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# The Summation of All Things in Christ

Studies in Ephesians with a Local Church Emphasis

LESSON CXVII : THE WISE AND SPIRIT FILLED LIFE OF SUBMISSION / THE HAUSTAFEL (5:15-6:9)

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## ***Haustafeln in the Secular World —***

Aside from the New Testament there are comments from secular and early Christian writers although the form is now always as evident and the reciprocal obligations may be absent. I include these not as authoritative as Scripture but as a historical reference to others within the early churches:

***The Didache 4:9-11 —*** <sup>4:9</sup> *Thou shalt not remove thine heart from thy son or from thy daughter, but from their youth shalt teach them the fear of God.* <sup>4:10</sup> *Thou shalt not command with bitterness thy servant or thy handmaid, who hope in the same God as thyself, lest they fear not in consequence the God who is over both; for he cometh not to call with respect of persons, but those whom the Spirit hath prepared.* <sup>4:11</sup> *And do ye servants submit yourselves to your masters with reverence and fear, as being the type of God.*

***The Epistle of Barnabas 19:5-7*** (translated by J. B. Lightfoot) — <sup>19:5</sup> *Thou shalt not doubt whether a thing shall be or not be. Thou shalt not take the name of the Lord in vain. Thou shalt love thy neighbor more than thine own soul. Thou shalt not murder a child by abortion, nor again shalt thou kill it when it is born. Thou shalt not withhold thy hand from thy son or daughter, but from their youth thou shalt teach them the fear of God.* <sup>19:6</sup> *Thou shalt not be found coveting thy neighbors goods; thou shalt not be found greedy of gain. Neither shalt thou cleave with thy soul to the lofty, but shalt walk with the humble and righteous. The accidents that befall thee thou shalt receive as good, knowing that nothing is done without God. Thou shalt not be double minded nor double tongued.* <sup>19:7</sup> *Thou shalt be subject unto thy masters as to a type of God in shame and fear. Thou shalt not command in bitterness thy bondservant or thine handmaid who set their hope on the same God, lest haply, they should cease to fear the God who is over both of you; for He came not to call with respect of persons, but to call those whom the Spirit hath prepared.*

***1 Clement 1:3; 21:6-8(9); (38:2)*** (translated by J. B. Lightfoot) — <sup>1:3</sup> *For ye did all things without respect of persons, and ye walked after the ordinances of God, submitting yourselves to your rulers and rendering to the older men among you the honor which is their due. On the young too ye enjoined modest and seemly thoughts: and the women ye charged to perform all their duties in a blameless and seemly and pure conscience, cherishing their own husbands, as is meet; and ye taught them to keep in the rule of obedience, and to manage the affairs of their household in seemliness, with all discretion.*

<sup>21:6</sup> *Let us fear the Lord Jesus [Christ], whose blood was given for us. Let us reverence our rulers; let us honor our elders; let us instruct our young men in the lesson of the fear of God. Let us guide our women toward that which is good:* <sup>21:7</sup> *let them show forth their lovely disposition of purity; let them prove their sincere affection of gentleness; let them make manifest the moderation of their tongue through their silence; let them show their love, not in factious preferences but without partiality towards all them that fear God, in holiness. Let our children be partakers of the instruction which is in Christ:* <sup>21:8</sup> *let them learn how lowliness of mind prevaileth with God, what power chaste love hath with God, how the fear of Him is good and great and saveth all them that*

*walk therein in a pure mind with holiness.*

*(some include 21:9) For He is the searcher out of the intents and desires; whose breath is in us, and when He listeth, He shall take it away.*

*(some include 38:2) Let not the strong neglect the weak; and let the weak respect the strong. Let the rich minister aid to the poor; and let the poor give thanks to God, because He hath given him one through whom his wants may be supplied. Let the wise display his wisdom, not in words, but in good works. He that is lowly in mind, let him not bear testimony to himself, but leave testimony to be borne to him by his neighbor. He that is pure in the flesh, let him be so, and not boast, knowing that it is Another who bestoweth his continence upon him.*

