

Should God Punish Sin

by Rolfe Barnard

Rolfe Barnard's sermon challenges the church to recognize the seriousness of sin and the necessity of God's judgment, urging a return to active faith and repentance.

Duration: 49:20

Scripture: Isaiah 12:2, Revelation 19:1

Topics: "The Cross", "Gods Judgment"

Description

In this sermon, the preacher emphasizes the importance of the cross and the need to honor and obey God's law. He highlights the significance of God sacrificing his own son on the cross, emphasizing that the cross must be seen as good and the king of all. The preacher also urges the audience to examine their hearts and strive for personal growth and transformation. He warns against complacency and encourages believers to have faith and hope in God's judgment and promises.

Transcript

I'd like, if you'd like to follow the picture, we'll be in the Book of the Revelations tonight, the 19th chapter. You guys are so secure in people, or nice people. I always, for some 35 years, I've been commuting from the North and the South.

You can't tell by the way I talk, but I was born in the South. And when you're young, you certainly do talk funny, I'll tell you that. But I always know when I'm preaching on either side of the nation goes to line.

If I'm down home, I see the men standing around outside the church smoking, or spitting syringes like that, then I'm home. And when I get up North, it always amuses me to see the young kids, see the, see the auditorium from the back parlor in front of us. And I get rich, and I'm going to come up there and build a church that's four miles from the front door to the surface.

I just want to watch you youngsters, see if you can get it back quicker. Why, why, why is it? It's typical. Two things are typical of the North, you preach the congregation the wrong way, and the preacher has to run to the front door to get Andrew out to the surface.

But you do it, and I won't charge anything extra for it. I believe, dear ones, that the Lord, who's never left himself without a witness, is drying up the wells from which we've drunk, so that when the good plums die, we'll quit trying to drink from them, and we'll buy survival, evidently. Procession Christians do not have a

Bible, or they've never read the ones we've got.

Because we've got your, and your, and their, and mine, haven't paid any attention to the Bible. We get our form of government in our way of doing things from tradition, and largely from Roman Catholicism. And we utterly refuse to open the Bible, find out how the people of God are to conduct themselves in the days which they're privileged to be God's people.

I could get the blues, or I could believe, as I do, whether it's so or not, our sovereign God drying up the wells, for he sure is a good and awful guy. And if he would, he might put us to the place of obedience. Unbelief, you know, is not ignorance.

Unbelief is willful. Rejection of truth, and refusal to walk in it. And we're guilty as church people as we can be, for we absolutely refuse to walk in the life that we have.

Just as God doesn't give us any more, because we won't walk in the life that we have. I don't know why a man like myself come in for a few days with his request. I would do you good if I could, not evil at all.

But I want to pose two questions to you tonight, as people of God in church assembly. We went tonight, and we went everywhere except Westchester last night. And most of you, the majority of this congregation, I take it, are local.

And I want to talk to the church that meets in this building as a mean, the Bible Presbyterian Church. I believe a visiting congregation is there, so I won't charge you anything extra. And if you're here from some other congregation, I feel like you're that whole congregation.

Don't ask me to agree with you tonight, but I want you to listen to me, as I try to call you to repentance. I believe the movement of the Spirit of God is away from the public preaching of the gospel to the private preaching of the gospel. Preachers do not have a hearing now.

There isn't a preacher living. You can get a trial. Preachers do not have the respect of people now.

We have a blame for it. I don't blame people for not respecting us preachers. And I'm glad it's happening that way, because this church, and most all of our churches, you do not have a Bible pattern, or a Bible model, or a Bible order.

None of us do. You've heard the Puritans sent more to the Puritans than you do of the Bible and the Apostles. And you've got this church government and the whole house to it from the Puritans and not from the Bible.

And I believe God is in this church, and I'm going to share this with you and then pose these questions. I'm told by brothers preachers as I go up and down the line, I've been doing it quite a while, that the case for our churches, our church, is hopeless. I don't mean the liberals.

I'm not worried about them. I mean churches like you people. I don't believe that.

I'm also told that we just well forget congregations like you people, and we've got to start all over, go out to church houses somewhere and start all over. I believe it's too late for that. I don't know whether that's so or not.

