

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

Chapter 41.

Ἴνα δὲ μὴ δοκῶμεν ἐκόντες διὰ τὸ ἀπορεῖν ἀπαντήσεως, ὑπερβαίνειν αὐτοῦ τὰ
That but not we should seem purposely through the to be unable a reply, to mount of him the
κεφάλαια, ἐκρίναμεν ἕκαστον κατὰ δύναντιν λύσαι τῶν ὑπ' αὐτοῦ προτιθεμένων,
main points, we decided each one according to ability to untie of the by of him setting out,
φροντίσαντες οὐ τοῦ ἐν τῇ φύσει τῶν πραγμάτων εἰρμοῦ καὶ ἀκολουθίας, ἀλλὰ τῆς
having considered not of the in the nature of the matters connexion and sequence, but of the
τάξεως τῶν ἐν τῇ βίβλῳ αὐτοῦ ἀναγεγραμμένων. Φέρ' οὖν ἴδωμεν, τί
arranging of the in the book of him having been written. Let you take then we should look at, what
ποτε καὶ λέγει διαβάλλον, τὸ οἶον σωματικῶς ἐωραμένον ὑπὸ τοῦ Σωτῆρος Πνεῦμα
ever also he says challenging, the nature bodily having been seen by of the Saviour Spirit
Ἅγιον ἐν εἴδει περιστερᾶς· ἔστι δ' ὁ Ἰουδαῖος Αὐτῷ ἔτι ταῦτα λέγων, πρὸς ὃν
Holy in form of a dove; it is and the Jew to Him still these things saying, unto whom
ὁμολογοῦμεν εἶναι Κύριον ἡμῶν τὸν Ἰησοῦν, Λουομένῳ, φησί, σοὶ παρὰ τῷ Ἰωάννῃ
we confess to be Lord of us the Jesus, Being bathed, he says, to you by the John
φάσμα ὄρνιθος ἐξ ἀέρος λέγεις ἐπιπτῆναι. Εἶτα πυνθανόμενος ὁ παρ' αὐτῷ Ἰουδαῖός
an apparition of a bird of air you say alighted. Then inquiring the by to him Jew
φησι, Τίς τοῦτο εἶδεν ἀξιόχρεως μάρτυς τὸ φάσμα, ἢ τίς ἤκουσεν ἐξ οὐρανοῦ φωνῆς
says, What this saw a trustworthy witness the apparition, or who heard from of heaven a voice
εἰσποιούσης σε Υἱὸν τῷ Θεῷ; Πλὴν ὅτι οὐ φῆς, καὶ τίνα ἕνα ἐπάγη τῶν μετὰ σοῦ
adopting you Son to the God? Except that you say, and certain former brought of the with of you
κεκολασμένων;
having been punished?

Chapter 42.

Πρὶν ἀρξώμεθα τῆς ἀπολογίας, λεκτέον, ὅτι σχεδὸν πᾶσαν ἱστορίαν, κἂν ἀληθῆς
Before we should begin of the defence, we must say, that more or less all histories, even if true
ᾗ, βούλεσθαι κατασκευάζειν ὡς γεγενημένην, καὶ καταληπτικὴν ποιῆσαι περὶ
they should be, to wish to prepare as having happened, and a verification to make concerning
αὐτῆς φαντασίαν, τῶν σφόδρα ἐστὶ χαλεπωτάτων, καὶ ἐν ἐνίοις ἀδύνατον. Φέρε
of it a presentation, of the most it is difficult, and in some cases not possible. Let you take
γάρ τίνα λέγειν, μὴ γεγονέναι τὸν Ἰλιακὸν πόλεμον, μάλιστα διὰ τὸ ἀδύνατον
for someone to say, not to have happened the Trojan war, above all through the impossible
προσπεπλέχθαι λόγον περὶ τοῦ γεγενῆσθαι τίνα Ἀχιλλέα θαλασσίας θεᾶς Θέτιδος
interlacing¹ account about of the having been born a certain Achilles of sea-goddess Thetis
υἱὸν καὶ ἀνθρώπου Πηλέως, ἢ Σαρπηδόνα Διός, ἢ Ἀσκάλαφον καὶ Ἰάλμενον Ἄρεως,
son and of a man Peleus, or Sarpedon of Zeus, or Ascalaphus and Ialemus of Ares,
ἢ Αἰνείαν Ἀφροδίτης· πῶς ἂν κατασκευάσαιμεν τὸ τοιοῦτον, μάλιστα θλιβόμενοι ὑπὸ
or Aeneas of Aphrodite; how may we prove the such as this, especially weighed down by
τοῦ οὐκ οἶδ' ὅπως παρυφανθέντος πλάσματος τῇ κεκρατηκυῖα παρὰ πᾶσι
of the not I have known how having been imagined fiction the having prevailed by the whole
δόξῃ περὶ τοῦ ἀληθῶς γεγονέναι τὸν ἐν Ἰλίῳ πόλεμον Ἑλλήνων καὶ Τρώων; Φέρε
opinion about of the reality to have been the in Ilium war Greeks and Trojans? Let you take

1 Greek word obscure.

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δέ τινα ἀπιστεῖν περὶ ²Οἰδίποδος καὶ Ἰοκάστης καὶ τῶν γεννηθέντων
and someone to disbelieve concerning Oedipus and and Jocasta and of the having been begotten
ἀπὸ ἀμφοτέρων Ἐτεοκλέους καὶ Πολυνείκους, διὰ τὸ προσπεπλέχθαι τῷ λόγῳ τὴν
from of both Eteocles and Polynices, because the to have been woven in the story the
Σφίγγα μιξοπάρθενόν τινα· πῶς ἂν τὸ τοιοῦτον ἀποδείξαιμεν; Οὕτω δὲ καὶ
Sphinx half-virgin a certain; how the such as this should we acknowledge? So and also
τὰ περὶ τῶν Ἐπιγόνων, κἂν μηδὲν τοιοῦτον ἐπιπεπλεγμένον ἢ τῷ
the stories about of the Epigoni³, even if nothing such having been interwoven with may be in the
λόγῳ, ἢ περὶ τῆς Ἡρακλειδῶν καθόδου, ἢ περὶ ἄλλων μυρίων. Ἄλλ' ὁ
story, or regarding of the Heracleidae⁴ return, or about of other countless issues. But he
εὐγνωμόνως ἐντυγχάνων ταῖς ἱστορίαις, καὶ βουλόμενος ἑαυτὸν τηρεῖν καὶ ἐν ἐκείναις
candidly meeting with the histories, and wishing himself to guard and by those things
ἀνεξαπάτητον, κρινεῖ, τίσι μὲν συγκαταθήσεται, τίνα δὲ
not to be deceived, his judgement, things indeed he will assent to, anything and
τροπολογήσει, τὸ βούλημα ἐρευνῶν τῶν ἀναπλασασμένων τὰ τοιαδί,
he will take account of metaphorically, the meaning seeking of the fictions⁵ such things as these,
καὶ τίσιν ἀπιστήσεται, ὡς διὰ τὴν πρὸς τινὰς χάριν ἀναγεγραμμένοις. Καὶ τοῦτο
and anything he will disbelieve, as by the unto certain favour having been written. And this
προλαβόντες δι' ὅλην τὴν φερομένην ἐν τοῖς Εὐαγγελίοις περὶ τοῦ Ἰησοῦ
we having anticipated through whole of the being conveyed in the Gospels concerning of the Jesus
ἱστορίαν εἰρήκαμεν, οὐκ ἐπὶ ψιλήν πίστιν καὶ ἄλογον τοὺς ἐντρεχεστέρους ἐκκαλούμενοι,
history related, not upon simple faith and irrational the more discriminating⁶ summoning,
ἀλλὰ βουλόμενοι παραστῆσαι, ὅτι εὐγνωμοσύνης χρεῖα τοῖς ἐντευξομένοις, καὶ
but wishing to show, that of reasonableness a need to the will be reading, and
πολλῆς ἐξετάσεως, καὶ ἴν' οὕτως ὀνομάσω, εἰσόδου εἰς τὸ βούλημα τῶν γραψάντων,
of much scrutiny, and that thus we will speak, of study into the meaning of the having written,
ἴν' εὑρεθῇ, ποία διανοία ἕκαστον γέγραπται.
that it may be found, of what sort thoughts each one has written.

Chapter 43.

