



The Association of Hebrew Catholics Lecture
Series 2021-2022

The Messiah of Israel

**Talk 14. The Messiah's
Fullness of Knowledge**

Framing the Question of Jesus' Human Knowledge

- Because Jesus is true man and true God, He has two intellects and two wills: divine and human.
- In His divine intellect, Christ is omniscient with the same omniscience of the Father and the Holy Spirit.
- Our question in this chapter concerns His **human intellect**. What can we say about His human knowing in His human intellect during His earthly life?
- What did He know, and *how* did He know it?

Framing the Question of Jesus' Human Knowledge

- Scripture, Tradition, the Magisterium, and theological reflection give us answers.
- Enriching His ordinary human knowledge, Christ's human knowledge had two poles: (a) knowledge of His Father, of Himself as the Son, and of the Holy Spirit; and (b) knowledge of His mystical Body and our salvation.

Framing the Question of Jesus' Human Knowledge

- Some might think that it would not be necessary for Christ to have human knowledge, since He already has the infinite divine knowledge. However, if Christ had no knowledge in His human soul, then His human intellect would be less perfect than that of any other human being.
- For the acts of Christ to be properly human they need to be directed by His human intellect.
- To deny Christ's human intellect is to fall into Monophysitism (one-nature-ism) or Monothelitism (one-will-ism).

Framing the Question of Jesus' Human Knowledge

Council of Chalcedon:

“We confess that one and the same Christ, Lord, and only-begotten Son, is to be acknowledged in two natures without confusion, change, division or separation. The distinction between the natures was never abolished by their union, but rather the character proper to each of the two natures was preserved as they came together in one person (*prosopon*) and one hypostasis.”

Framing the Question of Jesus' Human Knowledge

- The Church's defense of Christ's humanity and of His rational soul in particular implies a human intellect that would have human intellectual acts distinct from the eternal and simple act of His divine intellect.
- The unity of Christ's Person implies that the acts of Christ's human intellect, although *distinct*, are **not separated** from the eternal act of His divine intellect.

Framing the Question of Jesus' Human Knowledge

- *How is Jesus' human intellect aware of His divine knowledge and identity?* Chalcedon establishes the principles that must be held in this question but does not apply them to the question of Christ's knowledge and leaves this as a task for future centuries.

Three Kinds of Human Knowledge

The human intellect can gain knowledge in three ways:

- 1) Abstraction and Reasoning from Experience**
- 2) Infused or Prophetic Illumination**
- 3) The Vision of God**

Human Knowledge

Human knowledge begins with sense experience.

1. The **senses** receive and form an **image**
2. From that **image** the intellect **abstracts a concept** and **grasps the concept** in an act of **understanding**
3. The **concept** is combined with other concepts through **sylogisms** (arguments), which constitutes the process of **reasoning**.

Infused Knowledge

- **Infused knowledge** is received in a supernatural way.
- It is **proper to angels**, but the human intellect can be elevated to receive it.
- God can infuse ideas and insight into our minds, illuminating our minds as He did with the prophets.
2 Peter 1:21: “No prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God.”

Infused or Prophetic Knowledge

- Infused knowledge is like acquired knowledge in that the concepts that are received are finite forms of created things.
- They cannot enable us to know God *in Himself*, for He infinitely transcends any finite concept.
- Created concepts can only represent God by way of analogy, in that the created things they represent are likenesses of God in some way.
- Since God infinitely transcends these likenesses, they serve to represent what God is not.

Vision of God

• Through the **vision of God**, God is known not by analogy but as He is. It is proper and connatural to God alone, but the blessed in heaven shall be elevated to share in this way of knowing.

Matt 5:8: “Blessed are the pure in heart, for they shall see God.” **1 Cor 13:12**: “For now we see in a mirror dimly, but then *face to face*. Now I know in part; then I shall *understand fully*, even as I have been fully understood.”

1 John 3:2: “Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for *we shall see him as he is*.”

Vision of God

- **Infused contemplation** is done “in a mirror dimly” through finite concepts drawn from creatures.
- The **beatific vision** does not make use of created concepts. It is ineffable and indescribable.
- **St. Thomas** says that no created concept can be the means of seeing God face to face. The **Word of God must be the “concept” for our knowledge of God.**
- The **light of glory** disposes the mind to see God through God’s own Word.
- **Psalm 36:9:** “For with thee is the fountain of life; in thy light do we see light.”

