

This difference may be documented by noting the change from *The Scofield Reference Bible* of 1917 to *The New Scofield Reference Bible* of 1967 in the footnote on John 1:17.

From the 1917 edition:

"Grace. Summary: (1) Grace is 'the kindness and love of God our saviour toward man . . . not by works of righteousness which we have done' (Tit. 3:4, 5). It is, therefore, constantly set in contrast to law, under which God demands righteousness from man, as, under grace, he gives righteousness to man (Rom. 3:21, 22; 8:4; Phil. 3:9). Law is connected with Moses and works; grace with Christ and faith (John 1:17; Rom. 10:4-10). Law blesses the good; grace saves the bad (Exod. 19:5; Eph. 2:1-9). Law demands that blessings be earned; grace is a free gift (Deut. 28:1-6; Eph. 2:8; Rom. 4:4, 5).

(2) As a dispensation, grace begins with the death and resurrection of Christ (Rom. 3:24-26; 4:24, 25). The point of testing is no longer legal obedience as the condition of salvation, but acceptance or rejection of Christ with good works as a fruit of salvation (John 1:12, 13; 3:36; Matt. 21:37; 22:42; John 15:22, 25; Heb. 1:2; I John 5:10-12). The immediate result of this testing was the rejection of Christ by the Jews, and His crucifixion by Jew and Gentile (Acts 4:27). The predicted end of the testing of man under grace is the apostasy of the professing church (see 'Apostasy,' 11 Tim. 3:1-8, note), and the resultant apocalyptic judgments.

(3) Grace has a twofold manifestation: in salvation (Rom. 3:24, refs.), and the walk and service of the saved (Rom. 6:15, refs.). See, for the other six dispensations: Innocence, Gen. 1:28; Conscience, Gen. 3:23; Human Government, Gen. 8:21; Promise, Gen. 12:1; Law, Ex. 19:8; Kingdom, Eph. 1:10."

From the 1967 edition:

"Grace, Summary: (1) Grace is 'the kindness and love of God our Savior toward man . . . not by works of righteousness which we have done . . . being justified by his grace; (Ti. 3:4, 5, 7). As a principle, therefore grace is set in contrast with law (Rom. 11:6), under which God demands righteousness from men, as under grace, He gives righteousness to man (Rom. 3:21-24; 8:3-4; Gal. 2:16; Phil. 3:9). Law is connected with Moses and works; grace, with Christ and faith (Jn. 1:17; Rom. 10:4-10). Under law blessings accompany obedience (Dt. 28:1-6); grace bestows blessing as a free gift (Rom. 4:3-5; Eph. 2:8).

(2) In its fullness, grace began with the ministry of Christ involving His death and resurrection, for He came to die for sinners (Jn. 1:17; Matt. 11:28-30; 16:21; 20:28; Rom. 3:24-26; 4:24-25). Under the former dispensation, law was shown to be powerless to secure righteousness and life for a sinful race (Gal. 3:21-22). Prior to the cross man's salvation was through faith (Gen. 15:6; Rom. 4:3), being grounded on Christ's atoning sacrifice, viewed anticipatively by God (Rom. 3:25; see Gen. 1:28, heading, note, par. 3); now it is clearly revealed that salvation and righteousness are received by faith in the crucified and resurrected Savior (Jn. 1:12-13; 5:24; I Jn. 5:11-13), with holiness of life and good works for following as the fruit of salvation (Jn. 15:16; Rom. 8:2-4; Eph. 2:8-10; Tit. 2:11-14).