

Chapter 21.

Τοῦτο γὰρ Κέλσω καὶ τοῖς Ἐπικουρείοις δοκεῖ.
This for Celsus and the Epicureans think.

Τούτου οὖν, φησί, τοῦ λόγου τοῦ παρὰ τοῖς σοφοῖς ἔθνεσι καὶ ἔλλογίμοις ἀνδράσιν
This then, he says, of the doctrine of the among the learned nations and eloquent men
ἐπακηκοῶς, ὄνομα δαιμόνιον ἔσχε Μωϋσῆς. Καὶ πρὸς τοῦτο δὲ λεκτέον, ἴν'
having understood called divinity had Moses. And against this but we have to say, it may be
αὐτῷ συγχωρηθῆ Μωϋσεῖ ἀκηκοέναι ἀρχαιοτέρου λόγου, καὶ τοῦτον Ἑβραίοις
to him it may be acceded Moses to have heard a more ancient doctrine, and this to Hebrews
παραδεδωκέναι, ὅτι εἰ μὲν ψευδοῦς λόγου ἀκούσας, καὶ μὴ σοφοῦ μηδὲ
to have transmitted, that if indeed false doctrine he having heard, and not wise and not
σεμνοῦ παρεδέξατο αὐτόν, καὶ παρέδωκε τοῖς ὑπ' αὐτόν, ἔγκλητός ἐστιν· εἰ δ' ὡς
revered received him, and it was given over to the under him, liable to charge he is; if but as
σύ φῆς, συγκατέθετο δόγμασι σοφοῖς, καὶ ἀληθεῖσι, καὶ ἐπαίδευσεν τοὺς οἰκείους δι' αὐτῶν,
you assert, he assented to opinions wise, and true, and he taught the his students by of them
τί κατηγορίας ἄξιον πεποίηκεν; ὡς εἶθε καὶ Ἐπικουρος, καὶ ὁ ἕλαττον αὐτοῦ εἰς τὴν
of what accusation deserving has he done? As would that also Epicurus, and the lesser of him in the
Πρόνοιαν ἀσεβῶν Ἀριστοτέλης, καὶ οἱ σῶμα εἰπόντες τὸν Θεὸν Στωϊκοὶ. τοῦ λόγου
Providence impious Aristotle, and the body having asserted the God Stoics, of the doctrine
τούτου ἤκουσαν· ἵνα μὴ πληρωθῆ ὁ κόσμος λόγου, ἀθετοῦντος Πρόνοιαν, ἢ
of this heard; that not should be filled the world of opinions, weakening Providence, or
διακόπτοντος αὐτήν, ἢ ἀρχὴν φθαρτὴν εἰσάγοντος τὴν σωματικὴν, καθ' ἣν καὶ ὁ
checking it, or beginning a perishing introducing the corporeal, just as was also the
θεὸς τοῖς Στωϊκοῖς ἐστὶ σῶμα, οὐκ αἰδουμένοις λέγειν αὐτόν τρεπτόν, καὶ δι'
god to the Stoics it is a body, not being ashamed to say him liable to be changed, and through
ἄλλων ἀλλοιωτόν καὶ μεταβλητόν, καὶ ἀπαξαπλῶς δυνάμενον φθαρῆναι, εἰ ἔχει
all to be altered and be subject to change, and in general able to be corrupted, if there
τὸν φθείροντα, εὐτυχοῦντα δὲ μὴ φθαρῆναι παρὰ τὸ μηδὲν εἶναι τὸ φθεῖρον αὐτόν.
the corrupting, being fortunate but not to corrupt by the not one to be the corrupting him.
Ἄλλ' ὁ Ἰουδαίων καὶ Χριστιανῶν λόγος, ὁ τὸ ἀτρέπτον καὶ ἀναλλοίωτον τοῦ Θεοῦ
But the of Jews and of Christians doctrine, the the unalterable and unchanging nature of the God
τηρῶν, ἀσεβῆς εἶναι νενόμισται, ἐπεὶ μὴ συνασεβεῖ τοῖς
being denounced, as impious to be it has been considered, since not it shares profanity with the
ἀσεβῆ περὶ Θεοῦ φρονοῦσι, λέγων ἐν ταῖς πρὸς τὸ Θεῖον εὐχαῖς, Σὺ δὲ ὁ αὐτὸς εἶ,
impious about of God being minded, saying in the unto the Divinity prayer, You but the same are,
πεπίστευται δὲ καὶ ὁ Θεὸς εἰρηκέναι τὸ, Οὐκ ἠλλοίωμαι.
it has been a matter of faith and also the God to have said the following, Not I have changed.

Chapter 22.

Μετὰ ταῦτα τὸ περιτέμνεσθαι τὰ αἰδοῖα μὴ διαβαλὼν ὁ Κέλσος ὑπὸ Ἰουδαίων
After these things the circumcision the reverences not having condemned the Celsus by of Jews
γινόμενον, φησὶν ἀπὸ Αἰγυπτίων αὐτὸ ἐληλυθῆναι, Αἰγυπτίοις μᾶλλον ἢ Μωϋσεῖ
being practiced, he declares from of Egyptians same to have come, Egyptians rather than Moses

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

πιστεύσας, λέγοντι πρῶτον ἐν ἀνθρώποις περιτεμηῆσθαι τὸν Ἀβραάμ. Τοῦ δ' having believed, saying first among men to have been circumcised the Abraham. Of the but Ἀβραάμ τὸ ὄνομα οὐ Μωϋσῆς ἀναγράφει μόνος οἰκειῶν αὐτὸν Θεῶ, ἀλλὰ γὰρ καὶ Abraham the name not Moses records alone assigning him to God, but for also πολλοὶ τῶν ἐπαδόντων δαίμονας χρῶνται ἐν τοῖς λόγοις αὐτῶν τῶ, Ὁ Θεὸς many of the associating with demons they proclaim in the words of them, the following, The God Ἀβραάμ, ποιοῦντες μὲν τινα διὰ τὸ ὄνομα καὶ τὴν πρὸς τὸν δίκαιον τοῦ Θεοῦ of Abraham, making a point indeed to certain by the name also the with the just *man* of the God οἰκειότητα, διὸ παραλαμβάνουσι τὴν ὁ Θεὸς Ἀβραάμ λέξιν, οὐκ ἐπιστάμενοι δέ, τίς a relationship, while taking up the the God of Abraham phrase, not they know but, who ἐστὶν ὁ Ἀβραάμ. Τὰ δ' αὐτὰ λεκτέον καὶ περὶ τοῦ Ἰσαάκ, καὶ περὶ τοῦ Ἰακώβ, καὶ περὶ is the Abraham. The and same remark also applies to Isaac, and about of the Jacob, and concerning τοῦ Ἰσραήλ· ἅτινα ὁμολογουμένως Ἑβραῖα ὄντα ὀνόματα, πολλαχοῦ τοῖς Αἰγυπτίοις of the Israel: which certainly are Hebraic being names, often the Egyptians ἐπαγγελλομένοις ἐνέργειάν τινα ἐνέσπαρται μαθήμασι. Τὸν δὲ λόγον τῆς having announced activities some they have produced by knowledge. The but rite of the περιτομῆς, ἀρξάμενον ἀπὸ τοῦ Ἀβραάμ, καὶ κωλυόμενον ὑπὸ τοῦ Ἰησοῦ, μὴ circumcision, having begun by of the Abraham, and being prevented by of the Jesus, not βουλομένου τοὺς ἑαυτοῦ Μαθητὰς τοῦτο ποιεῖν, οὐ πρόκειται νῦν ἐρμηνεύειν. Οὐ γὰρ wishing the of himself Disciple this to do, not is it before us now to expound. Not for τῆς περὶ τούτων διδασκαλίας ὁ παρῶν καιρὸς, ἀλλ' ἀγῶνος καθαιροῦντος τὰ of the concerning of these teachings the present time, but a contest bring down the φερόμενα ὑπὸ Κέλσου κατὰ τοῦ Ἰουδαίων λόγου ἐγκλήματα, οἰομένου τάχιον being brought by Celsus against of the Jews doctrine charges, he supposing more quickly ψευδοποιήσιν τὸν Χριστιανισμόν, ἐὰν τῆς ἀρχῆς αὐτοῦ ἐν τοῖς Ἰουδαϊκοῖς οὔσης will be proved false the Christianity, if of the origin of it in the Judaism being λόγοις κατηγορῶν παραστήσῃ κάκεῖνον ψευδῆ. doctrine condemning he should prove that also false.