Vision of God

- The vision of God is knowledge of God by participation in God's own knowing.
- In heaven there will be different grades of beatific vision, according to the degree of the light of glory, which is given according to the degree of charity.
- The vision of God does not enable any created intellect to know God as well as He can be known, for that is proper to the divine intellect alone.
- **Christ's human intellect**, of course, should receive the maximum light of glory and thus possess the vision of God in the highest degree.

Vision of God

- **St. Paul** may have received this most sublime gift.
- **2 Cor 12:2–4:** “I know a man in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know, God knows . . . and he heard things that cannot be told, which man may not utter.”
- **Infused knowledge** can be expressed defectively in human words, as we see with the prophets and mystics. But the **vision of God** transcends all created concepts and thus it is inexpressible by human language.

Three Kinds of Knowledge in Christ's Human Intellect

- The **three kinds of knowing** are proper respectively to human nature, to angelic nature, and to the divine nature.
- The human intellect can be elevated by grace and receive infused knowledge and be divinized by glory to receive the beatific vision.
- **Did Jesus have all three kinds of knowledge in His human intellect?** Scripture does not explicitly name three kinds of human knowledge in Christ, but it provides foundational insights for this thesis.

Three Kinds of Knowledge in Christ's Human Intellect

- **Christ has knowledge acquired** through abstraction from sense experience and through reason. If He didn't use His intellect in this way, His intellect would be in vain. Jesus thus was taught by Mary and Joseph.
- The teaching of Christ is full of images acquired through experience. **Hebrews 5:8:** “He learned obedience through what he suffered.”

Three Kinds of Knowledge in Christ's Human Intellect

- **Christ has prophetic infused knowledge**, for He is the Prophet prophesied in Deuteronomy 18:15-19.
- **Matthew 13:57**: “A prophet is not without honor except in his own country and in his own house”;
- Matthew 12:41**: “Something greater than Jonah is here.”

Jesus' Prophetic Knowledge in the Synoptic Gospels

Prophecies of the Destruction of the Temple:

- **Luke 19:43–44:** “For the days shall come upon you, when your enemies will cast up a bank about you and surround you, and hem you in on every side, and dash you to the ground, you and your children within you, and they will not leave one stone upon another in you; because you did not know the time of your visitation.”
- **Mark 13:2:** “Do you see these great buildings? There will not be left here one stone upon another that will not be thrown down.”

Jesus' Prophetic Knowledge in the Synoptic Gospels

• **Luke 21:20–24:** “But when you see Jerusalem surrounded by armies, then know that its desolation has come near. Then let those who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it; for these are days of vengeance, to fulfil all that is written. Alas for those who are with child and for those who give suck in those days! For great distress shall be upon the earth and wrath upon this people; they will fall by the edge of the sword, and be led captive among all nations.”

Jesus' Prophetic Knowledge in the Synoptic Gospels

Prophecies of His Passion, death, and Resurrection

Mark 8:31–32: “And he began to teach them that the Son of man must suffer many things, and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again. And he said this plainly.”

Luke 22:18: “for I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes.”

Luke 22:34: He said, “I tell you, Peter, the cock will not crow this day, until you three times deny that you know me.”

Jesus' Prophetic Knowledge in the Synoptic Gospels

- Jesus foretold Peter's triple denial and conversion, and Judas's betrayal.
- The first Eucharist made present, the night before His bloody sacrifice, the very sacrifice that Jesus was to offer the next day. The future event was not simply foretold, but sacramentally anticipated and made present.

Jesus' Prophetic Knowledge in the Synoptic Gospels

Prophecies on the Church

- **Matthew 16:18:** Jesus spoke of the Church built on Peter as victorious over death and as everlasting.

The Synoptic Gospels say Jesus has knowledge of secret thoughts:

- **Mark 2:8:** “Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, ‘Why do you question thus in your hearts?’”
- **Luke 6:8:** Jesus “knew their thoughts.”

