

# Origenes, Contra Celsum

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## About This Translation

The English translation included here was created on 2024-12-30 using gpt-4o-mini. This diglot edition was created on 2025-01-26. The index of names and places is drawn from named entity recognition using UGARIT/grc-ner-xlmr, available from HuggingFace. A sentence-level semantic similarity check was performed between the source text and translation using bowphs/SPhilBerta, also available from HuggingFace. In addition to the sentence-level semantic similarity check, the text-to-translation length ratio was evaluated for each verse to locate and review possible hallucination.

## Disclaimer

Please note, as indicated above, that this translation is a machine-generated translation. There are several older works, like Origenes's *Contra Celsum*, that are either not available in English or only available in old and difficult to read translations. This translation is an attempt to provide a readable and fairly literal modern English translation of the source text. It is provided in a diglot format so the source text can be appealed to by readers if they run into sticky spots. The process that created this translation has done its best to mitigate hallucinations, but there will still be translation issues.

## About the Source

Translated from: Origenes, *Origenes Werke*. J. C. Hinrichs'sche Buchhandlung:Leipzig, 1899.

The source edition of *Contra Celsum* was retrieved from the Github repository **First1KGreek**. For more information: <https://opengreekandlatin.github.io/First1KGreek/>. The actual source file this translation uses as its source text is available at <https://github.com/OpenGreekAndLatin/First1KGreek/tree/master/data/>.

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## About the Publisher

This translation was created and published by Rick Brannan for the Appian Way Press. This diglot edition is available for download at <https://github.com/AppianWayPress/Origen>. We are also evaluating low-priced, translation-only print, ebook, and audio editions through Amazon and other providers.

## Introduction

### Section 1

praef.1 | Ό μὲν σωτήρ καὶ κύριος ἡμῶν Ἰησοῦς Χριστὸς ψευδομαρτυρούμενος μὲν „έσιώπα“ κατηγορούμενος δὲ „οὐδὲν ἀπεκρίνατο“, πειθόμενος πάντα τὸν βίον ἔαυτοῦ καὶ τὰς ἐν Ιουδαίοις πράξεις κρείττους γεγονέναι φωνῆς ἐλεγχούσης τὴν ψευδομαρτυρίαν καὶ λέξεων ἀπολογουμένων πρὸς τὰς κατηγορίας· σὺ δ', ὡς φιλόθεε Ἀμβρόσιε, οὐκ οἶδ' ὅπως πρὸς τὰς Κέλσου κατὰ Χριστιανῶν ἐν συγγράμμασι ψευδομαρτυρίας καὶ τῆς πίστεως τῶν ἑκκλησιῶν ἐν βιβλίῳ κατηγορίας ἐβουλήθης ἡμᾶς ἀπολογήσασθαι. ὡς οὐκ ὄντος ἐναργοῦς ἐλέγχου ἐν τοῖς πράγμασι καὶ πάντων γραμμάτων κρείττονος λόγου, τοῦ τε τὰς ψευδομαρτυρίας ἀφανίζοντος καὶ ταῖς κατηγορίαις μηδὲ πιθανότητα εἰς τὸ δύνασθαι τι αὐτὰς ἐνδιδόντος. περὶ δὲ τοῦ Ἰησοῦ ὅτι „έσιώπα“ ψευδομαρτυρούμενος, ἀρκεῖ ἐπὶ τοῦ παρόντος τὰ Ματθαίου παραθέσθαι· τὰ γὰρ ἰσοδυναμοῦντα αὐτῷ ὁ Μάρκος ἔγραψεν. ἔχει δ' οὕτως ἡ τοῦ Ματθαίου λέξις· „ὁ δὲ ἀρχιερεὺς καὶ τὸ συνέδριον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως θανατώσωσιν αὐτὸν, καὶ οὐχ εὗρον πολλῶν προσελθόντων ψευδομαρτύρων. Ὅστερον δὲ προσελθόντες δύο εἴπον· οὗτος ἔφη· δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι. καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ· οὐδὲν ἀποκρίνῃ. ὅτι οὗτοί σου καταμαρτυροῦσιν; ὁ δὲ Ἰησοῦς ἔσιώπα. ἀλλὰ καὶ ὅτι οὐκ ἀπεκρίνετο κατηγορούμενος, τοιαῦτα γέγραπται· „ὁ δὲ Ἰησοῦς ἐστάθη ἐμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν λέγων· σὺ εἰ ὁ βασιλεὺς τῶν Ιουδαίων; ὁ δὲ

praef.1 | The savior and lord of us, Jesus Christ, when falsely accused, remained silent, and when questioned, he did not answer anything. He believed that all his life and the deeds he did among the Jews were greater than the false testimony and the words defending against the accusations. But you, dear Ambrose, I do not know how you decided to defend us against the false testimony of Celsus against Christians and the faith of the churches in a book of accusations. Since there was no clear proof in the matters and no stronger argument than all the writings that could dismiss the false testimonies and give no chance for the accusations to stand. About Jesus, that he remained silent when falsely accused, it is enough to refer to Matthew; for Mark wrote similar things. The wording of Matthew goes like this: "But the high priest and the council sought false testimony against Jesus so that they might put him to death, and they did not find it, even though many came forward as false witnesses. Later, two came forward and said, 'This man said, I can destroy the temple of God and rebuild it in three days.' And the high priest stood up and said to him, 'Do you not answer? What are these men testifying against you?' But Jesus remained silent." And also, that he did not answer when accused, it is written: "But Jesus stood before the governor, and the governor asked him, saying, 'Are you the king of the Jews?' Jesus said to him, 'You say so.' And when he was accused by the chief priests and elders, he did not answer anything. Then Pilate said to him, 'Do you

Ίησοῦς ἔφη αὐτῷ· σὺ λέγεις, καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνετο. τότε λέγει αὐτῷ ὁ Πιλᾶτος· οὐκ ἀκούεις, πόσα σου καταμαρτυροῦσι; καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲν ἥπημα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν."

## Section 2

praef.2 | Καὶ γὰρ θαυμασμοῦ. ἄξιον ἦν παρὰ τοῖς καὶ μετρίως φρονεῖν δυναμένοις τὸ τὸν κατηγορούμενον καὶ ψευδομαρτυρούμενον, δυνάμενον ἀπολογήσασθαι καὶ παραστῆσαι αὐτὸν οὐδενὶ ἔνοχον ἐγκλήματι καὶ ἐγκώμιᾳ τοῦ ἐαυτοῦ βίου διεξελθεῖν καὶ τῶν δυνάμεων, ὡς ἀπὸ θεοῦ γεγένηνται, ἵνα δῷ τῷ δικαστῇ ὃδὸν τοῦ χρηστότερα περὶ αὐτοῦ ἀποφήνασθαι, τοῦτο μὲν μὴ πεποιηκέναι καταπεφρονηκέναι δὲ καὶ μεγαλοφυῶς ὑπερεωρακέναι τοὺς κατηγόρους. ὅτι δὲ, εἰ ἀπελογήσατο. ἀπέλυσεν ἀνὸν ὁ δικαστὴς μηδὲ διστάσας τὸν Ἰησοῦν, δῆλον ἐκ τῶν ἀναγεγραμμένων περὶ αὐτοῦ, ἐν οἷς εἴπε· „τίνα θέλετε τῶν δύο ἀπολύσω ὑμῖν, τὸν Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν;“ καὶ τοῦ, ὡς ἐπιφέρει ἡ γραφὴ λέγουσα· „ἥδει γὰρ ὅτι διὰ φθόνου παρέδωκαν αὐτόν.,“ Ἰησοῦς οὖν ἀεὶ ψευδομαρτυρεῖται, καὶ οὐκ ἔστιν ὅτε κακίας οὕστης ἐν ἀνθρώποις οὐ κατηγορεῖται. καὶ αὐτὸς μὲν καὶ νῦν σιωπᾷ πρὸς ταῦτα καὶ οὐκ ἀποκρίνεται μὲν διὰ φωνῆς, ἀπολογεῖται δὲ ἐν τῷ βίῳ τῶν γνησίων ἐαυτοῦ μαθητῶν, κεκραγότι τὰ διαφέροντα καὶ πάσης ψευδομαρτυρίας ὅντι κρείττονι, ἐλέγχων καὶ ἀνατρέπων τὰς ψευδομαρτυρίας καὶ κατηγορίας.

not hear how many things they testify against you?" And he did not answer him, not even a word, so that the governor was greatly amazed."

praef.2 | And indeed, it was worthy of amazement. It was fitting for those who think moderately to see the accused and falsely accused one, who could defend himself and show that he was not guilty of any crime, to speak about the goodness of his life and the powers that came from God, so that the judge might have a better way to decide about him. But he did not do this; instead, he despised it and greatly surpassed the accusers. If he had defended himself, the judge would have released him without hesitation, as is clear from what is written about him, where it says, "What do you want me to release for you, Barabbas or Jesus who is called Christ?" And it is stated that "he knew that they had handed him over out of envy." Therefore, Jesus is always falsely accused, and there is never a time when he is not accused of some evil by people. And he himself remains silent about these things now and does not answer with words, but he defends himself through the lives of his true disciples, who cry out the differences and prove that he is greater than all false testimonies, refuting and overturning the false testimonies and accusations.

### Section 3

praef.3 | Τολμῶ μὲν οὖν καί φημι ὅτι ἦν  
άξιοῖς ποιήσασθαι ἡμᾶς ἀπολογίαν  
ὑπεκλύει τὴν ἐν τοῖς πράγμασιν ἀπολογίαν  
καὶ τὴν ἐπιφανῆ τοῖς οὐκ ἀναισθήτοις  
δύναμιν τοῦ Ἰησοῦ. ὅμως δ' ἵνα μὴ  
δοκῶμεν ὀκνεῖν πρὸς τὸ ἐπιταχθὲν ὑπὸ<sup>1</sup>  
σοῦ, πεπειράμεθα ὑπαγορεῦσαι κατὰ τὴν  
παροῦσαν δύναμιν πρὸς ἔκαστον τῶν ὑπὸ<sup>2</sup>  
Κέλσου γεγραμμένων τὸ φανὲν ἡμῖν  
ἀνατρεπτικὸν τῶν πιστὸν οὐδένα  
δυναμένων σεῖσαι λόγων αὐτοῦ. καὶ μὴ εἴη  
γε εὐρεθῆναι τινα τοιαύτην ἀνειληφότα  
ἀγάπην τοῦ θεοῦ „ἐν Χριστῷ Ἰησοῦ“, ὡς  
ὑπὸ τῶν ῥημάτων Κέλσου ἡ τινος τῶν  
δόμοίων σεισθῆναι τὴν προαιρεσιν αὐτοῦ. ὁ  
δὲ Παῦλος μυρία ὅσα καταλέγων τὰ  
εἰωθότα χωρίζειν „ἀπὸ τῆς ἀγάπης τοῦ  
Χριστοῦ“καὶ „ἀγάπης τοῦ θεοῦ ἐν Χριστῷ  
Ἰησοῦ“, ὃν πάντων κρείττων ἦν ἡ ἐν αὐτῷ  
ἀγάπη. λόγον οὐ κατέταξεν ἐν τοῖς  
χωρίζουσι. πρόσχες γὰρ ὅτι πρότερον μέν  
φησι· „τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης  
τοῦ Χριστοῦ; Θλῖψις ἡ στενοχωρία ἡ  
διωγμὸς ἡ λιμὸς ἡ γυμνότης ἡ κίνδυνος ἡ  
μάχαιρα; καθάπερ γέγραπται ὅτι ἔνεκεν  
σοῦ θανατούμεθα πᾶσαν τὴν ἡμέραν,  
ἔλογίσθημεν ὡς πρόβατα σφαγῆς. ἀλλ' ἐν  
τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ  
ἀγαπήσαντος ἡμᾶς.“δεύτερον δὲ ἄλλο  
τάγμα ἐκτιθέμενος τῶν πεφυκότων  
χωρίζειν τοὺς ἀνερματίστους ἐν θεοσεβείᾳ  
λέγει· „πέπεισμαι γὰρ ὅτι οὔτε θάνατος  
οὔτε ζωὴ. οὔτε ἄγγελοι οὔτε ἀρχαὶ, οὔτε  
ἐνεστῶτα οὔτε μέλλοντα. οὔτε δυνάμεις  
οὔτε ὕψωμα, οὔτε βάθος οὔτε τις κτίσις  
ἐτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς  
ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ  
κυρίῳ ἡμῶν.“

praef.3 | I dare to say that the love of God, which you think we should defend, hides the true defense in the matters and the clear power of Jesus to those who are not insensitive. However, so that we do not seem to hesitate in response to what you have commanded, we have tried to argue according to the present power against each of the points written by Celsus, showing that none of his words can shake the faith of the believers. And let it not be found that someone has taken such a love of God "in Christ Jesus" that it could be shaken by the words of Celsus or anyone similar. Paul, however, speaks many things to separate the usual from "the love of Christ" and "the love of God in Christ Jesus," of which the love in him was greater than all. He did not place a word among those that separate. For he says earlier, "Who will separate us from the love of Christ? Trouble or hardship or persecution or famine or nakedness or danger or sword? As it is written, 'For your sake we face death all day long; we are considered as sheep to be slaughtered.' But in all these things, we are more than conquerors through him who loved us." Then he presents another group of those who are rooted in godliness, saying, "For I am convinced that neither death nor life, neither angels nor rulers, neither present nor future things, neither powers, neither height nor depth, nor anything else in creation will be able to separate us from the love of God that is in Christ Jesus our Lord."

## Section 4

praef.4 | Καὶ ἀληθῶς ἄξιον μὲν ἡμᾶς σεμνύνεσθαι ἐπὶ θλίψει μὴ χωριζούσῃ ἥ τοῖς ἔξῆς αὐτῇ κατειλεγμένοις, οὐχὶ δὲ Παῦλον καὶ τοὺς ἀποστόλους, καὶ εἴ τις ἐκείνοις γέγονε παραπλήσιος, διὰ τὸ πάνυ ὑπεράνω τῶν τοιούτων εἶναι λέγοντα τό· „ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς·” ὅπερ μεῖζόν ἐστι τοῦ νικᾶν. εἰ δὲ δεῖ καὶ ἀποστόλους σεμνύνεσθαι. μὴ χωριζομένους „ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν“, σεμνύνοιντο ἀν, „ὅτι οὕτε θάνατος οὔτε ζωὴ, οὔτε ἄγγελοι οὔτε ἀρχαὶ“ οὔτε τι τῶν ἔξῆς δύναται αὐτοὺς „χωρίσαι (ἀπὸ) τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν“. τοίνυν οὐ συνήδομαι τῷ πιστεύσαντι εἰς Χριστὸν, ὡς δύνασθαι σαλευθῆναι αὐτοῦ τὴν πίστιν ὑπὸ Κέλσου, τοῦ οὐδὲ κοινοτέραν ζωὴν ζῶντος ἐν ἀνθρώποις ἔτι ἀλλ' ἥδη καὶ πάλαι νεκροῦ, ἢ τινος πιθανότητος λόγου. οὐκ οἶδα δ' ἐν ποιῷ τάγματι λογίσασθαι χρὴ τὸν δεόμενον λόγων πρὸς τὰ Κέλσου κατὰ Χριστιανῶν ἐγκλήματα ἐν βίβλοις ἀναγραφομένων. ἀποκαθιστάντων αὐτὸν ἀπὸ τοῦ κατὰ τὴν πίστιν σεισμοῦ ἐπὶ τὸ στῆναι ἐν αὐτῇ. ὅμως δ' ἐπεὶ ἐν τῷ πλήθει τῶν πιστεύειν νομιζομένων εὐρεθεῖν ἄν τινες τοιοῦτοι, ὡς σαλεύεσθαι μὲν καὶ ἀνατρέπεσθαι ὑπὸ τῶν Κέλσου γραμμάτων θεραπεύεσθαι δὲ ἀπὸ τῆς πρὸς αὐτὰ ἀπολογίας, ἐὰν ἔχῃ χαρακτῆρά τινα καθαιρετικὸν τῶν Κέλσου καὶ τῆς ἀληθείας παραστατικὸν τὰ λεγόμενα, ἐλογισάμεθα πεισθῆναι σου τῇ προστάξει καὶ ὑπαγορεῦσαι πρὸς ὁ ἐπεμψας ἡμῖν σύγγραμμα· ὅπερ οὐκ οἷμαί τινα τῶν ἐν φιλοσοφίᾳ κάν ἐπ' ὀλίγον προκοψάντων συγκαταθέσθαι εἶναι λόγον ἀληθῆ, ὡς ἐπέγραψεν ὁ Κέλσος.

praef.4 | And truly, it is worthy for us to take pride in suffering that does not separate us from the following things, not Paul and the apostles. And if anyone has become similar to them, it is because he is far above such things, saying, "In all these things, we are more than conquerors through him who loved us," which is greater than just winning. But if the apostles should take pride, they would not be separated "from the love of God that is in Christ Jesus our Lord," and they would take pride in saying, "For neither death nor life, nor angels nor rulers, nor anything else can separate them from the love of God that is in Christ Jesus our Lord." Therefore, I do not agree with the believer in Christ that his faith could be shaken by Celsus, who lives a life no more common than that of a dead person, or by any persuasive words. I do not know in what way one should consider the need for words against the accusations of Celsus written in books about Christians. Restoring him from the shaking of faith to stand firm in it. However, since among the many who believe there might be some who are shaken and turned by the writings of Celsus but healed by the defense against them, if it has some character that can destroy Celsus and represent the truth, we thought it best to obey your command and argue about what you sent us in writing; which I do not think any of those who have made some progress in philosophy would agree is true, as Celsus has written.

