

Any Promise of God is on Conditions

“For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.” (II Cor. 1:20).

We're told, in Revelation 10, that there'll be a messenger in the last day, will gather up these little ends and will bring them together. And then the mystery of God would be finished, at the sounding of this angel, which was a messenger of the earth. Then One came down from Heaven, with His hands up, rainbow over His head, and swore that there would be time no more; an Angel taking an oath. And when we see this thing is materializing, oh, how sincere we should be.

All promises of God are true, but they're on condition. No matter how fundamentally right we are, **we've got to approach it in the right way.** Now, men can be fundamentally right, and still not receive the blessings of God **because it's approached in the wrong way. It goes upon conditions.**

For instance, when Ahab and Jehoshaphat were together. And Ramoth-gilead really belonged to Israel, fundamentally, **because the land divided through Joshua, by God, had been given to Israel.** And the Syrians were taking the land and filling the stomachs of the enemy, with the food that should been given to Israel. Fundamentally, Ahab was right. And that's the reason four hundred Hebrew prophets, with one accord, were prophesying, "Go on up to Ramoth-gilead." **Fundamentally, they were right. But Ahab wasn't right, himself (I Kings 16:29-33).**

And when this one little man stood up, by the name of Micaiah, the son of Imlah, **and saw a vision.** Now, one man's vision, against four hundred trained prophets, **but the man's vision compared with the Word.** That's the reason he knew it was right. And, see, **it's on conditions.** We must be sure. [1]

Ahab said (*II Chron. 18*), "Certainly, I ought to have thought of that. I've got four hundred down here at the seminary, Hebrew prophets, the best there is in the country. There is no better, anywhere. We'll go get them."

And up come the prophets, and they all prophesied. Sure, they were exactly with the right idea, they thought. They said, "Certainly, that belongs to Israel. If God gave that to Israel, it belongs to Israel."

But God only gives you these things on conditions. That's what I think about **the gifts of the Spirit,** in the Church, today (*I Cor. 12:4-11*). So many say it needs to be in there. But **it'll only come in there under conditions.**

And that land belonged to Israel, on conditions that it stayed true to God. But look what a renegade they had in there for a pastor, just letting idolatry and everything else be swept in. But the prophets, thinking that that

belonged to God, belonged to Israel, was a gift to Israel, they ought to possess it. **That's the same thing taking place today.** [2]

You can be ever so fundamental right, yet the promises of God are based upon a condition.

They were keeping their sacrifices just as reverent as they could, doing what the Lord told them, **yet without that sincerity behind it.** Offerings, it become a family tradition.

That's where we're taking Pentecost: a family tradition. Got to get more sincere than that. You expect God to answer these blessings and promises, **you come back to the sincerity of that Word. What the Word says, stay with It.**

Now, this prophet fundamentally was right. When God divided up the land, that Joshua gave that to Israel.

To this man of God, Jehoshaphat, there seemed to be something a little contrary. He said, "Isn't there one more?" One more, after having four hundred? Why, it seemed ridiculous. But, yet, **way down deep in that man's heart he knew there is something wrong.**

Any man of God can see there is something wrong. Our blessings are fine, but it isn't coming up to the mark. [3]

Now watch how, fundamentally, people can be right and yet miss It. The thing actually did belong to Israel. **But all of God's promises, brother, are on conditions, "If they walk before the Lord."** [4]

Micaiah knew that that was the Word of the Lord, because it was exactly **what the Bible, the real Prophet, said.** God had cursed that man and cursed his wife, because of their evil. And if He had cursed it, how could these men come around and bless it?

Here is where they got their idea. **The land belongs to them.** It actually was given to them. **But their sins had driven them away from it.** So they thought, because the land belonged to them, that that was all they had to have. No, sir. **It's on conditions. Absolutely. You can have Divine healing, you can have salvation, you can have the baptism of the Holy Ghost, but that's on conditions, that you meet God's conditions.** Outside of that, it's not for nobody **but believers.**

A man said to me, not long ago, a minister, "I don't care if you have doctors' statements of raising the dead, and everything else," said, "I don't believe it."

I said, "Certainly not, it's not for unbelievers."

It's only to believers. It wasn't given to unbelievers. **It's only sent to believers.** That's all it's for, is for believers, not unbelievers. Certainly, they admit there what's wrong. [5]

His Word is always what He wants to see vindicated. It'll only be vindicated upon certain conditions, that's when you meet those conditions. You seen people that can take the Word of God **and they just make it live for them.** And others come right back with the same Word and can't do nothing with it. **It's on conditions.** That's right.