Scripture on Jesus' Fullness of Knowledge

- **The Gospels show us that Jesus had an intimate and immediate knowledge of the Father and of Himself as Son.**
- **Luke 2:49:** “And he said to them, ‘How is it that you sought me? Did you not know that I must be in my Father’s house?’”

Knowledge of the Father

Matt 11:27 and Luke 10:22: “All things have been delivered to me by my Father; and no one knows the Son except the Father, and **no one knows the Father except the Son** and any one to whom the Son chooses to reveal him.”

- This knowledge of the Father must be in Christ’s human intellect, for the Son reveals the Father through His human soul. If Christ did not have the vision of God, then “all things” would not have been delivered to Him. The Son’s knowledge of the Father is at the same level as the Father’s knowledge of the Son.

Knowledge of the Father

- The Son's knowledge of the Father is the foundation of Christ's awareness of His identity and mission as Son.
- Matthew 11:27 is “a central statement about the mission of Jesus.”
- In the Gospels Jesus habitually sees and presents Himself in relation to the Father and to His filial task of fulfilling the Father's salvific plan.

Jesus' Self-Knowledge

- Jesus had immediate and intimate knowledge of Himself as the beloved **Son of the Father**.
- He also had immediate and intimate knowledge of Himself as **the messianic King, Shepherd, and Bridegroom of Israel**.
- This implies an intimate and immediate knowledge of the Triune God, in which He is included as the Son of the Father.

Jesus' Self-Knowledge

- The texts in the Gospels that imply pre-existence on the part of Jesus, presuppose an awareness of the continuity of His “I” from before the Incarnation and after it. This awareness of Himself as the eternal Lord of Israel implies that He knows His divine identity directly through Himself (vision of God) and not through created concepts that are drawn from creatures, as in infused knowledge.

Jesus' Self-Knowledge

- Jesus uses the formula, “Amen, I say unto you...”
- Other prophets say, “The word of the Lord came to me”; “Thus says the Lord”; “The Lord says”; “The Lord said to me”; or “Hear the word of the Lord.”
- Jesus teaches on His own authority and in His own name, as something that must be believed without question.

Jesus' Self-Knowledge

- Infused knowledge of the Father would not enable Jesus to know the Father as He is known by the Father.
- Prophetic knowledge seems insufficient to account for His intimate and immediate knowledge of His divine identity as the Son of the Father and the Bridegroom and Shepherd of Israel, and the certainty He has of the mysteries that He has come to reveal, so that He can say: “Amen, *I* say unto you.”

Christ's Vision of God in John's Gospel

Knowledge of the human heart

- **John 2:23–25:** “many believed in his name when they saw the signs which he did; but Jesus did not trust himself to them, because he *knew all men* and needed no one to bear witness of man; for he himself *knew what was in man.*”

Christ's Vision of God in John's Gospel

Christ Teaches with Authority because He Sees the Father

- **John 3:10–13:** “Truly, truly, I say to you, we speak of what we *know*, and bear witness to what we have *seen*; but you do not receive our testimony. I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? No one has ascended into heaven but he who descended from heaven, the Son of man (who is in heaven).”

Christ's Vision of God in John's Gospel

- Jesus can give authoritative witness of heavenly things because He has known and seen them, because He “descends from heaven.”
- Jesus can reveal heavenly things because it is given to Him “from above” to *see* that of which He speaks.
- The phrase “ascended into heaven” refers to His spiritual “ascension,” which seems to mean the vision of His Father.
- **John 1:18:** the Son of man abides in the “bosom of the Father.”

Christ's Vision of God in John's Gospel

• **John 3:31–33:** “He who comes from above is above all; he who is of the earth belongs to the earth, and of the earth he speaks; he who comes from heaven is above all. He bears witness to what he has seen and heard, yet no one receives his testimony; he who receives his testimony sets his seal to this, that God is true.”

• **John 5:19–20:** “Amen, amen, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing; for whatever he does, that the Son does likewise. For the Father loves the Son, and shows him all that he himself is doing.”

Christ's Vision of God in John's Gospel

- **John 6:46:** “Not that any one has seen the Father except him who is from God; he has seen the Father.”
- **John 8:14:** “I know whence I have come and whither I am going, but you do not know whence I come or whither I am going.”
- **John 8:38:** Jesus tells the crowd that “I speak of what I have *seen* with my Father, and you do what you have heard from your father.”
- **John 8:55:** “But you have not known him; I know him. If I said, I do not know him, I should be a liar like you; but I do know him and I keep his word.”

