

## Προοίμιον

### Introduction

1. Ὁ μὲν σωτὴρ καὶ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ψευδομαρτυρούμενος μὲν ἐσιώπα  
The indeed Saviour and Lord of us Jesus Christ bearing false witness indeed he was keeping silent  
κατηγορούμενος δὲ οὐδὲν ἀπεκρίνετο, πειθόμενος πάντα τὸν βίον ἑαυτοῦ καὶ τὰς ἐν  
speaking against and nothing was he answering, believing all the life of him and the among  
Ἰουδαίοις πράξεις κρείττους γεγονέναι φωνῆς ἐλεγχούσης τὴν ψευδομαρτυρίαν καὶ  
Jews actions stronger to have been than was speaking confuting the false witness and  
λέξεων ἀπολογουμένων πρὸς τὰς κατηγορίας· οὐ δ' ὧ φιλόθεε Ἀμβρόσιε, οὐκ οἶδ'  
declaring a defending against the accusers; not but O virtuous Ambrosius, not have I known  
ὅπως πρὸς τὰς Κέλσου κατὰ Χριστιανῶν ἐν συγγράμμασι ψευδομαρτυρίας, καὶ τῆς  
why to the Celsus against Christians among writings of false witness, and of the  
πίστεως τῶν ἐκκλησιῶν ἐν βιβλίῳ κατηγορίας ἐβουλήθης ἡμᾶς ἀπολογήσασθαι,  
of faith of the churches in treatise of accusations you were wishing us to defend,  
ὡς οὐκ ὄντος ἐναργοῦς ἐλέγχου ἐν τοῖς πράγμασι, καὶ πάντων γραμμάτων κρείττονος  
as not being manifest a refutation in the facts, and of all writings a stronger  
λόγου, τοῦ τε τὰς ψευδομαρτυρίας ἀφανίζοντος, καὶ ταῖς κατηγορίαις μηδὲ  
assertion, of the both the false statements disposing of, and to the accusations not even  
πιθανότητα εἰς τὸ δύνασθαι τι αὐτὰς ἐνδιδόντος. Περὶ δὲ τοῦ Ἰησοῦ ὅτι  
plausibility for the to be capable any of them applying. Concerning and of the Jesus that  
ἐσιώπα ψευδομαρτυρούμενος, ἀρκεῖ ἐπὶ τοῦ παρόντος τὰ  
being silent on false witness being given against him, to defend by of the being ready the words  
Ματθαίου παραθέσθαι· τὰ γὰρ ἰσοδυναμοῦντα αὐτῷ ὁ Μάρκος ἔγραψεν.  
of Matthew to be presented; the things for being equivalent to them the one Mark wrote.  
Ἔχει δ' οὕτως ἡ τοῦ Ματθαίου λέξις, Ὁ δὲ ἀρχιερεὺς καὶ τὸ συνέδριον ἐζήτησαν  
Here and thus the of the Matthew account, The and high priest and the council was seeking for  
ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως θανατώσωσιν αὐτόν, καὶ οὐχ  
false witness against of the Jesus, in order that they might put to death him, and not one  
εὔρον, πολλῶν προσελθόντων ψευδομαρτύρων. Ὑστερον δὲ προσελθόντες δύο  
they found, many having come forward giving false witness. Afterwards and having come two  
εἶπον, Οὗτος ἔφη, Δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν  
said, This one said, I am able to destroy the temple of the God, and after three days  
οικοδομήσαι. Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνη, ὅτι οὗτοί  
to rebuild.<sup>1</sup> And having risen the high priest said to him, Nothing you answer, against these  
σου καταμαρτυροῦσιν; Ὁ δὲ Ἰησοῦς ἐσιώπα. Ἀλλὰ καὶ ὅτι οὐκ ἀπεκρίνετο  
of you witnessing against? He but Jesus was keeping silent. But also that not he was answering  
κατηγορούμενος, τοιαῦτα γέγραπται, Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος·  
being accused, such as has been stated, The and Jesus was stood before of the governor;  
καὶ ἐπηρώτησεν αὐτόν λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ Ἰησοῦς ἔφη  
and he questioned him saying, You are the king of the Jews? The but Jesus said  
αὐτῷ, Σὺ λέγεις. Καὶ ἐν τῷ κατηγορεῖσθαι αὐτόν ὑπὸ τῶν ἀρχιερέων καὶ  
to him, You say.<sup>2</sup> And in the to accuse him by of the chief priest and

1 See above Matthew 26:-59-68.

2 See above Matthew 27:11-14.

## Origen, Κατὰ Κέλσου, Book 1, Interlinear English – G.T. Emery.

πρεσβυτέρων, οὐδὲν ἀπεκρίνετο. Τότε λέγει αὐτῷ ὁ Πιλάτος, Οὐκ ἀκούεις, πόσα elders, nothing he answered. Then says to him the Pilate, Not you hear, how many things σου καταμαρτυροῦσι; Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲν ῥῆμα, ὥστε θαυμάζειν τὸν of you they witness against? And not he answered to him with not one word, so that to marvel the ἡγεμόνα λίαν. governor greatly.

2. Καὶ γὰρ θαυμασμοῦ ἄξιον ἦν παρὰ τοῖς καὶ μετρίως φρονεῖν δυναμένοις τὸ τὸν And for amazement worthy it was from the also moderately minded being able the the κατηγορούμενον καὶ ψευδομαρτυρούμενον, δυνάμενον ἀπολογήσασθαι, καὶ being accused and assaulted by false witness. being able to defend himself, and παραστήσαι ἑαυτὸν οὐδενὶ ἔνοχον ἐγκλήματι, καὶ ἐγκώμια τοῦ ἑαυτοῦ βίου to prove himself of not guilty to accusation, and to be praised of the of himself life διεξελεῖν καὶ τῶν δυνάμεων, ὡς ἀπὸ Θεοῦ γεγένηται, ἵνα δῶ τῷ δικαστῇ to relate and of the powers, as from of God have been wrought, that he would give to the judge ὁδὸν τοῦ χρηστότερα περι αὐτοῦ ἀποφῆνασθαι, τοῦτο μὲν μὴ πεποικέναι a way of the more deserving concerning of him to declare, this indeed not to pass καταπεφρονηκέναι, δὲ καὶ μεγαλοφυῶς ὑπερεωρακέναι τοὺς κατηγοροῦς. Ὅτι δέ, εἰ to have despised, but also of noble nature to have shown contempt for the accusers. For but, if ἀπελογήσατο, ἀπέλυσεν ἂν ὁ δικαστὴς μηδὲ διστάσας τὸν Ἰησοῦν, δῆλον ἐκ he defended himself, would release the judge without having hesitated the Jesus, manifest from τῶν ἀναγεγραμμένων περι αὐτοῦ, ἐν οἷς εἶπε, Τίνα θέλετε τῶν δύο ἀπολύσω of the having been related about of him, in which he said, Which you wish of the two I should release ὑμῖν, τὸν Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; Καὶ τοῦ, ὡς ἐπιφέρει ἡ γραφὴ to you, the Barabbas or the Jesus the one being called Christ?<sup>3</sup> Also of the, as adds the Scripture λέγουσα, Ἦιδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν. Ἰησοῦς οὖν αἰ saying, He had known that through envy they had given over him.<sup>4</sup> Jesus then always ψευδομαρτυρεῖται, καὶ οὐκ ἔστιν ὅτε κακίας οὔσης ἐν ἀνθρώποις οὐ κατηγορεῖται. attacked by false testimony and not is when wickedness existing among mankind not accused. Καὶ αὐτὸς μὲν καὶ νῦν σιωπᾷ πρὸς ταῦτα, καὶ οὐκ ἀποκρίνεται μὲν διὰ φωνῆς, And self indeed even now he keeps silent before these things, and not answers indeed by of speech, ἀπολογεῖται δὲ ἐν τῷ βίῳ τῶν γνησίων ἑαυτοῦ μαθητῶν, κεκραγότε τὰ he defends himself but by the lives of the legitimate of him disciples, having proclaimed the things διαφέροντα, καὶ πάσης ψευδομαρτυρίας ὄντι κρείττονι, ἐλέγχων καὶ ἀνατρέπων enduring, and of all false witness being mightier, disproving and overturning τὰς ψευδομαρτυρίας καὶ κατηγορίας. the false testimonies and accusations.

