

Chapter 31.

Πρὸς τούτοις δὲ θαυμάσαι ἄν τις, πόθεν ἐπῆλθε τοῖς μαθηταῖς Αὐτοῦ, ὡς λέγουσιν οἱ
 From these and may to wonder anyone, how approached the disciples of Him, as say the
 κακολογοῦντες τὸν Ἰησοῦν, μὴ ἑωρακόσιν Αὐτὸν ἀναστάντα ἀπὸ τῶν νεκρῶν, μηδὲ
 vilifying the Jesus, not having seen Him having risen from of the dead, and not
 πεισθεῖσιν ὅτι θειότερόν τι ἦν ἐκεῖνος, πρὸς τῷ μὴ φοβηθῆναι
 having been persuaded that more divine than anyone was that one, with the not to be afraid
 τὰ αὐτὰ τῷ Διδασκάλῳ παθεῖν, καὶ ὁμοσε χωρῆσαι τῷ κινδύνῳ, καὶ
 the things same as the Master to suffer, and to the same to go on to the danger, and
 καταλιπεῖν τὰς πατρίδας ὑπὲρ τοῦ διδάξαι κατὰ τὸ Ἰησοῦ βούλημα, τὸν παραδοθέντα
 to leave their fatherland over of the to teach according to the of Jesus wish, the given over
 αὐτοῖς ὑπ' Αὐτοῦ λόγον. Οἶμαι γὰρ, ὅτι ὁ εὐγνωμόνως ἐξετάζων τὰ πράγματα οὐκ
 to them by of Him doctrine. I think for, that he reasonably examining the facts not
 ἄν λέγοι τούτους ἑαυτοὺς παραδεδωκέναι περιστατικῶ βίῳ, ἕνεκεν τῆς Ἰησοῦ
 would say these themselves to have given over to a dangerous life,¹ for sake of the Jesus
 διδασκαλίας, χωρὶς τινος μεγάλης πειθοῦς, ἣν ἐνεποίησεν αὐτοῖς, διδάσκων οὐ μόνον
 teaching, without of certain strong arguments, which He created in them, teaching not only
 διακεῖσθαι κατὰ τὰ μαθήματα Αὐτοῦ, ἀλλὰ καὶ ἄλλους διατιθέναι, καὶ διατιθέναι
 to be disposed according to the principles of Him, but also others to set forth, also set forth
 προϋπτου ὄντος, ὡς πρὸς τὸν ἀνθρώπων βίον, ὀλέθρου τῷ τολμῶντι πανταχοῦ καὶ
 manifest being, as unto the of men life, destruction to the daring of anywhere and
 πρὸς πάντας καινοτομεῖν, καὶ μηδένα ἀνθρώπων, ἐμμένοντα τοῖς προτέροις δόγμασι
 unto all introducing new thoughts, and not one of men, standing by to the former doctrines
 καὶ ἔθεσι, φίλον ἑαυτῷ τηρεῖν. Ἄρα γὰρ οὐχ ἑώρων οἱ τοῦ Ἰησοῦ μαθηταί,
 and customs, a friend to himself to keep. Note, for not were seeing the of the Jesus disciples,
 τολμῶντες οὐ μόνον Ἰουδαίοις ἐκ τῶν προφητικῶν λόγων παριστάνειν, ὅτι οὗτος εἶη
 undertaking not only to Jews from of the prophets accounts to show, that this One should be
 ὁ προφητευθεῖς, ἀλλὰ καὶ τοῖς λοιποῖς ἔθνεσιν, ὅτι ὁ χθὲς καὶ πρῶην
 He spoken of by the prophets, but also to the rest of nations, that He yesterday and just now
 σταυρωθεῖς ἐκὼν τοῦτον τὸν θάνατον ὑπὲρ τοῦ γένους τῶν ἀνθρώπων ἀνεδέξατο,
 having been crucified willingly this the death on behalf of the race of the human he took up,
 ἀνάλογον τοῖς ἀποθανοῦσιν ὑπὲρ τῶν πατρίδων ἐπὶ τῷ σβέσαι λοιμικὰ
 analogous to the having died for of the fatherland over the quenching of pestilential
 κρατήσαντα καταστήματα, ἢ ἀφορίας, ἢ δυσπλοίας; Εἰκὸς γὰρ εἶναι ἐν τῇ φύσει τῶν
 having prevailed conditions, or barrenness, or storms? Probably for to be in the nature of the
 πραγμάτων, κατὰ τινὰς ἀπορρήτους καὶ δυσλήπτους τοῖς πολλοῖς λόγους
 occurrences, according to certain mysterious reasons and difficult to comprehend to the many
 φύσιν τοιαύτην, ὡς ἓνα δίκαιον, ὑπὲρ τοῦ κοινοῦ ἀποθανόντα ἐκουσίως,
 having put forth such as this, as one righteous, for of the common *good* having died willingly,
 ἀποτροπιασμούς ἐμποιεῖν φαύλων δαιμονίων, ἐνεργούντων λοιμούς, ἢ ἀφορίας, ἢ
 made sacrifice an averting to cause of disgusting demons, causing plagues, or barrenness, or
 δυσπλοίας, ἢ τι τῶν παραπλησίων. Λεγέτωσαν οὖν οἱ βουλόμενοι ἀπιστεῖν τῷ Ἰησοῦν
 storms, or any of the such-like. Let those stating therefore the wishing to disbelieve the Jesus
 ὑπὲρ ἀνθρώπων ἀποτεθνηκέναι τρόπῳ σταυροῦ, πότερον οὐδὲ τὰς Ἑλληνικὰς
 on behalf of men to have died by way of cross, whether also not the Greeks

1 Greek word obscure.

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

παραδέξονται καὶ βαρβαρικὰς πολλὰς ἱστορίας, περὶ τοῦ τινὰς ὑπὲρ τοῦ κοινοῦ
will admit to and barbarians many by inquiry, concerning of the certain over of the common
τεθνηκέναι καθαιρετικῶς τῶν προκαταλαβόντων τὰς πόλεις καὶ τὰ ἔθνη κακῶν;
to have died according to choice of the having removed from the cities and the nations of evils?
Ἦ ἐκεῖνα μὲν γεγένηται, οὐδὲν δὲ πιθανὸν ἔχει ὁ νομιζόμενος ἄνθρωπος πρὸς τὸ
Or that indeed it has happened, nothing but persuasive has the reputed man with the
ἀποθανεῖν ἐπὶ καθαιρέσει μεγάλου δαίμονος, καὶ δαιμόνων ἄρχοντος, ὑποτάξαντος
to be put to death over destruction of a mighty demon, and of demons ruler, having subjecced
ὅλας τὰς ἐπὶ γῆν ἐληλυθυίας ἀνθρώπων ψυχάς; Ὁρῶντες δὲ ταῦτα οἱ τοῦ Ἰησοῦ
all the upon earth having come of men souls? Seeing and these things the of the Jesus
μαθηταί, καὶ ἄλλα τούτων πλείονα, ἃ εἰκὸς αὐτοῦς ἐν ἀπορρήτῳ ἀπὸ τοῦ Ἰησοῦ
disciples, and others of this more, which seems likely they in private from of the Jesus
μεμαθηκέναι, ἔτι δὲ καὶ δυνάμεώς τινος πληρωθέντες, ἐπεὶ ἔδωκεν αὐτοῖς μένος
to have learned, still and also of a power certain having been filled, since He gave to them strength
καὶ θάρσος οὐ ποιητικὴ τις παρθένος, ἀλλ' ἡ ἀληθῶς φρόνησις καὶ σοφία τοῦ Θεοῦ,
and courage not a productive certain virgin, but the true thoughtfulness and wisdom of the God,
ἔσπευσαν,
they promoted zealously,
ἵν' ἐκδηλοῖ μετὰ πᾶσιν, οὐ μόνοις Ἀργείοις γένοιτο, ἀλλὰ καὶ πᾶσιν Ἑλλησιν
that conspicuous with all, not only to Argives² they became, but also all Greeks
ὁμοῦ καὶ βαρβάρους,
alike and barbarians,
καὶ, κλέος ἐσθλὸν ἄρουντο.
and, fame good they set going.³

Chapter 32.

