

# Bristol Conference 1964 (Apostasy) - Part 6

by William MacDonald

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*The sermon warns against last-day scoffers who deny Christ's coming and the doctrine of uniformitarianism, emphasizing the importance of getting back to the Word and understanding the coming of Christ.*

**Duration:** 53:31

**Scripture:** 2 Peter 3:1

**Topics:** "Apostasy"

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## Description

In this sermon, the speaker addresses the issue of only hearing liberal and modernist viewpoints in chapel services. He questions why there are no fundamentalist or evangelical speakers. The speaker then moves on to discuss the warning in the scripture about man's rejection of the true God and descent into immorality. He also mentions the opposition to evolution and the reliance on palatable dating methods. The sermon concludes by discussing the coming again of the Lord Jesus, emphasizing that it is a period of time with a beginning, course, manifestation, and climax.

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## Transcript

Were you there when they crucified my Lord? Were you there when they crucified my Lord? Oh, sometimes it causes me to tremble, tremble, tremble. Were you there when they crucified my Lord? Were you there when they laid him in the tomb? Were you there when they laid him in the tomb? Oh, sometimes it causes me to tremble, tremble, tremble. Were you there when they laid him in the tomb? Were you there when he rose up from the grave? Oh, sometimes I feel like he's lonely.

Were you there when he rose up from the grave? Only 112. Thou alone, Lord Jesus, can true peace impart. Thou dost know the sorrow of the human heart.

112. Thou alone, Lord Jesus, can true peace impart. Thou dost know the sorrow of the human heart.

Thou didst not call me here that I should live. And didst not forsake me there. And didst not forsake me there.

There is none like Thee, Lord. There is none like Thee. For the cross that I bear, There is none like Thee.

Our brother Bill McDonald. We turn in our Bibles tonight, please, to 2 Peter, chapter 3. We'll begin reading with the first verse. 2 Peter, chapter 3, beginning with the first verse.

If you do not have an outline, perhaps your neighbor would share one with you. Perhaps some couples who have two would be willing to pass one along so that everybody will have a copy. This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance, that ye may be mindful of the words which were spoken before by the Holy Prophet, and of the commandments of us the apostles of the Lord and Savior, knowing this first, that there shall come in the last days scoffers walking after their own luck and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.

For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth, standing out of the water and in the water, perished. But the heavens and the earth, which are now by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. In our past lessons together on the second epistle of Peter, we've been introduced to false teachers whom Peter prophesied, whom Peter predicted would arise in the last days.

These men would arise not as enemies outside the church attacking it, but as false teachers inside the church undermining it. We learned in the first chapter that one of their great assaults would be in the realm of the inspiration of the scriptures. And we called some quotations from current literature to show how very accurately Peter's predictions are being fulfilled.

Then in chapter two, the first verse of the chapter, we learned that these men would bring in privilege, damnable doctrines denying even the Lord God that bought them. We didn't have to search very far to find statements by well-known liberals and modernists who did that very thing. In that connection, I didn't mention, but I could mention Bishop Kennedy, Bishop of the Methodist Church in the Los Angeles area, a man who not only denies the deity of Christ, but says that it's a form of idolatry to speak of Jesus as God.

Time Magazine recently had a big write-up, a very favorable write-up. It was one of the leading church men in the United States today. As we went on, we found that these men were men who would defy public government and authority, that they would be ringleaders in organizations that would be subversive to the government of the world.

And once again, we didn't have to look very far to find this proof. Recent investigations of the National Council of Churches of Christ in the United States linking some of its members with pink organizations. Then we were introduced to the fact that although these men were religious outwardly, yet they were very immoral inwardly.

We learned that apostasy from the Christian faith and immorality are partners and that oftentimes apostasy finds its root in immorality. That men fall into sin, turn around and blame God for it, and then cast away the Christian faith. And then another distinguishing feature of these men, we found, was their bold and blatant carousing in the daytime.

They throw off the restraint in a very unusual way, and they're more arrogant in their sins than ordinary sinners are. We learned that sometimes people who are most privileged think the very lowest in the muck and mire of degradation and immorality. These men are carousers.

And then we also found another distinguishing feature of these men were that they talked for hire. They were in it for what they could get out of it. Their God was their deli.