Christ's Vision of God in John's Gospel

High Priestly Prayer

• **John 17:24:** “Father, I desire that they also, whom thou hast given me, *may be with me where I am, to behold my glory* which thou hast given me in thy love for me before the foundation of the world”

• **John 17:25:** “O righteous Father, the world has not known thee, but I have known thee; and these know that thou hast sent me.”

• **John 1:18:** “no one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known.”

Christ's Vision of God in John's Gospel

- **Exodus 33:23:** “I will take away my hand, and you shall see my back; but my face shall not be seen.”
- **Joseph Ratzinger:** “The saying at the end of the prologue is the decisive key to the image of Jesus in John's Gospel. . . . Only the one who is God *sees God*—Jesus. He truly speaks from his *vision of the Father*, from unceasing dialogue with the Father, a dialogue that is his life. If Moses only showed us, and could only show us, God's back, Jesus, by contrast, is the Word that comes from God, from a *living vision* of him, from unity with him.”

Christ's Vision of God in John's Gospel

- **John's Prologue:** “And the Word became flesh and dwelt among us, *full of grace and truth.*”
- **This fullness belongs to Christ's humanity.**
- **Fullness of grace** refers to the hypostatic union and to the “capital grace” by which Jesus received all the graces in His humanity that were to be distributed to His Mystical Body.
- **Fullness of truth** is His knowledge of God and of creation that He was to share with the members of His Church.

Christ's Vision of God in John's Gospel

- Christ's human soul could not have the fullness of truth if it did not have the vision of God.
- **John 3:34-35:** “For he whom God has sent utters the words of God, for *it is not by measure* that he gives the Spirit; the Father loves the Son, and has given all things into his hand.”

Christ's Vision of God in John's Gospel

John 1:14: “The Word was made flesh . . . full of grace and truth.”

- Since the infinite fullness of the grace of the hypostatic union was given to Jesus in the instant of His conception, it seems that He possessed the fullness of truth also from the beginning. This could only be through the vision of God.

- **Colossians 2:3:** In Christ “are hid **all** the treasures of wisdom and knowledge.”

Christ's Vision of God Seen in the Lack of Growth in His Awareness of His Divine Identity

- The Gospels witness to Christ's vision of God by *not* showing a gradual growth of awareness of His fundamental identity and vocation.
- The Apostles, St. Paul, and the prophets learned of their vocations at a particular moment which is always highlighted in Scripture. This does not happen to Jesus. Luke 2:40 says that “the child grew and became strong, filled with wisdom,” but Jesus knows His mission and identity at the age of twelve when He says: “How is it that you sought me? Did you not know that I must be in my Father's house?” (Luke 2:49).

Christ's Vision of God Seen in the Lack of Growth in His Awareness of His Divine Identity

- Hebrews 10:5–9 shows that Jesus' knowledge of His identity is complete from the beginning.
- A broad current of liberal theology sees Christ's Baptism as a vocational event in which Christ discovered His messianic identity and divine sonship, much as Paul discovered his vocation on the road to Damascus. The Gospel texts, however, present Jesus' Baptism as a manifestation to Israel, not as a revelation to Jesus.

Christ's Vision of God Seen in the Lack of Growth in His Awareness of His Divine Identity

Joseph Ratzinger, in *Jesus of Nazareth*:

“After having led a perfectly normal life in the province of Galilee, at the moment of his Baptism he is said to have had an earth-shattering experience. It was then, we are told, that he became aware of his special relationship to God and his religious mission. This mission, moreover, supposedly originated from the expectation motif then dominant in Israel, creatively reshaped by John, and from the emotional upheaval that the event of his Baptism brought about in Jesus’ life.