Ἀλλὰ γὰρ ἐπανέλθωμεν εἰς τὴν τοῦ Ἰουδαίου προσωποποιίαν, ἐν ἣ ἀναγέγραπται ἡ
But for we should return to the of the Jew face in to face, in which he has described the
τοῦ Ἰησοῦ μήτηρ ὡς ἐξωσθεῖσα ἀπὸ τοῦ μνηστευσαμένου αὐτὴν τέκτονος,
of the Jesus mother as having been sent away by of the betrothed of her a carpenter,
ἐλεγχθεῖσα ἐπὶ μοιχείᾳ, καὶ κύουσα ἀπὸ τινος στρατιώτου Πανθήρα
having been disgaced over adultery, and being pregnant from a certain soldier Panthers
τοῦνομα· καὶ ἴδωμεν εἰ μὴ τυφλῶς οἱ μυθοποιήσαντες τὴν μοιχείαν τῆς
the name; and let us see if not blindly the myths having made about the adultery of the
Παρθένου καὶ τοῦ Πανθήρα, καὶ τὸν τέκτονα ἐξωσάμενον αὐτὴν, ταῦτα πάντα
Virgin and of the Panthera, and the carpenter's rejection of her, these things all
ἀνέπλασαν ἐπὶ καθαιρέσει τῆς παραδόξου ἀπὸ Ἁγίου Πνεύματος συλλήψεως· ἐδύναντο
invented over overthrowing of the incredible by of Holy Spirit conception; they were able
γὰρ ἄλλως ψευδοποιῆσαι διὰ τὸ σφόδρα παράδοξον τὴν ἱστορίαν, καὶ μὴ ὡσπερὶ
for another falsehood to make by the robust against expectation the knowledge, and not like as
ἀκουσίως συγκαταθέσθαι, ὅτι οὐκ ἀπὸ συνήθων ἀνθρώποις γάμων ὁ Ἰησοῦς
against their will to agree with, that not from of cohabitation by humans wedlock the Jesus
ἐγεννήθη. Καὶ ἀκόλουθόν γε ἦν τοὺς μὴ συγκαταθεμένους τῇ παραδόξῳ γενέσει
was begot. And following at least was the not having assented to the incredible manner of birth

2 Citizens of Argos.

3 Greek word obscure.

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

τοῦ Ἰησοῦ πλάσαι τι ψεῦδος· τὸ δὲ μὴ πιθανῶς αὐτοὺς τοῦτο ποιῆσαι, ἀλλὰ μετὰ τοῦ
of the Jesus made anything false; the but not reasonable them this to make, but with of the
τηρῆσαι, ὅτι οὐκ ἀπὸ τοῦ Ἰωσήφ Παρθένος συνέλαβε τὸν Ἰησοῦν, τοῖς ἀκούειν καὶ
to preserve, that not from of the Joseph Virgin conceived the Jesus, to the to understand and
ἐλέγχειν ἀναπλάσματα δυναμένοις ἐναργῆς ἦν ψεῦδος. Ἄρα γὰρ εὐλόγον, τὸν τοσαῦτα
to question inventions being able manifestly was false. Is it not for reasonable, the so much
ὑπὲρ τοῦ γένους τῶν ἀνθρώπων τολμήσαντα, ἵνα τὸ ὅσον ἐπ' αὐτῷ, πάντες Ἕλληνες
for of the race of the humans having undertaken, that the as far upon to him, all Greeks
καὶ βάρβαροι, κρίσιν θείαν προσδοκῆσαντες, ἀποστῶσι μὲν τῆς κακίας, πάντα δὲ
and barbarians, judgement divine having expected, should depart from indeed of the evil, all and
πράττωσιν ἀρεσκόντως τῷ τῶν ὅλων δημιουργῷ, παράδοξον μὲν μὴ ἐσχηκέναι
should practise agreeable to the of the of all Maker, incredible indeed not to have had
γένεσιν, πασῶν δὲ γενέσεων παρανομοτάτην καὶ αἰσχίστην; Ἐρῶ δὲ ὡς
manner of birth, of all and a manner of birth most illegal and most shameful? I will ask and as
πρὸς Ἕλληνας καὶ μάλιστα Κέλσον, εἴτε φρονοῦντα εἴτε μὴ, πλὴν
unto Greeks and specifically Celsus, whether they are thinking whether not, in addition to
παρατιθέμενον τὰ Πλάτωνος· ἄρα Ὁ καταπέμπων ψυχὰς εἰς ἀνθρώπων σώματα,
employing the things Platonic; namely, He sending down souls into human bodies,
τὸν τοσαῦτα τολμήσοντα, καὶ τοσοῦτους διδάξοντα, καὶ ἀπὸ τῆς χύσεως τῆς κατὰ
the so great so bold, and so many teaching, and from of the shedding of the from
τὴν κακίαν μεταστήσοντα πολλοὺς ἀνθρώπους, ἐπὶ τὴν πασῶν αἰσχροτέραν γένεσιν
the wickedness reform many men, over to the of all most shameful manner of birth
ᾧθει, μηδὲ διὰ γάμων γνησίων Αὐτὸν εἰσάγων εἰς τὸν τῶν ἀνθρώπων βίον; Ἡ
He thrust, and not by of a marriage lawful Him introducing into the of the men life? Or
εὐλογώτερον ἐκάστην ψυχὴν κατὰ τινὰς ἀπορρήτους λόγους, λέγω δὲ ταῦτα νῦν
more reasonable each soul according to certain mysterious reasons, I say and these things now
κατὰ Πυθαγόραν, καὶ Πλάτωνα, καὶ Ἐμπεδοκλέα, οὓς πολλάκις ὠνόμασεν ὁ Κέλσος,
according to Pythagoras, and Plato, and Empedocles,⁴ whom many times named the Celsus,
εἰσκρινομένην σώματι, κατ' ἀξίαν εἰσκρίνεσθαι καὶ κατὰ τὰ πρότερα ἦθη;
being brought into a body, according to worth to be brought in and according to former customs?
Εἰκὸς οὖν καὶ ταύτην τὴν ψυχὴν, πολλῶν ἵνα μὴ συναρπάξῃν δοκῶ, λέγων, πάντων,
Likely, therefore, also of this the soul, of many that not to carry away I suppose, I say, of all,
ἀνθρώπων ὠφελιμωτέραν τῷ βίῳ τῶν ἀνθρώπων ἐπιδημοῦσαν, δεδεῆσθαι
men more benefit to the life of the men staying at home, to stand in need of
σώματος, οὐ μόνον ὡς ἐν ἀνθρωπίνοις σώμασι διαφέροντος, ἀλλὰ καὶ τοῦ πάντων
a body, not only as in a human body different from, but also of the of all
κρείττονος.
more excellent.

Chapter 33.

