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IMPLICATION, IMPLIED, IMPLIES, IMPLYING, IMPLY

When God spoke to Jacob in a dream, He said "I am the God of Abraham", not "I *was* the God of Abraham". This **implied** that Abraham was still alive.

- **Genesis 28:13:** "And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;"

When God spoke to Moses about being the God of Abraham, Isaac, and Jacob, He used present tense. He said "I am" their God, not "I was" their God. This **implied** that Abraham, Isaac, and Jacob were all still alive.

- **Exodus 3:6:** "Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God."

Balaam said the shout of a king was among the Israelites. (The **implication** was that God was their king, and He was among them.)

- **Numbers 23:21:** "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them."

Naomi told Ruth that Boaz was one of their near kinsmen. This **implied** there were other relatives as well.

- **Ruth 2:20:** "And Naomi said unto her daughter in law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen."

When Abner sent messengers to David, they asked who the land belonged to. (This **implies** Abner knew the nation of Israel rightfully belonged to David.)

- **2 Samuel 3:12:** "And Abner sent messengers to David on his behalf, saying, Whose is the land? saying also, Make thy league with me, and, behold, my hand shall be with thee, to bring about all Israel unto thee."

God asked David if he was going to build a house for Him to dwell in. (The **implication** was that David wasn't going to be allowed to do that).

- **2 Samuel 7:5:** "Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?"

Sanballat **implied** that if Nehemiah didn't meet with them then he would report false accusations to the king and get Nehemiah killed.

- **Nehemiah 6:5-7:** "Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; Wherein was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words. And

thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together."

Job told his friends there was a judgment coming. (The **implication** is that it would impact them.)

- **Job 19:29:** "Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment."

God asked Job if the dew or rain had a father. (The **implication** is that God created it.)

- **Job 38:28:** "Hath the rain a father? or who hath begotten the drops of dew?"

God asked what womb gave birth to ice and frost. (The **implication** is that God created it.)

- **Job 38:29:** "Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?"

The psalmist asked who can show all of God's praise. (The **implication** is that He's worthy of more praise than we can give.)

- **Psalm 106:2:** "Who can utter the mighty acts of the LORD? who can shew forth all his praise?"

The psalmist asked who can utter God's mighty acts. (The

implication is that He's performed more mighty acts than can be told.)

- **Psalm 106:2:** "Who can utter the mighty acts of the LORD? who can shew forth all his praise?"

It's terrible for a nation when its princes feast in the morning. (The **implication** is that instead of spending the morning getting drunk, they should be working for the benefit of their nation.)

- **Ecclesiastes 10:16:** "Woe to thee, O land, when thy king is a child, and thy princes eat in the morning!"

When Jeremiah confronted false prophets, he **implied** that God only sends prophets to prophecy about evil things (like judgment and war). He said the prophets that God had sent to the Israelites before Him didn't prophecy about peace. (Although some prophets mentioned peace, that was never their sole message. Even John the Baptist preached that people must repent because God's judgment was coming. No prophet has ever come whose sole message was one of peace and happiness.)

- **Jeremiah 28:9-9:** "The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence. The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the LORD hath truly sent him."

Shemaiah sent letters in the holy name of God, telling the

priests that Jeremiah was going around claiming to be a prophet. (He was trying to **imply** that Jeremiah was a false prophet and should be arrested.)

- **Jeremiah 29:26-27:** "The Lord hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the Lord, for every man that is mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks. Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?"

The people who spoke to Jeremiah and asked him to pray for them referred to God as "the Lord thy God" (**implying** that God was Jeremiah's God, not their God).

- **Jeremiah 42:2:** "And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, even for all this remnant; (for we are left but a few of many, as thine eyes do behold us:)"

After the Day of the Lord (the tribulation) has ended, the Israelites will never be ashamed again. (This **implies** that Israel will never rebel against God again, but will remain steadfast and faithful forever.)

- **Joel 2:26:** "And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed."

God said that when He regathers the Israelites in the end

times, the king would pass before them and the Lord would be on the head of them. (This **implies** the king is the Lord, which seems to be a reference to the Messiah. It seems this is referring to gathering the Jews back to the promised land after the tribulation has ended.)

- **Micah 2:12-13:** "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the LORD on the head of them."

Micah spoke of the sin of his soul. (This **implies** that souls can sin.)

- **Micah 6:7:** "Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?"

God said that when His judgment fell upon Judah, there would be Baal worship and pagan priests. (Josiah cleansed the land of all those things during his reign. This **implies** God's judgment wouldn't come during his reign. It also means that once his reign was over, the Jews reverted to paganism.)

- **Zephaniah 1:1, 4:** "The word of the Lord which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah. ... I will also stretch out mine hand upon Judah, and upon all the inhabitants of

Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests;"

Although there will be no marriage after the resurrection, people will still have both wives and children. This **implies** the covenant of marriage will be replaced with a better covenant (just as God replaced the covenant of works with the covenant of grace.)

- **Matthew 19:29:** "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

In the parable of the talents, the servant who was given one talent gave it back to his master, saying it belonged to him. (The **implication** was that he thought his master didn't deserve any additional increase.)

- **Matthew 25:24-25:** "Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine."

At Simon's house in Bethany, Jesus **implied** that He was about to die and be buried.

- **Mark 14:8:** "She hath done what she could: she is come aforehand to anoint my body to the burying."

When Zacharias said that "the dayspring from on high" visited them, he was saying that Jesus came into this world from Heaven to visit His people. (This also **implied** that one day He would leave and return to Heaven, since Jesus was only visiting.)

- **Luke 1:78:** "Through the tender mercy of our God; whereby the dayspring from on high hath visited us,"

Since Jesus was the firstborn son of Mary, that **implies** that Mary had more sons after Jesus was born (since Jesus was her *first* son, not her *only* son).

- **Luke 2:7:** "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."

When the disciples asked Jesus if now was the time when He was going to restore the kingdom of Israel, He didn't tell them that they misunderstood and He was never going to do that. Instead His answer **implied** that one day He would do exactly that.

- **Acts 1:6-7:** "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power."

Paul brought up the question of "if" we die. This **implies** that some people won't die (because they'll be alive when Jesus returns).

- **2 Corinthians 5:1:** "For we know that if our earthly house

of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Paul **implied** that all those whose names are written in the book of life are saved.

- **Philippians 4:3:** "And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life."

Paul said that if a church obeyed his teachings then God would be with them. (This **implies** that if a church rejected his teachings then God wouldn't be with them.)

- **Philippians 4:9:** "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."

When the tribulation happens, the world won't see it coming. They'll have no idea that terrible times are at hand. This **implies** that life will be very good right before the tribulation.

- **1 Thessalonians 5:2-3:** "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

No book of the New Testament ever **implied** that when a church meets in a home it's a sign of poverty, and churches

should instead strive to have their own building.

- **Philemon 1:2:** "And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:"

In Paul's letter to Philemon he repeatedly mentioned the fact that he was a prisoner for the sake of the gospel and that Onesimus was helping him. The **implication** was that if Philemon didn't do as Paul asked then he would be depriving the apostle of help he needed while he was suffering in prison as an old man.

- **Philemon 1:13:** "Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:"

John **implies** that those who do good have seen God.

- **3 John 1:11:** "Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God."

INDIRECTLY

Paul's nephew told the chief captain that Paul's life was in danger (and, **indirectly**, the life of him and his men as well, since they would be transporting Paul when the Jews attacked with 40 men).

- **Acts 23:21:** "But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee."