

There are two kinds of people in the world

- I. The *righteous* are those who *do righteously*, who *do good works*—the sort of works to which Peter’s been exhorting us since 1.14-15.
 - A. They’re not righteous in themselves, for righteousness before God is only by faith in Christ, Phil 3.7-9. But they sincerely pursue a life of righteousness, obedience, and holiness to the glory of God, 1Pet 2.9-12. They live to please God, 2.9, 13, 16-17, 19; 3.5.
- II. *Those who do evil* are those who live to please themselves. They follow after their sinful affections and take pleasure in unrighteousness.
- III. This means there are only two kinds of people in the world.
 - A. And it further means that *you* are in one of these categories.
 - B. We’re all either captivated by the beauty and love of Jesus and desire to live for Him, or captivated by a love and lust for the filth and scum of sin and desire to live for it.
 - C. We’re all either living a life to please God or living a life to please ourselves. We’re all counted by God as either righteous through faith in His Son (Rom 3.19-22) or an evildoer through our loyalty to sin.
- IV. This means there’s nothing more important for you to know today than *who you are*.
 - A. And the answer to that question is determined by another: *who is Jesus to you?* Is He your Lord and Saviour or is He the one Person you wish didn’t exist?

God sees them both

- I. From where God sits on His throne in heaven He sees all men, Ps 11.4. There’s nowhere to hide, Ps 139.7-12.
 - A. When evildoers sin, they deceive themselves and say, *God does not see me*. And yet He does.
 - B. And when the righteous ignorantly and fearfully say to themselves, *God does not see me*, He in fact does.
- II. But Peter says God doesn’t look on all men in the same way. *The eyes of the Lord are on the righteous*; but *the face of the Lord is against those who do evil*.
 - A. To say *God’s eye is on the righteous* is to say He countenances them. He looks on them lovingly and approvingly. He looks on

them to do them good, watch over them, care for them, protect them, and—as he says in this verse—hear all their prayers.

- B. But to say *God’s face is against the evildoer* is to say He does not countenance them or approve of them or their ways. He looks on them angrily, hatefully, with a heart full of enmity to give them the wages of their sins and the fruit of their deeds. He looks on them to smite them and stop short their every grasp for happiness outside of Him.
- C. To which people group do you belong?

Inferences

- I. To *those who still want to do evil*.
 - A. Do you see how God denominates you? He refers to you as those who do evil. He calls you a sinner. Don’t let how the world thinks of you cause you to ignore how God thinks of you. If you’re still in your sins, you’re a sinner and His face is against you. What will it take for you to run to Christ for a new name!?! Mt 23.37.
 - B. Do you see how miserable you are in your current condition? All your happiness in life is but a painted happiness. God’s face against you is the fly in your every ointment, the rottenness in your every feast. And when you die, it is before Him that you will stand to be judged. Does this not terrify you? Isa 33.14; Heb 12.29.
 - C. This is the cause of all your misery: that God is against you. Nothing broken can be fixed until this brokenness is mended. And only Christ can mend it, Jn 14.6; Acts 4.12; Mt 11.28-29.
- II. To *the righteous*.
 - A. Amidst all the confusion that appears in all your conditions, your firm persuasion of this truth is the grand mainstay of your peace and joy. Get your heart fixed on this in all your straights and you’ll never despair again, Mt 14.28-31.
 - B. This is the way to find peace when you’re surrounded by the prosperity of evildoers or the persecution of the righteous by the ungodly, 2Chr 20.12; 1Pet 2.23.
 - C. The only way to be happy in all circumstances is to understand that this is the cause and root of all your happiness. This is what turns every prison into a palace: that God is for you, Gen 39.21-23; Ex 2.23-25.