Φήσομεν οὖν πρῶτον ὅτι, εἰ μὲν ὁ ἀπιστῶν τῷ περὶ τοῦ εἶδους τῆς περιστερᾶς
We shall say the firstly that, if indeed the unbelieving in the about of the form of the dove
φάσματι τοῦ Ἁγίου Πνεύματος ἀνεγέγραπτο Ἐπικούρειος εἶναι, ἢ Δημοκρίτειος,
appearance of the Holy Spirit had been described an Epicurian to be, or of Democritus a follower,
ἢ Περιπατητικός, χῶραν ἂν εἶχεν ἀκόλουθον τῷ προσωποποιουμένῳ τὸ λεγόμενον·
or a Peripatetic, a position it would be having in conformity with of the character of the rejecting;
νυνὶ δὲ οὐδὲ τοῦθ' ὁ σοφώτατος Κέλσος ἐώρακεν, ὅτι Ἰουδαίῳ, πλείονα πιστεύοντι καὶ
now and not this the most wise Celsus had perceived, that a Jew, more believing and
παραδοξότερα ἐκ τῶν προφητικῶν Γραφῶν, τῆς περὶ τοῦ εἶδους τῆς περιστερᾶς
incredible out of the prophets Scriptures, of the regarding of the form of the dove
ἱστορίας, τὸν τοιοῦτον περιέθηκε λόγον. Εἴποι γὰρ ἂν τις τῷ Ἰουδαίῳ, περὶ τοῦ
narrative, the such he confers upon dissent. It might be said for certain to the Jew, about of the

2 In Greek mythology Oedipus was the son of Jocasta whom he married and produced children.

3 Greek mythological heroes killed at the first Theban war.

4 Children of the mythical Hercules.

5 Greek word obscure.

6 Greek word obscure.

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φάσματος ἀπιστοῦντι, καὶ οἰομένῳ κατηγορεῖν αὐτοῦ ὡς πλάσματος. Σὺ δὲ πόθεν, apparance disbelieving, and thinking to declare it as fabrication. You bur how, ὦ οὔτος, ἀποδείξει ἂν ἔχοις, ὅτι εἶπε Κύριος ὁ Θεὸς τῷ Ἀδὰμ, ἢ τῇ Εὐά, O this one, to demonstrate you should be able, that spoke Lord the God to the Adam, or to the Eve, ἢ τῷ Κάιν, ἢ τῷ Νῶε, ἢ τῷ Ἀβραάμ, ἢ τῷ Ἰσαάκ, ἢ τῷ Ἰακώβ, τὰ or to the Cain, or to the Noah, or to the Abraham, or to the Isaac, or to the Jacob, the things ἀναγεγραμμένα Αὐτὸν εἰρηκέναι τοῖς ἀνδράσι τούτοις; Ἴνα δὲ τῇ ἱστορίᾳ ταύτῃ ἀναγεγραμμένα Αὐτὸν εἰρηκέναι τοῖς ἀνδράσι τούτοις; Ἴνα δὲ τῇ ἱστορίᾳ ταύτῃ having been written Him to have said to the men these? That and the history this ἱστορίαν παραβάλλω, εἴποιμ' ἂν πρὸς τὸν Ἰουδαῖον, Καὶ ὁ σὸς Ἰεζεκιήλ ἀνέγραψε of history you should compare, I would say unto the Jew, Also the your Ezekiel wrote λέγων, Ἦνοιχθησαν οἱ οὐρανοί, καὶ εἶδον ὄρασιν Θεοῦ, ἣντινα διηγησάμενος ἐπιφέρει αὐτῇ, saying, Were opened the heavens, and I saw a vision of God, which having described he adds to it, Αὕτη ἡ ὄρασις ὁμοιώματος δόξης Κυρίου. Καὶ εἶπε πρὸς με. Εἰ γὰρ ψευδῆ τὰ περὶ It the the appearance of likeness of glory of Lord. He said unto me.⁷ If for false the things about τοῦ Ἰησοῦ ἀναγεγραμμένα, ἐπεὶ μὴ ἔχομεν, ὡς ὑπολαμβάνεις, ἐναργῶς παραστῆσαι, of the Jesus having been written, since not we possess, as you assume, clearly to prove, πῶς ταῦτά ἐστιν ἀληθῆ ὑπ' Αὐτοῦ μόνου ἑωραμένα ἢ ἀκουσθέντα, καὶ ὡς how these things is⁸ true by of Himself alone having been seen or having been heard, and as ἔδοξας τετηρηκέναι, καὶ ὑπὸ ἐνὸς τῶν κολασθέντων· τί οὐχὶ μᾶλλον καὶ τὸν you suppose to have watched, also by one of the having been punished, why not rather also the Ἰεζεκιήλ φήσομεν τερατευόμενον εἰρηκέναι τὸ, Ἦνοιχθησαν οἱ οὐρανοί, καὶ τὰ ἐξῆς; Ezekiel we should say marvels to have spoken the following, Opened the heavens, and the next? Ἀλλὰ καὶ ἐὰν ὁ Ἠσαΐας φάσκη, Εἶδον τὸν Κύριον Σαβαώθ καθήμενον ἐπὶ θρόνου ὑψηλοῦ, But also if the Isaiah should assert, I saw the Lord of Hosts having sat upon of a throne high, καὶ ἐπηρμένον· καὶ τὰ Σεραφίμ εἰστήκεισαν κύκλῳ αὐτοῦ, ἕξ πτέρυγες τῷ ἐνὶ καὶ and having been lifted up; and the Seraphim had stood round about of it, six wings to the one and ἕξ πτέρυγες τῷ ἐνὶ, καὶ τὰ ἐξῆς, πόθεν, ὅτι ἀληθῶς ἑώρακε; Πεπίστευκας γάρ, six wings to the one,⁹ and the things next, how, that true it has to be seen? You have believed for, ὦ Ἰουδαῖε, τούτοις ὡς ἀψευδέσι, καὶ ὑπὸ θειοτέρου Πνεύματος οὐ μόνον ἑωραμένοις O Jew, to these as not false, and by a more divine Spirit not only having been seen τῷ προφήτῃ, ἀλλὰ καὶ εἰρημένοις καὶ ἀναγεγραμμένοις. Τίτι δὲ καὶ by the prophet, but also having been spoken of and having been written down. Who but and πιστεύειν μᾶλλον ἄξιον, φάσκοντι ἀνεῶχθαι αὐτῷ τοὺς οὐρανοὺς, καὶ φωνῆς to believe more worthy, asserting to have been opened to him the heavens, and a voice ἀκηκοέναι, ἢ ἑωρακέναι τὸν Κύριον Σαβαώθ καθήμενον ἐπὶ θρόνου ὑψηλοῦ καὶ to have heard, or to have seen the Lord of Sabaoth having been sat upon of a throne high and ἐπηρμένου, Ἠσαΐα καὶ Ἰεζεκιήλ, ἢ τῷ Ἰησοῦ; Ἐκείνων μὲν γὰρ ἔργον οὐδὲν having been raised up, Isaiah and Ezekiel, or the Jesus? Of those indeed for work nothing τηλικούτον εὐρίσκεται· τοῦ δὲ Ἰησοῦ τὸ ἀνδραγάθημα οὐ κατὰ τοὺς αὐτοὺς τῆς so great is found; of the and of Jesus the good deed not according to the himself of the ἐνσωματώσεως μόνους γέγονε χρόνους, ἀλλὰ καὶ μέχρι τοῦ δεῦρο ἡ Ἰησοῦ δύναμις being in body only has been times, but also up to of the present the of Jesus power ἐστὶν ἐνεργοῦσα τὴν ἐπιστροφὴν καὶ τὴν βελτίωσιν ἐν τοῖς πιστεύουσι δι' Αὐτοῦ τῷ it is activating the conversion and the improvement in the believing through of Him in the

7 Ezekiel 1:28.

8 Neuter plural subject, singular verb.

9 See above Isaiah 6:1.

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Θεῶ. Ἐναργὲς δὲ δεῖγμα τοῦ δυνάμει Αὐτοῦ ταῦτα γίνεσθαι, τό, ὡς Αὐτός φησι, καὶ
God. Manifest and proof of the power of Him these things to happen, the, as He himself said, and
καταλαμβάνεται, μὴ ὄντων ἐργατῶν τῶν ἐργαζομένων τὸν θερισμὸν τῶν ψυχῶν,
is apprehended, not being workers of the labouring the harvest of the souls,¹⁰
τοσοῦτον εἶναι θερισμὸν, συγκομιζομένων καὶ συναγομένων εἰς τὰς πανταχοῦ
such to be harvest, gathering together and uniting into the everywhere
ἄλωνα τοῦ Θεοῦ καὶ Ἐκκλησίας.
plantations of the God and Churches.

