

Chapter 11.

Εἶπερ, οὖν, δεῖ πιστεύειν, ὡς ὁ λόγος ἐδίδαξεν, ἐνί τινι τῶν αἰρέσεις  
Since, then, it behoves us to believe as the reason instructed, in a certain one of the sects  
εἰσηγησαμένων ἐν Ἑλλησιν ἢ Βαρβάροις, πῶς οὐχὶ μᾶλλον τῷ ἐπὶ πᾶσι Θεῷ, καὶ  
having introduced among Greeks or Barbarian, why not more on the over all God, and  
τῷ διδάσκοντι τοῦτον μόνον δεῖν σέβειν τὰ δὲ λοιπά, ἤτοι ὡς μὴ ὄντα, ἢ ὡς  
in the One teaching He alone is due to worship the things *other* but leave, either as not being, or as  
ὄντα μὲν, καὶ τιμῆς ἄξια, οὐ μὴν καὶ προσκυνήσεως καὶ σεβασμοῦ, παροραῖν;  
being indeed, and of honour worthy, not truly but of worship and of reverence, to disregard?  
Περὶ ὧν ὁ μὴ πιστεύων μόνον ἀλλὰ καὶ λόγῳ θεωρῶν τὰ πράγματα ἐρεῖ τὰς  
Concerning whom the not believing alone but also reason contemplating the works he asks the  
ὑποπιπτούσας αὐτῷ καὶ εὕρισκομένας ἐκ τοῦ πάνυ ζητεῖν ἀποδείξεις; Πῶς δ' οὐκ  
being observed by him and finding from of the excellent to seek for proof: Why but not  
εὐλογώτερον, πάντων τῶν ἀνθρωπίνων πίστεως ἡρτημένων, ἐκείνων μᾶλλον  
more reasonable, of all of the human of faith having been dependent on, of those more  
πιστεύειν τῷ Θεῷ; Τίς γὰρ πλεῖ, ἢ γαμεῖ, ἢ παιδοποιεῖ, ἢ ῥίπτει τὰ σπέρματα  
to believe than God: Anyone for going by sea, or beget children, or casts the seeds  
ἐπὶ τὴν γῆν, μὴ τὰ κρείττονα πιστεύων ἀπαντήσεσθαι, δυνατοῦ ὄντος καὶ τοῦ  
upon the ground, not the things better believing will result, possible being also of the  
ἐναντία γενέσθαι, καὶ ἔστιν ὅτε γινομένου; Ἄλλ' ὅμως ἢ περὶ τοῦ τὰ κρείττονα  
opposite to happen, and it is when happening? But nevertheless the concerning of the things better  
καὶ τὰ κατ' εὐχὴν ἀπαντήσεσθαι πίστις τολμᾶν πάντας ποιεῖ, καὶ ἐπὶ τὰ  
and the things wished will have met assurance to venture on every enterprise, and over the things  
ἄδηλα καὶ δυνατὰ ἄλλως συμβῆναι. Εἰ δὲ συνέχει τὸν βίον ἐν πάσῃ πράξει ἀδήλω,  
uncertain and enable another result. If but holding together the life in every enterprise uncertain  
ὅπως ἐκβήσεται, ἢ ἐλπίς, καὶ ἢ περὶ τῶν μελλόντων χρηστοτέρα πίστις,  
how as will extend, the expectation, and the concerning of the must be more useful faith,  
πῶς οὐ μᾶλλον αὕτη παραληφθήσεται εὐλόγως τῷ πιστεύοντι, ὑπὲρ τὴν πλεομένην  
how not more of it shall be received with good reason the believing, than the sailing  
θάλασσαν, καὶ γῆν σπειρομένην, καὶ γυναῖκα γαμουμένην, καὶ τὰ λοιπὰ ἐν ἀνθρώποις  
sea, and soil sowing, and a wife marrying, and the things remaining in human  
πράγματα τῷ ταῦτα πάντα δημιουργήσαντι Θεῷ, καὶ τῷ μετὰ ὑπερβαλλούσης  
interests to the these things all having created God, and in the One of surpassing  
μεγαλονοίας καὶ θείας μεγαλοφροσύνης τολμήσαντι τοῦτον τὸν λόγον  
magnanimity and divine greatness of mind having ventured this the doctrine  
παραστῆσαι τοῖς πανταχοῦ τῆς οἰκουμένης, μετὰ μεγάλων κινδύνων καὶ θανάτου  
to set before to the everywhere of the inhabited world, with great dangers and of a death  
νομιζομένου ἀτίμου, ἃ ὑπέμεινεν ὑπὲρ ἀνθρώπων, διδάξας καὶ  
being considered without honour, which He endured for sake of humanity, having instructed also  
τοὺς ὑπηρετεῖσθαι τῇ διδασκαλίᾳ αὐτοῦ ἐν τῇ ἀρχῇ πεισθέντας, μετὰ πάντων  
the to do service to the teaching of Him in the beginning having been persuaded, with of all  
κινδύνων καὶ τῶν ἀεὶ προσδοκωμένων θανάτων, τολμῆσαι ἀποδημῆσαι πανταχοῦ  
dangers and of the ever expectation of death, to endure abroad everywhere  
τῆς οἰκουμένης ὑπὲρ τῆς τῶν ἀνθρώπων σωτηρίας;  
of the inhabited world for of the of the men salvation?

Chapter 12.