Εἰ γὰρ ἦδε μὲν ἡ ψυχὴ, κατὰ τινὰς ἀπορρήτους λόγους ἀξία γενομένη μὴ πάντη
If for this indeed soul, according to certain mysterious reasons worth having had not in every way
μὲν ἐν ἀλόγῳ γενέσθαι σώματι, οὐ μὴν καὶ καθαρῶς ἐν λογικοῦ, ἐνδύεται σῶμα
indeed in irrational to be placed body, not even also purely in of reason, being put into a body
τερατῶδες, ὡς μηδὲ τὸν λόγον συμπληρωθῆναι δύνασθαι τῷ οὕτως γεγενημένῳ, καὶ
monstrous, as and not the reason to be fulfilled purpose to be able the this having been born, and

4 A Greek philosopher born 495 BC. at Agrigento in south west Sicily, died 430 BC at Etna eastern Sicily.

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

ἀσύμμετρον ἔχοντι τὴν κεφαλὴν τῷ λοιπῷ σώματι, καὶ πάνυ βραχυτέραν, ἑτέρα δὲ disproportionate having the head to the rest of body, and altogether shorter, another but τοιόνδε σῶμα ἀναλαμβάνει, ὡς ὀλίγω ἐκείνου γενέσθαι λογικωτέρα, καὶ ἄλλη ἔτι such a body it takes up, as a little of that to have more reasoning, and another still μᾶλλον, τῆς φύσεως τοῦ σώματος ἐπὶ πλεῖον ἢ ἐπ' ἔλαττον ἀντιπραττούσης τῇ τοῦ more, of the nature of the body upon more or upon less acting against the of the λόγου ἀντιλήψει· διὰ τί οὐχὶ καὶ ψυχὴ τις ἔσται πάντη παράδοξον ἀναλαμβάνουσα reasoning reception; why not also a soul some will be in every way miraculous possessing σῶμα, ἔχον μὲν τι κοινὸν πρὸς τοὺς ἀνθρώπους, ἵνα καὶ συνδιατρίψαι a body, having indeed each one in common with the men, that also it may pass through αὐτοῖς δυνηθῆ, ἔχον δέ τι καὶ ἐξαίρετον, ἵνα τῆς κακίας ἄγευστος ἢ ψυχὴ with them it may be able, having and each one also exalted, that of the sin not tasting the soul διαμεῖναι δυνηθῆ; Ἐὰν δὲ καὶ τὰ τῶν φυσιογνωμονούντων κρατῆ, εἴτε Ζωπύρου, to persist it may be able If and also the doctrines of the physiognomists hold sway, whether Zopyrus,⁵ εἴτε Λόξου, εἴτε Πολέμωνος, εἴτε οὔτινός ποτ' οὖν τοιαῦτα γράψαντος, whether Loxus, whether Polemon,⁶ or anyone at some time whoever such as this having written, καὶ ἐπαγγειλαμένου εἰδένα τι θαυμαστόν, οἰκεῖα τοῖς ἦθεσι τῶν ψυχῶν πάντ' and having declared to have known some wonderful, relationship to the customs of the souls all εἶναι τὰ σώματα, τῇ οὖν μελλούσῃ παραδόξως ἐπιδημεῖν τῷ βίῳ, καὶ μεγαλοποιεῖν, to be the bodies, the then being destined incredibly to dwell in the life, and to do great things, ἔδει γενέσθαι σῶμα, ὡς οἶεται Κέλσος, ἀπὸ Πανθήρα μοιχεύσαντος καὶ of need to live in a body, as imagines Celsus, from Panthera having committed adultery and Παρθένου μοιχευθείσης; Ἐκ γὰρ τοιούτων ἀνάγνων μίξεων ἔδει μᾶλλον of Virgin having committed adultery? From for such unholy mixing must rather ἀνόητόν τινα, καὶ ἐπιβλαβῆ τοῖς ἀνθρώποις, διδάσκαλον ἀκολασίας καὶ an unthinkable certain, and hurtful to the mankind, a teacher of licentiousness and ἀδικίας καὶ τῶν λοιπῶν κακῶν γενέσθαι, οὐχὶ δὲ σωφροσύνης καὶ δικαιοσύνης καὶ τῶν unrighteousness and of the remaining evils to be, not and temperance and righteousness and λοιπῶν ἀρετῶν. of other virtues.

Chapter 34.

Ἄλλ' ὡς καὶ προφητῶν προεῖπον, ἀπὸ παρθένου, κατ' ἐπαγγελίαν σημείου γεννώσης But as also prophets predicted, from of a virgin, according to a promise of a sign being born τὸν ἐπώνυμον πράγματος, δηλοῦντος, ὅτι ἐπὶ τῇ γενέσει Αὐτοῦ μετ' ἀνθρώπων ἔσται the significant name of fact, showing, that at the birth of Him with of man shall be Θεός. Καὶ οἰκεῖόν γε φαίνεται μοι πρὸς τὴν τοῦ Ἰουδαίου προσωποποιίαν παραθέσθαι God. And fitting at least it appears to me with the of the Jew character to offer τὴν τοῦ Ἠσαΐου προφητείαν, λέγουσαν, Ἐκ παρθένου τεχθήσεται τὸν Ἐμμανουήλ· the of the Isaiah prophecy, saying, From of a virgin to be born the Emmanuel;⁷ ἦν οὐκ ἐξέθετο, εἴτ' ἐπεὶ μὴ ἐπίστατο, ὅ πάντ' ἐπαγγελλόμενος εἰδένα which not he expounded, whether not he was knowing, he all having proclaimed to have known Κέλσος, εἴτ' ἀναγνοὺς μὲν, ἐκὼν δὲ σιωπήσας, ἵνα μὴ Celsus, whether he having known well indeed, purposely and having kept silent, that not

5 A Persian aristocrat of 5th century BC.

6 2nd century AD who toaded around Roman Emperors seeking patronage.