**Ignatius of Antioch: Epistle to Polycarp 4-5; (6:1); (6:2)** (translated by J. B. Lightfoot)

— <sup>4:1</sup> *Let not widows be neglected. After the Lord be thou their protector. Let nothing be done without thy consent; neither do thou anything without the consent of God, as indeed thou doest not. Be stedfast.* <sup>4:2</sup> *Let meetings be held more frequently. Seek out all men by name.* <sup>4:3</sup> *Despise not slaves, whether men or women. Yet let not these again be puffed up, but let them serve the more faithfully to the glory of God, that they may obtain a better freedom from God. Let them not desire to be set free at the public cost, lest they be found slaves of lust.* <sup>5:1</sup> *Flee evil arts, or rather hold thou discourse about these. Tell my sisters to love the Lord and to be content with their husbands in flesh and in spirit. In like manner also charge my brothers in the name of Jesus Christ to love their wives, 'as the Lord loved the Church.'* <sup>5:2</sup> *If any one is able to abide in chastity to the honour of the flesh of the Lord, let him so abide without boasting. If he boast, he is lost; and if it be known beyond the bishop, he is polluted. It becometh men and women too, when they marry, to unite themselves with the consent of the bishop, that the marriage may be after the Lord and not after concupiscence. Let all things be done to the honour of God.*

*(some include 6:1) Give ye heed to the bishop, that God also may give heed to you. I am devoted to those who are subject to the bishop, the presbyters, the deacons. May it be granted me to have my portion with them in the presence of God. Toil together one with another, struggle together, run together, suffer together, lie down together, rise up together, as God's stewards and assessors and ministers.*

*(some include 6:2) Please the Captain in whose army ye serve, from whom also ye will receive your pay. Let none of you be found a deserter. Let your baptism abide with you as you shield; your faith as your helmet; your love as your spear; your patience as your body armour. Let your works be your deposits, that ye may receive your assets due to you. Be ye therefore long-suffering one with another in gentleness, as God is with you. May I have joy of you always.*

**Polycarp, Philippians (4:1); 4:2-6:1; (6:2,3)** (translated by J. B. Lightfoot) — <sup>4:1</sup> *But the love of money is the beginning of all troubles. Knowing therefore that we brought nothing into the world neither can we carry anything out, let us arm ourselves with the armor of righteousness, and let us teach ourselves first to walk in the commandment of the Lord;* <sup>4:2</sup> *and then our wives also, to walk in the faith that hath been given unto them and in love and purity, cherishing their own husbands in all truth and loving all men equally in all chastity, and to train their children in the training of the fear of God.* <sup>4:3</sup> *Our widows must be sober-minded as touching the faith of the Lord, making intercession without ceasing for all men, abstaining from all calumny, evil speaking, false witness, love of money, and every evil thing, knowing that they are God's altar, and that all sacrifices are carefully inspected, and nothing escapeth Him either of their thoughts or intents or*