3. Τολμῶ μὲν οὖν καὶ φημι ὅτι ἦν ἀξιοῖς ποιήσασθαι ἡμᾶς ἀπολογίαὺν ὑπεκλύει τὴν I dare indeed then also I say that it was deserving to make for us a defence weakening the ἐν τοῖς πράγμασιν ἀπολογίαὺν καὶ τὴν ἐπιφανῆ τοῖς οὐκ ἀναισθητοῖς δύναμιν τοῦ by the facts a defence and the disclosing to the not devoid of perception of power of the Ἰησοῦ. Ὅμως δ' ἵνα μὴ δοκῶμεν ὀκνεῖν πρὸς τὸ ἐπιταχθῆν ὑπὸ σοῦ, Jesus. Notwithstanding that not we may appear to shrink from the having been imposed by of you, πεπειράμεθα ὑπαγορεῦσαι κατὰ τὴν παροῦσαν δύναμιν πρὸς ἕκαστον τῶν ὑπὸ Κέλσου we had attempted to suggest according to the being able with each of the by Celsus

3 See above Matthew 27:21,22.

4 See above Matthew 27:18.

## Origen, Κατὰ Κέλσου, Book 1, Interlinear English – G.T. Emery.

γεγραμμένων τὸ φανέν ἡμῖν ἀνατρεπτικὸν τῶν πιστῶν οὐδένα δυναμένων σεῖσαι  
having been written the to make clear by us a refuting of the believing nothing being able to shake  
λόγων αὐτοῦ. Καὶ μὴ εἶη γε εὐρεθῆναι τινὰ τοιαύτην  
accounts of him. And not let it be permitted that should be found anyone such as this  
ἀνειληφότα ἀγάπην τοῦ Θεοῦ, ἐν Χριστῷ Ἰησοῦ, ὡς ὑπὸ τῶν ῥηματίων Κέλσου ἢ τινος  
having received love of the God, in Christ Jesus, who by of the set phrases of Celsus or anyone  
τῶν ὁμοίων σεισθῆναι τὴν προαίρεσιν αὐτοῦ. Ὁ δὲ Παῦλος μυρία ὅσα καταλέγων  
of the resembling to be shaken the purpose of him. The and Paul countless as many as recounting  
τὰ εἰωθότα χωρίζειν ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ, καὶ ἀγάπης τοῦ Θεοῦ ἐν  
the things having generally to separate from of the love of the Christ, and love of the God  
Χριστῷ Ἰησοῦ, ὧν πάντων κρείττων ἦν ἢ ἐν αὐτῷ ἀγάπη, λόγον οὐκ ἔταξεν ἐν τοῖς  
Christ Jesus,<sup>5</sup> of which of all superior it was in him love, a statement not he drew up among the  
χωρίζουσι. Πρόσχευ γὰρ ὅτι πρότερον μὲν φησι, Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης  
dividing. Let you not for that firstly indeed he says, Who us shall separate from of the love  
τοῦ Χριστοῦ; Θλίψις, ἢ στενοχωρία, ἢ διωγμός, ἢ λιμός, ἢ γυμνότης, ἢ κίνδυνος, ἢ  
of the Christ? Tribulation, or difficulty, or persecution, or famine, or nakedness, or danger, or  
μάχαιρα; Καθάπερ γέγραπται ὅτι ἔνεκεν σοῦ θανατούμεθα πᾶσαν τὴν ἡμέραν,  
sword? Just as it has been written that for sake of you we are killed all the day long,<sup>6</sup>  
ἐλογίσθημεν ὡς πρόβατα σφαγῆς. Ἄλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν  
we being counted as sheep for slaughter. But in these things all we are more than conquerors  
διὰ τοῦ ἀγαπήσαντος ἡμᾶς. Δεύτερον δὲ ἄλλο τάγμα ἐκτιθέμενος τῶν πεφυκότων  
through of the having love us.<sup>7</sup> Secondly and another order setting out of the having caused  
χωρίζειν τοὺς ἀνεσματίστους ἐν θεοσεβείᾳ λέγει, Πέπεισμαι γὰρ ὅτι οὔτε θάνατος,  
to divide the not staunch in godliness he says, I have been persuaded that not death,  
οὔτε ζωὴ, οὔτε ἄγγελοι, οὔτε ἀρχαί, οὔτε ἐνεστῶτα, οὔτε μέλλοντα, οὔτε  
nor life, nor angels, nor dominions, nor having been appointed, nor being destined, nor  
δυνάμεις, οὔτε ὕψωμα, οὔτε βάθος, οὔτε κτίσις ἑτέρα, δυνήσεται ἡμᾶς χωρίσαι ἀπὸ ἀγάπης  
powers, nor height, nor depth, nor creature other, shall be able us to separate from of love  
τῆς τοῦ Θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.  
of the of the God of the in Christ Jesus the Lord of us.<sup>8</sup>

4. Καὶ ἀληθῶς ἄξιον μὲν ἡμᾶς σεμνύνεσθαι ἐπὶ θλίψει μὴ χωριζούση ἢ τοῖς ἐξῆς αὐτῇ  
And truly worthy indeed of us to be exalted over tribulation not separated or by the causes same  
κατειλεγμένοις, οὐχὶ δὲ Παῦλον καὶ τοὺς ἀποστόλους, καὶ εἴ τις ἐκείνοις γέγονε  
having been recounted, not but Paul and the apostles, also if any others having been  
παραπλήσιος, διὰ τὸ πάνυ ὑπεράνω τῶν τοιούτων εἶναι λέγοντα τό, Ἐν τούτοις  
resembling, because the exceedingly above of the such as these to be saying the, In these things  
πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς, ὅπερ μεῖζόν ἐστι τοῦ  
all we are more than conquerors through of the One having loved us, which greater it is of the  
νικᾶν. Εἰ δὲ δεῖ καὶ ἀποστόλους σεμνύνεσθαι, μὴ χωριζομένους ἀπὸ τῆς  
conquerors. If but it behoves also apostles to be elated, not being separated from of the  
ἀγάπης τοῦ Θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, σεμνύνοντο ἅν, ὅτι οὔτε  
love of the God of the in Christ Jesus the Lord of us, they should be elated, for neither

5 See above Romans 8:35 – 39.

6 Above Psalm 43 (44):22.

7 Above Romans 8:37.

8 Above Romans 8:38,39.

## Origen, Κατὰ Κέλσου, Book 1, Interlinear English – G.T. Emery.

θάνατος, οὔτε ζωή, οὔτε ἄγγελοι, οὔτε ἀρχαί, οὔτε τι τῶν ἐξῆς δύναται αὐτοὺς  
death, nor life, nor angels, nor dominions, nor any things of the following can them  
χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. Τοίνυν οὐ  
separate from of the love of the God of the in Christ Jesus the Lord of us. Therefore not  
συνήδομαι τῷ πιστεύσαντι εἰς Χριστόν, ὡς δύνασθαι σαλευθῆναι αὐτοῦ τὴν πίστιν  
I rejoice with the having believed in Christ, whose to be capable of to be shaken of him the faith  
ὑπὸ Κέλσου, τοῦ οὐδὲ κοινοτέραν ζωὴν ζῶντος ἐν ἀνθρώποις ἔτι ἀλλ' ἤδη  
by Celsus, of the not any more sharing common life living among men still but already  
καὶ πάλαι νεκροῦ, ἢ τινος πιθανότητος λόγου. Οὐκ οἶδα δ' ἐν ποίῳ  
but long ago dead, or certain of plausibility of argument. Not I have known but in of what sort  
τάγματι λογίσασθαι χρὴ τὸν δεόμενον λόγων πρὸς τὰ Κέλσου κατὰ Χριστιανῶν  
in rank to be reckoned he wishing the need of words from the Celsus against Christians  
ἐγκλήματα ἐν βίβλοις ἀναγραφομένων, ἀποκαθιστάντων αὐτὸν ἀπὸ τοῦ κατὰ τὴν  
charges in books being written, being set down by him from of the according to the  
πίστιν σεισμοῦ ἐπὶ τὸ στῆναι ἐν αὐτῇ. Ὅμως δ' ἐπεὶ ἐν τῷ πλήθει τῶν πιστεύειν  
faith shaking over the to confirm in it. Nevertheless but since in the multitude of the to believe  
νομιζομένων εὐρεθεῖεν ἂν τινες τοιοῦτοι, ὡς σαλεύεσθαι μὲν καὶ ἀνατρέπεσθαι ὑπὸ  
customarily may be found certain such as these, as to be shaken indeed and to be overturned by  
τῶν Κέλσου γραμμάτων θεραπεύεσθαι δὲ ἀπὸ τῆς πρὸς αὐτὰ ἀπολογίας, ἐὰν ἔχη  
of the Celsus writings may be served but by of the unto them a defence, if it should bring  
χαρακτῆρά τινα καθαιρετικὸν τῶν Κέλσου καὶ τῆς ἀληθείας παραστατικὸν τὰ  
a distinction certain destructive of the Celsus and of the truth displaying the things  
λεγόμενα, ἐλογισάμεθα πεισθῆναι σου τῇ προστάξει καὶ ὑπαγορευσαί σου πρὸς ὃ  
being stated, we deemed to be persuaded of you by the injunction and to provide reply unto which  
ἔπεμψας ἡμῖν σύγγραμμα· ὅπερ οὐκ οἶμαι τινα τῶν ἐν φιλοσοφίᾳ κἂν ἐπ' ὀλίγον  
you sent to us treatise; although not I think any one of the in philosophy even if upon a little  
προκοφάντων συγκαταθέσθαι εἶναι Λόγον Ἀληθῆ, ὡς ἐπέγραψεν ὁ Κέλσος.  
progressed to assent to it to be a Discourse True, as described it the Celsus.

