

APPLICABLE, APPLICATION, APPLIED, APPLIES, APPLY, APPLYING, RELEVANT

Circumcision only **applied** to the male descendants of Abraham. It had nothing to do with women.

- **Genesis 17:10:** "This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised."
- **Genesis 17:12:** "And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed."

Rebekah believed that if Jacob tricked Isaac and got him to bless Jacob instead, that blessing would still be **applied** to Jacob even though Isaac intended to give it to Esau.

- **Genesis 27:10:** "And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death."

Jacob believed that if he deceived his father into giving him the blessing, the blessing would still **apply** even though it was obtained through fraud.

- **Genesis 27:19:** "And Jacob said unto his father, I am Esau thy first born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me."

In Genesis 46:18-27, Rachel is the only one who's said to be

Jacob's wife. The label of wife isn't **applied** to Leah, Zilpah, or Bilhah (even though it's used in other parts of Genesis.)

- **Genesis 46:19:** "The sons of Rachel Jacob's wife; Joseph, and Benjamin."

There were some commandments given to Israel that **applied** to some days of the week but not others.

- **Exodus 16:23:** "And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning."

There are times when God illustrated how to interpret His commandments by providing judgments (essentially examples), which illustrated how they were to be **applied**.

- **Exodus 21:1:** "Now these are the judgments which thou shalt set before them."

When Aaron and his sons were consecrated, the blood from the bull was put on the horns of the altar by using a finger to **apply** it.

- **Exodus 29:12:** "And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar."

In order for Aaron and his sons to be hallowed, the blood of a

sacrifice had to be **applied** to them.

- **Exodus 29:21:** "And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him."

God gave the Israelites a perpetual commandment that they weren't allowed to eat either fat or blood. This **applied** to all their generations and all their dwellings.

- **Leviticus 3:17:** "It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood."

Under the Mosaic Law, people who become unclean without knowing it were still held responsible for being unclean, and were still expected to observe the regulations that **applied** to people who are unclean as soon as they discovered their uncleanness.

- **Leviticus 5:3:** "Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty."
- **Leviticus 5:4:** "Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these."

Under the Mosaic Law, if a Nazarite was with someone who suddenly died, the Nazarite had to cleanse himself by shaving his head. This is because the death of the person defiled him and made him unclean. (Since both men and women could take the vow, this **applied** to both.)

- **Numbers 6:9:** "And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it."

Under the Mosaic Law, when a person completed their Nazarite vow, he had to shave his head at the door of the tabernacle. (Since both men and women could take the vow, this **applied** to both.)

- **Numbers 6:18:** "And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings."

Under the Mosaic Law, when foreigners kept the Passover they had to keep it the same way that the Israelites did. The same ordinances **applied** to them.

- **Numbers 9:14:** "And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land."

The foreigners who lived in Israel and offered sacrifices to God were to follow the same commands as everyone else. The laws of the sacrificial system **applied** to everyone equally.

- **Numbers 15:14:** "And if a stranger sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do."

The Mosaic Law **applied** equally to foreigners and to Israelites. There wasn't one law for Israelites and a different one for foreigners. (That being said, there were some exceptions to this, such as when it came to canceling debts.)

- **Numbers 15:15:** "One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD."
- **Numbers 15:16:** "One law and one manner shall be for you, and for the stranger that sojourneth with you."

There were some laws that God gave to the Israelites which only **applied** after they entered the promised land.

- **Numbers 15:2:** "Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,"
- **Numbers 15:18:** "Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,"

The commandments regarding the red heifer **applied** to both the Israelites and to the foreigners who lived among them.

- **Numbers 19:10:** "And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever."

Under the Mosaic Law, the water of separation was **applied** to unclean people to make them clean again.

- **Numbers 19:17:** "And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:"

Under the Mosaic Law, the ashes of the red heifer were used to purify people from sin. Since they were **applied** to people who were unclean in order to make them clean again, this means that being unclean was a sin.

- **Numbers 19:17:** "And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:"

Under the Mosaic Law, the water of separation was **applied** by the use of hyssop.

- **Numbers 19:18:** "And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:"

Under the Mosaic Law, the water of separation was **applied** to whatever was unclean by someone who was already clean.

