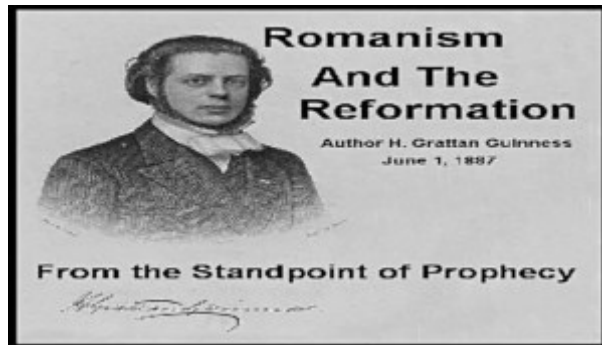


Tom Friess – Romanism and the Reformation Part 1



Introduction by the webmaster:

Some of my friends call me “misguided” for putting material such as this on my website that teaches the office of the papacy is the Antichrist, the man of sin and son of perdition. I hold this view not because I’m smarter than them, but it’s because I can see further than they can. And why? It’s because I’m standing on the shoulders of the giants of faith of the past, the leaders of the Protestant Reformation who defied the Beast of Rome.

I can now understand clearly why Great Britain became “great.” God made it great because the British Empire sent Protestant missionaries throughout the world to preach the Gospel to the nations. Britain is no longer great. It succumbed to Romanism in the 19th century. Will President Trump indeed make America great again? Only if he leads the nation back to Protestant faith, back to the true Gospel of Jesus Christ as recorded in the Scriptures. Protestantism is really only the basics of Bible-based faith, with the Bible as our sole authority in matters of faith. The Roman Catholic Church refutes that. I know this because I was raised a Catholic. I was taught in Catholic elementary school that Martin Luther was a heretic.

Transcription

Good morning, welcome to Inquisition Update. My name’s Tom Friess and I’ll be your host for the next hour. You’re listening to FirstAmendmentRadio.com. Thanks for tuning in, everybody.

Yesterday we concluded Dave Hunt’s book, A Woman Rides a Beast, and we’re moving to another book today, one that I am so anxious to get into. The title of this book is [Romanism and the Reformation](#), a great Protestant work by one of the greatest Protestant preachers and evangelists and missionaries in world history, Henry Grattan Guinness, Henry Grattan Guinness.

And this book, I either cannot find my hard copy or I don’t yet have a hard copy of this book, so I’m reading an online version. And because it is online, you can dial it up and read right along with me.

I'm going to read briefly from the Wikipedia page on Henry Grattan Guinness to give you a little background.

"Henry Grattan Guinness, Doctor of Divinity, was born August 11, 1835, and died June 21, 1910. He was an Irish Protestant Christian preacher, evangelist, and author. He was the great evangelist of the evangelical awakening and preached during the Ulster Revival in 1859, which drew thousands to hear him."

He was responsible for training and sending hundreds of what he called faith missionaries all over the world. He was a true Bible Protestant.

And here's a quote from the Dublin Daily Express, written in 1858.

Mr. Guinness preached yesterday in York Street Chapel. The attendance was greater than on any former occasion. In the evening, it amounted to 1,600, and if there were a place large enough, five times that number would have been present to hear this highly gifted preacher. The interest which he has excited, has daily increased and probably will continue to do so during his labors in Dublin. An enormous crowd pressed for admittance, judges, members of parliament, orators, fellows of colleges, lights of the various professions, the rank and fashion of the metropolis have been drawn out. Among them, the Lord Lieutenant, the Lord Chancellor, and the Lord Justice of Appeal, etc.

He was the great Protestant orator and contemporary with R. W. Thompson, whose books we recently read here on Inquisition Update, The Footprints of the Jesuits, and The Papacy and the Civil Power.

What I appreciate the most about this book and about **Henry Grattan Guinness** is that he **literally explodes the futurist apostasy that has taken over the Protestant churches today**. Futurism is so widely preached and so widely believed in the Protestant churches today that it is considered to be the orthodox teaching. But when we look into futurism, we find out that it is very, very new, and it is contrary to the beliefs of not only the Protestant reformers, but of every Christian from the late 1800s all the way back to Christ. Those Christians were historicists, not futurists. And what they believed was that **the papacy is the antichrist of the Bible**.