Christ's Vision of God Seen in the Lack of Growth in His Awareness of His Divine Identity

Joseph Ratzinger, in *Jesus of Nazareth*:

“But none of this can be found in the texts. However much scholarly erudition goes into the presentation of this reading, it has to be seen as more akin to a ‘Jesus novel’ than as an actual interpretation of the texts. The texts give us no window into Jesus’ inner life—Jesus stands above our psychologizing. . . . Jesus does not appear in the role of a human genius subject to emotional upheavals, who sometimes fails and sometimes succeeds. If that were the case, he would remain just an individual who lived long ago and so would ultimately be separated from us by an unbridgeable gulf. Instead, he stands before us as the ‘beloved Son.’”

The New Testament Never Speaks of Jesus Exercising Faith

- The New Testament never says Jesus has faith.
- Jesus speaks of what He *knows* and *sees*.
- Jesus exhorts His listeners to believe in Him, but He never puts His own faith as a model. **John 14:1:** “Believe in God, believe also in me.” He does not say: “Believe in me, as I believe in the Father.”
- This implies that Christ enjoyed the vision of God from His conception.
- **Hebrews 11:1:** “Faith is the substance of things hoped for; the proof of things not seen.” Faith is thus incompatible with the vision of God.

The New Testament Never Speaks of Jesus Exercising Faith

- If Christ had the vision of God, then He could not have exercised the virtue of faith, for the mysteries of God would not have been “unseen” to Him.
- If Christ had faith rather than vision, then He would have spoken like the other prophets, announcing His doctrine as the Word of God that was spoken to Him, as Moses did in legislating for Israel.

The New Testament Never Speaks of Jesus Exercising Faith

- Jesus speaks on His own authority, presented as absolute and higher than that of Moses.
- Moses proclaims the Law as the “Word of the Lord” that was spoken to Him, but Jesus says to the crowds, “I say to you,” or “Amen, I say unto you.”
- This implies that Jesus is speaking on the basis of what He sees and knows to be the truth. The other prophets speak within the realm of faith in a Word that was transmitted to them in the darkness of faith, whereas Jesus speaks of what He *knows*.

The New Testament Never Speaks of Jesus Exercising Faith

- **Matthew 16:18–19:** “And *I* tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. I will give you the keys of the kingdom of heaven.”
- Other prophets in Israel would have said: “*The Lord says* (or: Oracle of the Lord:), you are Peter, and on this rock the Lord will build His Church.”
- Jesus prophesies, teaches, legislates, and founds the New Covenant in His own name. These acts must therefore come from His own knowledge and vision, which is possible only if He has the vision of God.

The New Testament Never Speaks of Jesus Exercising Faith

- **Hebrews 11** does not list Christ among the heroes of faith.
- **Hebrews 12:1** speaks of Jesus as the “author and perfecter of our faith.”
- Because Jesus had the vision of God He could perfectly reveal the Father and so be the “author and perfecter” of the faith of the Church.

Was Jesus Ignorant of the Time of the Second Coming?

Many theologians argue that Jesus thought that His Second Coming was imminent.

The coming of the Son of man can be seen to indicate two events: the fall of Jerusalem, and the Last Judgment.

- **Matthew 10:23:** Jesus says that the disciples “will not have gone through all the towns of Israel, before the Son of man comes.”

- **Matt 24:34:** “Truly, I say to you, this generation will not pass away till all these things take place.”

- **Matt 24:16:** Jesus warns those in Judea to “flee to the mountains.”

Was Jesus Ignorant of the Time of the Second Coming?

- **Luke 21:20–22:** Jesus speaks of Jerusalem “surrounded by armies,” which is the sign “that its desolation has come near. Then let those who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it; or these are days of vengeance, to fulfil all that is written.”
- Mark and Matthew mention Judea.
- The following verses concerning “signs in sun and moon and stars” make use of eschatological language that the prophets used for the fall of kingdoms, and so it is likely that it refers to the fall of Jerusalem.

Was Jesus Ignorant of the Time of the Second Coming?

- The tribulations of Jerusalem prefigure future tribulations, especially the final tribulation.
- Jesus' eschatological discourse (Matt 24:5–34; Mark 13:6–30; Luke 21:8–32) is not a mistaken expectation of the imminent arrival of the Second Coming, but is rather the prophetic proclamation of the catastrophic events that would unfold forty years later.

Was Jesus Ignorant of the Time of the Second Coming?