They were basically mercenaries at heart. Now, Peter isn't through with these men, and we're going to have some more revelations of what they're like in this third chapter of 2 Peter. If you look at your outline, you'll notice that the first 16 verses of this chapter have to do with the fact that believers are forewarned of last-day scoffers.

Forewarned of last-day scoffers. You know that word scoffer is very significant. One of the great features of liberal, modernistic ministers today is that they are basically scoffers.

Nothing to them is sacred, and their system is largely a system of doubt and denial. They don't have a positive message, but they're very positive in doubting and denying the basic fundamentals of the faith. If I could just use a personal illustration in that regard, I remember when I was going through college that I was at a liberal school, and although we didn't run into it too much in a religious sense, but the dean of the school of religion called me in one day.

He wasn't happy with an editorial I had written in the school paper. The editorial had to do with their compulsory chapel service, and the thing that intrigued me was that at a liberal school, the only type of speakers they ever had was modernists. So he called me into the office, and his blood pressure was rather high that day, and he took me to task for the editorial.

And I said to him, I said, Dean Skinner, I said, this is a liberal school, isn't it? He said, yes, it is. Well, I said, now, the liberal viewpoint is that you should hear every side of the story, isn't it? And he sputtered. And I said, I've been here at the school now for four years.

And I said, we've been attending a compulsory chapel service. But I said, the only type of men I've ever heard speaking were liberals and modernists. I said, how is it that we never have a fundamentalist or an evangelical? And he screwed up his face and he said, fundamentalists? I guess there are some of them.

That's all he said. That's what the scripture says. Conference would arise in the last day, and I'll tell you, they show their true colors when it comes to the gospel of the grace of God.

Now, first of all, in the first two verses, it says we have the scriptural source of the warning. Notice what Peter says. This second epistle, beloved, I now write unto you, and in both of them, if it will help, and in both of them I stir up your pure minds by way of remembrance.

Now, he says this is the second epistle he wrote, and I suppose we would think immediately, well, the other one's the first epistle. Well, we're not too sure about that. It might have been, and it might not be.

Maybe Peter wrote another epistle that God in his wisdom didn't see fit to, didn't see wise to include in the sacred canon of scripture. The first epistle really isn't primarily dealing with this subject. It deals with a Christian suffering at the hands of an ungodly world for his testimony to the Lord Jesus Christ.

But anyway, he says that he did write an epistle, and in both of the epistles, his object was to stir up their sincere minds by putting them in remembrance. Of what? That ye may be mindful of the words which were spoken by the Holy Prophet and of the commandments of the apostles of the Lord and Savior. Now, notice two things here.

You have the holy, you have the words which were spoken by the Holy Prophet. That's the Old Testament scriptures. You have the commandments of the Lord and Savior through your apostles.

That's the New Testament scriptures. The apostle Peter here puts the New Testament writings on the same level as the Old Testament writings. The inspired word of God.

What is he saying in verse 2? He's saying what he has said all through the epistle. That the safeguard of the people of God in a day of detention and apostasy is get back to the Word. Get into the Word.

Study the Word. Get to know the Word. You won't be tossed to a crow and carried about by every wind of doctrine.

Then in verses 3 and 4 you have the denial of Christ's coming and the doctrine of and there's a big word there in your outline. Don't be afraid of it. The doctrine of uniformitarianism.

Well, it sounds like a new religion, but we'll take it up when we come to it. First of all it says, knowing this first, that there shall come in the last days scoffers, mockers, nothing holy to them. They take the most sacred things and they scoff at them.

They walk after their own luck. They don't walk after the Holy Spirit. They walk after their animal appetite.

They live for the gratification of bodily pleasure. Now the first thing they say is, where is the promise of his coming? We notice the various forms of doubt that they cast. Now here's the next one.

The attack of the last day false teachers on the coming of the Lord Jesus Christ. Where is the promise of his coming? Now actually when they said where is the promise, it means where is the fulfillment of the promise. The promise is in the Bible.

It's scattered in the Bible from Genesis to Revelation. But when they say where is the promise, they really mean where is the fulfillment of the promise. You know, we've been hearing that all down through the centuries.