And this was the knowledge that brought about the Protestant Reformation. The fact of the matter is, if you do not believe that the papacy is the biblical, historical, and prophetic antichrist of the Bible, if you do not see in the prophecies in the Bible of antichrist the reality that the pope is that man of sin, then you simply cannot call yourself a Protestant. And since the Protestant churches have repudiated that knowledge, **though they call themselves Protestant, they hold Roman Catholic beliefs**, because futurism, as is taught in all the Protestant churches today, denies that the papacy is that man of sin, the son of perdition, the antichrist of the Bible, and that

the antichrist doesn't come until the last seven years before Christ returns.

And so therefore, the door is held wide open for the Protestant churches to repudiate their Protestant faith and to return to unity and communion with **the Roman Catholic Church, that very synagogue of Satan itself**. It's a hideous reality, and we count on this great man of God, this great Protestant preacher and author, Henry Grattan Guinness, to set the record straight and to renounce futurism and to restore the historical belief of all God's people throughout history, the return to the belief that the antichrist of the Bible is none other than the papacy of the Roman Catholic Church.

Romanism and the Reformation from the Standpoint of Prophecy is the full title of this book. The author, again, H. Grattan Guinness, doctor of divinity, living in a time when futurism had already begun its dastardly work, and H. Grattan Guinness took it upon himself to **denounce futurism as heresy and as a repudiation of the Protestant Reformation and a shame to the blood that was shed by the Protestant Reformers to bring the truth to the world**.

Now, the preface of the book reads thus: The following lectures were delivered by request under the auspices of the Protestant Educational Institute at Exeter Hall in the spring of this year, and this year was 1887. That institute exists to do a much needed work, to keep alive, especially in the hearts of the rising generation, some measure of intelligent sympathy with the Protestant traditions of our country. England's Protestantism has long been England's glory, and the direct cause of her unrivaled prosperity and peculiar preeminence among the nations of Europe.

That Protestantism is now sustaining a double attack, from without and from within, yet few seem fully alive to the danger. The late Lord Beaconsfield saw it clearly enough, however, quote, your empire and your liberties are more in danger at this moment, he said, than when Napoleon's army of observation was encamped at Boulogne, unquote. What would he have said had he lived to see the present position of affairs?

The reformation of the 16th century, which gave birth to Protestantism, was based on Scripture. It gave back to the world the Bible. It taught the Scriptures. It exposed the errors and corruptions of the Roman Catholic Church by the use of the Sword of the Spirit. It applied the prophecies and accepted their practical guidance.

Such reformation work requires to be done afresh. We have suffered prophetic anti-papal truth to be too much forgotten. This generation is dangerously latitudinarian, that means liberal, indifferent to truth and error, on points on which scripture is tremendously decided and absolutely clear. These lectures, simple and popular as they are, will, it is hoped, open the minds to perceive that the Bible gives no uncertain sound as to Romanism, and that those who will be guided by its teachings must shun an apostasy against which the sorest judgments are denounced. The lectures are given as delivered, with the exception of the first and the last, which have been extended and modified.

In recasting and enlarging the opening lecture on the Daniel foreview and the closing one on the Reformation, I have availed myself of the valuable help of my beloved wife, who has for many years been my fellow laborer, both in literary and evangelistic work. I shall rejoice if these lectures obtain a wide circulation, for they contain, I am sure, truth for the times, truth deeply and increasingly needed, not just for the preservation of the civil and religious liberties of our country and empire, but for the practical guidance of the people of God in these last days. Signed, H. Grattan Guinness, the author of this book.

Now we'll begin with the first chapter. The first chapter, the first lecture, rather, is entitled, [The Daniel Foreview of Romanism](#). Did you know that the prophet Daniel foresaw the rise of the Roman Catholic Church? That's right, Daniel the prophet. And not only Daniel, but the Apostle John and the Apostle Paul. And this is what we're going to discover from this book.

The Protestant Reformers were absolutely correct. They saw in the Bible, in prophecy, and verified in history, that the papacy is, was, and always will be that man of sin, that son of perdition, the biblical, historical, and prophetic Antichrist. And now H. Grattan Guinness is going to prove it.

He says, 50 years ago, the eminent statesman Sir Robert Peale said, with remarkably clear foresight, quote, The day is not distant, and it may be very near, when we shall all have to fight the battle of the Reformation over again, unquote. That day has come, says Guinness. It has been upon us for some time. It has found us unprepared. And as a result, the battle is to some extent going against us. More than three centuries of emancipation from the yoke of Rome, 300 years of Bible light and liberty, had made us overconfident, and led us to underestimate the power and influence of the deadliest foe, not only of the Gospel of God, but also of Protestant England. Britain's honorable distinction of being the leading witness among the nations for the truth of the Gospel, and against the errors of Romanism, had come to be lightly esteemed among us.