Εἶτ' ἐπεὶ φησὶν ὁ Κέλσος αὐταῖς λέξεσιν, Εἰ μὲν δὴ θελήσουσιν ἀποκρίνεσθαί μοι, Then after that says the Celsus to them in words, If indeed they would be willing to answer me, ὡς οὐ διαπειρωμένω, πάντα γὰρ οἶδα, ἀλλ' ὡς ἐξ ἴσου πάντων κηδομένω, εὖ ἂν as not I am testing, all for I have known, but as from equal of all I am caring, good ἔχοι· εἰ δ' οὐκ ἐθέλησουσιν ἀλλ' ἐροῦσιν, ὥσπερ εἰώθασι, Μὴ ἐξέταζε, καί, it should be; if but not they should wish but will say, as it were as usual, Not let you scrutinize, and, τὰ ἐξῆς; ἀνάγκη αὐτοὺς ταῦτά τε, φησί, διδάξαι ὅποι' ἄττα ἐστίν, ἃ the things next; of necessity they these things both, he says, to instruct of what sort it is, of which λέγουσι, καὶ ὁπόθεν ἐρρύηκε, καὶ τὰ ἐξῆς· λεκτέον δὲ πρὸς, Τὸ πάντα they speak, and from where they come, and the things next; it must be said but against, The all γὰρ οἶδα, ἀλαζονικώτατα ὑπ' αὐτοῦ ἀποτετολημένον, ὅτι, εἴπερ ἀνεγνώκει for I have known, boastful<sup>1</sup> by of him from having been bold, for if indeed he had known μάλιστα τοὺς προφήτας, ὁμολογουμένων αἰνιγμάτων πεπληρωμένους, καὶ λόγων very well the prophets, being granted of riddles having been filled, and of accounts τοῖς πολλοῖς ἀσαφῶν, καὶ εἰ ἐντετεύχει ταῖς Εὐαγγελικαῖς παραβολαῖς, καὶ τῇ λοιπῇ to the many obscure, and if in books of<sup>2</sup> the Gospels' parables, and the remainder τοῦ νόμου καὶ τῆς Ἰουδαϊκῆς ἱστορίας γραφῆ, καὶ ταῖς τῶν Ἀποστόλων φωναῖς, καὶ of the law and of the Jewish historical writing, and the of the Apostles discourses, and ἀναγνοὺς εὐγνωμόνως ἐβούλετο εἰσελθεῖν εἰς τὸν τῶν λέξεων νοῦν, οὐκ ἂν οὕτως having known considerably he was willing to enter into the of the texts sense, not so ἐθρασύνετο, οὐδ' εἶπε, Πάντα γὰρ οἶδα. Ὡς οὐδ' ἡμεῖς οἱ τούτοις would he be emboldened, nor said, All things for I have known. As nor we ourselves the to this ἐνδιατρίψαντες εἴποιμεν ἂν, Πάντα γὰρ οἶδα, φίλη γὰρ ἡ ἀλήθεια. Οὐδεὶς having devoted *much study* would say, All things for I have known, loving for the truth. Not one ἡμῶν ἐρεῖ, Πάντα γὰρ οἶδα τὰ Ἐπικούρου, ἢ θαρρήσει ὅτι πάντα οἶδε of us will say, All for he has known the *doctrines* of Epicurus, or to say boldly that all he has known τὰ Πλάτωνος, τοσούτων οὐσῶν διαφωνιῶν καὶ παρὰ τοῖς διηγουμένοις αὐτά. those of Plato, so many being differences of opinion also among the expounders of these *doctrines*. Τίς γὰρ οὕτω θρασύς εἰπεῖν, Πάντα γὰρ οἶδα τὰ Στωϊκὰ ἢ πάντα τὰ Who for so bold to say, All for he has known the *doctrines* of Stoics or all those Περιπατητικά; Εἰ μὴ ἄρα τὸ, Πάντα γὰρ οἶδα, ἀπό τινων ἰδιωτῶν of the Peripatetics? Except, mark you, the, All things for I have known, from of certain individuals ἀναισθήτων ἀκούσας, οὐκ αἰσθανομένων τῆς ἑαυτῶν ἀμαθίας, ᾤθη, ὡς senseless unwilling, not perceiving of the of themselves ignorance, be imagined as τοιοῦτοις διδασκάλοις χρησάμενος, πάντα ἐγνώκεναι. Δοκεῖ δέ μοι τοιοῦτόν τι such as these teachers having consulted, all to know. It seems but to me such a person any one πεποικέναι, ὡς εἴ τις τῇ Αἰγύπτῳ ἐπιδημήσας, ἔνθα οἱ μὲν Αἰγυπτίων σοφοὶ having made, as if anyone to the Egypt having stayed, where the indeed of Egypt wisely κατὰ τὰ πάτρια γράμματα πολλὰ φιλοσοφοῦσι περὶ τῶν παρ' αὐτοῖς according to the homelands writings much philosophizing about of the by to them νενομισμένων θείων, οἱ δὲ ἰδιῶται μύθους τινὰς ἀκούοντες, ὧν τοὺς λόγους οὐκ having been considered divine, the but vulgar myths certain hearing, of which the reason not ἐπίστανται, μέγα ἐπ' αὐτοῖς φρονοῦσιν, ᾤετο πάντα τὰ Αἰγυπτίων ἐγνώκεναι, they fix the mind, great over them conceit, supposing all the the of Egypt to have come to know,

1 Greek word obscure.

2 "he had looked"

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

τοῖς ἰδιώταις αὐτῶν μαθητεύσας, καὶ μηδενὶ τῶν ἱερέων συμμίξας, μηδ' ἀπό  
from ignorant of them a disciple, and without of the priests having communicated, and not from  
τινος αὐτῶν τὰ Αἰγυπτίων ἀπόρρητα μαθῶν. Ἄ δ' εἶπον περὶ Αἰγυπτίων σοφῶν  
anyone of them the Egyptian mysteries having learned. What and I said regarding of Egypt learned  
τε καὶ ἰδιωτῶν δυνατὸν ἰδεῖν καὶ περὶ Περσῶν· παρ' οἷς εἰσι τελεταί,  
both also ignorant possibly to see also about of Persians; among whom are mystic rites,  
πρεσβευόμεναι μὲν λογικῶς ὑπὸ τῶν παρ' αὐτοῖς λογίων συμβολικῶς δὲ γινόμεναι  
representatives indeed intellectuals from of the among them learned symbolical but being  
ὑπὸ τῶν παρ' αὐτοῖς πολλῶν καὶ ἐπιπολαιωτέρων. Τὸ δ' αὐτὸ καὶ περὶ Σύρων, καὶ  
by of the with them multitude also more shallow. The and same also concerning Syrians, and  
Ἰνδῶν, καὶ τῶν ὅσοι καὶ μύθους καὶ γράμματα ἔχουσι, λεκτέον.  
Indians, and of the as many as also myths and writings having, one must say.