Chapter 23.

Ἐξῆς τούτοις φησὶν ὁ Κέλσος, ὅτι, Τῶ ἡγησαμένῳ σφῶν ἐπόμενοι Μωϋσεῖ αἰπόλοι Next to theses declares the Celsus, that, The leading own following Moses goatherds καὶ ποιμένες, ἀγροῖκοις ἀπάταις ψυχαγωγηθέντες, ἓνα ἐνόμισαν εἶναι Θεόν. and shepherds, countrymen deceived having been deluded, one they believed to be God. Δεικνύτω τοίνυν, πῶς αἰπόλων καὶ ποιμένων ἀλόγως, ὡς οἶεται, ἀποστάντων Let him show, therefore, how goatherds and shepherds irrational, as to believe, having departed from τοῦ σέβειν θεούς, αὐτὸς δύναται παραστήσῃ τὸ πλῆθος τῶν καθ' Ἑλληνας θεῶν of the to worship gods, he himself is able to present the great number of the among Greeks gods, ἢ τοὺς λοιποὺς βαρβάρους. Δεικνύτω τοίνυν, ὑπόστασιν καὶ οὐσίαν or the remainder barbarous. Let him demonstrate therefore, foundation and existence Μνημοσύνης γεννώσης ἀπὸ Διὸς τὰς Μούσας, ἢ Θέμιδος, τὰς Ὑρας, ἢ τὰς Χάριτας of Mnemmosyne¹ being begot from Dios² the Muses,³ or Themis⁴, the Hours,⁵ or the Graces⁶

1 In Greek Mythology Mnemmosyne was a Titan, daughter of Uranus and Gara, goddess of memory.

2 Genitive form of Zeus.

3 Nine goddesses of inspiration, science and arts.

4 Another Titan, a goddess creating divine law.

5 goddesses of the seasons.

6 Patron goddesses of the pleasures of life.

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

ἀεὶ γυμνὰς παραστησάτω δύνασθαι κατ' οὐσίαν ὑφ' ἑσθηκέναι. Ἄλλ' οὐ δύνησεται
always naked let him prove to be able them existence to have real. But not will he be able
τὰ Ἑλλήνων ἀναπλάσματα σωματοποιεῖσθαι δοκοῦντα, ἀπὸ τῶν πραγμάτων
the of Greeks representing bodies having seeming, from of the reality
δεικνύναι θεούς. Τί γὰρ μᾶλλον οἱ Ἑλλήνων μῦθοι περὶ θεῶν ἀληθεῖς, ἢ φέρ' εἰπεῖν, οἱ
proven Gods. Why for more the of Greeks myths regarding of gods be true. or so to say, the
Αἰγυπτίων, οὐκ εἰδόντων τῇ σφῶν διαλέκτῳ Μνημοσύνην, μητέρα Μουσῶν ἑννέα, οὐδὲ
Egyptians, not having heard in the own language Mnemosyne, mother of Muses nine, nor
Θέμιν Ὑρῶν, οὐδὲ Εὐφροσύνην μαῖαν τῶν Χαρίτων, οὐδὲ τὰ λοιπὰ ὀνόματα αὐτῶν;
of Themis of Hours, nor of Euphrosyne one of the Graces, nor the remaining names of them?
Πόσῳ οὖν ἐνεργέστερον, καὶ πάντων τούτων τῶν ἀναπλασμάτων βέλτιον, τὸ ἐκ τῶν
How much then more effective, and of all of these of the not moulded better, the out of the
ὀρωμένων πειθόμενον τοῖς κατὰ τὴν εὐταξίαν τοῦ κόσμου, σέβειν τὸν Δημιουργόν
of seeing convincing to the according to the good order of the world, to worship the Maker
αὐτοῦ, ἑνὸς ὄντος ἑνα, καὶ συμπνέοντος αὐτοῦ ὅλῳ ἑαυτῷ, καὶ διὰ τοῦτο μὴ δυναμένῳ
of it, of one being one, and being a unity of it whole in itself, and through this not is able
ὑπὸ πολλῶν δημιουργῶν γεγονέναι, ὡς οὐδ' ὑπὸ πολλῶν ψυχῶν συνέχεσθαι ὅλον τὸν
by of many makers to have created, as neither by of many souls to be held together all the
οὐρανὸν κινουσῶν· ἀρκεῖ γὰρ μία ἢ φέρουσα ὅλην τὴν ἀπλανῆ ἀπὸ ἀνατολῶν ἐπὶ
heaven kept moving, bears for one the bearing all the fixed *sphere* from east to
δυσμάς, καὶ ἐμπεριλαβοῦσα ἔνδον πάντα, ὧν χρεῖαν ἔχει ὁ κόσμος, τὰ μὴ αὐτοτελεῖ.
west, and embracing within all things, which needs to have the world, the things not perfect.
Πάντα γὰρ μέρη κόσμου, οὐδὲν δὲ μέρος ὅλου Θεός· δεῖ γὰρ εἶναι τὸν Θεὸν μὴ ἀτελεῖ,
All for parts of world, not but part of whole God; must for to be the God not without end,
ὥσπερ ἐστὶ τὸ μέρος ἀτελεῖς. Τάχα δὲ βαθύτερος λόγος δείξει, ὅτι κυρίως
even as is the part without end. Perhaps and deeper consideration, will show, that as lord
Θεὸς ὥσπερ οὐκ ἔστι μέρος, οὕτως οὐδὲ ὅλον, ἐπεὶ τὸ ὅλον ἐκ μερῶν ἐστὶ· καὶ οὐχ
God even as not is apart, so neither whole, since the whole from of parts it is; and not
αἰρεῖ λόγος παραδέξασθαι τὸν ἐπὶ πᾶσι Θεὸν εἶναι ἐκ μερῶν, ὧν ἕκαστον οὐ δύναται
allows reason to admit the over all God, to be out of parts, of which each one is not able
ὅπερ τὰ ἄλλα μέρη.
like as the other parts.

Chapter 24.

Μετὰ ταῦτά φησιν, ὅτι οἱ αἰπόλοι καὶ ποιμένες ἑνα ἐνόμισαν Θεόν, εἴτε Ὑψιστον,
After these things he says, that the goatherds and shepherds one considered as God, either Highest,
εἴτ' Ἀδωναῖον, εἴτ' Οὐράνιον, εἴτε Σαβαώθ, εἴτε καὶ ὅπη καὶ ὅπως χαίρουσιν
or Adonai,⁷ or Heavenly, or Sabaoth,⁸ or and by which also in such manner they rejoice in
ὀνομάζοντες τόνδε τὸν κόσμον· καὶ πλεῖον οὐδὲν ἔγνωσαν. Καὶ ἐν τοῖς ἐξῆς δὲ φησι
calling this the world; and more nothing they knew. And in the next *part* but he says,
Μηδὲν διαφέρειν τῷ παρ' Ἑλλήσι φερομένῳ ὀνόματι τὸν ἐπὶ πᾶσι Θεὸν καλεῖν, ἢ Δία,
Nothing to differ to the by Greeks calling name the One over all things to call God, or Zeus,
ἢ τῷ δεῖνα, φέρ' εἰπεῖν, παρ' Ἰνδοῖς, ἢ τῷ δεῖνα παρ' Αἰγυπτίοις. Λεκτέον δὲ
or the certain one, so to say, by Indians, or to the certain among Egyptians. One must say and

7 A Hebrew word for God, Master, Father.

8 Early 14c., from Late Latin, from Greek *Sabaoth*, rendering Hebrew *tzebhaoth* "hosts, armies," plural of *tzabha* "army," from *tzaba* "he waged war, he served."

