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**2 Cor 3- Classical Theism 98 – Virtue:
The Theological Virtue of Suprahope - 2**

INTRODUCTION

God's glorious/beautiful grace greetings to the Ephesians (1:1-4).

1. The glory/beauty of life with God by proper knowledge and proper love: Matt. 22:37-40; Matt. 5:43-48; John 1:1-14; Eph 4:17-24; Psa. 10:4; Rom 3:10-18; John 1:12-14; Gal 4:6-9; 1 John 4:8, 19; 2 Cor. 11:2; Rev. 19:7-9; Eph 1:17; 3:19; Col 1:10; 2:1-2; Philip 1:9-11; Psa 73:24-25.
2. The glory (beauty) of the Scriptures: 1 Thessalonians-2 Corinthians 3. The emerging beautiful (glorious) portrait (form) of Paul's divine love.
3. The glory (beauty) of the perspicuity of Scripture and a few comments on Hans-George Gadamer and his magnum opus on truth and method on hermeneutics.
4. The glory (beauty) of suprahope.

FROM SUPRAFAITH TO SUPRAHOPE

**Suprafaith
knowledge
("the faith")**

The intellect

- Knowledge
- Cognition
- Knowing God
- Intellectual certitude

- 1-Supralight
- 2-Supraconviction
- 3-Supraexperience
- 4-Supraobjective
- 5-Supra-Christform
- 6-Supramediation
- 7-Supratestimony

Suprahope

The will

- Desires
- Affections/Emotions
- Affective clinging to God
- Affective certitude

Suprahope-2

1. The three theological virtues: suprafaith, suprahope, and supralove take God as their proper object and are the means whereby the believer lives, fellowships, grows, and thrives in God (Heb. 11:6; 1 John 3:3; 1 Cor 13:4-7). They are the avenues whereby the believer actually shares in the substance of God (2 Peter 1:4). These virtues cannot be attained by any human power or assistance—they are divine (Rom. 5:5). Suprahope enables the Christian to live in the supernatural reality and anticipation of full life with God.
2. The theological virtue of suprafaith is a virtue of the intellect whereas the theological virtue of hope is a virtue of the will. Suprafaith is supernatural knowledge of God. Suprahope is a supernatural desire for and commitment to the loving God. Suprahope is always about embracing the goodness of God. In suprahope the believer reaches out for the ultimate goodness that is God Himself. Suprafaith is about knowing God whereas suprahope is about desiring God with eager expectation to be with God.

3. Given that suprafaith lives with absolute, undefeatable conviction about the amazing promises of God, it is not hard to understand why suprafaith and suprahope are often used together and even interchangeably, Heb 11:1, 8-10, 13-16; Romans 8:24; Galatians 5:5; Titus 2:11-13. Both suprafaith and suprahope seek the heavenly city (Heb. 11).
4. Without suprafaith, there is no suprahope or supralove, 1 Thess 4:13; Eph 2:11-12; Rom 1:20-22. 'Abandon hope all who enter Hell' because in Hell there is no hope of ever enjoying the blessed presence of God. Lack of hope, despair, is always related to a serious error in faith-judgment, not a mood or sentiment. It is the turning of the creature to a disordered way. It is more of a vice than a sin. Pride and indifference are the major factors in rejecting suprafaith, suprahope, and supralove.

5. While suprafaitth is the foundation on which suprahope rests, suprahope nourishes and cultivates suprafaitth, 1 John 3:1-2; Philip 1:19-24; 2 Pet 3:4; 2 Tim 1:12.

6. To replace suprahope with anthropocentric hope, and thus pagan hope, is to destroy it and with it supralove and suprafaitth, Mat. 6:19-34; Philip. 3:18-21; 1 Tim 6:7-19. To substitute human hope for God's hope is to destroy love for God and with it the spiritual life. In suprahope the believer seeks God for Himself. He anticipates life with God. It is not difficult to see how replacement of God as Hope with anthropocentric hopes in this life is a rejection of God and a desisting of His grace that makes it impossible to move into suprafaitth, suprahope, and supralove.

7. Suprahope not only includes as its object eager anticipation of being with God, it includes a powerful desire for all of the privileges associated with being faithful, 2 Tim 1:12; Rev. 3:21. It also includes temporal provisions but only in the context of living in the suprahope, Mat 6:19-34.
8. Suprahope is a kind of love. Recall that there are two aspects of love: 1) desire for a good for self related to being with the object of love in proper relationship and 2) desire for the good of the object for His own sake. Hope is a love of desire.
9. Hope leads to love. When a person hopes to receive something good from God, he is led to see that God should be loved for His very self. By grace we are established as lovers of God, those who hope in God, and those who know God.

10. Biblical descriptions of the suprarational and supraffective 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; Eph 4:4; Philip 1:19-22; Col 1:3-5; 3:1-2; 1 Thess 1:3; 5:8; Titus 1:1-2; 2:11-13; 3:7; Heb. 3:6; 6:18; 10:23; 1 Pet 1:3, 13, 21.
11. Christ is not only the foundation and centerpiece of suprafaitknowledge, He is also the foundation and centerpiece of suprahope, Col. 1:27; 1 Tim. 1:1; Titus 2:13; Heb. 6:19-20.