



We live in a time fascinated by the hidden. Series, social media, and self-help books constantly speak about “energies,” “intuition,” “messages from the universe,” or “signs.” In this context, the word *premonition* frequently appears: that sensation that something is going to happen before it occurs.

But what does traditional Catholic theology say about premonitions?

Are they real?

Are they from God?

Are they mere psychological suggestion?

Can they be dangerous?

This article seeks to offer a deep, rigorous, and pastorally clear answer. Not to feed curiosity, but to form conscience. Because in discernment lies the difference between grace and deception.

1. What Do We Mean by “Premonition”?

In common language, a premonition is:

- A strong presentiment about a future event.
- An interior warning that does not arise from logical reasoning.
- A powerful intuition that seems to anticipate something.

Not all premonitions are the same. From a Christian perspective, it is important to distinguish carefully:

1. **Natural intuitions** (derived from experience or psychological sensitivity).
2. **Providential warnings** (inspirations that God may permit).
3. **Emotional or anxious suggestions.**
4. **Non-divine spiritual influences** (which require serious discernment).

The Church has always been extremely prudent regarding these phenomena. It does not deny the possibility that God may warn or prepare a soul for something future. But it also reminds us that the devil can imitate light in order to sow confusion.



2. Is There Biblical Foundation for Premonitions?

Sacred Scripture presents numerous cases where God reveals future events. But attention: these are not “premonitions” in an ambiguous sense, but **clear revelations within the salvific plan**.

Some examples:

- The prophetic dreams of the Old Testament.
- Divine warnings to the prophets.
- Revelations in dreams to Saint Joseph.

In the Gospel we read:

“When they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, ‘Rise, take the child and his mother, and flee to Egypt.’” (Matthew 2:13)

Here there is no superstition, but **clear and verifiable providential intervention**.

We also find this theological principle:

“For the Lord God does nothing without revealing his secret to his servants the prophets.” (Amos 3:7)

However, we must understand something essential:

Public Revelation ended with Christ and the Apostles.

Any later warning belongs to the realm of private revelations, which never add anything essential to the faith.



3. The Crucial Difference: Divine Revelation vs. Spiritual Curiosity

Here we enter delicate terrain.

The Church explicitly condemns:

- Divination.
- Spiritism.
- Consulting mediums.
- Esoteric practices.
- Superstitious interpretation of signs.

The Catechism is clear on this matter (cf. CCC 2116–2117): seeking to know the future apart from God is a sin against the First Commandment.

Why?

Because it implies a lack of trust in Providence.

It is one thing for God to warn.

It is something very different for man to force knowledge of the future.

4. Can God Permit an Interior Warning?

Yes, but with very clear conditions.

In the spiritual tradition — from the Desert Fathers to great masters such as Saint John of the Cross and Saint Teresa of Jesus — we find a constant principle:

God may grant interior lights, but the soul must neither desire them nor rely on them.

Saint John of the Cross firmly warns that anyone who seeks extraordinary revelations exposes himself to deception.



In the lives of some saints we find cases of interior warnings about dangers, deaths, or events. But they always appear accompanied by:

- Humility.
- Obedience.
- Ecclesial discernment.
- Total absence of morbid curiosity.

They are never spectacle.

They are never entertainment.

They are never spiritual self-affirmation.

5. The Modern Danger: Anxiety Disguised as Revelation

In our current context — marked by crisis, uncertainty, and information overload — many “premonitions” are not spiritual but psychological.

Anxiety can generate:

- A constant sense of impending catastrophe.
- Hypervigilance.
- Exaggerated interpretation of coincidences.
- A need for control.

Many confuse fear with intuition.

The difference is clear:

Anxiety	Divine Inspiration
Produces anguish	Brings interior peace
Obsesses	Illuminates serenely
Leads to control	Invites trust
Isolates	Leads toward God

Let us remember Christ's words:



“Let not your hearts be troubled, neither let them be afraid.” (John
14:27)

God does not act by sowing constant panic.

6. Spiritual Discernment: The Key

Catholic theology offers a precious instrument: discernment.

According to the Ignatian tradition, every interior movement must be examined according to its fruits:

- Does it increase faith?
- Does it strengthen hope?
- Does it deepen charity?
- Does it lead to greater humility?

If a “premonition” produces pride (“I have a gift”), chronic fear, or a desire for protagonism, it does not come from God.

Moreover, the Church insists that any extraordinary phenomenon must be submitted to:

- A prudent spiritual director.
- An experienced confessor.
- Ecclesial judgment.

Isolation is fertile ground for error.

7. Divine Providence vs. the Need to Control the Future

At the root, obsession with the future reveals something deeper: fear.

The Christian lives by this certainty:



“We know that in everything God works for good for those who love him.” (Romans 8:28)

Faith does not eliminate suffering.
But it eliminates panic.

God does not ask us to know the future.
He asks us to trust Him today.

The obsession with anticipating everything is incompatible with spiritual childhood.

8. What Should I Do If I Have a Strong Presentiment?

From a rigorous pastoral perspective:

1. Do not act impulsively.
2. Do not communicate it as if it were a divine revelation.
3. Examine your emotional state.
4. Pray calmly.
5. Consult a prudent priest if it persists.

In most cases, strong presentiments are:

- Psychological intuitions.
- Unconscious perception of real data.
- Heightened emotional sensitivity.

And that is not sin. It is part of our nature.

The problem begins when they are absolutized.



9. Premonitions and the Sacramental Life

The true Christian “anticipation” is not predicting the future.

It is living in grace.

The sacraments prepare us better than any premonition:

- Confession prepares us for death.
- The Eucharist unites us to Heaven.
- Prayer places us within God’s will.

The best preparation for the unknown is not knowing what will happen, but being in friendship with God.

10. Practical Applications for Daily Life

Instead of seeking extraordinary signs, the Christian can:

1. Practice Confident Abandonment

Repeat daily:

“Lord, may Your will be done.”

2. Combat Anxiety with Sacramental Life

Frequent confession and communion.

3. Avoid Esoteric Content

Even if it is presented as “harmless.”

4. Cultivate Discernment

Not every feeling is inspiration.



5. Live Spiritually Prepared

Not with fear, but with daily fidelity.

11. The Great Truth: The Only Certain Certainty

There is one thing we do know with certainty: Christ will return.

But even here, Jesus warns us:

┆ *“But concerning that day and hour no one knows.” (Matthew 24:36)*

The Christian does not live trying to decipher God’s calendar.

He lives watchful.

And watchful does not mean anxious.
It means faithful.

12. Conclusion: More Trust, Less Curiosity

Premonitions may exist in certain exceptional cases permitted by God. But they are not the ordinary path to holiness.

The ordinary path is:

- Daily prayer.
- The sacraments.
- Concrete charity.
- Trust in Providence.

In a world obsessed with control, Christianity proposes something revolutionary:



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Trust.

You do not need to know what will happen tomorrow to be holy today.

The true light is not anticipating the future.
It is walking with Christ in the present.

And that is enough.