

Chapter 61.

Εἰ δ' Ἡρώδης ἐπεβούλευσε τῷ Γεννηθέντι, κἂν μὴ πιστεύσῃ ἀληθῶς τοῦτο
If but Herod plotted against the Having been born, and if not he should believe in reality this
γεγονέναι ὁ παρὰ τῷ Κέλσῳ Ἰουδαῖος, οὐ θαυμαστόν. Τυφλὸν γάρ τι ἐστὶν ἢ
to have happened the one by the Celsus Jew, not surprising. Blind for to a certain extent the
πονηρία, καὶ βουλομένη, ὡς ἰσχυροτέρα τοῦ χρεῶν, νικᾶν αὐτό. Ὅπερ καὶ Ἡρώδης
wickedness, and wishing, as stronger than of the fate, to conquer it. Precisely also of Herod
παθῶν, καὶ πεπίστευκε βασιλέα γεγεννηθῆσθαι Ἰουδαίων, καὶ ἀνομολογουμένην εἶχε
state, and he has believed a king to have been born of Jews, and not admitting he was bearing
τῇ πίστει ταύτη συγκατάθεσιν, μὴ ἰδὼν, ὅτι ἦτοι πάντως βασιλεύς ἐστι, καὶ βασιλεύσει,
to the belief this approval, not seeing, that truly of all king He is, and He will reign,
ἢ οὐ βασιλεύσει, καὶ μάτην ἀναιρεθήσεται. Ἐβουλήθη οὖν Αὐτὸν ἀποκτεῖναι, μαχομένας
or not will reign, and in vain will be destroyed. He wished therefore Him to kill, struggling
διὰ τὴν κακίαν ἔχων κρίσεις, ὑπὸ τοῦ τυφλοῦ καὶ πονηροῦ διαβόλου κινούμενος, ὃς καὶ
through the badness having decisions by of the blindness and evil devil being driven, who also
ἀρχῆθεν ἐπεβούλευε τῷ Σωτῆρι, φαντασθεὶς Αὐτὸν εἶναι τινα μέγαν
from beginning was plotting against the Saviour, having appeared Him to be a certain mighty one
καὶ ἔσεσθαι. Ἄγγελος μὲν οὖν ἐχρημάτισε τῷ Ἰωσήφ, τὴν ἀκολουθίαν τῶν πραγμάτων
and shall be. An angel indeed then warned the Joseph, the following upon of the happenings
τηρῶν, κἂν μὴ πιστεύῃ Κέλσος, ἀναχωρῆσαι μετὰ τοῦ Παιδὸς καὶ τῆς
watching over, although not may believe Celsus, to withdraw with of the Child and of the
Μητρὸς Αὐτοῦ εἰς Αἴγυπτον· ὁ δ' Ἡρώδης ἀνεῖλε πάντα τὰ ἐν Βηθλεὲμ καὶ τοῖς ὀρίοις
Mother of Him into Egypt; the but Herod destroyed all the the in Bethlehem and the limits
αὐτῆς παιδία, ὡς συναιρήσων τὸν γεννηθέντα Ἰουδαίων Βασιλέα. Οὐ γὰρ ἐώρα
of it infants, as he will have destroyed the having been born of Jews King. Not for he was seeing
τὴν ἀκοίμητον φρουρὸν δύναμιν τῶν ἀξίων φρουρεῖσθαι καὶ τηρεῖσθαι τῇ
the unresting guarding power of the deserving to be guarded and to be protected for the
σωτηρία τῶν ἀνθρώπων, ὧν πρῶτος πάντων τιμῇ καὶ ὑπεροχῇ πάση μείζων ἦν
preservation of the mankind, of whom of all in honour and superiority of all greater was
ὁ Ἰησοῦς, Βασιλεύς, οὐχ ὡς Ἡρώδης ᾤετο, ἐσόμενος, ἀλλ' ὡς ἔπρεπε τὸν Θεὸν διδόναι
the Jesus, King, not as Herod was supposing, He would be, but as befitting the God to give
βασιλείαν ἐπ' εὐεργεσίᾳ τῶν βασιλευομένων τῷ οὐ μέσην καὶ ἀδιάφορον, ἴν' οὕτως
a kingdom upon well-doing of the reigning to the not middling and indifferent, that thus
ὀνομάσω, εὐεργεσίαν εὐεργετήσονται τοὺς ὑποτεταγμένους, ἀλλὰ νόμοις ἀληθῶς
I should nominate, good deeds happening to the having been subjected, but laws truly
Θεοῦ παιδεύσονται καὶ ὑπάξονται αὐτούς· ὅπερ καὶ Ἰησοῦς ἐπιστάμενος καὶ ἀρνούμενος
of God training and subjugate them; which also Jesus knowing and denying
μὲν τὸ εἶναι, ὡς οἱ πολλοὶ ἐκδέχονται, βασιλεύς διδάσκων δὲ τὸ ἐξαίρετον τῆς
indeed the to be, as the multitudes expect, a king indicating but the surpassing nature of the
Ἐαυτοῦ βασιλείας, φησὶ τό, Εἰ ἦν ἐκ τοῦ κόσμου τούτου ἢ βασιλεία ἢ ἐμῆ, οἱ
of Himself kingdom, says the following, If was out of the world of this the kingdom the my, the
ὑπηρεταὶ οἱ ἐμοὶ ἠγωνίζοντο ἄν, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νυνὶ δὲ
attendants the of me would be fighting, that not I should be given over to the Jews; now but
οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου ἢ βασιλεία ἢ ἐμῆ. Ταῦτα δ' εἰ ἐώρακεὶ ὁ Κέλσος,
not it is out of the world of this the kingdom the mine.¹ These things and if had seen the Celsus.

1 Above John 18:36.

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

οὐκ ἂν ἔλεγεν, Εἰ δ' ὅπως μὴ σὺ αὐξηθεὶς ἀντ' ἐκείνου βασιλεύης²,
not would he be saying, If but when not you having grown instead of that one you will be king,
τί ἐπειδὴ γε ἠυξήθης, οὐ βασιλεύεις, ἀλλ' ὁ τοῦ Θεοῦ Παῖς οὕτως ἀγεννώως ἀγείρεις
why after that you matured,³ not you are king, but the of the God Child so of no family wandering⁴
κρυπτάζων⁵ ὑπὸ φόβου καὶ περιφθειρόμενος ἄνω κάτω; Οὐκ ἔστι δ' ἀγεννὲς τὸ μετ'
being concealed through fear and drifting about upwards downwards? Not it is but ignoble the with
οἰκονομίας περιϊστάμενον τοὺς κινδύνους μὴ ὁμόσει αὐτοῖς χωρεῖν, οὐ διὰ φόβον
a plan avoiding the dangers not together with them to go onward, not through fear
θανάτου, ἀλλ' ὑπὲρ τοῦ χρησίμως αὐτὸν τῷ βίῳ ἐπιδημοῦντα ἐτέρους ὠφελεῖν, ἕως
of death, but by of the useful him to the life staying others to assist, until
ἐπιστῆ ὁ ἐπιτήδειος καιρὸς τοῦ τὸν ἀνεληφότα ἀνθρωπίνην
it should be ordained the proper time of the the having taken up human form
φύσιν ἀνθρώπου θάνατον ἀποθανεῖν, ἔχοντά τι χρήσιμον τοῖς ἀνθρώποις· ὅπερ
having brought forth of a human a death to die that is useful to the mankind; wherefore
δῆλόν ἐστι τῷ νοήσαντι τὸν Ἰησοῦν ὑπὲρ ἀνθρώπων ἀποθανεῖν· περὶ οὗ κατὰ δύναμιν
manifest it is to the thinking the Jesus in behalf of men to die; about which according to ability
ἐν τοῖς πρὸ τούτων εἶπομεν.
in the before of this we spoke.

Chapter 62.

Μετὰ ταῦτα δ' ἐπεὶ μὴδὲ τὸν ἀριθμὸν τῶν ἀποστόλων ἐπιστάμενος, δέκα, εἶπεν, ἢ
After these things but since and not the number of the apostles knowing, ten, he said, or
ἑνδεκά τινες ἐξαρτησάμενον τὸν Ἰησοῦν ἑαυτῷ ἐπιρρήτους ἀνθρώπους, τελῶνας καὶ
eleven certain gathered⁶ the Jesus to himself infamous men, tax-gatherers and
ναύτας τοὺς πονηροτάτους, μετὰ τούτων τῆδε κάκεισε αὐτὸν ἀποδεδρακέναι, αἰσχυρῶς
sailors the most wicked, with of these and thus here and there he to have fled, in a shameful
καὶ γλίσχρως τροφᾶς συνάγοντα, φέρε καὶ περὶ τούτων κατὰ
and importunate way of life gathering together, let us offer and concerning of these according to
τὸ δυνατὸν διαλάβωμεν. Φανερόν δέ ἐστι τοῖς ἐντυγχάνουσιν Εὐαγγελικοῖς λόγοις,
the ability let us take apart. Manifest but it is to the meeting with Gospels stories,
οὓς οὐδ' ἀνεγνωκέναι ὁ Κέλσος φαίνεται, ὅτι δώδεκα ἀποστόλους ὁ Ἰησοῦς
which not to know well the Celsus it appears, that twelve apostles⁷ the Jesus
ἐπελέξατο, τελώνην μὲν τὸν Ματθαῖον, οὓς δ' εἶπε συγκεχυμένως ναύτας τάχα
picked out, a tax-gatherer indeed the Matthew, which and he says indiscriminately sailors may be
τὸν Ἰάκωβον καὶ τὸν Ἰωάννην φησὶν, ἐπεὶ καταλιπόντες τὸ πλοῖον καὶ τὸν πατέρα
the James and the John it is supposed, since they left the boat and the father
αὐτῶν Ζεβεδαιὸν ἠκολούθησαν τῷ Ἰησοῦ. Τὸν γὰρ Πέτρον καὶ τὸν ἀδελφὸν αὐτοῦ
of them Zebedee followed the Jesus.⁸ The for Peter and the brother of him
Ἀνδρέαν, ἀμφιβλήστρω χρωμένους διὰ τὰς ἀναγκαίας τροφᾶς, οὐκ ἐν ναύταις, ἀλλ'
Andrew, a casting net were handling for the necessary livelihood, not among sailors, but

2 Other MS has βασιλεύσης

3 Greek word obscure.

4 Greek word obscure.

5 Other versions have κρυπτάζων.

6 Greek word obscure.

7 Above Matthew 10:1; Mark 3:14; Luke 6:13.

8 Above Matthew 10:3; Mark 1:20.

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

ὡς ἀνέγραψεν ἡ Γραφή, ἐν ἀλιεῦσιν ἀριθμητέον. Ἔστω δὲ καὶ ὁ Λεβῆς τελώνης
as described the Scripture, among fishermen counted.⁹ May be and also the Lebes¹⁰ a tax-gatherer
ἀκολουθήσας τῷ Ἰησοῦ· ἀλλ' οὔτι γε τοῦ ἀριθμοῦ τῶν ἀποστόλων Αὐτοῦ ἦν εἰ μὴ
having followed the Jesus; but in no way of the number of the apostles of Him he was except
κατὰ τινὰ τῶν ἀντιγράφων τοῦ κατὰ Μάρκον Εὐαγγελίου. Τῶν δὲ λοιπῶν οὐ
according to certain of the transcripts of the according to Mark Gospel. Of the but remaining not
μεμαθήκαμεν τὰ ἔργα, ὅθεν πρὸ τῆς μαθητείας τοῦ Ἰησοῦ περιεποιοῦν
have we determined the works, in what way before of the discipleship of the Jesus they were earning
ἑαυτοῖς τὰς τροφάς. Φημὶ οὖν καὶ πρὸς ταῦτα, ὅτι τοῖς δυναμένοις φρονίμως
to themselves the livelihoods. I assert then also against these things, that to the being able sensibly
καὶ εὐγνωμόνως ἐξετάζειν τὰ περὶ τοὺς ἀποστόλους τοῦ Ἰησοῦ, φαίνεται, ὅτι
and reasonably to examine the things regarding the apostles of the Jesus, disclose, that
δυνάμει θείᾳ ἐδίδασκον οὗτοι τὸν Χριστιανισμόν, καὶ ἐπετύγχανον ὑπάγοντες
a power divine was teaching to these the Christianity, and they were succeeding in leading
ἀνθρώπους τῷ λόγῳ τοῦ Θεοῦ. Οὐ γὰρ ἢ εἰς τὸ λέγειν δύναμις, καὶ τάξις
men to the word of the God. Not for the into the to speak power, and arrangement
ἀπαγγελίας, κατὰ τὰς Ἑλλήνων διαλεκτικὰς ἢ ῥητορικὰς τέχνας, ἦν ἐν αὐτοῖς
of narrative, according to the Greeks' dialectics or rhetoric arts, was in them
ὑπαγομένη τοὺς ἀκούοντας. Δοκεῖ δέ μοι, ὅτι σοφοὺς μὲν τινὰς ὡς πρὸς τὴν τῶν
leading the hearing. It seems and to me, that wisdom indeed certain as with the of the
πολλῶν ὑπόληψιν, καὶ ἰκανοὺς πρὸς τὸ νοεῖν ἀρεσκόντως πλήθεσι καὶ λέγειν,
many assumption, and sufficing unto the to think agreeably to multitudes and to speak,
ἐπιλεξάμενος, καὶ χρησάμενος αὐτοῖς διακόνους τῆς διδασκαλίας ὁ Ἰησοῦς·
having selected, and having proclaimed to them as ministers of the teaching the Jesus;
εὐλογώτατ' ἂν ὑπενοήθη ὁμοίᾳ φιλοσόφους κεχρησθαι ἀγωγῇ, αἰρέσεώς τινος
rightly He would be suspected like to philosophers to have declared a deception, a choice certain
προϊσταμένοις· καὶ οὐκέτ' ἂν ἢ περὶ τοῦ θεῖου εἶναι τὸν λόγον ἐπαγγελία
putting forward; and no longer the regarding of the divinity to be the doctrine promise
ἀνεφαίνετο· ἅτε τοῦ λόγου ὄντος καὶ τοῦ κηρύγματος ἐν πειθοῖς τῆς ἐν
would manifest itself; so as of the doctrine being also of the proclamation by persuading of the by
φράσει καὶ συνθέσει τῶν λέξεων σοφίας· καὶ ἦν ἂν ἢ πίστις, ὁμοίως τῇ τῶν
manner of speech and combination of the words clever; also was the faith, like to the of the
τοῦ κόσμου φιλοσόφων περὶ τῶν δογμάτων πίστει, ἐν σοφίᾳ ἀνθρώπων καὶ οὐκ ἐν
of the world philosophers about of the opinions faith, in wisdom of men and not by
δυνάμει Θεοῦ.
power of God.

Νυνὶ δὲ τίς, βλέπων ἀλιεῖς καὶ τελώνας μὴδὲ τὰ πρῶτα γράμματα
Now and anyone, seeing fishermen and tax-gatherers and not the things first in writing
μεμαθηκότας, (ὡς τὸ Εὐαγγέλιον ἀναγράφει περὶ αὐτῶν, καὶ ὁ Κέλσος κατὰ
having learned, (as the Gospel records concerning of them, and the Celsus according to
ταῦτα πεπίστευκεν αὐτοῖς, ἀληθεύουσι περὶ τῆς ἰδιωτείας αὐτῶν),
these things has believed in them, they speak truth regarding of the lack of education of them),
τεθαρρήκóτως οὐ μόνον Ἰουδαίους ὁμιλοῦντας περὶ τῆς εἰς τὸν Ἰησοῦν πίστεως, ἀλλὰ
boldly not only to Jews addressing about of the into the Jesus faith, but

9 Above Matthew 4:18.

10 Translated as 'Levi' in the Latin version – this name is not known elsewhere – a 'lebes' is a Greek vase of particular shape.

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

καὶ ἐν τοῖς λοιποῖς ἔθνεσι κηρύσσοντας Αὐτὸν καὶ ἀνύοντας, οὐκ ἂν ζητήσαι, πόθεν
also among the remaining nations preaching Him and with success,¹¹ not would seek, from where
ἦν αὐτοῖς δύναμις πειστική; Οὐ γὰρ ἡ νενομισμένη τοῖς πολλοῖς. Καὶ τίς
was to them power of persuasion? Not for the having been in common use by the many. And who
οὐκ ἂν λέγοι, ὅτι τὸ, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων,
not would say, that the following, Come after of me, and I will make you fishermen of men,¹²
δυνάμει τινὶ θείᾳ ἐν τοῖς ἀποστόλοις Αὐτοῦ ἐπλήρωσεν ὁ Ἰησοῦς; Ἦντινα καὶ ὁ Παῦλος
power a certain divine in the apostles of Him filled the Jesus. Which also the Paul
παριστάς, ὡς καὶ ἐν τοῖς ἀνωτέρω εἰρήκαμεν, φησί, Καὶ ὁ λόγος μου καὶ τὸ κήρυγμά
comparing, as also in the above we have said, says, And the word of me and the preaching
μου οὐκ ἐν πειθοῖς σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει Πνεύματος καὶ δυνάμεως, ἵν' ἡ πίστις
of me not in persuasive wise words, but in an exhibiting of Spirit and of power, that the faith
ἡμῶν μὴ ᾗ ἐν σοφία ἀνθρώπων, ἀλλ' ἐν δυνάμει Θεοῦ. Κατὰ γὰρ τὰ
of you not it should be in wisdom of men, but in power of God.¹³ According to for the
εἰρημένα ἐν τοῖς προφήταις, προγνωστικῶς ἀπαγγέλλουσι περὶ τῆς κηρύξεως
having been promised in the prophets, foretelling reporting about of the proclaiming
τοῦ Εὐαγγελίου, Κύριος δώσει ῥῆμα τοῖς εὐαγγελιζομένοις δυνάμει πολλῇ, ὁ Βασιλεὺς
of the Gospel, Lord shall give a word to the preaching power great, the King
τῶν δυνάμεων τοῦ Ἀγαπητοῦ, ἵνα καὶ ἡ λέγουσα προφητεία, Ἔως τάχους δραμεῖται
of the powers of the Beloved,¹⁴ that also the saying prophecy, Until swiftly shall run
ὁ λόγος Αὐτοῦ, πληρωθῇ. Καὶ βλέπομαι ἐν γέ, ὅτι εἰς πᾶσαν τὴν γῆν ἐξῆλθεν
the word of Him,¹⁵ should be fulfilled. And I am seeing in certainty, that into all the earth went out
ὁ τῶν ἀποστόλων Ἰησοῦ φθόγγος, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.
the of the apostles of Jesus sound, and into the limits of the inhabited world the sayings of them.¹⁶
Διὰ τοῦτο δυνάμεως μὲν πληροῦνται οἱ λόγοι τοῦ μετὰ δυνάμεως
On account of this of power indeed they were filled the of words of the with of power
ἀπαγγελλομένου ἀκούοντες, ἦν ἐπιδείκνυνται τῇ τε διαθέσει καὶ τῷ βίῳ, καὶ
they were announcing hearing, which they displayed the both dispositions and by the lives, and
τῷ ἕως θανάτου ἀγωνίζεσθαι περὶ τῆς ἀληθείας. Διάκενοι δέ τινες εἰσὶ, κἂν
by the until of death to struggle and behalf of the truth. Outright empty but certain are, and if
ἐπαγγέλλονται πιστεύειν τῷ Θεῷ διὰ τοῦ Ἰησοῦ, οἱ μὴ ὑπὸ δυνάμιν θείαν ἔχοντες
they confess to believe in the God through of the Jesus, the not of power divine possessing
προσάγεσθαι δοκοῦντες τῷ λόγῳ τοῦ Θεοῦ. Εἰ καὶ ἀνωτέρω δ' ἐμνήσθην
to apply they seem the word of the God. If also above and I was reminded of
Εὐαγγελικοῦ ῥητοῦ ὑπὸ τοῦ Σωτῆρος εἰρημένου, οὐδὲν ἥττον καὶ νῦν αὐτῷ
a Gospel instruction by of the Saviour having been spoken, nothing just as much also now to it
κατὰ καιρὸν χρήσομαι, παριστάς καὶ τὴν τοῦ Σωτῆρος ἡμῶν περὶ τῆς τοῦ
according to time I will declare, it presents also the of the Saviour of us regarding of the of the
Εὐαγγελίου κηρύξεως πρόγνωσιν θειότατα δηλουμένην, καὶ τὴν τοῦ λόγου ἰσχύν,
Gospel proclaiming foreknowledge divine manifesting, and the of the word strength,
χωρὶς διδασκάλων κρατοῦσαν τῶν πιστευόντων τῇ μετὰ δυνάμεως θείας πειθοῖ.
without of teachers mastering of the trusting the with of power divine should persuade.