Chapter 44.

Καὶ ταῦτα πρὸς τὸν Ἰουδαῖον λέγω, οὐκ ἀπιστῶν, ὁ Χριστιανὸς, τῷ Ἰεζεκιήλ καὶ τῷ
And these things unto the Jew I say, not unbelieving, the Christian, in the Ezekiel and in the
Ἡσαΐα, ἀλλὰ δυσωπῶν ἐκ τῶν κοινῇ ἡμῖν πεπιστευμένων, ὅτι πολλῶ μᾶλλον οὗτος
Isaiah, but pleading from of the common having been believed, that much more this One
ἐκείνων ἀξιὸς ἐστὶ τοῦ πιστεῦσθαι τοιαῦτα λέγων ἑωρακέναι, καὶ, ὡς εἰκὸς,
of them worthy He is of the to be believed such as these saying to have seen, and, as being likely,
παραδοὺς τοῖς μαθηταῖς ἦν εἶδεν ὄψιν, καὶ τὴν φωνὴν ἧς ἤκουσεν. Ἄλλος
having related to the disciples which He having seen sight, and the voice which He heard. Another
δ' εἶποι, ὅτι οὐ πάντες τοῦ Ἰησοῦ ἤκουσαν ταῦτα διηγουμένου οἱ ἀναγράψαντες
but might say, that not all of the Jesus heard these things being described the having written
τὰ περὶ τοῦ εἶδους τῆς περιστερᾶς καὶ τῆς ἐξ οὐρανοῦ φωνῆς, ἀλλὰ τὸ διδάξαν
the things about of the form of the dove and of the from of heaven voice, but the having instructed
Μωϋσέα Πνεῦμα τὴν πρεσβυτέραν αὐτοῦ ἱστορίαν, ἀρξαμένην ἀπὸ τῆς κοσμογενείας
Moses Spirit the preceding of him history, having begun from of the creation
μέχρι τῆς κατὰ τὸν Ἀβραάμ τὸν πατέρα αὐτοῦ, τοῦτ' ἐδίδαξε καὶ τοὺς γράψαντας
as far as of the according to the the father of him, this taught also the having written
τὸ Εὐαγγέλιον, τὸ γενόμενον παράδοξον κατὰ τὸν χρόνον τοῦ βαπτίσματος Ἰησοῦ.
the Gospel, the having happened incredible at the time of the baptism of Jesus.
Ὁ δὲ κοσμηθεὶς χαρίσματι, καλουμένῳ, λόγῳ σοφίας, καὶ τὴν αἰτίαν διηγήσεται τῆς
He and having been adorned, being called, word of wisdom, also the cause let him explain of the
ἀνοιξεως τῶν οὐρανῶν, καὶ τοῦ εἶδους τῆς περιστερᾶς, καὶ ὅτι οὐκ ἄλλου τινὸς ζώου
opening of the heavens, and of the nature of the dove, and that not another any living thing
ἐν εἶδει ἢ τούτου ἐφάνη τὸ Ἅγιον Πνεῦμα τῷ Ἰησοῦ. Περὶ τούτου δὲ οὐκ ἀπαιτεῖ
in form or of this was revealed the Holy Spirit to the Jesus. Regarding of this but not it is required
νῦν ἡμᾶς ὁ λόγος διηγήσασθαι· τὸ γὰρ προκείμενόν ἐστιν, ἐλέγξει τὸν Κέλσον οὐχ
now us the subject to describe; the for to have shown it is, to disgrace the Celsus not
ὕγιῳ Ἰουδαίῳ περιθέντα μετὰ τοιῶνδε λόγων ἀπιστίαν περὶ πράγματος, κατὰ τὸ
sound Jew having bestowed with such considerations unbelief about matter, according to the
εἰκὸς γενομένου μᾶλλον παρὰ τὰ πεπιστευμένα ὑπ' ἐκείνου.
reasonable having been more by the having been believed by of that one.

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Chapter 45.

Μέμνημαι δέ ποτε ἔν τινι πρὸς Ἰουδαίων λεγομένους σοφούς διαλέξει
I have memory and once among certain unto of Jews speaking wise an argument
χρησαμενος τοιούτω λογῶ, πλείονων κρινόντων τὸ λεγόμενον, Εἶπατέ μοι,
having declared themselves an opinion, more of judging the following saying, Let you say to me,
ὧ οὔτοι, δύο τινῶν ἐπιδημησάντων τῷ τῶν ἀνθρώπων γένει, περὶ ὧν
O opponents, two of certain having stayed with the of the human race, about of whom
παράδοξα καὶ ὑπὲρ τὴν ἀνθρωπίνην φύσιν ἀναγέγραπται, Μωϋσέως λέγω, τοῦ ὑμῶν
incredible works and exceeding the human faculty it has been written, Moses I say, of the of you
νομοθέτου περὶ ἑαυτοῦ ἀναγράψαντος, καὶ Ἰησοῦ, τοῦ ἡμετέρου διδασκάλου, μηδὲν
lawgiver about of himself having written down, and of Jesus, of the our teacher, nothing
περὶ ἑαυτοῦ σύγγραμμα καταλελοιπότες, ἀλλ' ὑπὸ τῶν μαθητῶν ἐν τοῖς Εὐαγγελίοις
concerning of himself wrote he left behind, but by of the disciples in the Gospels
μεμαρτυρημένου· τίς ἢ ἀποκλήρωσις πιστεύεσθαι μὲν Μωϋσέα ὡς ἀληθεύοντα, καίτοι
having witnessed; what the absurdity to believe indeed Moses as speaking truth, and further
γε Αἰγυπτίων διαβαλλόντων αὐτὸν ὡς γόητα καὶ μαγγανεία τὰς δυνάμεις πεποηκέναι
at any rate Egyptians discredit him as a sorcerer and by trickery the mighty works to have done
δοκοῦντα, Ἰησοῦν δὲ ἀπιστεῖσθαι, ἐπεὶ ὑμεῖς Αὐτοῦ κατηγορεῖτε; Ἔθνη γὰρ ἀμφοτέροις
appearing, Jesus but to be disbelieved, since you of Him are accusers? Nations for both
μαρτυρεῖ, Ἰουδαῖοι μὲν Μωϋσεῖ, Χριστιανοὶ δὲ μὴ ἀρνούμενοι τὴν Μωϋσέως προφητείαν,
bear witness, Jews indeed to Moses, Christians and not denying the Moses gift of prophecy,
ἀλλὰ κάκειθεν ἀποδεικνύντες τὰ περὶ τοῦ Ἰησοῦ, παραδέχονται τὰ περὶ
but from that fact making known the things about of the Jesus, they accept the things about
Αὐτοῦ ἀληθῆ εἶναι παράδοξα ὑπὸ τῶν μαθητῶν Αὐτοῦ ἀναγεγραμμένα.
of Him true to be marvellous happenings by of the disciples of Him having been recorded.
Εἴπερ ἄρα λόγον ἀπαιτεῖτε ἡμᾶς περὶ τοῦ Ἰησοῦ, ἀπόδοτε περὶ Μωϋσέως τοῦ
If really then a reason you require of us concerning of the Jesus, let you reply about of Moses of the
πρὸ Αὐτοῦ γενομένου πρότερον, εἴθ' ἐξῆς ἡμεῖς ἀποδώσομεν τὸν περὶ τούτου. Ὑμῶν δ'
before of Him having lived first, then next we shall give the regarding of this; Of your but
ἀναδυομένων καὶ φευγόντων τὰς περὶ ἐκείνου ἀποδείξεις, ὡς μὲν πρὸς τὸ
you should be drawing back and fleeing the concerning of that setting out, as indeed with the
ὅμοιον ὑμῖν ποιοῦντες οὐκ ἀποδεικνύομεν· οὐδὲν δὲ ἤττον ὁμολογήσατε τὸ μὴ ἔχειν
in like manner we are making not a demonstration; nothing and less confession the not to have
δείξιν παρὸν, τὸ περὶ Μωϋσέως, καὶ ἀκούσατε τὰς περὶ Ἰησοῦ ἀποδείξεις ἀπὸ τοῦ
a proof presenting, the concerning Moses, and let you hear the about of Jesus arguments from of the
νόμου καὶ τῶν προφητῶν. Καὶ, τὸ παράδοξόν γε· ἐκ τῶν περὶ Ἰησοῦ ἀποδείξεων ἐν
law and of the prophets. And, the incredible at least; from of the about of Jesus being set out in
νόμῳ καὶ προφήταις ἀποδείκνυται, ὅτι καὶ Μωϋσῆς καὶ οἱ προφῆται ἦσαν προφῆται
law and prophets displayed, that also Moses and the prophets were prophets
τοῦ Θεοῦ.
of the God.