Nothing has ever happened. What's going to happen? Nothing's going to happen. And that's just exactly what they mean.

Now when they say where is the promise of his coming, what do you think they mean? Do you think they mean the rapture? Christ coming into the air to take his waiting people home to be with himself? They don't know anything about the rapture. Do you think they mean Christ coming back to reign upon the earth? Well, they're not that well schooled in Bible truth, perhaps. What they really mean when they say where is the promise of his coming, they mean Christ's action at the end of the millennium when the earth and the heavens as we now know them are going to be destroyed.

What they mean is a climactic end of the world. And what they're saying is this, you fundamentalists, you evangelicals, you're always talking about God coming in and judging man and destroying the world. No evidence of it.

We've been going along all of these centuries. No evidence. And it won't happen.

And what they really mean is we can sin and get away with it and we can do it with safety. We can do it with impunity. No fear of punishment.

That's what this scoffing has to do with. It doesn't have to do with the rapture. It doesn't have to do with his coming to reign.

It has to do with the final destruction of the heavens and the earth after Christ's millennial reign. Now let me just take a moment out to explain something that might be helpful to you in your study of the Bible. I'd like to say a word or two about the coming of Christ and how that word is used in the New Testament, the word coming.

Now, we tend to think of the coming of the Lord Jesus as a single event. Like I say, I came here last Friday at midnight. Well, when I say that to you, you immediately think of a single event, a single incident that took place Friday night at midnight.

But mind you, that isn't the way the word coming is used in the New Testament. The word coming means not only an arrival, but a day following that arrival. It means not only an event, but a period of time characterized by certain things.

Let me illustrate it this way. If I were to say to you, my coming to Bristol has been a pleasant experience, what do you think of then? Do you think of an event that took place last Friday night at midnight? No, you don't. You think of that event plus the time that has elapsed since then.

And that's the way the word coming is used in the New Testament. The Greek word was used of the arrival of a king, for instance, and his day following that arrival. And another word that could be used to translate it would be the word present, present.

Now, in the New Testament, I can see certain features of the coming of the Lord Jesus. The coming of the Lord Jesus has a beginning, number one. It has a course, C-O-U-R-S-E.

It has a course, number two. It has a manifestation, number three. And it has a climax, number four.

And I think if you see something as simple as that, you're going to be able to take all the passages in the New Testament concerning the coming again of the Lord Jesus and fit them into their proper place. First of all, the coming of the Lord Jesus is a period of time characterized by a beginning, a course, a manifestation, and a climax. Now, what I'd like to do is turn to the Word of God and show you these things in the Scripture.

First of all, the coming again of the Lord Jesus has a beginning. When does the coming begin? 1 Thessalonians chapter 4. 1 Thessalonians chapter 4. And beginning with verse 13, I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall in no wise precede them which are asleep. For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. And we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.

Wherefore comfort one another with these words." Now this is the rapture. This is Christ coming into the air for the saints. He doesn't come back to the earth.

He comes in the clouds of heaven, comes into the air. The dead saints are raised. The living saints are caught up together with them in the clouds to meet the Lord in the air and take them back to the Father's

house which he has prepared for them, John chapter 14.

We see the coming of Christ as a beginning. But the coming of Christ has a course, too. There's a period following that.

And as you study the New Testament, you come to certain verses that describe rewards being given to Christians. The coming is used in connection with a time of rewards for faithfulness and service down here. We believe that, of course, is the judgment seat of Christ.

And so that word coming is often used to describe the judgment seat of Christ. And I could just give you one illustration of it tonight. 1 Thessalonians chapter 2 verse 19.

Paul says, For what is our hope, or crown, or joy, or crown of rejoicing, are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy. Now the saints have been caught up to the Father's house. The judgment seat of Christ takes place.

Paul is standing there at the judgment seat of Christ. There are the Thessalonian believers. They've been won to Christ through his ministry.

He's nurtured them on the faith. He said, What's going to be my crown of joy and rejoicing on that day? He said, You are. I'll look at you and say, Thank God for what the grace of God has done in them.

So the coming of the Lord Jesus has a course. But the coming of the Lord Jesus has a manifestation, too. You know, when he came into the air to take the saints home to be with himself, it all took place in the twinkling of an eye.