7 See above Isaiah 7:14

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

δοκοίη κατασκευάζειν ἄκων τὸν λόγον ἐναντιούμενον αὐτοῦ τῇ προαιρέσει. Ἐχει δ' he should think to furnish unwillingly the argument opposing of him the purpose. Here and οὕτως ἡ λέξις, Καὶ προσέθετο Κύριος τῷ Ἀχαζ λέγων, Αἴτησαι σεαυτῷ σημεῖον παρὰ thus the quote, And put Lord to the Ahaz saying, Let ask yourself a sign from Κυρίου Θεοῦ σου εἰς βάθος ἢ εἰς ὕψος. Καὶ εἶπεν Ἀχαζ, Οὐ μὴ αἰτήσω οὐδὲ μὴ of Lord God of you in depth or in height. And said Ahaz, By no means shall I ask nor not πειράσω τὸν Κύριον. Ἀκούσατε δὴ, οἶκος Δαυίδ, μὴ μικρὸν ὑμῖν ἀγῶνα shall I tempt the Lord. Let you hear you in need, O house of David, not a little you to struggle παρέχειν ἀνθρώποις, καὶ πῶς Κυρίῳ παρέχετε ἀγῶνα; Διὰ τοῦτο δώσει Κύριος to render to men, and how to Lord you render struggle? On account of this Lord αὐτὸς ὑμῖν σημεῖον, Ἰδοὺ ἡ Παρθένος ἐν γαστρὶ λήψεται, καὶ τέξεται υἱόν, καὶ Himself to you a sign, Behold the Virgin in womb shall conceive, and she shall bear a son, and καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὅπερ ἐρμηνεύεται, Μεθ' ἡμῶν ὁ Θεός. Ὅτι δὲ you shall call the name of him Emmanuel,⁸ which translates as, With of us the God. For and κακουργῶν ὁ Κέλσος οὐκ ἐξέθετο τὴν προφητείαν, δῆλόν μοι γίνεται ἐκ τοῦ mischievousness the Kelsus not set out the prophecy, it is clear to me from this out of the παραθέμενον αὐτὸν πολλὰ ἀπὸ τοῦ κατὰ Ματθαῖον Εὐαγγελίου, ὡσπερ τὸν having quoted him much from of the according to Matthew Gospel, as of the ἀνατείλαντα ἀστέρα ἐπὶ τῇ γενέσει τοῦ Ἰησοῦ, καὶ ἄλλα τῶν παραδόξων, μηδὲ having sprung up a star⁹ at the birth of the Jesus, and other of the exceptional *happenings*, but not τὴν ἀρχὴν τούτου ἐμνημονεύκεναι. Ἐὰν δὲ Ἰουδαῖος εὐρεσιλογῶν, τὸ, Ἰδοὺ ἡ παρθένος the origin of this to bring to mind. If but a Jew should split words¹⁰, the, Behold the virgin, μὴ γεγράθαι λέγει, ἀλλ' ἀντ' αὐτοῦ, Ἰδοὺ ἡ νεᾶνις, φήσομεν πρὸς not to have written should say, but against of him, Behold the young woman,¹¹ we shall affirm with αὐτὸν, ὅτι ἡ μὲν λέξις ἡ Ἀλμά, ἣν οἱ μὲν Ἑβδομήκοντα μετελήφασιν εἰς τὴν him, that the indeed word the Alma, which the indeed Septuagint have translated into the παρθένον, ἄλλοι δ' εἰς τὴν 'νεᾶνιν', κεῖται, ὡς φασι, καὶ ἐν τῷ Δευτερονομίῳ ἐπὶ 'virgin' others and into the 'young woman', placed, as they declare, also in the Deuteronomy over 'παρθένου', οὕτως ἔχουσα, Ἐὰν δὲ γένηται παῖς παρθένος μεμνηστευμένη ἀνδρί, 'a virgin', thus saying, If and should be the maiden having been engaged to a man, καὶ εὐρών αὐτὴν ἄνθρωπος ἐν πόλει κοιμηθῆ μετ' αὐτῆς, καὶ and having been found of her a man in city he should be lying with of her, and ἐξάξετε ἀμφοτέρους ἐπὶ τὴν πύλην τῆς πόλεως αὐτῶν, καὶ λιθοβοληθήσονται λίθοις, let you bring out both to the gate of the city of them, and to stone them with stones, καὶ ἀποθανοῦνται· τὴν νεᾶνιν, ἐπὶ λόγου, διότι οὐκ ἐβόησεν ἐν τῇ πόλει, καὶ τὸν and they shall die; the maiden, over of rule, because not she cried out in th city, and the ἄνθρωπον, ἐπὶ λόγου, διότι ἔταπεινώσε τὴν γυναῖκα τοῦ πλησίον αὐτοῦ· καὶ ἐξῆς, man, over of rule, because he violated the wife of the neighbour of him; and again, Ἐὰν δὲ ἐν πεδίῳ εὕρη ἄνθρωπος τὴν παῖδα τὴν μεμνηστευμένην, καὶ βιασάμενος If but in a field finds a man the maiden the having been betrothed, and having forced αὐτὴν ὁ ἄνθρωπος κοιμηθῆ μετ' αὐτῆς, ἀποκτενεῖτε τὸν ἄνθρωπον τὸν κοιμώμενον her the man should lie with her, you shall kill the man the lying

8 Above Isaiah 7: 10 – 14.

9 Above Matthew 2:2.

10 Greek word obscure.

11 In German the phrase 'Jungfrau' is understood to mean 'virgin', and no doubt so in other languages and cultures where a 'young woman', would automatically be assumed to be a virgin.

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

μετ' αὐτῆς μόνον, καὶ τῇ νεάνιδι οὐ ποιήσετε οὐδέν· οὐκ ἔστι τῇ νεάνιδι ἀμάρτημα
with her only, and to the maiden not let you do nothing; not is in the maiden a sin
θανάτου.
of death.¹²

Chapter 35.

Ἴνα δὲ μὴ δοκῶμεν ἀπὸ λέξεως Ἑβραϊκῆς τοῖς μὴ καταλαμβάνουσι πότερον
That but not we should suppose from a word Hebrew to the not deciding whether
συγκαταθετέον αὐτῇ ἢ μή, φέρειν παραμυθίαν περὶ τοῦ προφήτην εἰρηκέναι
they must agree with it or not, to bring forth an exhortation about of the prophet to have proclaimed
ἐκ παρθένου τεχθήσεσθαι τοῦτον, ἐφ' οὗ τῇ γενέσει λέλεκται τὸ,
from of a virgin shall to be born this man, from which at the birth it has been said the following,
Μεθ' ἡμῶν ὁ Θεός, φέρε ἀπ' αὐτῆς τῆς λέξεως παραμυθησώμεθα τὸ λεγόμενον.
With of us the God, let us bring from of it of the saying encouragement in the meaning.
Ὁ μὲν Κύριος ἀναγέγραπται εἰρηκέναι τῷ Ἀχαζ, Αἴτησαι σεαυτῷ σημεῖον παρὰ Κυρίου
The indeed Lord has related to have said to the Ahaz, Ask for yourself a sign from of Lord
τοῦ Θεοῦ σου εἰς βάθος ἢ εἰς ὕψος, ἐξῆς δὲ τὸ διδόμενον σημεῖον τὸ, Ἴδου ἡ παρθένος ἐν
the God of you in depth or in height, next and being given sign the, Behold the virgin in
γαστρὶ ἔξει, καὶ τέξεται υἱόν. Ποῖον οὖν σημεῖον τὸ νεάνιδα, μὴ παρθένον
womb shall bear, and she shall give birth to a son. Of what kind then a sign the girl, not a virgin
τεκεῖν; Καὶ τίμη μᾶλλον ἀρμόζει γεννησθαι Ἐμμανουήλ, τουτέστι, Μεθ' ἡμῶν ὁ Θεός,
to give birth? And which more fitting to bring forth Emmanuel, that is to say, With of us the God,
ἄρα γυναικὶ συνουσιασθείη, καὶ διὰ πάθους γυναικείου συλλαβούση, ἢ ἔτι καθαρᾷ
such as a woman experienced¹³, and by experience of a woman conceived,¹⁴ or a still pure
καὶ ἀγνῆ καὶ παρθένω; Ταύτη γὰρ πρέπει γενναῖον γέννημα, ἐφ' ᾧ τεχθέντι
and holy and a virgin? This for seemly producing a child, out of whose having been born
λέγεται τὸ, Μεθ' ἡμῶν ὁ Θεός. Ἐὰν δὲ καὶ οὕτως εὐρεσιλογῆ λέγων, ὅτι
it is said the following, With of us the God. If and also thus fault finding¹⁵ saying, that
τῷ Ἀχαζ εἴρηται, Αἴτησαι σεαυτῷ σημεῖον παρὰ Κυρίου τοῦ Θεοῦ σου,
to the Ahaz it has been spoken, Ask for yourself a sign from of Lord of the God of you,
ἀπαντήσομεν, κατὰ τοὺς χρόνους τοῦ Ἀχαζ τίς ἐγεννήθη, ἐφ' οὗ τῇ γενέσει λέγεται
we shall reply, according to time of the Ahaz who was born, about whose the birth it is said
τὸ Ἐμμανουήλ, ὅ ἐστι, Μεθ' ἡμῶν ὁ Θεός; Εἰ γὰρ οὐδεὶς εὐρεθήσεται, δηλονότι
the following, Emmanuel, which is, With of us the God? If for no one will be found, quite clearly
τὸ τῷ Ἀχαζ εἰρημένον τῷ οἴκῳ εἴρηται Δαυὶδ, διὰ τὸ, Ἐκ σπέρματος Δαυὶδ,
the to the Ahaz having been said to the house has been said of David, by the, From seed of David,
ἀναγεγράφθαι, τὸν Σωτῆρα γεγονέναι, τὸ κατὰ σάρκα· ἀλλὰ καὶ τὸ σημεῖον τοῦτο,
to have been written, the Saviour to have come, the according to flesh; but also the sign this,
εἰς βάθος ἢ εἰς ὕψος λέγεται εἶναι, ἐπεὶ, Ὁ καταβάς αὐτός ἐστι καὶ ὁ ἀναβάς
in depth or in height it says to be, since, He having descended He is also the One having ascended
ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. Ταῦτα δὲ λέγω ὡς πρὸς