Chapter 46.

Πεπλήρωται δὲ ὁ νόμος, καὶ οἱ προφῆται, τῶν παραπλησίων παραδόξων τῷ
Full and the law, also the prophets, of the similar marvels to the

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ἀναγραφέντι περὶ τοῦ Ἰησοῦ παρὰ τῷ βαπτίσματι, περὶ τῆς περιστερᾶς, καὶ τῆς ἐξ
having been recorded about of the Jesus at the baptism, regarding of the dove, and of the from
οὐρανοῦ φωνῆς. Σημεῖον δὲ οἶμαι τοῦ τότε ὀφθέντος Ἁγίου Πνεύματος ἐν εἴδει
of heaven voice. Sign and I think of the then having been seen Holy Spirit in form
περιστερᾶς, τὰ ὑπὸ τοῦ Ἰησοῦ παράδοξα γεγενημένα, ἅτινα διαβάλλων Κέλσος, φησὶν
a dove, the by of the Jesus wonders having been done, although discrediting Celsus, he says
Αὐτὸν παρ' Αἰγυπτίοις μεμαθηκότα πεποιηκέναι. Καὶ οὐκ ἐκείνοις γε μόνοις χρήσομαι·
He with Egyptians he has learned to have made. And not to that One alone shall I declare;
ἀλλὰ γὰρ, κατὰ τὸ εἰκὸς, καὶ οἷς οἱ ἀπόστολοι τοῦ Ἰησοῦ πεποιήκασιν. Οὐκ ἂν γὰρ
but for, according to as is fitting, also those the apostles of the Jesus have done. Not for
χωρὶς δυνάμεων καὶ παραδόξων ἐκίνουν τοὺς καινῶν λόγων καὶ καινῶν μαθημάτων
apart from of powers and of wonders setting out the new doctrines and new witnessings
ἀκούοντας πρὸς τὸ καταλιπεῖν μὲν τὰ πάτρια, παραδέξασθαι δὲ μετὰ κινδύνων τῶν
hearing unto the to abandon indeed the ancestral customs, to accept and with dangers of the
μέχρι θανάτου τὰ τούτων μαθήματα. Καὶ ἔτι ἵχνη τοῦ Ἁγίου ἐκείνου Πνεύματος,
as far as of death the of these instructions. And still traces of the Holy of that Spirit,
ὀφθέντος ἐν εἴδει περιστερᾶς, παρὰ Χριστιανοῖς σώζεται. Ἐξεπάδουσι δαίμονας, καὶ
having been seen in form of a dove, among Christians is preserved. Expelling demons, and
πολλὰς ἰάσεις ἐπιτελοῦσι, καὶ ὁρῶσιν τινὰ κατὰ τὸ βούλημα τοῦ Λόγου περὶ
many cures accomplishing, and seeing certain things according to the wish of the Logos about
μελλόντων. Κὰν χλευάσῃ δὲ Κέλσος τὸ λεχθησόμενον, ἢ ὃν εἰσήγαγεν Ἰουδαῖον,
being destined. And if should mock but Celsus the I will be saying, or whom he introduces Jew,
ὅμως λελέξεται, ὅτι πολλοὶ, ὡσπερὶ ἄκοντες, προσεληλύθασι Χριστιανισμῷ,
at the same time I will have said, that many, for instance against will, have come to Christianity,
πνεύματός τινος τρέψαντος αὐτῶν τὸ ἡγεμονικὸν αἰφνίδιον ἀπὸ τοῦ μισεῖν τὸν λόγον
a spirit certain having turned of them the guide suddenly from of the to hate the doctrine
ἐπὶ τὸ ὑπεραποθανεῖν αὐτοῦ, καὶ φαντασιώσαντος¹¹ αὐτοὺς ὕπαρ ἢ ὄναρ. Πολλὰ
over to the to die for of it, and having appeared as to them in reality or as a dream. Many
γὰρ καὶ τοιαῦτα ἱστορήσαμεν· ἅτινα ἐὰν γράφωμεν, αὐτοὶ αὐτοῖς παρατυχόντες
for also such as these we narrated; which if we should write down, these ourselves having witnessed
καὶ ἰδόντες, γέλωτα πλατὺν ὄφλῃσομεν τοῖς ἀπίστοις, οἰομένοις ἡμᾶς ὁμοίως οἷς
and having seen, laughter widespread we shall incur to the unbelievers, imagining we like whom
ὑπολαμβάνουσι ταῦτ' ἀναπεπλακέναι, καὶ αὐτοὺς πλάσσειν. Ἀλλὰ γὰρ Θεὸς μάρτυς
are taking up these things to have invented, also ourselves to orm. But for God witness
τοῦ ἡμετέρου συνειδότος, βουλομένου οὐ διὰ ψευδῶν ἀπαγγελιῶν, ἀλλὰ διὰ τινος
of the our having a conscentious, desire not by false statements, but by certain
ἐναργείας ποικίλης συνιστάνειν τὴν Ἰησοῦ θείαν διδασκαλίαν. Ἐπεὶ δὲ Ἰουδαῖός ἐστιν ὁ
distinct various to establish the of Jesus divinity teaching. Since and Jew is the one
περὶ τοῦ ἀναγεγραμμένου Ἁγίου Πνεύματος κατεληλυθέναι ἐν εἴδει περιστερᾶς πρὸς
about of the having been reported Holy Spirit having descended in form of a dove unto
τὸν Ἰησοῦν ἀπορῶν, λεκτέον ἂν εἴη πρὸς αὐτόν, Ὡ οὔτος, τίς ἐστιν ὁ ἐν τῷ Ἡσαΐα λέγων,
the Jesus being puzzled, we would say unto him, O fellow, who is it he in the Isaiah saying,
Καὶ νῦν Κύριος ἀπέστειλέ με καὶ τὸ Πνεῦμα Αὐτοῦ; Ἐν ᾧ ἀμφιβόλου ὄντος τοῦ ῥητοῦ,
And now Lord sent me and the Spirit of Him?¹² In which double pointed of the stated,
πότερον ὁ Πατὴρ καὶ τὸ Ἅγιον Πνεῦμα ἀπέστειλαν τὸν Ἰησοῦν, ἢ ὁ Πατὴρ ἀπέστειλε
firstly the Father and the Holy Spirit sent the Jesus, or the Father sent

11 Greek word obscure.

12 Isaiah 48:16.

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

τόν τε Χριστόν καὶ τὸ Ἅγιον Πνεῦμα, τὸ δεύτερόν ἐστιν ἀληθές. Καὶ ἐπεὶ ἀπεστάλη ὁ
the both Christ and the Holy Spirit, the second is truth. And was sent the
Σωτήρ, εἶτα τὸ Πνεῦμα τὸ Ἅγιον, ἵνα πληρωθῆ τὸ εἰρημένον ὑπὸ τοῦ
Saviour, next the Spirit the Holy, that might be fulfilled the having been proclaimed by of the
προφήτου, ἐχρῆν δὲ τὴν τῆς προφητείας πλήρωσιν ἐγνώσθαι καὶ τοῖς
prophet, being necessary and the of the prophecy fulfillment to have been known also to the
ἐξῆς· διὰ τοῦτο ἀνέγραψαν οἱ Ἰησοῦ μαθηταὶ τὸ γεγενημένον.
successive generations; on account of this wrote down the of Jesus disciples the having come to pass.

Chapter 47.