- **Numbers 19:18:** "And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:"

Under the Mosaic Law, the canceling of debts which happened every seven years **applied** to all Israelites. Creditors had to cancel the debts that were owed by both their relatives and their neighbors.

- **Deuteronomy 15:1-2:** "At the end of every seven years thou shalt make a release. And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the LORD's release."

Under the Mosaic Law, the canceling of debts that took place every seven years didn't **apply** to foreigners. It only applied to Israelites.

- **Deuteronomy 15:3:** "Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release;"

After King Saul cursed his own army and forbade them from eating food, the Israelites waited to eat anything until evening (because the curse **applied** to eating food before it was

evening).

- **1 Samuel 14:34:** "And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox with him that night, and slew them there."

When King Saul cursed his own army and forbade them from eating good, God **applied** Saul's curse. Even though that curse hurt people and made things worse, and even though Jonathan broke it out of ignorance (because no one told him about it until after he had eaten something) God still **applied** it.

- **1 Samuel 14:42:** "And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken."

It seems that when David spared Saul, it wasn't because of some deeply held principle (even though that's what he claimed). David didn't **apply** that same standard to Nabal when he committed a much less serious offense than what Saul had done.

- **1 Samuel 25:13:** "And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff."

When David returned to his house, he took the ten concubines who his son Absalom had raped and put them in a ward. He

fed them but didn't have sex with them, and essentially treated them as widows. (Under the Mosaic Law a man and his son weren't allowed to have sex with the same woman. However, it's not at all clear that this forbade a man from having sex with his wife if his son raped her. This seems to have been a terrible and cruel **application** of the Mosaic Law.)

- **2 Samuel 20:3:** "And David came to his house at Jerusalem; and the king took the ten women his concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood."

Job seemed to understand that God did things that he didn't see, and yet he didn't **apply** that knowledge to his own situation. It didn't seem to occur to him that there may be things going on he wasn't aware of, and there was a reason for his suffering that had been kept hidden from him.

- **Job 9:11:** "Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not."

The ways and salvation of God **apply** to all nations.

- **Psalms 67:2:** "That thy way may be known upon earth, thy saving health among all nations."

David said that the zeal of God's house had eaten him up. (In the New Testament this verse is **applied** to Jesus, the Messiah.)

- **Psalms 69:9:** "For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are

fallen upon me."

David said that he was given gall for meat. (In the New Testament this is **applied** to Jesus, the Messiah.)

- **Psalm 69:21:** "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."

David said that when he was thirsty he was given vinegar to drink. (In the New Testament this is **applied** to Jesus, the Messiah.)

- **Psalm 69:21:** "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."

Moses wanted people to number their days so they would **apply** their hearts to wisdom.

- **Psalm 90:12:** "So teach us to number our days, that we may apply our hearts unto wisdom."

The psalmist said that God would give His angels charge over "thee". (In the New Testament this is **applied** to Jesus, the Messiah.)

- **Psalm 91:11:** "For he shall give his angels charge over thee, to keep thee in all thy ways."

The psalmist said that God would keep "thee" in all His ways. (In the New Testament this is **applied** to Jesus, the Messiah.)

- **Psalm 91:11:** "For he shall give his angels charge over

thee, to keep thee in all thy ways."

The psalmist said that the angels of God would bear "thee" up in their hands. (In the New Testament this is **applied** to Jesus, the Messiah.)

- **Psalm 91:12:** "They shall bear thee up in their hands, lest thou dash thy foot against a stone."

The psalmist said that the angels of God would prevent "thee" from dashing his foot against a stone. (In the New Testament this is **applied** to Jesus, the Messiah.)

- **Psalm 91:12:** "They shall bear thee up in their hands, lest thou dash thy foot against a stone."

The psalmist said that people would tread on lions and adders, and trample dragons under their feet. (In the New Testament this is **applied** to Jesus, the Messiah.)

- **Psalm 91:13:** "Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet."

God will bless the children of the upright, and they will be mighty upon the earth. (This seems to **apply** to children who are righteous like their parents, since the wicked children of righteous parents don't seem to be given a blessing.)

- **Psalm 112:2:** "His seed shall be mighty upon earth: the generation of the upright shall be blessed."

If we want to become wise or gain understanding then we have to work at it and **apply** ourselves.