## Section 5

praef.5 | Ό μὲν οὖν Παῦλος συνιδὼν ὅτι  
ἔστιν ἐν φιλοσοφίᾳ Ἑλληνικῇ οὐκ  
εύκαταφρόνητα τοῖς πολλοῖς πιθανὰ,  
παριστάντα τὸ ψεῦδος ὡς ἀλήθειαν, φησὶν  
ἐπ’ ἔκεινοις τό· „βλέπετε, μή τις ὑμᾶς ἔσται  
ὅ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ  
κενῆς ἀπάτης κατὰ τὴν παράδοσιν τῶν  
ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου  
καὶ οὐ κατὰ Χριστόν.“καὶ ὅρῶν ἐν τοῖς  
λόγοις τῆς τοῦ κόσμου σοφίας  
ἐμφαινόμενόν τι μέγεθος, εἴπεν εἶναι τοὺς  
λόγους τῶν φιλοσόφων „κατὰ τὰ στοιχεῖα  
τοῦ κόσμου“ούδεις δὲ τῶν νοῦν ἔχοντων  
φήσαι ἀν καὶ τὰ Κέλσου „κατὰ τὰ στοιχεῖα  
τοῦ κόσμου“εἶναι γεγραμμένα. κάκεῖνα μὲν  
ἔχοντά τι ἀπατηλὸν καὶ κενὴν ἀπάτην  
ώνομασε, τάχα πρὸς ἀντιδιαστολὴν  
ἀπάτης τινὸς οὐ κενῆς. ἦν θεωρήσας ὁ  
Ιερεμίας ἔτόλμησε πρὸς θεὸν εἰπεῖν τό·  
„ἡπάτησάς με, κύριε, καὶ ἡπατήθην,  
ἐκράτησας καὶ ἡδυνήθης“τὰ δὲ Κέλσου  
ούδαμῶς ἀπάτην ἔχειν μοι φαίνεται, διὸ  
οὐδὲ κενὴν, ὅποιαν ἔχει τὰ τῶν αἱρέσεις ἐν  
φιλοσοφίᾳ πηξάντων καὶ τῶν νοῦν οὐ τὸν  
τυχόντα κατ’ ἔκεινα ἀνειληφότων. καὶ  
ῶσπερ οὐ τὸ τυχόν τῶν ψευδομένων ἐν  
γεωμετρικοῖς θεωρήμασι  
ψευδογραφούμενόν τις ἀν λέγοι ἢ καὶ  
ἀναγράφοι γυμνασίου ἔνεκεν τοῦ ἀπὸ  
τοιούτων, οὕτως παραπλήσια εἶναι χρὴ  
τοῖς τῶν αἱρέσεις πηξάντων ἐν φιλοσοφίᾳ  
νοήμασι τὰ μέλλοντα ὅμοιῶς ἔκεινοις  
λέγεσθαι κενὴν ἀπάτην καὶ „παράδοσιν  
ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου.“

praef.5 | So Paul, seeing that there are many things in Greek philosophy that are not easily dismissed by most people, presents falsehood as truth. He says about these things, "See that no one takes you captive through philosophy and empty deceit according to human tradition, according to the elements of the world and not according to Christ." And noticing some great size appearing in the words of worldly wisdom, he said that the words of philosophers are "according to the elements of the world." But no one with understanding would say that the writings of Celsus are "according to the elements of the world." Those writings have something deceptive and empty in them, perhaps in contrast to some non-empty deceit. Jeremiah, having seen this, dared to say to God, "You deceived me, Lord, and I was deceived; you overpowered me and prevailed." But it seems to me that the writings of Celsus have no deceit at all, nor do they have the emptiness that the writings of heresies in philosophy possess, which do not take into account those who truly understand. Just as no one would say that the falsehoods in geometric proofs are written by chance or even recorded for the sake of gymnastic exercises, so it should be similar for the thoughts of those who are rooted in philosophy to also be called empty deceit and "human tradition, according to the elements of the world."

## Section 6

praef.6 | Τοῦτο δὲ τὸ προοίμιον μετὰ τὸ  
ὑπαγορεῦσαι πάντα τὰ μέχρι τῆς παρὰ

praef.6 | This introduction, after stating everything up to the personification of

Κέλσω τοῦ Ἰουδαίου πρὸς τὸν Ἰησοῦν προσωποποιῶντας ἔδοξεν ἡμῖν προτάξαι τῆς ἀρχῆς· ὅντες αὐτῷ προεντυγχάνη ὁ ἀναγνωσόμενος τὰ πρὸς Κέλσον ἡμῖν ὑπαγορευθέντα καὶ ἵδη ὅτι οὐ πάνυ πιστοῖς γέγραπται τὸ βιβλίον τοῦτο ἀλλ' ἡ τέλεον ἀγεύστοις τῆς εἰς Χριστὸν πίστεως ἢ τοῖς, ὡς ὁ ἀπόστολος ὠνόμασεν, ἀσθενοῦσιν ἐν „τῇ πίστει.“ εἴπε δ' οὕτως· „τὸν δ' ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε.“ ἀπολογησάσθω δὲ τὸ προοίμιον, ὅτι ἄλλῃ μὲν προθέσει τὴν ἀρχὴν τῶν πρὸς Κέλσον ὑπαγορεύσαμεν ἄλλῃ δὲ τὰ μετὰ τὴν ἀρχήν. πρότερον μὲν γὰρ ἐσκοποῦμεν ὑποσημειώσασθαι τὰ κεφάλαια καὶ διὰ βραχέων τὰ πρὸς αὐτὰ λεγόμενα, εἴτα μετὰ τοῦτο σωματοποιῆσαι τὸν λόγον· ὕστερον δ' αὐτὰ τὰ πράγματα ὑπέβαλεν ἡμῖν φειδομένοις χρόνου ἀρκεσθῆναι μὲν τοῖς κατὰ τὴν ἀρχὴν οὕτως ὑπαγορευθεῖσιν, ἐν δὲ τοῖς ἐξῆς κατὰ τὸ δυνατὸν ἡμῖν συγγραφικῶς ἀγωνίσασθαι πρὸς τὰ Κέλσου καθ' ἡμῶν ἐγκλήματα. διόπερ αἰτοῦμεν συγγνώμην ἐπὶ τῇ ἀρχῇ τῶν μετὰ τὸ προοίμιον. ἐὰν δὲ μὴ κινηθῆσι καὶ ὑπὸ τῶν ἐξῆς ὑπαγορευθέντων ἀνυστίμως, καὶ ἐπ' αὐτοῖς τὴν ὁμοίαν συγγνώμην αἰτῶν ἀναπέμπω σε, ἐάνπερ ἔτι θέλῃς δι' ὑπαγορεύσεων τὰς λύσεις σοι τῶν Κέλσου γενέσθαι λόγων, ἐπὶ τοὺς ἡμῶν συνετωτέρους καὶ δυνατοὺς, διὰ λέξεων καὶ βιβλίων ἀνατρέπειν δυναμένους τὰ καθ' ἡμῶν τοῦ Κέλσου ἐγκλήματα. πλὴν βελτίων ὁ μηδὲ τὴν ἀρχὴν δεηθεὶς, κανὸν ἐντυχῶν τῷ Κέλσου συγγράμματι, τῆς πρὸς αὐτὸν ἀπολογίας, ἀλλ' ὑπερφρονήσας πάντα τὰ ἐν τῷ βιβλίῳ αὐτοῦ ὡς καὶ ὑπὸ τοῦ τυχόντος ἐν Χριστῷ πιστοῦ διὰ τὸ ἐν αὐτῷ πνεῦμα εὐλόγως καταφρονούμενα.

Jesus in the writings of Celsus the Jew, seemed to us to be a good place to begin. This way, the reader of what has been dictated to us about Celsus can see that this book is not written for the faithful but rather for those who are completely unfamiliar with the faith in Christ or for those who, as the apostle named them, are weak in "the faith." He said this: "Welcome the one who is weak in faith." But let me explain the introduction, that we have presented the beginning of our response to Celsus in one way and the following parts in another. For earlier we aimed to summarize the main points and briefly mention what is said about them, and then after that to elaborate on the argument. Later, since we were short on time, we decided to stick to what has been dictated in the beginning and to argue as best we can in writing against the accusations of Celsus. Therefore, we ask for your forgiveness for the beginning of what comes after the introduction. If you are not moved and are not easily swayed by what follows, I ask for the same forgiveness for those points. If you still wish to find solutions to the arguments of Celsus through our writings, you can turn to those who are more knowledgeable and capable of addressing the accusations of Celsus through words and books. However, it is better for someone not to ask for the beginning, even if they encounter Celsus's writings, to respond to them, but instead to despise everything in his book as if it were also dismissed by a random believer in Christ because of the spirit in him.

## **Book One (ΠΡΟΣ ΤΟΝ ΕΠΙΓΕΓΡΑΜΜΕΝΟΝ ΚΕΛΣΟΥ ΑΛΗΘΗ ΛΟΓΟΝ ΩΠΙΓΕΝΟΥΣ ΤΟΜΟΣ ΠΡΩΤΟΣ.)**

### **Section 1**

1.1 | Πρῶτον τῷ Κέλσῳ κεφάλαιόν ἔστι βουλομένῳ διαβαλεῖν χριστιανισμὸν, ὃς συνθήκας κρύβδην πρὸς ἄλλήλους ποιουμένων Χριστιανῶν παρὰ τὰ νενομισμένα, ὅτι τῶν συνθηκῶν αἱ μὲν εἰσι φανεραὶ, ὅσαι κατὰ νόμους γίνονται, αἱ δὲ ἀφανεῖς, οσαι παρὰ τὰ νενομισμένα συντελοῦνται. καὶ βούλεται διαβαλεῖν τὴν καλουμένην ἀγάπην Χριστιανῶν πρὸς ἄλλήλους, ἀπὸ τοῦ κοινοῦ κινδύνου ὑφισταμένην καὶ δυναμένην ὑπερόρκια. ἐπεὶ οὖν τὸν κοινὸν νόμον θρυλεῖ παρὰ τοῦτον λέγων Χριστιανοῖς τὰς συνθήκας, λεκτέον πρὸς τοῦτο ὅτι, ὡσπερ εἴ τις παρὰ Σκύθαις νόμους ἀθέσμους ἔχουσι γενόμενος ἀναχωρήσεως μὴ ἔχων καιρὸν βιοῦν παρ' ἐκείνοις ἀναγκάζοιτο, εὐλόγως ἀν οὗτος διὰ τὸ τῆς ἀληθείας νόμον, ὃς πρὸς τοὺς Σκύθας παρανομίαν, καὶ συνθήκας πρὸς τοὺς τὰ αὐτὰ αὐτῷ φρονοῦντας ποιήσαι ἀν παρὰ τὰ ἐκείνοις νενομισμένα· οὕτως παρ' ἀληθείᾳ δικαζούσῃ οἱ νόμοι τῶν ἔθνῶν, οἱ περὶ ἀγαλμάτων καὶ τῆς ἀθέου πολυθεότητος, νόμοι εἰσὶ Σκυθῶν καὶ εἴ τι Σκυθῶν ἀσεβέστερον. οὐκ ἄλογον οὖν συνθήκας παρὰ τὰ νενομισμένα ποιεῖν τὰς ὑπὲρ ἀληθείας. ὡσπερ γάρ, εἰ ὑπὲρ τοῦ τύραννον προλαβόντα τὰ τῆς πόλεως ἀνελεῖν συνθήκας τινὲς κρύβδην ἐποιοῦντο, καλῶς ἀν ἐποίουν· οὕτω δὴ καὶ Χριστιανοὶ, τυραννοῦντος τοῦ παρ' αὐτοῖς καλουμένου διαβόλου καὶ τοῦ ψεύδους, συνθήκας ποιοῦνται παρὰ τὰ νενομισμένα τῷ διαβόλῳ κατὰ τοῦ διαβόλου καὶ ὑπὲρ σωτηρίας ἐτέρων, οὓς ἀν πεῖσαι δυνηθῶσιν ἀποστῆναι τοῦ ὡσανεὶ Σκυθῶν καὶ

1.1 | First, Celsus wants to attack Christianity by saying that Christians secretly make agreements with each other against the established laws. He claims that some agreements are open and made according to the law, while others are hidden and happen outside the law. He also wants to criticize the so-called love of Christians for one another, saying it is based on a common danger and is a strong bond. Since he speaks about the common law when he mentions the agreements of Christians, it should be noted that just as someone among the Scythians, who have unlawful customs, would be forced to leave without having time to live among them, this person would rightly see the law of truth as a violation of the Scythian customs and would make agreements with those who think the same way as him against what is customary among them. In the same way, the laws of the nations regarding idols and their atheistic polytheism are the laws of the Scythians, and if there are any Scythians who are more impious. Therefore, it is not unreasonable to make agreements against what is customary for the sake of truth. Just as if someone secretly made agreements to overthrow a tyrant in the city, they would be doing well; in the same way, Christians, under the tyranny of what they call the devil and falsehood, make agreements outside the established laws against the devil and for the salvation of others, whom they might persuade to turn away from the

τυράννου νόμου.

laws of the Scythians and the tyrant.

## Section 2

1.2 | Έξῆς βάρβαρόν φησιν ἄνωθεν εἶναι τὸ δόγμα, δηλονότι τὸν ίουδαισμὸν, οὗ χριστιανισμὸς ἥρτηται. καὶ εύγνωμόνως γε οὐκ ὄνειδίζει ἐπὶ τῇ ἀπὸ βαρβάρων ἀρχῇ τῷ λόγῳ, ἐπαινῶν ὡς ἱκανοὺς εὐρεῖν δόγματα τοὺς βαρβάρους· προστίθησι δὲ τούτοις ὅτι κρῖναι καὶ βεβαιώσασθαι καὶ ἀσκῆσαι πρὸς ἀρετὴν τὰ ὑπὸ βαρβάρων εὐρεθέντα ἀμείνονές εἰσιν Ἑλληνες. τοῦτ' οὖν ἡμῖν ἔστιν ἐκ τῶν ὑπ' αὐτοῦ λεγομένων είς ἀπολογίαν περὶ τῶν ἐν χριστιανισμῷ κειμένων, ὅντων ἀληθῶν, ὅτι ἀπὸ Ἑλληνικῶν τις δογμάτων καὶ γυμνασίων ἐλθὼν ἐπὶ τὸν λόγον οὐ μόνον κρίνοι ἀν αὐτὰ ἀληθῆ ἀλλὰ καὶ ἀσκήσας κατασκευάσαι ἀν καὶ τὸ δοκοῦν ἐλλιπές ὡς πρὸς Ἑλληνικὴν ἀπόδειξιν ἀναπληρώσαι, κατασκευάζων τὴν χριστιανισμοῦ ἀληθότητα. λεκτέον δ' ἔτι πρὸς τοῦτο ὅτι ἔστι τις οἰκεία ἀπόδειξις τοῦ λόγου, θειοτέρα παρὰ τὴν ἀπὸ διαλεκτικῆς Ἑλληνικήν. ταύτην δὲ τὴν θειοτέραν ὁ ἀπόστολος ὄνομάζει ἀπόδειξιν „πνεύματος καὶ δυνάμεως.“[ώς] „πνεύματος“μὲν διὰ τὰς προφητείας ἱκανὰς πιστοποιῆσαι τὸν ἐντυγχάνοντα μάλιστα εἰς τὰ περὶ τοῦ Χριστοῦ, „δυνάμεως“δὲ διὰ τὰς τεραστίους δυνάμεις, ἃς κατασκευαστέον γεγονέναι καὶ ἐκ πολλῶν μὲν ἄλλων καὶ ἐκ τοῦ ἕχνη δὲ αὐτῶν ἔτι σώζεσθαι παρὰ τοῖς κατὰ τὸ βούλημα τοῦ λόγου βιοῦσι.

1.2 | Next, he says that the doctrine is barbaric, clearly referring to Judaism, from which Christianity is derived. He does not blame the doctrine for its barbaric origins, praising the barbarians for being able to find doctrines. He adds that the Greeks are better at judging, confirming, and practicing virtue than those doctrines found among the barbarians. Therefore, it is our task to respond to what he says about the truths in Christianity, showing that someone coming from Greek doctrines and training would not only judge them as true but also could strengthen and complete what seems lacking in Greek proof, thus supporting the truth of Christianity. It should also be noted that there is a special proof of the doctrine, which is more divine than the Greek dialectical proof. This greater proof is called by the apostle "proof of spirit and power." The "spirit" refers to the prophecies that strongly confirm what is said about Christ, and "power" refers to the great miracles that have occurred, which can still be seen by those living according to the will of the doctrine.

## Section 3

1.3 | Μετὰ ταῦτα περὶ τοῦ κρύφα χριστιανοὺς τὰ ἀρέσκοντα ἐαυτοῖς ποιεῖν καὶ διδάσκειν εἴπων, καὶ ὅτι οὐ μάτην

1.3 | After this, he talks about Christians who secretly do and teach what pleases them, saying that they do this not in vain,

τοῦτο ποιοῦσιν, ἄτε διωθούμενοι τὴν ἐπηρημένην αὐτοῖς δίκην τοῦ θανάτου, δόμοιοι τὸν κίνδυνον κινδύνοις τοῖς συμβεβηκόσιν ἐπὶ φιλοσοφίᾳ ὡς Σωκράτει ἐδύνατο λέγειν καὶ ὡς Πυθαγόρᾳ καὶ ἄλλοις φιλοσόφοις. λεκτέον δὲ πρὸς τοῦτο ὅτι ἐπὶ Σωκράτει μὲν εὐθέως Ἀθηναῖοι μετενόησαν, καὶ οὐδὲν παρέμεινεν αὐτοῖς περὶ αὐτοῦ πικρὸν οὐδ' ἐπὶ Πυθαγόρᾳ· οἱ γοῦν Πυθαγόρειοι ἐπὶ πλεῖον τὰς διατριβὰς συνεστήσαντο ἐν Ἰταλίᾳ, τῇ κληθείσῃ μεγάλῃ Ἑλλάδι· ἐπὶ δὲ Χριστιανοῖς ἡ Ἐρωμαίων σύγκλητος βουλὴ καὶ οἱ κατὰ καιρὸν βασιλεῖς καὶ τὰ στρατιωτικὰ καὶ οἱ δῆμοι καὶ οἱ τῶν πιστευόντων συγγενεῖς προσπολεμήσαντες τῷ λόγῳ ἑκάλυσαν ἀν αὐτὸν νικηθέντα ὑπὸ τῆς τῶν τοσούτων ἐπιβουλῆς, εἰ μὴ θείᾳ δυνάμει ὑπερέκυψε καὶ ὑπερανέβη, ὡς νικῆσαι ὅλον κόσμον αὐτῷ ἐπιβουλεύοντα.