5. Ὁ μὲν οὖν Παῦλος συνιδὼν ὅτι ἔστιν ἐν φιλοσοφίᾳ Ἑλληνικῇ οὐκ εὐκαταφρόνητα  
He indeed then Paul having perceived that is in philosophy Greek not to be despised  
τοῖς πολλοῖς πιθανά, παριστάντα τὸ ψεῦδος ὡς ἀλήθειαν, φησὶν ἐπ' ἐκείνοις  
to the many persuasive, representing the falsehood as truth, he says upon those things  
τό, Βλέπετε, μή τις ἔσται ὑμᾶς ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας  
the following, Let you look out, that not anyone shall you the spoiling by of the philosophy  
καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου,  
and vane deceit, according to the tradition of the men, according to the fundamentals of the world,  
καὶ οὐ κατὰ Χριστόν. Καὶ ὁρῶν ἐν τοῖς λόγοις τῆς τοῦ κόσμου σοφίας ἐμφαινόμενον  
and not according to Christ.<sup>9</sup> And seeing in the words of the of the world a wisdom displaying  
τι μέγεθος, εἶπεν, Εἶναι τοὺς λόγους τῶν φιλοσόφων, κατὰ τὰ στοιχεῖα  
a certain greatness, he said, To be the words of the philosopher, according to the fundamentals  
τοῦ κόσμου. Οὐδεὶς δὲ τῶν νοῦν ἔχόντων φῆσαι ἂν καὶ τὰ Κέλσου, Κατὰ τὰ  
of the world. Not one but of the sense having would say that also those of Celsus, According to the  
στοιχεῖα τοῦ κόσμου, εἶναι γεγραμμένα. Κάκεινα μὲν ἔχοντά τι ἀπατηλὸν  
fundamentals of the world, to be having been written. Those indeed having certain deceitfulness  
καὶ κενὴν ἀπάτην ὠνόμασε, τάχα πρὸς ἀντιδιαστολήν ἀπάτης τινὸς οὐ κενῆς,  
and vanity deceitful named, may be unto to be a distinction from a deceit a certain not vain,

9 Above Colossians 2:8.

## Origen, Κατὰ Κέλσου, Book 1, Interlinear English – G.T. Emery.

ἦν θεωρήσας ὁ Ἱερεμίας ἐτόλμησε πρὸς Θεὸν εἰπεῖν τό, Ἠπάτησάς με, was having observed the Jeremiah he dared unto God to say the following, You deceived me, Κύριε, καὶ ἠπατήθην, ἐκράτησας καὶ ἠδυνήθης· τὰ δὲ Κέλσου οὐδαμῶς O Lord, and I was deceived, you are powerful and you won;<sup>10</sup> the things but of Celsus no ἀπάτην ἔχειν μοι φαίνεται, διὸ οὐδὲ κενήν, ὅποιαν ἔχει τὰ τῶν αἰρέσεις ἐν deceit to have to me appears, wherefore neither vain, such as has the of the principles in φιλοσοφία πηξάντων, καὶ νοῦν οὐ τὸν τυχόντα κατ' ἐκεῖνα philosophy having created,<sup>11</sup> and in mind not the having ordinary according to that ἀνειληφόντων. Καὶ ὥσπερ οὐ τὸ τυχόν τῶν ψευδομένων ἐν γεωμετρικοῖς θεωρήμασι having learned. Also just as not the having ordinary of the error in geometrical demonstrations ψευδογραφούμενόν τις ἂν λέγοι ἢ καὶ ἀναγράφοι γυμνασίου ἕνεκεν τοῦ ἀπὸ wrongly written<sup>12</sup> certain would say or also would describe as of exercise for sake of the from τοιούτων, οὕτως παραπλήσια εἶναι χρὴ τοῖς τῶν αἰρέσεις πηξάντων ἐν φιλοσοφία such as these, so about equal to be necessary to the of the principles having created in philosophy νοήμασι τὰ μέλλοντα ὁμοίως ἐκείνοις λέγεσθαι κενὴν ἀπάτην, καὶ παράδοσιν thought the things being regarded like as to those to be called, vain deceit, and handed down ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου. by men, according to the rudiments of the world.

6. Τοῦτο δὲ τὸ προοίμιον μετὰ τὸ ὑπαγορευθεῖσαι πάντα τὰ μέχρι τῆς παρὰ Κέλσω

This and the introduction after the to indicate to all the things as far as of the by Celsus τοῦ Ἰουδαίου πρὸς τὸν Ἰησοῦν προσωποποιίας ἔδοξεν ἡμῖν προτάξαι τῆς ἀρχῆς· of the Jew with the Jesus opposing I purposed indeed to preface of the beginning; ἴν' αὐτῷ προεντυγχάνη ὁ ἀναγνωσόμενος τὰ πρὸς Κέλσον ἡμῖν ὑπαγορευθέντα, that with it first might fall in the knowing well the against Celsus of us reply, καὶ ἴδη ὅτι οὐ πάνυ πιστοῖς γέγραπται τὸ βιβλίον τοῦτο, ἀλλ' ἢ τέλεον and may see that not securely faithful having been written the book this, but for the wholly ἀγεύστοις τῆς εἰς Χριστὸν πίστεως, ἢ τοῖς, ὡς ὁ Ἀπόστολος ὠνόμασεν, ἀσθενοῦσιν unfamiliar of the in Christian faith, or to the, as the Apostle calls them, weak ἐν τῇ πίστει. Εἶπε δ' οὕτως, Τὸν δ' ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε. in the faith. He says and thus, The but being weak in the faith let him receive.<sup>13</sup>

Ἀπολογησάσθω δὲ τὸ προοίμιον, ὅτι ἄλλη μὲν προθέσει τὴν ἀρχὴν τῶν πρὸς Κέλσον This apology and the preface, for elsewhere indeed an answer the beginning of the against Celsus ὑπαγορευόμενα<sup>14</sup> ἄλλη δὲ τὰ μετὰ τὴν ἀρχὴν. Πρῶτον μὲν γὰρ ἐσκοποῦμεν to continue elsewhere but the discourse after the beginning. First indeed for I was considering ὑποσημειώσασθαι τὰ κεφάλαια, καὶ διὰ βραχέων τὰ πρὸς αὐτὰ λεγόμενα, εἶτα μετὰ to mark the chief points, and by briefly the answers unto them words, then after τοῦτο σωματοποιῆσαι τὸν λόγον· ὕστερον δ' αὐτὰ τὰ πράγματα ὑπέβαλεν ἡμῖν this to consolidate the treatise; afterwards but these the circumstances suggested to me φειδομένοις χρόνου ἀρκεσθῆναι μὲν τοῖς κατὰ τὴν ἀρχὴν οὕτως ὑπαγορευθεῖσιν, ἐν sparing of time to be sufficient indeed to the according to the beginning so to continue, in δὲ τοῖς ἐξῆς κατὰ τὸ δυνατόν ἡμῖν συγγραφικῶς ἀγωνίσασθαι πρὸς τὰ and to the next part according to the strength to us give to writing to contend against the charges

10 Jeremiah 20:7. But see above in LXX Jeremiah 4:10.

11 Greek word obscure.

12 Greek word obscure.

13 Above – from Romans 14:1.

14 Greek word obscure. Origen appears to apologise to the reader for starting the answer to Celsus in one place and continuing in another.

## Origen, Κατὰ Κέλσου, Book 1, Interlinear English – G.T. Emery.

Κέλσου καθ' ἡμῶν ἐγκλήματα. Διόπερ αἰτοῦμεν συγγνώμην ἐπὶ τῇ ἀρχῇ τῶν μετὰ  
of Celsus through of us charges. Therefore we are asking forbearance over the beginning of the after  
τὸ προοίμιον. Ἐὰν δὲ μὴ κινήθῃς καὶ ὑπὸ τῶν ἐξῆς ὑπαγορευθέντων ἀνυσίμως,  
the preface. If but not you should be impressed and by of the arguments succeeding powerful,  
καὶ ἐπ' αὐτοῖς τὴν ὁμοίαν συγγνώμην αἰτῶν ἀναπέμπω σε, ἐάνπερ ἔτι θέλῃς δι'  
and over them the same forbearance I ask I refer you, if still should wish by  
ὑπαγορεύσεων τὰς λύσεις σοι τῶν Κέλσου γενέσθαι λόγων, ἐπὶ τοὺς ἡμῶν  
continuing the solutions to you of the Celsus to be produced of objections, upon the of us  
συνετωτέρους, καὶ διὰ λέξεων καὶ βιβλίων ἀνατρέπειν δυναμένους τὰ καθ' ἡμῶν τοῦ  
wiser, and by words and scrolls to overturn being strong the against of us of the  
Κέλσου ἐγκλήματα. Πλὴν βελτίων ὁ μὴδὲ τὴν ἀρχὴν δεηθεῖς, κὰν ἐντυχῶν  
Celsus accusations. Except better he not even at the first having been in need, even if having met  
τῷ Κέλσου συγγράμματι, τῆς πρὸς αὐτὸ ἀπολογίας, ἀλλ' ὑπερφρονήσας πάντα  
the of Celsus work, of the unto it a defence, but having despised all  
τὰ ἐν τῷ βιβλίῳ αὐτοῦ ὡς καὶ ὑπὸ τοῦ τυχόντος ἐν Χριστῷ πιστοῦ διὰ τὸ  
the contents in the scroll of him as also by of the having met with in Christ faithful through the  
ἐν αὐτῷ Πνεῦμα εὐλόγως καταφρονούμενα.  
in him Spirit with good reason being despised.