### Chapter 13.

Ἐπεὶ δ' ὁ Κέλσος ἔθηκεν ὡς λεγόμενον ὑπὸ πολλῶν Χριστιανῶν, Κακὸν μὲν γε ἢ  
Since but the Celsus laid down as a saying by of many Christians, Bad indeed namely the  
ἐν τῷ βίῳ σοφία, ἀγαθὸν δ' ἢ μωρία, λεκτέον, ὅτι συκοφαντεῖ τὸν Λόγον, μὴ ἐκθέμενος  
in the life wisdom, good but the foolishness, I have to say, that is slandering the Word, not giving  
αὐτὴν τὴν παρὰ τῷ Παύλῳ κειμένην λέξιν οὕτως ἔχουσιν, Εἴ τις δοκεῖ σοφὸς εἶναι ἐν  
of it the by the Paul laid out saying thus being, If anyone seems wise to be among  
ὑμῖν, ἐν τῷ αἰῶνι τούτῳ μωρὸς γενέσθω, ἵνα γένηται σοφός· ἢ γὰρ σοφία τοῦ  
you, in the age this a fool let him become, that he may become wise; the for wisdom of the  
κόσμου τούτου μωρία παρὰ Θεῶ ἐστίν. Οὐκοῦν ὁ μὲν Ἀπόστολός φησιν οὐχ ἀπλῶς,  
world of this foolishness with God it is.<sup>3</sup> Not so the indeed Apostle says not simply,  
'Ἡ σοφία μωρία παρὰ Θεῶ ἐστίν, ἀλλ', Ἡ σοφία τοῦ κόσμου τούτου. Καὶ πάλιν οὐκ,  
The wisdom foolishness with God it is, but, The wisdom of the world of this. And again not,  
Εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἀπαξιαπλῶς μωρὸς γενέσθω, ἀλλ' ἐν τῷ αἰῶνι τούτῳ  
If anyone seems wise to be among you generally a fool let him become, but in the age this  
μωρὸς γενέσθω, ἵνα γένηται σοφός. Σοφίαν οὖν τούτου τοῦ αἰῶνος λέγομεν τὴν  
a fool let him become, that he may become wise. Wisdom then of this of the age we recount the  
κατὰ τὰς Γραφὰς καταργουμένην πᾶσαν ψευδοδοξοῦσαν φιλοσοφίαν· καὶ μωρίαν  
according to the Scriptures being useless all false dogmas philosophies; and foolishness  
λέγομεν ἀγαθὸν οὐκ ἀπολελυμένως, ἀλλ' ὅτε τις τῷ αἰῶνι τούτῳ γίνεται μωρός·  
we call good not free from limitation, but when anyone to the age this becomes foolish;  
ὡς εἰ λέγοιμεν καὶ τὸν Πλατωνικόν, πιστεύοντα τῇ ἀθανασίᾳ τῆς ψυχῆς, καὶ τοῖς περὶ  
as if we were to say also the Platonist, believing in the immortality of the soul, and to the about  
αὐτῆς λεγομένοις περὶ μετενσωματώσεως, μωρίαν ἀνειληφέναι ὡς πρὸς τοὺς Στωϊκοὺς  
of it declaring concerning metempsychosis<sup>4</sup>. folly to have undertaken aqs with the Stoics  
διασύροντας τὴν τούτων συγκατάθεσιν, καὶ ὡς πρὸς Περιπατητικοὺς θρυλοῦντας τὰ  
disparaging the of the submission, also as with the Peripatetics babbling the  
Πλάτωνος τερετίσματα, καὶ ὡς πρὸς Ἐπικουρείους δεισιδαιμονίαν ἐγκαλοῦντας τοῖς  
of Plato ideas, and as with Epicureans superstitions calling to the  
εἰσάγουσι πρόνοιαν, καὶ Θεὸν ἐφιστᾶσι τοῖς ὅλοις.  
introducing providence, and God they place over the whole.

3 Above 1 Corinthians 3:18,19.

4 Metempsychosis, in other words the doctrine of the transmigration of souls, teaches that the same soul inhabits in succession the bodies of different beings, both men and animals. (Catholic Encyclopedia) .

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

Ἔτι δὲ ὅτι καὶ κατὰ τὸ τῷ λόγῳ ἀρέσκον πολλῶν διαφέρει μετὰ λόγου, καὶ  
Further and that also according to the to the maxim are agreed many in concord with reason, and  
σοφίας συγκατατίθεσθαι τοῖς δόγμασιν ἥπερ μετὰ ψιλῆς τῆς πίστεως,  
wisdom to assent to the doctrines universal along those with separated from of the faith,  
καὶ ὅτι κατὰ περιστάσιν καὶ τοῦτ' ἐβουλήθη ὁ Λόγος, ἵνα μὴ πάντῃ  
and that according to circumstances also this was it desired to be with the Word, that not of all  
ἀνωφελεῖς ἐάσῃ τοὺς ἀνθρώπους, δηλοῖ ὁ τοῦ Ἰησοῦ γνήσιος μαθητῆς Παῦλος εἰπὼν,  
helplessness should suffer the mankind, made clear he of the Jesus lawful disciple Paul having said,  
Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεόν,  
After that for by the wisdom of the God not knew the world by of the wisdom the God,  
εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας.  
it pleased the God through of the foolishness of the preaching to save the believing.<sup>5</sup>  
Σαφῶς οὖν διὰ τούτων δηλοῦται, ὅτι ἐν τῇ σοφίᾳ τοῦ Θεοῦ ἐχρῆν γινώσκεισθαι τὸν  
Plainly then by of these it is manifest, that by the wisdom of the God it is necessary to know the  
Θεόν. Καὶ ἐπεὶ μὴ τοῦτο γεγένηται οὕτως, δεύτερον εὐδόκησεν ὁ Θεὸς σῶσαι τοὺς  
God. And since not this has happened so, a second time it pleased the God to save the  
πιστεύοντας, οὐχ ἀπαξαπλῶς διὰ μωρίας, ἀλλὰ διὰ μωρίας ὅσον ἐπὶ κηρύγματι.  
believing, not in general by folly, but by foolishness as far as upon preaching.  
Αὐτόθεν γὰρ κηρυσσόμενος Ἰησοῦς Χριστὸς ἐσταυρωμένος μωρία ἐστὶ κηρύγματος·  
Self evident for preaching Jesus Christ crucified foolishness it is of preaching;  
ὡς καὶ ὁ συναισθόμενος αὐτοῦ λέγει Παῦλος ἐν τῷ, Ἡμεῖς δὲ κηρύσσομεν  
as also the shared perception of him says Paul in the following, We but preach  
Ἰησοῦν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσι δὲ μωρίαν,  
Jesus Christ crucified, to Jews indeed scandalous, to the of nations but foolishness,  
αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἑλλήσι, Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν.  
to them but to the chosen, Jews both and Greeks, Christ of God power and of God wisdom.<sup>6</sup>

### Chapter 14.

Συγγένειαν παρὰ πολλοῖς τῶν ἐθνῶν νομιζῶν εἶναι ὁ Κέλσος τοῦ αὐτοῦ λόγου,  
A relationship among many of the nations reasoning to be the Celsus of the of him opinion,  
πάντα μὲν ὀνομάζει τὰ ἔθνη ὡς ἀρξάμενα τοῦ τοιοῦδε δόγματος· οὐκ οἶδα  
all indeed he specifies the nations as having begun of the such as this opinion; not I have known  
δ' ὅπως μόνους Ἰουδαίους συκοφαντεῖ, οὐ συγκαταλέγων αὐτῶν τὸ ἔθνος τοῖς λοιποῖς,  
but however only Jews he misrepresents, not not he is reckoning them the nation with the rest  
ὡς εἴτε συμφιλοπονῆσαν ἐκείνοις καὶ ὁμοφρονῆσαν εἴτε  
as either having laboured together with them and having come to the same conclusion or  
παραπλήσια ἐν πολλοῖς δογματίσαν. Ἄξιον οὖν αὐτὸν ἐρέσθαι, τί δήποτε ἱστορίαις  
coming near in many opinions. Worth while then him to ask, why at this time to histories  
μὲν Βαρβάρων καὶ Ἑλλήνων πεπίστευκε περὶ τῆς ἀρχαιότητος ὧν ὠνόμασε,  
indeed of Barbarians and of Greeks he has trusted concerning of the antiquity which he named,  
μόνου δὲ τοῦ ἔθνους τὰς ἱστορίας τούτου ψευδοποιεῖ. Εἰ γὰρ ἕκαστοι τὰ παρ' αὐτοῖς  
alone but of the nation the histories of this nation false. If for each ones the the things by to them  
ἐξέθεντο φιλαλήθως, τί τοῖς Ἰουδαίων ἀπιστοῦμεν μόνοις προφήταις; Εἰ δὲ  
they expounded truly, why to the Jews we should not believe alone prophets? If and