## Section 4

1.4 | "Ιδωμεν καὶ ὡς τὸν ἡθικὸν τόπον οἴεται διαβαλεῖν τῷ κοινὸν εἶναι καὶ πρὸς τοὺς ἄλλους φιλοσόφους ὡς οὐ σεμνόν τι καὶ καινὸν μάθημα. πρὸς τοῦτο δὲ λεκτέον ὅτι τοῖς είσάγουσι κρίσιν δικαίαν θεοῦ ἀπεκέκλειστο ἀνὴρ ἐπὶ τοῖς ἀμαρτανομένοις δίκη, μὴ πάντων ἔχόντων κατὰ τὰς κοινὰς ἐννοίας πρόληψιν ὑγιῆ περὶ τοῦ ἡθικοῦ τόπου. διόπερ οὐδὲν θαυμαστὸν τὸν αὐτὸν θεὸν ἀπερ ἐδίδαξε διὰ τῶν προφητῶν καὶ τοῦ σωτῆρος ἐγκατεσπαρκέναι ταῖς ἀπάντων ἀνθρώπων ψυχαῖς· ἵνα ἀναπολόγητος ἐν τῇ θείᾳ κρίσει πᾶς ἀνθρωπος ἦ, ἔχων τὸ βούλημα „τοῦ νόμου γραπτὸν“ ἐν τῇ ἐαυτοῦ καρδίᾳ· ὅπερ ἥνιξατο ἐν ᾧ νομίζουσιν Ἐλληνες μύθῳ ὁ λόγος ποιήσας τὸν θεὸν γεγραφέναι τῷ ίδιῳ „δακτύλῳ“ τὰς ἐντολὰς καὶ Μωϋσεῖ δεδωκέναι, ἃς „συνέτριψεν“ ἡ

since they are avoiding the death penalty. He compares their danger to the risks faced by philosophers like Socrates. He could also mention Pythagoras and other philosophers. It should be noted that the Athenians quickly changed their minds about Socrates, and they held no bitterness against him, nor did they against Pythagoras. In fact, the Pythagoreans established more schools in Italy, which was called Great Greece. However, against Christians, the Roman Senate, the kings at the time, the military, the people, and the relatives of believers all waged war against them. They would have defeated him under such great attacks if not for divine power that overcame and surpassed them, as if to conquer the whole world that was plotting against him.

1.4 | Let us see how he thinks to attack the moral teachings by saying they are common and not serious or new compared to other philosophers. It should be noted that those who bring a fair judgment of God would be closed off from the punishment for those who sin, since not everyone has a healthy understanding of the moral teachings according to common ideas. Therefore, it is not surprising that the same God, who taught through the prophets and the Savior, has connected with the souls of all people. This is so that every person may be without excuse in divine judgment, having the "law written" in their own heart. This is what the word hints at, which the Greeks think is a myth, saying that God wrote the commandments with his own "finger" and gave them to Moses, which

κακία τῶν μοσχοποιησάντων, ὡς εί ̄λεγεν, ἐπέκιλυσεν ἡ χύσις τῆς ἀμαρτίας. δεύτερον δὲ γράψας πάλιν ἔδωκε λατομήσαντος λίθους Μωϋσέως ὁ θεὸς, οἰονεὶ τοῦ προφητικοῦ λόγου εύτρεπίζοντος ψυχὴν μετὰ τὴν πρώτην ἀμαρτίαν δευτέροις γράμμασι τοῦ θεοῦ.

"evil" has broken, as if to say, the flood of sin has overwhelmed them. Then, God wrote again, as if he were shaping stones, giving a second set of letters to Moses, like the prophetic word preparing the soul after the first sin with the second letters of God.

## Section 5

1.5 | Τὰ δὲ περὶ τῆς είδωλολατρείας ὡς ἴδια τῶν ἀπὸ τοῦ λόγου ἐκτιθέμενος καὶ ὑποκατασκευάζει λέγων αὐτοὺς διὰ τοῦτο μὴ νομίζειν αὐτοὺς χειροποιήτους θεοὺς, ἐπεὶ μὴ εὐλογόν ἔστι τὰ ὑπὸ φαυλοτάτων δημιουργῶν καὶ μοχθηρῶν τὸ ἥθος είργασμένα εἶναι θεοὺς, πολλάκις καὶ ὑπὸ ἀδίκων ἀνθρώπων κατασκευασθέντα. ἐν τοῖς ἔξης οὖν θέλων αὐτὸν κοινοποιῆσαι ὡς οὐ πρῶτον ὑπὸ τούτου εὐρεθὲν ἐκτίθεται Ἡρακλείτου λέξιν τὴν λέγουσαν· „ὅμοια, ὡς εἴ τις τοῖς δόμοις λεσχηνεύοιτο, ποιεῖν τοὺς προσιόντας ὡς θεοῖς τοῖς ἀψύχοις.“ ούκον καὶ περὶ τούτου λεκτέον ὅτι δόμοις τῷ ἄλλῳ ἡθικῷ τόπῳ ἐγκατεσπάρησαν τοῖς ἀνθρώποις ἔννοιαι, ἀφ' ὧν καὶ ὁ Ἡράκλειτος καὶ εἴ τις ἄλλος Ἑλλήνων ἢ βαρβάρων τοῦτ' ἐνενόησε κατασκευάσαι. ἐκτίθεται γὰρ καὶ Πέρσας τοῦτο φρονοῦντας, παρατιθέμενος Ἡρόδοτον ἴστοροῦντα αὐτό. προσθήσομεν δὲ καὶ ἡμεῖς ὅτι καὶ Ζήνων ὁ Κιτιεὺς ἐν τῇ Πολιτείᾳ φησίν· „ἱερά τε οίκοδομεῖν ούδεν δεήσει· ιερὸν γὰρ ούδεν χρὴ νομίζειν ούδὲ πολλοῦ ἄξιον καὶ ἄγιον, οίκοδόμων τε ἔργον καὶ βαναύσων.“ σαφὲς οὖν ὅτι καὶ περὶ τούτου τοῦ δόγματος γέγραπται „ἐν ταῖς καρδίαις“ τῶν ἀνθρώπων γράμμασι θεοῦ τὸ πρακτέον.

1.5 | About idolatry, he argues that people should not think of them as handmade gods, since it is unreasonable for the worst creators and wicked people to make gods. Many times, these idols are made by unjust humans. Therefore, he wants to share that this idea is not new, as it was expressed by Heraclitus, who said, "It is like someone who would treat lifeless things as gods." So, it should also be noted that similar moral ideas have been planted in people's minds, from which both Heraclitus and others, whether Greeks or barbarians, have thought to create. The Persians also share this view, as Herodotus tells us. We should also add that Zeno of Citium says in his Republic, "There is no need to build sacred places; for nothing should be considered sacred or worthy of great value, as it is the work of builders and craftsmen." It is clear, then, that this teaching is written "in the hearts" of people as the letters of God show what should be done.

## Section 6

1.6 | Μετὰ ταῦτα οὐκ οἶδα πόθεν κινούμενος ὁ Κέλσος φησὶ δαιμόνων τινῶν ὄνόμασι καὶ κατακηλήσεσι δοκεῖν ἵσχυειν Χριστιανοὺς, ὡς οἴμαι αἰνισσόμενος τὰ περὶ τῶν κατεπαδόντων τοὺς δαίμονας καὶ ἔξελαυνόντων. ἔσικε δὲ σαφῶς συκοφαντεῖν τὸν λόγον. οὐ γάρ κατακηλήσειν ἵσχυειν δοκοῦσιν ἀλλὰ τῷ ὄνόματι Ἰησοῦ μετὰ τῆς ἀπαγγελίας τῶν περὶ αὐτὸν ἱστοριῶν. ταῦτα γάρ λεγόμενα πολλάκις τοὺς δαίμονας πεποίηκεν ἀνθρώπων χωρισθῆναι. καὶ μάλισθ' ὅταν οἱ λέγοντες ἀπὸ διαθέσεως ὑγιοῦς καὶ πεπιστευκυίας γνησίως αὐτὰ λέγωσι, τοσοῦτον μέν γε δύναται τὸ ὄνομα τοῦ Ἰησοῦ κατὰ τῶν δαιμόνων, ὡς ἔσθ' ὅτε καὶ ὑπὸ φαύλων ὄνομαζόμενον ἀνύειν· ὅπερ διδάσκων ὁ Ἰησοῦς ἔλεγε τό· „πολλοὶ ἔροῦσί μοι ἐν ἑκείνῃ τῇ ἡμέρᾳ· τῷ ὄνόματί σου δαιμόνια ἔξεβάλομεν καὶ δυνάμεις ἐποιήσαμεν.“ τοῦτο δ' οὐκ οἶδα πότερον ἐκῶν παρεῖδε καὶ κακουργεῖ ὁ Κέλσος ἢ μὴ ἐπιστάμενος. κατηγορεῖ δ' ἐν τοῖς ἔξης καὶ τοῦ σωτῆρος, ὡς γοητείᾳ δυνηθέντος ἀ ἔδοξε παράδοξα πεποιηκέναι καὶ προϊδόντος ὅτι μέλλουσι καὶ ἄλλοι τὰ αὐτὰ μαθήματα ἐγνωκότες ποιεῖν τὸ αὐτὸν, σεμνυνόμενοι τῷ θεοῦ δυνάμει ποιεῖν· οὕστινας ἀπελαύνει τῆς ἐαυτοῦ πολιτείας ὁ Ἰησοῦς. καὶ κατηγορεῖ αὐτοῦ ὅτι, εἰ δικαίως ἀπελαύνει καὶ αὐτὸς ἔνοχος ὡν τοῖς αὐτοῖς, φαῦλός ἐστιν· εἰ δ' αὐτὸς οὐ φαῦλος ταῦτα ποιήσας, οὐδ' οἱ ὄμοιός αὐτῷ πράττοντες. ἀντικρυς δὲ, κἀν δοκῇ ἀνέλεγκτον εἶναι τὸ περὶ τοῦ Ἰησοῦ, πῶς ταῦτα ἐποίησε, σαφὲς ὅτι Χριστιανοὶ οὐδεμιᾶς μελέτη ἐπωδῶν χρώμενοι τυγχάνουσιν ἀλλὰ τῷ ὄνόματι τοῦ Ἰησοῦ καὶ ἄλλων λόγων πεπιστευμένων κατὰ τὴν θείαν γραφήν.

1.6 | After this, I do not know where Celsus gets the idea that Christians are strong because of the names and powers of certain demons, as I think he is hinting at the demons that oppress and drive people away. It seems he is clearly slandering the truth. For they do not think they are strong because of demons, but because of the name of Jesus along with the accounts of his stories. For these things often cause demons to separate from people. Especially when those who speak from a healthy disposition and genuine faith say them, the name of Jesus has such power against demons, that even when spoken by the most worthless, it can drive them away. This is what Jesus taught when he said, "Many will say to me on that day, 'In your name we cast out demons and performed miracles.'" I do not know whether Celsus is willingly lying or if he does not understand. He also accuses the Savior of having performed strange things through magic and foreseeing that others would do the same things, boasting that they can do this by the power of God, whom Jesus drives away from his own community. He accuses him that if he rightly drives them away, he himself is guilty of the same things; but if he is not guilty for doing these things, then neither are those who do the same as him. On the other hand, even if it seems unanswerable what is about Jesus, it is clear that Christians do not use any spells but rely on the name of Jesus and other words believed according to the divine scriptures.

## Section 7

1.7 | Εἶτ' ἐπεὶ πολλάκις όνομάζει κρύφιον τὸ δόγμα, καὶ ἐν τούτῳ αὐτὸν ἐλεγκτέον, σχεδὸν παντὸς τοῦ κόσμου ἐγνωκότος τὸ κήρυγμα Χριστιανῶν μᾶλλον ἢ τὰ τοῖς φιλοσόφοις ἀρέσκοντα. τίνα γὰρ λανθάνει ἡ ἐκ παρθένου γέννησις Ἰησοῦ καὶ ὁ ἐσταυρωμένος καὶ ἡ παρὰ πολλοῖς πεπιστευμένη ἀνάστασις αὐτοῦ καὶ ἡ καταγγελλομένη κρίσις, κολάζουσα μὲν κατ' ἄξιαν τοὺς ἀμαρτάνοντας γέρως δ' ἀξιοῦσα τοὺς δικαίους; ἀλλὰ καὶ μὴ νοηθὲν τὸ περὶ τῆς ἀναστάσεως μυστήριον θρυλεῖται γελώμενον ὑπὸ τῶν ἀπίστων. ἐπὶ τούτοις οὖν λέγειν κρύφιον εἶναι τὸ δόγμα πάνυ ἐστὶν ἄτοπον· τὸ δ' εἶναί τινα οἷον μετὰ τὰ ἔξωτερικὰ, μὴ εἰς τοὺς πολλοὺς φθάνοντα, οὐ μόνον ἕδιον τοῦ Χριστιανῶν λόγου ἀλλὰ γὰρ καὶ τοῦ φιλοσόφων, παρ' οἷς τινες μὲν ἥσαν ἔξωτερικοὶ λόγοι ἔτεροι δὲ ἔσωτερικοί· καί τινες μὲν ἀκούοντες Πυθαγόρου, ὡς „αὐτὸς ἔφα, “ἄλλοι δ' ἐν ἀπορρήτῳ διδασκόμενοι μενοὶ τὰ μὴ ἄξια φθάνειν εἰς ἀκοὰς βεβήλους καὶ μηδέπω κεκαθαρμένας. καὶ πάντα δὲ τὰ πανταχοῦ μυστήρια κατὰ τὴν Ἑλλάδα καὶ τὴν βάρβαρον κρύφια ὄντα οὐ διαβέβληται· διόπερ μάτην μηδὲ νοήσας ἀκριβῶς τὸ κρύφιον τοῦ χριστιανισμοῦ διαβάλλει αὐτό.

## Section 8

1.8 | "Εοικε δὲ μετὰ δεινότητος συναγορεύειν πως τοῖς μαρτυροῦσι τῷ χριστιανισμῷ μέχρι θανάτου λέγων· καὶ οὐ τοῦτο λέγω, ὡς χρὴ τὸν ἀγαθοῦ δόγματος περιεχόμενον, εἴ μέλλει δι' αὐτὸν κινδυνεύειν παρ' ἀνθρώποις, ἀποστῆναι τοῦ δόγματος ἢ πλάσασθαι ὡς ἀφέστηκεν

1.7 | Then, since he often calls the doctrine secret, he should be corrected on this point, as the preaching of Christians is known more widely than what pleases philosophers. For who is unaware of the virgin birth of Jesus, the crucified one, and his resurrection, which many believe, and the judgment that punishes sinners and rewards the righteous? But even the mystery of the resurrection is mocked by the unbelievers. Therefore, to say that the doctrine is secret is completely unreasonable; the idea of something being hidden from the many is not unique to Christian teachings but also applies to philosophers, among whom some had external teachings while others had internal ones. Some, like Pythagoras, said, "He himself said," while others taught in secret, keeping things unworthy from reaching the ears of the unclean and still unpurified. All the mysteries found everywhere in Greece and among the barbarians that are secret have not been discredited. Therefore, it is pointless to falsely accuse Christianity of being secret without understanding it accurately.

1.8 | It seems that he harshly gathers those who witness to Christianity even to death, saying that one should not abandon the good doctrine if it puts one at risk among people, nor should one pretend to have left it or become indifferent. He accuses those who claim to think about Christianity but

ἢ ἔξαρνον γενέσθαι. καὶ καταγινώσκει γε τῶν φρονούντων μὲν τὰ χριστιανισμοῦ προσποιουμένων δὲ μὴ φρονεῖν ἢ ἀρνουμένων, λέγων μὴ δεῖν τὸν ἐν τῷ δόγματι πλάσασθαι ὡς ἀφέστηκεν ἢ ἔξαρνον αὐτοῦ γενέσθαι. ἐλεγκτέον δὴ ὡς τὰ ἐναντία ἑαυτῷ λέγοντα τὸν Κέλσον. εὐρίσκεται μὲν γὰρ ἔξ ἄλλων συγγραμμάτων Ἐπικούρειος ὥν· ἐνταῦθα δὲ διὰ τὸ δοκεῖν εύλογότερον κατηγορεῖν τοῦ λόγου μὴ ὀμολογῶν τὰ Ἐπικούρου προσποιεῖται κρεῖττόν τι τοῦ γηῖνου εἶναι ἐν ἀνθρώπῳ συγγενὲς θεοῦ καὶ φησιν ὅτι οἵ τοῦτο εῦ ἔχει, τουτέστιν ἡ ψυχὴ, πάντη ἐφίεται τοῦ συγγενοῦς, λέγει δὲ τοῦ θεοῦ, καὶ ἀκούειν ἀεί τι (καὶ) ἀναμιμήσκεσθαι περὶ ἐκείνου ποθοῦσιν. ὅρα οὖν τὸ νόθον αὐτοῦ τῆς ψυχῆς, ὅτι προειπὼν, ὡς χρὴ τὸν ἀγαθοῦ δόγματος περιεχόμενον, καὶ εἰ μέλλει δι' αὐτὸν κινδυνεύειν παρ' ἀνθρώποις, μὴ ἀφίστασθαι τοῦ δόγματος μηδὲ πλάσασθαι ὡς ἀφέστηκε μηδ' ἔξαρνον γενέσθαι, αὐτὸς τοῖς ἐναντίοις πᾶσι περιπίπτει. ἥδει γὰρ ὅτι ὀμολογῶν Ἐπικούρειος εἶναι οὐκ ἀν ἔχοι τὸ ἀξιόπιστον ἐν τῷ κατηγορεῖν τῶν δπως ποτὲ πρόνοιαν εἰσαγόντων καὶ θεὸν ἐφιστάντων τοῖς οὖσι. δύο δὲ παρειλήφαμεν Κέλσους γεγονέναι Ἐπικουρείους, τὸν μὲν πρότερον κατὰ Νέρωνα τοῦτον δὲ κατὰ Ἀδριανὸν καὶ κατωτέρω.