Ἐβουλόμην δ' ἂν Κέλσω, προσωποποιήσαντι τὸν Ἰουδαῖον παραδεξάμενόν πως
I was wishing and to Celsus, having made in appearance¹³ the Jew representing in a way
Ἰωάννην ὡς Βαπτιστήν, βαπτίζοντα τὸν Ἰησοῦν, εἰπεῖν, ὅτι τὸ Ἰωάννην γεγονέναι
John as a Baptizer, baptizing the Jesus, to say, that the John to have existed
Βαπτιστήν, εἰς ἄφεσιν ἀμαρτημάτων βαπτίζοντα, ἀνέγραψέ τις τῶν μετ' οὐ πολὺ τοῦ
Baptizer, for remission of sins baptizing, wrote down a certain of the after not much of the
Ἰωάννου καὶ τοῦ Ἰησοῦ γεγενημένον. Ἐν γὰρ τῷ ὀκτωκαιδεκάτῳ τῆς Ἰουδαϊκῆς
John and of the Jesus having been alive. In for the eighteenth of the Jews
Ἀρχαιολογίας ὁ Ἰώσηπος μαρτυρεῖ τῷ Ἰωάννῃ, ὡς Βαπτιστῇ γεγενημένῳ, καὶ καθάρσιον
Antiquities the Josephus¹⁴ witnesses to the John, as a Baptizer having been, and a cleansing
τοῖς βαπτισαμένοις ἐπαγγελλομένῳ. Ὁ δ' αὐτός, καίτοι γε ἀπιστῶν τῷ Ἰησοῦ ὡς
to the baptized proclaiming. He but same, and yet not believing in the Jesus as
Χριστῷ, ζητῶν τὴν αἰτίαν τῆς τῶν Ἱεροσολύμων πτώσεως, καὶ τῆς τοῦ ναοῦ
Christ, seeking the cause of the of the Jerusalem falling, and of the of the temple
καθαιρέσεως, δέον αὐτὸν εἰπεῖν, ὅτι ἡ κατὰ τοῦ Ἰησοῦ ἐπιβουλή τούτων αἰτία
demolition, needful him to say, that the against of the Jesus plot of this cause
γέγονε τῷ λαῷ, ἐπεὶ ἀπέκτειναν τὸν προφητευόμενον Χριστόν· ὁ δὲ καὶ ὡς περ ἄκων
it was to the people, since they killed the remaining prophet¹⁵ Christ; he but also even as unwillingly
οὐ μακρὰν τῆς ἀληθείας γενόμενος, φησι ταῦτα συμβεβηκέναι τοῖς Ἰουδαίοις κατ'
not far off of the truth having been, says these things to have agreed with to the according to
ἐκδίκησιν Ἰακώβου τοῦ Δικαίου, ὃς ἦν ἀδελφὸς Ἰησοῦ τοῦ λεγομένου Χριστοῦ, ἐπειδὴ περ
an avenging of James the Just, who was a brother of Jesus, of the being called Christ,¹⁶ although
δικαιοτάτον αὐτὸν ὄντα ἀπέκτειναν. Τὸν δὲ Ἰακώβον τοῦτον ὁ Ἰησοῦ γνήσιος μαθητῆς
most righteous him being they killed. The and James this the of Jesus legitimate disciple
Παῦλος φησιν ἑωρακέναι ὡς ἀδελφὸν τοῦ Κυρίου, οὐ τοσοῦτον διὰ τὸ πρὸς αἷματος
Paul says to have seen as a brother of the Lord,¹⁷ not so much by the with blood

13 Greek word obscure.

14 37 – 100 - a Jewish historian and scholar. Of John wrote “Now some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment of what he did against John, that was called the Baptist: for Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, piety towards God, and so come to baptism, for the washing would be acceptable to him, if they made use of it, not in order to the putting away of some sins, but for the purification of the body. . . .”

15 Greek word obscure.

16 In Josephus - “ so he assembled the sanhedrin of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others, and when he had formed an accusation against them as breaker of the law, he delivered them to be stoned:”

17 Above Galatians 1:19.

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

συγγενές, ἢ τὴν κοινὴν αὐτῶν ἀνατροφὴν, ὅσον διὰ τὸ ἦθος καὶ τὸν λόγον.
related, or the common of them to be brought up, as much as by the character and the doctrine.
Εἴπερ οὖν διὰ Ἰάκωβον λέγει συμβεβηκέναι τοῖς Ἰουδαίοις τὰ κατὰ τὴν ἐρήμωσιν
If indeed then through James he says to have happened to the Jews the things against the desolation
τῆς Ἱερουσαλήμ, πῶς οὐχὶ εὐλογώτερον διὰ Ἰησοῦν τὸν Χριστὸν τοῦτο φάσκειν
of the Jerusalem, how not more reasonable that through Jesus the Christ this to assert
γεγονέναι; Οὗ τῆς θειότητος μάρτυρες αἱ τοσαῦται τῶν μεταβαλόντων ἀπὸ
to have happened? Of whom of the divinity witnesses the so many of the having converted from
τῆς χύσεως τῶν κακῶν Ἐκκλησίαι, καὶ ἡρτημένων τοῦ Δημιουργοῦ, καὶ πάντ'
of the flood of the vices Churches, and have fastened themselves to the Creator, and all
ἀναφερόντων ἐπὶ τὴν πρὸς ἐκεῖνον ἀρέσκειαν.
offering up over the unto that One servility.

Chapter 48.

Εἰ καὶ μὴ ἀπολογήσεται οὖν ὁ Ἰουδαῖος περὶ Ἰεζεκιήλ καὶ Ἡσαΐου, κοινοποιούντων
If and not should defend himself then the Jew concerning Ezekiel and Isaiah, comparing
ἡμῶν τὰ περὶ τῆς ἀνοίξεως τῶν οὐρανῶν ἐπὶ Ἰησοῦ καὶ τῆς ἀκουσθείσης
of us the things regarding of the opening of the heavens over Jesus and of the having been heard
Αὐτῷ φωνῆς, καὶ τὰ ὅμοια εὐρισκόντων ἐν τῷ Ἰεζεκιήλ ἀναγεγραμμένα, καὶ ἐν
by Him of a voice, and the things similar being found in the Ezekiel having been recorded, and in
τῷ Ἡσαΐᾳ ἢ καὶ τινὶ ἄλλῳ προφήτῃ, ἀλλ' ἡμεῖς γε τὸν λόγον, ὅση δύναμις ἡμῖν,
the Isaiah or also certain other prophets, but we at least the doctrine, as far as are able us,
παραστήσομεν, λέγοντες ὅτι, ὡς περ ὄναρ πεπίστευται πολλοὺς πεφαντασιῶσθαι,
we shall stand by, saying that, just as a dream has put faith into many minds by mental pictures,¹⁸
τινὰ μὲν θεϊότερα, τινὰ δὲ περὶ μελλόντων βιωτικῶν ἀναγγέλλοντα, εἴτε
some indeed by divine providence, certain and about being destined events having predicted, either
σαφῶς, καὶ δι' αἰνιγμάτων, καὶ τοῦτ' ἐναγές ἐστι πασι τοῖς παραδεξαμένοις Πρόνοιαν,
clearly, and or by of riddles, and this manifest it is to all the having admitted Providence,
οὕτω τί ἄτοπον, τὸ τυποῦν τὸ ἡγεμονικὸν ἐν ὀνείρῳ, δύνασθαι αὐτὸ τυποῦν καὶ
so how strange, the impression the authoritative in a dream, to be able same impression also
ὑπάρ πρὸς τὸ χρήσιμον τὸ ἐν ᾧ τυποῦται, ἢ τοῖς παρ' αὐτοῦ
in a waking vision unto the benefit the in whom should be made impression, or to the from of him
ἀκουσομένοις; Καὶ ὡς περ φαντασίαν λαμβάνομεν ὄναρ ἀκούειν, καὶ πλήσσεσθαι τὴν
will be hearing? And as of an appearance we detect in sleep to hear, and to be impacted the
αἰσθητὴν ἀκοὴν, καὶ ὄραν δι' ὀφθαλμῶν, οὔτε τῶν τοῦ σώματος ὀφθαλμῶν, οὔτε τῆς
perception of hearing, and to see through eyes, neither of the bodily organs of sight, nor of the
ἀκοῆς πλησσομένης, ἀλλὰ τοῦ ἡγεμονικοῦ ταῦτα πάσχοντος· οὕτως οὐδὲν ἄτοπον,
hearing being struck, but of the mind¹⁹ these things being sensed; thus nothing strange,
τοιαῦτα γεγονέναι ἐπὶ τῶν προφητῶν, ὅτε ἀναγέγραπται ἐωρακέναι τινὰ
such things to have happened upon of the prophets, when it has been recorded to have seen certain
αὐτοὺς παραδοξότερα, ἢ ἀκηκοέναι λόγους Κυρίου, ἢ τεθεωρηκέναι οὐρανοὺς
them more incredible happenings, or to have heard words of Lord, or to have beheld heavens
ἀνοιγομένους. Ἐγὼ γὰρ οὐχ ὑπολαμβάνω τὸν αἰσθητὸν οὐρανὸν ἀνεῶχθαι, καὶ τὸ
opening. I for not interpret the perceptible heaven to have opened, and the