5 Above 1 Corinthians 1:21.

6 Above 1 Corinthians 1:23 – 25.

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

κεχαρισμένως Μωϋσῆς καὶ οἱ προφῆται τῶ ἑαυτῶν λόγῳ πολλὰ ἀνέγραψαν περὶ  
favourably Moses and the prophets to the of themselves histories many recorded about  
τῶν παρὰ σφίσι αὐτοῖς, διὰ τὸ παραπλήσιον οὐκ ἐροῦμεν καὶ περὶ τῶν ἐν τοῖς  
of the with themselves to them, why the same not we say also concerning of the in the  
λοιποῖς ἔθνεσι συγγραφέων; Ἡ Αἰγύπτιοι μὲν ἐν ταῖς ἑαυτῶν ἱστορίαις Ἰουδαίους  
remaining nations historical facts? Or Egyptians indeed in the of themselves histories of Jews  
κακολογοῦντες, πιστοὶ εἰσι περὶ Ἰουδαίων· ταῦτα δὲ λέγοντες Ἰουδαῖοι περὶ  
speak evil, to be trusted are they about Jews; these things but saying Jews about  
Αἰγυπτίων, πολλὰ ἀδίκως πεπονθέναι ἀναγράφοντες ἑαυτοῦς, καὶ διὰ τοῦτο λέγοντες  
Egyptians, many injustices to have suffered recording themselves, and by this saying  
αὐτοῦς κεκολάσθαι ὑπὸ Θεοῦ, ψεύδονται; Καὶ οὐ περὶ Αἰγυπτίων γε μόνων τοῦτο  
they to have been punished by God, they say falsely? And not about Egyptians at least alone this  
λεκτέον· εὐρήσομεν γὰρ ἐπιπλοκὴν Ἀσσυρίων πρὸς Ἰουδαίους, καὶ ταῦτα ἱστορούμενα  
accusation; we shall find for a connection of Assyrians with Jews, and these accounts  
ἐν ταῖς Ἀσσυρίων ἀρχαιολογίαις. Οὕτω δὲ καὶ Ἀσσυρίου ἀνέγραψαν ἑαυτοῖς  
in the Assyrian ancient histories. So and also Assyrian they wrote out to themselves  
πολεμίους οἱ Ἰουδαίων συγγραφεῖς, ἵνα μὴ δόξω προλαμβάνειν λέγειν τὸ οἱ προφῆται.  
enemies the of Jews historians, that not I will appear to prejudge to say the case the prophets.  
Ὅρα οὖν εὐθέως τὸ φίλαυτον τοῦ τοῖσδε μὲν τισι πιστεύοντος ὡς σοφοῖς  
Let you see then straight way the self love of the this one indeed who believing as learned  
ἔθνεσι, τῶν δε καταγινώσκοντος ὡς πάντῃ ἀνοήτων. Ἄκουε γὰρ λέγοντος τοῦ  
nations, of the but judging as all mindless. Let you hear for statement of the  
Κέλσου ὅτι, Ἔστι ἀρχαῖος ἄνωθεν λόγος, περὶ ὃν δὴ αἰεὶ  
Celsus that, There is from beginning a definitive account, concerning which exactness always  
καὶ τὰ ἔθνη τὰ σοφώτατα, καὶ πόλεις, καὶ ἄνδρες σοφοὶ, κατεγέγοντο. Καὶ οὐκ  
also the nations the commonly agreed, and cities, and men learned, there has been. And not  
ἐβουλήθη ἔθνος σοφώτατον εἰπεῖν, κἂν παραπλησίως Αἰγυπτίοις, καὶ Ἀσσυρίοις, καὶ  
he wished this nation learned to be, although being similar to Egyptians, and Assyrians, and  
Ἰνδοῖς, καὶ Πέρσαις, καὶ Ὀδρύσαις, καὶ Σαμόθραξι, καὶ Ἐλευσινίοις τοὺς Ἰουδαίους.  
Indians, and Persians, and Odrysians<sup>7</sup>, and Samothracians, and Eleusinians<sup>8</sup>. the Jews.

### Chapter 15.

Πόσω δὲ βελτίων Κέλσου, καὶ διὰ πολλῶν δειξας εἶναι ἐλλογιμώτατος,  
How much but better than Celsus, also by of many proofs to be most eloquent,  
καὶ πλείονα βασανίσας δόγματα, καὶ ἀπὸ πλείονων συναγαγὼν ἃ ἐφαντάσθη  
and more having examining opinions, and from of many more having collected which appeared  
εἶναι ἀληθῆ, ὁ Πυθαγόρειος Νουμῆνιος, ὅστις ἐν τῶ πρώτῳ, Περὶ Τάγαθοῦ, λέγων περὶ  
to be true, the Pythagorean Numenius,<sup>9</sup> that in the first treatise, About Good, speaking about

7 The Odrysian Kingdom ; Ancient Greek: Βασίλειον Ὀδρυσῶν, Latin: Regnum Odrysium) was a state union of over 40 Thracian tribes and 22 kingdoms that existed between the 5th century BC and the 1st century AD. It consisted mainly of present-day Bulgaria, spreading to parts of Northern Dobruja, parts of Northern Greece and parts of modern-day European Turkey. (Wikipedia).

8 A cult centred at Eleusis an area north of Athens. The cult members, under the influence of perception altering drugs, worshipped Demeter ( goddess of agriculture) and Persephone her daughter. It is a cult of 'falling' and 'rising'. At the site there is a cave said to be the entrance to the path to Hades. It is considerably older than the Classical Greek myths.