any of the secret things of the heart. <sup>5:1</sup> Knowing then that God is not mocked, we ought to walk worthily of His commandment and His glory. <sup>5:2</sup> In like manner deacons should be blameless in the presence of His righteousness, as deacons of God and Christ and not of men; not calumniators, not double-tongued, not lovers of money, temperate in all things, compassionate, diligent, walking according to the truth of the Lord who became a minister (deacon) of all. For if we be well pleasing unto Him in this present world, we shall receive the future world also, according as He promised us to raise us from the dead, and that if we conduct ourselves worthily of Him we shall also reign with Him, if indeed we have faith. <sup>5:3</sup> In like manner also the younger men must be blameless in all things, caring for purity before everything and curbing themselves from every evil. For it is a good thing to refrain from lusts in the world, for every lust warreth against the Spirit, and neither whoremongers nor effeminate persons nor defilers of themselves with men shall inherit the kingdom of God, neither they that do untoward things. Wherefore it is right to abstain from all these things, submitting yourselves to the presbyters and deacons as to God and Christ. The virgins must walk in a blameless and pure conscience. <sup>6:1</sup> And the presbyters also must be compassionate, merciful towards all men, turning back the sheep that are gone astray, visiting all the infirm, not neglecting a widow or an orphan or a poor man: but providing always for that which is honorable in the sight of God and of men, abstaining from all anger, respect of persons, unrighteous judgment, being far from all love of money, not quick to believe anything against any man, not hasty in judgment, knowing that we all are debtors of sin. <sup>6:2</sup> If then we entreat the Lord that He would forgive us, we also ought to forgive: for we are before the eyes of our Lord and God, and we must all stand at the judgment-seat of Christ, and each man must give an account of himself. <sup>6:3</sup> Let us therefore so serve Him with fear and all reverence, as He himself gave commandment and the Apostles who preached the Gospel to us and the prophets who proclaimed beforehand the coming of our Lord; being zealous as touching that which is good, abstaining from offenses and from the false brethren and from them that bear the name of the Lord in hypocrisy, who lead foolish men astray.

**Philo, *The Decalogue 165-167*** (translated by C. D. Yonge; ‘*The Works of Philo*’, Hendriksen Publishers, Peabody MA, 1993, 11<sup>th</sup> printing, 2013) — <sup>165</sup> And the fifth commandment, that about the honour due to parents, conceals under its brief expression, many very important and necessary laws, some enacted as applicable to old and young men, some as bearing on the relations existing between rulers and subjects, others concerning benefactors and those who have received benefits, others affecting slaves and masters; <sup>166</sup> for parents belong to the superior class of all these divisions just mentioned, the class, I mean, of elders, of rulers, of benefactors, and of masters; and children are in the inferior class, in which are ranked the younger people, the subjects, those who have received benefits, and slaves. <sup>167</sup> There are also many other commandments given, some to the young, admonishing them to receive gladly the admonitions of old age; others to the old, bidding them take care of the young; some to subjects, enjoining them to show obedience to their rulers; others to the rulers, commanding them to consult for the advantage of those who are under their authority; some to those who have received benefits, recommending them a requital of the favours which have been conferred on them; others to those who have set the example of beneficence, bidding them not to exact a strict restitution as if they were usurers; some to servants, encouraging them to show an affectionate service towards their masters, others to the masters recommending them to practise that gentleness and mildness towards their slaves, by which the inequality of their respective conditions is in some degree equalised.

**Philo, *The Special Laws* 2.225-227** — <sup>(225)</sup> *For parents themselves are something between divine and human nature, partaking of both; of human nature, inasmuch as it is plain that they have been born and that they will die; and of divine nature, because they have engendered other beings, and have brought what did not exist into existence: for, in my opinion, what God is to the world, that parents are to their children; since, just as God gave existence to that which had no existence, they also, in imitation of his power, as far at least as they were able, make the race of mankind everlasting.* <sup>(226)</sup> *And this is not the only reason why a man's father and mother are deserving of honour, but here are also several other reasons. For among all those nations who have any regard for virtue, the older men are esteemed above the younger, and teachers above their pupils, and benefactors above those who have received kindnesses from them, and rulers above their subjects, and masters above their slaves.* <sup>(227)</sup> *Accordingly, parents are placed in the higher and superior class; for they are the elders, and the teachers, and the benefactors, and the rulers, and the masters. And sons and daughters are placed in the inferior class; for they are the younger, and the pupils, and the persons who have received kindnesses, and subjects, and slaves. And that every one of these assertions is correct is plain from the circumstances that take place, and proofs derived from reason will establish the truth of them yet more undeniably.*