12 Deuteronomy 22:23,24.

13 Greek word obscure.

14 Greek word obscure.

15 Greek word obscure.

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

above of all of the heavens, that he might fill the things all. Th¹⁶ese things I say as against τὸν Ἰουδαῖον συγκατατιθέμενον τῇ προφητείᾳ. Λεγέτω δὲ καὶ Κέλσος ἢ τις τῶν the Jew assenting to the prophecy. Let say and also Celsus or any of the σύν αὐτῷ, ποίω νῶ ὁ προφήτης περὶ μελλόντων ἢ ταῦτα ἢ ἕτερα λέγει, with him, of what kind of meaning the prophet about intending or these things or others he says, ὅποσα ἀναγέγραπται ἐν ταῖς προφητείαις· ἄρα γὰρ προγνωστικῶ μελλόντων, ἢ οὐ; as many as having been described in the prophecies; so then for foreknowing being destined, or not? Εἰ μὲν γὰρ προγνωστικῶ μελλόντων, θεῖον εἶχον Πνεῦμα οἱ προφήται· εἰ δ' If indeed for foreknowing being destined, divinely were having an Inspiration the prophets; if but οὐ προγνωστικῶ μελλόντων, παραστησάτω τὸν νοῦν τοῦ ἀποτολμῶντος καὶ not foreknowing being destined, let him establish the purpose of the having courage and λέγοντος περὶ μελλόντων, καὶ θαυμαζομένου παρὰ τοῖς Ἰουδαίοις ἐπὶ προφητεία. speaking concerning of being destined, and being admired by the Jews over gift of prophecy.

Chapter 36.

Ἐπεὶ δ' ἅπαξ εἰς τὸν περὶ τῶν προφητῶν ἤλθομεν λόγον, Ἰουδαίοις μὲν, τοῖς Since and once in the concerning of the prophets we return to subject, to Jews indeed, to the πιστεύουσι θεῖω πνεύματι αὐτοὺς λελαληκέναι, οὐ μόνον ἔσται χρήσιμα τὰ believing by divine inspiration they to have spoken, not only will be useful the things ἐποισθησόμενα, ἀλλὰ καὶ τοῖς εὐγνωμονοῦσι δὲ τῶν Ἑλλήνων. Πρὸς οὓς ἐροῦμεν, we are offering,¹⁷ but also to the more understanding¹⁸ and of the Greeks. Unto whom we say, ὅτι ἀναγκαῖον παραδέξασθαι, ὅτι καὶ Ἰουδαῖοι προφήτας εἶχον, εἴπερ ἔμελλον that it is necessary to concede, that also Jews prophets were having, if indeed they were expecting συνέχεσθαι ἐν τῇ δοθείσῃ αὐτοῖς νομοθεσίᾳ καὶ πιστεύειν τῷ, to be held together by the having been given to them a code of law and to believe in the Δημιουργῶ παρελήφεισαν, καὶ ὅσον ἐπὶ τῷ νόμῳ μὴ ἔχειν ἀφορμὰς Maker of the world as they had received, and as much as upon the law not to have pretexts ἀποστῆναι εἰς τὴν τῶν ἔθνῶν πολυθεότητα. Τὸ δ' ἀναγαιον οὕτω παραστήσομεν. to apostatize into the of the heathen polytheism. The and exhortations these we will establish. Τὰ ἔθνη, ὡς γέγραπται καὶ ἐν αὐτῷ τῷ τῶν Ἰουδαίων νόμῳ, κληδόνων καὶ μαντειῶν The nations, as it has been written and in itself the of the Jews law, utterances and oracles ἀκούσονται· τῷ δὲ λαῷ ἐκείνῳ εἴρηται, Σοὶ δὲ οὐχ οὕτως ἔδωκε Κύριος ὁ Θεός σου. you shall listen to; to the but people that it is said, To you but not thus gave Lord the God of you.¹⁹ Καὶ ἐπιφέρεται τούτῳ τὸ Προφήτην ἐκ τῶν ἀδελφῶν σου ἀναστήσει σοι Κύριος ὁ Θεός And brings to you the Prophet out of the brethren of you shall raise up to you Lord the God σου. Εἴπερ οὖν, τῶν ἔθνῶν χρωμένων μαντείαις εἴτε διὰ κληδόνων, εἴτε δι' οἰωνῶν, εἴτε of you. Since then, of the nations are consulting oracles either by omens, or by birds of prey, or δι' ὀρνίθων, εἴτε δι' ἐγγαστριμύθων, εἴτε καὶ διὰ τῶν τὴν θυτικὴν ἐπαγγελλομένων, by birds, or by of ventriloquists, or also by of the the sacrifice proclaiming, εἴτε καὶ διὰ Χαλδαίων γενεθλιαλογούντων, ἅπερ πάντα Ἰουδαίοις ἀπίρητο, Ἰουδαῖοι or also by Chaldean genealogists, which all to Jews forbidden, Jews εἰ μηδεμίαν εἶχον παραμυθίαν γνώσεως τῶν μελλόντων, ὑπ' αὐτῆς ἂν if nothing they were having of reassurance of knowledge of the being destined, by of it

16 Above Ephesians 4:10

17 Greek word obscure.

18 Greek word obscure.

19 Deuteronomy 16:14,15.

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

τῆς ἀνθρωπίνης περὶ τὴν γνῶσιν λιχνείας τῶν ἐσομένων ἀγόμενοι,
of the human about the they should come to know passion of the approaching leadings on,
κατεφρόνησαν μὲν ἂν τῶν ἰδίων, ὡς οὐδὲν ἔχόντων θεῖον ἐν ἑαυτοῖς· καὶ οὐκ ἂν μετὰ
they would be disdainful of the own, as nothing having divinity in them; and not not after
Μωϋσέα προφήτην προσήκοντο, οὐδ' ἀνέγραψαν αὐτῶν τοὺς λόγους,
Moses a prophet would they admit to, nor committed to writing of them the words,
αὐτόμολοι δὲ ἐπὶ τὰ τῶν ἐθνῶν μαντεῖα καὶ χρηστήρια μετέστησαν, ἢ
they would desert but over to the of the heathen divinations and oracles change, or
ἐπεχείρησαν ἂν ἰδρῦσαί τι τοιοῦτον καὶ παρ' ἑαυτοῖς. Ὡστ' οὐδὲν ἄτοπόν ἐστι,
would attempt to establish any such as this with themselves. In as much nothing out of place it is,
καὶ περὶ τῶν τυχόντων τοὺς παρ' αὐτοῖς προφήτας, εἰς παραμυθίαν τῶν τὰ
also about of the having lit upon the by to them prophets, for consolation of the the
τοιαῦτα ποθούντων προειρηκέναι, ὥστε καὶ περὶ ὄνων ἀπολωλυτῶν
such as these requiring to have said beforehand, like as also about of female asses having been lost
προφητεύειν τὸν Σαμουὴλ, καὶ περὶ νόσου παιδὸς βασιλικοῦ τὸν ἐν τῇ τρίτῃ τῶν
to prophesy the Samuel,²⁰ and concerning sickness of a son of a king the in the third of the
Βασιλειῶν ἀναγεγραμμένον. Πῶς δ' ἂν τῷ βουλομένῳ ἀπὸ τῶν εἰδώλων μαντεῖαν
Kings having been written. How and the wishing from of the idols divinations
λαβεῖν ἐπέπλησσον οἱ τὰ τοῦ νόμου Ἰουδαίων πρεσβεύοντες; Ὡσπερ
to take should be rebuked rebuked the the directing of the law of Jews being elders? Just as
εὐρίσκεται Ἡλίας τῷ Ὁχοζία ἐπιπλήσων καὶ λέγων, Εἰ παρὰ τὸ μὴ εἶναι Θεὸν ἐν
it is found Elijah to the Ahaziah reproving and saying, If by the not to be God in
Ἰσραὴλ, ὑμεῖς πορεύεσθε ἐκζητῆσαι ἐν τῇ Βαάλ Μυϊαν θεὸν Ἀκκαρῶν;
Israel, you you go to seek out in the Baal Fly god Ekron?