9 A Greek philosopher active in the second half of the 2<sup>nd</sup> century AD in Syria.

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

τῶν ἐθνῶν, ὅσα περὶ τοῦ Θεοῦ ὡς ἄσωμάτου διείληφεν,  
of the nations, as many as about of the God as being without material substance to have taken up,  
ἐγκατέταξεν αὐτοῖς καὶ Ἰουδαίους, οὐκ ὀκνήσας ἐν τῇ συγγραφῇ αὐτοῦ χρῆσασθαι καὶ  
he draws up among them also Jews, not having hesitated in the writing of him to declare and  
λόγοις προφητικοῖς καὶ τροπολογῆσαι αὐτούς. Λέγεται δὲ καὶ Ἑρμιππον ἐν  
words prophetic and give a metaphorical meaning<sup>10</sup> to them. It is said and also Hermippus<sup>11</sup> in  
τῷ πρώτῳ Περὶ Νομοθετῶν ἱστορηκέναι Πυθαγόραν τὴν ἑαυτοῦ φιλοσοφίαν ἀπὸ  
the first *book*, Concerning Lawgivers, to have informed Pythagoras the of himself philosophy from  
Ἰουδαίων εἰς Ἑλληνας ἀγαγεῖν. Καὶ Ἑκαταίου δὲ τοῦ ἱστορικοῦ φέρεται περὶ Ἰουδαίων  
of Jews into Greeks to convey. Also of Hecataeus<sup>12</sup> but of the historical he presents about of Jews  
βιβλίον, ἐν ᾧ προστίθεται μᾶλλον πως ὡς σοφῶ τῷ ἔθνει ἐπὶ τοσοῦτον, ὡς καὶ  
a book, in which he adds to exceedingly in what way as learned the nation upon so much, as also  
Ἑρέννιον Φίλωνα ἐν τῷ περὶ Ἰουδαίων συγγράμματι πρῶτον μὲν ἀμφιβάλλειν, εἰ τοῦ  
Herennius Philo<sup>13</sup> in the on the Jews history firstly indeed to doubt, if of the  
ἱστορικοῦ ἐστὶ τὸ σύγγραμμα, δεύτερον δὲ λέγειν ὅτι, εἴπερ ἐστὶν αὐτοῦ, εἰκὸς αὐτὸν  
historian it is the history, secondly but to say that, if really it is of him, by believable nature  
συνηρπάσθαι ἀπὸ τῆς παρὰ Ἰουδαίοις πιθανότητος καὶ συγκατατεθεῖσθαι αὐτῶν  
to have been carried off by of the by Jewish persuasiveness and to have given assent of them  
τῷ λόγῳ.  
the practice.

### Chapter 16.

Θαυμάζω δέ, πῶς Ὀδρύσας μὲν, καὶ Σαμόθρακας, καὶ Ἐλευσινίους, καὶ Ὑπερβορέους,  
I am astonished and how Odrysians indeed, and Samothracians, and Eleusinians, and Hyperboreans,  
ἐν τοῖς ἀρχαιοτάτοις καὶ σοφωτάτοις ἔταξεν ἔθνεσιν ὁ Κέλσος, τοὺς δὲ Ἰουδαίους οὐκ  
amongst the most ancient and learned arranged nations the Celsus, the but Jews not  
ἡξίωσεν οὔτε εἰς σοφοὺς παραδέξασθαι, οὔτε εἰς ἀρχαίους· πολλῶν φερομένων  
deemed worthy neither for learning to admit, nor for antiquity; many circulating  
συγγραμμάτων παρὰ Αἰγυπτίοις, καὶ Φοίνιξι, καὶ Ἑλλησι, μαρτυρούντων αὐτῶν τῇ  
writings with Egyptians, and Phoenicians, and Greeks, testifying of them the  
ἀρχαιότητι, ἃπερ ἐγὼ περισσὸν ἠγησάμην εἶναι παραθέσθαι. Δυνατὸν γὰρ τὸν  
antiquity, which I redundant regarded to be to provide. Able for the  
βουλόμενον ἀναγνῶναι τὰ γεγραμμένα Φλαυῖω Ἰωσήφῳ, Περὶ τῆς τῶν Ἰουδαίων  
wishing to read the things having been written by Florins Josephus<sup>14</sup>, On of the of the Jews  
Ἀρχαιότητος, ἐν δυσὶν, ὅπου πολλὴν συναγωγὴν συγγραφέων φέρει μαρτυρούντων  
Antiquity, in two *books*, where of many a collection of writers bearing testimony  
τῇ Ἰουδαίων ἀρχαιότητι. Καὶ Τατιανοῦ δὲ νεωτέρου φέρεται ὁ πρὸς Ἑλληνας λόγος,  
to the Jewish antiquity. And of Tatian<sup>15</sup> but younger he brought the unto Greeks a Discourse,  
πολυμαθέστατα ἐκτιθεμένου τοὺς ἱστορήσαντας περὶ τῆς Ἰουδαίων καὶ Μωϋσέως  
many testimonies setting out the histories concerning of the Jews and of Moses

10 Greek word obscure.

11 See <http://california.universitypressscholarship.com/view/10.1525/california/9780520253360.001.0001/upso-9780520253360-chapter-6>

12 Greek Philosopher c 550 – c 470 BC.

13 A Greek historian still alive during the reign of Hadrian – 117 – 135 AD.

14 A Romano-Jewish historian – 37 BC to 3<sup>rd</sup> quarter of 1<sup>st</sup> century AD. Apart from the 2 books mentioned he is cited as a possible author of 4 Maccabees.

15 Nothing certain concerning his dates but born in Syria c.110 died c.180, converted to Christianity 150. Wrote Diatessaron.

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

ἀρχαιότητος. Ἔοικεν οὖν οὐκ ἀληθῶς, ἀλλὰ φιλαπεχθημόνως ὁ Κέλσος ταῦτα λέγειν, antiquity. It seems then not of truth, but of a quarrelsome nature the Celsus these things to say, σκοπὸν ἔχων κατηγορῆσαι τῆς ἀρχῆς τοῦ Χριστιανισμοῦ, ἡρτημένης ἀπὸ Ἰουδαίων. an object having to speak against the origin of the Christianity, derived from of Judaism. Ἀλλὰ καὶ τοὺς μὲν Ὅμηρου Γαλακτοφάγους, καὶ τοὺς Γαλατῶν Δρυΐδας, καὶ τοὺς Γέτας But also the indeed of Homer Galactophagi, and the of Gaul Druids, and the Getae<sup>16</sup> σοφώτατα λέγει ἔθνη εἶναι καὶ ἀρχαῖα, περὶ τῶν συγγενῶν τοῖς Ἰουδαίκοις λόγοις most learned he says nations to be and ancient, on account of the similarity to the Jewish practices διαλαμβάνοντας, ὧν οὐκ οἶδα εἰ φέρεται συγγράμματα· Ἑβραίους δὲ μόνον τὸ ὅσον taking, which not I have known if endure histories; Hebrews but alone the as far as ἐφ' ἑαυτῷ ἐκβάλλει, καὶ τῆς ἀρχαιότητος καὶ τῆς σοφίας. Πάλιν τε αὐτὸν κατάλογον from him is published, also of the antiquity and of the learning. Again both once more a catalogue ποιούμενος ἀνδρῶν ἀρχαίων καὶ σοφῶν, ὠφελήσαντων τοὺς κατ' αὐτούς, καὶ διὰ making of men ancient and of learning, having benefited the alongside them, and by συγγραμμάτων τοὺς μετ' αὐτούς, Μωϋσέα ἐξέβαλε τοῦ καταλόγου τῶν σοφῶν. writings the by them, Moses he leaves out of the catalogue of the learned. Καὶ Λίνου μὲν, ὃν προέταξεν ὧν ὠνόμασεν ὁ Κέλσος, οὔτε νόμοι οὔτε λόγοι And Linus indeed to whom priority which specifies the Celsus, neither laws nor lectures φέρονται ἐπιστρέψαντες καὶ θεραπεύσαντες ἔθνη· Μωϋσέως δὲ τοὺς νόμους are presented having changed and having done service to nations; of Moses but the laws ὅλον ἔθνος φέρει ἐπεσπαρμένον τῇ πάσῃ οἰκουμένη. Ὅρα οὖν a whole nation obey having been scattered about the entire inhabited world. Let you see then εἰ μὴ ἄντικρυς κακουργῶν ἐξέβαλε τοῦ καταλόγου τῶν σοφῶν καὶ Μωϋσέα, Λίνου if not with outright malevolence he threw out of the catalogue of the learned also Moses. Linus δὲ καὶ Μουσαῖον, καὶ Ὀρφέα καὶ τὸν Φερεκύδην, καὶ τὸν Πέρσην Ζωροάστρην, καὶ and also Musaeus<sup>17</sup>, and Orpheus, and the Pherecydes,<sup>18</sup> and the Persian Zoroaster,<sup>19</sup> and Πυθαγόραν φήσας περὶ τῶνδε διειληφέναι, καὶ ἐς βιβλούς κατατεθεῖσθαι Pythagoras having made known concerning these to have shared, and into books to be placed τὰ ἑαυτῶν δόγματα, καὶ πεφυλάχθαι αὐτὰ μέχρι δεῦρο. Καὶ ἐκῶν μὲν the of themselves opinions, and to have been preserved until now. And purposely indeed ἐπέλαθετο τοῦ περὶ τῶν νομιζομένων θεῶν μύθου ὡς ἀνθρωποπαθῶν, forgot of the about of the acknowledging of gods of myth as of having human frailties, ἀναγεγραμμένου μάλιστα ὑπὸ Ὀρφέως. having been embroidered exceedingly by Orpheus.