**Philo, *The Special Laws* 3.169-171** — <sup>(169)</sup> *Market places, and council chambers, and courts of justice, and large companies and assemblies of numerous crowds, and a life in the open air full of arguments and actions relating to war and peace, are suited to men; but taking care of the house and remaining at home are the proper duties of women; the virgins having their apartments in the centre of the house within the innermost doors, and the full-grown women not going beyond the vestibule and outer courts;* <sup>(170)</sup> *for there are two kinds of states, the greater and the smaller. And the larger ones are called really cities; but the smaller ones are called houses. And the superintendence and management of these is allotted to the two sexes separately; the men having the government of the greater, which government is called a polity; and the women that of the smaller, which is called oeconomy.* <sup>(171)</sup> *Therefore let no woman busy herself about those things which are beyond the province of oeconomy, but let her cultivate solitude, and not be seen to be going about like a woman who walks the streets in the sight of other men, except when it is necessary for her to go to the temple, if she has any proper regard for herself; and even then let her not go at noon when the market is full, but after the greater part of the people have returned home; like a well-born woman, a real and true citizen, performing her vows and her sacrifices in tranquillity, so as to avert evils and to receive blessings.*

**Philo, *On the Posterity of Cain and His Exile* 181** — <sup>(181)</sup> *Should I not say to this man, If you have a regard to your own advantage you will destroy everything that is excellent, and that too without deriving any advantage therefrom? You will put an end to the honour due to parents, the attention of a wife, the education of children, the blameless services of servants, the management of a house, the government of a city, the firm establishment of laws, the guardianship of morals, reverence to one's elders, the habit of speaking well of the dead, good fellowship with the living, piety towards God as shown both in words and in deeds: for you are overturning and throwing into confusion all these things, sowing seed for yourself alone, and nursing up pleasure, that gluttonous intemperate origin of all evil.*

**Philo, *Hypothetica: Apology for the Jews* 7:1-14** — <sup>(7.1)</sup> *Now, is there anything among that people resembling these circumstances, anything which appears to be of a mild and gentle character, and which admits of invocations of justice, and pleas, and delays, and of assessments of*

damages, and on the other hand of counter assessments? Not a word, but every thing is simple, plain, and straightforward. If you indulge in illicit connexions, if you commit adultery, if you do violence to a child (for do not speak of doing so to a boy, but even to a female child); and in like manner, if you prostitute yourself, if you suffer any thing disgraceful contrary to what becomes your age, or appear to do so, or are about to do so, death is the penalty for such wickedness. <sup>(7.2)</sup> Again, if you behave with insult towards a slave, or towards a free person, if you confine such an one in bonds, if you lead him away and sell him, if you steal any thing, whether common or sacred, if you commit acts of impiety, not only by your deeds but even by any chance word, I will not venture to say against God himself (may God be merciful to us, and of the same opinion about these matters), but against your father, or your mother, or your benefactor, death is equally the penalty. And that too, not a common, or ordinary, or natural death; but he who has merely uttered a single impious word must be stoned, as having committed no inferior impiety. <sup>(7.3)</sup> He also gives many other injunctions, such as these, that wives shall serve their husbands, not indeed in any particular so as to be insulted by them, but in the spirit of reasonable obedience in all things; that parents shall govern their children for their preservation and benefit; that every one shall be the lord of his own possessions, provided he has not dedicated them to God, nor spoken of God as their owner; but if he has vowed them only by a single word, then it is not lawful for him to lay hands upon or to touch them, but he must at once separate himself from them all. <sup>(7.4)</sup> May I never be guilty of plundering the things which belong to God, or of stealing what has been offered and dedicated to him by others. And even, as I have said before, if a single word to that effect has unintentionally fallen from a man, he must, instead of taking away from what is already dedicated, add some offering of his own; for if he has said the word, he, by so speaking, deprives himself of every thing. But if he repents, or wishes to recall and amend what he has said, he shall be deprived also of his very life. <sup>(7.5)</sup> And the same principle extends to other things, of which he is the owner. If a man by any words dedicates that which is requisite to support a wife, she shall be sacred and entitled to receive the support. If a father makes such a promise to his son, or a master to his servant, the rule is the same. And the way in which a man may be released from any promise or vow which he has made in such a manner can only be in the most perfect and complete way, when the high priest discharges him from it; for he is the person entitled to receive it in due subordination to God. And the next way is that which consists in propitiating the mercy of God in behalf of those who are the more immediate owners of the thing vowed, so that he may not accept of what is thus dedicated, since it is necessary to them. <sup>(7.6)</sup> There are, besides these rules, ten thousand other precepts, which refer to the unwritten customs and ordinances of the nation. Moreover, it is ordained in the laws themselves that no one shall do to his neighbour what he would be unwilling to have done to himself. That a man shall not take up what he has not put down, neither out of a garden, nor out of a wine-press, nor out of a threshing-floor; and that absolutely no one shall take anything, whether it be great or small, out of a heap. That no one shall refuse fire to one who begs it of him. That no one shall cut off a stream of water, but that everyone shall contribute food to beggars and cripples, and that such shall have favour with God. <sup>(7.7)</sup> That no one shall keep any one from performing funeral honours to the dead, but shall even throw upon them so much earth as is sufficient to protect them from impiety: that no one shall violate or move, in any manner or degree whatever, the graves, or tombs, or memorials of those who are dead. That no one shall add bonds, or any evil, or heap any additional suffering on him who is in trouble. That no one shall eradicate the generative powers of a man. That no one shall cause the offspring of women to be abortive by means of miscarriage, or by any other contrivance. That no one shall treat animals, in any respect, in a manner contrary to the injunctions imposed,