### Chapter 1.

Πρῶτον τῷ Κέλσῳ κεφάλαιόν ἐστι βουλομένῳ διαβαλεῖν Χριστιανισμόν, ὡς  
First to the Celsus point is a desiring to bring to discredit Christianity, as  
συνθήκας κρύβδην πρὸς ἀλλήλους ποιουμένων Χριστιανῶν παρὰ τὰ νενομισμένα,  
associating secretly with one another making Christianity contrary to the having been custom  
ὅτι τῶν συνθηκῶν αἱ μὲν εἰσι φανεραί, ὅσαι κατὰ νόμους γίνονται, αἱ δὲ ἀφανεῖς,  
that of the associations the indeed are manifest, as many as according to laws, the but secret,  
ὅσαι παρὰ τὰ νενομισμένα συντελοῦνται. Καὶ βούλεται διαβαλεῖν τὴν καλουμένην  
as many as contrary to the having been practised. And his wish to discredit the summoning  
ἀγάπην Χριστιανῶν πρὸς ἀλλήλους, ἀπὸ τοῦ κοινοῦ κινδύνου ὑφισταμένην καὶ  
of love of Christians unto one another, from of the common danger arising and  
δυναμένην ὑπερόρκια. Ἐπεὶ οὖν τὸν κοινὸν νόμον θρυλεῖ παρὰ τοῦτον λέγων  
being stronger than oaths. Since then the public law he babbles beside his saying that  
Χριστιανοῖς τὰς συνθήκας, λεκτέον πρὸς τοῦτο, ὅτι, ὡσπερ εἴ τις παρὰ Σκύθαις  
Christians the the associations, it must be said against this, that, like as if a certain beside Scythians<sup>15</sup>  
νόμους ἀθέστους ἔχουσι γενόμενος ἀναχωρήσεως μὴ ἔχων καιρὸν βιοῦν παρ' ἐκείνοις  
laws illegitimate having become retreat not having time to live beside to these  
ἀναγκάζοιτο, εὐλόγως ἂν οὗτος διὰ τὸν τῆς ἀληθείας νόμον, ὡς πρὸς τοὺς Σκύθας  
would be forced, reasonably this through the of the truth law, which with the Scythians  
παρανομίαν, καὶ συνθήκας πρὸς τοὺς τὰ αὐτὰ αὐτῷ φρονούντας ποιῆσαι ἂν παρὰ τὰ  
unlawful, and associations with the the things same to them being minded to make beside the

<sup>15</sup> **Scythian** The Scythians consisted of "all the pastoral tribes who dwelt to the north of the Black Sea and the Caspian, and were scattered far away toward the east. Of this vast country but little was anciently known. Its modern representative is Russia, which, to a great extent, includes the same territories." They were the descendants of Japheth ([Gen 9:27](#)). It appears that in apostolic times there were some of this people that embraced Christianity ([Col 3:11](#)). (Easton). These tribes emigrated from the Steppes into Iran.

## Origen, Κατὰ Κέλσου, Book 1, Interlinear English – G.T. Emery.

ἐκείνοις νενομισμένα· οὕτως παρ' ἀληθεία δικαζούση οἱ νόμοι τῶν ἐθνῶν, οἱ περὶ  
to those having been practised; thus by truth judging the laws of the nations, the concerning  
ἀγαλμάτων καὶ τῆς ἀθέου πολυθεότητος, νόμοι εἰσὶ Σκυθῶν καὶ εἴ τι Σκυθῶν  
making images and of the without God polytheists, laws are of Scythia and if any of Scythia  
ἀσεβέστερον. Οὐκ ἄλογον οὖν συνθήκας παρὰ τὰ νενομισμένα ποιεῖν  
more ungodly. Not irrational therefore associations against the having been practised laws to make  
τὰς ὑπὲρ ἀληθείας. Ὡσπερ γάρ, εἰ ὑπὲρ τοῦ τύραννον προλαβόντα τὰ  
the in defence of truth.<sup>16</sup> As it were for, if concerning of the tyrant having taken away the liberties  
τῆς πόλεως ἀνελεῖν συνθήκας τινὲς κρύβδην ἐποιοῦντο, καλῶς ἂν ἐποίουν· οὕτω  
of the city to take up association a certain secret they were creating, well they were doing; so  
δὴ καὶ Χριστιανοί, τυραννοῦντος τοῦ παρ' αὐτοῖς καλουμένου Διαβόλου, καὶ  
there is need also Christians, being tyrannized of the by them being called Devil, and  
τοῦ ψεύδους, συνθήκας ποιοῦνται παρὰ τὰ νενομισμένα τῷ Διαβόλῳ κατὰ  
of the falsehood, associations they make against the having been practised to the Devil according to  
τοῦ Διαβόλου, καὶ ὑπὲρ σωτηρίας ἑτέρων, οὓς ἂν πείσαι δυνηθῶσιν ἀποστῆναι τοῦ  
of the Devil, and for sake of saving of others, whom to persuade they may be able to reject the  
ὡσανεὶ Σκυθῶν καὶ τυράννου νόμου.  
as it were Scythian and tyrannical law.

### Chapter 2.

Ἐξῆς βάρβαρόν φησιν ἄνωθεν εἶναι τὸ δόγμα, δηλονότι τὸν Ἰουδαϊσμόν, οὗ  
Next barbarous he says from beginning to be the dogma, namely the Judaism, on which  
Χριστιανισμὸς ἤρτηται. Καὶ εὐγνωμόνως γε οὐκ ὀνειδίζει ἐπὶ τῇ ἀπὸ  
Christianity having been dependant on<sup>17</sup>. And of reasonableness not he reproaches upon the from  
βαρβάρων ἀρχῇ τῷ λόγῳ, ἐπαινῶν ὡς ἱκανοὺς εὐρεῖν δόγματα τοὺς βαρβάρους·  
of barbaric origin the reasoning, approving as sufficient to discover dogmas the barbaric;  
προστίθησι δὲ τούτοις ὅτι κρίναι καὶ βεβαιώσασθαι καὶ ἀσκῆσαι πρὸς ἀρετὴν  
he adds and to these that to judge and to establish and to practice with excellence  
τὰ ὑπὸ βαρβάρων εὐρεθέντα ἀμείνονές εἰσιν Ἕλληνες. Τοῦτ' οὖν ἡμῖν ἐστὶν ἐκ τῶν  
the things by barbarous peoples having been discovered are Greeks. This then to us is from of the  
ὑπ' αὐτοῦ λεγομένων εἰς ἀπολογίαὶν περὶ τῶν ἐν Χριστιανισμῷ κειμένων,  
by of him allegations for a defence concerning of the laws in Christianity being laid down,  
ὄντων ἀληθῶν, ὅτι ἀπὸ Ἑλληνικῶν τις δογμάτων καὶ γυμνασίων ἐλθὼν ἐπὶ τὸν  
being true, that from of Grecian anyone of dogmas and usages of nations upon the  
Λόγον οὐ μόνον κρίνει ἂν αὐτὰ ἀληθῆ ἀλλὰ καὶ ἀσκῆσας κατασκευάσαι ἂν καὶ τὸ  
Word not only may judge them true but also having put to practise to equip fully also the  
δοκοῦν ἐλλιπές ὡς πρὸς Ἑλληνικὴν ἀπόδειξιν, ἀναπληρῶσαι, κατασκευάζων τὴν  
opinions defective as with Grecian demonstration, has supplied, equipping the  
Χριστιανισμοῦ ἀληθότητα. Λεκτέον δ' ἔτι πρὸς τοῦτο ὅτι ἔστι τις οἰκεία ἀπόδειξις  
Christianity appropriately. One must say but still unto this that is a certain own demonstration  
τοῦ Λόγου, θειότερα παρὰ τὴν ἀπὸ διαλεκτικῆς Ἑλληνικῆν. Ταύτην δὲ τὴν  
of the Word, more divine than the from of dialectics Grecian. This and the  
θειότεραν ὁ Ἀπόστολος ὀνομάζει, Ἀπόδειξιν Πνεύματος καὶ δυνάμεως, Πνεύματος μὲν  
more divine the Apostle is called, Manifestation of Spirit and power,<sup>18</sup> of Spirit indeed

16 “for sake of truth.”

17 Perfect passive participle so; Christianity was then dependant on Judaism then and still is now.

18 Above – 1 Corinthians 2:4.

## Origen, Κατὰ Κέλσου, Book 1, Interlinear English – G.T. Emery.

διὰ τὰς προφητείας ἱκανὰς πιστοποιῆσαι τὸν ἐντυγχάνοντα μάλιστα εἰς τὰ  
on account of the prophecies sufficing to produce faith the bringing light exceeding into the things  
περὶ τοῦ Χριστοῦ, δυνάμεως δὲ διὰ τὰς τεραστίους δυνάμεις, ἃς κατασκευαστέον  
about of the Christ, of power and through the wondrous forces, which we must be prepared  
γεγονέναι καὶ ἐκ πολλῶν μὲν ἄλλων καὶ ἐκ τοῦ ἵχνη δὲ αὐτῶν  
to believe to have happened and out of many indeed other deeds, and from of the traces and of them  
ἔτι σῶζεσθαι παρὰ τοῖς κατὰ τὸ βούλημα τοῦ Λόγου βιοῦσι.  
still to be preserved by the ones according to the precepts of the Word pass their lives.