## Section 9

1.9 | Μετὰ ταῦτα προτρέπει ἐπὶ τὸ λόγῳ ἀκολουθοῦντας καὶ λογικῷ ὀδηγῷ παραδέχεσθαι δόγματα, ὡς πάντως ἀπάτης γινομένης τῷ μὴ οὕτω συγκατατιθεμένῳ τισί· καὶ ἔξομοιοῖ τοὺς ἀλόγως πιστεύοντας μητραγύρταις καὶ τερατοσκόποις, Μίθραις τε καὶ Σαβαδίοις.

do not truly believe or deny it, saying that one should not pretend to have left the doctrine or become indifferent to it. Therefore, Celsus should be corrected for saying things that contradict himself. For he is found to be Epicurean in other writings; here, however, he seems to think it better to accuse the doctrine without admitting the teachings of Epicurus. He claims that it is better for a human to be related to God and says that those who are well off, meaning the soul, always desires what is related to it, and he says it is of God, and they always wish to hear and remember it. So, see how false his view of the soul is, since he previously said that one should not abandon the good doctrine, even if it puts one at risk among people, nor should one pretend to have left it or become indifferent. He himself falls into all the contradictions. For he knows that if he admits to being Epicurean, he would not have credibility in accusing those who once introduced providence and established God among beings. We have noted that there are two Celsuses who became Epicureans, one during Nero's time and this one during Hadrian's time and later.

1.9 | After this, he encourages following the teachings and logical guidance of the doctrine, saying that it is a complete deception for those who do not agree with it. He compares those who believe without reason to sorcerers and magicians, like Mithras and the Sabians. And whoever

καὶ ὅτῳ τις προσέτυχεν, Ἐκάτης ἡ ἄλλης δαίμονος ἡ δαιμόνων φάσμασιν. ὡς γὰρ ἐν ἑκείνοις πολλάκις μοχθηροὶ ἄνθρωποι ἐπιβαίνοντες τῇ ἴδιωτείᾳ τῶν εὔεξαπατήτων ἄγουσιν αὐτοὺς ἡ βούλονται, οὕτως φησὶ καὶ ἐν τοῖς Χριστιανοῖς γίνεσθαι. φησὶ δέ τινας μηδὲ βουλομένους διδόναι ἡ λαμβάνειν λόγον περὶ ὃν πιστεύουσι χρῆσθαι τῷ „μὴ ἔξεταζε ἀλλὰ πίστευσον“ καὶ „ἡ πίστις σου σώσει σε.“ καί φησιν αὐτοὺς λέγειν „κακὸν ἡ ἐν τῷ κόσμῳ σοφία ἀγαθὸν δ’ ἡ μωρία.“ λεκτέον δὲ πρὸς τοῦτο ὅτι εἰ μὲν οἶόν τε πάντας καταλιπόντας τὰ τοῦ βίου πράγματα σχολάζειν τῷ φιλοσοφεῖν, ἄλλην ὁδὸν οὐ μεταδιωκτέον ούδενι ἡ ταύτην μόνην. εὐρεθήσεται γὰρ ἐν τῷ χριστιανισμῷ οὐκέτι ἐλάττων, ἵνα μὴ φορτικόν τι εἴπω, ἔξετασις τῶν πεπιστευμένων καὶ διήγησις τῶν ἐν τοῖς προφήταις αἵνιγμάτων καὶ τῶν ἐν τοῖς εὐαγγελίοις παραβολῶν καὶ ἄλλων μυρίων συμβολικῶς γεγενημένων ἡ νενομοθετημένων. εἰ δὲ τοῦτ' ἀμήχανον πῇ μὲν διὰ τὰς τοῦ βίου ἀνάγκας πῇ δὲ καὶ διὰ τὴν τῶν ἀνθρώπων ἀσθένειαν, σφόδρα ὀλίγων ἐπὶ τὸν λόγον ἀττόντων, ποίᾳ ἀν ἄλλῃ βελτίων μέθοδος πρὸς τὸ τοῖς πολλοῖς βιοηθῆσαι εὐρεθείη τῆς ἀπὸ τοῦ Ἰησοῦ τοῖς ἔθνεσι παραδοθείσης; καὶ πυνθανόμεθά γε περὶ τοῦ πλήθους τῶν πιστεύοντων, τὴν πολλὴν χύσιν τῆς κακίας ἀποθεμένων, ἐν ἥ πρότερον ἐκαλινδοῦντο· πότερον βέλτιόν ἔστιν αὐτοῖς ἀλόγως πιστεύουσι κατεστάθαι πως τὰ ἥθη καὶ ὠφελῆσθαι διὰ τὴν περὶ τῶν κολαζομένων ἐπὶ ἀμαρτίαις καὶ τιμωμένων ἐπὶ ἔργοις χρηστοῖς πίστιν, ἡ μὴ προσίεσθαι αὐτῶν τὴν ἐπιστροφὴν μετὰ ψιλῆς πίστεως, ἔως ἂν ἐπιδῶσιν ἐαυτοὺς ἔξετάσει λόγων; φανερῶς γὰρ οἱ πάντες παρ' ἐλαχίστους ούδε τοῦτο λήψονται, ὅπερ εἰλήφασιν ἐκ τοῦ ἀπλῶς πεπιστευκέναι, ἄλλὰ μενοῦσιν

encounters them, whether it be Hecate or another spirit or spirits. Just as in those cases, often wicked people take advantage of the gullible, leading them wherever they want, he claims the same happens among Christians. He says that some do not even wish to give or receive an explanation about what they believe, using phrases like "do not question, but believe" and "your faith will save you." He says they claim, "Wisdom in the world is bad, but foolishness is good." It should be noted that if it is possible for everyone to leave behind the matters of life and focus on philosophy, there is no other path to pursue but this one. For in Christianity, there is no less, to avoid saying something burdensome, an examination of beliefs and a recounting of the riddles in the prophets and the parables in the gospels and many other symbolic teachings. But if this is impossible due to life's necessities or human weakness, very few will engage with the teachings. What other better method could be found to help the many than what has been handed down from Jesus to the nations? And we inquire about the multitude of believers, who have cast off much of the evil they previously clung to. Is it better for those who believe without reason to somehow improve their morals and benefit from faith regarding the punishment of sinners and the reward for good deeds, or not to allow their return with mere faith until they examine the teachings? For clearly, very few will accept even this, which they have received from simple belief, but they remain in a very bad life. If there is something else constructive in the loving nature of the teachings that does not disregard the lives of people, this should also be counted among them. For the respectful person does not disregard a doctor of the body, who has brought many

έν κακίστω βίῳ. εἴπερ οὖν ἄλλο τι  
κατασκευαστικόν ἔστι τοῦ τὸ  
φιλάνθρωπον τοῦ λόγου οὐκ ἀθεσὶ τῷ βίῳ  
τῶν ἀνθρώπων ἐπιδεδημητέναι, καὶ τοῦτ'  
αὐτοῖς συγκαταριθμητέον. ὁ γὰρ εὐλαβῆς  
οὐδὲ σωμάτων ίατρὸν, πολλοὺς ἐπὶ τὸ  
βέλτιον νοσοῦντας ἀγαγόντα, οἱήσεται  
ἀθεσὶ πόλεσι καὶ ἔθνεσιν ἐπιδημεῖν ούδὲν  
γὰρ χρηστὸν ἐν ἀνθρώποις ἀθεσὶ γίνεται. εἰ  
δὲ ὁ πολλῶν σώματα θεραπεύσας ἢ ἐπὶ τὸ  
βέλτιον προαγαγῶν οὐκ ἀθεσὶ θεραπεύει,  
πόσῳ πλέον ὁ πολλῶν ψυχᾶς θεραπεύσας  
καὶ ἐπιστρέψας καὶ βελτιώσας, καὶ  
ἀναρτήσας αὐτὰς θεοῦ τοῦ ἐπὶ πᾶσι καὶ  
διδάξας πᾶσαν πρᾶξιν ἀναφέρειν ἐπὶ τὴν  
ἔκεινου ἀρέσκειαν καὶ πάντ' ἐκκλίνειν, ὅσ'  
ἀπάρεστά εἰσι θεῷ, μέχρι τοῦ ἐλαχίστου  
τῶν λεγομένων ἢ πραττομένων ἢ καὶ εἰς  
ἐνθύμησιν ἐρχομένων;

## Section 10

1.10 | Εἶτ' ἐπεὶ τὰ περὶ τῆς πίστεως  
θρυλοῦσι, λεκτέον ὅτι ἡμεῖς μὲν  
παραλαμβάνοντες αὐτὴν ὡς χρήσιμον τοῖς  
πολλοῖς δύμοιο γοῦμεν διδάσκειν πιστεύειν  
καὶ ἀλόγως τοὺς μὴ δυναμένους πάντα  
καταλιπεῖν καὶ ἀκολουθεῖν ἔξετάσει λόγου,  
ἔκεινοι δὲ τοῦτο μὴ δύμοιο γοῦντες τοῖς  
ἔργοις αὐτὸν ποιοῦσι. τίς γὰρ προτραπεὶς  
ἐπὶ φιλοσοφίαν καὶ ἀποκληρωτικῶς ἐπὶ  
τινα αἵρεσιν ἐαυτὸν φιλοσόφων ρύψας ἢ  
τῷ εὐπορητέναι τοιοῦδε διδασκάλου  
ἄλλως ἐπὶ τοῦτο ἔρχεται ἢ τῷ πιστεύειν  
τὴν αἵρεσιν ἔκεινην κρείττονα εῖναι; οὐ γὰρ  
περιμείνας ἀκοῦσαι τοὺς πάντων  
φιλοσόφων λόγους καὶ τῶν διαφόρων  
αἱρέσεων καὶ τὴν ἀνατροπὴν τροπὴν μὲν  
τῶνδε κατασκευὴν δὲ ἐτέρων, οὕτως  
αἱρεῖται ἦτοι Στωϊκὸς ἢ Πλατωνικὸς ἢ  
Περιπατητικὸς ἢ Ἐπικούρειος εῖναι ἢ  
δοποιασδήποτε φιλοσόφων αἱρέσεως· ἀλλ'

to better health, thinking that he disregards cities and nations. Nothing good happens among people without regard. If the one who heals many bodies or improves them does not disregard, how much more the one who heals many souls, turns them around, improves them, and teaches them to direct all actions toward God's pleasure and to avoid everything that is most pleasing to God, even down to the smallest of actions or thoughts?

1.10 | Then, since they talk about faith, we say that we accept it as useful for many and we teach to believe and reasonably for those who cannot leave everything behind and follow after examining the teachings. But those who do not acknowledge this do it in practice. For who, when encouraged to philosophy and choosing a certain school, would throw themselves away as philosophers or come to believe that this school is better? They do not wait to hear all the words of all philosophers and the different schools and the overturning of these and the construction of others; thus, they choose to be either Stoic, Platonic, Peripatetic, or Epicurean, or any other school of philosophy. But they come to practice, even if they do not wish to admit it. For example, they might say: "Let's take the Stoic teachings, leaving aside the

άλογω τινὶ, καὶ μὴ βούλωνται τοῦτο  
διμολογεῖν, φορῷ ἔρχονται ἐπὶ τὸ ἀσκῆσαι.  
φέρ' εἰπεῖν. τὸν Στωϊκὸν λόγον,  
καταλιπόντες τοὺς λοιπούς τὸν  
Πλατωνικὸν ὑπερφρονήσαντες ὡς  
ταπεινότερον τῶν ἄλλων ἢ τὸν  
Περιπατητικὸν ὡς ἀνθρωπικώτατον καὶ  
μᾶλλον τῶν λοιπῶν αἱρέσεων εὐγνωμόνως  
διμολογοῦντα τὰ ἀνθρώπινα ἀγαθά. καὶ  
ἀπὸ πρώτης δὲ προσβολῆς ταραχθέντες  
τινὲς εἰς τὸν περὶ προνοίας λόγον ἐκ τῶν  
ἐπὶ γῆς γινομένων φαύλοις καὶ σπουδαίοις  
προπετέστερον συγκατέθεντο τῷ μηδαμῶς  
εἶναι πρόνοιαν καὶ τὸν Ἐπικούρου καὶ  
Κέλσου εὕλοντο λόγον.

## Section 11

1.11 | Εἴπερ οὖν δεῖ πιστεύειν, ὡς ὁ λόγος  
ἔδιδαξεν. ἐνὶ τινι τῶν αἱρέσεις  
εἰσηγησαμένων ἐν Ἑλλησιν ἢ βαρβάροις.  
πῶς οὐχὶ μᾶλλον τῷ ἐπὶ πᾶσι θεῷ καὶ τῷ  
διδάσκοντι τοῦτον μόνον δεῖν σέβειν τὰ δὲ  
λοιπά, ἥτοι ὡς μὴ ὅντα ἢ ὡς ὅντα μὲν καὶ  
τιμῆς ἄξια οὐ μὴν καὶ προσκυνήσεως καὶ  
σεβασμοῦ, παρορᾶν; περὶ δὲ ὃ μὴ  
πιστεύων μόνον ἀλλὰ καὶ λόγῳ θεωρῶν τὰ  
πράγματα ἐρεῖ τὰς ὑποπιπτούσας αὐτῷ  
καὶ εὐρισκομένας ἐκ τοῦ πάνυ ζητεῖν  
ἀποδείξεις. πῶς δ' οὐκ εὐλογώτερον,  
πάντων τῶν ἀνθρωπίνων πίστεως  
ἡρημένων. ἔκείνων μᾶλλον πιστεύειν τῷ  
θεῷ; τίς γάρ πλεῖ ἢ γαμεῖ ἢ παιδοποιεῖται ἢ  
ρίπτει τὰ σπέρματα ἐπὶ τὴν γῆν μὴ τὰ  
κρείττονα πιστεύων ἀπαντήσεσθαι.  
δυνατοῦ ὅντος καὶ τοῦ ἐναντίᾳ γενέσθαι  
καὶ ἔστιν ὅτε γινομένου; ἀλλ' ὅμως ἢ περὶ  
τοῦ τὰ κρείττονα καὶ τὰ κατ' εὐχὴν  
ἀπαντήσεσθαι πίστις τολμᾶν πάντας ποιεῖ  
καὶ ἐπὶ τὰ ἄδηλα καὶ δυνατὰ ἄλλως  
συμβῆναι. εἰ δὲ συνέχει τὸν βίον ἐν πάσῃ  
πράξει ἀδήλω, ὅπως ἐκβήσεται. ἢ ἐλπὶς καὶ

others," or "Let's consider the Platonic teachings as superior to the others," or "Let's choose the Peripatetic teachings as the most human and more reasonable in acknowledging human goods." And from the first encounter, some, disturbed by the discussions about providence, quickly agree with those who say there is no providence at all, choosing the teachings of Epicurus and Celsus.

1.11 | If then it is necessary to believe, as the teaching has instructed, in one of the schools that have been introduced among the Greeks or the barbarians, how is it not more fitting to honor the one true God and the one who teaches this above all else, rather than regarding other things as either non-existent or, if they do exist, not worthy of honor, worship, or respect? For the one who does not believe, but instead examines things with reason, will seek proofs for what he sees and finds. How is it not more reasonable to believe in God, who is the source of all human beliefs? For who marries, has children, or sows seeds on the ground without believing that what is better will come to pass? Is it not possible for the opposite to happen, and does it not happen sometimes? Yet still, the belief in what is better and what can be achieved through prayer encourages everyone to act boldly, even in uncertain and potentially dangerous situations. If life continues in every action with uncertainty about the

ἡ περὶ τῶν μελλόντων χρηστοτέρα πίστις, πῶς οὐ μᾶλλον αὕτη παραληφθήσεται εύλόγως τῷ πιστεύοντι ὑπὲρ τὴν πλεομένην θάλασσαν καὶ γῆν σπειρομένην καὶ γυναικα γαμουμένην καὶ τὰ λοιπὰ ἐν ἀνθρώποις πράγματα τῷ ταῦτα πάντα δημιουργήσαντι θεῷ καὶ τῷ μετὰ ὑπερβαλλούσης μεγαλονοίας καὶ θείας μεγαλοφροσύνης τολμήσαντι τοῦτον τὸν λόγον παραστῆσαι τοῖς πανταχοῦ τῆς οἰκουμένης μετὰ μεγάλων κινδύνων καὶ θανάτου νομιζομένου ἀτίμου, ἢ ὑπέμεινεν ὑπὲρ ἀνθρώπων, διδάξας καὶ τοὺς ὑπηρετεῖσθαι τῇ διδασκαλίᾳ αὐτοῦ ἐν τῇ ἀρχῇ πεισθέντας μετὰ πάντων κινδύνων καὶ τῶν ἀεὶ προσδοκωμένων θανάτων τολμῆσαι ἀποδημῆσαι πανταχοῦ τῆς οἰκουμένης ὑπὲρ τῆς τῶν ἀνθρώπων σωτηρίας;

## Section 12

1.12 | Εἴτ' ἔπει φησιν δὲ Κέλσος αύταῖς λέξεσιν· εἴ μὲν δὴ θελήσουσιν ἀποκρίνεσθαι μοι, ὡς οὐ διαπειρωμένω (πάντα γὰρ οἶδα) ἀλλ' ὡς ἔξισου πάντων κηδομένω, εὖ ἀν̄ ἔχοι· εἴ δ' οὐκ ἐθελήσουσιν ἀλλ' ἔροῦσιν, ὥσπερ εἰώθασι, „μὴ ἔξεταζε“ καὶ τὰ ἔξῆς, ἀνάγκη αύτοὺς ταῦτά τε, φησὶ, διδάξαι ὅποι ἄττα ἔστιν, ἢ λέγουσι, καὶ ὅπόθεν ἐρρύνηκε, καὶ τὰ ἔξῆς· λεκτέον δὲ πρὸς τὸ πάντα γὰρ οἶδα, ἀλαζονικώτατα ὑπὲρ αύτοῦ ἀποτελμημένον, δτι, εἴπερ ἀνεγνώκει μάλιστα τοὺς προφήτας, διμολογουμένων αἰνιγμάτων πεπληρωμένους καὶ λόγων τοῖς πιολοῖς ἀσαφῶν, καὶ εἴ ἐντετεύχει ταῖς εὐαγγελικαῖς παραβολαῖς καὶ τῇ λοιπῇ (τοῦ) νόμῳ καὶ τῆς Ἰουδαϊκῆς ἱστορίας γραφῇ καὶ ταῖς τῶν ἀποστόλων φωναῖς, καὶ ἀναγνούς εὐγνωμόνως ἐβούλετο εἰσελθεῖν εἰς τὸν τῶν λέξεων νοῦν, οὐκ ἀν-

outcome, how can the hope and the belief in what is good for the future not be more reasonably accepted by the believer than the vast sea, the fertile land, a woman getting married, and other human matters created by God? And with great boldness and divine greatness, how can one present this teaching to all parts of the world, despite great dangers and the risk of death, which he endured for humanity, teaching those who would serve his doctrine to be persuaded from the beginning, to face all dangers and the constant threat of death, and to boldly travel everywhere in the world for the salvation of humankind?

