

1. Finally, be strong in the Lord and in the strength of his power; put on the whole armor of God, so that you may be able to stand against the wiles of the devil, for our struggle is not against blood and flesh but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armor of God, so that you may be able to withstand on the evil day and, having prevailed against everything, to stand firm. Stand, therefore, and belt your waist with truth and put on the breastplate of righteousness and lace up your sandals in preparation for the gospel of peace. With all of these, take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the word of God. (Ephesians 6:10–16)

2. We must no longer be children, tossed to and fro and blown about by every wind of doctrine by people’s trickery, by their craftiness in deceitful scheming... you must no longer walk as the gentiles walk, in the futility of their minds; they are darkened in their understanding, alienated from the life of God because of their ignorance and hardness of heart. They have lost all sensitivity and have abandoned themselves to licentiousness, greedy to practice every kind of impurity. (Eph 4:14–19)

3. “These words I have written to you, not with the idea that you should expect a cure from me at such a late date—for it is clear to me that you have told yourself everything that you will read in my letter—but with the idea that I should rebuke you even for the slight delay during which you lapsed from your true self, and should encourage you for the future, to rouse your spirit against Fortune (*contra fortunam*) and to be on the watch for all her missiles (*omnia tela*), not as if they might possibly come, but as if they were bound to come.” Sen. *Ep.* 99.32

4. Change therefore to better associations ... they will make you acquainted with things earthly and things heavenly; they will bid you work hard over something more than neat turns of language and phrases mouthed forth for the entertainment of listeners; they will bid you be stout of heart (*animum indurare*) and rise superior to threats (*adversus minas erigere*). The only harbor safe from the seething storms of this life is scorn of the future, a firm stand (*stare fidenter*), a readiness (*ac paratum*) to receive Fortune’s missiles (*tela fortunae*) full in the breast, neither skulking nor turning the back. Sen. *Ep.* 104.21–23

5. So, just as when men go forth to war it is no use for them to march out without their armor and then merely hope to dodge each flying missile (ἕκαστον τῶν φερομένων βελῶν), for it is impossible to guard against them all; but the soldier needs a stout breastplate (θώρακος στερεοῦ) and his full panoply (πανοπλίας) too, so that, even if a missile does strike him, it may not penetrate—in the same way those also who have marched out into life cannot possibly dodge or so guard themselves as not to be struck by any of Fortune’s shafts (παίεσθαι τῶν ἐκ τῆς τύχης), thousands of which are flying against each man; but what they need is a stout heart (διανοίας ισχυρᾶς), preferably invulnerable and yielding before no blow; or if that may not be, at least one that is not easily wounded or by any ordinary blow; for otherwise it must often be stabbed and receive a thousand wounds. Dio Chrysostom, *Or.* 16.6–7.

6. Therefore, gird yourself about with philosophy, an impregnable wall. Though it be assaulted by many engines, Fortune can find no passage into it. The soul stands on unassailable ground, if it has abandoned external things; the soul is independent in its own fortress; and every weapon that is hurled falls short of the mark. Fortune has not the long reach with which we credit her; she can seize none except him who clings to her. Let us then recoil from her as far as we are able. This will be possible for us only through knowledge of self and of the world of Nature. Seneca *Ep.* 82.5–6.

7. I have taken refuge in the camp of ... those, clearly, who can easily defend themselves and their followers. They have ordered me to stand ever vigilant, like a soldier placed on guard, and to anticipate all the attempts and all the assaults of Fortune long before she strikes. Her attack falls heavy only when it is sudden; one easily withstands her who always expects her. For the arrival too of the enemy lays low only those whom it catches off guard; but those who have made ready for the coming war before it arrives, fully formed and ready armed, easily sustain the first impact, which is always the most violent. Seneca *Helv.* 5.2–4.

8. “You have endured many different toils and been driven by Fortune’s great tempests and mighty storm-winds; but finally, Lucius, you have reached the harbor of peace and the altar of mercy.” Apuleius, *Met.* 11.15.