### Chapter 3.

Μετὰ ταῦτα περὶ τοῦ κρύφα Χριστιανούς τὰ ἀρέσκοντα ἑαυτοῖς ποιεῖν καὶ  
After these things concerning of the secret Christian the things pleasing to themselves to make and  
διδάσκειν εἰπὼν, καὶ ὅτι οὐ μάτην τοῦτο ποιοῦσιν, ἅτε διωθόμενοι τὴν ἐπηρτημένην  
to teach having said, also that not in vain this they do, so as pushing away the having bee prepared  
αὐτοῖς δίκην τοῦ θανάτου, ὁμοιοῖ τὸν κίνδυνον κινδύνους τοῖς συμβεβηκόσιν ἐπὶ  
to them judgement of the death, resembling the danger to hazards to the having fallen upon  
φιλοσοφία ὡς Σωκράτει· ἐδύνατο λέγειν καὶ ὡς Πυθαγόρα καὶ ἄλλοις φιλοσόφοις.  
for philosophy such as Socrates;<sup>19</sup> he could to say also as Pythagoras<sup>20</sup> and other philosophers.  
Λεκτέον δὲ πρὸς τοῦτο ὅτι ἐπὶ Σωκράτει μὲν εὐθέως Ἀθηναῖοι μετενόησαν, καὶ  
It has to be said but against this that over Socrates indeed immediately Athenians repented, and  
οὐδὲν παρέμεινεν αὐτοῖς περὶ αὐτοῦ πικρὸν οὐδ' ἐπὶ Πυθαγόρα· οἱ γοῦν  
nothing remained to them about of him bitterness neither over Pythagoras; the at least then  
Πυθαγόρειοι ἐπὶ πλεῖον τὰς διατριβὰς συνεστήσαντο ἐν Ἰταλίᾳ, τῇ κληθείσῃ Μεγάλῃ  
Pythagoras over sailed off the<sup>21</sup> spending time together in Italy, the having been called Magna  
Ἑλλάδι· ἐπὶ δὲ Χριστιανοῖς ἢ Ῥωμαίων σύγκλητος βουλή καὶ οἱ κατὰ καιρὸν βασιλεῖς  
Graecia, over but Christians the Roman Senate and the according to time chiefs  
καὶ τὰ στρατιωτικὰ καὶ οἱ δῆμοι καὶ οἱ τῶν πιστευόντων συγγενεῖς  
and the soldiery and the people and the of the being faithful relatives  
προσπολεμήσαντες τῷ λόγῳ ἐκώλυσαν ἂν αὐτὸν νικηθέντα ὑπὸ τῆς  
having made war against the doctrine would have prevented it having been overcome by of the  
τῶν τοσοῦτων ἐπιβουλήσ, εἰ μὴ Θεῖα δυνάμει ὑπερέκυψε καὶ ὑπερανέβη, ὡς νικῆσαι  
of the so great a conspiracy, except by God's power escaped and rose above it, as to conquer  
ὅλον κόσμον αὐτῷ ἐπιβουλεύοντα.  
whole world in its conspiracy.

### Chapter 4.

Ἴδωμεν καὶ ὡς τὸν ἠθικὸν τόπον οἶεται διαβαλεῖν τῷ κοινὸν εἶναι  
Let us perceive also as the moral position he thinks to bring to discredit to the shared common to be  
καὶ πρὸς τοὺς ἄλλους φιλοσόφους ὡς οὐ σεμνόν τι καὶ καινὸν μάθημα. Πρὸς τοῦτο  
and with the other philosophers as not a revered thing and new knowledge. To this  
δὲ λεκτέον ὅτι τοῖς εἰσάγουσι κρίσιν δικαίαν Θεοῦ ἀπεκέκλειστο ἂν ἢ  
but we have to say that to the bringing on judgement righteous of God had been excluded the

19 Died in 399 BC after having been condemned to commit suicide by poisoning for heresy concerning gods and corrupting youth.

20 C 580 – 500 BC.

21 followers.

## Origen, Κατὰ Κέλσου, Book 1, Interlinear English – G.T. Emery.

ἐπὶ τοῖς ἀμαρτανομένοις δίκη, μὴ πάντων ἐχόντων κατὰ τὰς κοινὰς ἐννοίας  
over to the sinning judgement, not of all possessing according to the common notions  
πρόληψιν ὑγιῆ περι τοῦ ἠθικοῦ τόπου. Διόπερ οὐδὲν θαυμαστόν τὸν αὐτὸν  
preconception sound concerning of the moral position. Therefore nothing wondrous the same  
Θεὸν ἅπερ ἐδίδαξε διὰ τῶν προφητῶν καὶ τοῦ Σωτῆρος ἐγκατεσπαρκέναι ταῖς  
God himself instructed by of the prophets and of the Saviour to innermost parts<sup>22</sup> the  
ἀπάντων ἀνθρώπων ψυχαῖς· ἴν' ἀναπολόγητος ἐν τῇ Θεῖα κρίσει πᾶς ἄνθρωπος ἦ,  
every one of men lives; that without excuse in the Divine judgement all men who,  
ἔχων τὸ βούλημα τοῦ νόμου γραπτὸν ἐν τῇ ἑαυτοῦ καρδίᾳ· ὅπερ ἠνίξατο ἐν ᾧ  
having the meaning of the law written in the of themselves hearts;<sup>23</sup> where hinted at in that  
νομίζουσιν "Ἐλληνες μῦθῳ ὁ Λόγος ποιήσας τὸν Θεὸν γεγραμέναι τῷ ἰδίῳ  
being regarded as by Greeks myth the Word having made the God to have written with the own  
δακτύλῳ τὰς ἐντολάς καὶ Μωϋσεῖ δεδωκέναι, ἃς συνέτριψεν ἡ κακία τῶν  
finger the commandments and to Moses to have given, which he shattered the wickedness of the  
μοσχοποιησάντων, ὡς εἰ ἔλεγεν, ἐπέκλυσεν ἡ χύσις τῆς ἀμαρτίας. Δεύτερον δὲ  
worshipping the calf,<sup>24</sup> as if to say, flooded<sup>25</sup> the stream of the sin. A second time and  
γράψας πάλιν ἔδωκε λατομήσαντος λίθους Μωϋσέως ὁ Θεός, οἷονεὶ τοῦ  
having written again he gave newly cut stones Moses the God, as it were of the  
προφητικοῦ λόγου εὐτρεπιζόντος ψυχὴν μετὰ τὴν πρώτην ἀμαρτίαν δευτέρως  
prophetic word a refresher of the soul after the first sin for second time  
γράμμασι τοῦ Θεοῦ.  
writings of the God.

### Chapter 5.

Τὰ δὲ περὶ τῆς εἰδωλολατρίας ὡς ἴδια τῶν ἀπὸ τοῦ Λόγου ἐκτιθέμενος,  
The things and concerning of the idolatry as a peculiarity of the from of the Word being exhibited,  
καὶ ὑποκατασκευάζει λέγων διὰ τοῦτο μὴ νομίζειν αὐτοὺς χειροποιήτους θεοὺς, ἐπεὶ μὴ  
and confirms saying by this not to to accept those made by hand gods, since not  
εὐλογόν ἐστὶ τὰ ὑπὸ φαυλοτάτων δημιουργῶν καὶ μοχθηρῶν τὸ ἦθος εἰργασμένα  
reasonable it is the things by worthless workmen and wretched the manner having been made  
εἶναι θεοὺς, πολλάκις καὶ ὑπὸ ἀδίκων ἀνθρώπων κατασκευασθέντα. Ἐν τοῖς ἐξῆς οὖν  
to be gods, many times also by unrighteous men having been provided. In the following then  
θέλων αὐτὸ κοινοποιῆσαι ὡς οὐ πρῶτον ὑπὸ τούτου εὐρεθὲν ἐκτίθεται Ἡρακλείτου  
wishing this a common belief as not first by of this having been found he offers up Heraclitus<sup>26</sup>  
λέξιν τὴν λέγουσαν, "Ὅμοια, ὡς εἴ τις τοῖς δόμοις λεσχηνεύοιτο, ποιεῖν τοὺς προσιόντας  
text the declaring, Like, as if anyone to the house would converse, to make the being there  
ὡς θεοῖς τοῖς ἀψύχοις. Οὐκοῦν καὶ περὶ τούτου λεκτέον ὅτι ὁμοίως τῷ ἄλλῳ ἠθικῷ  
as gods to the being lifeless. Therefore also about of this to be said that like to the other moral  
τόπῳ ἐγκατεσπάρησαν τοῖς ἀνθρώποις ἐννοιαί, ἀφ' ὧν καὶ ὁ Ἡράκλειτος καὶ εἴ τις  
topic were sown in the men's minds, from which also the Heraclitus and if any  
ἄλλος Ἑλλήνων ἢ βαρβάρων τοῦτ' ἐνενόησε κατασκευάσαι. Ἐκτίθεται γὰρ καὶ Πέρσας  
other Greek or barbarian this reflection to have furnished. He offers up for also Persians

22 Greek word obscure.

23 See above Romans 2:15;

24 Exodus 31:18; 32:20.

25 Greek word obscure.

26 Greek philosopher c. 500BC.

## Origen, Κατὰ Κέλσου, Book 1, Interlinear English – G.T. Emery.

τοῦτο φρονοῦντας, παρατιθέμενος Ἡρόδοτον ἱστοροῦντα αὐτό. Προσθήσομεν δὲ καὶ  
this being minded, comparing Herodotus<sup>27</sup> inquiring into same. We can add and also  
ἡμεῖς ὅτι καὶ Ζήνων ὁ Κιτιεὺς ἐν τῇ Πολιτείᾳ φησίν, Ἱερά τε οἰκοδομεῖν οὐδὲν δεήσει·  
us that also Zeno he of Citium<sup>28</sup> in the 'Polity' says, Temples both to build nothing needed;  
ἱερὸν γὰρ οὐδὲν χρή νομίζειν οὐδὲ πολλοῦ ἄξιον καὶ ἅγιον, οἰκοδόμων τε ἔργον καὶ  
sacred for nothing needed to hold to neither of much value and holy, of builders both a work and  
βαναύσων. Σαφὲς οὖν ὅτι καὶ περὶ τούτου τοῦ δόγματος γέγραπται ἐν ταῖς καρδίαις  
of artisans. Clear then that also concerning of this of the opinion has been written in the hearts  
τῶν ἀνθρώπων γράμμασι Θεοῦ τὸ πρακτέον.  
of the men writings of God the doer.