Chapter 37.

Δοκεῖ μοι οὖν μετρίως κατεσκευάσθαι, οὐ μόνον ὅτι γεννηθήσεται ἐκ παρθένου
It seems to me then reasonably to have been established, not only that will be born from of a virgin
ὁ Σωτὴρ ἡμῶν, ἀλλ' ὅτι καὶ προφητῶν ἦσαν ἐν Ἰουδαίοις, προλέγοντες οὐ μόνον τὰ
the Saviour of us, but that also prophets were among Jews, foretelling not only the things
καθολικὰ περὶ μελλόντων, ὡς τὰ περὶ Χριστοῦ, καὶ τὰ περὶ βασιλειῶν
general concerning of being destined, as the things regarding of Christ, and those about of kingdoms
κοσμικῶν, καὶ περὶ τῶν συμβησομένων τῷ Ἰσραὴλ, καὶ περὶ τῶν πιστευόντων τῷ Σωτῆρι
world, and concerning of the will be falling to the Israel, and about of the believing in the Saviour
ἐθνῶν, καὶ πολλῶν ἄλλων τῶν περὶ Αὐτοῦ λεχθέντων, ἀλλὰ καὶ τὰ
of nations, and of many other things of the about of Him having been chosen, other also the things
καθ' ἕνα, ὡς περὶ τῶν ὄνων Κίς ἀπολομένων, πῶς εὐρεθήσονται, καὶ περὶ
especial, as about of the donkeys of Kish,²¹ having been lost, how they will be found, and about
τῆς νόσου, ἧς ἐνόσησεν ὁ τοῦ βασιλέως Ἰσραὴλ υἱός, ἢ εἴ τι ἄλλο ἀναγράφεται
of the sickness, which suffered the of the king of Israel son, or if any other which has been recorded
τοιοῦτον. Ἐτι δὲ πρὸς Ἕλληνας λεκτέον, ἀπειθοῦντας τῇ ἐκ παρθένου γενέσει τοῦ
such as this. Still and unto Greeks one must say, refusing to believe the from of a virgin birth of the
Ἰησοῦ, ὅτι ὁ Δημιουργὸς ἐν τῇ τῶν ποικίλων ζώων γενέσει ἔδειξεν, ὅτι ἦν
Jesus, that the Maker among the of the diversity of animals generation he showed, that which

20 1 Kings 9:20 in the LXX.

21 1 Samuel 6 fff.

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

Αὐτῷ βουληθέντι δυνατὸν ποιῆσαι ὅπερ ἐφ' ἐνὸς ζώου, καὶ ἐπ' ἄλλων, καὶ ἐπ' αὐτῶν
to Him it having pleased able to make where from one animal, also over another, and over of self
τῶν ἀνθρώπων. Εὐρίσκεται δὲ τινὰ τῶν ζώων θήλεα, μὴ ἔχοντα ἄρρένος κοινωνίαν,
of the humans. It is found and a certain of animals female, not having with a male coition,
ὡς οἱ περὶ ζώων ἀναγράψαντες λέγουσι περὶ γυπὸς· καὶ τοῦτο τὸ ζῶον χωρὶς
as the about of animals having written say concerning vulture; and this the animal without
μίξεως σώζει τὴν διαδοχὴν τῶν γενῶν. Τί οὖν παράδοξον, εἰ βουληθεὶς ὁ Θεὸς
sexual intercourse saves the succession of the race.²² What then incredible, if should wish the God
θεῖόν τινὰ διδάσκαλον πέμψαι τῷ γένει τῶν ἀνθρώπων πεποίηκεν, ἀντὶ τοῦ διὰ
a divine certain teacher to send to the race of the human to have made, instead of the by
σπερματικῷ λόγῳ τοῦ ἐκ μίξεως τῶν ἀρρένων ταῖς γυναιξὶ ποιῆσαι, ἄλλω τρόπῳ
generative system of the from sexual mixing of the male with female to make, another way
γενέσθαι τὸν λόγον τοῦ τεχθησομένου; Καὶ κατ' αὐτοὺς δὲ τοὺς Ἕλληνας οὐ πάντες
to be born by the system of the Designer?²³ Also according to themselves and the Greeks not all
ἄνθρωποι ἐξ ἀνδρὸς καὶ γυναικὸς ἐγένοντο. Εἰ γὰρ γενητός ἐστιν ὁ κόσμος, ὡς καὶ
humans from a man and a woman were created. If for originated it is the world, as also
πολλοῖς Ἑλλήνων ἤρεσεν, ἀνάγκη τοῖς πρώτους μὴ ἐκ συνουσίας
to many of Greeks acceptable, of necessity the first humans not from sexual relations
γεγονέναι, ἀλλ' ἀπὸ γῆς, σπερματικῶν λόγων συστάντων ἐν τῇ γῆ.
to have been conceived, but from of earth, of generative principles having framed in the earth.
Ὅπερ οἶμαι παραδοξότερον εἶναι τοῦ ἐξ ἡμίσεως ὁμοίως τοῖς λοιποῖς ἀνθρώποις
Which I deem more incredible to be of the from half like to the rest of humanity
γενέσθαι τὸν Ἰησοῦν. Οὐδὲν δ' ἄτοπον πρὸς Ἕλληνας καὶ Ἑλληνικαῖς ἱστορίαις
to be conceived the Jesus. Nothing and strange with Greek and Hellenistic histories
χρησασθαι, ἵνα μὴ δοκῶμεν μόνοι τῇ παραδόξῳ ἱστορίᾳ ταύτῃ κεχρηῆσθαι.
to be consulted, that not we should suppose alone in the incredible histories these to have proclaimed.
Ἔδοξε γὰρ τισιν οὐ περὶ ἀρχαίων τινῶν ἱστοριῶν καὶ ἡρωϊκῶν, ἀλλὰ καὶ περὶ τινῶν
Thought for some not concerning ancient of certain histories and heroisms, but also about of some
χθῆς καὶ πρώην γενομένων, ἀναγράψαι ὡς δυνατὸν, ὅτι καὶ Πλάτων ἀπὸ τῆς
recent and lately having happened, to record as a possibility, that also Plato from of the
Ἀμφικτιόνης γέγονε, κωλυθέντος τοῦ Ἀρίστωνος αὐτῇ συνελθεῖν, ἕως
Amphictione²⁴ son, having been prevented of the Ariston with her to come together, until
ἀποκυήσει τὸν ἐξ Ἀπόλλωνος σπαρέντα. Ἀλλὰ ταῦτα μὲν ἀληθῶς μῦθοι,
she should become pregnant with the from Apollo given birth.²⁵ But these indeed actually myths,
κινήσαντες εἰς τὸ ἀναπλάσαι τοιοῦτό τι περὶ ἀνδρός, ὃν ἐνόμιζον μείζονα τῶν
having set going into the to invent such stories about a man, whom they deemed greater of the
πολλῶν ἔχοντα σοφίαν καὶ δύναμιν, καὶ ἀπὸ κρειττόνων καὶ θειοτέρων σπερμάτων
multitude having wisdom and power, and from stronger and more divine elements
τὴν ἀρχὴν τῆς συστάσεως τοῦ σώματος εἰληφέναι, ὡς τοῦθ' ἀρμόζον τοῖς μείζοσιν ἢ
the beginning of the substance of the body to have gained, as this fitting to the greater or
κατὰ ἀνθρώπων. Ἐπεὶ δὲ τὸν Ἰουδαῖον ὁ Κέλσος εἰσήγαγε διαλεγόμενον τῷ Ἰησοῦ,
according to human. Since and the Jew the Celsus introduced arguing with the Jesus,

22 Parthenogenesis, although occurring in nature, it is confined to the most simple animals and the offspring are always female.

