Infallibility

G. C. Berkouwer, in his book *Holy Scripture*, defines inerrancy to mean "an accuracy of all matters discussed in Scripture." He rejects this concept of inerrancy, yet he strongly affirms infallibility.

Clark H. Pinnock, in his monograph *A Defense of Biblical Infallibility*, published in 1967, defines "infallible" as "incapable of teaching deception." He says that "Inspiration involves infallibility as an essential property, and infallibility in turn implies inerrancy." He also states that "Infallibility is a necessary, not merely an optional, inference from the Biblical teaching about inspiration. It is an intrinsic property and essential characteristic of the inspired text." More recently Pinnock has raised serious questions about his own views of inerrancy and its relationship to infallibility, and he no longer links infallibility with inerrancy.

Paul D. Feinberg, in his paper "The Meaning of Inerrancy," delivered in October, 1978 at the Chicago Summit Conference on Inerrancy, states that according to the definition in the *Oxford English Dictionary*, "infallibility" means "the quality or fact of being infallible or exempt from liability to err," or "the quality of being unfailing or not liable to fail; unfailing certainty." Feinberg asserts that from the standpoint of definition only "it would be difficult to maintain a clear distinction between this term and inerrancy." He notes that more recently, however, infallibility has been "a term championed by those who would support what has been called limited inspiration or what today we might better call limited inerrancy." He says, "those who often advance this word to the exclusion of inerrancy would at least defend the inerrancy of Scripture in areas that are 'revelational,' 'soteriological,' or 'matters of faith and doctrine.'"

As an example of this use of infallible in combination with a doctrine of limited inerrancy, Feinberg cites Stephen C. Davis, and his book *The Debate About the Bible,* in which Davis says that infallibility means that the Bible is not false, or will not mislead us on matters of faith and practice. However, John H. Gerstner, in his article in *The Foundation of Biblical Authority* states that "Davis' own infallibilist position self-destructs, for he admits that his Bible may even err on any crucial doctrine (though he hopes not and thinks it will not), and he admits that ultimate