Our fathers won this distinction through years of sore struggle and strike. They purchased it with their best blood, and prized it, as men prize that which costs them dear. It had cost us nothing. We were born into it. We knew not its value, by contrast as they did.

In the early part of this (19th) century, the power of Rome was in these lands a thing of the past, and it seemed to be fast decaying even in other lands. The notion grew up among us that there was no need to fear any revival of that deadly opus tree, which is the blight of all that is great and good, pure and prosperous. The light of true knowledge had forever dispelled the dark fogs of superstition, so it was supposed. Medieval tyrannies and cruelties cloaked under a pretense of religion could never again obtain a foothold in these lands of light and liberty.

We might despise and deride the corruptions and follies of Rome, but as to dreading her influence? No. She was too far gone and too feeble to inspire fear or even watchfulness. This was all a delusion, and we've been roughly undeceived. In other words, we've been rudely reawakened. The difficult and

dangerous crisis through which England is now passing is the direct result of the course of actions taken under this delusion, and God only knows what the ultimate consequences may be.

Isn't it interesting, I'll just stop and add, isn't it interesting right here that Henry Grattan Guinness uses the word *delusion*? He will send them a strong delusion that they will believe a lie. What is that strong delusion? That the Pope is the man of God, that the Pope is the vicar of Christ, and that we ought to reunite with the papacy, which Henry Grattan Guinness says, as did *all* the Protestant Reformers, as did *all* Christians prior to the Protestant Reformation, that **the papacy was the man of sin, the son of perdition, that wicked one who would deceive the whole world.**

This is no light thing that we're discussing in this book. This is the most important message you will ever hear on Inquisition Update. And this delusion that Christians ought to reunite with the biblical, historical, and prophetic Antichrist is the very power and foundation of the New World Order, that the New World Order is simply the restoration on a global scale of the Old World Order that God liberated us from with the Protestant Reformation, the knowledge of the Word of God. We are undoing, we are placing shame and derision and reputation of all the martyrs blood of Jesus by believing what has now become orthodox in the Protestant churches, that Romanism is just another denomination of Christianity, and that the Pope has so much power and influence, a Christian man that he can reunite all Christians together in a global religion.

The grand delusion. God has placed a grand delusion that we should believe a lie and only God's elect will not be deceived. He says again, this was all a delusion and we have been rudely awakened. The difficult and dangerous crisis through which England is now passing is the direct result of the course of action taken under this delusion. And God only knows what the ultimate consequences may be.

I'll tell you what the ultimate consequences may be. The Pope is going to rule the world. The Pope already does rule the world. The Antichrist of the Bible already rules the world, and claims all of us, every man, woman and child on this planet, to be his slave subject. And all who have peace with that, whether they know it or not, are at war with the throne of Almighty God.

Continuing he says, a serpent may be scotched yet not killed. It may retain life enough to turn and inflict on its foe a fatal wound. The ground may be purged from a destructive weed, but the little remnants left behind may sprout and spread so as speedily to pervade the plot anew. It has been thus with Romish influence in Protestant England.

Let facts speak. Fifty years ago there were not 500 Roman priests in Great Britain. Now there are 2,600. Fifty years ago there were not 500 chapels. Now there are 1,575. Fifty years ago there were no monasteries at all in Britain. Now there are 225. There were even then 16 convents, but now there are over 400 of these barred and bolted impenetrable prisons in which 15,000 Englishwomen are kept prisoners at the mercy of a celibate clergy who have

power, unless their behests are obeyed, to inflict on these hapless and helpless victims torture under the name of penance. Fifty years ago there were but two colleges in our land for the retaining of Roman Catholic priests, of men bound by oath to act in England as the agents of a foreign power, the one great object of which is about to be the dismemberment of our empire and the ruin of our influence in the world. Now there are 29 such schools.

And strangely of all, England, who once abolished monasteries and appropriated to national uses the ill-gotten gains of Rome, is now actually endowing Romanism in her empire to the extent of over millions of money per annum. The exact amount is 1,052,657 pounds a year.