23 Greek word obscure.

24 Plato's mother impregnated by the god Apollo.

25 Greek word obscure.

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

καὶ διασύροντα τήν, ὡς οἶεται, προσποιήσιν τῆς ἐκ Παρθένου γενέσεως. Αὐτοῦ, and ridiculing the, as he thinks, claim of the from of a virgin born. Of Him, φέροντα τοὺς Ἑλληνικοὺς μύθους περὶ Δανάης καὶ Μελανίππης καὶ Αὔγης καὶ quoting the Great myths about Danae²⁶ and Melanippe²⁷ and Auge²⁸ and Ἀντιόπης, λεκτέον, ὅτι ταῦτα βωμολόχῳ ἔπρεπε τὰ ῥήματα, καὶ οὐ σπουδάζοντι ἐν Antiope²⁹, one must say, that these clearly seen as nonsense³⁰ the words, and not are serious τῇ ἀπαγγελίᾳ. the narratives.

Chapter 38.

Ἔτι δὲ λαβὼν ἀπὸ τῆς γεγραμμένης ἐν τῷ κατὰ Ματθαῖον Εὐαγγελίῳ Still and having taken from of the having been written in the according to Matthew Gospel ἱστορίας περὶ τοῦ εἰς Αἴγυπτον ἀποδεδημηκέναι τὸν Ἰησοῦν, τοῖς μὲν παραδόξοις εἰς history about of the into Egypt to have travelled the Jesus, to the indeed incredible for τοῦτο οὐκ ἐπίστευσεν, οὐθ' ὅτι ἄγγελος τοῦτο ἔχρησεν, οὔτε εἴ τι ἠνίσσετο ὁ καταλιπὼν this not he believed, and not that an angel this proclaimed, nor if any import the having left τὴν Ἰουδαίαν Ἰησοῦς, καὶ Αἰγύπτῳ ἐπιδημῶν· ἀνέπλασε δὲ τι ἕτερον, συγκατατιθέμενος the Judea Jesus, and in Egypt living;³¹ he invented but something other, assenting μὲν πῶς ταῖς παραδόξοις δυνάμεσιν, ἃς Ἰησοῦς ἐποίησεν, ἐν αἷς τοὺς πολλοὺς ἔπεισεν indeed how the incredible powerful works, which Jesus did, by which the multitude He persuaded ἀκολουθεῖν αὐτῷ ὡς Χριστῷ, διαβάλλειν δ' αὐτὰς βουλόμενος ὡς ἀπὸ μαγείας καὶ οὐ to follow Him as Christ, to misrepresent and him willing as from magic and not θείᾳ δυνάμει γεγεννημένας· φησὶ γὰρ, Αὐτὸν σκότιον τραφέντα, divine power having come; he says for, He³² a darkling having been brought up, μισθαρνήσαντα εἰς Αἴγυπτον, δυνάμεων τινῶν πειραθέντα ἐκεῖθεν ἐπανελθεῖν, θεὸν having been hired in Egypt, of powers certain having been skilled from there to return, a god δι' ἐκείνας τὰς δυνάμεις ἑαυτὸν ἀναγορεύοντα. Ἐγὼ δ' οὐκ οἶδ' ὅπως ἂν μάγος by those the powers himself proclaiming. I but not I have known how a magician ἠγωνίσαστο διδάξαι λόγον, πείθοντα πάντα πράττειν, ὡς Θεοῦ κρίνοντος ἕκαστον should struggle to teach a doctrine, persuading all to act, as if God is judging each one ἐπὶ πᾶσι τοῖς πεπραγμένοις, καὶ οὕτω διατιθέναι τοὺς ἑαυτοῦ μαθητάς, οἷς over all the having been done, and thus to have managed the of himself disciples, whom ἔμελλε χρῆσθαι διακόνοις τῆς ἑαυτοῦ διδασκαλίας. Ἄρα γὰρ κάκεῖνοι οὕτω were destined to be utilized as ministers of the of himself doctrine. Next for those ones in this way διδαχθέντες ποιεῖν δυνάμεις, ἤρουν τοὺς ἀκούοντας, ἢ οὐδὲ δυνάμεις having been instructed to do powerful works, they being chosen the hearing, or not powerful works ἐποίουν; Τὸ μὲν οὖν λέγειν, ὅτι οὐδαμῶς δυνάμεις ἐποίουν, ἀλλὰ they were doing? The indeed then to say, that not at all mighty works they were doing, but πιστεύσαντες οὐδεμιᾶ λόγων ἰκανότητι, παραπλησίως τῇ ἐν διαλεκτικῇ Ἑλλήνων having believed not one doctrine adequate, such like the in dialectics of Greek

26 Danae was the childless daughter of King Acrisius of Argos who was impregnated by Zeus to conceive Perseus.

27 An immortal nymph – mother of Melampus- transformed into a horse by Zeus.

28 Daughter of King Aleus – she was raped by Hercules and produced a son.

29 An Amazon, became wife of Theseus, mother of Amphion by Zeus.

30 Greek word obscure.

31 Above Matthew 2: 13 – 15.

32 Jesus.

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

σοφία, ἐπέδωκαν ἑαυτοὺς τῷ καινὸν διδάσκειν λόγον οἷς ἂν ἐπιδημήσωσι,
wisdom, they gave up themselves to the new to teach doctrine among whom they would be living,
πάνυ ἐστὶν ἄλογον. Τίτι γὰρ θαρρόυντες ἐδίδασκον τὸν λόγον, καὶ
altogether it is irrational. What for they confidently believed they were teaching the doctrine, and
ἐκαινοτόμουν; Εἰ δὲ δυνάμεις ἐτέλουν κάκεινοι, τίνα ἔχει πιθανότητα
new ways?³³ If but mighty works they were accomplishing those ones, which has plausibility
τὸ μάγους τοσοῦτοις κινδύνοις ἑαυτοὺς παραβεβληκέναι διὰ διδασκαλίαν μαγείας
the magicians so many dangers themselves to have exposed on account of teachings magical
ἀπαγορεύουσιν;
being forbidden?

Chapter 39.

