

- 366/1-3 55:3 The sure mercies of David ; is it a subj. gen or obj. gen. o r  
poss. gen. ?
- 366/4-10 55:3 " " " After the Babyl. captivity; the Maccabean time,  
etc. suggested in view of expln. the phrase itself.
- 367/1-3 55:4 a witnesss, a leader, a command....
- 367/4- 10 55:5 Who is "THEE" here referred to?
- 368/1-3 55:7, 8, 9 The first reference to sin, v. 7; The infinite contrast between  
God and man, vv. ~~8~~ 8, 9.
- 368/4-10 A text book in Western Civilization at West Chester Teachers' College.
- 369 Misinterpretation of Isaiah 55:8, 9 ~~is proof~~ that God is too lofy,  
too differetn and distant to have interest in humanity, etc.
- 370 55: Misquotation of Scriptural passages out of context  
A proper interpretation of 55:8, 9
- 371/1-4 55:133a A call to receive great blessings through grace alone
- 371/5-10 55:3b-5 Stress on the covenant with David
- 372 55:3, 4 The covenant with David
- 373/1-7 55:5 The universal extension of the invitation; Who is "THOU" ?
- 373/8-10 55:7 An invitation given to the wicked, to the unrighteous
- 374/1-4 The unconditionlity of the atonement
- 374/5-10 55:8, 9 vv. 8 and 9 are a preparation for v. 10 and 11 of ch. 55
- 375/1-6 " " " " " "
- 375/7-10 55:10, 11 The certainty of the accomplishment of His will
- 376/1-6 " " " " " "
- 376/7-10 55:10, 11 German commentators' skepticism about this verse that the  
Israelites of the time were not aware of evaporation process, etc.
- 377/ " No universalism taught here ; God's power and the invitation
- 378/1- 10 55:12, 13 The universal nature of the passage; invitation, free; The divine  
purpose; no specific reference to the return from exile.
- 379 55:12, 13 Literal or figurative?