But I do believe that unless congregations like you dear people absolutely experience the complete revolution of your whole program, that you're going to continue to be the tail that wags the dog instead of God's people in command of a given situation speaking. And believing it, I think we ought to address ourselves to it as the people of God. You know, we used to talk about how it used to be.

We, the house of God people, are his people for this day. Not for yesterday, but for today. We're to be his representatives in this day.

This is a terrible day, but it's the only day we're going to have. Amen? And if we're going to do any representing for the Lord as individuals molded together as a number and members of the many-membered body of the Lord Jesus Christ. I know nothing between the eternity of Christ so challenging as to be a member of the body of the Lord Jesus Christ.

As to be one of the people of God who come to the kingdom for our sake. That's a terrible day. And I want to read from the scripture tonight in Revelation 19, and ask you a couple of questions.

Beginning with verse 1, and after we've seen it. I heard a great voice that marked people in heaven, saying, Hallelujah! Salvation and glory and honor and power unto the Lord our God. And they're shouting Hallelujah, and I want you to notice what they're shouting about.

They're shouting about God's judgment. For true and righteous are pure judgments. For he hath judged the great whore which did corrupt the earth with her fornication.

I don't know much about the book of the Revelation, but here it is, it's talking about religion, Babylon. This confused, polygot, conglomeration, mixing everything and stirring well and calling it Christianity. What sin has done in its thousands, religion today has done in its tens of thousands.

And where is the promise that one day God's going to get around to judging this terrible, terrible thing called religion. Which did corrupt the earth with her fornication. And hath avenged the blood of his bond slaves at her hand.

And again they said Hallelujah. They're shouting about the fact that God has finally caught up in his purpose with this terrible thing called religion. That keeps men in the bondage of sin.

For religion never interferes with the way men live. Religion allows a man to be all right, but has nothing whatsoever to say about his conduct. And that's the story today.

You can't find anybody in Westchester with no religion. Isn't that right? And he's all right. And he's sincere and he's honest about it.

And these folks are shouting Hallelujah because God brought judgment there. And her smoke, the smoke of this religious monster rose up forever and ever. And the four and the twenty elders and the four beasts fell down and worshiped God that sat on the throne.

He would still be on the throne after he brought this judgment. And they're happy about that and they're saying Hallelujah, Hallelujah. And a voice came out of the throne saying praise our God.

All you who have borne praise and you who have children both small and great. And I heard as it were the voice of a great multitude. And it's the voice of many waters.

And it's the voice of mighty thundering saying Hallelujah. For the Lord God omnipotent reigneth. In the book of Isaiah especially, our attention is called to the fact that it's mentioned there in verse two of our scripture tonight.

That the saints of God are going to be called upon to shout Hallelujah when God judges men. We're going to show them in. Bring it a little closer.

When God sends your boy to hell. You're going to be called upon to show them in. Praise the Lord.

Hallelujah. True and righteous for thy judgment. I'm coming to ask you three questions in a moment.

I have to make another statement or two. I wonder how anybody who believes that would conduct himself as a professing Christian. I wonder how a church, I have heard you turn Bible believing church.

I wish I believed you folks believed the Bible. But I don't. I don't think you folks can believe the Bible.

You're too nice. You're too dignified. You're too quiet.

You eat too much. You live too high. You are perfectly content to be nice church people.

Not get involved in the blood and sweat and swine. Crime of the men and women, boys and girls. Who are committing spiritual suicide all about you.

I kind of believe that you believe the Bible. And understood that the day would come when you would have to show them in. Hallelujah God.

You're sending those folks to hell. I believe you believe that. Oh, I think you'd make a difference.

I believe it would. Your best appearance is known all over America. For being educated.

Orthodox. Ostracized and buried. You're more concerned with doing slave induction.

Than putting your arms around some old dirty bum. And loving him into the kingdom of God. That's right.

At that you should get one step behind you. But I can remember reading about the time when the only gospel north of the nation. Was held by Presbyterians.

And I'm ashamed of you Presbyterians. You put the name Bible Presbyterian on it. That don't matter nothing.

It means no amount of nothing with your actions. I can remember when Baptists. Were known far and wide.

For their zeal to get men to Jesus Christ. And I'm ashamed of both crafts. I just don't believe they believe the Bible.

I wonder. Any of us believe that there's coming a time of judgment. I've thought.

As I've gone up and down the line. And it's difficult. My job is.