1.12 | Then, since Celsus says with these words: "If they wish to answer me, not as one who is being tested (for I know everything), but as one concerned equally about all, it would be good. But if they do not wish to answer and instead say, as they usually do, 'Do not question,' it is necessary for them to teach these things, he says, whatever they are saying, and where they came from, and the rest." But it should be noted that he is very arrogant in saying, "For if he has read the prophets most carefully, filled with acknowledged riddles and words unclear to many, and if he has engaged with the parables of the gospels and the rest of the law and the history of the Jews, and having read them, he would reasonably wish to enter into the meaning of the words, he would not be so bold to say, 'I know everything.'" Just as we, who

οὔτως ἔθρασύνετο ούδ' εἶπε· πάντα γὰρ οἴδα. ως ούδ' ἡμεῖς οἱ τούτοις ἐνδιατρίψαντες εἴποιμεν ἄν· πάντα γὰρ οἴδα, φύλη γὰρ ἡ ἀλήθεια. ούδεις ἡμῶν ἔρεται πάντα γὰρ οἴδα τὰ Ἐπικούρου, ἡ θαρρότης εἰς τὸ πάντα οἴδε τὰ Πλάτωνος, τοσούτων ούσῶν διαφωνιῶν καὶ παρὰ τοῖς διηγουμένοις αὐτά. τίς γὰρ οὔτω θρασὺς εἴπειν· πάντα γὰρ οἴδα τὰ Στωϊκὰ ἡ πάντα τὰ Περιπατητικά; εἰ μὴ ἄρα τὸ πάντα γὰρ οἴδα ἀπό τινων ίδιωτῶν ἀναισθήτων ἀκούσας, οὐκ αἰσθανομένων τῆς ἑαυτῶν ἀμαθίας. ώήθη ως τοιούτοις διδασκάλοις χρησάμενος πάντα ἔγνωκέναι. δοκεῖ δέ μοι τοιοῦτόν τι πεποιηκέναι, ως εἴ τις τῇ Αἴγυπτῳ ἐπιδημήσας, ἔνθα οἱ μὲν Λίγυπτίων σοφοὶ κατὰ τὰ πάτρια γράμματα πολλὰ φιλοσοφοῦσι περὶ τῶν παρ' αὐτοῖς νενομισμένων θείων, οἱ δὲ ίδιῶται μύθους τινὰς ἀκούοντες. ὃν τοὺς λόγους οὐκ ἐπίστανται, μέγα ἐπ' αὐτοῖς φρονοῦσιν, φέτο πάντα τὰ Αἴγυπτίων ἔγνωκέναι, τοῖς ίδιώταις αὐτῶν μαθητεύσας καὶ μηδενὶ τῶν Ἱερέων συμμίξας μηδ' ἀπό τινος αὐτῶν τὰ Αἴγυπτίων ἀπόρρητα μαθών. ἂ δ' εἴπον περὶ Αἴγυπτίων σοφῶν τε καὶ ίδιωτῶν δυνατὸν ίδειν καὶ περὶ Περσῶν· παρ' οἵς είσι τελεταὶ. πρεσβευόμεναι μὲν λογικῶς ὑπὸ τῶν παρ' αὐτοῖς λογίων συμβολικῶς δὲ γινόμεναι ὑπὸ τῶν παρ' αὐτοῖς πολλῶν καὶ ἐπιπολαιοτέρων. τὸ δ' αὐτὸ καὶ περὶ Σύρων καὶ Ἰνδῶν καὶ τῶν ὅσοι καὶ μύθους καὶ γράμματα ἔχουσι λεκτέον.

have engaged with these teachings, would not say, "I know everything," for truth is dear. None of us would say, "I know everything about Epicurus," or boldly claim, "I know everything about Plato," given the many disagreements and the accounts of those who tell these things. For who would be so bold to say, "I know everything about the Stoics" or "I know everything about the Peripatetics"? Unless perhaps the claim of "I know everything" comes from some ignorant individuals who are unaware of their own ignorance. They think that by using such teachers, they have come to know everything. It seems to me that he has made something like this, as if someone, having visited Egypt, where the wise of the Egyptians philosophize greatly about their traditional divine matters, while the common people hear certain myths, of which they do not understand the words, think highly of themselves, believing they know everything about the Egyptians, having learned from their common people and mixing with none of the priests, nor learning anything of the Egyptians' sacred teachings. What I have said about the wise and the common people of the Egyptians can also be seen about the Persians, among whom there are rituals. They are logically represented by those among them, and symbolically by many others who are more superficial. The same can be said about the Syrians and Indians, and those who have both myths and writings.

## Section 13

1.13 | Ἐπεὶ δ' ὁ Κέλσος ἔθηκεν ως λεγόμενον ὑπὸ πολλῶν Χριστιανῶν „κακὸν μέν γε ἡ ἐν τῷ βίῳ σοφία ἀγαθὸν δ' ἡ

1.13 | Since Celsus has set forth what many Christians say, "Wisdom in this life is bad, but foolishness is good," it should be noted

μωρία". λεκτέον ὅτι συκοφαντεῖ τὸν λόγον. μὴ ἐκθέμενος αὐτὴν τὴν παρὰ τῷ Παύλῳ κειμένην λέξιν οὕτως ἔχουσαν· „εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν, ἐν τῷ αἰῶνι τούτῳ μωρὸς γενέσθω. ἵνα γένηται σοφός" ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ θεῷ ἔστιν. „οὐκοῦν ὁ μὲν ἀπόστολός φησιν οὐχ ἀπλῶς· „ἡ σοφία μωρία παρὰ θεῷ ἔστιν. „ἄλλ· „ἡ σοφία τοῦ κόσμου τούτου." καὶ πάλιν οὐκ „εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν" ἀπαξαπλῶς „μωρὸς γενέσθω, „ἄλλ· „ἐν τῷ αἰῶνι τούτῳ μωρὸς γενέσθω, ἵνα γένηται σοφός. „σοφίαν" οὖν „τούτου τοῦ αἰῶνος" λέγομεν τὴν κατὰ τὰς γραφὰς καταργουμένην πᾶσαν ψευδοδοξοῦσαν φιλοσοφίαν· καὶ μωρίαν λέγομεν ἀγαθὸν οὐκ ἀπολελυμένως, ἄλλ· ὅτε τις τῷ αἰῶνι τούτῳ γίνεται „μωρός"· ὡς εἴ λέγοιμεν καὶ τὸν Πλατωνικὸν, πιστεύοντα τῇ ἀθανασίᾳ τῆς ψυχῆς καὶ τοῖς περὶ αὐτῆς λεγομένοις περὶ μετενσωματώσεως, μωρίαν ἀνειληφέναι ὡς πρὸς τοὺς Στωϊκοὺς διασύροντας τὴν τούτων συγκατάθεσιν, καὶ ὡς πρὸς Περιπατητικοὺς θρυλοῦντας τὰ Πλάτωνος „τερετίσματα, "καὶ ὡς πρὸς Ἐπικουρείους δεισιδαιμονίαν ἔγκαλοῦντας τοῖς εἰσάγοντι πρόνοιαν καὶ θεὸν ἐφιστᾶσι τοῖς δόλοις. ἔτι δὲ ὅτι καὶ κατὰ τὸ τῷ λόγῳ ἀρέσκον πολλῷ διαφέρει μετὰ λόγου καὶ σοφίας συγκατατίθεσθαι τοῖς δόγμασιν ἥπερ μετὰ ψιλῆς τῆς πίστεως, καὶ ὅτι κατὰ περίστασιν καὶ τοῦτ' ἐβούληθε ὁ λόγος, ἵνα μὴ πάντῃ ἀνωφελεῖς ἔάσῃ τοὺς ἀνθρώπους, δηλοῦ ὁ τοῦ Ἰησοῦ γνήσιος μαθητὴς Παῦλος εἰπών· „ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν θεόν, εὔδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας. "σαφῶς οὖν διὰ τούτων δηλοῦται ὅτι ἐν τῇ σοφίᾳ τοῦ θεοῦ ἔχρην γινώσκεσθαι τὸν θεόν. καὶ ἐπεὶ μὴ τοῦτο γεγένηται οὕτως, δεύτερον εύδόκησεν ὁ

that he misrepresents the teaching. He does not present the phrase from Paul correctly, which says: "If anyone thinks he is wise among you, let him become a fool in this age, so that he may become wise; for the wisdom of this world is foolishness with God." So the apostle does not simply say, "The wisdom is foolishness with God," but "The wisdom of this world." And again, it is not "If anyone thinks he is wise among you" simply "let him become a fool," but "let him become a fool in this age, so that he may become wise." Therefore, we speak of "the wisdom of this age" as all the false philosophies that are rejected by the scriptures, and we call foolishness good, not without reason, but when someone becomes "foolish" in this age. For example, if we were to say about the Platonists, who believe in the immortality of the soul and the teachings about it concerning reincarnation, that they have taken on foolishness in relation to the Stoics, who criticize their agreement, and in relation to the Peripatetics, who talk about Plato's "trifles," and in relation to the Epicureans, who accuse those introducing providence and God of superstition. Moreover, it is clear that the teaching is very different from wisdom and that it is necessary to be aligned with the doctrines rather than just with simple faith. And since this is the case, the genuine disciple of Jesus, Paul, says: "For since in the wisdom of God the world did not know God through wisdom, it pleased God through the foolishness of preaching to save those who believe." Thus, it is clearly shown that in the wisdom of God, one must know God. And since this has not happened, God has chosen to save those who believe not simply through foolishness, but through the foolishness of preaching. For Christ Jesus, who is

Θεὸς σῶσαι τοὺς πιστεύοντας οὐχ  
ἀπαξαπλῶς διὰ μωρίας ἀλλὰ διὰ μωρίας  
ὅσον ἐπὶ κηρύγματι. αὐτόθεν γάρ  
κηρυσσόμενος Ἰησοῦς Χριστὸς  
έσταυρωμένος μωρία ἔστι κηρύγματος· ὡς  
καὶ ὁ συναισθόμενος αὐτοῦ λέγει Παῦλος  
ἐν τῷ· „ἡμεῖς δὲ κηρύσσομεν Ἰησοῦν  
Χριστὸν ἔσταυρωμένον, Ἰουδαίος μὲν  
σκάνδαλον ἔθνεσι δὲ μωρίαν, αὐτοῖς δὲ  
τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἑλλησι,  
Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν.“

preached, crucified, is the foolishness of the message; as Paul, who understands this, says: "But we preach Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

## Section 14

1.14 | Συγγένειαν παρὰ πολλοῖς τῶν ἔθνῶν  
νομίζων εἶναι ὁ Κέλσος τοῦ αὐτοῦ λόγου  
πάντα μὲν ὄνομάζει τὰ ἔθνη ὡς ἀρξάμενα  
τοῦ τοιοῦδε δόγματος· οὐκ οἶδα δ' ὅπως  
μόνους Ἰουδαίους συκοφαντεῖ, οὐ  
συγκαταλέγων αὐτῶν τὸ ἔθνος τοῖς  
λοιποῖς, ὡς εἴτε συμφιλοπονῆσαν ἐκείνοις  
καὶ ὅμοφρονῆσαν εἴτε παραπλήσια ἐν  
πολλοῖς δογματίσαν. ἄξιον οὖν αὐτὸν  
ἔρεσθαι, τί δήποτε ἴστορίαις μὲν βαρβάρων  
καὶ Ἑλλήνων πεπίστευκε περὶ τῆς  
ἀρχαιότητος ὧν ὥνδμασε, μόνου δὲ τοῦ  
ἔθνους τὰς ἴστορίας τούτου ψευδοποιεῖ. εἴ  
γάρ ἔκαστοι τὰ παρ' αὐτοῖς ἔξεθεντο  
φιλαλήθως, τί τοῖς Ἰουδαίων ἀπιστοῦμεν  
μόνοις προφήταις; εἰ δὲ κεχαρισμένως  
Μω(??)υσῆς καὶ οἱ προφῆται τῷ ἐαυτῶν  
λόγῳ πολλὰ ἀνέγραψαν περὶ τῶν παρὰ  
σφίσιν αὐτοῖς, διὰ τί τὸ παραπλήσιον οὐκ  
έροῦμεν καὶ περὶ τῶν ἐν τοῖς λοιποῖς ἔθνεσι  
συγγραφέων; Ἡ Αἴγυπτιοι μὲν ἐν ταῖς  
ἐαυτῶν ἴστορίαις Ἰουδαίους  
κακολογοῦντες πιστοί είσι περὶ Ἰουδαίων  
ταύτα δὲ λέγοντες Ἰουδαῖοι περὶ<sup>1</sup>  
Αἴγυπτιών, πολλὰ ἀδίκως πεπονθέναι  
ἀναγράφοντες ἐαυτοὺς καὶ διὰ τοῦτο  
λέγοντες αὐτοὺς κεκολάσθαι ὑπὸ θεοῦ,  
ψεύδονται; καὶ οὐ περὶ Αἴγυπτιών γε

1.14 | Celsus believes that many nations are related to the same teaching, naming all the nations as starting points for such a doctrine. I do not understand why he only slanders the Jews, not including their nation with the others, as if they either worked together with them and agreed or had similar teachings in many ways. It is worth asking him what he believes about the histories of the barbarians and Greeks regarding the ancientness of those he named, while he alone falsifies the histories of this nation. For if each nation presented their own history honestly, why do we only distrust the prophets of the Jews? If Moses and the prophets wrote many things about their own people with grace, why do we not say the same about the writings of the other nations? Or are the Egyptians, who speak ill of the Jews in their own histories, trustworthy about the Jews? And do the Jews, saying the same things about the Egyptians, falsely claim to have suffered many injustices and therefore say that they have been punished by God? This should not only be said about the Egyptians; we will find similar accounts of the Assyrians against the Jews, and these are recorded in

μόνων τοῦτο λεκτέον· εὐρήσομεν γάρ  
έπιπλοκὴν Ἀσσυρίων πρὸς Ἰουδαίους, καὶ  
ταῦτα ἱστορούμενα ἐν ταῖς Ἀσσυρίων  
ἀρχαιολογίαις, οὕτω δὲ καὶ Ἀσσυρίους  
ἀνέγραψαν ἑαυτοῖς πολεμίους οἱ Ἰουδαίων  
συγγραφεῖς, ἵνα μὴ δόξω προλαμβάνων  
λέγειν τὸ οἰ προφῆται. ὅρα οὖν εὐθέως τὸ  
φίλαυτον τοῦ τοῖσδε μέν τισι πιστεύοντος  
ὡς σοφοῖς ἔθνεσι τῶνδε δὲ  
καταγινώσκοντος ὡς πάντῃ ἀνοήτων.  
ἄκουε γάρ λέγοντος τοῦ Κέλσου ὅτι ἔστιν  
ἀρχαῖος ἄνωθεν λόγος, περὶ δὸν δὴ ἀεὶ καὶ  
τὰ ἔθνη τὰ σοφώτατα καὶ πόλεις καὶ  
ἄνδρες σοφοὶ κατεγένοντο. καὶ οὐκ  
έβουλήθη ἔθνος σοφώτατον εἰπεῖν κᾶν  
παραπλησίως [καὶ] Αἴγυπτοις καὶ  
Ἀσσυρίοις καὶ Ἰνδοῖς καὶ Πέρσαις καὶ  
Οδρύσαις καὶ Σαμόθραξι καὶ Ἐλευσινοῖς  
τοὺς Ἰουδαίους.

