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Of the essays included in this
volume, the De Providentia and
the De Constantia are associated
by Waltz b with the early years of
the exile (a.d. 41–42), but equally
wise conjecture will place them
later. When Seneca wrote the De
Ira, Caligula was 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

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Suo ista temporibus re- serventur, eo quidem magis quod tu non dubitas de providentia sed querens. [5] In gratiam te

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reducam cum diis adversus optimos optimis . Neque enim rerum natura patitur ut 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.

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

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treatise On Anger, and they are all moral exhortations written in a direct manner and in a style both convincing and charming.

Annotation Seneca, Lucius Annaeus, born at Corduba (Cordova) ca. 4 BCE, of a prominent and wealthy family, spent an ailing childhood and youth at Rome in an 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

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a conspiracy, he killed himself by order in 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)Â--on providence, steadfastness, the happy life, anger, leisure, tranquility, the brevity of life, gift-giving, forgivenessÂ-- 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

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15); and nine rhetorical tragedies on ancient Greek themes. Many epistles and all his speeches are lost. His moral essays are collected in Volumes I-III of the Loeb Classical Library's ten-volume edition of Seneca.

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The Moral Essays & Dialogues are a collection of nine works, written by Seneca the Younger (c. 4 BC-AD 65), spanning a wide variety

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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

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ethics has made use of the terms 'indicative' and 'imperative' since Wernle and Bultmann. As subsequent discussion has shown, these terms are 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 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

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