Οὐ δοκεῖ μοι ἀγωνίσασθαι πρὸς λόγον μὴ μετὰ σπουδῆς, ἀλλὰ μετὰ χλεύης εἰρημένον,
Not it seems to me to wrestle with an argument not after effort, but after jest having been spoken,
Εἰ ἄρα καλὴ ἦν ἡ μήτηρ τοῦ Ἰησοῦ, καὶ ὡς καλῆ αὐτῇ ἐμίγνυτο ὁ Θεός, οὐ πεφυκῶς
If then beautiful was the mother of the Jesus, also as beautiful her was uniting with the God, not
ἐρᾶν φθαρτοῦ σώματος; Ἡ ὅτι οὐδ' εἰκὸς ἦν ἐρασθήσεσθαι αὐτῆς τὸν Θεόν, οὔσης'
loving a perishable body? Or that not probable it was will be in love with her the God, she being
οὔτ' εὐδαίμονος, οὔτε βασιλικῆς, ἐπεὶ μηδεὶς αὐτὴν ᾔδει, μηδὲ τῶν γειτόνων
neither wealthy, nor royal, since not one of her had known, and not of the neighbours;
παίζει δὲ λέγων, καὶ ὅτι, Μισουμένην αὐτὴν ὑπὸ τοῦ τέκτονος, καὶ ἐκβαλλομένην, οὐκ
jestingly and saying, also that, Being hated she by of the carpenter, and being thrown out, not
ἔσωσε θεία δύναμις, οὐδὲ λόγος πειστικός. Οὐδὲν οὖν, φησί, ταῦτα πρὸς τὴν τοῦ
saved by divine power, nor her word persuasive. Nothing then, he says, these things the of the
Θεοῦ βασιλείαν. Τί οὖν ταῦτα διαφέρει ἂν τῶν ἐν ταῖς τριόδοις λοιδορουμένων τισί,
of God kingdom. What then these things different from of the in the three streets³⁴ abusing anyone,
καὶ οὐδὲν σπουδῆς ἄξιον λεγόντων;
and nothing of attention worthy saying?

Chapter 40.

Ἐξῆς δὲ τούτοις ἀπὸ τοῦ κατὰ Ματθαῖον, τάχα δὲ καὶ τῶν λοιπῶν Εὐαγγελίων,
Next and to these from of the according to Matthew, possibly and also of the remaining Gospels,³⁵
λαβὼν τὰ περὶ τῆς ἐπιπτώσεως τῷ Σωτῆρι βαπτιζομένῳ παρὰ τῷ Ἰωάννῃ περιστερᾶς,
taking the about of the alighting on the Saviour being baptized by the John dove,
διαβάλλειν βούλεται ὡς πλάσμα τὸ εἰρημένον. Διασύρας δέ, ὡς
to discredit he was wishing as a fabrication the narrative. Having torn to pieces and, as
ᾤετο, τὴν περὶ τοῦ ἐκ παρθένου γεγεννησθαι τὸν Σωτῆρα ἡμῶν
he was thinking, the story about of the from of a virgin to have been born the Saviour of us
ἱστορίαν, οὐ τὰ ἐξῆς τῇ τάξει ἐκτίθεται, ἐπεὶ μηδὲν ἔχει τεταγμένον
history, not the things next the in order he sets out, since by no means has having been ordered
θυμὸς καὶ ἔχθρα, ἀλλὰ κατὰ τὸ ἐπελθόν οἱ ὀργιζόμενοι καὶ οἱ ἐχθραίζοντες
anger and hatred, but according to the come upon the being angered and the being hateful

33 Greek word obscure.

34 Often used to describe a meeting place of undesirables.

35 Above - Matthew 3:16; Mark 1:10; Luke 3:22; John 1:32.

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

κακηγοροῦσιν οὓς μισοῦσι, μὴ ἐπιτρεπόμενοι ἀπὸ τοῦ πάθους τεθεωρημένως καὶ
slandering whom they hate, not being commanded by of the passion arranging³⁶ and
κατὰ τάξιν λέγειν τὰς κατηγορίας. Εἰ μὲν γὰρ τὴν τάξιν ἐτήρει,
according to order to declare the accusations. If indeed for the order he was observing,
λαβὼν ἂν τὸ Εὐαγγέλιον, καὶ κατηγορεῖν αὐτοῦ προθέμενος, τῆς πρώτης ἂν ἱστορίας
he would have taken the Gospel, and to write against of it having set out, of the first history
κατειπὼν, ἐξῆς ἐπὶ τὴν δευτέραν παρεγίνετο, καὶ οὕτως ἐπὶ τὰς λοιπὰς· νυνὶ δὲ,
having denounced, next over the second coming to, and so over the rest; now but
μετὰ τὴν ἐκ παρθένου γένεσιν, ὁ πάντ' εἰδέναι ἐπαγγελλόμενος Κέλσος τὰ ἡμέτερα,
after the from of a virgin born, he of all to have known having been proclaimed Celsus the our,
κατηγορεῖ τοῦ παρὰ τῷ βαπτίσματι φανέντος Ἁγίου Πνεύματος ἐν εἴδει
he attacks of the by the baptism having been made to appear Holy Spirit in form
περιστερᾶς, εἶτα μετὰ τοῦτο διαβάλλει τὸ προφητεύεσθαι τὴν τοῦ Σωτῆρος ἡμῶν
of a dove, then after that he discredits the prediction the of the Saviour of us
ἐπιδημίαν, καὶ μετὰ ταῦτα ἀνατρέχει ἐπὶ τὸ ἐξῆς τῇ γενέσει τοῦ Ἰησοῦ
stayed in the world, and after these things he runs away over the next the birth of the Jesus
ἀναγεγραμμένον, τὸ περὶ τοῦ ἀστέρος διήγημα, καὶ τῶν ἐληλυθότων ἀπὸ ἀνατολῆς
having been narrated, the about of the star account, and of the having come from of east
μάγων προσκυνῆσαι τῷ παιδίῳ. Πολλὰ δ' ἂν καὶ αὐτὸς ἐπιτηρῶν εὖροις
magi to worship the child.³⁷ Many and also yourself watching for may find
συγκεχυμένως τῷ Κέλσῳ εἰρημένα δι' ὅλης τῆς βίβλου· ἵνα καὶ διὰ τούτου
having been confused by the Celsus statements through whole of the book; that also through of this
ὑπὸ τῶν τάξιν ἐπισταμένων τηρεῖν καὶ ζητεῖν, ἐλεγχθῆ μετὰ πολλῆς
by of the arrangement knowing to require and to seek, having been questioned with of much
θρασύτητος καὶ ἀλαζονείας ἐπιγράψας Ἀληθῆ Λόγον τὴν βίβλον αὐτοῦ, ὅπερ
audacity and imposture having inscribed A True Discourse the book of him, the very thing
τῶν ἐλλογίμων φιλοσόφων οὐδεὶς ἐποίησεν. Ὁ μὲν γὰρ Πλάτων φησὶν, οὐ κατὰ τὸν
of the eloquent philosophers not one did. He indeed for Plato says, not according to the
νοῦν ἔχοντα εἶναι τὸ δι᾽ ἰσχυρίζεσθαι περὶ τῶν τοιῶνδε καὶ ἀδηλοτέρων·
mind having to be the to be reliant on concerning of the such as these and more uncertain;
ὁ δὲ Χρύσιππος, πολλαχοῦ ἐκθέμενος τὰ κινήσαντα αὐτὸν, ἀναπέμπει ἡμᾶς ἐφ'
the and Chrysippus,³⁸ often having expounded the things having stirred him, he refers us towards
εὖροιμεν κρεῖττον αὐτοῦ ἐροῦντας. Οὗτος οὖν ὁ καὶ τούτων καὶ τῶν λοιπῶν
we should find a better of him speakers. This man then he also of these and of the rest
Ἑλλήνων σοφώτερος, ἀκολουθῶς τῷ φάσκειν πάντ' εἰδέναι, Ἀληθῆ Λόγον
Greeks wiser, in accordance with the to assert everything to know, A True Discourse
ἐπέγραψεν αὐτοῦ τὸ βιβλίον.
inscribed of him the book.

36 Greek word obscure.

37 Above Matthew 2: 1- 12.

38 A Stoic philosopher died c. 206 BC.