## Section 15

1.15 | Πόσω δὲ βελτίων Κέλσου καὶ διὰ  
πολλῶν δείξας εἶναι ἐλλογιμώτατος καὶ  
πλείονα βασανίσας δόγματα καὶ ἀπὸ  
πλειόνων συναγαγών ἃ ἐφαντάσθη εἶναι  
ἀληθῆ δὲ Πυθαγόρειος Νουμήνιος, ὅστις ἐν  
τῷ πρώτῳ περὶ τάγαθοῦ λέγων περὶ τῶν  
ἔθνῶν, ὅσα περὶ τοῦ θεοῦ ὡς ἀσωμάτου  
διείληφεν, ἐγκατέταξεν αὐτοῖς καὶ  
Ἰουδαίους, οὐκ ὁκνήσας ἐν τῇ συγγραφῇ  
αὐτοῦ χρήσασθαι καὶ λόγοις προφητικοῖς  
καὶ τροπολογῆσαι αὐτούς. λέγεται δὲ καὶ  
Ἐρμιππον ἐν τῷ πρώτῳ περὶ νομοθετῶν  
ἱστορηκέναι Πυθαγόραν τὴν ἑαυτοῦ  
φιλοσοφίαν ἀπὸ Ιουδαίων εἰς Ἑλληνας  
ἀγαγεῖν. καὶ Ἐκαταίου δὲ τοῦ ἱστορικοῦ  
φέρεται περὶ Ιουδαίων βιβλίον. ἐνῷ  
προστίθεται μᾶλλον πως ὡς σοφῷ τῷ  
ἔθνει ἐπὶ τοσοῦτον, ὡς καὶ Ἐρέννιον  
Φίλωνα ἐν τῷ περὶ Ιουδαίων συγγράμματι  
πρῶτον μὲν ἀμφιβάλλειν, εἰ τοῦ ἱστορικοῦ

the ancient writings of the Assyrians. Thus,  
the Jewish writers recorded the Assyrians  
as enemies, so that it would not seem that  
they were anticipating the words of the  
prophets. Therefore, see how self-serving it  
is for some to believe that these nations are  
wise while others are considered entirely  
foolish. Listen to Celsus saying that there is  
an ancient teaching from above, about  
which the wisest nations, cities, and wise  
men have always spoken. And no nation  
wished to say that they were the wisest,  
even if similarly to the Egyptians,  
Assyrians, Indians, Persians, Thracians, and  
Eleusinians regarding the Jews.

1.15 | How much better is Numenius the  
Pythagorean than Celsus, who showed  
himself to be very wise and examined more  
doctrines, gathering from many sources  
what he thought to be true? Numenius,  
when speaking about the good and the  
nations, included the Jews among those he  
discussed regarding God as incorporeal,  
not hesitating to use prophetic words in his  
writing and to adapt them. It is also said  
that Hermippus, in his first work about  
lawgivers, recorded that Pythagoras  
brought his philosophy from the Jews to  
the Greeks. And there is also a book by the  
historian Hecataeus about the Jews, in  
which he adds that the Jews are wise to  
such an extent that even Philo of  
Alexandria, in his writing about the Jews,  
first questions whether the work belongs to  
the historian and then says that, if it is

έστι τὸ σύγγραμμα, δεύτερον δὲ λέγειν ὅτι,  
εἴπερ ἔστιν αὐτοῦ. εἰκὸς αὐτὸν  
συνηρπάσθαι ἀπὸ τῆς παρὰ Ιουδαίοις  
πιθανότητος καὶ συγκατατεθεῖσθαι αὐτῷ  
τῷ λόγῳ.

## Section 16

1.16 | Θαυμάζω δὲ, πῶς Ὁδρύσας μὲν καὶ  
Σαμόθρακας καὶ Ἐλευσινίους καὶ  
Ὑπερβορέους ἐν τοῖς ἀρχαιοτάτοις καὶ  
σιφωτάτοις ἔταξεν ἔθνεσιν ὁ Κέλσος, τοὺς  
δὲ Ιουδαίους οὐκ ἡξίωσεν οὕτε εἰς σοφοὺς  
παραδέξασθαι οὕτε εἰς ἀρχαίους· πολλῶν  
φερομένων συγγραμμάτων παρὰ  
Αίγυπτίοις καὶ Φοίνιξι καὶ Ἑλλησι,  
μαρτυρούντων αὐτῶν τῇ ἀρχαιότητι, ἄπερ  
ἐγὼ περισσὸν ἡγησάμην εἶναι παραθέσθαι.  
δυνατὸν γὰρ τὸν βουλόμενον ἀναγνῶναι  
τὰ γεγραμμένα Φλαυίῳ Ἰωσήπῳ περὶ τῆς  
τῶν Ιουδαίων ἀρχαιότητος ἐν δυσὶν, ὅπου  
πολλὴν συναγωγὴν συγγραφέων φέρει  
μαρτυρούντων τῇ Ιουδαίων ἀρχαιότητι.  
καὶ Τατιανοῦ δὲ νεωτέρου φέρεται ὁ πρὸς  
Ἐλληνας λόγος. πολυμαθέστατα  
ἐκτιθεμένου τοὺς ἴστορήσαντας περὶ τῆς  
Ιουδαίων καὶ Μωϋσέως ἀρχαιότητος.  
ἔσοικεν οὖν οὐκ ἀληθῶς ἀλλὰ  
φιλαπεχθημόνως ὁ Κέλσος ταῦτα λέγειν,  
σκοπὸν ἔχων κατηγορῆσαι τῆς ἀρχῆς τοῦ  
χριστιανισμοῦ. ἡρτημένης ἀπὸ Ιουδαίων.  
ἀλλὰ καὶ τοὺς μὲν Ὄμήρου Γαλακτοφάγους  
καὶ τοὺς Γαλατῶν Δρυΐδας καὶ τοὺς Γέτας  
σιφώτατα λέγει ἔθνη εἶναι καὶ ἀρχαῖα,  
περὶ τῶν συγγενῶν τοῖς Ιουδαϊκοῖς λόγοις  
διαλαμβάνοντας. ὃν οὐκ οἶδα εἰ φέρεται  
συγγράμματα· Ἐβραίους δὲ μόνον τὸ ὅσον  
ἐφ' ἐαυτῷ ἐκβάλλει καὶ τῆς ἀρχαιότητος  
καὶ τῆς σοφίας. πάλιν τε αὖ κατάλογον  
ποιούμενος ἀνδρῶν ἀρχαίων καὶ σοφῶν.  
ώφελησάντων τοὺς κατ' αὐτοὺς καὶ διὰ  
συγγραμμάτων τοὺς μετ' αὐτοὺς, Μωϋσέα

indeed his, it is likely that he was influenced by the credibility of the Jews and accepted their teachings.

1.16 | I wonder how Celsus could rank the Thracians, Samothraccians, Eleusinians, and Hyperboreans among the oldest and wisest nations, while he did not consider the Jews worthy of being included as wise or ancient. Many writings from the Egyptians, Phoenicians, and Greeks testify to their ancientness, which I thought was worth mentioning. For anyone can read the works of Flavius Josephus about the ancientness of the Jews, where he presents a large collection of writers who testify to the antiquity of the Jews. There is also a more recent work by Tatian directed at the Greeks, which discusses many historians about the ancientness of the Jews and Moses. It seems that Celsus speaks not truly but with bias, aiming to accuse the origins of Christianity, which is based on the Jews. Yet he calls the milk-eating Thracians, the Druids of the Gauls, and the Getae very wise and ancient, while discussing their similarities to Jewish teachings. I do not know if there are writings about them. But he only dismisses the Hebrews as lacking in both ancientness and wisdom. Again, while making a list of ancient and wise men who benefited their people and through writings those who came after them, he excluded Moses from the list of wise men. He mentions Linus, whom he placed at the top of those he named, but neither laws nor teachings are said to have come from him that helped nations. However, Moses' laws

έξέβαλε τοῦ καταλόγου τῶν σοφῶν. καὶ Λίνου μὲν. δὸν προέταξεν ὃν ὡνόμασεν ὁ Κέλσος, οὕτε νόμοι οὕτε λόγοι φέρονται ἐπιστρέψαντες καὶ θεραπεύσαντες ἔθνη· Μωϋσέως δὲ τοὺς νόμους ὅλον ἔθνος φέρει ἐπεσπαρμένον τῇ πάσῃ οἰκουμένῃ. ὅρα οὖν εἴ μὴ αντικρυς κακουργῶν ἔξέβαλε τοῦ καταλόγου τῶν σοφῶν καὶ Μωϋσέα. Λίνον δὲ καὶ Μουσαῖον καὶ Ὁρφέα καὶ τὸν Φερεκύδην καὶ τὸν Πέρσην Ζωροάστρην καὶ Πυθαγόραν φήσας περὶ τῶνδε διειληφέναι. καὶ ἔς βίβλους κατατεθεῖσθαι τὰ ἑαυτῶν δόγματα καὶ πεφυλάχθαι αὐτὰ μέχρι δεῦρο. καὶ ἐκών μὲν ἐπελάθετο τοῦ περὶ τῶν νομιζομένων θεῶν μύθου ὡς ἀνθρωποπαθῶν. ἀναγεγραμμένου μάλιστα ὑπὸ Ὁρφέως.

## Section 17

1.17 | Ἐν δὲ τοῖς ἔξῆς κατηγορῶν τῆς Μω(??)σέως ἱστορίας αἵτιάται τοὺς τροπολογοῦντας καὶ ἀλληγοροῦντας αὐτήν. ἦν δ' ἄν εἰπεῖν πρὸς τὸν γενναιότατον καὶ ἀληθῆ λόγον ἐπιγράψαντα τὸ ἑαυτοῦ βιβλίον. τί δήποτε. ὢ οὗτος. θεοὺς μὲν τηλικαύταις περιπίπτοντας συμφοραῖς. ὅποίας ἀναγράφουσιν οἱ σοφοί σου ποιηταὶ καὶ φιλόσοφοι, καὶ ἐναγέσι μίξεσι χρωμένους καὶ κατὰ τῶν πατέρων στρατευομένους καὶ τὰ αἰδοῖα αὐτῶν ἀποτέμνοντας σεμνολογεῖς ἀναγεγράφθαι τὰ τηλικαῦτα τετολμηκέναι καὶ πεποιηκέναι καὶ πεπονθέναι· ὅταν δὲ Μω(??)σῆς μὴ περὶ θεοῦ τοιαῦτα λέγῃ ἀλλὰ μηδ' ἀγγέλων ἀγίων περὶ δὲ ἀνθρώπων πολλῷ ἐλάττονα (ούδεὶς γάρ παρ' αὐτῷ ἐτόλμησεν ὅσα Κρόνος κατὰ τοῦ Οὐρανοῦ ούδ' ὅσα Ζεὺς κατὰ τοῦ πατρὸς, ούδ' ὅτι τῇ ἑαυτοῦ θυγατρὶ ὁ „πατήρ ἀνδρῶν τε θεῶν τε“συνελήλυθεν), πλανᾶν νομίζετε

are carried by the whole nation, spread throughout the entire world. So see if he did not deliberately exclude Moses from the list of wise men while including Linus, Musaeus, Orpheus, Phercydes, Zoroaster the Persian, and Pythagoras, saying that they were included in these matters. And their teachings were written down in books and preserved until now. He willingly forgot about the myths concerning the gods that are thought to be human-like, especially those written by Orpheus.

1.17 | In the following, he accuses those who interpret and allegorize the history of Moses. It could be said to the most noble and truthful writer of his own book: what indeed, oh this one, do the gods face such terrible misfortunes, which your wise poets and philosophers write about, mixing in sacrifices and waging war against their fathers, and cutting off their private parts, while they write about such bold and terrible things? But when Moses does not speak of God in such a way, nor of holy angels, but of humans, much less (for no one dared to do what Cronus did to Uranus, nor what Zeus did to his father, nor that the "father of men and gods" came to his own daughter), do you think that those who were legislated by him are deceived? It seems to me that Celsus is doing something similar to the Platonic Thrasymachus, who does not allow Socrates to answer about justice as he wishes, but says: "See that you

ήπατημένους τοὺς νενομοθετημένους ὑπ’ αὐτοῦ; δοκεῖ δὲ μοι καὶ παραπλήσιόν τι Κέλσος ποιεῖν τῷ Πλατωνικῷ Θρασυμάχῳ, μὴ ἐπιτρέποντι ὡς βούλεται ἀποκρίνασθαι περὶ τῆς δικαιοσύνης Σωκράτει ἀλλὰ λέγοντι· ὅρα μὴ τὸ συμφέρον εἴπης εἶναι τὸ δίκαιον μηδὲ τὸ δέον μηδ’ ἄλλο τι τῶν παραπλησίων. καὶ γὰρ οὗτος κατηγορήσας, ὡς οἴεται. τῶν παρὰ Μωϋσεῖ ἴστοριῶν καὶ μεμψάμενος τοῖς ἀλληγοροῦσι μετὰ τοῦ καὶ ἔπαινόν τινα περὶ αὐτῶν λέγειν, ὅτι είσὶν οἱ ἐπιεικέστεροι. οἰονεὶ κωλύεται κατηγορήσας, ὡς βούλεται, ἀπολογεῖσθαι τοὺς δυναμένους. ὡς πέφυκεν ἔχειν τὰ πράγματα.

## Section 18

1.18 | Εἴποιμεν δ’ ἂν προκαλούμενοι βίβλους βίβλοις παραβάλλεσθαι ὅτι φέρε, ὃ οὗτος. τὰ Λίνου καὶ Μουσαίου καὶ Ὄρφέως ποιήματα καὶ Φερεκύδου τὴν γραφὴν καὶ συνεξέταζε τοῖς Μωϋσέως νόμοις. Ιστορίας Ιστορίαις καὶ ήθικοὺς λόγους νόμοις καὶ προστάγμασι παρατιθείς· καὶ ὅρα ὅποια μᾶλλον ἐπιστρέψαι δύναται καὶ αὐτόθεν τοὺς ἀκούοντας, καὶ τίνα αὐτῶν κάν ἐπιτρῦψαι τὸν ἀκροατήν· καὶ κατανόει ὅπως τὸ μὲν τάγμα τῶν σῶν συγγραφέων όλίγον μὲν ἐφρόντισε τῶν αὐτόθεν ἐντευξομένων. μόνοις δὲ ἄρα τοῖς τροπολογῆσαι καὶ ἀλληγορῆσαι δυναμένοις ἔγραψε τὴν ἴδιαν, ὡς φῆς, φιλοσοφίαν. ὃ δὲ Μω(??)σῆς ἀνάλογον γενναίω βήτορι σχῆμα μελετῶντι καὶ πανταχοῦ τὴν διπλόην τῆς λέξεως πεφυλαγμένως προφερομένω ἐπὶ τῶν πέντε βιβλίων πεποίηκε, μήτε τῷ πλήθει τῶν νομοθετουμένων Ἰουδαίων διδοὺς ἀφορμάς βλάβης ἐν τῷ ήθικῷ τόπῳ, μήτε τοῖς όλίγοις καὶ συνετώτερον ἐντυγχάνειν δυναμένοις οὐχὶ πλήρη θεωρίας

do not say that what is just is what is beneficial, nor what is right, nor anything else similar." For this one, having accused, as he thinks, of the histories from Moses and complaining about those who allegorize, also praises some who speak about them, saying that they are more reasonable. He seems to be prevented from defending those who are able, as he wishes, while he accuses them, as is natural for things to be.

1.18 | Let us say that we challenge this one to compare the writings of Linus, Musaeus, Orpheus, and Phercydes with the laws of Moses. He places histories against histories and moral discourses against laws and commands. And see which can be turned back more easily and which of them can even rub off on the listener. And notice how the collection of your writers has little thought for those who are encountered from the same source. Only those who can interpret and allegorize have written their own philosophy, as you say. But Moses, studying with a noble rhetorical style, has carefully presented the double meaning of his words in the five books, neither giving the many legislated Jews reasons for harm in the moral realm, nor fully explaining to the few who are able to understand, while providing a writing for those who seek his will. It seems that none of your wise poets' books would still be preserved if the one encountering them sensed any benefit. But the writings of Moses have moved many,

έκτιθέμενος, τοῖς ἔρευνᾶν τὸ βούλημα αὐτοῦ δυναμένοις, γραφήν. καὶ τῶν μὲν σοφῶν σου ποιητῶν ἔοικε μηδὲ τὰ βιβλία ἔτι σώζεσθαι, φυλαχθέντα ἀν, εἰ δὲ ἐντυγχάνων ἥσθετο ὡφελείας· τοῦ δὲ Μωϋσέως τὰ γράμματα πολλοὺς καὶ τῶν ἀλλοτρίων τῆς παρὰ Ἰουδαίοις ἀναστροφῆς κεκίνηκε πιστεῦσαι, ὅτι κατὰ τὴν ἐπαγγελίαν τῶν γραμμάτων ὁ πρῶτος αὐτὰ νομοθετήσας καὶ Μωϋσεῖ παραδοὺς θεὸς ὁ κτίσας τὸν κόσμον ἦν. καὶ γὰρ ἐπρεπε τὸν ὄλου τοῦ κόσμου δημιουργὸν, νόμους τεθειμένον ὅλῳ τῷ κόσμῳ, δύναμιν παρασχεῖν τοῖς λόγοις. κρατῆσαι τῶν πανταχοῦ δυναμένην. καὶ ταῦτα φημι οὐδέπω περὶ τοῦ Ἰησοῦ ἐξετάζων ἀλλ' ἔτι Μω(??)σέα, τὸν πολλῷ ἐλάττονα κυρίου, δεικνὺς, ὡς ὁ λόγος παραστήσει. πολλῷ διαφέροντα τῶν σοφῶν σου ποιητῶν καὶ φιλοσόφων.

