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undoubtedly dead, and Novatus, to whom it was dedicated, had not yet been adopted by Junius Gallio. It shows bitter hostility to Caligula, and may well have been written when the memory of his excesses was fresh.

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Suo ista temporibus re- serventur, eo quidem magis quod tu non dubitas de providentia sed querens. [ 5 ] In gratiam te reducam cum diis adversus optimos optimis .  
Neque enim rerum natura patitur ut

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umquam bona bonis noceant ; inter bonos viros ac deos amicitia est conciliante virtute .

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In Moral Essays, Seneca (c. 4-65 CE) expresses his Stoic philosophy on providence, steadfastness, anger, forgiveness, consolation, the happy life, leisure, tranquility, the brevity of life, and gift-giving.

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Moral essays (Book, 1963)

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The surviving corpus of Seneca's Moral Essays are his earliest works, yet they contain many of his fully developed Stoic ideals. All the essays are generally short, with the exception of Seneca's treatise On Anger; and they are all moral exhortations

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written in a direct manner and in a style both convincing and charming.

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... aunt's care. He became famous in rhetoric, philosophy, money-making, and imperial service. After some disgrace during Claudius' reign he became tutor and then, in 54 CE, advising minister to Nero, some of whose worst misdeeds he did not prevent. Involved (innocently?) in a conspiracy, he killed himself by order in

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65. Wealthy, he preached indifference to wealth; evader of pain and death, he preached scorn of both; and there were other contrasts between practice and principle. We have Seneca's philosophical or moral essays (ten of them traditionally called Dialogues) -- on providence, steadfastness, the happy life, anger,

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leisure, tranquility, the brevity of life, gift-giving, forgiveness— and treatises on natural phenomena. Also extant are 124 epistles, in which he writes in a relaxed style about moral and ethical questions, relating them to personal experiences; a skit on the official deification of Claudius, Apocolocyntosis (in Loeb number 15);

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Baptism, for Paul, is a christological event that he also uses in his ethical argument.

The discussion of the relationship between Paul's theology and ethics has made use of the terms 'indicative' and 'imperative' since Wernle and Bultmann. As subsequent discussion has shown, these terms are

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problematic not only because of their rigidity and ambiguity. In this study, Samuli Siikavirta focuses on Romans 6-8, the key text for the interplay between Paul's theological and ethical material. He brings the discussion back to what he sees as central to this interaction: baptism and its cognition. Both elements are examined

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in their Jewish and Stoic settings. Death to sin, slavery to God, holiness and the indwelling of the Spirit are all seen as integral parts of the baptismal state that is deeply christological rather than symbolical. Paul's cognitive language is then viewed in light of his desire to remind his addressees of who and whose they are

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