at it! Keep working with God on that. Tell God that you must know His will.

May I make a few suggestions? I find that this is the way that God deals with me. Perhaps He will deal this way with you. I find that when God wants to teach me something, He quite often lets experiences come that make me feel like thirty cents or less. That's right.

And I'm gradually learning that that isn't to discourage me. It is to drive me to the place where I can get some help. You know, after all, it would be foolish for an eighth-grade student to come up to the teacher and say, "I have a little problem here I wish you would help me with. The problem is what is two and two." That would be plain foolish.

It would be foolish, my dear friends, for us to ask God what the answer to two and two is. I say that reverently. And God is day by day—watch this—He is trying to lead us to problems that are too big for us so that we will come to Him and cry for help and guidance.

That's the meaning of these experiences that just take all the wind out of our sails and leaves us as flat as a flat tire. That's the meaning of them. I'm glad I'm learning that.

No, the teaching of God is not to make us big, and pompous, and important. It isn't to make us strive to show off. No. It isn't to make us hold up our hands and say, "I know the answers. I can tell you anything you want to know!" It is not given for that purpose.

The leading and teaching of God are to help me to know God's will for me individually so that I can please God and make Him happy. And if what you want is to please God and make Him happy, and you go to Him with an earnest prayer, and search His Word, my dear friends, He'll reward you.

"Now," you say, "well, where does human counsel come in on this? Aren't we suppose to counsel with ministers, teachers, parents or others?" Yes. Yes, we are. But I want to tell you something, friends; there is a difference between counsel and guidance. "God is to guide us," as the girls sang a little while ago. "My wonderful Guide!"

Human counselors—watch this point—are to help us get the guidance from God. And when any man, don't care who he is or what his position is, when he allows you to put him in the place of God, then he and you both have stepped away from the Protestant platform and over unto the Roman Catholic platform. Did you know that? And you don't have to change the day you keep in order to do that either.

Do you remember that God had Ezekiel write down that there was a time coming when even though Noah, Daniel, and Job were in the land, they couldn't do anything for other people? Everyone would have to have his own righteousness. Do you remember that?

Friends, we are entering into that time.

Now, I would not have you despise human counsel. I would encourage you to believe that God has His channels of counsel, His agencies of advice. God has established His church. He has set up its organization. He has put in the church apostles, prophets, evangelists, pastors, and teachers to build up the church. But I want to tell you, every one of those gifts, guided by the Spirit, is trying to help you to learn how to get a knowledge of God's will. That's right. That's right.

And unless a counselor is doing that, friends, he is out of his place, and you are out of your place in seeking his counsel. It makes a difference who you get counsel from. Let me read this to you:

“Every individual soul has a responsibility before God, and is not to be arbitrarily instructed by men as to what he shall do, what he shall say, and where he shall go. We are not to put confidence in the counsel of men and assent to all they shall say unless we have evidence that they are under the influence of the Spirit of God”  
*Fundamentals of Christian Education*, page 530.

It makes a difference then where we get our counsel. We must have evidence that men are guided by God. Now, this is not to lead us to despise counsel. This same page says:

“No one has sufficient wisdom to act without counsel”  
*Ibid.*

But do you know what counsel is for? Well friends, I'll tell you. I can illustrate it again with the arithmetic lesson.

I look on the blackboard, and there are some questions and problems to be solved, and I am a student in the school. What do I do? Run to the teacher and say, “Won't you please tell me the answers to these questions?”

What would the teacher say? Why the teacher would look at me and say, “Why that is what you are supposed to dig out.”

“Oh, but I think you know it better than I do.”

“Sure. Probably, I do. That is why you are studying these problems.”

Well, what is counsel then? Counsel is one of two things. Either I don't even know how to begin to solve the problem, and I say to the teacher, “Well, now I will try to solve this if you show me how to work on it.” Counsel comes in and says, “Well now, you turn over to this page, and you find this rule. You turn over here and find this table, and you apply this.”

“Oh, is that the way you do it?”



“Yes, all right, I’ll go to it and work it out then.”

Who’s solving the problem? I am. But under counsel. I have been directed as to how to get my material together.

There’s another way counsel fits in. Maybe I already know something about solving the problem, but I solve it the best I know, and I get an answer. My answer. But friends, if I’m only a student, maybe I had better check with the teacher before I order the square feet of linoleum to go on the floor. I just might have too many feet or not enough. And so counsel means that the teacher looks over my work, and the teacher says, “Well now, wait a minute. Are you sure this is the right answer?”

“Well, I thought it was.”

“Well now listen, you had better check your figures again. Maybe you had better check them right here at this point.”

And so the counselor helps me to see where to check again.

Do you see that double work of counseling?

And I want to say to every one of you that counsel, as parents, as teachers. I am talking about parents of children that are old enough to begin to study. I am not talking about three-year-olds. Parents of older children, teachers, ministers, Sabbath school teachers, supervisors, whoever you are that counsel—your biggest job is not to tell people the answers. At times you may have to do it in an emergency, but oh, the big job, help them to find out where to get the material and to get the principles that will help them to get a knowledge of the will of God.

And if they come to you with an answer, and you don’t think it is the right one, don’t just say, “Oh, I think you are wrong,” and encourage them to go away and change their minds merely because you said they were wrong. That is the papacy!

No! Instead, open your Bible. Get them to open their Bible. Open the volumes of the Spirit of Prophecy. Get them to open theirs. Lead them to see references, principles, experiences that will help them to find God’s answer to their problems. Do you see what I am getting at friends?

Oh, but that takes time, doesn’t it? It means somebody has to be studying the books. That’s right.

“It is not enough to have good intentions; it is not enough to do what a man thinks it right or what the minister tells him is right. His soul’s salvation is at stake, and he should search the Scriptures for himself. However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his foundation. He has a chart pointing out every waymark on the heavenly journey, and he ought not to guess at

anything... We should day be day study the Bible diligently, weighing every thought and comparing scripture with scripture. With divine help we are to form our opinions for ourselves as we are to answer for ourselves before God" *Great Controversy*, page 598.

Jesus put it in very few words here in this same Gospel of John that our text is from:

"Search the Scriptures..." John 5:39.

Search the Scriptures! Dig! Oh, work in this mine. Find out the gold. Get it out. Get it together. Get the gold, certain knowledge, and faith as to what God wants you to do.

[Testimony service follows]

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