## Section 19

1.19 | Ἐξῆς τούτοις ὁ Κέλσος λεληθότως βουλόμενος διαβαλεῖν τὴν κατὰ Μωϋσέα κοσμοποιίαν, ἐμφαίνοντα μηδέπω μυρίων ἐτῶν ἀριθμὸν ἔχειν τὸν κόσμον ἀλλὰ πολλῷ τούτου λειπόμενον, προστίθεται κλέπτων αὐτοῦ τὸ βούλημα τοῖς λέγουσιν ἀγένητον εἶναι τὸν κόσμον. τὸ γὰρ πολλὰς ἐκ παντὸς αἰῶνος ἐκπυρώσεις γεγονέναι πολλὰς δ' ἐπικλύσεις καὶ νεώτερον εἶναι τὸν ἐπὶ Δευκαλίωνος κατακλυσμὸν ἔναγχος γεγενημένον σαφῶς τοῖς ἀκούειν αὐτοῦ δυναμένοις παρίστησι τὸ κατ' αὐτὸν τοῦ κόσμου ἀγένητον. λεγέτω δὴ ἡμῖν ὁ τῇ πίστει Χριστιανῶν ἔγκαλῶν, ποίοις ἀποδεικτικοῖς κοις λόγοις ἡναγκάσθη παραδέξασθαι πολλὰς γεγονέναι ἐκπυρώσεις καὶ πολλοὺς κατακλυσμοὺς, πάντων δὲ νεώτερον εἶναι κατακλυσμὸν μὲν τὸν ἐπὶ Δευκαλίωνος ἐκπύρωσιν δὲ τὴν

even those from outside the Jewish community, to believe that according to the promise of the writings, the creator of the world was the first to legislate them and give them to Moses. For it was fitting for the creator of the whole world to provide power to the words that were set as laws for the entire world. And I say these things while still examining not Jesus, but Moses, who is much less than the Lord, showing how the discourse will present him, differing greatly from your wise poets and philosophers.

1.19 | Next, Celsus, wanting to slander the creation story according to Moses, secretly claims that the world does not have a count of countless years but is much younger. He adds that those who say the world is uncreated are stealing his idea. For many destructions have happened throughout all ages, and the flood during Deucalion's time is said to be more recent, clearly presenting the world as uncreated to those who can hear him. Let the one who accuses us Christians in faith tell us by what convincing words he was forced to accept that many destructions and floods have occurred, and that the flood during Deucalion's time is newer than the destruction of Phaethon. But if he brings up Plato's dialogues about these things, we will say that we can believe in the pure and

έπι Φαέθοντος. ἀλλ' ἔὰν προβάλληται τοὺς Πλάτωνος περὶ τούτων διαλόγους, φήσομεν αὐτῷ καὶ ἡμῖν ἔξεῖναι πιστεύειν ἐν καθαρῷ καὶ εὔσεβεῖ ψυχῇ Μωϋσέως, πᾶν γενητὸν ὑπεραναβάντος καὶ τοῦ δημιουργοῦ τῶν ὅλων ἐαυτὸν ἔξαρτήσαντος. ἐμπεπολιτεῦσθαι πνεῦμα θεῖον. πολλῷ ἐναργέστερον Πλάτωνος καὶ τῶν παρ' Ἑλλησι καὶ παρὰ βαρβάροις σοφῶν τὰ (τοῦ) θεοῦ παραστήσαντος. εἰ δ' ἀπαιτεῖ ἡμᾶς λόγους τῆς τοιαύτης πίστεως, διδότω πρότερος περὶ ὧν αὐτὸς ἀναποδείκτως ἀπεφήνατο, καὶ ἔξῆς κατασκευάσομεν τὰ ἡμέτερα ταῦθ' οὕτως ἔχειν.

## Section 20

1.20 | Πλὴν καὶ ἄκων ἐνέπεσεν ὁ Κέλσος εἰς τὸ μαρτυρεῖν τῷ νεώτερον εἶναι τὸν κόσμον καὶ οὐδέπω μυρίων ἑτῶν είπὼν καὶ Ἐλληνας ταῦτα νομίζειν ἀρχαῖα, ὡς πρεσβύτερα διὰ τοὺς κατακλυσμοὺς καὶ τὰς ἐκπυρώσεις οὐ τεθεωρήκασιν οὐδ' ἀπομνημονεύουσιν. ἔστωσαν δὲ τῷ Κέλσῳ τοῦ περὶ τῶν ἐκπυρώσεων καὶ ἔξυδατώσεων μύθου διδάσκαλοι οἱ κατ' αὐτὸν σοφώτατοι Αἴγυπτιοι, ὧν τῆς σοφίας ἔχνη ἄλογα ζῷα προσκυνούμενα καὶ λόγοι παριστάντες εὖλογον εἶναι καὶ ἀνακεχωρηκοῦντα τινα καὶ μυστικὴν τὴν τοιαύτην τοῦ θεοῦ θεραπείαν. κἀν μὲν Αἴγυπτιοι περὶ τῶν ζῷων σεμνύνοντες ἐαυτῶν τὸν λόγον θεολογίας φέρωσι, σοφοί είσιν· ἔὰν δὲ ὁ τῷ Ιουδαίων συγκαταθέμενος νόμῳ καὶ νομοθέτῃ πάντα ἀναφέρῃ ἐπὶ τὸν τῶν ὅλων δημιουργὸν μόνον θεὸν. ἥττων εἶναι παρὰ Κέλσῳ καὶ τοῖς ὅμοιοις αὐτῷ λογίζεται τοῦ μὴ εἰς λογικὰ μόνον καὶ θνητὰ ζῷα ἀλλὰ καὶ εἰς ἄλογα κατάγοντος τὴν θεότητα ὑπὲρ τὴν μυθικὴν μετενσωμάτωσιν. τὴν περὶ τῆς

pious soul of Moses, who spoke of everything that is created and of the creator of all, depending on himself. The divine spirit is much clearer than Plato's and those of the wise among the Greeks and the barbarians who presented the idea of God. If he demands from us reasons for such faith, let him first provide reasons for what he himself has declared without proof, and then we will show how our beliefs stand.

1.20 | But even unwillingly, Celsus fell into the trap of claiming that the world is younger and does not yet have a count of countless years, while he thinks that the Greeks consider these things ancient, as they have not observed or remembered the older events of floods and destructions. Let Celsus have the most learned Egyptians as teachers of the myths about destructions and floods, whose wisdom is shown by the irrational animals they worship and by the reasonable words they present, which seem to be somewhat withdrawn and mystical in their worship of such a god. If the Egyptians, honoring their own theology, are wise, then the one who, in the Jewish law and legislation, refers everything to the creator of all is considered lesser by Celsus and those like him. He thinks that this view does not only reduce divinity to logical and mortal beings but also brings it down to irrational creatures, beyond the mythical transformations. Regarding the falling of

πιπτούσης ἀπὸ τῶν ἀψίδων τοῦ οὐρανοῦ ψυχῆς καὶ ἔως τῶν ἀλόγων ζώων, οὐ μόνον ἡμέρων ἀλλὰ καὶ ἀγριωτάτων.  
καταβαινούσης, καὶ ἐὰν μὲν Αἴγυπτοι μυθολογῶσι, πιστεύονται πεφιλοσοφηκέναι δι' αἰνιγμῶν καὶ ἀπορήτων, ἐὰν δὲ Μω(??)σῆς ὅλῳ ἔθνει συγγράφων ἴστορίας καὶ νόμους αὐτοῖς καταλίπῃ. μῆθοι κενοὶ νομίζονται μηδ' ἀλληγορίαν ἐπιδεχόμενοι οἱ λόγοι αὐτοῦ·

## Section 21

1.21 | τοῦτο γὰρ Κέλσω καὶ τοῖς Ἐπικουρείοις δοκεῖ. Τούτου οὖν, φησὶ, τοῦ λόγου τοῦ παρὰ τοῖς σοφοῖς ἔθνεσι καὶ Ἑλλογίμοις ἀνδράσιν ἐπακηκοώς ὄνομα δαιμόνιον ἔσχε Μωϋσῆς. καὶ πρὸς τοῦτο δὲ λεκτέον, ἵν' αὐτῷ συγχωρηθῇ Μω(??)σέα ἀκηκοέναι ἀρχαιοτέρου λόγου καὶ τοῦτον Ἐβραίοις παραδεδωκέναι, ὅτι εἰ μὲν ψευδοῦς λόγου ἀκούσας καὶ μὴ σοφοῦ μηδὲ σεμνοῦ παρεδέξατο αὐτὸν καὶ παρέδωκε τοῖς ὑπ' αὐτὸν, ἔγκλητός ἐστιν· εἰ δ', ὡς σὺ φησι, συγκατέθετο δόγμασι σοφοῖς καὶ ἀληθέσι καὶ ἐπαίδευσε τοὺς οἰκείους δι' αὐτῶν, τί κατηγορίας ἄξιον πεποίηκεν; ὡς εἴθε καὶ Ἐπίκουρος καὶ ὁ ἔλαττον αὐτοῦ εἰς τὴν πρόνοιαν ἀσεβῶν Ἀριστοτέλης καὶ οἱ σῶμα εἰπόντες τὸν θεὸν Στωϊκοὶ τοῦ λόγου τούτου ἥκουσαν· ἵνα μὴ πληρωθῇ ὁ κόσμος λόγου ἀθετοῦντος πρόνοιαν ἡ διακόπτοντος αὐτὴν ἡ ἀρχὴν φθαρτὴν εἰσάγοντος τὴν σωματικὴν, καθ' ἣν καὶ ὁ θεὸς τοῖς Στωϊκοῖς ἐστι σῶμα, οὐκ αἰδουμένοις λέγειν αὐτὸν τρεπτὸν καὶ δι' ὅλων ἀλλοιωτὸν καὶ μεταβλητὸν καὶ ἀπαξαπλῶς δυνάμενον φθαρῆναι, εἰ ἔχει τὸν φθείροντα, εὐτυχοῦντα δὲ μὴ φθαρῆναι παρὰ τὸ μηδὲν εἶναι τὸ φθεῖρον αὐτόν. ἀλλ' ὁ Ἰουδαίων καὶ Χριστιανῶν λόγος, ὃ τὸ ἄτρεπτον καὶ ἀναλλοίωτον τοῦ

the soul from the heavens to the irrational animals, not only of the days but also of the wildest ones, it descends. And if the Egyptians are mythologizing, they believe they have philosophized through riddles and hidden meanings. But if Moses writes histories and leaves laws for the whole nation, his words are considered empty myths, not even allowing for any allegorical interpretation.

1.21 | For this is what Celsus and the Epicureans think. He says that Moses, having heard this teaching from wise nations and reasonable men, received a demon-like name. And it should be said that if Moses heard an older teaching and passed it on to the Hebrews, if he accepted a false teaching and did not pass on a wise or serious one, he is guilty. But if, as you say, he agreed with wise and true doctrines and educated his people through them, what charge can be made against him? Would that Epicurus and Aristotle, who is less than him, and the Stoics, who say that God is a body, had heard this teaching! So that the world would not be filled with a teaching that denies providence or cuts it off or introduces a corrupt beginning to the physical, in which God is a body to the Stoics. They are not ashamed to say that he is changeable and can be altered and can simply perish if he has something that destroys him, while the fortunate one does not perish because the destroyer is nothing. But the teaching of the Jews and Christians, which holds to the unchangeable and unalterable nature of God, is considered impious, since it does not agree with those who think impiously

θεοῦ τηρῶν, ἀσεβῆς εἶναι νενόμισται, ἐπεὶ μὴ συνασεβεῖ τοῖς ἀσεβῇ περὶ θεοῦ φρονοῦσι λέγων ἐν ταῖς πρὸς τὸ θεῖον εὐχαῖς· „σὺ δὲ ὁ αὐτὸς εἶ.“ πεπίστευται δὲ καὶ ὁ θεὸς εἰρηκέναι τὸ „οὐκ ἡλλοίωμαι.“

## Section 22

1.22 | Μετὰ ταῦτα τὸ περιτέμνεσθαι τὰ αἱδοῖα μὴ διαβαλὼν ὁ Κέλσος ὑπὸ Ἰουδαίων γινόμενον, φησὶν ἀπὸ Αἴγυπτίων αὐτὸ ἐληλυθέναι, Αἴγυπτίοις μᾶλλον ἡ Μωϋσεῖ πιστεύσας, λέγοντι πρῶτον ἐν ἀνθρώποις περιτεμῆσθαι τὸν Ἀβραάμ. τοῦ δ' Ἀβραὰμ τὸ ὄνομα οὐ Μωυσῆς ἀναγράφει μόνος οίκειῶν αὐτὸν θεῷ, ἀλλὰ γὰρ καὶ πολλοὶ τῶν ἐπαδόντων δαίμονας χρῶνται ἐν τοῖς λόγοις αὐτῶν τῷ „ὁ θεὸς Ἀβραὰμ,“ ποιοῦντες μὲν διὰ τὸ ὄνομα καὶ τὴν πρὸς τὸν δίκαιον τοῦ θεοῦ οίκειότητα, διὸ παραλαμβάνουσι τὴν „(ὁ) θεὸς Ἀβραὰμ“ λέξιν. οὐκ ἐπιστάμενοι δὲ, τίς ἔστιν ὁ Ἀβραάμ. τὰ δ' αὐτὰ λεκτέον καὶ περὶ τοῦ Ἰσαὰκ καὶ περὶ τοῦ Ἰακὼβ καὶ περὶ τοῦ Ἰσραὴλ· ἅτινα ὁμολογουμένως Ἐβραῖα ὄντα ὄνόματα πολλαχοῦ τοῖς Αἴγυπτίοις ἐπαγγελλομένοις ἐνέργειάν τινα ἐνέσπαρται μαθήμασι. τὸν δὲ λόγον τῆς περιτομῆς, ἀρξάμενον ἀπὸ τοῦ Ἀβραὰμ καὶ κωλυόμενον ὑπὸ τοῦ Ἰησοῦ, μὴ βουλομένου τοὺς ἐαυτοῦ μαθητὰς τὸ αὐτὸ ποιεῖν. οὐ πρόκειται νῦν ἐρμηνεύειν. οὐ γὰρ τῆς περὶ τούτων διδασκαλίας ὁ παρὼν καιρὸς ἀλλ' ἀγῶνος καθαιροῦντος τὰ φερόμενα ὑπὸ Κέλσου κατὰ τοῦ Ἰουδαίων λόγου ἐγκλήματα, οίομένου τάχιον ψευδοποιήσειν τὸν χριστιανισμὸν, ἐὰν τῆς ἀρχῆς αὐτοῦ ἐν τοῖς Ἰουδαϊκοῖς οὕσης λόγοις κατηγορῶν παραστήσῃ κάκεῖνον ψευδῆ.

about God, saying in their prayers to the divine, "You are the same." It is believed that God has said, "I do not change."

1.22 | After this, Celsus, not blaming the Jews for circumcision, says that it came from the Egyptians, believing more in the Egyptians than in Moses. He claims that Abraham was the first to be circumcised among men. But it is not only Moses who writes about Abraham's name being related to God; many of those who chant also use the phrase "the God of Abraham," making it clear through the name and the relationship to the righteous God, which is why they take up the phrase "the God of Abraham." Not knowing who Abraham is, the same can be said about Isaac, Jacob, and Israel, whose names are acknowledged as Hebrew and are often mentioned by the Egyptians in some teachings. The teaching of circumcision began with Abraham and was prevented by Jesus, who did not want his disciples to do the same. There is no need to explain this now. For the present time is not for discussing these teachings, but for addressing the accusations made by Celsus against the Jewish teaching, thinking that he will quickly create falsehoods about Christianity if he presents the origins of it as being in the Jewish writings and accuses them of being false.

## Section 23

1.23 | Ἐξῆς τούτοις φησὶν ὁ Κέλσος ὅτι τῷ  
ἡγησαμένῳ σφῶν ἐπόμενοι Μωϋσεῖ  
αἴπόλοι καὶ ποιμένες. ἀγροίκοις ἀπάταις  
ψυχαγωγηθέντες ἔνα ἐνόμισαν εἶναι θεόν.  
δεικνύτω τοίνυν πῶς, αἴπόλων καὶ  
ποιμένων ἀλόγως, ὡς οἴεται, ἀποστάντων  
τοῦ σέβειν θεοὺς. αὐτὸς δύναται  
παραστῆσαι τὸ πλῆθος τῶν καθ' Ἑλληνας  
θεῶν ἢ τοὺς λοιποὺς βαρβάρους. δεικνύτω  
τοίνυν ὑπόστασιν καὶ ούσιαν Μνημοσύνης  
γεννώσης ἀπὸ Διός τὰς Μούσας. ἢ Θέμιδος  
τὰς Ὁρας, ἢ τὰς Χάριτας ἀεὶ γυμνὰς  
παραστησάτω δύνασθαι κατ' ούσιαν  
ὑφεστηκέναι. ἀλλ' οὐ δυνήσεται τὰ  
Ἑλλήνων ἀναπλάσματα σωματοποιεῖσθαι  
δοκοῦντα ἀπὸ τῶν πραγμάτων δεικνύναι  
θεούς. τί γὰρ μᾶλλον οἱ Ἑλλήνων μῆθοι  
περὶ θεῶν ἀληθεῖς ἢ, φέρε' εἰπεῖν, οἱ  
Αἴγυπτιών, οὐκ εἰδότων τῇ σφῶν διαλέκτῳ  
Μνημοσύνην μητέρα Μουσῶν ἐννέα ούδε  
Θέμιν Ὁρῶν ούδὲ Εύρυνόμην μίαν τῶν  
Χαρίτων ούδὲ τὰ λοιπὰ ὄνόματα αὐτῶν;  
πόσῳ οὖν ἐνεργέστερον καὶ πάντων  
τούτων τῶν ἀναπλασμάτων βέλτιον τὸ ἐκ  
τῶν ὀρωμένων πειθόμενον τοῖς κατὰ τὴν  
εύταξίαν τοῦ κόσμου σέβειν τὸν  
δημιουργὸν αὐτοῦ ἐνὸς ὄντος ἔνα καὶ  
συμπνέοντος αὐτοῦ ὅλῳ ἐσαυτῷ καὶ διὰ  
τοῦτο μὴ δυναμένῳ ὑπὸ πολλῶν  
δημιουργῶν γεγονέναι, ὡς οὐδὲ ὑπὸ  
πολλῶν ψυχῶν συνέχεσθαι ὅλον τὸν  
οὐρανὸν κινουσῶν· ἀρκεῖ γὰρ μία ἡ  
φέρουσα ὅλην τὴν ἀπλανῆ ἀπὸ ἀνατολῶν  
ἐπὶ δυσμὰς καὶ ἐμπεριλαβοῦσα ἐνδον  
πάντα. ὃν χρείαν ἔχει ὁ κόσμος, τὰ μὴ  
αὐτοτελῆ. πάντα γὰρ μέρη κόσμου, οὐδὲν  
δὲ μέρος ὅλου θεός· δεῖ γὰρ εἶναι τὸν θεόν  
μὴ ἀτελῆ. ὡσπερ ἔστι τὸ μέρος ἀτελές.  
τάχα δὲ βαθύτερος λόγος δείξει ὅτι κυρίως  
θεός ὡσπερ οὐκ ἔστι μέρος οὕτως οὐδὲ

1.23 | Next, Celsus says that those who followed Moses were herdsmen and shepherds. They, being deceived by rustic tricks, thought there was one god. So let him show how, as he believes, the herdsmen and shepherds turned away from worshiping gods. He can present the multitude of gods among the Greeks or the other barbarians. Let him show the existence and essence of the Muses, born from Zeus, or the Hours from Themis, or the Graces always presented as naked. But he will not be able to show that the Greek myths about gods are true compared to those of the Egyptians, who do not even know their own language, mentioning Memory as the mother of the Muses, or Themis as the Hours, or Eurynome as one of the Graces, or any of their other names. How much more effective and better is the belief in one creator, who is one and whole, and therefore cannot be created by many creators, just as the whole universe is not moved by many souls. For one is enough to carry the entire unchanging universe from east to west and to encompass everything within. The world needs what is not independent. For all parts of the world are not gods, and no part is the whole. The god must be complete, just as a part is incomplete. Perhaps a deeper explanation will show that God is not a part or the whole, since the whole is made up of parts. And reason does not allow us to accept that the one god is made up of parts, each of which cannot be like the other parts.