To keep from being a professional. And stay uninvolved myself. And who could just.

Try to be popular. Instead of crucial. But I wonder how I will act.
If I should believe. That this world is headed for judgment. And so much the more when I remember.
That in case I should. Believe that this world. Is headed right.
Back into a meeting. With a holy God. I wonder how I'd act.
If I should believe. Especially. Since I'm called.
To witness to men and women. Who don't believe. That there's a part of them.
That men want to die. And ask God to do it. And some people don't do that.
Christian people. Who say they're Christian. Say they don't believe it.
It would seem to me. That we'd be red hot balls. If I. Could act like this.
Would be a rescue. Just in one night. From hell.
That our souls. Would open the sky. With tears.
And that this nice world. Would let all. These awful.
People. Together in the presence of God. To pull out.
That sepulchration. That got the busiest people. In these awful hours.
How on God's heart. You can do it nice. And dignified.
And refined. And tried. As we are.
It's a privilege to do it. We must be terrible sinners. Nor.
I don't guess Noah is much different from me. Just a man. Huh? There's not that much difference in man.
But says by faith. Nor. Be warned of God.
A sin is not your sin. God said Noah doesn't sin. Noah looks down.
Don't see a sign. I don't. But by faith.
Nor. Be in faith and belief. Faith is belief.
I've said it in action. Man can believe in faith. It's the same as God.
God's God. And God's all. To observe the faith.
I don't believe that's belief. Faith is acting upon that belief. It's easier said than done.
I'm going to commit myself to it. And by faith. By action.
I don't look down. A sin is not your sin. Noah looks down.

I don't look down. Drop a hydrogen bomb in your Presbyterian assembly. You'd never doubt an hour.
Is there any way on earth. That you could be moved. Isn't it? By faith.
Nor. Be warned of God. A sin is not your sin.
He said it's coming. He knows it's here. He's in a hurry.
He's running scared. He's a dying hour. Nobody.
Believes. God's been a trammeler. Now he walks for 120 years.
Tapping away on that hour. By the witch. Preparation.
He can burn more. He said it's well done. It's time.
It's time. And saved his own household. But he knows it's here.
If you're not interested. I wish you'd do something. Black me up.
I'm just got to have a holy. I wish under God I knew how. I grew up in down the land.
Biggest problem we face now. Is the condition we people are in. Who claim to be Christians.
Well I know it's here in the people. And now. We're not going to move an inch.
We're not going to rest. And then this world. Consumes us.
Like a beast of refuge. And that's in Jesus Christ. With a holy cross on us.
And the testimony. Of the church. Of the living God.
That's been messing around. With 10,000 controversies. Except the main one.
Until while we've been cultivating. Somebody else's. Fingers are little foxes.
And eating our hearts out. Until there isn't a tear. Or a sound of prayer.
In a carload of us. I wonder how we'd act. If we had to believe.
Judgement's coming. And that at that judgment. Ralph Barnes.
Is going to have to shout hallelujah. As God sends everybody to hell. To whom I witness.
In my life. And I'm going to say your name God. You're doing right.
Hallelujah. Hallelujah. I want to ask you.
Two questions now. First. Does the Bible Presbyterian Congregation.
Of Westchester. Pennsylvania. Actually believe.
And you have. That God. Is determined.

To punish sin. Do you? Does the Bible Presbyterian Church. Of Westchester Pennsylvania.

Actually believe. That God. Is determined.

To punish sin. Do you believe that? This is central. This is at the core.

Of those. Dry eyes of yours. This is the reason.

Of our Baptist people. Never. Open their mouths.

To war and sin. How about you Presbyterian. This is the reason.

You're content. To sit in a queue. And listen to a man preach.

But we're not willing. To preach ourselves. We just don't believe.

That God. Ought to punish sin. And that's all.

I talk about glorying. In the cross of Christ. Is just a joke.

Because unless. Sin is hateful to God. Unless sin is so monstrous.

That God. Cannot save God. Unless.

The stroke of his wrath. Falls on us. Unless that's true.

The cross of Christ. Is a joke. And it's a. It may be a rascal.

But it's just a joke. Unless. God is sent.

To punish sin. He's a master. To hang his son on a cross.

And unless. God is sent. To punish sin.

Then we must repent. For our sins. For our sin.

But then many things. Are made of sin. Fundamental things.