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

καὶ πρὸς τοῦτο, ὅτι, ἐμπίπτει εἰς τὸ προκείμενον λόγος βαθύς καὶ ἀπόρρητος, ὁ περὶ
also unto this, that, it falls into the having been proposed subject deep and mystical, the about
φύσεως ὀνομάτων· πότερον, ὡς οἶεται Ἀριστοτέλης, θέσει εἰς τὰ ὀνόματα, ἢ, ὡς
origin of names, whether, as supposes Aristotle, by position are the names, or, as
νομίζουσιν οἱ ἀπὸ τῆς Στοᾶς φύσει, μιμουμένων τῶν πρώτων φωνῶν τὰ
by common usage the by of the Stoics put forward, imitating of the first of sounds the things
πράγματα, καθ' ὧν τὰ ὀνόματα, καθὸ καὶ στοιχεῖά τινα τῆς ἐτυμολογίας
in matters, according as which the names, in respect of also principles certain of the etymology
εἰσάγουσιν, ἢ, ὡς διδάσκει Ἐπίκουρος ἐτέρως, ἢ ὡς οἴονται οἱ ἀπὸ τῆς Στοᾶς, φύσει
they bring forward, or, as teaches Epicurus differently, or as suppose the from of the Stoics, origin
ἐστὶ τὰ ὀνόματα, ἀπορρηξάντων τῶν πρώτων ἀνθρώπων τινὰς φωνὰς κατὰ τῶν
is the names, having uttered the first men certain sounds according to the
πραγμάτων. Ἐὰν τοίνυν δυνηθῶμεν ἐν προηγουμένῳ λόγῳ παραστήσαι φύσιν
circumstances. If then we can by preceding statement potent origin
ὀνομάτων ἐνεργῶν, ὧν τισὶ χρῶνται Αἰγυπτίων οἱ σοφοί, ἢ τῶν παρὰ Πέρσαις
names effective, of which some used Egyptian the learned, or by the among Persians
Μάγων οἱ λόγιοι, ἢ τῶν παρ' Ἰνδοῖς φιλοσοφούντων Βραχμᾶναι, ἢ Σαμαναῖοι, καὶ
Magi the erudite, or by the among Indian philosophers Brahmans, or Samanaeans, and
οὕτω καθ' ἕκαστον τῶν ἔθνων, καὶ κατασκευάσαι, οἷοί τε γενώμεθα, ὅτι καὶ ἡ
and so by each of the nations, also to construct, what sort both should produce, that also the
καλουμένη μαγεία οὐχ, ὡς οἴονται οἱ ἀπὸ Ἐπικούρου καὶ Ἀριστοτέλους, πρᾶγμα ἐστὶν
being called magic not, as suppose the from of Epicurus and Aristotle, a system it is
ἀσύστατον πάντη, ἀλλ', ὡς οἱ περὶ ταῦτα δεινοὶ ἀποδεικνύουσι,
incoherent completely, but, as they regarding these things of practical ability they must make known,
συνεστὸς μὲν, λόγους δ' ἔχον σφόδρα ὀλίγοις γνωσκομένους· τότε ἐροῦμεν, ὅτι τὸ
having combined, words but being to exceedingly few known; then we may say, that the
μὲν Σαβαώθ ὄνομα καὶ τὸ Ἀδωναί, καὶ ἄλλα παρ' Ἑβραίοις μετὰ πολλῆς σεμνολογίας
indeed Sabaoth name and the Adonai, also others by Hebrews with much impressiveness
παραδιδόμενα, οὐκ ἐπὶ τῶν τυχόντων καὶ γενητῶν κεῖται πραγμάτων, ἀλλ' ἐπὶ
transmitted, not over of the vulgar and on being created dependant being applicable, but over
τινος θεολογίας ἀπόρρητου, ἀναφερομένης εἰς τὸν τῶν ὅλων δημιουργόν. Διὸ καὶ
a certain theology abominable, referring to the of the whole a framer. Wherefore also
δύναται ταῦτα τὰ ὀνόματα, λεγόμενα μετὰ τινος τοῦ συμφυῶς αὐτοῖς εἰρμού,
can these the names, being said with certain of the with attendant⁹ to them sequence,
ἄλλα δὲ κατὰ Αἰγυπτίαν ἐκφερόμενα φωνὴν ἐπὶ τινῶν δαιμόνων, τῶν τάδε μόνον
but and according to Egyptian of present speech over of certain demons, of the these only
δυναμένων, καὶ ἄλλα κατὰ τὴν Περσῶν διάλεκτον ἐπὶ ἄλλων δυνάμεων, καὶ οὕτω καθ'
being able, also other according to the Persian language over of others being able, and so through
ἕκαστον τῶν ἔθνων, εἰς χρείας τινὰς παραλαμβάνεσθαι. Καὶ οὕτως
each one of the nations, for requirements particular to be employed. And thus
εὑρεθήσεται τῶν ἐπὶ γῆς δαιμόνων, λαχόντων διαφόρους τόπους, φέρεσθαι τὰ
will be found of the upon of earth demons, having been assigned different places, to bear the
ὀνόματα οἰκείως ταῖς κατὰ τόπον καὶ ἔθνος διαλέκτοις. Ὁ τοίνυν μεγαλοφύεστερον
names fitting to the according to place and national dialect. He therefore of more noble a nature
κἂν ὀλίγην τούτων περίνοιαν εἰληφῶς εὐλαβήσεται ἄλλα ἄλλοις ἐφαρμόζειν ὀνόματα
and if little of this comprehension having a grasp will be cautious one to another to apply names

9 Greek word obscure.

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

πράγμασι, μή ποτε ὅμοιον πάθη τοῖς τὸ Θεὸς ὄνομα ἐσφαλμένως
undertakings, not at some time he resembles should apply¹⁰ to the the God name misguidedly
φέρουσιν ἐπὶ ὕλην ἄψυχον, ἢ τὴν τοῦ Ἀγαθοῦ προσηγορίαν κατασπῶσιν ἀπὸ τοῦ
bearing upon matter lifeless, or the of the Good by familiarity he should pull down from of the
Πρώτου Αἰτίου, ἢ ἀπὸ τῆς ἀρετῆς καὶ τοῦ καλοῦ, ἐπὶ τὸν τυφλὸν Πλοῦτον, καὶ ἐπὶ τὴν
First Cause, or from of the goodness and of the beauteous, over the blind Plutus,¹¹ and over the
σαρκῶν καὶ αἱμάτων καὶ ὀστέων συμμετρίαν ἐν ὑγείᾳ, καὶ εὐεξίᾳ, ἢ τὴν
flesh and blood and bones of due proportion in soundness, and good health, or the
νομιζομένην εὐγένειαν.
commonly called nobility of birth.

Chapter 25.