Results even more serious have arisen from the dropping on the part of evangelical Christianity of its distinctive testimony against Roman doctrine and practice. An apostasy has taken place in the Reformed Church of England itself, and multitudes of its members, instructed in the true nature and history of the Church of Rome and ignorant of the prophetic teachings of Scripture about it, have rejoiced in a return to many of the corruptions of doctrine and practice which their forefathers died to abolish. Our Reformed faith is thus endangered, both without and from within, and it can be defended only by a resolute return to the true witness borne by saints and martyrs of other days. We must learn afresh from divine prophecy, God's estimate of the character of the Church of Rome, if we would be moved afresh to be witnesses for Christ as against this great apostasy.

Guinness said, We must learn afresh from divine prophecy, God's estimate of the character of the Church of Rome, if we would be moved afresh to be witnesses for Christ against this great apostasy, Roman Catholicism. The great apostasy, the man of sin, the son of perdition. H. Grattan Guinness was supremely concerned for the state of Protestantism in England at the time.

Not only had she gone to sleep and forgotten the Antichrist, but she was threatened from within. A new doctrine was being preached, a new interpretation of Bible prophecy that said, No, the papacy is not the Antichrist. The Antichrist is a single individual, not a dynasty of popes, but a single individual that would not arrive on the world scene until the very end. So there was no need to be concerned. And the Protestants went to sleep. And we're still asleep, despite the sounding of the trumpet by H. Grattan Guinness.

He continues, "As Protestants, as Christians, as free men, as philanthropists, as those are acquainted with the teachings of history, we deplore the existing state of things. We regard all these changes as a *retrograde* movement of the most dangerous character, and we feel constrained to renew the grand old protest to which the world owes its modern acquisitions of liberty, knowledge, peace, and prosperity. We recognize it as a patent and undeniable fact that the future of our race lies not with Papists, but with Protestants.

Its leading nations this day are not Papal Italy, Spain, or Portugal, but Protestant Germany, England, and America. What has made the difference? The

nations that embraced the Protestant Reformation movement of the 16th century have never since ceased to advance in political power, social prosperity, philanthropic enterprise, and general enlightenment, while the nations that refused it and held fast to the corruptions of Rome have as steadily retrograded in all these respects. "By their fruits ye shall know them."

The present course of lectures is intended to arouse afresh attention to the great controversy between the Church of Rome and evangelical churches. In this war, the Roman army stands on the one side, and Protestantism in one unbroken phalanx on the other. The regiments of Rome wear but one scarlet uniform, fly but one papal flag, and use in their religious ceremonies but one dead language, Latin. The Protestant army, on the other hand, consists of many divisions, clad in different uniforms, flying different flags, and speaking different tongues. But, like the composite hosts of Germany in the struggle with France, they are all the stronger for their voluntary union.

They can cordially join in the great struggle. The secondary denominational differences existing between Episcopalians, Presbyterians, and nonconformists are all lost sight of in their common conflict with Rome. And the sole issue is between those who hold to the old gospel of Christ, and those who teach another gospel, which is not another.

Our subject in these lectures is Romanism and the Reformation, from the standpoint of prophecy. That is, we propose to give you not any mere human view of the subject, but the divine view, not the opinions of the lecturer about it, but the teachings of prophets and apostles, the judgment of the only wise God as expressed in his sacred word, in this blessed divine revelation which sheds its beam on every subject of interest to the people of God. It is a fact that though the canon of Scripture was closed ages before Romanism began to exist, and 15 centuries before the Reformation, yet it presents the divine judgment as to both.

The Bible records the past in its histories and the future in its prophecies, which are simply history written beforehand. It expresses, moreover, moral judgments as to the individuals it describes and the acts which it records, and it similarly expresses moral judgments respecting the individuals and actions which it predicts. It warned the church against the wiles of Rome papal, even before the days of Rome pagan.

John, the victim of Nero and Domitian, the apostle John, the writer of the Revelation, the victim of Emperor Nero and Domitian, painted pictures for posterity of the martyrs of the Inquisition, and the cruelties of tyrants more merciless than the Caesars. In reviewing this question from the standpoint of prophecy, consequently, our object is not merely to trace the fulfillment of sacred prediction in the broad facts of history as a proof of the inspiration of the Scripture through our lectures, though our lectures must of course do that, but it is even more to present the divine view of the Roman papal system to show what infinite reprobation and abhorrence Scripture pours upon it, and what an awful doom it denounces against it. If we know what God thinks of any system, we know what we ought to think of it and how we ought to act towards it.

Forewarned is forearmed. Had the youth of the last two or three generations of England been carefully instructed in the Scriptures, bearing on this subject, we should not have lived to see our country troubled and in peril of dismemberment through Jesuit intrigues, nor our national church divided against itself to its own imminent danger, and one section of it relapsing into the apostasy for which the Reformation had delivered it.