11 Greek word obscure.

12 Above Matthew 4:19.

13 1 Corinthians 2:4,5.

14 Above Psalm 67 (68);11,12.

15 Above Psalm 147:15.

16 Above Psalm 18 (19): 4.

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

Φησὶ δὴ ὁ Ἰησοῦς, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἔργαται ὀλίγοι· δεήθητε οὖν τοῦ
Says truly the Jesus, The indeed harvet much, the but workers few; you should ask therefore of the
Κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἔργατας εἰς τὸν θερισμὸν Αὐτοῦ.
Lord of the harvest, that he may bring forth for the harvest of Him.¹⁷

Chapter 63.

Ἐπεὶ δὲ καὶ ἐπιρρήτους εἶπεν ἀνθρώπους, τελώνας καὶ ναύτας πονηροτάτους
Since and also infamous he said men, tax-gatherers and sailors most wicked
λέγων ὁ Κέλσος τοὺς ἀποστόλους Ἰησοῦ, καὶ περὶ τούτου φήσομεν, ὅτι ἔοικεν,
saying the Celsus the apostles of Jesus, and concerning of this we should assert, that he seems,
ἵνα μὲν ἐγκαλέσῃ τῷ Λόγῳ, πιστεύειν ὅπου θέλει τοῖς
in order that indeed he should charge against the Word, to believe where he wishes the
γεγραμμένοις, ἵνα δὲ τὴν ἐμφαινομένην θειότητα ἐν τοῖς αὐτοῖς βιβλίοις
having been written, in order that but the displaying divine nature by the same books
ἀπαγγελλομένην μὴ παραδέξηται, ἀπιστεῖν τοῖς Εὐαγγελίοις· δέον, τὸ φιλάληθες
related not he should accept, to distrust the Gospels; needful, the loving truth
ιδόντα τῶν γραψάντων, ἐκ τῆς περὶ τῶν χειρόνων ἀναγραφῆς πιστεῦσαι καὶ
having seen the having written, from of the of the more inferior recording to trust also
περὶ τῶν θειοτέρων. Γέγραπται δὴ ἐν τῇ Βαρνάβα Καθολικῇ
concerning of the more divine things. It has been written exactly in the of Barnabas Catholic
Ἐπιστολῇ, ὅθεν ὁ Κέλσος λαβὼν τάχα εἶπεν εἶναι ἐπιρρήτους καὶ πονηροτάτους
Epistle, from where the Celsus having taken perhaps he said to be notorious and most wicked
τοὺς ἀποστόλους, ὅτι, Ἐξελέξατο τοὺς ἰδίους Ἀποστόλους Ἰησοῦς, ὄντας ὑπὲρ πᾶσαν
the disciples, that, He chose the own Apostles Jesus, being above all
ἀνομίαν ἀνομωτέρους. Καὶ ἐν τῷ Εὐαγγελίῳ δὲ τῷ κατὰ Λουκᾶν φησὶ πρὸς τὸν
lawless more impious.¹⁸ Also in the Gospel and the according to Luke says unto the
Ἰησοῦν ὁ Πέτρος, Ἐξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἀμαρτωλὸς εἰμι, Κύριε. Ἀλλὰ καὶ ὁ
Jesus the Peter, Let you depart from of me, for a man sinful I am, O Lord.¹⁹ But also the
Παῦλος ἐν τῇ πρὸς Τιμόθεόν φησὶ, καὶ αὐτὸς ὕστερον γενόμενος ἀπόστολος Ἰησοῦ,
Paul in the unto Timothy says, also himself afterward became an apostle of Jesus,
ὅτι, Πιστὸς ὁ λόγος, ὅτι Ἰησοῦς Χριστὸς ἦλθεν εἰς τὸν κόσμον ἀμαρτωλοὺς σῶσαι,
that, Faithful the word, that Jesus Christ came into the world sinners to save,
ὢν πρῶτός εἰμι ἐγώ. Οὐκ οἶδα δ' ὅπως ἐπελάθετο ἢ οὐκ ἐνόησεν περὶ Παύλου
being first I am I.²⁰ Not I have known but how forgot or not be minded about of Paul
τι εἰπεῖν, τοῦ μετὰ τὸν Ἰησοῦν τὰς ἐν Χριστῷ πῆξαντος Ἐκκλησίας. Εἰκὸς γὰρ, ὅτι
anything to say, of the with the Jesus the in Christ having built Churches, Probably for, that
ἐώρα δεῖσθαι αὐτῷ ἀπολογίας τὸν περὶ Παύλου λόγον, πῶς, διώξας τὴν
he was seeing to be in need him a defence the concerning of Paul a word, how, persuing the
Ἐκκλησίαν τοῦ Θεοῦ, καὶ πικρῶς ἀγωνισάμενος κατὰ τῶν πιστευόντων, ὡς καὶ
Church of the God, and bitterly having opposed against of the believing, as also
εἰς θάνατον παραδίδοι εἰς θάνατον τοὺς Ἰησοῦ μαθητάς, ὕστερον ἐπὶ τοσοῦτον
to death to give over to be willing the of Jesus disciples²¹, afterwards over so great

17 Above Matthew 9:37,38.

18 Above Epistle of Barnabas, Chapter 5, page 7.

19 Above Luke 5:8.

20 Above 1 Timothy 1:15.

21 Above Acts 9:1.

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

μετεβάλετο, ὡς ἀπὸ Ἱερουσαλήμ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ
a change, as from Jerusalem as far as of the Illyricum²² to have rendered the
Εὐαγγέλιον τοῦ Χριστοῦ, καὶ φιλοτιμούμενον εὐαγγελίζεσθαι, ὥστε μὴ ἐπ' ἄλλότριον
Gospel of the Christ,²³ and being ambitious to bring Good News, so as not upon of another
θεμέλιον οἰκοδομεῖν, ἀλλ' ὅπου μὴδὲ τὴν ἀρχὴν ἐκηρύχθη τὸ ἐν Χριστῷ Εὐαγγέλιον
foundation to build, but where not the from first proclaimed the in Christ Gospel
τοῦ Θεοῦ. Τί οὖν ἄτοπον, βουλόμενον παραστῆσαι τῷ γένει τῶν ἀνθρώπων τὸν
of the God. What then strange, desiring to set before the race of the humans the
Ἰησοῦν, ὀπηλίκτην ἔχει ψυχῶν ἰατρικὴν, τοὺς ἐπιρρήτους καὶ πονηροτάτους
Jesus, power²⁴ He has of souls healing, the notorious and wicked
ἐπιλέξασθαι, καὶ τούτους προαγαγεῖν ἐπὶ τοσοῦτον, ὥστ' αὐτοὺς παράδειγμα
to surround Himself, and these to lead forward upon so much, so as they a model
εἶναι ἤθους καθαρωτάτου τοῖς δι' αὐτῶν προσαγομένοις τῷ Χριστοῦ Εὐαγγελίῳ;
to be of disposition most pure to the by of them bringing to the of Christ Gospel.

Chapter 64.