And this is it. For this is not. To hold us.

That you will not. Turn around and stand. And have not just a heel.

And a little. And condemnation. Of a sinful regard.

Now you know you talk about anything else. And we can put it down, beginning with this old wicked heart of mine, and looking in there, that the absence of tears, and zeal, and faith, and fear, and truth, and one man with tears is all dead. We can trace it back to the fact that somewhere down the line, if we ever have, we've seen this fundamental truth in the last time.

You don't believe God ought to punish sin. You don't believe it? You don't believe it? The first message of the cross is that God will punish sin. Why would Christ hang on that cross? He's hung on that cross because God's a monster, and a man that'll kill his own son is a monster.

And if God killed his own son when there wasn't any absolute necessity of it, he's a monster. The first message of the cross that Jesus Christ did, that God almighty's law must be established, and honored, and then be changed. God would have never done it to you.

That sin must be gone. Well, do you believe it? They say, Brother Barney, no use to preach to this crowd of church people. They're susceptible and they're abandoned against this fundamental truth.

If you just waste your time. Maybe I am, but I'll do it to goodness. And I'll lift you dear people in the face.

I'm not responsible for what happened before I got here. I won't be responsible for what happens after I leave. I am responsible to try to be a gentleman and a Christian and true to you.

And I'll be true to judgment. And I'll say you need to get to some kind of a knowledge and pour it into your heart. And pour it up as I do mine.

I have to do it every day under God. Give it the reason for the niceness. And the cold orthodoxy.

And the laziness. And the refusal to get involved that characterizes us today. Wonder how we'd act if we believed God was set to punish sin.

And that we haven't seen the last of this generation. But God's people have got to be witnesses at the judgment. That's a challenge.

You have sense. I was in Rochester, New York, holding meetings in a Christian missionary alliance church. My message was a little strange to them.

Dr. W. Tozer, a prophet of God, got acquainted with me and me with him. And he asked if I'd ministered in that church with them. And I did for a little while.

And after the meetings had been in progress some ten or twelve days, the last of seven weeks there, for a little blessing began to fall, Rochester was a place where ten or so hundred thousand people brought into the kingdom of God in a little town of ten thousand in nine months' time. Now, Rochester, perhaps the most liberal, modernistic city in the world. Just a few little bitty churches that believe anything.

Most of them to work to turn their crowds, you know. And this young missionary alliance pastor had a house as big as a mountain. And a little blessing began to fall, and one night, after the service, as I was fixing to go to my room, suddenly the pastor said, A moment, Brother Barnard, come into the study.

And an old daily farmer was sitting in there, and the pastor said, Brother So-and-so has written out a check for twenty-nine hundred dollars, which is savings, he and his wife's savings. And he wants us to buy radio time and put you on the radio. And I said, I couldn't take it.

I couldn't stand that much responsibility. I said, Is that all the money you saved? Yes. He was a daily farmer.

He was all gone. He was in his late sixties. His wife stopped by and said, Here's the check.

And I said, Getting on the radio takes a long time to get a hearing on the radio. This is a terrible town. They're going to get the radio station to tell us time.

And I said, I just couldn't hold it. He said, But you must. He said, The Lord has told me to write this check, to put you on the radio.

He said, This town hadn't heard that God must punish him. He said, They used to hear it back yonder, but this generation in Rochester has never heard it. He said, This town never heard that every precious drop of the blood of Jesus Christ writes and letters like God must punish him.

And I said, Brother, suppose I got on the radio and you didn't have, as far as you could see, a single hair you could put your hands on. He said, I'm not looking for a hair. I'm looking to get that hair that I have.

I got on the radio. I was in the room. I was in the radio.

I warned of the war. Lord, I'm telling you there's been more under-punished, more under-punished than ours. Nobody got anybody to feel it, thank God.

Mind you, God. So they went down to the big station near Fort Worth all over America. They've never had a religious program over, except the martyristic things we give away on Sunday, and they've never told it, but they've told us times.

And we got on, they put me on the radio six times a day. I preached fasting to Chuck Berry six times on the radio for the next seven weeks. Earlier they brought in their money, they spent \$13,000 in the next few weeks for radio time.