18 Greek word obscure.

19 Lit. 'authoritative'.

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

σῶμα αὐτοῦ ἀνοιγνύμενον διηρηῆσθαι, ἵνα ἀναγράψῃ τὸ τοιοῦτον Ἰεζεκιήλ. Μὴ ποτ'
body of it opening to have been divided, that might record the such as this Ezekiel. Not ever
οὖν καὶ ἐπὶ τοῦ Σωτῆρος τὸν φρονίμως ἀκούοντα τῶν Εὐαγγελίων τὸ ὅμοιον ἐκδεκτέον;
therefore also over of the Saviour the sensible hearing of the Gospels the same be admitted?
Κἄν προσκόπη τὸ τοιοῦτον τοῖς ἀπλουστέροις, οἱ διὰ πολλὴν
And if an occasion for taking offence it may be the such as this to the more simple, who by of much
ἀπλότητα κινουσι τὸν κόσμον, σχίζοντες τὸ τηλικούτον σῶμα ἠνωμένον τοῦ
simplicity setting in motion the world, splitting the so great body having been united of the
παντὸς οὐρανοῦ. Ὁ δὲ βαθύτερον τὸ τοιοῦτον ἐξετάζων ἐρεῖ, ὅτι οὐσης, ὡς ἡ
whole of heaven. He but more deeply the such as this examining will say, that is existing, as the
Γραφὴ ὠνόμασε, θείας τινὸς γενικῆς αἰσθήσεως, ἣν μόνος ὁ μακάριος εὐρίσκει ἤδη,
Scripture named, a divine certain generic perception, which only the blessed finds presently,
κατὰ τὸ λεγόμενον καὶ παρὰ τῷ Σολομῶντι, ὅτι, Αἴσθησιν θείαν ²⁰εὐρήσεις, καὶ ὄντων
according to the saying also by the Solomon, that, Knowledge of God you shall find, and being
εἰδῶν ταύτης τῆς αἰσθήσεως, ὁράσεως πεφυκυίας βλέπειν τὰ κρείττονα
forms of this of the sense-perception, vision having having brought forth to see the things better
σωμάτων πράγματα, ἐν οἷς δηλοῦται τὰ χερουβίμ ἢ τὰ σεραφίμ, καὶ ἀκοῆς
than of bodies matters, among which is exhibited the cherubims or the seraphims, and of hearing
ἀντιλαμβανομένης φωνῶν οὐχὶ ἐν ἀέρι τὴν οὐσίαν ἔχουσῶν, καὶ γεύσεως χρωμένης
receiving of voices not in air the existence having, and a sense of taste proclaiming
ἄρτω ζῶντι καὶ ἐξ οὐρανοῦ καταβεβηκότι, καὶ ζωὴν διδόντι τῷ κόσμῳ, οὕτω δὲ καὶ
bread living and from of heaven having come down, and life v giving to the world, thus and also
ὄσφρησεως ὄσφραϊνομένης τοιῶνδε, καθὼς Χριστοῦ εὐωδία λέγει εἶναι τῷ Θεῷ
a sense of smell scenting²¹ such things, so that of Christ a sweet savour he says to be to the God
Παῦλος, καὶ ἀφῆς, καθ' ἣν Ἰωάννης φησὶ ταῖς χερσὶν ἐψηλαφηκέναι περὶ τοῦ Λόγου τῆς
Paul,²² and touch, by which John says the hands touched concerning of the Word of the
Ζωῆς· οἱ μακάριοι προφητῆται, τὴν θείαν αἴσθησιν εὐρόντες καὶ βλέποντες θείως, καὶ
Life;²³ the blessed prophets, the divine perception having found and seeing divine things, and
ἀκούοντες θείως, καὶ γεύόμενοι ὁμοίως, καὶ ὄσφραϊνόμενοι, ἵν' οὕτως ὀνομάσω, αἰσθήσει,
hearing divine things, and tasting likewise, and smelling, where thus specified, sense-perception,
οὐκ αἰσθητῆ, καὶ ἀπτόμενοι τοῦ Λόγου μετὰ πίστεως, ὥστ' ἀπορρόην αὐτοῦ
not perceptible by senses, and laying hold of the Logos with faith, so that an outflow of it
ἦκειν εἰς αὐτοὺς, θεραπεύσουσαν αὐτούς, οὕτως ἐώρων ἃ ἀναγράφουσιν
to have come into them, healing them, thus they were seeing what they describe
ἐωρακέναι, καὶ ἤκουον ἃ λέγουσιν ἀκηκοέναι, καὶ τὰ παραπλήσια
to have seen, and they were hearing what they say to have heard, and the resembling
ἔπασχον, ὡς ἀνέγραφον, ἐσθίοντες κεφαλίδα διδομένην αὐτοῖς βιβλίου.
they were feeling, as they were describing, eating a roll being given to them of a book.²⁴
Οὕτω δὲ καὶ Ἰσαὰκ ὄσφράνθη τῆς ὁσμῆς τῶν τοῦ υἱοῦ θειοτέρων ἱματίων, καὶ ἐπεῖπε
So and also Isaac smelled of the aroma of the of the son more divine clothes, and he pronounced
πνευματικῆ εὐλογίᾳ τό, Ἴδου ὁσμὴ τοῦ υἱοῦ μου, ὡς ὁσμὴ ἀγροῦ πλήρους, ὄν
spiritual blessing the, Behold aroma of the son of me, as aroma of a field full, which

20 Proverbs 2:5.

21 Greek word obscure.

22 Above 2nd Corinthians 2:15.

23 1st Epistle of John 1:1.