Εἰ δ' ἐπὶ τῷ προτέρῳ βίῳ ὀνειδίζειν μέλλοιμεν τοῖς μεταβαλοῦσιν, ὥρα καὶ
If but over the former lives to reproach we should consider the having converted, an occasion also
Φαίδωνος ἡμᾶς κατηγορεῖν καὶ φιλοσοφῆσαντος, ἐπεὶ, ὡς ἡ ἱστορία φησὶν, ἀπὸ
Phaedo²⁵ we to accuse even having persuaded philosophy, since, as the history says, from
στέγους αὐτὸν μετήγαγεν εἰς φιλόσοφον διατριβὴν ὁ Σωκράτης. Ἀλλὰ καὶ τὴν
of a brothel he changed course into philosophy to be drawn away by the Socrates. But also the
Πολέμωνος ἀσωτίαν, τοῦ διαδεξαμένου Ξενοκράτην, ὀνειδίσομεν φιλοσοφίᾳ· δέον
Polemo²⁶ profligacy, of the having succeeded Xenocrates²⁷, of reproach to philosophy; needful
κάκεϊ τοῦτ' αὐτῆς ἀποδέξασθαι, ὅτι δεδύνηται ὁ ἐν τοῖς πείσασι λόγος
making amends for this of it to make known, that it has enabled the in the having persuaded word
ἀπὸ τηλικούτων μεταστῆσαι κακῶν τοὺς προκατειλημμένους ἐν αὐτοῖς. Καὶ παρὰ
from of such an age to change from of vices the having been before embroiled in them. And among
μὲν Ἕλλησιν εἷς τις Φαίδων, καὶ οὐκ οἶδα εἰ δεύτερος, καὶ εἷς Πολέμων,
indeed Greeks one certain Phaedo, and not I have known if a second, and one Polemo
μεταβαλόντες ἀπὸ ἀσώτου καὶ μοχθηροτάτου βίου, ἐφιλοσόφησαν, παρὰ
having turned about from of a destructive and most wicked life-style, persuaded philosophy, with
δὲ τῷ Ἰησοῦ οὐ μόνον τότε οἱ δώδεκα, ἀλλ' αἰεὶ καὶ πολλαπλασίους, οἵτινες, γενόμενοι
and the Jesus not only then the twelve but always also many more, who, having become
σωφρόνων χορὸς λέγουσι περὶ τῶν προτέρων, Ἦμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι,
a prudent troop speak about of the former lives, We for once also us foolish,

22 **Illyricum** A country to the north-west of Macedonia, on the eastern shores of the Adriatic, now almost wholly comprehended in Dalmatia, a name formerly given to the southern part of Illyricum (Ti2 4:10). It was traversed by Paul in his third missionary journey (Rom 15:19). It was the farthest district he had reached in preaching the gospel of Christ. This reference to Illyricum is in harmony with Act 20:2, inasmuch as the apostle's journey over the parts of Macedonia would bring him to the borders of Illyricum. (Easton).

23 Above Romans 15:19.

24 Greek word obscure.

25 A Greek present when Socrates was being executed by poison. He was persuaded by Socrates to give up a wild life and convert to philosophy.

26 A Platonic philosopher died c. 270 BC.

27 A Platonic philosopher died c. 314 BC.

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

ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ disobedient, being led astray, slaving to desires and pleasures diverse, in malice and φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους. Ὅτε δὲ ἡ χρηστότης καὶ ἡ envy living, hateful, hating one another. When but the kindness and the φιλανθρωπία ἐπεφάνη τοῦ Σωτῆρος ἡμῶν Θεοῦ, διὰ λουτροῦ παλιγγενεσίας καὶ love of mankind was show of the Saviour of us of God, through washing of regeneration and ἀνακαινώσεως Πνεύματος, οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίαως, τοιοῖδε γεγόναμεν. renewing of Spirit, which He poured out upon us richly,²⁸ such as this we became. Ἐξαπέστειλε γὰρ ὁ Θεὸς τὸν Λόγον Αὐτοῦ καὶ ἰάσατο αὐτούς, καὶ ἐρρύσατο αὐτούς Sent forth for the God the Word of Him and healed them, and rescued them ἐκ τῶν διαφθορῶν αὐτῶν, ὡς ὁ ἐν Ψαλμοῖς προφητεύσας ἐδίδαξε. Καὶ ταῦτα δ' ἂν from of the detraction of them, as the in Psalms prophet taught. Also these things and προσθεῖν τοῖς λελεγμένοις, ὅτι Χρῦσιππος ἐν τῷ, Περὶ Παθῶν Θεραπευτικῷ, I would add to the having been said, that Chrysippus²⁹ in the, Concerning of Passions Treatment, πειρᾶται ὑπὲρ τοῦ καταστεῖλαι τὰ ἐν ἀνθρώποις πάθη τῶν ψυχῶν, μὴ endeavours over of the to restrain the in mankind passions of the soul, not προσποιησάμενος ποῖον τι τῆς ἀληθείας ἐστὶ δόγμα, θεραπεύειν κατὰ τὰς διαφόρους having pretended kind what of the true is dogma, to treat according to the different αἰρέσεις τοὺς ἐν τοῖς πάθεσι προκατειλημμένους, καὶ φησιν ὅτι, Κἂν sect the in to the passions having been overpowered before, and says that, And if pleasure τέλος ἦ, οὕτως ἡ θεραπευτέον τὰ πάθη· κἂν τρία γένη τῶν ἀγαθῶν, finished should be, in this way are treated the passions; and if three kinds of the good, οὐδὲν ἦττον κατὰ τὸν λόγον τοῦτον, τῶν παθῶν οὕτως ἀπαλλακτέον τοὺς nothing less according to the doctrine this, of the passions thus released the ἐνεχομένους αὐτοῖς. Οἱ δὲ κατήγοροι τοῦ Χριστιανισμοῦ οὐχ ὀρώσιν, ὅσων πάθη being captive to them. The but accusers of the Christianity not they see, how many passions καὶ ὅσων χύσις κακίας καταστέλλεται, καὶ ὅσων ἄγρια ἦθη ἡμεροῦται and how many floods of wickedness controlled, and how many wild ways subdued προφάσει τοῦ Λόγου. Ὡς ἔδει αὐχοῦντας αὐτούς τὸ κοινωνικὸν χάριτας as a result of the Word. To whom there is need boasting them the common good ὁμολογεῖν, καινῇ μεθόδῳ πολλῶν κακῶν μεταστήσαντι τοὺς ἀνθρώπους, καὶ to concede, a new method of many vices to abandon the men, and μαρτυρεῖν γε αὐτῷ, εἰ καὶ μὴ ἀλήθειαν, ἀλλὰ τὸ λυσιτελὲς τῷ τῶν ἀνθρώπων γένει. to witness to it, if and not true, but the profitable to the of the human race.

Chapter 65.

Ἐπεὶ δὲ μὴ προπετεῖς διδάσκων τοὺς μαθητὰς ὁ Ἰησοῦς, ἔλεγεν αὐτοῖς τό, Since and not reckless teaching the disciples the Jesus, was saying to them the following, Ἐὰν διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν· κἂν ἐν τῇ ἑτέρα If they should pursue you in the city this, let you lee into the other; and if in the other διώκωσι, πάλιν φεύγετε εἰς τὴν ἄλλην, καὶ διδάσκων παράδειγμα αὐτοῖς they should persecute, again let you flee into the another,³⁰ and teaching an example to them ἐγένετο εὐσταθοῦς βίου, οἰκονομοῦντος μὴ εἰκῆ μηδ' ἀκαίρως καὶ He was showing of a steadfast life, ordering not unplanned and not unseasonable and

28 Above Titus 3:3ff.

29 Greek Stoic philosopher c. 279BC – 206BC.

30 Above Matthew 10:23.

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

ἀλόγως ὁμόσε χωρεῖν τοῖς κινδύνοις· τοῦτο πάλιν κακουργῶν ὁ Κέλσος διαβάλλει, irrational close to move to the dangers; this again doing ill the Celsus slanders, καί φησι πρὸς τὸν Ἰησοῦν ὁ παρ' αὐτῷ Ἰουδαῖος, ὅτι Μετὰ τῶν μαθητῶν τῆδε κάκεισε and says unto the Jesus the with him Jew,³¹ that With of the disciples these to those places ἀποδιδράσκεῖς. Ὁμοιον δὲ ἢ πεποιήται κατὰ Ἰησοῦ καὶ τῶν μαθητῶν διαβολῇ you run away. Similar and to what it has been made against Jesus and of the disciples slander φήσομεν εἶναι καὶ τὸ περὶ Ἀριστοτέλους ἱστορούμενον· οὗτος γὰρ, ἰδὼν συγκροτεῖσθαι we declare to be also the about Aristotle being reported; this one for, seeing to be convened μέλλον κατ' αὐτοῦ δικαστήριον, ὡς κατὰ ἀσεβοῦς, διὰ τινὰ δόγματα τῆς about against of him a court, as against profanity, on account of certain opinions of the φιλοσοφίας αὐτοῦ, ἃ ἐνόμισαν εἶναι ἀσεβῆ Ἀθηναῖοι, ἀναχωρήσας ἀπὸ τῶν philosophy of him, which they considered to be profane Athenians, having withdrawn from of the Ἀθηνῶν, ἐν Χαλκίδι τὰς διατριβὰς ἐποίησατο, ἀπολογησάμενος τοῖς γνωρίμοις καὶ Athens, in Chalcis³² the school he set up, defending himself to the acquaintances and λέγων, Ἀπίωμεν ἀπὸ τῶν Ἀθηνῶν, ἵνα μὴ πρόφασιν δώμεν Ἀθηναίοις τοῦ saying, We should depart from of the Athens, that not a motive we should give to Athenians of the δεύτερον ἄγος ἀναλαβεῖν παραπλήσιον τῷ κατὰ Σωκράτους, καὶ ἵνα μὴ δεύτερον εἰς second guilt to undertake such like to the against Socrates, and that not a second time against φιλοσοφίαν ἀσεβήσωσι. Φησὶ δὲ τὸν Ἰησοῦν μετὰ τῶν μαθητῶν αἰσχυρῶς philosophy they should act profanely. He says and the Jesus with of the disciples reproachfully καὶ γλίσχρως τὰς τροφὰς συλλέγοντα περιεληλυθέναι. Πόθεν λαβὼν, ἀπαγγελλέτω, and importunately the victuals collecting to come by around. From where having taken, reports of τὸ αἰσχυρὸν καὶ τὸ γλίσχρον τῆς συλλογῆς· ἐν γὰρ τοῖς Εὐαγγελίοις γυναῖκες the reproachful and the importune nature of the collecting; in for the Gospel women τινες, τεθεραπευμένοι ἀπὸ τῶν ἀσθενειῶν αὐτῶν, ἐν αἷς ἦν καὶ Σουσάννα, certain, having been healed from of the diseases of them, among whom was also Susanna,³³ παρεῖχον τοῖς μαθηταῖς ἐκ τῶν ὑπαρχόντων αὐταῖς τροφάς. Τίς δὲ τῶν they were supplying to the disciples out of the belongings to them subsistence. Who and of the φιλοσοφούντων, καὶ ἀνακειμένων ὠφελεία γνωρίμων, οὐκ ἀπ' αὐτῶν ἐλάμβανε philosophising, and devoting self to serving acquaintances, not from of them was receiving τὰ πρὸς τὰς χρείας; Ἡ ἐκεῖνοι μὲν τοῦτο καθηκόντως ἐποίουν καὶ καλῶς, ἐπὰν δ' the things unto the needs? Or to those indeed this it is fitting creating and becoming, when and οἱ Ἰησοῦ μαθηταὶ πράττωσιν αὐτό, κατηγοροῦνται ὑπὸ Κέλσου, ὡς αἰσχυρῶς καὶ the of Jesus disciples act same, they are accused by Celsus, as reproachful and γλίσχρως συλλέγοντες τὰς τροφάς; of importune nature gathering the subsistence?