And the wires stayed on, and I went down to see the director of that big, half-million-soldier place. And before the meeting was over, somebody had called on the telephone, every home in the direction that time, and asked them to listen in a certain time to the radio. Well, when they had them do it, we won't know till it's ready.

Why'd that old farmer do that? He acted like he'd read the Bible. He acted like that if we do not war and men. If we see men die in the last moment, then we've won a war, and the rest of the world will be a crowded hour.

That's a solemn talk. I fought in the city of Houston, Texas. I went to hold a meeting for seven churches that got together, and 11 men gave us \$1,000 apiece, Western men, from our bars.

They put me on a radio station that says we should all at Texas for five weeks, 30 minutes a day, and asked me to preach on one subject, must God punish sin. That's the issue with that. The issue with many of your bad points of Calvinism, and with doctrines of grace, whatever those things are.

But this country doesn't believe. This country in this church here in the house does not believe that they'll know the Savior. Why? They do not believe that God will punish sin.

I spoke to somebody the other night that actually believed that God Almighty was determined in heaven born on his own counsel to punish sin. If you hadn't found him as a new Christ, as a mediator between God and me, you wouldn't let me preach any longer. You'd be screaming for God to show mercy to you.

The whole town I hold out to it now is, we live in a generation where from the 14th of June onward now, God will put a single whistle across the plains in Texas the whole shooting night. He would make our lives. We believe there's an utter necessity for the cross that leads us.

That utter necessity is that God has to punish sin. Well, since I went to Alston, Kentucky, to hold a meeting, to stand side by side with the members of the Southern Baptist Church, and every once in a while they have what they call all the Baptist churches in a given association with their correspondent Christ affairs. They'll hold simultaneous revival campaigns.

Most folks do this just so as they can feel the pain, but each church will have meetings, and all of them will have meetings down there. They'll get together and try to make an impact on the community. And so it happened that I was invited to the largest church in that association.

They had a daily radio program, television and so on. And then they had the day service at 10 o'clock, and God said it came upon the radio broadcast, and soon the messages on the radio were being attended and on base within the stores and on the streets. And we don't see much of that now, but that sounds like it'll happen again.

And then the preachers from the other churches began to listen, and then they didn't have day services, and many of them began coming in to have day services. And God gave us quite a high, with a little blessing from God. And when those meetings were over, that day or two before, the pastor of the church arrived, and he called me up to the hotel and sent his committee, representing the Baptist churches of this association.

And they want to know if you've got time. They want to come down and talk to you in the hotel. And they came.

Now, you're not Baptist, so I don't know. If you're Baptist, you'd know I'm going to lie to you. But I'm going to tell you the truth.

They came, and they said, We represent this association. We authorize you to come, and extend you an invitation to come back of your events and hold a meeting for all of our churches combined. That we will either rent the city or store it, and if it's not available, we'll put up a dry tent, and we'll get our churches in.

And when they say they'll do it, they'll do it. They won't just get poke and tears. They won't end up Baptist.

They're the best organized poke tear of the show. They ain't got much to hold us to, but they've got organization. And if you ain't got to hold us to it, it's a mean time, you know.

And we've got that. And they said that they want to give you that invitation. Well, I'm set with the invitation.

I have to wait. I'm invited to go. And I've got time.

But they said, Now, before you give us your answer, there are two conditions. First, we want you to come. We'll get you an hour's time on the radio every day.

And then we'll have a ten-hour show in our big tent. We'll attend to you before every night. We'll go after people.

If you promise us that you'll just preach on one subject while you're there, on the radio for an hour, and at night in the ten-hour story, and we'd like to know if you can find it in your house. After you go home, think about it. Think about it.

You let us know. You come and you preach on one subject. Will God punish sin? So everybody in the house sends a church member that they don't think God will punish sin.

They sleep well at night because they don't believe God will punish sin. They don't have that church membership when they're through with their daily living because they don't believe God will punish sin. You talk to them about Jesus dying on the cross, they're not interested because they don't believe God will punish sin.

And nobody will ever be interested in whether Christ did anything on the cross that we knew him good enough to believe that God will punish sin. Well, that's right down my alley because that's the first message of the cross. There's no use to apply religion to this generation.

This generation don't need no remedy. There's no use to preach the second message of the cross, the forgiveness of sins we pass by. This generation don't need a sin forgiver.

They don't think there's any need. This generation needs to hear the other message of that bloody cross. God will punish sin.