whether by God or by a lawgiver. That no one shall cause his seed to disappear. That no one shall enslave his offspring. <sup>(7.8)</sup> That no one shall apply a false balance, or an inadequate measure, or bad money. That no one shall tell the secrets of his friends in a foreign land. Where, in God's name, are these yokes of oxen of ours gone? And look also at other commandments besides these. It is ordained, that no one shall fix the residence of the parents apart from that of the children, not even if they are prisoners of war; nor that of a wife from that of her husband, even though a man may be her master, having purchased her lawfully. <sup>(7.9)</sup> These commandments now are of a more solemn and important character, but there are others of apparently a trivial and ordinary kind. It is not lawful, says the lawgiver, to strip a nest wholly of its young; it is not lawful to reject the supplication of animals of any kind whatever, which flee to you for refuge, not even if any of them are very insignificant. You may say, perhaps, that these things are of no consequence whatever, but still, at least, the law which speaks of these particulars is of importance, and deserving of all imaginable care and attention; and the declarations are important, and so are the curses which threaten those who violate these laws with destruction; and God looks over all such matters, and is an avenger and punisher on every occasion and in every place. <sup>(7.10)</sup> And then after a few more sentences he adds, – And if it should happen that during a whole day, or I should rather say, not one day only but many, and those too not coming immediately one after another, but with intervals between them, even intervals of a week at a time, the custom, as is always natural, which is drawn from ordinary days prevails. Do you not wonder, that not a single one of all these commandments has been violated? <sup>(7.11)</sup> Is not this a mark of great temperance and self-restraint, derived to them from practice alone, so that they act towards one another with perfect equality, and are able to derive strength from those actions if it be necessary? Surely not so; but the lawgiver thought that it ought to be derived from some great and admirable circumstance, that they should not only be competent to do other things in the same manner, but should also be imbued with a thorough knowledge of their national laws and customs. <sup>(7.12)</sup> What then did he do on this sabbath day? he commanded all the people to assemble together in the same place, and sitting down with one another, to listen to the laws with order and reverence, in order that no one should be ignorant of anything that is contained in them; <sup>(7.13)</sup> and, in fact, they do constantly assemble together, and they do sit down one with another, the multitude in general in silence, except when it is customary to say any words of good omen, by way of assent to what is being read. And then some priest who is present, or some one of the elders, reads the sacred laws to them, and interprets each of them separately till eventide; and then when separate they depart, having gained some skill in the sacred laws, and having made great advancements towards piety. <sup>(7.14)</sup> Do not these objects appear to you to be of greater importance than any other pursuit can possibly be? Therefore they do not go to interpreters of laws to learn what they ought to do; and even without asking, they are in no ignorance respecting the laws, so as to be likely, through following their own inclinations, to do wrong; but if you violate or alter any one of the laws, or if you ask any one of them about their national laws or customs, they can all tell you at once, without any difficulty; and the husband appears to be a master, endowed with sufficient authority to explain these laws to his wife, a father to teach them to his children, and a master to his servants.