Chapter 66.

Ἐπὶ δὲ τούτοις ἐξῆς ὁ Ἰουδαῖος πρὸς τὸν Ἰησοῦν παρὰ τῷ Κέλσῳ λέγει, Τί δὲ καὶ σε Over and to these next the Jew unto the Jesus with the Celsus says, What and also you νήπιον ἔτι ἐχρῆν εἰς Αἴγυπτον ἐκκομίζεσθαι, μὴ ἀποσφαγῆς; Θεὸν γὰρ οὐκ εἰκὸς a babe still it was needed into Egypt to be carried, not from slaughter? God for not probable ἦν περὶ θανάτου δεδιέναι. Ἄλλ' ἄγγελος μὲν ἦκεν ἐξ οὐρανοῦ, κελεύων σοι καὶ was about of death to have fear. But an angel indeed came from of heaven, exhorting to you and

31 That is the Jew portrayed in Celsus' "True Discourse".

32 A town on the Greek island of Euboea.

33 Above Luke 8:3.

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

τοῖς σοῖς οἰκείοις φεύγειν, μὴ ἐγκαταλειφθέντες ἀποθάνητε. Φυλάσσειν δέ σε
to the your household to flee, not having been left behind you should die. To keep guard and you
αὐτόθι ὁ δύο ἤδη διὰ σὲ πεπομφῶς ἀγγέλους, ὁ μέγας Θεὸς τὸν ἴδιον
on the spot the two already on account of you having sent angels, the great God the own
Υἱό ν, ὁ ἕκ ἐδύνατο; Οἶεται δ' ἐν τούτοις ὁ Κέλσος μὴ θεῖόν τι εἶναι ἐν
Son, not strong enough? Supposes and by these words the Celsus the divinity any to be in
ἀνθρωπίνῳ σώματι καὶ ψυχῇ κατὰ τὸν Ἰησοῦν, ἀλλὰ καὶ τὸ σῶμα Αὐτοῦ τοιοῦτον
human body and soul with the Jesus, but also the body of Him such as
γεγονέναι, ὅποιον Ὅμηρου μῦθοι εἰσάγουσι. Παίζων γοῦν τὸ ἐπὶ τῷ σταυρῷ προχυθὲν
to have been, like as of Homer myths introduced. Mocking then the upon the cross having been shed
αἷμα τοῦ Ἰησοῦ, φησὶν ὅτι οὐκ ἦν Ἰχώρ οἷός περ τε ῥέει μακάρεσσι θεοῖσιν. Ἡμεῖς δ'
blood of the Jesus, he says that not it was Ichor³⁴ such as all both flows in blessed gods. We but
Αὐτῷ πιστεύοντες Ἰησοῦ περὶ μὲν τῆς ἐν Αὐτῷ θεϊότητος λέγοντι, Ἐγὼ εἰμι ἡ ὁδὸς
Himself are believing Jesus regarding indeed of the in Himself divine nature says, I I am the way
καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ, καὶ εἴ τι τούτοις παραπλήσιον, περὶ δὲ τοῦ, ὅτι ἐν ἀνθρωπίνῳ
and the truth and the life,³⁵ and are others to these such like, about and of the, that a human
σώματι ἦν, ταῦτα φάσκοντι, Νῦν δέ με ζητεῖτε ἀποκτεῖναι, ἄνθρωπον, ὃς τὴν
body He was, these things He affirms, Now but me you seek to kill, a man, whom the
ἀλήθειαν ὑμῖν λελάληκα, σύνθετόν τι χρῆμά φαμεν Αὐτὸν γεγονέναι.
truth to you has spoken,³⁶ a composite sort of *being* of necessity to assert Him to have been.
Καὶ ἐχρῆν τὸν προνοούμενον τῆς ὡς ἀνθρώπου Ἐαυτοῦ εἰς τὸν βίον ἐπιδημίας, μὴ
And was necessary the being provident of the as of mankind of Himself into the living sojourn, not
ἀκαίρως ὁμοσε χωρεῖν τῷ ἕως θανάτου κινδύνῳ. Οὕτως δὲ ἔδει
ill-timed together with to draw back from the as long as of death danger. So and it was necessary
Αὐτὸν καὶ ὑπὸ τῶν ἀνατρεφόντων ἄγεσθαι, ὑπὸ θείου ἀγγέλου οἰκονομουμένων,
Him also by of the rearing up *Him* to be carried off, under of an holy angel being instructed,
πρότερον μὲν λέγοντος τοῦ χρηματίζοντος, Ἰωσήφ, υἱὸς Δαυὶδ, μὴ φοβηθῆς παραλαβεῖν
firstly indeed saying of the consulting Joseph, son of David, not let you be afraid to take
Μαριάμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν, ἐκ Πνεύματος Ἁγίου ἐστί,³⁷
Mary the wife of you; the for in her having been conceived, from of Spirit Holy is,³⁷
δεύτερον δέ, Ἐγερθεὶς παράλαβε τὸ Παιδίον καὶ τὴν μητέρα Αὐτοῦ, καὶ
secondly and, Having been awakened let you take the Child and the mother of Him, and
φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοι· μέλλει γὰρ Ἡρώδης
let you flee into Egypt, and let you be there until I should speak to you; intending for Herod
ζητεῖν τὸ Παιδίον τοῦ ἀπολέσαι Αὐτό. Ἐν τούτοις δ' οὐδὲ πάνυ παράδοξόν μοι
to seek the Child of the to kill Him.³⁸ In these but not even quite marvellous to me
φαίνεται τὸ ἀναγεγραμμένον. Ὅναρ γὰρ τῷ Ἰωσήφ καθ' ἕκαστον τόπον τῆς
it appears the having been written. In a dream for to the Joseph through each place of the
Γραφῆς λεγεται ἀγγελος ταῦτ' εἰρηκέναι· τὸ δὲ ὄναρ δηλοῦσθαί τισι τάδε
Scripture says an angel this to proclaim; the and in a dream to disclose certain ones these things
ποιεῖν καὶ ἄλλοις πλείοσι συμβαίνει, εἴτ' ἀγγέλου εἴθ' οὐτινοσοῦν φαντασιοῦντος
to produce and others more to happen, either of an angel or anything which produces an
impression³⁹