### Chapter 6.

Μετὰ ταῦτα οὐκ οἶδα πόθεν κινούμενος ὁ Κέλσος φησὶ δαιμόνων τινῶν  
After these things not I have known whence set going the Celsus says of demons of certain  
ὀνόμασι καὶ κατακλήσει δοκεῖν ἰσχύειν Χριστιανούς, ὡς οἶμαι αἰνισσόμενος τὰ περὶ  
names and by calling out to seem to be strong Christians, as I suppose hinting the things about  
τῶν κατεπαδόντων τοὺς δαίμονας καὶ ἐξελαυνόντων. Ἔοικε δὲ σαφῶς συκοφαντεῖν  
of the singing incantations the demons also they drive out. It has looked like but clearly to slander  
τὸν Λόγον. Οὐ γὰρ κατακλήσειν ἰσχύειν δοκοῦσιν ἀλλὰ τῷ ὀνόματι Ἰησοῦ μετὰ τῆς  
the Word. Not for by an incantation to be strong they seem but by the name of Jesus with of the  
ἀπαγγελίας τῶν περὶ Αὐτὸν ἱστοριῶν. Ταῦτα γὰρ λεγόμενα πολλάκις τοὺς δαίμονας  
proclamation of the concerning Him facts. These for sayings many times the demons  
πεποιήκεν ἀνθρώπων χωρισθῆναι, καὶ μάλισθ' ὅταν οἱ λέγοντες ἀπὸ διαθέσεως ὑγιοῦς  
have made out of men to be sent away, and especially when the saying from a delivery sound  
καὶ πεπιστευκυίας γνησίως αὐτὰ λέγωσι. Τοσοῦτον μέντοι γε δύναται τὸ ὄνομα τοῦ  
and believing genuine same should say. So much to be sure power the name of the  
Ἰησοῦ κατὰ τῶν δαιμόνων, ὡς ἔσθ' ὅτε καὶ ὑπὸ φαύλων ὀνομαζόμενον ἀνύειν· ὅπερ  
Jesus against of the demons, as some times by indifferent *men* being spoken to be effective, who  
διδάσκων ὁ Ἰησοῦς ἔλεγε τό, Πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ,  
being instructed by the Jesus was saying the following, Many shall say to Me in that the day,  
Τῷ ὀνόματί σου δαιμόνια ἐξεβάλομεν, καὶ δυνάμεις ἐποιήσαμεν. Τοῦτο δ' οὐκ οἶδα  
In the name of You demons we cast out, and mighty works we did.<sup>29</sup> This but not I have known  
πότερον ἐκὼν παρεῖδε καὶ κακουργεῖ ὁ Κέλσος, ἢ μὴ ἐπιστάμενος. Κατηγορεῖ  
whether with intent he disregarded and falsified the Celsus, or not he was knowing. He speaks against  
δ' ἐν τοῖς ἐξῆς καὶ τοῦ Σωτῆρος, ὡς γοητεία δυνηθέντος ἃ ἔδοξε παράδοξα  
and in the next also of the Saviour, as by witchcraft having been able which he seemed wonders  
πεποιηκέναι, καὶ προῖδόντος ὅτι μέλλουσι καὶ ἄλλοι τὰ αὐτὰ μαθήματα  
to have done, and before having seen that being destined also others the things same knowledge  
ἐγνωκότες ποιεῖν τὸ αὐτό, σεμνυόμενοι τῷ Θεοῦ δυνάμει ποιεῖν· οὐστίνας  
having come to know to do the same, boasting by of the God power to do; whosoever  
ἀπελαύνει τῆς ἑαυτοῦ πολιτείας ὁ Ἰησοῦς. Καὶ κατηγορεῖ αὐτοῦ ὅτι, εἰ δικαίως  
He expels of the Himself commonwealth the Jesus. And his charge against Him that, if rightly  
ἀπελαύνει, καὶ αὐτὸς ἔνοχος ὢν τοῖς αὐτοῖς φαῦλός ἐστιν· εἰ δ' αὐτὸς οὐ φαῦλος  
the are excluded, also He liable therefore to the same punishments He is; if but He not liable

27 A Greek historian of the 5<sup>th</sup> century BC.

28 Greek philosopher of 5<sup>th</sup> century BC.

29 Above see Matthew 7:22.

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ταῦτα ποιήσας, οὐδ' οἱ ὁμοίως αὐτῷ πράττοντες. Ἄντικρυς δέ, κἂν δοκῇ  
these things having done, neither the same to Him practising. Openly but, and if it should be thought  
ἀνέλεγκτον εἶναι τὸ περὶ τοῦ Ἰησοῦ, πῶς ταῦτα ἐποίησε, σαφές ὅτι Χριστιανοὶ  
not possible to be the concerning of the Jesus, how these things He did, it is clear that Christians  
οὐδεμιᾶ μελέτη ἐπωδῶν χρώμενοι τυγχάνουσιν, ἀλλὰ τῷ ὀνόματι τοῦ Ἰησοῦ μετ'  
not one practices spells consulting oracles regularly, but by the name of the Jesus with  
ἄλλων λόγων πεπιστευμένων κατὰ τὴν θείαν Γραφήν.  
other words they having put faith in according to the holy Scriptures.

### Chapter 7.

Εἶτ' ἐπεὶ πολλάκις ὀνομάζει κρύφιον τὸ δόγμα, καὶ ἐν τούτῳ αὐτὸν ἐλεγκτέον,  
What is more sinc frequently he calls secret the dogma, also in this he is disproved,  
σχεδὸν παντὸς τοῦ κόσμου ἐγνωκότος τὸ κήρυγμα Χριστιανῶν μᾶλλον ἢ τὰ  
more or less all of the world has come to know the preaching of Christians even more than that  
τοῖς φιλοσόφοις ἀρέσκοντα. Τίνα γὰρ λανθάνει ἢ ἐκ παρθένου γένεσις Ἰησοῦ  
with which philosophers are satisfied. Anyone for not noticed the fact from of a virgin born Jesus  
καὶ ὁ ἐσταυρωμένος, καὶ ἡ παρὰ πολλοῖς πεπιστευμένη ἀνάστασις αὐτοῦ, καὶ ἡ  
and He was crucified, and the by many is believed resurrection of of Him, and the  
καταγγελλομένη κρίσις, κολάζουσα μὲν κατ' ἀξίαν τοὺς ἀμαρτάνοντας γέρωσ  
declaring judgement, being punished indeed according to deserts the sinning rewarded  
δ' ἀξιούσα τοὺς δικαίους; Ἀλλὰ καὶ μὴ νοηθὲν τὸ περὶ  
but being deemed worthy the righteous? But also not having been understood the concerning  
τῆς ἀναστάσεως μυστήριον θρυλεῖται γελώμενον ὑπὸ τῶν ἀπίστων. Ἐπὶ τούτοις  
of the resurrection mystery idle chatter being derided by of the unbelievers. Over to these  
οὖν λέγειν κρύφιον εἶναι τὸ δόγμα πάνυ ἐστὶν ἄτοπον· τὸ δ' εἶναί τινα οἶον μετὰ  
then to say secret to be the dogma altogether it is absurd; the but to be certain of a sort with  
τὰ ἐξωτερικά, μὴ εἰς τοὺς πολλοὺς φθάνοντα, οὐ μόνου ἴδιον τοῦ  
the outsiders, not for the multitude being beforehand, not only a distinctive feature of the  
Χριστιανῶν λόγου, ἀλλὰ γὰρ καὶ τοῦ φιλοσόφων, παρ' οἷς τινὲς μὲν ἦσαν ἐξωτερικοὶ  
Christian argument, but for also of the philosophers, by which certain were outsiders  
λόγοι, ἕτεροι δὲ ἐσωτερικοί· καὶ τινὲς μὲν ἀκούοντες Πυθαγόρου, ὡς αὐτὸς ἔφα,  
arguments, others but insiders; and certain indeed hearing Pythagoras, as he was speaking,  
ἄλλοι δ' ἐν ἀπορρήτῳ διδασκόμενοι τὰ μὴ ἄξια φθάνειν εἰς ἀκοὰς  
others but in secret doctrines the things not appropriate to transmit to hearing  
βεβήλους καὶ μηδέπω κεκαθαρμένας. Καὶ πάντα δὲ τὰ πανταχοῦ μυστήρια κατὰ  
profane and not as yet having been prepared. Also all and the everywhere mysteries throughout  
τὴν Ἑλλάδα καὶ τὴν βάρβαρον κρύφια ὄντα οὐ διαβέβληται· διόπερ μάτην μηδὲ  
the Greece and the barbarous secret being not has been discredited; so that in vain but not  
νοήσας ἀκριβῶς τὸ κρύφιον τοῦ Χριστιανισμοῦ διαβάλλει αὐτό.  
he having devised to redirect the secret of the Christianity he not understanding it.