**Josephus, Against Apion, 2.190-219** (shown is 199-219) (translated by William Whiston; 'The Works of Josephus', Hendriksen Publishers, Peabody MA, 1987, 25<sup>th</sup> printing 2013) — <sup>(25)</sup>

<sup>199</sup> But then, what are our laws about marriage? That law owns no other mixture of sexes but that which nature hath appointed, of a man with his wife, and that this be used only for the procreation of children. But it abhors the mixture of a male with a male; and if any one do that, death is its punishment. <sup>200</sup> It commands us also, when we marry, not to have regard to portion; nor to take a

woman by violence, nor to persuade her deceitfully and knavishly; but to demand her in marriage of him who hath power to dispose of her, and is fit to give her away by the nearness of his kindred; <sup>201</sup> for, says the Scripture, 'A woman is inferior to her husband in all things.' {footnote: this text is nowhere in our present copies of the Old Testament} Let her therefore be obedient to him; not so, that he should abuse her, but that she may acknowledge her duty to her husband; for God hath given the authority to the husband. A husband, therefore, is to lie only with his wife whom he hath married; but to have to do with another man's wife is a wicked thing; which, if any one ventures upon, death is inevitably his punishment: no more can he avoid the same who forces a virgin betrothed to another man, or entices another man's wife. <sup>202</sup> The law, moreover enjoins us to bring up all our offspring, and forbids women to cause abortion of what is begotten, or to destroy it afterward; and if any woman appears to have so done, she will be a murderer of her child, by destroying a living creature, and diminishing humankind: if anyone, therefore, proceeds to such fornication or murder, he cannot be clean. <sup>203</sup> Moreover, the law enjoins, that after the man and wife have lain together in a regular way, they shall bathe themselves; for there is a defilement contracted thereby, both in soul and body, as if they had gone into another country; for indeed the soul, by being united to the body, is subject to miseries, and is not freed therefrom again but by death; on which account the law requires this purification to be entirely performed. <sup>(26)</sup> <sup>204</sup> Nay, indeed, the law does not permit us to make festivals at the births of our children, and thereby afford occasion of drinking to excess; but it ordains that the very beginning of our education should be immediately directed to sobriety. It also commands us to bring those children up in learning and to exercise them in the laws, and make them acquainted with the acts of their predecessors, in order to their imitation of them, and that they might be nourished up in the laws from their infancy, and might neither transgress them, nor have any pretence for their ignorance of them. <sup>(27)</sup> <sup>205</sup> Our law hath also taken care of the decent burial of the dead, but without any extravagant expences for their funerals, and without the erection of any illustrious monuments for them; but hath ordered that their nearest relations should perform their obsequies; and hath showed it to be regular, that all who pass by when any one is buried, should accompany the funeral, and join in the lamentation. It also ordains, that the house and its inhabitants should be purified after the funeral is over, that everyone may thence learn to keep at a great distance from the thoughts of being pure, if he hath been once guilty of murder. <sup>(28)</sup> <sup>206</sup> The law ordains also, that parents should be honoured immediately after God himself; and delivers that son who does not requite them for the benefits he hath received from them, but is deficient on any such occasion, to be stoned. It also says, that the young men should pay due respect to every elder: since God is the eldest of all beings. <sup>207</sup> It does not give leave to conceal any thing from our friends, because that is not true friendship which will not commit all things to their fidelity: it also forbids the revelation of secrets even though an enmity arise between them. If any judge takes bribes, his punishment is death: he that overlooks one that offers him a petition, and this when he is able to relieve him, he is a guilty person. <sup>208</sup> What is not by any one intrusted to another, ought not to be required back again. No one is to touch another's goods. He that lends money must not demand usury for its loan. These, and many more of the like sort, are the rules that unite us in the bands of society one with another. <sup>(29)</sup> <sup>209</sup> It will be also worth our while to see what equity our legislator would have us exercise in our intercourse with strangers; for it will thence appear that he made the best provision he possibly could, both that we should not dissolve our own constitution, nor shew any envious mind towards those that would cultivate a friendship with us. <sup>210</sup> Accordingly our legislator admits all those that have a mind to observe our laws, so to do; and this after a friendly manner, as esteeming that a true union, which not only extends to our own stock, but to those that

