

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.