

Mat. 5.18: For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

John 10.35 . . . and the scripture cannot be broken . . .

2 Tim. 3.16: All scripture is given by inspiration of God (or is God-inbreathed), and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. (The word "scripture" applies to the whole O.T. canon as we know it today. 2 Pet. 3.16 where Peter refers to Paul's writings as "other scriptures" implies that these also share the same position of inspired writings.)

Heb. 1.1,2: God, who . . . spake . . . by the prophets, hath . . . spoken unto us by his Son. (The writings of the OT prophets have the same infallibility as the message of Christ Himself.)

1 Pet. 1.10,11: Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

2 Pet. 1.21: For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. (This belongs with the preceding verse: "no prophecy of the scripture is of any private interpretation").

Rev.22.18,19: For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

The historicity of a literal Adam and Eve is implied in 1 Tim. 2.13,14: "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression," and also in 1 Cor. 11.8,9: "For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man." Also Christ said, in Mat. 19.4, "Have ye not read, that he which made them at the beginning made them male and female" and then quoting from Gen. 2.24 he continued, "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh." One cannot reject Adam's historicity without rejecting the authority of Christ and of the Apostle Paul.

The whole theological argument of Rom. 5.14-19 depends upon Adam's fatherhood of the whole human race. An error in history at this point would produce an error in doctrine.