

Psalm 86:5

THE LORD IS READY TO FORGIVE

- I. The meaning.
 - A. To forgive is to be pardoned and accepted.
 - 1. It is to have the guilt and the dirt of our sins and sinfulness taken away.
 - 2. Forgiveness is necessary because sin earns punishment, which punishment must be endured until completely gone.
 - 3. In our text God is declaring that He has entirely and absolutely forgiven so no guilt remains (cf. Isa. 43:25; 44:22).
 - B. God forgives, and the nature of His forgiving us is that He is “ready to” forgive.
 - 1. The perspective of the text is subjective, that of the experience of forgiveness, not objective and the decree.
 - 2. It is as if God has pardons ready to be given as soon as they are requested.
- II. The only basis for being heard and forgiven.
 - A. It is found in God and His being, not because we are good or good enough.
 - B. It seems that David stood in the cleft of the rock with Moses having heard the name of the Lord proclaimed even as Moses did.
 - C. For the Lord is “good.”
 - 1. God is essentially and independently good (Matt. 19:17).
 - 2. God is good at giving and at forgiving.
 - D. And He is “plenteous in mercy.”
 - 1. “Mercy” is tender thoughts of compassion and pity, being deeply moved within and aroused by the sight of great misery.
 - 2. “Plenteous” is much, many, great, abundant, abounding.
 - 3. Scripture, in several places, not only declares God to be merciful and gracious, but abundant in mercy and full of grace.
- III. The recipients are those “that call upon Thee.”
 - A. God is merciful and ready to forgive “all,” i.e., not just Jews, but of every nationality.
 - B. Those that call on the Lord.
 - 1. They are sinners who are aware of their need for forgiveness evidenced in his repenting and calling on the Lord.
 - 2. To call on Jehovah is evidence of true faith in Him, believing He is God and that He is able to fulfill His promises to forgive.