Καὶ τάχα οὐκ ἐλάττων ὁ κίνδυνος τῷ τὸ ὄνομα τοῦ Θεοῦ, ἢ τὸ ὄνομα τοῦ Ἀγαθοῦ
And presently not to degrade the the danger to the the name of the God, or the name of the Good
ἐφ' ἃ μὴ χρὴ κατάγοντι, ἢ περὶ τῶν τὰ κατὰ τινὰ ἀπόρρητον λόγον ὀνόματα
upon which not is inferior, or to the things according to a certain secret scheme names
ἐναλλάσσοντι, καὶ τὰ μὲν κατὰ τῶν ἐλαττόνων φέροντι ἐπὶ τὰ κρείττονα τὰ
changing, and the indeed regarding of the inferior beings upon the greater the things
δὲ κατὰ τῶν κρείττόνων ἐπὶ τὰ ἥττονα. Καὶ οὐ λέγω ὅτι τῷ Διὶ εὐθέως
and regarding of the greater upon the things inferior. And not I say that to the Zeus frankly
συνεξακούεται ὁ Κρόνου καὶ Ῥέας υἱὸς, καὶ Ἡρας ἀνὴρ, καὶ Ποσειδῶνος ἀδελφός, καὶ
is heard the Kronos and Rhea son, and of Hera husband, and of Poseidon brother, and
Ἀθηνᾶς, καὶ Ἀρτέμιδος πατήρ, καὶ ὁ τῇ θυγατρὶ Περσεφόνῃ μιγεῖς,
of Athene, and of Artemis father, and the one with the daughter Persephone committed incest,
ἢ τῷ Ἀπόλλωνι συνεξακούεται ὁ Λητοῦς καὶ Διὸς υἱὸς, καὶ Ἀρτέμιδος ἀδελφός, καὶ Ἑρμοῦ
or the Apollo understands the Leto and Zeus son, and of Artemis a brother, and of Hermes
ὁμοπάτριος ἀδελφός, καὶ ὅσα ἄλλα φέρουσιν οἱ σοφοὶ Κέλσου, τῶν δογμάτων
half¹² brother, and all others being offered by the sages of Celsus, of the dogmas
πατέρες, καὶ ἀρχαῖοι θεολόγοι Ἑλλήνων. Τίς γὰρ ἢ ἀποκλήρωσις, κυριολεκτεῖσθαι μὲν
parents, and ancient theologians of Greece. What for the absurdity, to have been selected indeed
τὸν Δία οὐχὶ δὲ καὶ τὸν πατέρα μὲν αὐτοῦ εἶναι Κρόνον μητέρα δὲ Ῥέαν; Τὸ δ' ὅμοιον
the Zeus not and also the father indeed of him to be Kronos mother but Rhea? The but same
ποιητέον καὶ ἐπὶ τῶν ἄλλων ὀνομαζομένων θεῶν. Τοῦτο δὲ τὸ ἔγκλημα οὐδαμῶς
must be made also upon of the other being called gods. This but the accusation in no way
ἄπτεται τῶν κατὰ τινὰ ἀπόρρητον λόγον τὸ Σαβαώθ τασσόντων ἐπὶ τοῦ Θεοῦ, ἢ το
holds of the according to certain secret word the Sabaoth being appointed to of the God, or the
Ἄδωναϊ, ἢ τι τῶν λοιπῶν ὀνομάτων. Ὅταν δὲ τὰ περὶ ὀνομάτων τις δύνηται τὰ ἐν
Adonai, or any of the remaining names. When and the things about names anyone is able the in
ἀπορρήτοις φιλοσοφεῖν, πολλὰ ἂν εὔροι καὶ περὶ τῆς ἐπικλήσεως τῶν ἀγγέλων τοῦ
secret ti philosophize, much he should find also respecting of the titles of the angels of the
Θεοῦ· ὧν ὁ μὲν τις Μιχαήλ, ἕτερος δὲ Γαβριήλ, καὶ ἄλλος Ῥαφαήλ καλεῖται,
of God, of whom the indeed one Michael, another and Gabriel, and another Raphael is called,
φερωνύμως τοῖς πράγμασιν, ἃ διακονοῦνται κατὰ βούλημα τοῦ Θεοῦ τῶν ὅλων ἐν
bearing upon the duties, which they discharge according to will of the God of the entire in

10 Greek word obscure, literal meanings – passive state; misfortune; suffering; blindness; ill used ; ill treated etc.

11 Greek god of wealth.

12 Lit. 'having same father'.

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

τῶ παντί. Τῆς δ' ὁμοίας ἔχεται περὶ ὀνομάτων φιλοσοφίας καὶ ὁ ἡμέτερος Ἰησοῦς, οὗ
to the all things. Of the and similar it has about of names philosophy also the our Jesus, of whom
τὸ ὄνομα μυρίους ἤδη ἐναργῶς ἐώραται δαίμονας ἐξελάσαν ψυχῶν
the name countless times already made manifest has been seen demons having driven out of souls
καὶ σωμάτων, ἐνεργῆσαν εἰς ἐκείνους ἀφ' ὧν ἀπηλάσθησαν. Ἔτι δ' εἰς τὸν περὶ
and bodies, so great a power for those from whom they were driven out. Still and in the about
ὀνομάτων τόπον λεκτέον, ὅτι, οἱ περὶ τὴν χρῆσιν τῶν ἐπωδῶν δεινοὶ
of names subject we have to say, that, the concerning the consulting of the incantations skilled
ἱστοροῦσιν, ὅτι τὴν αὐτὴν ἐπωδὴν εἰπόντα μὲν τῇ οἰκείᾳ διαλέκτῳ, ἔστιν
inquiring into, that the same incantation having said indeed indeed in the proper dialect, it is
ἐνεργῆσαι ὅπερ ἐπαγγέλλεται ἢ ἐπωδὴ· μεταλαβόντα δὲ εἰς ἄλλην οἰανδηποτοῦν
effective in what professes the incantation; having transferred but into another at some time
φωνήν, ἔστιν ἰδεῖν ἄτονον καὶ οὐδὲν δυναμένην. Οὕτως οὐ τὰ σημαινόμενα
speech, it is to see ineffective and of nothing being capable. Thus not the things being indicated
κατὰ τῶν πραγμάτων, ἀλλ' αἱ τῶν φωνῶν ποιότητες καὶ ιδιότητες, ἔχουσί τι δυνατὸν
according to the affairs, but the of the sounds qualities and peculiarities, possessing a certain power
ἐν αὐταῖς πρὸς τάδε τινὰ ἢ τάδε. Οὕτω δ' ἀπολογησόμεθα διὰ τῶν τοιούτων
in itself for this certain purpose or that. So and let us defend by of the such as these
καὶ περὶ τοῦ μέχρι θανάτου ἀγωνίζεσθαι Χριστιανούς, ἵνα μὴ τὸν Δία Θεὸν
also concerning of the even to of death struggle Christians, that not the Zeus God
ἀναγορεύσωσι, μηδ' ἄλλη διαλέκτῳ Αὐτὸν ὀνομάσωσιν. Ἡ γὰρ ἀορίστως
they should proclaim, and not in another dialect Him they should name. The for indefinitely
ὁμολογοῦσι τὸ κοινὸν ὄνομα - τὸ Θεὸς, ἢ, καὶ μετὰ προσθήκης τῆς ὁ Δημιουργὸς τῶν
they admit to the common name - the God, or, also with a supplement of the Maker of the
ὅλων, ὁ Ποιητὴς οὐρανοῦ καὶ γῆς, ὁ καταπέμψας τῶ γένει τῶν ἀνθρώπων
all things, the Creator of heaven and of earth, the One having sent down to the race of the men
τούσδε τινὰς τοὺς σοφοὺς ὧν τῶ ὀνόματι ἐφαρμοζόμενον τὸ Θεὸς ὄνομα, δύνάμιν
this certain the sages; to whose the names being added the God name, mighty works
τινα παρὰ ἀνθρώποις ἐπιτελεῖ. Πολλὰ δ' ἂν καὶ ἄλλα λέγοιτο εἰς τὸν περὶ ὀνομάτων
certain among men accomplished. Much and also other may be said in the regarding of names
τόπον πρὸς τοὺς οἰομένους δεῖν ἀδιαφορεῖν περὶ τῆς χρήσεως αὐτῶν. Καὶ εἴπερ
subject unto the thinking to insist to be indifferent concerning of the use of them. And if indeed
θαυμάζεται Πλάτων εἰπὼν ἐν Φιλήβῳ, Τὸ δ' ἐμὸν δέος, ὦ Πρωτάρχε, περὶ τὰ ὀνόματα
may surprise at of Plato saying in Philibus¹³, The but my fear, O Protarchus, about the names
τῶν θεῶν οὐκ ὀλίγον, ἐπεὶ Φίληβος θεὸν τὴν ἡδονὴν εἶπεν ὁ προσδιαλεγόμενος τῶ
of the gods not little, since Philebus a god the pleasure said the discussion with the
Σωκράτει· πῶς οὐ μᾶλλον τῆς εὐλαβείας ἀποδεξόμεθα Χριστιανούς, μηδὲν τῶν ἐν
Socrates; how not rather of the piety approve of Christians, not one of the in
ταῖς μυθοποιΐαις παραλαμβανομένων ὀνομάτων προσάπτοντας τῶ τοῦ παντὸς
the mythologies being handed down names being applied to the of the all
Δημιουργῶ; Ἀλλὰ γὰρ τούτων ἐπὶ τοῦ παρόντος ἄλις.
Creator? But for of this upon of the being present enough.