Let me first define distinctly the three terms in our title, Romanism, the Reformation, and Prophecy. Let me answer the questions. What is Romanism? What was the Reformation? What is Prophecy?

Number one, Romanism is apostate Latin Christianity. Not apostate Christianity merely, but apostate *Latin* Christianity. The Greek church, the Armenian church, and the Coptic church are all apostate in greater or less degrees, and the Protestant church itself has no small measure of apostasy in it, but it is of *Romanism or Latin* Christianity alone that we now speak, because it is the great and terrible power of evil so largely predicted by the prophet Daniel and by the apostle John. It is the special apostasy which bolts most largely in prophecy, and it is the culmination of Christian apostasy, the culmination of Christian apostasy. It includes all whose public worship is conducted in Latin and who own allegiance to the Pope of Rome.

Dean Millman's history of the Church of Rome is called the history of Latin Christianity. Archbishop Trench speaks of Gregory the Great as, quote, the last of the Latin Fathers and the first in the modern sense of the Popes, and says he, quote, did more than any other to set the church forward on the new lines on which it must travel to constitute a Latin Christianity with distinctive features of its own such as broadly separated from the Greek, unquote. Romanism is this Latin Christianity become apostate.

Number two, the Reformation was a return to primitive or non-apostate Christianity accomplished between three and four centuries ago in this country, in Germany, and in some other countries of Europe. One feature of this great movement was the abandonment of the use of Latin in public worship and the translation of the scriptures into the living languages so that all nations might read the Word of God in their own tongue and understand for themselves its sacred messages. The names of Luther, Zwingli, Erasmus, Tindo, Knox, Calvin, Latimer, Ridley, Cranmer, Hooper, and others are associated with this Reformation.

Number three, and in the third place, prophecy is the divinely given mirror of the future. Quote, things not seen as yet, unquote, are reflected on its surface with more or less distinction. They may be partially discerned beforehand and clearly identified when the time of fulfillment comes.

Thus, the first advent of Christ was shown through but as in a glass darkly, thousands of years before it took place, and so the tragic episodes of the siege of Jerusalem were presented to the mind of Moses ages before the city was even built. Romanism and the Reformation both lay afar in the distant future when Daniel and John foresaw their history, but their prophetic visions and writings reflect both one and the other with a distinctness and clearness which is the exact equivalent of their magnitude and importance in

the history of the church and of the world. Bear in mind these three brief definitions.

Number one, Romanism is apostate Latin Christianity. Number two, the Reformation was a return to primitive non-apostate Christianity accomplished three centuries ago. And number three, prophecy is the mirror of the future.

Let us next inquire what is this Romanism or Latin Christianity as distinguished from Greek or Protestant or any other form of faith of Christ. As to its doctrines and practices, we will answer this question later on in our course of lectures. Quoting from its own acknowledged standards, for the present we must confine ourselves to the consideration of its history.

But before I give you a brief outline of this, I may state that there are three distinct sets of prophecies of the rise, character, deeds, and doom of Romanism. The first is found in the book of Daniel, the second in the epistles of Paul, and the third in the letters of the Apocalypse of John. And no one of these three is complete in itself.

It is only by combining their separate features that we obtain the perfect portrait. Just as we cannot derive from one gospel a complete life of Christ, but in order to obtain this must take into account the records of the other three. So we cannot from one prophecy gather a correct account of Antichrist.

We must add to the particulars given in one those supplied by the other two. Some features are given in all three prophecies, just as the death and resurrection of Christ are given in all four gospels. Others are given in only two, and others are peculiar to one.

As might be expected from the position and training of the prophet, who was a statesman and a governor in Babylon, Daniel's foreview presents the political character and relations of Romanism. The apostle Paul's foreview, on the other hand, gives the ecclesiastical character and relations of this power. And John's prophecies, both in Revelation chapter 13 and Revelation chapter 17, present the combination of both, the mutual relations of the Latin church and the Roman state.

He uses composite figures, one part of which represents the political aspects of Romanism as a temporal government, and the other, its religious aspect, as an ecclesiastical system. In this lecture, we deal with Daniel's political foreview, with his predictions of the great power of evil, which was revealed to him as destined to arise in the fourth empire, and which he describes in chapter 7 of his book. Before we consider this prophecy, you must allow me briefly to recall a few well-known historical facts that none can deny or question.