### Chapter 17.

Ἐν δὲ τοῖς ἐξῆς, κατηγορῶν τῆς Μωϋσέως ἱστορίας, αἰτιᾶται τοὺς τροπολογοῦντας In and the next, speaking against of the Moses history, he censures the giving significance tropical<sup>20</sup> καὶ ἀλληγοροῦντας αὐτήν. Ἦν δ' ἂν εἰπεῖν πρὸς τὸν γενναιότατον καὶ, Ἀληθῆ Λόγον, and allegorical to it. If but one might to say unto the noble man also, True Discourse, ἐπιγράψαντα τὸ ἑαυτοῦ βιβλίον, Τί δήποτε, ὦ οὗτος, θεοὺς μὲν τηλικαύταις inscribed upon the of himself book, Why you suppose, O this one, gods indeed so great

16 Tribes living in the region of the lower Danube.

17 Greek philosopher, historian before 450 BC.

18 A Greek thinker of 6<sup>th</sup> century BC.

19 A Persian of uncertain date BC.

20 Greek word obscure – the Latin 'tropologiis' similarly obscure.

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

περιπίπτοντας συμφοραῖς, ὅποιας ἀναγράφουσιν οἱ σοφοὶ σου ποιηταὶ καὶ  
falling in with misfortunes, like as described the learned of you poets and  
φιλόσοφοι, καὶ ἐναγέσι μίξεσι χρωμένους, καὶ κατὰ τῶν πατέρων στρατευομένους,  
philosophers, and accursed mixings desiring, and against of the fathers marching,  
καὶ τὰ αἰδοῖα αὐτῶν ἀποτέμοντας, σεμνολογεῖς ἀναγεγράφθαι τὰ τηλικαῦτα  
and the genitals of them cutting off, with solemnity to have described the things *detestable*  
τετοληκέναι, καὶ πεποικέναι, καὶ πεπονθέναι· ὅταν δὲ Μωϋσῆς μὴ περὶ Θεοῦ  
to dare to, and to have brought about, and to have suffered; when but Moses not in respect of God  
τοιαῦτα λέγει, ἀλλὰ μὴδ' ἀγγέλων ἁγίων, περὶ δὲ ἀνθρώπων πολλῶν ἐλάττονα· οὐδεὶς  
such as these says, but neither of angels holy, concerning and of men many lesser *deeds*; not one  
γὰρ παρ' αὐτῶ ἐτόλμησεν ὅσα Κρόνος κατὰ τοῦ Οὐρανοῦ, οὐδ' ὅσα Ζεὺς κατὰ τοῦ  
for in to him *writings* dared such as Kronos against the Uranus, neither such as Zeus against the  
πατρός, οὐδ' ὅτι τῆ ἐαυτοῦ θυγατρὶ ὁ πατὴρ ἀνδρῶν τε θεῶν τε συνελήλυθεν πλανᾶν  
father, nor that the of himself daughter the father of men both of gods having come together  
νομίζεται ἡπατημένους τοὺς νενομοθετημένους ὑπ' αὐτοῦ. Δοκεῖ δέ μοι καὶ  
having deceived the having framed laws by of him. It seems but to me also  
παραπλήσιόν τι Κέλσος ποιεῖν τῷ Πλατωνικῷ Θρασυμάχῳ, μὴ ἐπιτρέποντι ὡς  
much like one Celsus to do the Platonist Thasymachus, not allowing reply<sup>21</sup> as  
βούλεται ἀποκρίνασθαι περὶ τῆς δικαιοσύνης Σωκράτει, ἀλλὰ λέγοντι, Ὅρα μὴ τὸ  
he wished to answer regarding of the justice Socrates, but he says, Let you see not the  
συμφέρον εἶπης εἶναι τὸ δίκαιον, μὴδὲ τὸ δέον, μὴδ' ἄλλο τι τῶν  
profitable may you say to be the justice, and not the needful, and not other anything of the  
παραπλησίων. Καὶ γὰρ οὗτος κατηγορήσας, ὡς οἶεται, τῶν παρὰ Μωϋσεὶ ἱστοριῶν,  
resembling. Also for this having found fault, as he supposes, of the from Moses histories,  
καὶ μεμψάμενος τοῖς ἀλληγοροῦσι μετὰ τοῦ καὶ ἔπαινόν τινα περὶ αὐτῶν  
and having censured the interpreting allegorically with of the also approval certain regarding of them  
λέγειν, ὅτι εἰσὶν οἱ ἐπεικέστεροι, οἷον κωλύει κατηγορήσας, ὡς βούλεται,  
to say, that they are the more impartial, as if he prevents having spoken against, as he wishes,  
ἀπολογοῦσθαι τοὺς δυναμένους, ὡς πέφυκεν ἔχειν τὰ πράγματα.  
to defend the being able, as they had offered to have the matters.

