

# The Mystery Of Languages & The Vatican

“For this reason does the Apostle declare, ‘We speak Wisdom among them that are perfect,’ [1 Corinthians 2:6] terming those persons ‘perfect’ who have received The Spirit Of God, and who through The Spirit Of God do Speak in all Languages, as He used Himself also to Speak. In like manner we do also hear many Brethren in The Church, who possess Prophetic Gifts, and who through The Spirit Speak all of the different kinds of Languages, and bring to Light for the general benefit with the Hidden Things Of Men, and declare The Mysteries Of God, whom also the Apostle terms ‘Spiritual,’ they being Spiritual because they partake of The Spirit, and not because their Flesh has been stripped off and taken away, and because they have become purely Spiritual.” - Irenaeus (Against Heresies Book V Chapter 6:1)

What’s interesting is that although Latin died as a Language around 600 A.D. to 750 A.D. with the Fall Of The Roman Empire.

Latin did, however, remain as a Literary Language and Latin remained the Common Language of International Communication, Science, Scholarship, Religious/Spiritual Books, History, and Academia in Europe until well into the Early 19th Century!!!

That means that all Scientific Discoveries, Scholarship, Academia, History, Spirituality, and etc. are CLOAKED and HIDDEN in these Ancient Latin Texts!!!

This was definitely enforced by the Vatican, no doubt, so they could keep a MONOPOLY ON ALL KNOWLEDGE!!!

History Of Latin

[https://en.m.wikipedia.org/wiki/History\\_of\\_Latin](https://en.m.wikipedia.org/wiki/History_of_Latin)

Then you see how Latin also became a Vehicle for Romanticism which Albert Pike thanked for laying one of the Foundations for Luciferianism!

Latin American Literature 19th Century Realism/Romanticism (Luciferianism)

<https://www.britannica.com/art/Latin-American-literature/The-19th-century>

An excerpt overviewing Chapter 2 from “ The Romantic Rehabilitation Of Satan” by Ruben van Luijk...

“This chapter traces the genesis and development of the ‘rehabilitation’ of the image of Satan by prominent Romantics in Europe, who presented the devil as an object of identification, edification, and even sometimes adulation. This new view of Satan encompassed a rehabilitation in two respects. First, while Christian mythology had blamed Satan for evil and banished him to hell, a select number of Romantic authors and artists now professed their sympathy with the fallen angel and endeavored to rehabilitate him in some form or another, at least in the artistic domain. Second, they resurrected him from the burial he had been given by Enlightenment rationalism, which had ridiculed or ignored Satan as an obsolete relic of

superstition. The chapter argues that this double rehabilitation represents an essential step in the historical emergence of modern Satanism and argues that it was rooted in two intertwined processes that gained importance during this period: the movement of emancipation that has been summarized under the heading of the 'Western Revolution,' and the waning of Christian dominance which is usually called secularization. The Romantic view of religion as anchored in human creativity allowed them to creatively reimagine the figure of Satan as a symbol for human emancipation."