God will punish sin. Now, all those who come to the cross with a heart of stone and a hope of the hallowed throne, Amen. And I said, I'll go to that.

And then, Baptist healed, Baptist healed, and the rest of us said we don't want to give any kind of a public invitation. That's strange for us Baptists because we don't think we can get changed with a person inviting us. Now we feel right that the solar folks wouldn't know the Lord from a dry topper, they just responded to some sort of an indication.

And coming from a bunch of Baptist preachers, that sounded funny. But that right down my alley, cause I'm so proud of begging people to come to Jesus when they don't feel like they need it. And you just can't give them the dirt to hold their eyes.

They don't need it, they're alright. You think I'm crazy, you quit being a nice Bible Christian and get out here and start going into homes, talking to people. Huh? You find out I'm telling the truth.

Well the time came and I went. And every day for an hour on the radio, and the night under the tent. I became an apostle.

You know what the Bible says about God's love for you. And I preached on it every night. That's that.

That's the first message of the cross. Huh? And I let somebody believe that. And then there's a second message of the cross.

Ah, that substitute. Ah, you'll have to know that it's in my spirit. But if God don't understand, how do you think I'll get somebody to tell me? That Christ is God.

That's what Christ is. But the Holy Spirit let me preach for an entire month. The third night and the fourth week I got preaching.

And they had a disturbance in the congregation. And the president of the First National Bank of the city came running down the toilet trail. Came up, pushed me aside and said, Rachel, I can't hold it any longer.

He said the police are going to arrest me when this service is over. And they were. He said last night, I wrote my letter of confession.

Sent it to the proper authorities that send their hands. He said I've stolen half a million dollars from this bank. He said I'm president of the Sun Tzu class of the board of deacons.

He said I've been listening on the radio in my bank. And I've been locking the door of my office and getting down on my knees and pleading with God to save me. But of course when I plead with God to save me, that half a million dollars comes up before my eyes.

And there ain't no way a man can get God to save you until you've come clean. The whole outfit's got to come out. And he said I got down on my knees after I wrote my confession, notified the police.

And I'm just saying I'll be spending the next few years of my life in prison. But thank God Christ died in my stead. Hallelujah.

Once a month for the last 13 years, 14, I've gotten a letter from that man. He's still in jail. That's the happiest prison inmate he ever saw.

He's been in prison in Kentucky for these 14 years. But who ought better to spend the rest of your life in a prison than think you can cover sin and spend the rest of eternity in hell? We had to go on three more weeks. We had to have as many as six workers in the tent.

People slept 24 hours a day. They had to have several people stationed with phones. People would go to work, go to the foreman and say I can't work.

So they'd come to the tent. For three and a half weeks, all we did was pray with and counsel men and women coming critically that he'd have mercy on me. That's the testimony and witness.

It must not be confined to this pulpit, but it must burn in your heart and fill with a deal that cannot be consumed. Your lips are open, your tears come, your heart enlarges. And what anybody does, you're not moving with fear.

You're preparing arms. I'm so hungry, and I don't see why on earth that shouldn't take place in our day. I'm sure God bless you.

If you'd get red hot, maybe I could have a little deal. I'm earnest about it. I don't think you're going to have to do it.

It's good to see you. Break up your paradigm. You do it, sir.

Break it up. You more. You afflict yourself.

You know what, sir? Huh? Get you an old little buster and tear that heart of yours up. And I used to pray, oh, God, break my heart. He tells you to break it up.

Isn't that right? I'm so tired of being compelled. It's been a little over 200 years since God existed America in a mighty way. I call on my own heart.

Every person there, he names the name of Jesus. Break up your own heart. You'll find the feet of all of our trouble.

We don't actually believe God much from the standpoint. Christ on a cross is a nicer story. But it's not another necessity and a wonderful provision.

Let it stand. Who voluntarily assumed the job he was given to do. And down here on Nathan's den, pour out his soul unto death on a tree.

Have our sin laid upon him to be made a crash in our step. To be a substitute for sinners. In his name.

I beg you to challenge us as the people of God, at least with the best of you. To have something of the heart and the passion and the concern that you have. That he may again feel the travail of his soul and be glad that he died.

This is my prayer. In his name, I think it is. And for his sake I want it to be.

Amen. Thank you for listening to this message.

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