34 In Greek mythology Ichor is an insubstantial fluid flowing in the venous systems of gods and immortals.

35 Above John 14:6.

36 Above John 8:40.

37 Above Matthew 1:20.

38 Above Matthew 2:13.

39 Greek word obscure.

τὴν ψυχὴν. Τί οὖν ἄτοπον, τὸν ἅπασι ἐνανθρωπήσαντα, καὶ κατ' ἀνθρωπίνην
on the mind. What then absurdity, the once having assumed human nature, and by human
ἀγωγὴν οἰκονομεῖσθαι πρὸς τὸ ἐκκλίνειν κινδύνους; Οὐ τῷ ἄλλως ἀδύνατον εἶναι τὸ
guidance to regulate unto the to avoid dangers. Not the otherwise absurd to be the
τοιοῦτον γενέσθαι, ἀλλὰ τῷ δεῖν τὸ ἐγχαροῦν ὁδῷ καὶ τάξει περὶ
such as He to be born, but to the to need the being possible way and should be guided regarding
τῆς σωτηρίας τοῦ Ἰησοῦ ᾧκονομηθῆναι; Καὶ βέλτιόν γε ἦν ὑπεκστῆναι τὸ Παιδίον
of the preservation of the Jesus to have managed? And better namely it was to depart the Child
Ἰησοῦν τὴν Ἡρώδου ἐπιβουλήν, καὶ ἀποδημῆσαι μετὰ τῶν τρεφόντων Αὐτὸ εἰς
Jesus the of Herod plot, and to go abroad with of the parents His into
Αἴγυπτον, ἕως τῆς τελευτῆς τοῦ ἐπιβουλεύοντος, ἢ τὴν περὶ τοῦ Ἰησοῦ Πρόνοιαν
Egypt, until of the death of the plotter, or the concerning of Jesus Providence
κωλύειν τὸ ἐφ' ἡμῖν Ἡρώδου ἀναιρεῖν τὸ Παιδίον θέλοντος, ἢ τὴν λεγομένην παρὰ τοῖς
to hinder the by own part Herod to destroy the Child wishing, or the being told of by to the
ποιηταῖς Ἄιδος κυνέην, ἢ τι παραπλήσιον ποιεῖν εἶναι περὶ τὸν Ἰησοῦν, ἢ πατάξαι
poetic of Hades skin-hat⁴⁰, or anything similar to do to be regarding the Jesus, or to strike
ὁμοίως τοῖς ἐν Σοδόμοις τοὺς ἤκοντας ἐπὶ τὴν ἀναίρεσιν Αὐτοῦ. Τὸ γὰρ πάνυ παράδοξον
like to the in Sodom the coming upon the to destroy Him. The for certainly incredible
τῆς ἐπ' Αὐτὸν βοήθειας, καὶ ἐπὶ πλέον ἐμφανές, οὐκ ἦν χρήσιμον τῷ βούλεσθαι Αὐτὸν
of the upon Him help, and upon full display, not was useful to the to wish Him
διδάξαι ὡς ἄνθρωπον μαρτυρούμενον ὑπὸ τοῦ Θεοῦ, ἔχειν τι θειότερον ἐν τῷ
to instruct as a man bearing witness to by of the God, to have some higher divinity in the
βλεπομένῳ ἀνθρώπῳ· ὅπερ ἦν ὁ Κυρίως Υἱὸς Θεοῦ, Θεὸς Λόγος, Θεοῦ δύναμις, καὶ
seeing of man; that which was the Lord Son of God, God Word, of God power, and
Θεοῦ σοφία, Ὁ καλούμενος Χριστός.
of God wisdom, He being called Christ.

Οὐ καιρὸς δὲ νῦν τὰ περὶ τοῦ συνθέτου, καὶ ἐξ ὧν συνέκειτο
Not a time and now the concerning of the composite *nature*, and from of whom was compounded
ὁ ἐνανθρωπήσας Ἰησοῦς, διηγήσασθαι, οὔσης τινὸς καί, ἴν' οὕτως ὀνομάσω, οἰκείας
the incarnate Jesus, to describe fully, being a sort also, that thus called, fitting
ζητήσεως τοῖς πιστεύουσιν εἰς τὸν τόπον.
a seeking for the believing into the matter.

Chapter 67.

Μετὰ ταῦτά φησιν ὁ παρὰ τῷ Κέλσῳ Ἰουδαῖος, ὡς φιλομαθῆς τις Ἕλληνας,
After these things says the by the Celsus Jew, as if eager after learning a certain Greek,
καὶ τὰ Ἑλλήνων πεπαιδευμένος, ὅτι, Οἱ μὲν παλαιοὶ μῦθοι Περσεῖ, καὶ Ἀμφίονι,
and the things of Greeks having been taught, for, The indeed ancient myths Perseus, and Amphion,
καὶ Αἰακῷ, καὶ Μίνῳ θείαν σποράν νεύμαντες, οὐδ' αὐτοῖς ἐπίστεύσαμεν·
and Aeacus, and Minos by a divine sowing having been attributed, not to us believed;

40 The dog-skin of Hades is a helmet or cap that can turn the wearer invisible. It is also known as the Cap of Hades, Helm of Hades, or Helm of Darkness. Wearers of the cap in Greek myths include Athena, the goddess of wisdom, the messenger god **Hermes**, and the hero Perseus. Wikipedia.

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

ὅμως ἐπέδειξαν αὐτῶν ἔργα μεγάλα καὶ θαυμαστά, ἀληθῶς τε ὑπὲρ ἄνθρωπον, ἵνα nevertheless they displayed of them works great and wonderful, truly and beyond man, that μὴ ἀπίθανοι δοκῶσι· σὺ δὲ δὴ, τί καλὸν ἢ θαυμάσιον ἔργω ἢ λόγῳ not incredible they should be supposed; you but are wanting, what noble or wonderful work or word πεποίηκας; Ἡμῖν οὐδὲν ἐπέδειξω, καίτοι προκαλουμένων ἐν τῷ ἱερῷ σε have you done? To us nothing you displayed, and further being called in the temple you παρασχέσθαι τι ἐναργές γνῶρισμα, ὡς εἴης ὁ τοῦ Θεοῦ Παῖς. Πρὸς τοῦτο δὲ to produce some visible token, , as you may be the of the God Child. Against this and λεκτέον, ὅτι Δεικνύτωσαν ἡμῖν Ἕλληνας τῶν κατειλεγμένων τινὸς βιωφελές, we must say, that Let them show to us Greeks of the having been chosen anyone of careful life⁴¹, λαμπρὸν καὶ παρατεῖναν ἐπὶ τὰς ὕστερον γενεάς, καὶ τηλικούτον ἔργον, ὡς ἐμποιεῖν illustrious and having extended over the latter generations, and so great deed, as to create πιθανότητα τῷ περὶ αὐτῶν μύθῳ, λέγοντι ἀπὸ θείας αὐτοὺς γεγονέναι σποραῶς. plausibility to the concerning of them myths, saying by a divinity they have been sown. Ἀλλὰ γὰρ οὐδὲν δείξουσιν οὐδὲ μακρῶ ἑλάττω περὶ οὓς ἀνέγραψεν ἄνδρας, ὧν But for nothing show not greater or inferior regarding of whom are recorded men, which παρέστησεν ὁ Ἰησοῦς. Ἐὰν ἄρα μὴ ἐπὶ μύθους ἀνάγωσιν ἡμᾶς Ἕλληνας, καὶ τὰς is comparable to the Jesus. If perhaps not over myths they should bring back us Greeks, and the παρ' αὐτοῖς ἱστορίας, θέλοντες ἡμᾶς μὲν ἐκείνοις ἀλόγως πιστεύειν, τούτοις δὲ καὶ μετὰ with them histories, wishing us indeed to those without reason to believe, to these and also with πολλὴν ἐνάργειαν ἀπιστεῖν. Φαμεν οὖν, ὅτι τοῦ Ἰησοῦ τὸ ἔργον ἢ πᾶσα ἔχει ἀνθρώπων of much clarity to disbelieve. We assert then, that of the Jesus the work the every has of men οἰκουμένη, ἣ καροικοῦσιν αἱ τοῦ Θεοῦ διὰ Ἰησοῦ Ἐκκλησίαι τῶν in inhabited world, which being founded the of the God through Jesus Churches of the μεταβαλόντων ἀπὸ μυθίων ὄσων κακῶν. Καὶ ἔτι γε τὸ ὄνομα τοῦ Ἰησοῦ ἐκστάσει having converted from of myths of so great sins. And still the name of the Jesus will displace μὲν διανοίας ἀνθρώπων ἀφίστησι, καὶ δαίμονας, ἤδη δὲ καὶ νόσους, ἐμποιεῖ δὲ indeed notions of men distractions, and demons, immediately and also diseases, produce and θαυμασίαν τινὰ πραότητα, καὶ καταστολὴν τοῦ ἠθους, καὶ φιλανθρωπίαν, καὶ a wonderful certain gentleness, and an alteration of the character, and kindness, and χρηστότητα, καὶ ἡμερότητα ἐν τοῖς μὴ διὰ τὰ βιωτικά ἢ τινὰς χρείας ἀνθρωπικὰς goodness, and gentleness in the not through the necessities of life or certain needs human ὑποκριναμένοις, ἀλλὰ παραδεξαμένοις γνησίως τὸν περὶ Θεοῦ καὶ Χριστοῦ καὶ τῆς pretend to be Christian, but having received truly the concerning of God and Christ and of the ἐσομένης κρίσεως λόγον. coming judgement doctrine.

Chapter 68.

Ἐξῆς δὲ τούτοις ὁ Κέλσος, ὑπιδόμενος τὰ ἐπιδειχθησόμενα ὑπὸ Next and to these the Celsus, having suspicion the things would be brought into view⁴² by τοῦ Ἰησοῦ γεγενημένα μεγάλα, περὶ ὧν ὀλίγα ἀπὸ πολλῶν εἰρήκαμεν, of the Jesus having been performed great, about of which a few from of many we have spoken, προσποιεῖται συγχωρεῖν ἀληθῆ εἶναι, ὅσα περὶ θεραπειῶν, ἢ ἀναστάσεως, ἢ περὶ ἄρτων he assents to agree true to be, as far as about cures, or resurrection, or about of bread