- **Proverbs 2:2:** "So that thou incline thine ear unto wisdom, and apply thine heart to understanding;"

Under the Mosaic Law, the Israelites were commanded to honor the Lord with our firstfruits. (This was part of the tithing system in the Levitical law, which no longer **applies** today.)

- **Proverbs 3:9:** "Honour the LORD with thy substance, and with the firstfruits of all thine increase:"

Under the Mosaic Law, God promised to bless Israel if they paid the tithe, and curse them if they didn't. (The laws of tithing don't **apply** to the church, which means this promise doesn't apply either.)

- **Proverbs 3:10:** "So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

We must **apply** ourselves in order to gain knowledge.

- **Proverbs 22:17:** "Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge."
- **Proverbs 23:12:** "Apply thine heart unto instruction, and thine ears to the words of knowledge."

The Bible is full of counsel and knowledge. We must **apply** ourselves to it and learn it.

- **Proverbs 22:20:** "Have not I written to thee excellent things in counsels and knowledge,"

The author of Ecclesiastes **applied** his heart to seek out wisdom and understand the reason why things happen.

- **Ecclesiastes 7:25:** "I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness:"

The author of Ecclesiastes **applied** himself to everything that was done in this life.

- **Ecclesiastes 8:9:** "All this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one man ruleth over another to his own hurt."

The author of Ecclesiastes **applied** himself to see the things that were done in the world.

- **Ecclesiastes 8:16:** "When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also there is that neither day nor night seeth sleep with his eyes:)"

There are times when God destroys entire cities in order to punish them for their sins. (This **applies** to both Jew and Gentile cities.)

- **Lamentations 4:6:** "For the punishment of the iniquity of the daughter of my people is greater than the

punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her."

Both the wicked and the righteous needed to hear the warnings of Ezekiel so they will be saved. Ezekiel's message **applied** to everyone.

- **Ezekiel 3:21:** "Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul."

One of the ways the Jews rejected the message of the prophets was by saying that it didn't **apply** to them, but instead applied to a time period in the distant future.

- **Ezekiel 12:27:** "Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off."

God required the Jews to only have one way to measure the contents of a bath that **applied** equally to everyone. (This was a liquid measure which was about 22 liters.) The same was true for the ephah (which was a dry measure that was a little over a bushel of grain).

- **Ezekiel 45:11:** "The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer."

In order to cleanse the sanctuary, blood had to be **applied** to

it.

- **Ezekiel 45:19:** "And the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court."

When the king of Nineveh repented at the preaching of Jonah, he commanded everyone to not eat any food or drink any water. This **applied** to both people and animals.

- **Jonah 3:7:** "And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:"

God becomes angry when people give glory to false gods instead of to Him. This even **applies** to pagans.

- **Habakkuk 1:11:** "Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god."

Although we must let our light shine before other people and do good works publicly, that doesn't **apply** to giving money. That good deed must be done secretly.

- **Matthew 6:3:** "But when thou doest alms, let not thy left hand know what thy right hand doeth:"

Jesus believed we can learn from the Old Testament and **apply** its lessons to our life.

- **Luke 6:3:** "And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;"

We must **apply** wisdom to our life.

- **Luke 7:35:** "But wisdom is justified of all her children."

After Jesus told His disciples that they needed to be watching and waiting for His return, Peter asked if that teaching **applied** to just the twelve disciples or to everyone. (Jesus said it was for everyone.)

- **Luke 12:41:** "Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?"

The Scriptures taught that repentance and the remission of sins **applied** to *all* nations, not just to the Jews.

- **Luke 24:47:** "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Jesus said that He was the great "I am". He used the holy name of God and **applied** it to Himself, which not only claimed that He was equal to God, but went further and claimed that He actually was God.

- **John 8:58:** "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

When Jesus said that He was God (by **applying** the holy name

of God to Himself), the Jews took up stones to stone Him. They didn't believe Him, even though He was telling them the truth.

- **John 8:58-59:** "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by."

Jesus told the Jews that they wouldn't be able to follow Him to the place where He was going. That **applied** to His disciples as well.

- **John 13:33:** "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you."

This prayer of Jesus, which He prayed in the garden the night He was betrayed, **applies** to all those who believe on Him.