Chapter 26.

Ἰδῶμεν δὲ τίνα τρόπον συκοφαντεῖ Ἰουδαίους ὁ πάντ' ἐπαγγελλόμενος εἰδέναι
Let us see but a direction certain he falsely accuses Jews he all having announced to have kown

13 Written about 360 BC – a conversation among Socrates, Protarchus and Philibus.

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

Κέλσος, λέγων, Αὐτοὺς σέβειν ἀγγέλους, καὶ γοητεία προσκεῖσθαι, ἧς ὁ Μωϋσῆς
Celsus, saying, They to worship angels, and witchcraft to be devoted, in which the Moses
αὐτοῖς γέγονεν ἐξηγητής. Ποῦ γὰρ τῶν γραμμάτων Μωϋσέως εὔρε τὸν νομοθέτην
to them was the expounder. Where for of the writings of Moses he found the lawgiver
παραδιδόντα σέβειν ἀγγέλους, λεγέτω ὁ ἐπαγγελλόμενος εἰδέναι τὰ Χριστιανῶν
handing down to worship angels, let him tell, the one, proclaiming to know the things of Christianity
καὶ Ἰουδαίων. Πῶς δὲ καὶ γοητεία παρὰ τοῖς παραδεξαμένοις τὸν Μωϋσέως νόμον
and of Judaism. How and also witchcraft with to the having inherited the of Moses law
ἐστίν, ἀνεγνωκόσι καὶ τὸ τοῖς ἐπαιδοῖς, Οὐ προσκολληθήσεσθε ἐκμιασθῆναι ἐν αὐτοῖς;
exists, having known also the to the injunction, Not *let you seek after wizards to be defiled* by them?¹⁴
Ἐπαγγέλλεται δὲ διδάξειν ἐξῆς, πῶς καὶ Ἰουδαῖοι ὑπὸ ἀμαθίας ἐσφάλησαν ἐξαπατώμενοι.
He announces and he will instruct next, how also Jews through ignorance were led to err by deceit.
Καὶ εἰ μὲν ἠύρισκε τὴν περὶ Ἰησοῦ τοῦ Χριστοῦ ἐν Ἰουδαίοις ἀμαθίαν,
And if indeed it was found out the regarding of Jesus of the Christ among Jews ignorance,
τῶν περὶ αὐτοῦ προφητειῶν, ἀληθῶς ἂν ἐδίδαξε, πῶς ἐσφάλησαν Ἰουδαῖοι· νῦν δὲ
of the about of Him prophecies, truly he would show, how were caused to fall Jews; now but
ταῦτα οὐδὲ βουληθεὶς φαντασθῆναι τὰ μὴ σφάλματα Ἰουδαίων σφάλματα εἶναι
these things in no way having wished to appear the things not errors of Jews errors to be
ὑπολαμβάνει. Ἐπαγγειλάμενος δ' ὁ Κέλσος ὕστερον διδάξειν τὰ περὶ Ἰουδαίων,
he seizes upon. Having declared and the Celsus later to instruct in the things concerning of Jews,
πρῶτον ποιεῖται τὸν λόγον περὶ τοῦ Σωτῆρος ἡμῶν, ὡς γενομένου ἡγεμόνος τῇ καθό
firstly he makes the statement about of the Saviour of us, as having been leader to the in so far as
Χριστιανοὶ ἐσμεν γενέσει ἡμῶν, καὶ φησιν αὐτὸν, Πρὸ πάνυ ὀλίγων ἐτῶν τῆς
Christians we are of generation of us, and says he, Before very few years of the
διδασκαλίας ταύτης καθηγήσασθαι, νομισθέντα ὑπὸ Χριστιανῶν Υἱὸν εἶναι τοῦ Θεοῦ.
teaching of this to establish, having been regarded by Christians Son to be of the God.
Καὶ περὶ αὐτοῦ δὲ τοῦ πρὸ ὀλίγων ἐτῶν αὐτὸν γεγονέναι τοιαῦτα φήσομεν·
Also about of Him and of the before a few years Him to have existed such as this let us declare;
ἄρα τὸ ἐν τοσοῦτοις ἔτεσι βουληθέντα σπεῖραι τὸν ἑαυτοῦ λόγον καὶ διδασκαλίαν τὸν
then the in so great in years having been wished to spread the of Himself word and teachings the
Ἰησοῦν τοσοῦτον δεδυνῆσθαι, ὡς πολλαχοῦ τῆς καθ' ἡμᾶς οἰκουμένης
Jesus so much to have been able, as in many places of the throughout of us inhabited world
διατεθῆναι πρὸς τὸν λόγον αὐτοῦ οὐκ ὀλίγους Ἕλληνας καὶ βαρβάρους,
to have been distributed with the word of Him not a little, Greeks and barbarians,
σοφοὺς καὶ ἀνοήτους, ὥστε μέχρι θανάτου ἀγωνίζεσθαι ὑπὲρ Χριστιανισμοῦ, ἵν' αὐτὸν
learned and ignorant, in as much as as far as of death to struggle over Christianity, that it
μὴ ἐξομώσωνται, ὅπερ οὐδεὶς ὑπὲρ ἄλλου δόγματος ἰστόρηται ποιεῖν, ἀθεὶ
not should be denied, which no one exceeding another dogma has inquired to do, without God's aid
γεγένηται; Ἐγὼ μὲν οὖν οὐ κολακεύων τὸν λόγον, ἀλλὰ πειρώμενος τεθεωρημένως
have come to pass? I indeed then not flattering the the word, but making a proof definitive
ἐξετάζειν τὰ πράγματα, φήσαιμι ἂν, ὅτι οὐδ' οἱ σώματα πολλὰ κάμνοντα
to examine the facts, I would declare, that not even the bodies many ailing
θεραπεύοντες ἀθεὶ τυγχάνουσι τοῦ κατὰ τὴν ὑγίειαν τῶν σωμάτων τέλους·
healing without God's help being present of the according to the health of the bodies of fulfillment;
εἰ δὲ καὶ ψυχὰς τις δύναιτο ἀπαλλάττειν τῆς κατὰ τὴν κακίαν χύσεως, καὶ
if but also souls anyone able to delive from of the course the badness a flood, and