41 Greek word obscure.

42 Greek word obscure.

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

ὀλίγων θρεψάντων πολλοὺς ἀναγέγραπται, ἀφ' ὧν λείψανα πολλὰ,
little having nourished many it has been recorded, from which fragments many
καταλέλειπται, ἢ ὅσα ἄλλα οἶται τερατευσαμένους τοὺς μαθητὰς ἱστορηκέναι,
has been left behind, or as many as other he deems marvellous the disciples to have recorded,
καὶ ἐπιφέρει αὐτοῖς, Φέρε πιστεύσωμεν εἶναί σοι ταῦτ' εἰργασμένα.
and he adds to them, It is probable let us believe to be by you these things having been worked.
Καὶ εὐθέως κοινοποιεῖ αὐτὰ πρὸς τὰ ἔργα τῶν γοήτων, ὡς ὑπισχνουμένων
And immediately compares⁴³ them unto the works of the jugglers, who profess
θαυμασιώτερα, καὶ πρὸς τὰ ὑπὸ τῶν μαθόντων ἀπὸ Αἰγυπτίων
more wonderful events, and to the exploits, by of the having learned from Egyptians
ἐπιτελούμενα, ἐν μέσαις ἀγοραῖς ὀλίγων ὀβολῶν ἀποδιδόμενων τὰ σεμνὰ
being accomplished, in middle of market-place few obols⁴⁴ being given the things revered
μαθήματα, καὶ δαίμονας ἀπὸ ἀνθρώπων ἐξελαυνόντων, καὶ νόσους ἀποφυσώντων, καὶ
of learning, and demons from of men driving out, and diseases blowing away, and
ψυχὰς ἡρώων ἀνακαλούντων, δεῖπνά τε πολυτελεῖ καὶ τραπέζας, καὶ πέμματα, καὶ ὅσα
souls of heroes invoking, meals both rich and tables and pastries, and sauces
τὰ οὐκ ὄντα δεικνύντων, καὶ ὡς ζῶα κινούντων οὐκ ἀληθῶς ὄντα ζῶα, ἀλλὰ μέχρι
the things being displayed, and as alive moving not truly being alive, but as far as
φαντασίας φαινόμενα τοιαῦτα. Καὶ φησιν, Ἄρ' ἐπεὶ ταῦτα ποιοῦσιν
appearing phenomena such as these. And he says, Note, since these things being made
ἐκεῖνοι, δεήσει ἡμᾶς αὐτοὺς ἡγεῖσθαι υἱοὺς εἶναι Θεοῦ; Ἡ λεκτέον αὐτὰ ἐπιτηδεύματα
by these persons, must we them to suppose sons to be of God? Or must we say them practices
εἶναι ἀνθρώπων πονηρῶν καὶ κακοδαιμόνων; Ὅρας οὖν ὡς διὰ τούτων
to be of men wicked and being possessed by an evil spirit? Let you see then as by of these
οἰονεὶ παραδέχεται μαγείαν εἶναι, οὐκ οἶδα εἰ ὁ αὐτὸς ὧν τῶ γράψαντι κατὰ
as if admitting magic to be, not I have known if the same being the having written against
μαγείας βιβλία πλείονα· πλὴν ὡς χρήσιμον αὐτῶ εἰς τὰ προκείμενα τοῖς ἀπὸ μαγείας
magic books several; except as useful to him for the having purposed to the by magic
ὁμοιοῖ τὰ περὶ Ἰησοῦ ἱστορούμενα. Καὶ ἦν ἂν ὅμοια, εἰ μέχρι ἀποδείξεως
similar the miracles regarding of Jesus being narrated. Would be a likeness, if as long as for a display
ὁμοίως τοῖς μαγανεύουσι ἔφθανεν δείξας· νυνὶ δὲ οὐδεὶς μὲν τῶν
resembling to the magicians⁴⁵ being before mentioned having explained; now but not one of the
γοήτων δι' ὧν ποιεῖ, ἐπὶ τὴν τῶν ἡθῶν ἐπανόρθωσιν καλεῖ τοὺς θεασασμένους, οὐδὲ
jugglers by whom makes, by the of the manners revising will call the having watched, neither
φόβῳ Θεοῦ παιδαγωγεῖ τοὺς καταπλαγέντας τὰ θεάματα, οὐδὲ πειρᾶται
fear of God trains the having been astounded⁴⁶ by the spectacles, nor endeavour
πέθειν οὕτω ζῆν τοὺς ἰδόντας, ὡς δικαιωθησομένους ὑπὸ Θεοῦ· καὶ οὐδὲν τούτων
to persuade them to live the having perceived, as to be justified⁴⁷ by of God; and none of these
ποιοῦσι γόητες, ἐπειδὴ οὐ δύνανται, ἢ μηδὲ βούλονται, μηδὲ θέλουσι πραγματεύσασθαι
do jugglers, since not they are able, or and not they wish, and not they desire to exert themselves
τὰ περὶ τῆς τῶν ἀνθρώπων διορθώσεως, ἅτε καὶ αὐτοὶ πλήρεις ὄντες αἰσχίστων
with the about of the men reformation, in as much as also to them full of being most shameful

43 Greek word obscure.

44 A unit of currency in the form of a bronze bar.

45 Greek word obscure.

46 Lit. 'plastered over'.

47 Greek word obscure.

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

καὶ ἐπιρρήτοτάτων ἀμαρτημάτων. Ὁ δὲ δι' ὧν ἐποίει παραδόξων ἐπὶ τὴν τῶν
and most notorious of sins. He but by whom was making incredibles upon the of the
ἡθῶν ἐπανόρθωσιν τοὺς θεωροῦντας τὰ γινόμενα καλῶν, πῶς οὐκ εἰκὸς, ὅτι
characters correcting the observing the things having resulted excellent, how not likely, that
παρεῖχεν Ἐαυτὸν οὐ μόνον τοῖς γνησίοις Αὐτοῦ μαθηταῖς, ἀλλὰ καὶ τοῖς λοιποῖς
He was presenting Himself not only to the true of Him disciples, but also to the rest
παράδειγμα ἀρίστου βίου; Ἴνα καὶ οἱ μαθηταὶ προτραπῶσιν ἐπὶ τὸ
a model of most virtuous life? In order that also the disciples might be fully gladdened over the
διδάσκειν κατὰ τὸ τοῦ Θεοῦ βούλημα τοὺς ἀνθρώπους, καὶ οἱ λοιποὶ οὐ πλέον
to instruct according to the of the God intent the mankind, and the rest not more
διδασθέντες ἀπὸ τοῦ Λόγου ἢ καὶ τοῦ ἡθους καὶ τῶν παραδόξων, ὡς χρὴ
having been instructed by of the Word or also of the character and of the miracles, as of necessity
βιοῦν, πάντα πράττωσι κατ' ἀναφορὰν τοῦ ἀρέσκειν τῷ ἐπὶ πᾶσι Θεῷ.
to constrain, all might bring about according to reference of the to satisfy the over all God.
Εἰ δὲ τοιοῦτος ἦν ὁ τοῦ Ἰησοῦ βίος, πῶς εὐλόγως ἂν τις Αὐτὸν τῇ προαιρέσει τῶν
If and such was the of the Jesus life, how reasonable anyone Him the choosing of the
γοήτων παραβάλοι, καὶ μὴ κατ' ἐπαγγελίαν τοῦ Θεοῦ εἶναι πιστεύοι ἐν
jugglers to compare with, and not according to promise of the God to be should believe in
ἀνθρωπίνῳ φανέντᾳ σώματι ἐπ' εὐεργεσίᾳ τοῦ γένους ἡμῶν;
human having been seen body upon to the benefit of the race of us?

Chapter 69.

Μετὰ ταῦτα φύρων τὸν Λόγον καὶ τὰ ὑπὸ αἰρέσεώς τινος λεγόμενα, ὡς κοινὰ
After these things mixing the Word and the from an heretical sect certain sayings, as common
Χριστιανῶν ἐγκλήματα πᾶσι τοῖς ἀπὸ τοῦ θεοῦ προσάγων λόγου, φησὶν, ὅτι Θεοῦ
to Christianity as charges gainst all the by of the divine drawing near word, he says, that of God
οὐκ ἂν εἴη τοιοῦτον σῶμα, οἷον τὸ σόν. Ἄλλ' ἡμεῖς πρὸς ταῦτα, σῶμα Αὐτὸν λέγομεν
not may be such as this body, such as the yours.⁴⁸ But we against these things, body Him we say
ἀνεληφέναι, ὡς ἀπὸ θηλείας τῷ βίῳ ἐπιδημήσαντα ἀνθρώπινον καὶ θανάτου
to have taken, as from a woman the life having sojourned as a human and of death
ἀνθρωπίνου δεκτικόν. Διὸ πρὸς τοῖς ἄλλοις Αὐτὸν φαμεν καὶ μέγαν ἀγωνιστὴν
human capable. Wherefore with the others Him we declare also a great combatant
γεγονέναι, διὰ τὸ ἀνθρώπινον σῶμα, πεπειρασμένον μὲν ὁμοίως πᾶσιν ἀνθρώποις
to have been, on account of the human body, having been tempted indeed like to all humans
κατὰ πάντα, οὐκέτι δ', ὡς ἀνθρώποι μεθ' ἀμαρτίας, ἀλλὰ πάντῃ χωρὶς ἀμαρτίας.
according to all, no longer but, as men with sin, but completely without sin.
Τρανῶς γὰρ ἡμῖν φαίνεται, ὅτι Ἀμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ
Clear for to us it appears, the Sin not He did, neither was found guile in the
στόματι Αὐτοῦ; καὶ μὴ γνόντα Αὐτὸν ἀμαρτίαν, ὡς καθαρὸν παρέδωκεν ὑπὲρ πάντων
mouth of Him;⁴⁹ and not having known Him sin,⁵⁰ as pure gave over Him for of all
τῶν ἡμαρτηκότων ὁ Θεός. Εἶτα ὁ Κέλσος φησὶν, ὅτι, Οὐκ ἂν εἴη θεοῦ σῶμα τὸ οὕτω
of the having sinned the God. Next the Celsus says, that, Not would be of god a body the thus
σπαρέν, ὡς σύ, ὧ Ἰησοῦ, ἐσπάρης. Πλὴν ὑπείδετο ὅτι εἰ, ὡς γέγραπται,
sown, as you, O Jesus, were. Except he perceived that if, as it has been written,

