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INTRODUCTION

God's glorious (beautiful) grace greetings to the Romans (1:1-8).

1. The glory (beauty) of life with God by proper knowledge and proper love: Matt. 22:37-40; 1 John 4:19; John 17:3; Gal. 4:6; Rom 8:15, 32; Gen 5:22; 17:1; Deut. 13:4; 1 John 1:6-7; 4:7-14; James 1:13; Rom 8:24-38; 2 Cor. 3:18; Psa 73:24-25.
2. The glory (beauty) of the Scriptures: 1 Thessalonians-2 Corinthians 2.
3. The glory (beauty) of the perspicuity of Scripture in light of the scholarly study of hermeneutics, linguistics, and nominalism.
4. The glory (beauty) of suprahope.

From Suprafaith-knowledge to Suprahope

1. Because the theological virtues always point to God as their proper and immediate object, they remain radically different from any ordinary kind of human believing, hoping, or loving. In order to distinguish them, I shall use the terms suprafaith-knowledge, suprahope, and supralove.
2. These virtues not only take God as their proper and immediate object, they are the basis for all true fellowship with God, the supernatural life and orientation to ultimate reality. The believer lives and thrives in God by proper suprafaith-knowledge, suprahope, and supralove, 1 John 3:1; 1 Cor 13:3-7; Thessalonians.

3. Wherever suprafaith-knowledge exists, suprahope is always there. For if supra-faith is a supraconviction of the truth of God, a conviction that is undefeatable, a conviction that can never be false, never deceive, never be in vain, then those who have received this supra-assurance must at the same time expect God to fulfill His promises (suprahope).
4. In other words, suprahope is nothing more than the expectation of those things which suprafaith believes. For example, suprafaith believes in God the Father, the Son, and the Holy Spirit; suprahope expects that in due time he will be with the Three-Personed God. Suprafaith believes his true home and destiny is in God; suprahope eagerly anticipates that day when he will be at Home with God. Suprahope rests on suprafaith-knowledge alone, not works nor merit.

5. While suprafaitth is the foundation on which suprahope rests; suprahope nourishes and cultivates suprafaitth, 1 John 3:1-2; Mat. 6:19-34; Philip 1:19-24; 3:12; 1 Tim 6:7-19; 2 Pet 3:4.
6. There is no suprahope in God for those who do not possess Christian suprafaitth-knowledge. There is no intimacy, no proper knowledge, no proper love, and no proper hope apart from regeneration, 1 Thess 4:13; Eph 2:11-12; Rom 1:20-22.

7. Because suprafaith-knowledge and suprahope are so closely connected, they are often used together and even interchangeably, Heb 11:1, 8-10, 13-16; Romans 8:24; 1 Peter 1:5, 20; Galatians 5:5; Titus 2:11-13.
8. The loss of suprahope is always accompanied by the loss of the eternal perspective and with it loss of supralove and suprafaith, Matt. 6:19-24; Philip 3:18-21; 1 Tim 6:6-10.

9. Biblical descriptions of the suprarational and supra-affective nature of suprahope, Eph. 1:18; 1 Pet 3:15; 1 Jn 3:3; Heb 11-12:2; Rom 5:1-5; 8:24-25; 12:10-13; 15:4, 13; 2 Cor 1:10; 3:12; Eph 4:4; Philip 1:19-22; Col 1:3-5; 3:1-2; 1 Thess 1:3; 5:8; 1 Tim 4:10; :17; Titus 1:1-2; 2:11-13; 3:7; Heb. 3:6; 6:18; 10:23; 1 Pet 1:3, 13, 21.
10. Christ is not only the foundation and centerpiece of supra faith-knowledge, He is also the foundation and centerpiece of suprahope, Col. 1:27; 1 Tim. 1:1; Titus 2:13; Heb. 6:19-20.