People can argue all they want whether the rapture is secret. That's a big argument that's going on today. Does the Bible keep a secret rapture? Well, you can call it what you want.

It takes place in a twinkling of an eye. How much will the world see of it? But there is a time in connection with the coming of Christ when he's going to come back visibly, when every eye shall see him. And I speak of that as the manifestation of his coming.

And if you'd like to read it in the Scriptures, it's in 2 Thessalonians chapter 2 and verse 8. You can find chapter 8 for doing good. I wish there were a chapter 8 in a way. 2 Thessalonians chapter 2 verse 8. It says, And then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming.

Now that word brightness really means manifestation. That's what it means. That's the way the Revised Version translates it.

Whom the Lord shall destroy with the brightness of his coming. The manifestation of his parousia, it says. Now this manifestation is also mentioned in chapter 1 of 2 Thessalonians.

2 Thessalonians chapter 1 verse 10. It says, When he shall come to be glorified in his saints and to be admired in all them that believe, because our testimony among you was believed in that day, wherefore also we pray also and so forth. The first chapter describes this same aspect of the coming of the Lord, the manifestation of his coming.

He said to the Jewish people of the day, Ye shall not see me henceforth until ye shall say, Blessed is he that cometh in the name of the Lord. They shall look on him whom they pierced and mourn for him as one born for an only son. And then finally, the coming of Christ in the Bible, in the New Testament, has a climax.

And that's here in the second epistle of Peter in chapter 3. This now takes you to the end of the millennial reign of Christ. And the judgment of the great white throne is set up. And one sits upon that throne from whose face the heavens and the earth flee away.

The earth as we know it now is gone. The atmospheric heavens is gone. The stellar heavens are gone.

And the eternal state is ushered in. And Peter speaks of that here as the coming of the Lord Jesus Christ. It's the climax of his coming.

And dear friends, I don't think there's any reference to the coming of the Lord Jesus Christ in the New Testament that you can't fit into one of those categories. The coming has a beginning. The coming has a course.

The coming has a manifestation. And the coming has a climax. Now it's this last part of it that they're stopping at.

They're stopping at the end of the world when God reveals himself in mighty devouring judgment. When the element melts with fervent heat. The earth and all that is in it is going to be burned, they say.

Ha, ha, ha. Now listen to what they say. Saying, where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.

They base their arguments on a certain doctrine they have, which I've chosen. I made it up myself. But it's a word that's actually used in scientific circles today.

And it's called uniformitarianism. And what that means in simple language is this. Look, my dear friends.

Nature has certain laws. And everything has been following the laws of nature for eras and ages and eons and an indefinite amount of time. This is uniformitarianism.

They say there are no miracles. There's a natural explanation for everything. And this doctrine of uniformitarianism is the doctrine that lies at the basis of evolution.

Now you didn't expect to find evolution in the third chapter of Peter, did you? But it's there just the same. It's there where they say all things continue as they were from the beginning of creation. Are the modernistic liberal preachers today interested in evolution? They're propagating it with all their might.

Here are two more doctrines that they're interested in. A denial of the coming of Christ in the sense of a final judgment upon the world. And the doctrine of evolution.

Say now, just a minute. That chapter doesn't say anything about evolution. Well, let me just make a little explanation and show you how wonderful the word of God is.

I'm sure you know that there are many different theories of evolution. For instance, there's atheistical evolution where they're not even willing to admit that God made the first particle of matter. They believe in

some sort of spontaneous generation.

It just happens and then from then on it works over, of course, millions of years by natural law without any intervention of the miraculous. And finally man evolves. Isn't that wonderful? Atheistic evolution.

But then in recent years there's been a theistic evolution. They say, why sure, we acknowledge the existence of God. He created that first piece of protoplasm, and then from then on he chose to use the process of evolution as the way in which he brought about man.

And Adam is the result of evolutionary process. There are dozens and dozens and dozens of different ways of presenting evolution. They even have what they call today a progressive creationism, which is a halfway house between evolution and creation.

Very, very accommodating. Now, if you set out today to refute any of these views of evolution, people will say, oh look, don't come to me with that. Nobody believes that anymore.