### Chapter 18.

Εἴπομεν δ' ἂν προκαλούμενοι βίβλους βίβλοις παραβάλλεσθαι, ὅτι, Φέρε, ὦ οὗτος,  
We would say but challenging books with books to compare, that, Let you come, O this one,  
τὰ Λίνου, καὶ Μουσαίου, καὶ Ὀρφέως ποιήματα, καὶ Φερεκύδου τὴν γραφὴν, καὶ  
the of Linus, and Musaeus, and Orpheus poems, and of Pherecydes<sup>22</sup> the writings, and  
συνεξέταξε τοῖς Μωϋσέως νόμοις, ἱστορίας ἱστορίαις, καὶ ἠθικοὺς λόγους  
make careful comparison with the of Moses laws, histories with histories, and ethical dissertations  
νόμοις, καὶ προστάγμασι παρατιθείς· καὶ ὅρα ὅποια μᾶλλον ἐπιστρέψαι δύναται, καὶ  
with laws, and ordinances comparing; and let you observe which sort more to change is able, and  
αὐτόθεν τοὺς ἀκούοντας, καὶ τίνα αὐτῶν, κἂν ἐπιτρίψαι τὸν ἀκροατὴν· καὶ κατανοεῖ  
at once the hearing, and which of them, and if to irritate the hearer; and let you observe  
ὅπως τὸ μὲν τάγμα τῶν σῶν συγγραφέων ὀλίγον μὲν ἐφρόντισε τῶν αὐτόθεν  
how the indeed series of the your writers little indeed consideration for the at once

21 Greek word obscure.

22 A Greek thinker of 6<sup>th</sup> century BC.

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

έντευξομένων, μόνοις δὲ ἄρα τοῖς τροπολογῆσαι καὶ ἀλληγορῆσαι δυναμένοις  
will be meeting with, alone but straightway the metaphorical and allegorical being able  
ἔγραψε τὴν ἰδίαν (ὡς φῆς) φιλοσοφίαν. Ὁ δὲ Μωϋσῆς ἀνάλογον γενναίῳ ῥήτορι  
to write the own (as you say) philosophy. The but Moses analogous to a high minded orator  
σχῆμα μελετῶντι, καὶ πανταχοῦ τὴν διπλόην τῆς λέξεως πεφυλαγμένως προφερομένῳ  
on a scheme he meditates, and altogether the twofold of the text cautiously bringing forward  
ἐπὶ τῶν πέντε βιβλίων πεποίηκε, μήτε τῷ πλήθει τῶν νομοθετουμένων Ἰουδαίων  
over of the five books he has written, and not to the main part of the of framing laws of Judaism  
διδούς ἀφορμὰς βλάβης ἐν τῷ ἠθικῷ τόπῳ, μήτε τοῖς ὀλίγοις καὶ συνετώτερον  
giving a starting point of harm in the moral position, nor to the few and wiser  
έντυγχάνειν δυναμένοις, οὐχὶ πλήρη θεωρίας ἐκτιθέμενος, τοῖς ἐρευνᾶν τὸ βούλημα  
to investigate being able, not full of speculation exhibiting, to those in search of the meaning  
αὐτοῦ δυναμένοις, γραφήν. Καὶ τῶν μὲν σοφῶν σου ποιητῶν ἔοικε μηδὲ τὰ βιβλία ἔτι  
of him being able, to write. And of the indeed learned of you poets it is likely not the books still  
σῶζεσθαι, φυλαχθέντα ἂν, εἰ ὁ έντυγχάνων ἦσθετο ὠφελείας· τοῦ δὲ  
to survive, they would having been guarded, if the reading perceived profit; of the but  
Μωϋσέως τὰ γράμματα πολλοὺς καὶ τῶν ἀλλοτρίων τῆς παρὰ Ἰουδαίους ἀναστροφῆς  
Moses the the writings many also of the aliens of the by to Jews behaviour  
κεκίνηκε πιστεῦσαι, ὅτι κατὰ τὴν ἐπαγγελίαν τῶν γραμμάτων ὁ πρῶτος αὐτὰ  
has stirred to faith, for according to the pronouncement of the writings the first these  
νομοθετήσας καὶ Μωϋσεῖ παραδούς Θεὸς ὁ κτίσας τὸν κόσμον ἦν.  
having enacted laws and indeed Moses having handed down God He having created the world was.  
Καὶ γὰρ ἔπρεπε τὸν ὅλου τοῦ κόσμου δημιουργόν, νόμους τεθειμένον ὅλω τῷ  
And for it was becoming the whole of the universe Maker, laws having set in place whole the  
κόσμῳ, δύναμιν παρασχεῖν τοῖς λόγοις, κρατῆσαι τῶν πανταχοῦ δυναμένην.  
universe, power to grant to the Words, to prevail over of the everywhere being strong enough.  
Καὶ ταῦτά φημι, οὐδέπω περὶ τοῦ Ἰησοῦ ἐξετάζων, ἀλλ' ἔτι Μωϋσέα, τὸν πολλῶν  
And these things I say, not as yet about of the Jesus examining, but still Moses, the much  
ἐλάττονα Κυρίου, δεικνύς, ὡς ὁ Λόγος παραστήσει, πολλῶν διαφέροντα τῶν σοφῶν σου  
inferior of Lord, showing, as the Discourse will supply, much superior of the learned of you  
ποιητῶν καὶ φιλοσόφων.  
poets and philosophers.

### Chapter 19.

Ἐξῆς τούτοις ὁ Κέλσος, ληθηθῶς βουλόμενος διαβαλεῖν τὴν κατὰ Μωϋσέα  
Next to these the Celsus, secretly wishing to cast the against Moses  
κοσμοποιίαν, ἐμφαίνοντα μηδέπω μυρίων ἐτῶν ἀριθμὸν ἔχειν τὸν κόσμον, ἀλλὰ  
of creation, accounting not as yet a myriad<sup>23</sup> of years number to have the world, but  
πολλῶν τούτου λειπόμενον, προστίθεται κλέπτων αὐτοῦ τὸ βούλημα τοῖς λέγουσιν  
much of this remaining, he agrees secretly of him the wish with the saying  
ἀγένητον εἶναι τὸν κόσμον. Τὸ γὰρ πολλὰς ἐκ παντὸς αἰῶνος ἐκπυρώσεις γεγενῆσθαι,  
uncreated to be the world. The for much out of all eternity infernos to have happened,  
πολλὰς δ' ἐπικλύσεις καὶ νεώτερον εἶναι τὸν ἐπὶ Δευκαλίωνος κατακλυσμὸν ἔναγχος  
many and floods and more recent to be the upon Deucalion<sup>24</sup> a flood lately

23 ie 10,000 – the biggest number expressible in one Greek word.