Look here. I'll show you an example of that in the Bible. Israel was on the road up to the promised land. Here come Moab, which was the same religion, exactly. That was Lot's daughter's child. And notice when Balaam come down, **it was God talking to him.** He put seven altars, just like Israel had seven altars (*Numbers 23:29-30; 22:4-6*). He put seven clean sacrifices, bullocks on the altar. That's just exactly what Israel had. And another thing, he put seven rams, **speaking of a coming Messiah.** That's exactly what Israel had. **Fundamental, they were both right, fundamentally. But it was on conditions.** Amen. **He failed to see the real promise of God.**

That's the same thing it was in the coming of Christ. That's the same thing it's come back to today. **It's on condition.** Right. [6]

Now we find out that **God promised to supply all of our needs** we had need of, in this journey (*Phil. 4:19*). Is that right? But, remember, **He only supplies it on conditions** (*Matt. 6:25-34*). **We've got to meet His condition, first. If we do not meet His condition, He will not meet our condition.** We've got to do the thing that's right, first, **got to go down to the bottom** and build up (*II Peter 1:3-11*). We can't start at the top and come down. We got to go to the bottom and build up. **Go back to the bottom.** Now, **He'll meet our condition. All of His promises are on condition.**

We want our wants supplied, but He supplies our needs. That's the difference. We want our wants, and He gives us our needs. For He knows what we have need of. [7]

God's promises are always on condition. You must, absolutely. **No matter how fundamental you are with the promise, it's under conditions, always.** How we could stop here and wave through that Scripture, back and forth, for hours, see, that the condition is what means something. **You can be just as fundamental as you want to, but it's under conditions by the promise, predestination, and so forth.**

Now, Abraham believed God, and it was imputed unto him for righteousness (*Rom. 4:3, 13-22*). Now, what a horrible thing it would be to meet a civilized world, a man seventy-five years old, with a woman sixty-five, and had lived together since they were young couples, 'cause she was his half

sister, and now going to have a baby by her. But he had an absolute. **There was nothing going to move him.**

And when, the first month, it didn't happen, his absolute held, **because he knew he had talked to God.** The second month, second year, tenth year, and at twenty-five years later, when he was a hundred, and Sarah was ninety, **his absolute still held.**

And the Bible said, when his obituary was written, He said, *"Abraham staggered not at the promise of God, through unbelief, but was strong, giving praise to God" (Rom. 4:20).* [8]

Now, when Jesus said, *"If you ask the Father anything in My Name, I'll do it."* (John 16:23-24). Now, that's just right straight down off of the shoulder. "I will do it." Now, **it's on conditions, "If you will believe when you ask."**

Now, in Mark 11:22-26, we find out that Jesus said, *"If you say to this mountain, 'Be thou plucked up and cast into the sea,' and don't doubt, but believe that what you have said will come to pass, you can have what you've said."*

Now, now, the thing, you just couldn't get out here and say, "Mountain, move down." **You got to have a motive and objective to that, you see. And that's, you got to find out, first, if it's the will of God, and then your motive and objective to the will of God. And then speak to it, and stand there.** It'll come down, yeah, you see, **if you get the conditions right.** But you've got to have the conditions right.

Now, you must remember, also, that, **when God answers, sometime it's in an unexpected way.** He's unchangeable, but He does things **in unexpected ways.** [9]

You know, in the prayer line, many times, going through, and maybe offering a prayer. And sometimes a case goes deeper than that. See, **God heals on condition, and there might be something in that person's life.** And I don't care how much medicine the doctor would give them, **they'd never get well until that thing is cleared up.**

If you went into a doctor's office and told him you were sick, and told him your symptoms, and he was in a hurry, he would probably give you a little prescription with some anesthetic in it, of some sort, some aspirin. The doctor is merely trying to get rid of you, just at that time, 'cause he hasn't time. A real good doctor, before he gives you the medicine, would diagnose that case, thoroughly, **till he found out what was wrong, then gives you the medicine.**

And sometimes we find people going through these prayer lines, out across the nations, and they just run up and think that the Lord ought to heal them right then. **But there is something maybe down in there, and we set before the Lord until He reveals that, what that is.** There's a reason for

everything. And you've got to find the reason, first, and then you can find what to work on. [10]

There's one thing I want to be honest with you about, my friend. **The way God heals is on the basis of service to Him. See? It's on the basis of service to Him. We must accept our healing on the basis of: we will serve Him after we are healed.**

Now, the Bible said, "Confess your faults one to another (*James 5:16*). Pray one for the other, that you might be healed." **It's on the basis you'll serve God.** Many of you here, perhaps, are in dying condition. And you must die if something doesn't take place. Then I want you in your heart...