You see what I mean? They have shifty grounds. If I set out tonight with some great scientist to disprove Darwinian evolution, what he'd say, well, the scientific world has cast off Darwin long ago. And no matter what you might seek to disprove in connection with evolution, they can always shift their ground.

They say, well sure, well that was 20 years ago, but we don't believe that now. So we've got an adaptation of that now. And so how wonderful it is.

But the Bible doesn't take up any of the dozens of views of evolution. The Bible goes to the basic premise of evolution, uniformitarianism. And it cuts away at that, and it disproves that, and when it does that, it knocks the legs right from under evolution.

Don't you think this is a wonderful book? I do. I think it's a wonderful book. The Bible doesn't refute a particular theory.

It just attacks the basic premise. And this basic premise is uniformitarianism. Everything's been going along for millions and millions of years, and man is a result.

Now I'd like to make a few observations to you tonight on this whole subject of evolution. Maybe about 11 of them. I'm not refuting, I'm just making certain observations.

The first observation I'd like to make is this. You can't believe in evolution and the Bible. Can't.

Now I know there are people who say they don't. But they either don't understand evolution, or they don't understand the Bible. And I could give you statements from reputable scientists who know what the Bible says.

Ungodly men, and they're willing to go on record as saying you've got to choose one or the other. But you can't choose both. You can't believe in evolution and the Bible.

They're mutually contradictory. And I think one of the great curses of the day in which we live is the way that Christians go fawning around the evolutionists and try to get prestige and academic status by adopting some modified form of evolution. They might as well forget it, and go back and take the Bible for what it says.

Accept it as God's word on the subject. The second thing I'd like to say is this. Evolution has never been proved, and is incapable of proof according to the laws of science.

And I want to tell you there are some great tumultuous things going on in the scientific world today. Just within recent years, a Jewish scientist named Velikovsky came along with a great catastrophe view of the universe that knocked evolution into a crossfire. But they're not willing to admit it.

Not willing to admit it. And we're going to see that when we come to verse 5, it says, for this they willfully are ignorant of. Willfully are ignorant of.

And so I'd like to say that tonight. Evolution has never been proved, and it is incapable of proof on a scientific basis. The third thing I'd like to say is this.

That evolution fails in this simple sense. That evolution could never account for the existence of the different sexes. Now, for instance, supposing you were willing to grant for a moment that somehow or other Adam did evolve.

He evolved as a male being. You tell me, on what basis could any rational creature ever think of the female evolving of that gender? According to the laws of chance or probability? Why, it's absolutely ridiculous. And yet, reputable scientists will go on and fool celestial states.

Evolution is absolutely incapable of explaining the two sexes. Absolutely. And there's nobody that can deny it.

The third thing I'd like to say is this. Evolution has never explained the missing link. And if you talk to people about that, well, they just kind of shrug it off, you know.

But they seem to forget that the missing link is still missing. And if there were such a process as evolution, why don't we see it going on today? It isn't going on in the world today. We don't have those interim forms today anywhere in the world.

And evolution has never come up with an answer to that. The fifth thing I'd like to say is this. The Bible teaches that primitive man was of a high moral order.

Not a low moral order. The Bible teaches that primitive man was of a high moral order. And that through rejection of the knowledge of the true God, he evolved, not evolved.

And if you want the scripture for that, it's found in Romans chapter 1. I wish I had time to go over it tonight. I don't. But that's what it says.

It speaks about man in his pristine condition with the knowledge of the true God. He knew his eternal power and Godhead. But he became vain in his foolish imaginations.

And he wouldn't worship the true God. And so he started carving out to himself idolatrous images. And so God said, I'm giving you up to your fate, nothing.

And what the chapter goes on to say is that this heathen who rejected the knowledge of the true God tended into the vilest form of immorality such as we studied about the other day in connection with Sodom and Gomorrah. And it's the very opposite of evolution. The very opposite.

When will people ever wake up? Another thing I'd like to say tonight is that evolution depends upon fallible dating methods. You know, they go and they dig up a bone. And they examine the carbon content of the bone.

And then they tell you how many millions of years that jackass was upon the earth. Something like that. You know, it would be very easy to disprove that.