14 From Leviticus 18:31 in A.V. - Greek words obscure.

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

ἀκολαστημάτων, καὶ ἀδικοπραγημάτων, καὶ τῆς περὶ τὸ Θεῖον καταφρονήσεως,
intemperance, and injustice, and of the regarding the of God contempt,
καὶ δεῖξιν διδοίη τοῦ τοιούτου ἔργου βελτιωθέντας τὸν ἀριθμὸν ἑκατόν,
and proof should show of the such as this work improved souls to the number one hundred,
[ἔστω γὰρ ἐπὶ τοσοῦτων ὁ λόγος], οὐδὲ τοῦτον ἂν εὐλόγως φῆσαι τις οὐκ
[let us suppose so large the number], no one this would reasonably say anyone not
ἀθεεὶ λόγον τοσοῦτων κακῶν ἀπαλλακτικὸν ἐμπεποιηκέναι τοῖς ἑκατόν;
without God's aid a number so great of evils by exchange to have created to the hundred?
Εἰ δ' ὁ εὐγνωμόνως ταῦτα κατανοῶν συγκαταθήσεται τῷ μηδὲν κρεῖττον ἐν ἀνθρώποις
If and one considering these things observing well will admit to the nothing better among men
γεγονέναι ἀθεεὶ, πόσῳ πλείον τὸ τοιοῦτον περὶ τοῦ Ἰησοῦ
to have happened without God's help, how much more the such as this regarding of the Jesus
θαρρῶν ἀποφανεῖται, συνεξετάζων πολλῶν προσερχομένων αὐτοῦ τῷ λόγῳ
with confidence he will disclose, comparing of many surrendering to of Him to the doctrine
ἀρχαιοτέρους βίους μεταγενεστέροις, καὶ κατανοῶν, ἐν ὅσαις μὲν ἀκολασίαις, ὅσαις δὲ
former lives in later times, and apprehending, in how great licentiousness, how great and
ἀδικίαις, καὶ πλεονεξίαις ἕκαστος τῶνδε ἦν, πρὶν, ὡς φησι Κέλσος καὶ οἱ τὰ αὐτὰ αὐτῷ
injustices, and greediness each one of these was, until as says Celsus and those the things same to him
νομίζοντες, ἀπατηθῶσι, καὶ παραδέξωνται λόγον λυμαινόμενον, ὡς ἐκεῖνοι λέγουσι,
holding, "they were deceived", and inherited a doctrine ruining, as those ones allege,
τὸν τῶν ἀνθρώπων βίον, ἐξ οὗ δὲ παρειλήφασιν τὸν λόγον, τίνα τρόπον
the of the men lives, from which *time* but they have received the doctrine, in some way
γεγόνασιν ἐπιεικέστεροι καὶ σεμνότεροι καὶ εὐσταθέστεροι, ὡς τινὰς αὐτῶν διὰ τὸν
they have become more gentle and more religious and more ordered, as certain of them from the
ἔρωτα τῆς ὑπερβαλλούσης καθαρότητος, καὶ διὰ τὸ καθαρώτερον θρησκεύειν τὸ Θεῖον,
desire of the exceeding chastity, and from the greater purity to worship the God,
μηδὲ τῶν συγκεχωρημένων ὑπὸ τοῦ νόμου ἄπτεισθαι Ἀφροδισίων.
and not of the having been permitted by of the law to engage in Lawful Love.

Chapter 27.

Ἐξετάζων δὲ τις τὰ πράγματα, ὄψεται, ὅτι μείζω τῆς ἀνθρωπίνης φύσεως
Closely examining and someone the affairs, let it be perceived, that beyond of the mankind nature
ἐτόλμησεν ὁ Ἰησοῦς, καὶ τολμήσας ἤνυσεν. Πάντων γὰρ ἀρχῆθεν
attempted the Jesus, and having endured He accomplished. Of all things for from beginning
ἀντιπραττόντων τῷ σπαρῆναι τὸν λόγον αὐτοῦ ἐπὶ τὴν ὅλην οἰκουμένην, τῶν τε
being opposed to the spread of the doctrine of Him over the whole inhabited world, of the both
κατὰ καιροὺς βασιλέων καὶ τῶν ὑπ' αὐτοῖς ἀρχιστρατήγων καὶ ἡγεμόνων, πάντων
down from times of kings and of the under them chief captains and commanders, of all
τε ὡς ἔπος εἰπεῖν τῶν ἡντινοῦν ἐξουσίαν ἐγκεχειρισμένων, ἔτι δὲ καὶ τῶν κατὰ πόλεις
both practically of the anyone of authority having been entrusted, still and also of the various cities
ἀρχόντων, καὶ στρατιωτικῶν, καὶ δήμων, ἐνίκησε, μὴ πεφυκῶς κωλύεσθαι, ὡς
rulers, and of soldiers, and of people, prevailing, not having put forth to be hindered, as
Λόγος Θεοῦ, καὶ γενόμενος τοσοῦτων ἀνταγωνιστῶν ἰσχυρότερος, πάσης μὲν
Word of God, and having become so much of opponents more powerful, of all indeed
Ἑλλάδος, ἐπὶ πλεῖον δὲ τῆς βαρβάρου ἐκράτησε, καὶ μετεποίησε μυρίας ὅσας ψυχὰς
Greeks, over more and of the barbarians powerful, and lays claim to countless as many as souls

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

ἐπὶ τὴν κατ' Αὐτὸν θεοσέβειαν. Ἀναγκαῖον δ' ἦν ἐν πλήθει κρατουμένων ὑπὸ
upon the according to Him religion. By necessity and it was among multitude prevailing over
τοῦ Λόγου, ὧν πολλαπλασίους οἱ ἰδιῶται καὶ ἀγροικότεροι τῶν ἐν
of the Word, being many times more the common persons and countrymen of the among
Λόγοις γεγυμνασμένων, γενέσθαι τοὺς ἰδιώτας καὶ
the converts to the Word having been prepared, many times more the vulgar and
ἀγροικότερους τῶν συνετωτέρων. Ἀλλὰ μὴ βουληθεὶς ταῦτα ὁ Κέλσος κατανοῆσαι,
countrymen of the more intelligent. But not he wishes these things the Celsus to consider,
τὴν τοῦ Λόγου φιλανθρωπίαν καὶ φθάνουσαν ἐπὶ πᾶσαν ψυχὴν ἀπὸ ἀνατολῆς ἡλίου,
the of the Word benevolent and reaching over every soul from of rising of sun,
οἶεται εἶναι ἰδιωτικὴν, διὰ τὸ ἰδιωτικὸν καὶ οὐδαμῶς ἐν λόγοις δυνατὸν ἰδιωτῶν
he thinks to be vulgar, through the vulgarity and in no way among reasoning power of untutored
κρατήσασαν. Καίτοι οὐδ' αὐτὸς ἰδιώτας μόνους φησὶν ὑπὸ τοῦ λόγου
having taken possession of. And yet not he himself common only he says by of the doctrine
προσῆχθαι τῇ κατὰ μόνων Ἰησοῦν θεοσεβείᾳ· ὁμολογεῖ γὰρ καὶ μετρίους
to have been brought to the according to alone Jesus religion; he admits for also respectable people
καὶ ἐπιεικεῖς, καὶ συνετοὺς τινάς, καὶ ἐπ' ἀλληγορίαν ἐτοιμοὺς εἶναι ἐν αὐτοῖς.
and reasonable, and intelligent certain, and over figurative language prepared to be in themselves.

Chapter 28.

Ἐπεὶ δὲ καὶ προσωποποιεῖ, τρόπον τινὰ μιμησάμενος ἐν ῥήτορος εἰσαγόμενον
Since and also by face to face, in a manner certain having imitated one rhetorician teaching
παιδίον, καὶ εἰσάγει Ἰουδαῖον πρὸς τὸν Ἰησοῦν λέγοντά τινα μειρακιωδῶς, καὶ οὐδὲν
a student, and he introduces a Jew unto the Jesus saying certain puerile things, and nothing
φιλοσόφου πολιᾶς ἄξιον· φέρε κατὰ δύναμιν καὶ ταῦτα
of a philosopher grey haired worthy; it is suggested according to ability also these things
ἐξετάσαντες ἐξελέγξωμεν, ὅτι οὐδὲ τὸ ἀρμόζον πάντη τῷ Ἰουδαίῳ
having scrutinized let us refute, that in no way the he was fitting well of all the Jewish
πρόσωπον ἐν τοῖς λεγομένοις τετήρηκε. Μετὰ ταῦτα προσωποποιεῖ Ἰουδαῖον αὐτῷ
character in the discussions he has observed. After these things face to face Jew himself
διαλεγόμενον τῷ Ἰησοῦ, καὶ ἐλέγχοντα Αὐτὸν περὶ πολλῶν μὲν, ὡς οἶεται, πρῶτον
discoursing with the Jesus, and shames Him concerting of much indeed, as he supposes, first
δὲ ὡς πλασαμένου Αὐτοῦ τὴν ἐκ παρθένου γένεσιν· ὀνειδίζει δ' Αὐτῷ καὶ ἐπὶ τῷ ἐκ
and as having invented¹⁵ Him the from of a virgin born; reproaches and Him also over the from
κώμης Αὐτὸν γεγονέναι Ἰουδαϊκῆς, καὶ ἀπὸ γυναικὸς ἐγχωρίου καὶ πενιχρᾶς, καὶ
village He to have come Jewish, and from a woman of the countryside and poor, and
χερνήτιδος. Φησὶ δ' αὐτὴν καὶ ὑπὸ τοῦ γήμαντος, τέκτονος τὴν τέχνην ὄντος,
a spinner.¹⁶ He says and of her also from of the having married, a carpenter the craft being,
ἐξεῶσθαι, ἐλεγχθεῖσαν ὡς μεμοιχευμένην. Εἶτα λέγει ὡς
having been pushed out, having been convicted¹⁷ as having committed adultery. Then he says as
ἐκβληθεῖσα ὑπὸ τοῦ ἀνδρὸς, καὶ πλανωμένη ἀτίμως σκότιον ἐγέννησε τὸν
she was thrown out by of the husband, and wandering dishonourably in secret gave birth to the
Ἰησοῦν· καὶ ὅτι οὗτος διὰ πεινίαν εἰς Αἴγυπτον μισθαρνήσας, κάκεῖ δυνάμεων τινῶν
Jesus; and that this One through poverty into Egypt hired out himself, and there powers certain