24 Ezekiel 3:2.

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

εὐλόγησεν ὁ Κύριος. Παραπλησίως δὲ τούτοις, καὶ νοητῶς μᾶλλον ἢ αἰσθητῶς, blessed the Lord.²⁵ Similarly and to this, and of thought more than perceived by senses, Ἰησοῦς ἤψατο τοῦ λεπροῦ, ἵν' αὐτὸν καθάρισεν, ὡς ἐγὼ οἶμαι, διχῶς, Jesus touchd the leper, in order that he should be cleansed, as I think, in two ways, ἀπαλλάττων αὐτὸν οὐ μόνον, ὡς οἱ πολλοὶ ἀκούουσι, λέπρας αἰσθητῆς δι' αἰσθητῆς delivering from him not only, as the crowd hears, leprosy perceptible by of visible ἀφῆς, ἀλλὰ καὶ τῆς ἄλλης διὰ τῆς ὡς ἀληθῶς θείας κύτου ἀφῆς. Οὕτως οὖν contact, but also of the other by of the as truly divine of Him touch. Thus then ἐμαρτύρησεν ὁ Ἰωάννης, λέγων, ὅτι, Τεθέαμαι τὸ Πνεῦμα καταβαῖνον ὡς περιστερὰν witnessed the John, saying, that, I have seen the Spirit descending as a dove ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' Αὐτόν. Κἀγὼ οὐκ ᾔδειν Αὐτόν, ἀλλ' Ὁ πέμψας με out of heaven, and remained upon Him. And I not had known Him, but He having sent me βαπτίζειν ἐν τῷ ὕδατι, ἐκεῖνός μοι εἶπεν, Ἐφ' ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον καὶ μένον ἐπ' Αὐτόν, οὗτός ἐστιν Ὁ βαπτίζων ἐν Πνεύματι Ἁγίῳ. Κἀγὼ ἐώρακα, καὶ remaining upon Him, this One is He baptizing in Spirit Holy. And I have seen, and μεμαρτύρηκα, ὅτι οὗτός ἐστιν ὁ Υἱὸς τοῦ Θεοῦ. Καὶ τῷ Ἰησοῦ γε ἠνοιχθησαν οἱ οὐρανοί· I have witnessed, that this One is the Son of the God.²⁶ And to the Jesus were opened the heavens; καὶ τότε μὲν, πλην Ἰωάννου, οὐδεὶς ἀναγέγραπται ἐωρακέναι ἀνοιχθέντας τοὺς and at that time indeed, except John, no one has recorded to have seen being opened the οὐρανοὺς. Τοῦτο δὲ τὸ ἀνοιχθῆναι τοὺς οὐρανοὺς προλέγων τοῖς μαθηταῖς ὁ Σωτὴρ heavens. This but the to be opened the heavens foretelling to the disciples the Saviour ἐσόμενον ὀφόμενοις αὐτό, φησιν, Ἀμήν, ἀμήν λέγω ὑμῖν, ὄψεσθε will be happening they would see it, He says, Truly, truly I say to you, you yourselves shall see τὸν οὐρανὸν ἀνεωγότα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας the heaven having opened, and the angels of the God ascending and descending ἐπὶ τὸν Υἱὸν τοῦ ἀνθρώπου. Καὶ οὕτως Παῦλος ἠρπάγη εἰς τρίτον οὐρανόν, πρότερον upon the Son of the man.²⁷ And so Paul was carried off into third heaven, earlier ἰδὼν αὐτὸν ἀνοιχθέντα, ἐπεὶ μαθητῆς ἦν Ἰησοῦ. Διηγήσασθαι δὲ νῦν, διὰ τί having seen it having been opened, since a disciple he was of Jesus. To set out but now, why ὁ Παῦλος λέγει τό, Εἴτ' ἐν σώματι οὐκ οἶδα, εἴτ' ἐκτὸς τοῦ σώματος οὐκ the Paul says the following, Whether in body not I have known, whether out of the body not οἶδα, ὁ Θεὸς οἶδεν, οὐ τοῦ παρόντος ἐστὶ καιροῦ. Ἔτι δὲ προσθήσω τῷ I have known, the God has known,²⁸ not of the present it is proper time. Yet but I shall add to the λόγῳ, καὶ αὐτά, ἃ οἶεται ὁ Κέλσος, ὅτι Αὐτὸς Ἰησοῦς εἶπε τὰ περὶ τὴν ἀνοιξιν argument, also same, which thinks the Celsus, that Himself Jesus told the things about the opening τῶν οὐρανῶν, καὶ τὸ καταβάν Πνεῦμα Ἅγιον ἐπ' Αὐτόν ἐν εἴδει περιστερᾶς παρὰ τῷ of the heavens, and the having descended Spirit Holy upon Him in form of a dove beside the Ἰορδάνη· τῆς Γραφῆς τοῦτο οὐ παριστάσης, ὅτι Αὐτὸς εἶπε τοῦτο ἐωρακέναι. Jordan; of the Scripture this not having confirmed, that He said this to have seen. Οὐ συνείδε δ' ὁ γενναιότατος, ὅτι οὐκ ἔστι κατὰ τὸν εἰπόντα τοῖς μαθηταῖς Not perceived but the most noble, that not it is according to the having said to the disciples ἐπὶ τῇ ἐν τῷ ὄρει ὀπτασίᾳ, Μηδενὶ εἶπητε τὸ ὄραμα, ἕως ὃ Υἱὸς τοῦ ἀνθρώπου ἐκ upon the in the mountain vision, No one let you tell the spectacle until the Son of the man from

25 Genesis 27:27.

26 Above – John 1:32ff.

27 Above – John 1:51.

28 Above – 2nd Corinthians 12:2.

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

νεκρῶν ἀναστῆ, εἰρηκέναι τοῖς μαθηταῖς τὸ παρὰ τῷ Ἰορδάνῃ ὄφθην ὑπὸ τοῦ
of dead risen,²⁹ to have told to the disciples the by the Jordan having been seen by of the
Ἰωάννου καὶ ἀκουσθέν. Ἐνιδεῖν δὲ ἔστι καὶ τῷ τοῦ Ἰησοῦ ἦθει πανταχοῦ περιισταμένον
John and heard. To observe and it is also the of the Jesus character everywhere of avoiding
τὴν περιαιτολογίαν, καὶ διὰ τοῦτο λέγοντος, Κἂν ἐγὼ εἴπω περὶ ἑμαυτοῦ,
the speaking about Himself, and through this saying, And if I should speak about of myself,
ἢ μαρτυρία μου οὐκ ἔστιν ἀληθής. Καὶ ἐπεὶ περίστατο τὴν περιαιτολογίαν, καὶ
the witness of me not it is true.³⁰ And since He was shunning the speaking about Himself, and
τοῖς ἔργοις μᾶλλον ἐβούλετο δηλοῦν εἶναι Χριστὸς ἢ περὶ τῆ λέξει, διὰ τοῦτο φασιν οἱ
to the works rather He was wishing to show to be Christ than the speech, because of this say the
Ἰουδαῖοι πρὸς Αὐτόν, Εἰ σὺ εἶ ὁ Χριστός, εἰπέ ἡμῖν παρῶρησίᾳ. Ἐπεὶ δὲ Ἰουδαῖός ἐστιν ὁ
Jews unto Him, If you are the Christ, speak to us openly.³¹ Since and a Jew it is the
παρὰ τῷ Κέλσῳ λέγων τῷ Ἰησοῦ περὶ τῶν κατὰ τὸ Πνεῦμα τὸ Ἅγιον ἐν εἴδει
by the Celsus saying to the Jesus about of the involving the Spirit the Holy in form
περιστερᾶς τό, Πλὴν ὅτι σὺ φῆς, καὶ τίνα ἕνα ἐπάγη τῶν μετὰ σοῦ,
of a dove the following, Except that you say, and certain one leading on of the with of you
κεκολασμένων ἀναγκαῖον αὐτῷ παραστῆσαι, ὅτι καὶ τοῦτο οὐκ οἰκείως τῷ Ἰουδαϊκῷ
having been punished constrained with you beside, that also this not appropriate to the Jewish
προσώπῳ περιέθηκεν. Οὐδὲ γὰρ συνάπτουσι τὸν Ἰωάννην οἱ Ἰουδαῖοι τῷ Ἰησοῦ, καὶ
person conferred upon. Neither for associate the John the Jews with the Jesus, and
τὴν Ἰωάννου τῆ τοῦ Ἰησοῦ κολάσει. Καὶ ἐν τούτῳ οὖν ἐλέγχεται ὁ πάντ'
the John with the of the Jesus punishment. And by this then test he all
ἀλαζονευσάμενος εἰδένα μὴ ἐγνωκώς, τίνα προσάψη
knowledge having drawn up³² to have known not having perceived, certain he should attribute
ρήματα τῷ Ἰουδαϊκῷ πρὸς τὸν Ἰησοῦν προσώπῳ.
words to the Jew with the Jesus confronting.

Chapter 49.

Μετὰ ταῦτ', οὐκ οἶδ' ὅπως, τὸ μέγιστον περὶ τῆς συστάσεως τοῦ Ἰησοῦ
After these things, not I have known how, the strongest about of the confirmation of the Jesus
κεφάλαιον, ὡς ὅτι ἐπροφητεύθη ὑπὸ τῶν παρὰ Ἰουδαίοις προφητῶν, Μωϋσέως καὶ
argument, as that portended³³ by of the with Jews prophets, Moses and
τῶν μετ' αὐτόν, ἢ καὶ πρὸ Μωϋσέως, παραπίπτει ἐκὼν, ὡς οἶμαι, τῷ μὴ δύνασθαι
of the with him, or also before Moses, fell away readily, as I think, in the not to be able
ἀπαντᾶν πρὸς λόγον, ὡς οὐδὲ Ἰουδαῖοι οὐδ' ὅσαι αἰρέσεις οὐ βούλονται
to meet with proposition, as neither Jew nor as many as religious parties not wishing
πεπροφητεῦσθαι τὸν Χριστόν. Τάχα δὲ οὐδὲ ἦδει τὰς περὶ τοῦ Ἰησοῦ
to have been prophesied³⁴ the Christ. Perhaps but not as yet he had known the about of the Jesus
προφητείας. Οὐκ ἂν γὰρ, καταλαβὼν τὰ ὑπὸ Χριστιανῶν λεγόμενα, ὅτι πολλοὶ
prophecies. Not for, those comprehending the by of Christians sayings, that many
προφητῆται προεῖπον περὶ τῆς τοῦ Σωτῆρος ἐπιδημίας, περιέθηκε τῷ τοῦ Ἰουδαίου
prophets foretold regarding of the of the Saviour arrival, would confer the of the Jew