When God made a tree in the original, could God have made a grown-up tree? You say, yes. How old was it when he made it? How many rings were in the tree if he cut it down? Well, listen, if you want to admit that God could make a tree with age characteristics, he could make a coal mine with age characteristics too. What does that do to their carbon dating methods? You tell me.

They find an awful lot of carbon in the coal mine. And I'm not sure it would stack up as far as their dating methods are concerned. Another thing is this.

Evolution depends upon fossil reconstruction. Fossil. They go, as I said before, and they find a bone.

And they take that bone, and they say, ah, the femur of a prehistoric man. And so they get some plaster, and they mix it up. And mind you, from the femur, they begin to tell you what his jaw looked like, and what the shape of his skull looked like, and how far it receded, and all the rest.

Now, you tell me how any rational man can tell from a femur what the shape of a man's skull is. And I want to tell you this that a scientist by the name of Huxley at Harvard University who was never noted as being a fundamentalist or an evangelical, one of the most blatant atheists of our day, and yet he wrote these words, Put not your trust in reconstruction. Put not your trust in fossil reconstruction.

The next thing I want to mention is this, that evolution, as far as I can see, is best explained by a verse in Romans chapter 1. I'd like you to turn to that verse. I think this is crucial. In the whole investigation of the evolutionary hypothesis, Romans chapter 1, verse 28, it says, And even as they did not like to retain God in their knowledge.

Now, I believe that explains a lot. They did not like to retain God in their knowledge. That's what makes such facts out of Christians when they try to accommodate themselves to the theory of evolution.

This is an attempt on the part of natural man to get God out of the picture. That's what it is. If they can get God out of the picture, they can live without restraint.

And so they devised a theory of evolution. And I want to tell you something, especially to the young people here, evolution is more than a scientific theory. It's a philosophy.

So a lot of scientific theories, they don't fight about the way they do them. A lot of scientific theories, they don't cram down people so that there's more to it than that. And it's not by chance that the Atheistical Association in New York pushes evolution.

And it's not without chance that communism pushes evolution. It's not without chance that liberal socialism pushes evolution. Even as they did not like to retain God in their thought.

Now, I'd like to say this too. There are many Christians who are scientists in the United States today who do not believe in evolution, but who are afraid to come out and tell what they do believe, because it would be suicide for them in the academic world. It's impossible, I shouldn't say impossible, it's almost

impossible, it's almost impossible to get a Ph.D. degree today anywhere in the United States in biology, zoology, paleontology, and those subjects, if you are known to believe or disbelieve in evolution.

If you are known to disbelieve in evolution, it's almost impossible for you to get a Ph.D. degree today. There are a few scientists who have come out and have openly stated that they do not believe it. One of them is a man by the name of Henry Morris, and he recently wrote a book, *The Twilight of Evolution*.

I just thought I'd have brought along a supply to box them and drop them along, but I didn't. But it's a good book, and some of you young people who are interested in this subject might well get a hold of that book. And he takes the second law of thermodynamics and disproves evolution from the second law of thermodynamics.

*The Twilight of Evolution* by Henry Morris. And then the final thing I'd like to say about the theory of evolution tonight is this. Christians who bow at the shrine of science and try to accommodate themselves to the theory of evolution find themselves in the embarrassing situation of believing that the Lord Jesus Christ is a product of an evolutionary process, because he was perfect man.

And I think that's a very embarrassing position for anyone who loves the Savior to adopt. What do you say? Now, let's turn back just briefly. Our time is just about gone, but just to see how wonderfully the Word of God handles this.

I think it's beautiful. It says, the scoffers say, where is the promise that is coming? For since the Father's fellowship, all things continue as they were from the beginning of the creation. For this they willingly are ignorant.

Mine gets hard to sit there in that science class with that professor who knows so much and to think that he's willingly ignorant of certain facts, and yet that's what the Bible says. And, dear friends, it's absolutely true. Absolutely true.

Willingly ignorant of what? Well, it says they're ignorant of the flood. Do you know how the Bible attacks uniformitarianism? It proves a catastrophe. And, dear friends, if you can prove a great worldwide catastrophe took place in the history of the universe, it upsets the whole theory of evolution.