would live after the same manner with us; yet does he not allow those that come to us by accident only to be admitted into communion with us. <sup>(30)</sup> <sup>211</sup> However, there are other things which our legislator ordained for us beforehand, which of necessity we ought to do in common to all men; as to afford fire, and water, and food to such as want it; to show them the roads; and not to let any one lie unburied. He also would have us treat those that are esteemed our enemies with moderation: <sup>212</sup> for he doth not allow us to set their country on fire, nor permit us to cut down those trees that bear fruit: nay, farther, he forbids us to spoil those that have been slain in war. He hath also provided for such as are taken captive, that they may not be injured, and especially that the women may not be abused. <sup>213</sup> Indeed he hath taught us gentleness and humanity so effectually, that he hath not despised the care of brute beasts, by permitting no other than a regular use of them, and forbidding any other; and if any of them come to our houses, like supplicants, we are forbidden to slay them: nor may we kill the dams, together with their young ones; but we are obliged, even in an enemy's country, to spare and not kill those creatures that labour for mankind. <sup>214</sup> Thus hath our lawgiver contrived to teach us an equitable conduct every way, by using us to such laws as instruct us therein; while at the same time he hath ordained, that such as break these laws should be punished, without the allowance of any excuse whatsoever. <sup>(31)</sup> <sup>215</sup> Now the greatest part of offences with us are capital, as if any one be guilty of adultery; if anyone force a virgin; if any one be so impudent as to attempt sodomy with a male; or if, upon another's making an attempt upon him, he submits to be so used. There is also a law for slaves of the like nature that can never be avoided. <sup>216</sup> Moreover, if any one cheats another in measures, or weights, or makes a knavish bargain and sale, in order to cheat another; if any one steal what belongs to another, and takes what he never deposited; all these have punishments allotted them, not such as are met with among other nations, but more severe ones. <sup>217</sup> And as for attempts of unjust behaviour towards parents, or for impiety against God, though they be not actually accomplished, the offenders are destroyed immediately. However, the reward for such as live exactly according to the laws, is not silver, nor gold; it is not a garland of olive branches or of smallage, nor any such publick sign of commendation; <sup>218</sup> but every good man hath his own conscience bearing witness to himself, and by virtue of our legislator's prophetic spirit, and of the firm security God himself affords such an one, he believes that God hath made this grant to those that observe these laws, even though they be obliged readily to die for them, that they shall come into being again, and at a certain revolution of things shall receive a better life than they had enjoyed before. <sup>219</sup> Nor would I venture to write thus at this time, were it not well known to all by our actions that many of our people have many a time bravely resolved to endure any sufferings, rather than speak one word against our law.

**Seneca the Younger, *de Beneficiis* 2.18.1ff;** probably written 56-62 AD; translated by Aubrey Stewart; 1887 — *Some men not only give, but even receive benefit haughtily, a mistake into which we ought not to fall: for now let us cross over to the other side of the subject, and consider how men should behave when they receive benefits. Every function which is performed by two persons makes equal demands upon both: after you have considered what a father ought to be, you will perceive that there remains an equal task, that of considering what a son ought to be: a husband has certain duties, but those of a wife are no less important. Each of these give and take equally, and each require a similar rule of life, which, as Hecaton observes, is hard to follow: indeed, it is difficult for us to attain to virtue, or even to anything that comes near virtue: for we ought not only to act virtuously but to do so upon principle.*