29 Above – Matthew 17:9.

30 Above – John 5:31.

31 Above – John 10:24.

32 Greek word obscure.

33 Greek word obscure.

34 Greek word obscure.

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

προσώπῳ, ἃ ἤρμοζε Σαμαρεῖ μᾶλλον εἶπεῖν ἢ Σαδδουκαίῳ· καὶ οὐκ ἂν Ἰουδαῖος character, which fitting a Samaritan more to say or a Sadducee; and not Jew
ὁ ἐν τῇ προσωποποιίᾳ ἔφασκεν, Ἄλλ' εἶπεν ἐμὸς προφήτης ἐν Ἱεροσολύμοις ποτὲ, he in the dialogue was asserting, But said my prophet in Jerusalem at some time,
ὅτι ἔξει Θεοῦ Υἱός, τῶν ὁσίων Κριτῆς, καὶ τῶν ἀδίκων Κολαστῆς. Οὐ γὰρ εἷς that will come of God Son, of the holy Judge, and of the unrighteous Punisher. Not for one
προφήτης τὰ περὶ Χριστοῦ ἐπροφήτευσεν. Κἂν οἱ μόνου δὲ Μωϋσέως παραδεχόμενοι τὰς prophet the about of Christ predicted. And if the of alone but of Moses receiving the
βίβλους Σαμαρεῖς ἢ Σαδδουκαῖοι φάσκωσιν ἐν ἐκείναις πεπροφητεῦσθαι τὸν Χριστόν, books Samaritans and Sadducees would affirm in to them having been predicted the Christ,
ἀλλ' οὐτι γὰρ ἐν Ἱεροσολύμοις, τοῖς μηδέπω ὀνομασθεῖσι κατὰ τὸν Μωϋσέως χρόνον, but certainly not in Jerusalem, the not yet having been named in the of Moses time,
ἢ προφητεία λέλεκτο. Εἴη τοίνυν, πάντα τοὺς τοῦ λόγου κατηγοροῦν ἐν the prophecy had been spoken. It should be further, all the of the doctrine accusers in
τοσαύτη εἶναι ἀγνοίᾳ οὐ μόνον τῶν πραγμάτων, ἀλλὰ καὶ ψιλῶν τῶν so far to be ignorant not only of the facts, but also being stripped bare of the
γραμμάτων τῆς Γραφῆς, καὶ κατηγορεῖν Χριστιανισμοῦ, ἵνα μηδὲ τὴν τυχοῦσαν characters of the Scripture, and to accuse Christianity, that and not the having happened
πιθανότητα ὁ λόγος αὐτῶν ἔχη δυναμένην τοὺς ἀνερματίστους καὶ πρὸς καιρὸν persuasiveness the doctrine of them being able the disturbing³⁵ and at right time
πιστεύοντας ἀφιστάνειν οὐ τῆς πίστεως, ἀλλὰ τῆς ὀλιγοπιστίας. Ἰουδαῖος δὲ οὐκ ἂν believing not stable not of the faith, but of the little faith. A Jew but not
ὁμολογήσει ὅτι προφήτης τις εἶπεν ἔξει Θεοῦ Υἱόν· ὃ γὰρ λέγουσιν, ἐστὶν ὅτι ἔξει would confess to that prophet any said will come of God Son; which for they say, it is for will come
ὁ Χριστὸς τοῦ Θεοῦ. Καὶ πολλάκις γὰρ ζητοῦσι πρὸς ἡμᾶς εὐθέως περὶ Υἱοῦ Θεοῦ, ὡς the Christ of the God. And often they seek out from us directly concerning Son of God, as
οὐδενὸς ὄντος τοιοῦτου, οὐδὲ προφητευθέντος. Καὶ οὐ τοῦτό φαμεν, ὅτι οὐ none being such as this, neither a subject of prophecy. And not this we assert, that not
προφητεύεται Υἱὸς Θεοῦ, ἀλλ' ὅτι οὐχ ἄρμοζόντως τῷ Ἰουδαϊκῷ προσώπῳ, μὴ a prophecy Son of God, but that not being truly to the Jewish contender, not
ὁμολογοῦντι τὸ τοιοῦτο, περιέθηκε τὸ εἶπεν, ἐμὸς προφήτης ἐν Ἱεροσολύμοις ποτὲ agreeing with the such as this, invested with the to say, my prophet in Jerusalem once
ὅτι ἔξει Θεοῦ Υἱός. that will come of God Son.

Chapter 50.

Εἶτα, ὡς οὐ μόνου προφητευθέντος τούτου, ὁσίων Αὐτὸν εἶναι Κριτὴν, καὶ τῶν Next, as not only predicted issue this, of hallowed Him to be Judge, and of the
ἀδίκων Κολαστῆν, καὶ μήτε τόπου γενέσεως Αὐτοῦ, μήτε πάθους Αὐτοῦ, οὐ ὑπὸ unrighteous Punisher, and neither of place of birth of Him, nor suffering of Him, which by
Ἰουδαίων πείσεται, μήτ' ἀναστάσεως Αὐτοῦ, μήτε τεραστίων δὲ ὧν ποιήσει of Jews He will suffer, neither resurrection of Him, nor marvellous acts and which He did
δυνάμεων προειρημένων, φησί, Τί μᾶλλον σὺ, ἢ ἄλλοι μυρίοι, οἱ μετὰ τὴν of power having been foretold, he says, Why rather you, than others innumerable, the after the
προφητείαν γενόμεοί, εἰσι, περὶ ὧν ταῦτα ἐπροφητεύετο; Αἱ οὐκ οἶδ' prophesies having been made, are, about of whom these things predictions? The not I have known

35 Greek word obscure.

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

ὅπως βουλόμενος καὶ ἑτέροις περιθεῖναι τὸ δύνασθαι ὑπονοεῖσθαι, ὅτι αὐτοὶ ἦσαν οἱ
how wishing also to other to convey the to be able to conjecture, that they themselves were the
προφητευθέντες, φησὶν ὅτι, οἱ μὲν ἐνθουσιῶντες, οἱ δὲ ἀγείροντές, φασὶν ἦκειν
subject of prophecy, he says that, the indeed being inspired, the and gathering, they say to come
ἄνωθεν ὅπως Υἱὸν Θεοῦ. Οὐ γὰρ ἱστορήσαμεν ταῦθ' ὁμολογεῖσθαι παρὰ τοῖς Ἰουδαίοις
from above as Son of God. Not for we inquired these to admit to among the Jews
γεγονέναι. Λεκτέον οὖν πρῶτον, ὅτι πολλοὶ προφητῶν παντοδαπῶς
to have happened. We have to say then firstly, that many prophets in all kinds of ways
προεῖπον τὰ περὶ τοῦ Χριστοῦ, οἱ μὲν δι' αἰνιγμάτων, οἱ δὲ δι' ἀλληγορίας, ἢ ἄλλω
foretold the things about of the Christ, the indeed by riddles, the and by allegories, or another
τρόπῳ, τινὲς δὲ καὶ αὐτολεξεί. Καὶ ἐπεὶ ἐν τοῖς ἐξῆς φησὶν ἐν τῇ τοῦ Ἰουδαίου
way, some and also with the very words. And after that in the next he says in the of the Jew
πρὸς τοὺς ἀπὸ τοῦ λαοῦ πιστεύοντας προσωποποιῶν, τὰς εἰς τὰ περὶ τούτου
unto the from of the people believing imaginary reports, the things in the regarding of this
ἀναφερομένας προφητείας δύνασθαι καὶ ἄλλοις ἐφαρμόζειν πράγμασι, δεινῶς καὶ
upholding prophecies to be able also other to suit matters, fearfully and
κακούργως τοῦτο λέγων, ὀλίγας ἀπὸ πλειόνων ἐκθησόμεθα, περὶ ὧν ὁ βουλόμενος
mischievously this saying, a few from of many we set outside, concerning which the wishing
ἀναγκαστικὸν τι εἰς ἀνατροπὴν αὐτῶν εἰπάτω, καὶ δυνάμενον καὶ τοὺς ἐντρεχῶς
to compel³⁶ any for a refutation of them let him say, and being able also the intelligent
πιστεύοντας μεταστῆσαι ἀπὸ τῆς πίστεως.
believing to turn away from of the faith.

36 Greek word obscure.