Now, we might anoint you with oil (*James 5:14-15*); we might pray over you, your pastor, and I, pray a prayer of faith, do everything we can. **But it won't do no good until you yourself enter into fellowship with Christ.** See? You got to come to that fellowship. [11]

And you must test your motive and objective first. First, find the will of God, and then find your objective, and then test your motive and see if your motive is right. Then as Jesus said in Mark 11:23, "If you say to this mountain, 'Be moved,' and don't doubt in your heart..." **But as long as you got doubt in a heart whether it's the will of God, or your motive or objective is wrong, how is it going to move? But when you know that your motive is right, and it's the will of God, and your objective is right, it's got to move.** That's all, or God told something wrong. [12]

But first, you see, your motives and objectives have to be right. You have to have reasons for this. God doesn't give you those things just because you ask. And you cannot ask in faith unless there's a real objective to that, to be in the will of God. See, if you want to be well, what do you want to be well for? See, if you want to be healed, what's the reason you want to be healed? What are you telling God? **What do you want to do with your life when you get healed?** See, you've got to have a motive and objective, **and they have to be right according to the will of God. And then's when the faith is revealed to you, and God by His sovereign grace places that faith in there, then it's over.** [13]

And, remember, I'm on record for this. **That, any promise of God in the Bible, it's on conditions now.** Just because you believe it's there, that doesn't make it so it'll happen. [6]

Notice, signs begin to appear. There was a man by the name of Zacharias and his wife Elisabeth: righteous, holy people, keeping the commandments of

God and walking in all the statutes and ordinances of God, blameless (*Luke 1:5-25*).

That's the kind of a home we need today. Don't you believe it? In the stead of that in the church today, we have everything else but holiness and righteousness.

But they were righteous people, godly people, walking in the commandments of the Lord, keeping all the ordinances, blameless. Zacharias was a priest at the temple. And his office was to burn incense while prayer was being made.

And one day, while he was in the temple burning incense, Gabriel, an Angel from God, came down and stood by the altar of incense, and said, "**Zacharias, fear not. Your prayers is heard.**" Oh, I love that.

His wife was barren. She hadn't had any children. She was past the age of bearing. **But he lived right before God and believed on God.** And all of his great, dark, long hours of worry finally the Angel come and said, "God has heard your prayer."

Now, if you want God to hear your prayer, send an Angel to your home, live right, do right, treat everybody right, be right before God, and God will grant that to you. [14]

Here are a few promises given under conditions:

Matt. 6:31-33; John 8:51; John 14:21; John 15:5; John 15:7; John 15:16; John 3:16; John 5:24; John 16:23-24.

Psalms 37:4-5; Rev. 10:8-11; Rev. 3:21; Gal. 6:2; Mark 11:22-25; James 5:14-16; Exod. 23:25; Exod. 15:26; Acts 2:36-41; Psalm 145:20; Psalm 34:17-18; Psalm 91:14-16; I Peter 5:6-7.

Reference:

- [1] "Influence" (63-0112), par. 9-12
- [2] "The Super Sign" (63-1129), par. 86-92
- [3] "Investments" (63-0126), par. 20-25
- [4] "The Voice of the Sign" (64-0321E), par. 186
- [5] "Perseverance" (63-1116E), par. 243-247
- [6] "Accepting God's Provided Way at the End Time" (63-0115), par. 203-205, 195
- [7] "The World Is Falling Apart" (63-1115), par. 143, 146
- [8] "Absolute" (63-1230M), par. 77-80
- [9] "The Unchangeable God Working in an Unexpected Way" (62-0120), par. 60-63
- [10] "Zacchaeus, the Businessman" (63-0121), par. 17-19
- [11] "Beyond the Curtain of Time" (61-0305), par. 87-89
- [12] "The Godhead Explained" (61-0425B), par. 84
- [13] "I Have Heard, But Now I See" (65-1127E), par. 66
- [14] "The Resurrection of Lazarus" (50-0813A), par. E-21

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www.biblebelievers.de

There's coming one with a Message that's straight on the Bible, and quick work will circle the earth. The seeds will go in newspapers, reading material, until every predestinated Seed of God has heard It.
[Bro. Branham in „Conduct-Order-Doctrine“, page 724]