### Chapter 8.

Ἔοικε δὲ μετὰ δεινότητος συναγορεύειν πῶς τοῖς μαρτυροῦσι τῷ Χριστιανισμῷ  
He appears and with ability to advocate in what way the witnessing to the Christianity  
μέχρι θανάτου λέγων, Καὶ οὐ τοῦτο λέγω, ὡς χρὴ τὸν ἀγαθοῦ δόγματος  
so far as of death saying, And not this I say, as declaring the good dogma

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περιεχόμενον, εἰ μέλλει δι' αὐτὸ κινδυνεύειν παρ' ἀνθρώποις, ἀποστῆναι τοῦ embracing, if he is destined on account of it be endangered by men, to turn away from of the δόγματος ἢ πλάσασθαι ὡς ἀφέστηκεν ἢ ἕξαρνον γενέσθαι. Καὶ καταγινώσκει γε dogma or to pretend as to have turned away or denying to become. And he condemns those τῶν φρονούντων μὲν τὰ Χριστιανισμοῦ προσποιουμένων δὲ μὴ of the being minded towards indeed the *tenets* of Christianity pretending but not φρονεῖν ἢ ἀρνούμενων, λέγων μὴ δεῖν τὸν ἐν τῷ δόγματι πλάσασθαι ὡς ἀφέστηκεν to be so minded or denying, saying not must the in the dogma to pretend to have retracted ἢ ἕξαρνον αὐτοῦ γενέσθαι. Ἐλεγκτέον δὴ ὡς τὰ ἐναντία ἑαυτῷ λέγοντα τὸν Κέλσον. or denying of it to become. Censured must be as the exactly opposite to himself sayings the Celsus. Εὐρίσκεται μὲν γὰρ ἐξ ἄλλων συγγραμμάτων Ἐπικούρειος ὢν ἐνταῦθα δὲ διὰ τὸ It is to be found indeed for from of other compositions an Epicurean<sup>30</sup> being; here but through the δοκεῖν εὐλογώτερον κατηγορεῖν τοῦ Λόγου μὴ ὁμολογῶν τὰ Ἐπικούρου to think more sensible to attack the Word by not confessing to the *thoughts* of Epicurus, προσποιεῖται κρεῖττόν τι τοῦ γηίνου εἶναι ἐν ἀνθρώπῳ συγγενὲς Θεοῦ, καὶ φησιν ὅτι he pretends better something of the temporal to be in mankind akin to of God, and he says that οἷς τοῦτο εὔχει, τουτέστιν ἡ ψυχὴ, πάντῃ ἐφίενται τοῦ συγγενοῦς, λέγει δὲ in whom this *factor* good has, this is the soul, all they long for of the kindred, to mean but τοῦ Θεοῦ, καὶ ἀκούειν αἰετὶ τι καὶ ἀναμιμνήσκεσθαι περὶ ἐκείνου ποθοῦσιν. of the God, and to hear always something and to be reminded concerning of that One yearning for. Ὅρα οὖν τὸ νόθον αὐτοῦ τῆς ψυχῆς, ὅτι προειπῶν, ὡς Let you observe then the spurious *nature* of him of the persona, for having stated before, as χρή τὸν ἀγαθοῦ δόγματος περιεχόμενον, καὶ εἰ μέλλει δι' αὐτὸ κινδυνεύειν he declaring the good dogma and clinging to, and if it is probable through it to be at risk παρ' ἀνθρώποις, μὴ ἀφίστασθαι τοῦ δόγματος, μηδὲ πλάσασθαι ὡς ἀφέστηκεν, μηδ' from men, not to disown the dogma and not to pretend that he has deserted it, and not ἕξαρνον γενέσθαι, αὐτὸς τοῖς ἐναντίοις πᾶσι περιπίπτει. Ἦιδει γὰρ ὅτι denying to become, he to the contradictions all *sorts* he is caught in. He had known for that ὁμολογῶν Ἐπικούρειος εἶναι οὐκ ἂν ἔχοι τὸ ἀξιόπιστον ἐν τῷ κατηγορεῖν τῶν agreeing with Epicurus to be not would he keep the plausibility in the to accuse of the ὅπως ποτὲ πρόνοιαν εἰσαγόντων καὶ Θεὸν ἐφιστάντων τοῖς οὔσι. Δύο δὲ in any way at any time forecast should introduce also God standing above the reality. Two but παρειλήφαμεν Κέλσους γεγονέναι Ἐπικουρείους, τὸν μὲν πρότερον κατὰ Νέρωνα, we have heard Celsus to have been Epicureans, the indeed first in time of Nero,<sup>31</sup> τοῦτον δὲ κατὰ Ἀδριανὸν καὶ κατωτέρω. this one but in time of Hadrian<sup>32</sup> and following.

### Chapter 9.

Μετὰ ταῦτα προτρέπει ἐπὶ τὸ λόγῳ ἀκολουθοῦντας καὶ λογικῶ ὁδηγῶ  
After these things he proceeds upon the reason we should follow and a logical guide  
παραδέχεσθαι δόγματα, ὡς πάντως ἀπάτης γινομένης τῷ μὴ οὕτω συγκατατιθεμένων  
to take to ourselves dogmas, as of all of deceit becoming to the not in this way following

30 A Greek philosopher – 341 – 270 BC – recommended his followers to stay unobserved and unknown.

31 Emperor 54 – 68 AD.

32 Emperor 117 – 138 AD.

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τισί· καὶ ἐξομοιοῖ τοὺς ἀλόγως πιστεύοντας Μητραγύρταις καὶ τερατοσκόποις, anyone; and he compares the irrational believing to Metragyrtae<sup>33</sup> and clairvoyants, Μίθραις τε καὶ Σαββαδίοις, καὶ ὅτῳ τις προσέτυχεν, Ἐκάτης followers of Mithras<sup>34</sup> both and Sabbadians,<sup>35</sup> and anything anyone may chance upon, of Hecate<sup>36</sup> ἢ ἄλλης δαίμονος ἢ δαιμόνων φάσμασιν. Ὡς γὰρ ἐν ἐκείνοις πολλάκις μοχθηροὶ or other demon or demons phantoms. As for among those persons frequently wicked ἄνθρωποι ἐπιβαίνοντες τῇ ιδιωτεῖα τῶν εὐεξαπατήτων ἄγουσιν αὐτοὺς ἢ men setting upon the lack of education of the easily deceived<sup>37</sup> leading off them which ever βούλονται, οὕτως φησὶ καὶ ἐν τοῖς Χριστιανοῖς γίνεσθαι. Φησὶ δὲ τινὰς μηδὲ they may wish, thus, he says, also among the Christians to be. He says and certain persons not βουλομένους διδόναι ἢ λαμβάνειν λόγον περὶ ᾧ πιστεύουσι χρῆσθαι τῷ, Μὴ wishing to give or to receive a reason concerning which they believe to utter the, Not ἐξέταξε ἀλλὰ πίστευσον, καὶ, Ἡ πίστις σου σώσει σε. Καὶ φησιν αὐτοὺς let you examine but let you believe, and, The faith of you will save you. And he says they λέγειν, Κακὸν ἢ ἐν τῷ κόσμῳ σοφία, ἀγαθὸν δ' ἢ μωρία. Λεκτέον δὲ πρὸς τοῦτο to say, Bad the in the world wisdom, good but the foolishness. One must say but against this ὅτι εἰ μὲν οἷόν τε πάντας καταλιπόντας τὰ τοῦ βίου πράγματα σχολάζειν that if indeed it were possible both all having left the of the life<sup>38</sup> necessities to have spare time τῷ φιλοσοφεῖν, ἄλλην ὁδὸν οὐ μεταδιωκτέον, οὐδενὶ ἢ ταύτην μόνην. the to pursue philosophy, another way not must one pursue, not one but of this alone. Εὐρεθήσεται γὰρ ἐν τῷ Χριστιανισμῷ οὐκ ἐλάττων, ἵνα μὴ φορτικόν It will be found for in the Christian organization not to make less, that not vulgar arrogance τι εἶπω, ἐξέτασις τῶν πεπιστευμένων, καὶ διήγησις τῶν ἐν τοῖς anything I may say, investigations of the having been believed, and narratives of the in the προφήταις αἰνιγμάτων, καὶ τῶν ἐν τοῖς Εὐαγγελίοις παραβολῶν, καὶ ἄλλων μυρίων prophets dark sayings, and of the in the Good News parables, and of other countless συμβολικῶς γεγεννημένων, ἢ νενομοθετημένων. Εἰ δὲ τοῦτ' ἀμύχανον πῆ symbolic significance having had, or having been ordained. If but this impracticable in any way μὲν διὰ τὰς τοῦ βίου ἀνάγκας πῆ, δὲ καὶ διὰ τὴν τῶν ἀνθρώπων indeed through the of the necessities of life constraints anywhere, but also by the of the men ἀσθένειαν, σφόδρα ὀλίγων ἐπὶ τὸν λόγον ἀττόντων, ποῖα ἂν ἄλλη βελτίων weaknesses, exceedingly few over the study dedicating, what sort other better μέθοδος πρὸς τὸ τοῖς πολλοῖς βοηθεῖν εὐρεθείη τῆς ἀπὸ τοῦ Ἰησοῦ τοῖς ἔθνεσι method unto yhe to the multitude to assist may be found of the from of the Jesus to the nations παραδοθείσης; Καὶ πυνθανόμεθά γε περὶ τοῦ πλήθους τῶν πιστευόντων, τὴν having been given over? And we may learn concerning of the multitude of the believing, the πολλὴν χύσιν τῆς κακίας ἀποθεμένων, ἐν ἣ πρότερον ἐκαλινδούντο· ὅτερον many shedding of the wickedness having put off, in which formally they were wallowing; whether βέλτιόν ἐστιν αὐτοῖς ἀλόγως πιστεύουσι κατεστάθαι πως τὰ ἦθη καὶ better it is to them without believing to have arranged how in the things accustomed also ὠφελῆσθαι διὰ τὴν περὶ τῶν κολαζομένων ἐπὶ ἁμαρτίαις, καὶ τιμωμένων ἐπὶ ἔργοις to be assisted by the concerning of the being chastised over sins, and being honoured over works

33 Greek word obscure.

34 A Persian god worshipped mainly by Roman soldiers from 2<sup>nd</sup> century AD until Christianity became the official Roman religion after 300AD.