The last 25 centuries of human history, that is, the story of the leading nations of the earth since the days of Nebuchadnezzar, has been divided into two chronologically equal parts, each lasting for about twelve and a half centuries. During the first half of this period, four great heathen empires succeeded each other in the rule of the then-known world, the Babylonian, Medo-Persian, Grecian, and the Roman empires. They lasted from the eighth

century before Christ to the fifth century of our era, and ended with the fall of the last emperor of Rome, Romulus Augustulus, A.D. 476.

During the second half of this period, no one great empire has ever ruled over the whole sphere dominated by these old pagan governments. Power has been more divided, and modern kingdoms have replaced ancient empires. A commonwealth of nations has for the last 1,200 years existed in the territory once governed by old Rome, and no monarch has ever succeeded in subjecting them all to himself.

This makes a broad distinction between ancient and modern times, and the dividing line is the fall of the old Roman empire, the breakup of the last form of ancient civilization, the one which preceded our modern Christian civilization. Rome itself, that great and ancient city, was founded about the beginning of the long period I have named, and has before been in existence for nearly 2,600 years, though for many centuries it had but a local reputation. Gradually it rose in importance, and in the second century before Christ, it attained supremacy in the earth.

After that, it was, for about 500 years, the magnificent metropolis of the last and mightiest of the four great empires of antiquity, the seat of its government, the very heart and center of the then known world. Nineveh and Babylon had each in its day been great metropolitan cities of wonderful size, wealth, and influence, but the realms they ruled were small compared to those over which Rome, in its zenith of power, exercised her imperial sway. She was for long ages, in the esteem of all civilized nations, as well as in her own, mistress of the world.

Her proud preeminence of position was based on an unequaled degree of military strength and power. It was ruled not by right, but by might, and it subjected the world to itself. Remains still extant, not only in all parts of Europe, but in Africa and Asia, and above all, in Rome itself, sufficiently attest to the wide extent of the sway of Rome, the luxury of her princes and people, and the refinements of her civilization.

Roman roads, Roman camps, Roman baths, Roman coins, statues, and remains of every kind abound, even in our own little island, some of which have been examined with interest by most of us. Roman laws, Roman literature, and the fundamental relation of the Latin language to the languages of modern Europe, afford clearer evidences still of the universal, mighty, and long-enduring influence of the ancient masters of the world.

Up to the beginning of the fourth century of our era, Rome was a pagan city, and the emperor was the high priest of its religion. The ruins of its old heathen shrines still adorn the city. The Pantheon, which is now a church dedicated to the Virgin Mary and all the martyrs, was formerly a heathen temple dedicated to Sibella and all the gods of the ancient mythology. But in the fourth century of our era, heathenism fell prostrate before the faith of Jesus Christ, which for three centuries Rome had persecuted and sought to exterminate.

The religion of Jesus of Nazareth overthrew the religion of Jupiter Olympius,

and the emperor Constantine established Christianity as the creed of the world. Rome had become the seat of a Christian bishop before that date, and the division and decay of the Roman Empire which soon followed. This bishop, owing to his metropolitan position, became a person of great importance and the head of Latin Christianity.

As other rulers passed away, and as the power of Rome waned before the hordes of Gothic and Vandal invaders, the Christian bishopric, sole survivor of the old institutions in Rome, raised its head like a rocky wreath in the midst of a wild expanse of roaring billows. It remained when all else failed around it. At first, it had itself been a small, weak, new thing under the shadow of a great, mighty, and ancient power.

But time brought changes, and gradually it became the stable, strong, and only ancient thing in the midst of a turbulent young Gothic nation into which the fragments of the old dominion slowly crystallized. To these rude and recently evangelized people, the church of Rome was naturally the mother church, and the bishop of Rome the chief of Christian bishops. The tendency of the Latin episcopate thus enthroned in the old metropolis of the world in the midst of ignorant, superstitious, and childlike Gothic nations, was to become first a monarchical, and then an imperial power.

This tendency was deep and enduring. It worked for centuries, till at last it produced that singular blasphemous usurpation and tyrannical government which we call the papacy.

The rise of this power was, like all great growths, gradual and slow. From the middle of the fifth century to the end of the thirteenth, for between eight and nine hundred years, it was steadily waxing greater and greater, rising higher and higher, reaching forth its branches more widely and making more extravagant claims and pretensions. Time would of course fail me, as it has done here at Inquisition Update, to continue. So we'll put a mark here on page 16 of the book, Romanism and the Reformation, and we'll continue Monday on the program.

Continue to [Tom Friess – Romanism and the Reformation Part 2](#)