- **John 17:20:** "Neither pray I for these alone, but for them also which shall believe on me through their word;"

Paul **applied** Habakkuk 1:5 to people who refused to believe the gospel.

- **Acts 13:41:** "Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

The law of marriages stops **applying** once one of the parties to the marriage are dead. The marriage relationship doesn't

continue after death.

- **Romans 7:2:** "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband."

Since God is going to judge us and hold us accountable, we must not judge one another on the basis of different personal convictions. This **applies** both to those who are weak in the faith and those who are strong in the faith.

- **Romans 14:13:** "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way."

During the church age, no food is unclean in and of itself. The dietary restrictions in the Mosaic Law no longer **apply**.

- **Romans 14:14:** "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean."

We should learn from the things that were written in the Old Testament. They're examples for us to learn from and **apply** to our lives.

- **Romans 15:4:** "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

The Mosaic Law about muzzling the ox was intended to **apply**

to more than just oxen. It was a general principle which was meant to **apply** to people as well.

- **1 Corinthians 9:9-10:** "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope."

It's possible for people to preach the gospel to others and not win a reward for doing so. If they don't **apply** the gospel to themselves but instead live according to their own desires, they will become a wreck.

- **1 Corinthians 9:27:** "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

The historical accounts in the Old Testament are important and are still **relevant** for us today.

- **1 Corinthians 10:1:** "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;"

Paul wanted prophecy to be taught in the church. He believed it was both **relevant** and beneficial, and should even be desired by the church. He didn't believe it was a distraction or that the church was better off without it.

- **1 Corinthians 14:3:** "But he that prophesieth speaketh unto men to edification, and exhortation, and comfort."

Paul **applied** the principle of "sowing bountifully to reap bountifully" to giving to those who were in need. It was specifically about giving to other poor churches.

- **2 Corinthians 9:4, 6:** "Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.... But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

All those who preach a false gospel are accursed. This **applies** to both men and angels.

- **Galatians 1:8:** "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Paul expected his letters to be passed around from church to church. He didn't view them as private messages that were only addressed to one church, but instead saw them as **applying** to other churches as well.

- **Colossians 4:16:** "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea."

Paul believed it was important for the persecuted Thessalonian church to know about the resurrection to come, and to focus on it. He thought the doctrines of end times were important and **relevant** for them.

- **1 Thessalonians 4:14:** "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Paul repeatedly brought up end times doctrines as something that was **relevant** and important for the persecuted Thessalonian church to be focused on.

- **1 Thessalonians 5:23:** "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

The apostles taught the church that if anyone didn't work then they shouldn't eat either. They believed this **applied** to those who proclaimed the gospel – and that proclaiming the gospel *didn't count as work*. For that reason the apostles worked night and day to earn their own money so the churches didn't have to support them financially.

- **2 Thessalonians 3:8-10:** "Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat."

The instructions in Paul's first letter to Timothy weren't just **applicable** to Timothy. Instead they're binding upon all churches.

- **1 Timothy 4:11:** "These things command and teach."

The "don't muzzle the ox" verse **applies** to more than just financial payments. It also **applies** to honor.

- **1 Timothy 5:17-18:** "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward."

We can't take our possessions with us when we leave this world. (This definitely **applies** to our death, and it probably applies to the rapture as well.)

- **1 Timothy 6:7:** "For we brought nothing into this world, and it is certain we can carry nothing out."

Paul took great joy in the love that Philemon had for Jesus and for all of the saints (which Paul would later ask Philemon to **apply** to Onesimus).

- **Philemon 1:7:** "For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother."

Peter didn't reject the Old Testament. Instead he **applied** it to the church.

- **1 Peter 1:16:** "Because it is written, Be ye holy; for I am holy."

The words of the ancient prophets still **apply** to us today.

- **2 Peter 3:2:** "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:"

Only Christians are called the sons of God. That designation doesn't **apply** to everyone.

- **1 John 3:1:** "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."

The message that's found in the letters that Jesus sent to the seven churches of Asia doesn't only **apply** to them. Their message is for everyone.

- **Revelation 2:29:** "He that hath an ear, let him hear what the Spirit saith unto the churches."
- **Revelation 3:6:** "He that hath an ear, let him hear what the Spirit saith unto the churches."