## HAND ME ANOTHER BRICK – Part XIX

"Scripture Matters" continued Reference: **Nehemiah 8:1-8** Pastor Larry Webb

The first principle that is needed to understand Scripture is: the principle, which means understanding Scripture in a
normal, literal sense. There are three basic forms of language used in Scripture: 1), 2), and 3)
Five Categories of Figures of Speech:
Onea <b>simile</b> is where one thing is compared to another thing as if it were that thing, through using such words as "" and "" Reference: <b>Matthew 23:27</b> (see screen)
Twoa <b>metaphor</b> the same as a simile, except that it contain the formal statement of resemblance and use the words "like" and "as." Reference: <b>Luke 13:32</b> (see screen)
Threea <b>hyperbole</b> is a statement of that is used to increase the emphasis of what is being said. Reference: <b>John 21:25</b> (see screen)
Foura <b>euphemism</b> is when the speaker substitutes a or <b>less offensive</b> phrase for a stronger
and more straightforward one. Reference: Judges 3:24 (see screen)
Fivean <b>anthropomorphism</b> is where actual characteristics are attributed to God. Reference: <b>Isaiah 40:12</b> (see screen)
Remember this statement: If sense makessense, then seek nosense, or else we getsense.
Some Practical Steps to Using the Literal Principle:  Onewe should ourselves with the different figures of speech used in Scripture.
Figures of Speech Used in the Bible, Explained and Illustrated; Author: E. W. Bullinger Reference: <b>Genesis 5:1</b> and <b>15</b> (see screen)

•	Twowe should remember that each biblical symbol or figure of speech represents an actual
	Threewe should see if the immediate, identifies and interprets the symbol or figure of speech.
	Fourif the immediate passage does not interpret the symbol or figure of speech, we should see if it is used or interpreted in Scripture.
	Fivewe should remember that some biblical symbols and figures of speech, such as parables, are incapable of interpretation.
interpret symbolic	S problem is that it is entirely possible to a literal tation onto a passage that was intended to be understood in a c or figurative sense.  e: Catholicism teaches a doctrine called <b>transubstantiation</b> .
	n: <b>Transubstantiation</b> means to from one ce into another substance.
Eucharisthe element bread cand the	cholic doctrine of <b>transubstantiation</b> teaches that at the stic (communion) portion of the mass an ordained priest blesses ments and in doing that consecrates them (to consecrate those is means to pronounce them as sacred). Then at that point the changes into the actual human sacrificial of Jesus wine in the chalice changes into the actual human sacrificial of Jesus.
Catholic	ce: <b>Matthew 26:26-28</b> (see screen) sism has imposed a strict literal interpretation onto this text that ant to be interpreted in a figurative sense.
	ons Jesus intend his communion statements to erstood in a literal sense:
languag	lesus sometimes referred to Himself ine. e. ce: John 10:9a; 15:5; Mark 12:10
	hose elements did not become Jesus sacrificial flesh and blood e this was his actual sacrifice on the cross
Three	Even after Jesus blessed the cup, He still referred to it as the of the vine.

FourThe primary intent of Communion is to the sacrifice of Christ, but how can we remember His death if He is still experiencing His death through transubstantiation at mass?  Reference: I Corinthians 11:24 (see screen)
Five It is a scientific that the communion elements do no change.
SixThe mass cannot be a <b>re-sacrifice</b> (or re-presentation) of Chris because His sacrifice for sin was on the cross.  Reference: <b>John 19:30</b> (see screen)  Reference: <b>Hebrews 10:12</b> (see screen)
Evangelical Christianity teaches that salvation is obtained through fair alone in Christ alone; whereas, Catholicism teaches that salvation is obtained and then maintained through a combination of faith in Christ the Catholic sacraments.