24 Two are known of this name - son of Minos, king of Crete; a Trojan from the Iliad.

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

γεγενημένον, σαφῶς τοῖς ἀκούειν αὐτοῦ δυναμένοις παρίστησι τὸ κατ'  
having happened, clearly to the to understand of him able he demonstrates the according to  
αὐτὸν τοῦ κόσμου ἀγένητον. Λεγέτω δ' ἡμῖν ὁ τῇ πίστει Χριστιανῶν ἐγκαλῶν,  
him of the world uncreated. Let him tell but to us he the faith of Christianity denying,  
ποίοις ἀποδεικτικοῖς λόγοις ἠναγκάσθη παραδέξασθαι πολλὰς γεγονέναι  
by what he demonstrates arguments he was compelled to bring forward many to have happened  
ἐκπυρώσεις καὶ πολλοὺς κατακλισμούς, πάντων δὲ νεώτερον εἶναι κατακλισμὸν μὲν  
infernus and many cataclysms, of all and more recent to be cataclysm indeed  
τὸν ἐπὶ Δευκαλίωνος, ἐκπύρωσιν δὲ τὴν ἐπὶ Φαέθοντος. Ἄλλ' ἐὰν προβάλληται τοὺς  
the upon Deucalion, inferno and the upon Phaethon. But if he should put forward the  
Πλάτωνος περὶ τούτων διαλόγους, φήσομεν αὐτῷ, καὶ ἡμῖν ἐξεῖναι πιστεύειν ἐν  
Platonic concerning of these dialogues, we shall say to him, also for us it is allowable to believe in  
καθαρᾶ καὶ εὐσεβεῖ ψυχῇ Μωϋσέως, πᾶν γενητὸν ὑπεραναβάντος, καὶ τοῦ δημιουργοῦ  
pure and pious soul of Moses, all things originated having ascended above, and of the Creator  
τῶν ὄλων ἑαυτὸν ἐξαρτήσαντος, ἐμπεπολιτεῦσθαι πνεῦμα θεῖον, πολλῶ ἐναργέστερον  
of the universe himself he united,<sup>25</sup> to have governed spirits divine, much more distinctly than  
Πλάτωνος, καὶ τῶν παρ' Ἑλλήσι καὶ παρὰ βαρβάρους σοφῶν τὰ τοῦ Θεοῦ  
Plato, and of the with Greeks and among barbarians learned the things of the of God  
παραστήσαν. Εἰ δ' ἀπαιτεῖ ἡμᾶς λόγους τῆς τοιαύτης πίστεως, διδότης πρότερος  
having set up. If and he demands of us reasons of the such as this faith, let him give first  
περὶ ὧν αὐτὸς ἀναποδείκτως ἀπεφήνατο, καὶ ἐξῆς κατασκευάσομεν τὰ ἡμέτερα ταῦθ'  
regarding which same not proven show by reasoning, and then we shall show the things our this  
οὕτως ἔχειν.  
thus to have.

### Chapter 20.

Πλὴν καὶ ἄκων ἐνέπεσεν ὁ Κέλσος εἰς τὸ μαρτυρεῖν τῷ νεώτερον εἶναι τὸν κόσμον, καὶ  
Except and unwillingly wrestled the Celsus into the to testify to the more recent to be the world, and  
οὐδέπω μυρίων ἐτῶν, εἰπὼν καὶ Ἕλληνας ταῦτα νομίζειν ἀρχαῖα, ὡς πρεσβύτερα, διὰ  
not yet a myriad of years, saying also Greeks these things to consider ancient, as older, through  
τοὺς κατακλισμούς, καὶ τὰς ἐκπυρώσεις οὐ τεθεωρήκασιν, οὐδ' ἀπομνημονεύουσιν.  
the cataclysms, and the infernos not having been observed, nor recalled from memory.  
Ἔστωσαν δὲ τῷ Κέλσῳ τοῦ περὶ τῶν ἐκπυρώσεων καὶ ἐξυδατώσεων μύθου διδάσκαλοι  
Let it be but to the Celsus of the regarding of the infernos and inundations of myth teachers  
οἱ κατ' αὐτὸν σοφώτατοι Αἰγύπτιοι, ὧν τῆς σοφίας ἵχνη ἄλογα ζῶα  
the according to him wisest Egyptians, of whose of the wisdom traces unreasoning animals  
προσκυνούμενα, καὶ λόγοι παριστάντες εὐλογον εἶναι καὶ ἀνακεχωρηκυῖάν  
worshipping, and arguments conforming with good reason to be and secret<sup>26</sup>  
τινα καὶ μυστικὴν τὴν τοιαύτην τοῦ Θεοῦ θεραπείαν. Κἂν μὲν Αἰγύπτιοι περὶ τῶν  
certain and mysteries the such as this of the God worship. And if indeed Egyptians about of the  
ζῶων σεμνύνοντες ἑαυτῶν τὸν λόγον θεολογίας φέρωσι, σοφοὶ εἰσιν· ἐὰν  
animals extolling of themselves the account of divinity they should present, wise they are; if  
δὲ ὁ τῷ Ἰουδαίων συγκαταθέμενος νόμῳ καὶ νομοθέτῃ, πάντα ἀναφέρει ἐπὶ τὸν τῶν  
but the to the Jews having assented together law and lawgiver, everything he brings upon the of the

25 Greek word obscure.

26 Greek word obscure.

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

ὅλων δημιουργὸν μόνον Θεόν, ἥττων εἶναι παρὰ Κέλσῳ καὶ τοῖς ὁμοίοις αὐτῷ λογίζεται  
of whole Creator only God, inferior to be by Celsus and to the like to him opinion  
τοῦ μὴ εἰς λογικὰ μόνον, καὶ θνητὰ ζῶα ἀλλὰ, καὶ εἰς ἄλογα κατάγοντος τὴν Θεότητα  
of the not for reason alone, also mortal animals but, and for irrational degrading the Divinity  
ὑπὲρ τὴν μυθικὴν μετενσωμάτωσιν, τὴν περὶ τῆς πίπτουσης ἀπὸ τῶν ἀψίδων τοῦ  
above the mythical transmigration, the concerning of the falling down from of the vaults of the  
οὐρανοῦ ψυχῆς, καὶ ἕως τῶν ἀλόγων ζῴων, οὐ μόνον ἡμέρων ἀλλὰ καὶ ἀγριωτάτων,  
heaven a soul, and as far as of the irrational animals, not only tame but also most wild,  
καταβαινούσης. Καὶ ἐὰν μὲν Αἰγύπτιοι μυθολογῶσι, πιστεύονται πεφιλοσοφηκῆναι  
comes down. And if indeed Egyptian mythologies, are believed by philosophical significance<sup>27</sup>  
δι' αἰνιγμάτων καὶ ἀπορρήτων, ἐὰν δὲ Μωϋσῆς ὅλῳ ἔθνει συγγραφῶν ἱστορίας καὶ  
by of riddles and of secrets, if but Moses a complete nation composing histories and  
νόμους αὐτοῖς καταλείπη, μῦθοι κενοὶ νομίζονται, μηδ' ἀλληγορίαν ἐπιδεχόμενοι  
laws to them he should leave behind, myths empty laws, and not an allegorical *meaning* admits  
οἱ λόγοι αὐτοῦ.  
the words of him.

27 Greek word obscure.