48 Docetism – the belief that Jesus had no physical body, and, that He and His resurrection were illusions.

49 Above Isaiah 53:9.

50 Above Hebrews 4:15.

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

γεγέννητο, δύναται πως εἶναι τὸ σῶμα Αὐτοῦ καὶ θεϊότερον παρὰ τοὺς πολλοὺς, καὶ it had been born, able in what way to be the body of Him also more divine than the many, and κατὰ τι σημαϊνόμενον θεοῦ σῶμα. Ἀλλὰ γὰρ ἀπιστεῖ τοῖς ἀναγραφεῖσι περὶ according to a certain intprtetation of god body. But for disbelieves the accounts concerning τῆς ἐξ Ἁγίου Πνεύματος συλλήψεως Αὐτοῦ, καὶ πιστεύει Αὐτὸν ὑπὸ τινος Πανθήρα of te from of Holy Spirit conception of Him, and believes Him by a certain Panthera φθείραντος τὴν Παρθένον ἐσπάρθαι· διόπερ εἶπεν, ὅτι Οὐκ ἂν εἴη Θεοῦ σῶμα having ruined the Virgin to have been conceived⁵¹; because he says, That would be of God body οὕτω σπαρέν, ὡς σὺ ἐσπάρης. Ἀλλὰ γὰρ περὶ τούτων ἐν τοῖς ἀνωτέρω πλείονα εἰρήκαμεν. thus sown, as you were sown. But for about of these things in the above more we have spoken.

Chapter 70.

Λέγει δ' ὅτι, οὐδὲ τοιαῦτα σιτεῖται σῶμα θεοῦ, ὡς ἔχων Αὐτὸν παραστῆσαι ἀπὸ He says but that, and not such nourishes body of god, as having Him to offer from τῶν Εὐαγγελικῶν γραμμάτων σιτούμενον, καὶ ποῖα σιτούμενον. Ἄλλ' ἔστω, of the Gospel writin He took nourishment, and of a certain kind nourishment. But let it be, λεγέτω Αὐτὸν βεβρωκέναι μετὰ τῶν μαθητῶν τὸ πάσχα, οὐ μόνον εἰπόντα τό, let him say He to have eaten with of the disciples the passover, not only having said the following, Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν, ἀλλὰ καὶ βεβρωκότα. Λεγέτω With longing I desired this the passover to eat with you,⁵² but also ate. Let him say δ' αὐτὸν καὶ διψήσαντα παρὰ τῆς πηγῆς τοῦ Ἰακώβ πεπωκέναι· τί τοῦτο πρὸς τὰ περὶ and him also He thirsted by the well of the Jacob to drink;⁵³ what this unto the things about τοῦ σώματος Αὐτοῦ ὑφ' ἡμῶν λεγόμενα; Σαφῶς δὲ φαίνεται ἰχθύος μετὰ τὴν of the body of Him by of us saying? Manifestly and it appears a fish after the ἀνάστασιν βεβρωκώς· κατὰ γὰρ ἡμᾶς σῶμα ἀνείληφεν, ὡς γενόμενος ἐκ γυναικός. resurrection having eaten;⁵⁴ according to for us a body He had taken, as having come from a woman. Ἄλλ' οὐδὲ σῶμα, φησί, θεοῦ χρῆται τοιαύτη φωνῇ, οὐδὲ τοιαῦδε But and not a body, he says of god proclaims with such a voice, and not in such a way πειθοῖ. Καὶ ταῦτα δ' εὐτελεῖ καὶ σφόδρα εὐκαταφρόνητα· λελέξεται may persuade. Also these things and paltry and exceedingly contemptible; it will have been said γὰρ πρὸς αὐτὸν, ὅτι χρῆται ὁ πεπιστευμένος παρ' Ἑλλήσιν εἶναι θεὸς ὁ Πύθιος καὶ ὁ for unto him, that declaring the having believed among Greeks to be a god, the Pythian and the Διδυμεὺς τοιαῦδε φωνῇ τῆς Πυθίας, ἢ τῆς ἐν Μιλήτῳ γενομένης προφήτιδος· καὶ Didymeus such a voice the of the Pythian priestess, or of the in Miletus having been prophetess; and οὐ διὰ τοῦτο ἐγκαλεῖται παρ' Ἑλλήσιν ὡς οὐ θεὸς, ὁ Πύθιος, ἢ ὁ Διδυμεὺς, ἢ τις ἄλλος not by this charged against by Greeks as not a god, the Pythian, or the Didymeus, or any other τοιοῦτος ἐνὶ τόπῳ ἐγκαθιδρυμένος Ἑλληνικὸς θεός. Πολλῶ δὲ τούτου βέλτιον ἦν such as these one place having been established Grecian god. Much and of this better it was χρῆσασθαι τὸν θεὸν φωνῇ ἐμποιοῦση διὰ τὸ μετὰ δυνάμεως ἀπαγγέλλεσθαι to proclaim the god with a voice of quality on account of the with power to announce ἄφατόν τινα πειθῶ τοῖς ἀκούουσιν. an extraordinary sort of persuasion to the hearing.

51 Greek word obscure.

52 Above Luke 22:15.

53 Above John 4:6ff.

54 Above John 21:13.

Chapter 71.

Εἶτά φησι λοιδορούμενος τῷ Ἰησοῦ ὁ διὰ τὴν ἀσέβειαν καὶ τὰ μοχθηρὰ δόγματα,
 Next he says abusing the Jesus he on account of the impiety and the wicked dogmas,
 ἵν' οὕτως εἴπω, Θεομισῆς, ὅτι ταῦτα Θεομισοῦς ἦν τινος καὶ μοχθηροῦ γόητος.
 that thus let me say, hated by God, that these things God-hating was certain and of wicked wizard.
 Καίτοιγε, ἐὰν κυρίως ἐξετάζηται τὰ ὀνόματα καὶ τὰ πράγματα, ἀδύνατον
 And further, if having authority should be examined the names and the deeds, impossible
 ἔσται ἄνθρωπος Θεομισῆς, ἐπεὶ ὁ Θεὸς ἀγαπᾷ τὰ ὄντα πάντα καὶ οὐδὲν βδελύσσειται
 it will be a man hated by God, since the God loves the things being all and nothing loathing
 ὧν ἐποίησεν· οὐδὲ γὰρ μισῶν τι κατεσκεύασεν. Εἰ δὲ τινες λέξεις προφητικαὶ τὸ
 which He made; neither for hating anything He made. If and certain sayings prophetic the
 τοιοῦτο λέγουσι, καθολικῶ λόγῳ διηγήσεως τεύξονται τῷδε, ὅτι ὡς περὶ
 such they recount, in general rule of narrative will happen to be thus, that as about
 ἀνθρωποπαθοῦς λέξεσι χρῆται ἡ Γραφή περὶ τοῦ Θεοῦ.
 having human passions⁵⁵ manner of saying may account the Scripture concerning of the God.
 Τί δὲ δεῖ λέγειν ἀπολογούμενον πρὸς τὸν οἰόμενον ἐν οἷς ἐπαγγέλλεται πιστικοῖς
 What and one must to say replying unto the supposing in which he offers believable
 λόγοις, δεῖν χρῆσθαι δυσφημίαις καὶ λοιδορίαις, ὡς περὶ μοχθηροῦ καὶ γόητος τοῦ Ἰησοῦ;
 reasons, needing to declare slanders and abuses, as if about of a wicked and a sorcerer the Jesus?
 Τοῦτο γὰρ οὐκ ἀποδεικνύντος, ἀλλ' ἰδιωτικὸν καὶ ἀφιλόσοφον πάθος πεπονθότος
 This for not of one exhibiting a case, but one unskilled and unphilosophic in state having feelings
 ἔργον ἐστί, δέον, ἐκτιθέμενον τὸ πρᾶγμα εὐγνωμόνως αὐτὸ ἐξετάζειν, καὶ κατὰ τὸ
 confined he is, proper, taking up the matter reasonably it to examine, and according to the
 δυνατὸν λέγειν πρὸς αὐτὸ τὰ ὑποπίπτοντα. Ἀλλὰ γὰρ ἐν τούτοις καταπαύσαντος
 ability to declare about it the things coming under notice. But for in to these having put a stop
 τὸν λόγον τοῦ παρὰ τῷ Κέλσῳ Ἰουδαίου πρὸς τὸν Ἰησοῦν, καὶ ἡμεῖς αὐτοῦ που
 the accusation of the with the Celsus Jew against the Jesus, and we of it anyway
 καταπαύσομεν τὴν περιγραφὴν τοῦ πρώτου πρὸς αὐτὸν βιβλίου. Θεοῦ δὲ διδόντος
 we shall end the content of the first against him book. Of God and giving
 τὴν ἐξολοθρεύουσαν τοὺς ψευδεῖς λόγους ἀλήθειαν κατὰ τὴν φάσκουσαν εὐχήν, Ἐν τῇ
 the destroying the deceitful reports in truth according to the affirming prayer, In the
 ἀληθείᾳ σου ἐξολόθρευσον αὐτούς, ἀρξόμεθα ἐν τοῖς ἐξῆς δευτέρας προσωποποιίας,
 truth of you let you destroy them, we shall be first in the next second appearance,
 ἐν ἧ ὁ Ἰουδαῖος αὐτῷ πεποιήται λέγων πρὸς τοὺς πεισθέντας τῷ Ἰησοῦ τὰ μετὰ
 in which the Jew himself representing saying unto the having been converted to the Jesus the after
 ταῦτα.
 these things.

55 Greek word obscure.