35 Greek word obscure.

36 A Greek goddess associated with witchcraft, poisons etc.

37 Greek word obscure.

38 Life style or livelihood.

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χρηστοῖς πίστιν, ἢ μὴ προσίεσθαι αὐτῶν τὴν ἐπιστροφὴν μετὰ ψιλῆς πίστεως,  
useful belief, or not to be allowed of them the conversion with mere faith,  
ἕως ἂν ἐπιδῶσιν ἑαυτοὺς ἐξετάσει λόγων; Φανερώς γὰρ οἱ πάντες παρ'  
until they could give themselves a close examination of reason? Manifest for the *people* all by  
ἐλαχίστους οὐδὲ τοῦτο λήψονται, ὅπερ εἰλήφασιν ἐκ τοῦ ἀπλῶς  
smallest no way this will they obtain, this thing they have received from of the one way  
πεπιστευκέναι, ἀλλὰ μενοῦσιν ἐν κακίστῳ βίῳ. Εἴπερ οὖν ἄλλο τι κατασκευαστικόν  
to have faith, but will stay in worst life-style. Even if then another thing prepared  
ἐστὶ τοῦ τὸ φιλόφρονος τοῦ Λόγου οὐκ ἄθει τῷ βίῳ τῶν ἀνθρώπων  
it is of the the benevolence of the Word not without God's help to the life-style of the men  
ἐπιδημηκέναι, καὶ τοῦτ' αὐτοῖς συγκαταριθμητέον. Ὁ γὰρ εὐλαβῆς οὐδὲ σωμάτων  
to have stayed, also this to them must be counted. The for a pious person not of bodies  
ιατρὸν, πολλοὺς ἐπὶ τὸ βέλτιον νοσοῦντας ἀγαγόντα, οἴησεται ἄθει  
physician, many upon the better being sick having restored, will believe without God's help  
πόλεις καὶ ἔθνη ἐπιδημεῖν· οὐδὲν γὰρ χρηστὸν ἐν ἀνθρώποις ἄθει γίνεται.  
in cities and countries to be at home, nothing for effective among men except God's help he has.  
Εἰ δὲ ὁ πολλῶν σώματα θεραπεύσας, ἢ ἐπὶ τὸ βέλτιον προαγαγὼν οὐκ  
If but he of many bodies having cured, or to the better *health* having brought not  
ἄθει θεραπεύει, πόσῳ πλέον ὁ πολλῶν ψυχὰς θεραπεύσας, καὶ ἐπιστρέψας  
without God's help he cures,<sup>39</sup> how much more he of many souls having healed, and having turned  
καὶ βελτιώσας, καὶ ἀναρτήσας αὐτὰς Θεοῦ τοῦ ἐπὶ πᾶσι, καὶ διδάξας  
and having improved, and having attached them to God of the over all things, and having taught  
πᾶσαν πρᾶξιν ἀναφέρειν ἐπὶ τὴν ἐκείνου ἀρέσκειαν, καὶ πάντ' ἐκκλίνειν, ὅς'  
every action to refer back upon the of that One favour, and all to turn away from, those which  
ἀπάρεστά εἰσι Θεῷ, μέχρι τοῦ ἐλαχίστου τῶν λεγομένων ἢ πραττομένων, ἢ καὶ εἰς  
displeasing are to God, even to of the least of the words or deeds, or also into  
ἐνθύμησιν ἐρχομένων;  
inward thought coming?

### Chapter 10.

Εἴτ' ἐπεὶ τὰ περὶ τῆς πίστεως θρυλοῦσι, λεκτέον  
Next speaking of the things concerning of the faith they are repeating over and over, we must say  
ὅτι ἡμεῖς μὲν παραλαμβάνοντες αὐτὴν ὡς χρήσιμον τοῖς πολλοῖς ὁμολογοῦμεν  
that we indeed are concerning it as being useful to the multitude we grant  
διδάσκειν πιστεύειν καὶ ἀλόγως τοὺς μὴ δυναμένους πάντα καταλιπεῖν καὶ ἀκολουθεῖν  
to teach to believe and without reason the not being able all to abandon and to be guided by  
ἐξετάσει λόγου, ἐκεῖνοι δὲ τοῦτο μὴ ὁμολογοῦντες τοῖς ἔργοις αὐτὸ  
an examination of a proposition, those persons but this not agreeing to the matters same  
ποιοῦσι. Τίς γὰρ προτραπείν ἐπὶ φιλοσοφίαν καὶ ἀποκληρωτικῶς ἐπὶ τινὰ αἵρεσιν  
are doing. Who for having been urged upon philosophy and having from chance upon a certain sect  
ἑαυτὸν φιλοσόφῳ ῥίψας, ἢ τῷ εὐπορηκέναι τοιοῦδε διδασκάλου ἄλλως ἐπὶ τοῦτο  
himself studying having thrown, or by the to have procured such as this a teacher another over this  
ἔρχεται, ἢ τῷ πιστεύειν τὴν αἵρεσιν ἐκείνην κρείττονα εἶναι; Οὐ γὰρ περιμένοντας  
comes, or by the to believe the sect that superior to be? Not for having stayed  
ἀκοῦσαι τοὺς πάντων φιλοσόφῳ λόγους, καὶ τῶν διαφόρων αἱρέσεων, καὶ τὴν  
to hear the of all philosophic arguments, and of the different sects, and the

39 See above Sirach 38:1ff.

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ἀνατροπήν μὲν τῶνδε κατασκευὴν δὲ ἐτέρων, οὕτως αἰρεῖται ἥτοι Στωϊκός, ἢ  
refutation indeed of one defence but of another, thus he chooses to be sure a Stoic,<sup>40</sup> or  
Πλατωνικός, ἢ Περιπατητικός, ἢ Ἐπικούρειος εἶναι, ἢ ὅποιας δήποτε φιλοσόφων  
a Platonist<sup>41</sup>, or a Peripatetic<sup>42</sup> or an Epicurean to be, or of a sort at some time philosophical  
αἰρέσεως· ἀλλ' ἀλόγῳ τινί, κἂν μὴ βούλωνται τοῦτο ὁμολογεῖν, φορᾶ ἔρχονται  
sect; but irrational certain, and not may may be willing this to admit, impulses come  
ἐπὶ τὸ ἀσκῆσαι, φέρ' εἰπεῖν, τὸν Στωϊκὸν λόγον, καταλιπόντες τοὺς  
over the to practice, they were bearing to say, the Stoic argument, having discounted the  
λοιπούς, ἢ τὸν Πλατωνικόν, ὑπερφρονήσαντες ὡς ταπεινοτέρων τῶν ἄλλων, ἢ τὸν  
rest, or the Platonic philosophy, having despised as more humble of the others, or the  
Περιπατητικὸν ὡς ἀνθρωπικώτερον, καὶ μᾶλλον τῶν λοιπῶν αἰρέσεων εὐγνωμόνως  
Peripatetic school as more human, and more of the rest of choices of good feelings  
ὁμολογοῦντα τὰ ἀνθρώπινα ἀγαθὰ. Καὶ ἀπὸ πρώτης δὲ προσβολῆς ταραχθέντες  
allowing the things humanly good. Also from of first and visitation having been troubled  
τινὲς εἰς τὸν περὶ προνοίας λόγον ἐκ τῶν ἐπὶ γῆς γινομένων φαύλοις καὶ σπουδαίοις  
certain for the about providence doctrine from of the earth happening trivial and hastily  
προπετέστερον συγκατέθεντο τῷ μηδαμῶς εἶναι πρόνοιαν, καὶ τὸν Ἐπικούρου  
precipitate they agreed the not to be providence, and the of Epicurus  
καὶ Κέλσου εἶλοντο λόγον.  
and Celsus they seized upon doctrine.

40 **Stoics** A sect of Greek philosophers at Athens, so called from the Greek word stoa i.e., a "porch" or "portico," where they have been called "the Pharisees of Greek paganism." The founder of the Stoics was Zeno, who flourished about 300 B.C.. He taught his disciples that a man's happiness consisted in bringing himself into harmony with the course of the universe. They were trained to bear evils with indifference, and so to be independent of externals. Materialism, pantheism, fatalism, and pride were the leading features of this philosophy.

41 After the Greek philosopher, Plato, c 429 – 347 BC.

42 A school of Greek philosophy founded c 335 BC. The name derives from their habit of walking round a cloister type of building discussing philosophy and science.