15 Greek word obscure.

16 Greek word obscure.

17 Greek word obscure.

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

πειραθείς, ἐφ' αἷς Αἰγύπτιοι σεμνύνονται, ἐπανῆλθεν ἐν ταῖς δυνάμεσι μέγα φρονῶν,
having been tried, on which Egyptians exalt themselves, He returned in the powers great over wise,
καὶ δι' αὐτὰς Θεὸν Αὐτὸν ἀνηγόρευσε. Ταῦτα δὲ πάντα τῷ μηδὲν δυναμένῳ
and by them God He proclaimed Himself. These things and these things the nothing being able
ἀβασάνιστον ἔαν τῶν λεγομένων ὑπὸ τῶν ἀπιστούντων, ἀλλὰ τὴν ἀρχὴν τῶν
unexamined if of the saying by of the disbelieving, but the from beginning of the
πραγμάτων ἐξετάζοντι δοκεῖ μοι συμπνεῖν τῷ γεγονέναι καὶ
matters examining well it purposes to me to harmonize with the to have happened and
ἄξιον τῆς προρρήσεως περὶ τοῦ Θεοῦ Υἱὸν εἶναι τὸν Ἰησοῦν.
worthy of the prediction regarding of the God Son to be the Jesus.

Chapter 29.

Ἀνθρώποις μὲν γὰρ συμβάλλεται πρὸς τὸ γενέσθαι τινὰ αὐτῶν διάσημον, καὶ ἔνδοξον,
To men indeed for it is profitable unto the to become certain of them eminent, and distinguished,
καὶ τὸ ὄνομα αὐτοῦ διαβόητον γένος, ὅταν οἱ γονεῖς ἐν ὑπεροχῇ καὶ προαγωγῇ
and the name of him talked about family, when the parents in prominence and promotion
τυγχάνωσι, καὶ πλοῦτος τῶν ἀναθρεψαμένων, καὶ δυναθέντων
should gain, and wealthy of the having potential to increase wealth, and having been able
ἀναλῶσαι εἰς παιδευσιν τοῦ υἱοῦ, καὶ πατρίς μεγάλη τις οὔσα καὶ ἐπίσημος. Ὅταν δὲ
to let it loose in education of the son, fatherland great many a one being also illustrious. When but
πάντα τὰ τούτοις ἐναντία ἔχων τις δυναθῆ, ὑπερκύψας τὰ ἐμποδίζοντα αὐτὸν,
all the things these against him having any one should be able, having overcome the hinderings him,
γνωσθῆναι καὶ σεῖσαι τοὺς περὶ αὐτοῦ ἀκούοντας, καὶ γενέσθαι ἐμφανῆς καὶ δῆλος
to be made known and to stir the about of him hearing, and to become manifest and clear
οἰκουμένη ὅλη, τὰ ἀνόμοια λεγούση περὶ αὐτοῦ, πῶς οὐ θαυμαστόν τὴν
to the inhabited world whole, the things unlike saying about of him, how not it be wondered at the
τοιαύτην φύσιν αὐτόθεν μὲν ὡς μεγαλοφυῆ, καὶ μεγάλοις ἐπιβάλλουσαν πράγμασι, καὶ
so noble a nature at once indeed as of lofty genius, and great concerning itself deeds, and
ἔχουσαν παρρησίαν οὐκ εὐκαταφρόνητον; Εἰ δὲ καὶ ἐπὶ πλεῖον ἐξετάζοι τις
bearing a frankness not easily despised? If but also over more should examine well anyone
τὰ κατὰ τὸν τοιοῦτον, πῶς οὐκ ἂν ζητήσαι, τίνα τρόπον ἐν εὐτελείᾳ
the things according to the such as this one, how not should seek, anyone in a manner frugal
καὶ πενία ἀνατεθραμμένος, καὶ μηδεμίαν ἐγκύκλιον παιδείαν παιδευθεὶς,
and needy having been brought up, and by no means a general education having been taught,
μηδὲ μαθῶν λόγους καὶ δόγματα, ἀφ' ὧν κἂν πιθανὸς γενέσθαι ἐδύνατο
not even having learned principles and dogmas, by which also credibility to acquire he was able
ὁμιλεῖν ὄχλοις, καὶ δημαγωγεῖν, καὶ ἐπάγεσθαι ἀκροατὰς πλείονας,
to consort with crowds, and to lead people, and to bring to himself hearers many,
ἐπιδίδωσιν ἑαυτὸν διδασκαλίᾳ καινῶν δογμάτων, ἐπεισάγων τῷ γένει τῶν
he devoted himself to the teaching of new opinions, introducing to the generation of the
ἀνθρώπων λόγον τὰ τε Ἰουδαίων ἔθη καταλύοντα μετὰ τοῦ σεμνοποιεῖν αὐτῶν
men a doctrine the things both of Jews customs dismissing with of the respect making of them
τοὺς προφήτας, καὶ τοὺς Ἑλλήνων νόμους μάλιστα περὶ τοῦ Θεοῦ καθαιροῦντα;
the prophets, and the Greeks usages most of all concerning of the Divinity bringing down?
Πῶς δ' ἂν ὁ τοιοῦτος, καὶ οὕτως ἀνατεθραμμένος, καὶ μηδὲν, ὡς καὶ οἱ κακολογοῦντες
How and He such as this, and thus having been brought up, and nothing, as also the abusing