And that's what the Bible does. The Bible hacks away at uniformitarianism by telling us about a worldwide flood. It's wonderful.

A great upheaval, a great catastrophe that took place in the history of this world and this religion. Was it such a catastrophe? Must have been. Must have been, because in recent years they dug up some mastodons up there in the northern part of Russia.

These were great, huge animals, and they didn't decay. Their bodies didn't turn to dust. They were preserved by a quick, frozen process.

Something happened in the history of the world so that all of a sudden these animals were just frozen as they were. And, do you know, they dug them up in the northern part of Russia, and they defrosted them, and they fed some of the meat to the dogs, and the dogs relished it. Now, there must have been a catastrophe of gigantic proportions to ever produce anything like that.

So the Bible says, look, my friends, it would be a great catastrophe took place on the earth at one time. And this upsets all your dating methods. It upsets all your measurement of pressures and all the rest.

And unless you're willing to take account of catastrophe, you'll never know the story of the creation in this world. And that's why I think it's interesting that this man named Velikovsky, a Jew and unconverted Jew, who recently came out of Time Magazine has great articles about it. Doesn't mean that he acknowledges the Bible record, but he acknowledges that this earth was visited by catastrophe at one time.

Now, in the will of God, tomorrow night, we'll continue with this and see how the Spirit of God works away at that. But isn't that wonderful? Here are the stops. They deny the coming of Christ, and they teach the doctrine of uniformitarianism, that the Spirit of God could look.

Once there was a catastrophe on the earth, that upsets your evolution. And if it happened once, it can happen again. And if the earth was destroyed by water once, it can be destroyed by fire the next time.

May the Lord bless through our hearts. In the reading of his word, may he save our young people from the vicious anti-Christian teachings that are abroad today. Shall I close by singing number 102? 102.

My faith has found a resting place, not in device nor creed. I trust the Ever-Living One. His will for me shall plead.

I need no other argument. I need no other plea. It is enough that Jesus died, and that he died for me.

Number 102. My faith has found a resting place, not in device nor creed. I trust the Ever-Living One.

His will for me shall plead. I need no other argument. I need no other plea.

It is enough that Jesus died, and that he died for me. It is enough for me that Jesus laid his life for me and died. Of his love, O I confess, he will never cast me out.

I need no other argument. I need no other plea. It is enough that Jesus died, and that he died for me.

My heart is speaking of the Word, the vivid Word of God. Telling what my Savior said, telling the truth in God. I need no other argument.

I need no other plea. It is enough that Jesus died, and that he died for me. Shall we stand on the fourth stanza, and then we'll remain standing for prayer with our brother Dick Andrews.

The fourth stanza, please. My salvation is a strength. The only thing to save.

For he is dead, and I am saved. For faith I became. I need no other argument.

I need no other plea. It is enough that Jesus died, and that he died for me. Brother Andrews, we close in prayer, and we would like to have you remain standing for just one brief announcement.

Our gracious Father, we thank you tonight for the living Word of God that we've had the privilege of sitting and listening to. We thank you for thy Holy Spirit that applies this to our hearts, and enables us to say that the Lord Jesus Christ himself is argument enough for us, and his Holy Word gives us all the substantiation we need, for all that we need in this life, and for life evermore. Father, our only prayer tonight is that we might get hold of these things, and that they might get hold of us, that as we continue at Bristol, and as we go home, that we'll quit being the lackadaisical type Christians that so often we are, even afraid ourselves

sometimes to take thy Word in our hand and use it as it can be used, partially because of our ignorance we confess, partially because we do not read it nor understand it as we should.

And so our confession tonight is that of needing, Father, to know more of thy Word, and more of thyself, and walking closer to thee, that we might be the kind of ambassadors for Christ that we ought to be in this present evil world. Now we ask you to dismiss us from this service with our blessings. Again, we remember our boys and girls who are in the care of our Brother Murphy, thanking you for the ones that are saved there, thanking you for the work you've done among our young people here, and asking you that we might yet see the climax of this conference as we seek Christ in all of our activities.

And for all this, we'll give thee praise and glory in his own lovely and precious name. Amen. Now, just this brief word in regard to the activities downstairs.

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