- Some say that Jesus' words after the confession of Peter (Matt 16:28; Mark 9:1; Luke 9:27) imply that Jesus was expecting an imminent Second Coming.
- **Mark 9:1:** "Truly, I say to you, there are some standing here who will not taste death before they see that the kingdom of God has come with power."
- What immediately follows is the Transfiguration. Peter, James, and John were standing by Jesus and did indeed see the kingdom of God coming with power.

Was Jesus Ignorant of the “Day and Hour” of the Second Coming?

- **Mark 13:32:** “But of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father.”
- “Ignorance” refers to a lack of knowledge that is *due*. This knowledge does not pertain to Jesus’ prophetic mission or to the knowledge that should be possessed by the Church.
- **Acts 1:7:** “It is not for you to know times or seasons which the Father has fixed by his own authority.”

Was Jesus Ignorant of the “Day and Hour” of the Second Coming?

Thomas Aquinas: “He is said, therefore, not to know the day and the hour of the Judgment, for that He does not make it known, since, on being asked by the apostles, He was unwilling to reveal it. . . . As Chrysostom argues . . ., if it is given to Christ as man to know how to judge—which is greater—much more is it given to Him to know the less, viz. the time of Judgment. Origen, however . . ., expounds it of His body, which is the Church, which is ignorant of this time.”

Was Jesus Ignorant of the “Day and Hour” of the Second Coming?

The idea that Christ was ignorant of the day and hour was condemned by **Pope Vigilius in his Constitution** in 553 on account of its Nestorian implications:

“If anyone says that the one Jesus Christ, the true Son of man and the true Son of God, was ignorant of future events or the day of the Last Judgment and that he was able to know only as much as was revealed to him by the divinity dwelling in him, as though in another person, let him be anathema.”

Was Jesus Ignorant of the “Day and Hour” of the Second Coming? St. Gregory the Great, *Letter to Eulogius*, Patriarch of Alexandria

“The omnipotent Son says He does not know the day which He causes not to be known, not because He himself is ignorant of it, but because He does not permit it to be known at all... The Only-begotten having been incarnate, and made perfect man for us, in His human nature indeed did know the day and the hour of judgment, but nevertheless He did not know this *from* His human nature. . . .

Was Jesus Ignorant of the “Day and Hour” of the Second Coming? St. Gregory the Great, *Letter to Eulogius*, Patriarch of Alexandria

“But the fact is certainly manifest that whoever is not a Nestorian , can in no wise be an Agnoeta. For with what purpose can he, who confesses that the Wisdom itself of God is incarnate say that there is anything which the Wisdom of God does not know? ...it is written also: Jesus knowing, that the Father gave him all things into his hands [John 13:3]. If all things, surely both the day of judgment and the hour. Who, therefore, is so stupid as to say that the Son has received in His hands that of which He is unaware?”

Was Jesus Ignorant of the “Day and Hour” of the Second Coming?

This interpretation of what Christ said about the time of the Second Coming is also confirmed in the *Catechism of the Catholic Church*, §474: “What he admitted to not knowing in this area, he elsewhere declared himself not sent to reveal.”

Complementarity of the Three Kinds of Knowledge in Jesus' Human Intellect

- Endowed with these three kinds of knowledge, Christ's human intellect thus is a true "microcosm" which mirrors the whole of creation with regard to nature, grace, and glory. The higher levels of knowledge do not detract from the properly human level, but rather ennoble the lower faculties. Supernatural gifts ennoble the natural order. Here we can apply the Thomistic axiom that grace elevates nature without destroying it.

Complementarity of the Three Kinds of Knowledge in Jesus' Human Intellect

- The fact that Christ already knew something by the vision of God or prophetic knowledge does not mean that He could not also learn it through experience in a properly human way, which would add something unique. For example, it is one thing to know a truth abstractly, and quite another to know by a vivid personal experience. Christ's teaching constantly presents truth both with the flavor of life experienced at first hand, but also as something that comes from above.

Complementarity of the Three Kinds of Knowledge in Jesus' Human Intellect

- The two kinds of supernatural knowledge are very different from one another and served different purposes. Vision was necessary to know the divine plan Christ came to reveal in a complete, clear, holistic, and transcendent way. Prophetic knowledge was necessary to enable Jesus to teach and express with created concepts and words what He knew through the vision.