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

αὐτὸν ὁμολογοῦσι, σεμνὸν παρὰ ἀνθρώπων μαθῶν, τοιαῦτα περὶ κρίσεως Θεοῦ, him are in agreement, noble from of men having learned, such a one about of judgement of God, καὶ κολάσεων μὲν τῶν κατὰ τῆς κακίας, τιμῶν δὲ τῶν ὑπὲρ τοῦ and of punishments indeed of the according to of the evil, of honours and of the beyond of the καλοῦ λέγειν ἐδύνατο οὐκ εὐκαταφρονήτως, ὥστ' οὐ μόνον ἀγροίκους καὶ ἰδιώτας good to speak being able not at all despised, so that not only countrymen and unskilled ἄγεσθαι ὑπὸ τῶν λεγομένων, ἀλλὰ καὶ οὐκ ὀλίγους τῶν συνετωτέρων, καὶ to be drawn to him by of the words, but also not a few of the more intelligent, and δυναμένων ἐνορᾶν ἀποκρύψει τῶν εὐτελεστέρων νομιζομένων ἀπαγγέλλεσθαι, being able to observe concealed meanings of the more worthless doctrines to be related, περιεχούση τι, ὡς ἔστιν εἰπεῖν, ἔνδον ἀπορρήτοτερον; Ὁ μὲν οὖν παρὰ τῷ Πλάτωνα being embraced, as it is to say, deeper more secret? The indeed within the Plato Σερίφιος ὀνειδίζων τῷ Θεμιστοκλεῖ, διαβοήτῳ γεγενημένῳ ἐπὶ τῇ στρατηγίᾳ, ὡς οὐκ Seriphian reproaching the Themistocles,¹⁸ famous becoming over the generalship, as not ἐκ τοῦ ἰδίου ἡθους τὸ ἔνδοξον ἀνειληφότι, ἀλλ' ἐκ τοῦ εὐτυχηκένας πατρίδος τῆς from of the own merits the honour was due,¹⁹ but from of the to be prosperous fatherland of the ἐν ὅλῃ Ἑλλάδι ἐπισημοτάτης, ἀκήκοεν ἀπὸ εὐγνωμονοῦντος Θεμιστοκλέους, καὶ in all Greece most splendid, he has heard from good natured²⁰ Themistocles, also ὁρῶντος, ὅτι συνεβάλετο αὐτῷ πρὸς τὸ ἔνδοξον καὶ ἡ πατρίς, ὅτι, Οὐκ ἂν ἐγὼ seeing, that contributed to him unto the honour also the fatherland, that, Not I Σερίφιος ὢν οὕτως ἔνδοξος ἐγεγόνειν, οὔτε σὺ Ἀθηναῖος εὐτυχήσας γενέσθαι, ἐγένου a Seriphian being thus honour I had been, nor you an Athenian good fortune to be, if you would be ἂν Θεμιστοκλῆς· ὁ δ' ἡμέτερος Ἰησοῦς καὶ ὀνειδιζόμενος ὡς ἐκ κώμης γεγονῶς, καὶ Themistocles; He and our Jesus also being reproached as from a village having come, and ταύτης οὐχ Ἑλλαδικῆς, οὐδέ τινος ἔθνους ὄντος παρὰ τοῖς πολλοῖς ἐν προαγωγῇ, this not a Greek, nor any nation being with the many in high esteem, δυσφημούμενος δὲ καὶ ἐπὶ τῷ πενιχρᾷ καὶ χερνήτιδος υἱὸς εἶναι, καὶ διὰ πενίαν being defamed and also over the poor and working woman²¹ son to be, and through poverty καταλιπὼν τὴν πατρίδα ἐν Αἰγύπτῳ μισθαρνήσαι, καὶ οἶονεῖ πρὸς τὸ ληφθῆν having left the fatherland in Egypt to be a hired servant, and as if unto the having taken hold παράδειγμα οὐ μόνον Σερίφιος γεγονῶς, καὶ ἀπὸ ἐλαχίστης καὶ ἀσημοτάτης example not alone a Serephian having come to pass, also from smallest and island νήσου, ἀλλὰ καὶ Σεριφίων, ὡς ἔστιν εἰπεῖν, ὁ ἀγεννέστατος, δεδύνηται σεῖσαι τὴν island, but also Serephians, as it is to say, the basest has been strong enough to shake the πᾶσαν ἀνθρώπων οἰκουμένην, οὐ μόνον ὑπὲρ Θεμιστοκλέα τὸν Ἀθηναῖον, ἀλλὰ καὶ all places by of men inhabited, not only above Themistocles the Athenian, but also ὑπὲρ Πυθαγόραν, καὶ Πλάτωνα καὶ τινὰς ἄλλους τῶν ὁποιοποῦν τῆς οἰκουμένης above Pythagoras, and Plato and any other of the like of the inhabited world σοφῶν, ἢ βασιλέων, ἢ στρατηγῶν. sage, or chief, or general.

18 An Athenian general and politician died 459 BC.

19 Greek word obscure.

20 Greek word obscure.

21 Greek word obscure.

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

Chapter 30.

Τίς οὖν μὴ παρέργως ἀνερευνῶν τὴν τῶν πραγμάτων φύσιν, οὐκ ἂν αὐτὸν
Anyone then not as an incidental investigating the of the matters nature, not him
καταπλαγεῖη νικήσαντα καὶ ὑπερναβῆναι τῇ δόξῃ τὰ ποιητικὰ ἀδοξίας
be amazed having prevailed and to surmount the reputation the things making ill repute
πάντα, καὶ πάντας τοὺς πώποτ' ἐνδόξους; Καίτοι γε οἱ ἐν ἀνθρώποις ἐνδοξοὶ σπάνιον
all, and all the ever yet of high repute? And further the among men distinguished rare
εἰ ἐπὶ πλειόνων ἅμα τὴν δόξαν ἀναλαβεῖν δεδύνηται. Ὁ μὲν γὰρ ἐπὶ σοφίᾳ,
are over more at the same time the honour to take up to have been able. One man indeed for wisdom
, ἄλλος δ' ἐπὶ στρατηγίᾳ, βαρβάρων δέ τινες ἐπὶ ταῖς παραδόξοις ἐξ ἐπωδῶν
another and over soldiery, barbarians and certain over the incredible from incantations
δυνάμεσι, καὶ ἄλλοι ἐπ' ἄλλοις, οὐ πολλοῖς ἅμα, ἐθαυμάσθησαν καὶ ἐνδοξοὶ
powers, and others over other things, not many at the same time, were wondered at and esteem
γεγένηται· οὗτος δὲ πρὸς τοῖς ἄλλοις θαυμάζεται καὶ ἐπὶ σοφίᾳ, καὶ ἐπὶ δυνάμεσι, καὶ
have aquired; this man but with the others admired at and for wisdom, and over powers, and
ἐπὶ τῷ ἀρχικῷ. Ἐπεισε γὰρ οὐθ' ὡς τύραννος συναποστῆναι αὐτῷ τινὰς τῶν
over the skill in government. He persuaded for not as a tyrant to revolt against by them certain of the
νόμων, οὐθ' ὡς ληστής κατ' ἀνθρώπων ἀλείφων τοὺς ἐπομένους, οὐθ' ὡς πλούσιος
laws, nor as a robber against men training the following, neither as a wealthy man
χορηγῶν τοῖς προσιούσιν, οὐθ' ὡς τις τῶν ὁμολογουμένως ψεκτῶν, ἀλλ' ὡς
supplying to the coming near, nor as certain of the admitting blameworthiness, but as
διδάσκαλος τοῦ περὶ τοῦ Θεοῦ τῶν ὅλων λόγου, καὶ τῆς εἰς Αὐτὸν θρησκείας, καὶ
a teacher of the regarding of the God of the all things doctrine, and of the for Him worship, and
παντὸς ἠθικοῦ τόπου, δυναμένου οικειῶσαι τῷ Ἐπὶ Πᾶσι Θεῷ τὸν κατ' αὐτὸν
every moral topic, being able to win favour from the Over All God the according to him
βιώσαντα. Καὶ Θεμιστοκλεῖ μὲν, ἢ τινὶ τῶν ἐνδόξων οὐδὲν γέγονε τὸ
having lived. And Themistocles indeed, or any other of the notables nothing has happened the
ἐναντιούμενον τῇ δόξῃ· τούτῳ δὲ πρὸς τοῖς εἰρημένοις, ἰκανῶς δυναμένοις ἐν
opposing the honour; this one but with the having been mentioned, sufficing being able in
ἀδοξία καλύψαι ἀνθρώπου ψυχὴν καὶ πάντῃ εὐφυοῦς, καὶ ὁ δοκῶν ἄτιμος
dishonour to cover of a man soul and altogether well ordered, and the appearing dishonoured
εἶναι θάνατος σταυρωθέντι ἰκανὸς ἦν καὶ τὴν φθάσασαν δόξαν, καὶ προκαταλαβοῦσαν
to be death of crucifixion sufficient was also the earlier glory, and before having seized
ἐξαφανίσει, καὶ τοὺς, ὡς οἴονται οἱ μὴ συγκατατιθέμενοι αὐτοῦ τῇ διδασκαλίᾳ,
to disavow, and the, as to think the not entirely agreeing with of him the teaching,
προεξαπατηθέντας ποιῆσαι τῆς μὲν ἀπάτης ἀποστῆναι, καταγῶναι δὲ τοῦ
having before being deceived to produce of the indeed deceit to turn away, to condemn and of the
ἀπατήσαντος.
having deceived.