όλον, ἐπεὶ τὸ οὐλον ἐκ μερῶν ἔστι· καὶ οὐχ  
αἱρεῖ λόγος παραδέξασθαι τὸν ἐπὶ πᾶσι  
θεὸν εἶναι ἐκ μερῶν. ὃν ἔκαστον οὐ  
δύναται ὅπερ τὰ ἄλλα μέρη.

## Section 24

1.24 | Μετὰ ταῦτά φησιν ὅτι οἱ αἴπόλοι καὶ  
ποιμένες ἔνα ἐνόμισαν θεὸν, εἴτε ὕψιστον  
εἴτ' Ἀδωναῖ εἴτ' οὐράνιον εἴτε Σαβαὼθ, εἴτε  
καὶ ὅπῃ καὶ ὅπως χαίρουσιν ὄνομάζοντες  
τόνδε τὸν κόσμον· καὶ πλεῖον οὐδὲν  
ἔγνωσαν. καὶ ἐξῆς δέ φησι μηδὲν διαφέρειν  
τῷ παρ' Ἑλλησι φερομένῳ ὄνόματι τὸν ἐπὶ<sup>1</sup>  
πᾶσι θεὸν καλεῖν Δία ἢ τῷ δεῖνα, φέρε'  
εἰπεῖν. παρ' Ἰνδοῖς ἢ τῷ δεῖνα παρ'  
Αἴγυπτοις. λεκτέον δὲ καὶ πρὸς τοῦτο ὅτι  
ἐμπίπτει εἰς τὸ προκείμενον λόγος βαθὺς  
καὶ ἀπόρρητος. δι περὶ φύσεως ὄνομάτων  
πότερον. ὡς οἴεται Ἀριστοτέλης, θέσει εἰσὶ<sup>2</sup>  
τὰ ὄνόματα ἢ. ὡς νομίζουσιν οἱ ἀπὸ τῆς  
Στοᾶς, φύσει, μιμουμένων τῶν πρώτων  
φωνῶν τὰ πράγματα, καθ' ὃν τὰ ὄνόματα,  
καθὸ καὶ στοιχεῖά τινα (τῆς) ἐτυμολογίας  
εἰσάγουσιν, ἢ, ὡς διδάσκει Ἐπίκουρος,  
ἐτέρως ἢ ὡς οἴονται οἱ ἀπὸ τῆς Στοᾶς,  
φύσει ἐστὶ τὰ ὄνόματα, ἀπορρήξαντων τῶν  
πρώτων ἀνθρώπων τινὰς φωνὰς κατὰ τῶν  
πραγμάτων. ἔὰν τοίνυν δυνηθῶμεν ἐν  
προηγουμένῳ λόγῳ παραστῆσαι φύσιν  
ὄνομάτων ἐνεργῶν, ὃν τισι χρῶνται  
Αἴγυπτοις οἱ σοφοὶ ἢ τῶν παρὰ Πέρσαις  
μάγων οἱ λόγιοι ἢ τῶν παρ' Ἰνδοῖς  
φιλοσοφούντων Βραχμᾶνες ἢ Σαμανᾶιοι.  
καὶ οὕτω καθ' ἔκαστον τῶν ἔθνῶν, καὶ  
κατασκευάσαι οἷοί τε γενώμεθα ὅτι καὶ ἡ  
καλουμένη μαγεία οὐχ, ὡς οἴονται οἱ ἀπὸ  
Ἐπικούρου καὶ Ἀριστοτέλους, πρᾶγμά  
ἐστιν ἀσύστατον πάντῃ ἄλλ', ὡς οἱ περὶ<sup>3</sup>  
ταῦτα δεινοὶ ἀποδεικνύουσι, συνεστός μὲν  
λόγους δ' ἔχον σφόδρα ὀλίγοις  
γινωσκομένους· τότε ἐροῦμεν ὅτι τὸ μὲν

1.24 | After this, he says that the herdsmen and shepherds believed in one god, whether the highest, Adonai, the heavenly one, or Sabaoth, or however they joyfully named this world. And they knew nothing more. Then he says that there is no difference between calling the one god among the Greeks "Zeus" or some other name. The same goes for the Indians or the Egyptians. It should also be noted that there is a deep and profound discussion about the nature of names. Aristotle thinks that names are based on a fixed idea, while the Stoics believe they arise from imitating the first sounds of things, which is why they introduce some elements of etymology. Or, as Epicurus teaches, names are based on the nature of things, derived from the first human sounds related to those things. If we can present the nature of active names that the wise Egyptians or the learned Persians or the philosophical Brahmins of the Indians use, then we can see how each nation has its own understanding. And thus, it will be shown that what is called magic is not, as Epicurus and Aristotle think, an unstable thing, but, as those skilled in these matters demonstrate, it is a collection of words known to very few. Then we will say that the names "Sabaoth" and "Adonai," along with others among the Hebrews, are handed down with great solemnity, not relating to random or created things, but to a theology that refers to the creator of all.

Σαβαώθ ὄνομα καὶ τὸ Ἀδωναῖ τι καὶ (ὅσα) ἄλλα παρ' Ἑβραίοις μετὰ πολλῆς σεμνολογίας παραδιδόμενα οὐκ ἐπὶ τῶν τυχόντων καὶ γενητῶν κεῖται πραγμάτων ἄλλ' ἐπὶ τινος θεολογίας ἀπορρήτου, ἀναφερομένης εἰς τὸν τῶν ὅλων δημιουργόν. διὸ καὶ δύναται ταῦτα τὰ ὄνόματα. λεγόμενα μετά τινος τοῦ συνυφοῦς αὐτοῖς εἰρμοῦ. ἄλλα δὲ κατὰ Αἴγυπτίαν φερόμενα φωνὴν ἐπὶ τινῶν δαιμόνων. τῶν τάδε μόνα δυναμένων, καὶ ἄλλα κατὰ τὴν Περσῶν διάλεκτον ἐπὶ ἄλλων δυνάμεων, καὶ οὕτω καθ' ἔκαστον τῶν ἔθνῶν, εἰς χρείας τινὰς παραλαμβάνεσθαι. καὶ οὕτως εὐρεθήσεται τῶν ἐπὶ γῆς δαιμόνων, λαχόντων διαφόρους τόπους, φέρεσθαι τὰ ὄνόματα οίκείως ταῖς κατὰ τόπον καὶ ἔθνος διαλέκτοις. ὃ τοίνυν μεγαλοφυέστερον κἄν ὀλίγην τούτων περίνοιαν εἰληφώς εὐλαβηθήσεται ἄλλα ἄλλοις ἐφαρμόζειν ὄνόματα πράγμασι, μή ποτε ὅμοιον πάθη τοῖς τὸ θεὸς ὄνομα ἐσφαλμένως φέρουσιν ἐπὶ ὕλην ἄψυχον. ἢ τὴν τοῦ ἀγαθοῦ προσηγορίαν κατασπῶσιν ἀπὸ τοῦ πρώτου αἵτιου ἢ ἀπὸ τῆς ἀρετῆς καὶ τοῦ καλοῦ ἐπὶ τὸν τυφλὸν πλοῦτον καὶ ἐπὶ τὴν σαρκῶν καὶ αἱμάτων καὶ ὄστέων συμμετρίαν ἐν ὑγείᾳ καὶ εὔεξίᾳ ἢ τὴν νομιζομένην εύγένειαν.

## Section 25

1.25 | Καὶ τάχα οὐκ ἐλάττων ὁ κίνδυνος τῷ τὸ ὄνομα τοῦ θεοῦ ἢ τὸ ὄνομα τοῦ ἀγαθοῦ ἐφ' ἂ μὴ χρὴ κατάγοντι, ἥπερ τῷ τὰ κατά τινα ἀπόρρητον λόγον ὄνόματα ἐναλλάσσοντι καὶ τὰ μὲν κατὰ τῶν ἐλαττόνων φέροντι ἐπὶ τὰ κρείττονα τὰ δὲ κατὰ τῶν κρειττόνων ἐπὶ τὰ ἔπιττονα. καὶ οὐ λέγω ὅτι τῷ Διὶ εὐθέως συνεξακούεται ὁ Κρόνους καὶ Ήρας υἱὸς καὶ Ἡρας ἀνὴρ καὶ

Therefore, these names can be said to have a certain harmony with them. Other names from Egypt are associated with certain demons, while others in the Persian dialect relate to different powers, and so on for each nation, being taken for specific needs. Thus, the names of the demons on earth will be found to vary according to place and ethnic dialects. The one who is more insightful, even with a little understanding of these matters, will be careful not to apply names to things incorrectly, lest he mistakenly associate the name of God with lifeless matter. Or they might misapply the name of the good from the first cause or from virtue and beauty to blind wealth and to the balance of flesh, blood, and bones in health and well-being, or to the so-called nobility.

1.25 | And perhaps the danger is no less in using the name of God or the name of the Good for things that should not be associated with them, than in exchanging names based on some hidden meaning, bringing lesser things to greater ones and greater things to lesser ones. I do not say that when someone calls Zeus, he immediately associates him with Cronus,

Ποσειδῶνος ἀδελφὸς καὶ Ἀθηνᾶς καὶ  
Ἄρτέμιδος πατὴρ καὶ ὁ τῇ θυγατρὶ<sup>1</sup>  
Περσεφόνῃ μιγεὶς, ἢ τῷ Ἀπόλλωνι  
συνεξακούεται ὁ Λητοῦς καὶ Διὸς υἱὸς καὶ  
Ἄρτέμιδος ἀδελφὸς καὶ Ἐρμοῦ ὄμοπάτριος  
ἀδελφὸς, καὶ ὅσα ἄλλα φέρουσιν οἱ σοφοὶ  
Κέλσου τῶν δογμάτων πατέρες καὶ ἀρχαῖοι  
θεολόγοι Ἑλλήνων. τίς γὰρ ἡ ἀποκλήρωσις,  
κυριολεκτεῖσθαι μὲν τὸν Δία οὐχὶ δὲ καὶ  
τὸν πατέρα μὲν αὐτοῦ εἶναι Κρόνον μητέρα  
δὲ Ρέαν; τὸ δ' ὅμοιον ποιητέον καὶ ἐπὶ τῶν  
ἄλλων ὄνομαζομένων θεῶν. τοῦτο δὲ τὸ  
ἔγκλημα οὐδαμῶς ἄπτεται τῶν κατά τινα  
ἀπόρρητον λόγον τὸ Σαβαὼθ τασσόντων  
ἐπὶ τοῦ θεοῦ ἢ τὸ Ἀδωναῖ ἢ τι τῶν λοιπῶν  
ὄνομάτων. ὅταν δὲ τὰ περὶ ὄνομάτων τις  
δύνηται τὰ ἐν ἀπόρρητοις φιλοσοφεῖν,  
πολλὰ ἀν εὑροὶ καὶ περὶ τῆς ἐπικλήσεως  
τῶν ἀγγέλων τοῦ θεοῦ· ὃν ὁ μέν τις  
Μιχαὴλ ἔτερος δὲ Γαβριὴλ καὶ ἄλλος  
Ραφαὴλ καλεῖται. φερωνύμως τοῖς  
πράγμασιν, ἂ διακονοῦνται κατὰ βούλημα  
τοῦ θεοῦ τῶν ὅλων ἐν τῷ παντί. τῆς δ'  
ὅμοιας ἔχεται περὶ ὄνομάτων φιλοσοφίας  
καὶ ὁ ἡμέτερος Ἰησοῦς, οὗ τὸ ὄνομα  
μυρίους ἥδη ἐναργῶς ἐώραται δαίμονας  
ἔξελάσαν ψυχῶν καὶ σωμάτων, ἐνεργῆσαν  
εἰς ἑκείνους ἀφ' ὃν ἀπηλάθησαν. ἔτι δ' εἰς  
τὸν περὶ ὄνομάτων τόπον λεκτέον ὅτι οἱ  
περὶ τὴν χρῆσιν τῶν ἐπωδῶν δεινοὶ<sup>2</sup>  
ἰστοροῦσιν, ὅτι τὴν αὐτὴν ἐπωδὴν είπόντα  
μὲν τῇ οἰκείᾳ διαλέκτῳ ἔστιν ἐνεργῆσαι  
ὅπερ ἐπαγγέλλεται ἡ ἐπωδή· μεταλαβόντα  
δὲ εἰς ἄλλην οἰανδηποτοῦν φωνὴν ἔστιν  
ίδειν ἄτονον καὶ οὐδὲν δυναμένην. οὕτως  
οὐ τὰ σημαίνομενα κατὰ τῶν πραγμάτων  
ἄλλ' αἱ τῶν φωνῶν ποιότητες καὶ ἴδιότητες  
ἔχουσι τι δυνατὸν ἐν αὐταῖς πρὸς τάδε τινὰ  
ἡ τάδε. οὕτω δ' ἀπολογησόμεθα διὰ τῶν  
τοιούτων καὶ περὶ τοῦ μέχρι θανάτου  
ἀγωνίζεσθαι Χριστιανοὺς, ἵνα μὴ τὸν Δία  
θεὸν ἀναγορεύσωσι μηδ' ἄλλῃ διαλέκτῳ  
αὐτὸν ὄνομάσωσιν. ἢ γὰρ ἀορίστως

the son of Rhea, and the husband of Hera,  
and the brother of Poseidon, and the father  
of Athena and Artemis, and the one who  
mingled with his daughter Persephone, or  
that when someone calls Apollo, he  
associates him with Leto, the son of Zeus,  
and the brother of Artemis and Hermes.  
What is the exclusion here? Is it not true  
that Zeus is the father of Cronus and the  
mother Rhea? The same should be done for  
the other named gods. This accusation does  
not touch upon the names "Sabaoth" or  
"Adonai" or any of the other names. When  
someone can philosophize about names  
that are hidden, he would find much about  
the calling of the angels of God, such as  
Michael, Gabriel, and Raphael, who serve  
according to the will of the creator of all in  
the universe. Our own Jesus is also included  
in this discussion about names, whose  
name has already been seen to drive out  
demons from souls and bodies, acting upon  
those from whom they were removed.  
Furthermore, regarding names, those  
skilled in using incantations tell that the  
same incantation, when spoken in its own  
dialect, can achieve what it promises, but  
when translated into another language, it  
becomes powerless and ineffective. Thus, it  
is not the meanings of things that matter,  
but the qualities and characteristics of the  
sounds that have some power in relation to  
certain things. In this way, we will defend  
why Christians strive until death, so that  
they do not call Zeus God or name him in  
any other dialect. For they either confess  
the common name "God" without  
distinction or add a description: "the  
creator of all, the maker of heaven and  
earth, who sent wise men to the human  
race." By applying the name "God," they  
achieve some power among humans. There  
could be many other things said about

όμοιογοῦσι τὸ κοινὸν ὄνομα τὸ θεὸς ἢ καὶ μετὰ προσθήκης τῆς· "ὸ δημιουργὸς τῶν ὅλων, ὁ ποιητὴς οὐρανοῦ καὶ γῆς, ὁ καταπέμψας τῷ γένει τῶν ἀνθρώπων τούσδε τινὰς τοὺς σοφούς·" ὡς τῷ ὄνόματι ἐφαρμοζόμενον τὸ θεὸς ὄνομα δύναμιν τινα παρὰ ἀνθρώποις ἐπιτελεῖ. πολλὰ δ' ἂν καὶ ἄλλα λέγοιτο εἰς τὸν περὶ ὄνομάτων τόπον πρὸς τοὺς οἰομένους δεῖν ἀδιαφορεῖν περὶ τῆς χρήσεως αὐτῶν. καὶ εἴπερ θαυμάζεται Πλάτων εἰπὼν ἐν Φιλήβῳ· „τὸ δ' ἔμὸν δέος, ὡς Πρώταρχε. περὶ τὰ ὄνόματα τῶν θεῶν οὐκ ὀλίγον. "ἐπεὶ Φίληβος θεὸν τὴν ἡδονὴν εἴπεν ὁ προσδιαλεγόμενος τῷ Σωκράτει· πῶς οὐ μᾶλλον τῆς εὐλαβείας ἀποδεξόμεθα Χριστιανοὺς, μηδὲν τῶν ἐν ταῖς μυθοποιίαις παραλαμβανομένων ὄνομάτων προσάπτοντας τῷ τοῦ παντὸς δημιουργῷ; ἀλλὰ γὰρ τούτων ἐπὶ τοῦ παρόντος ἄλις.

## Section 26

1.26 | "Ιδωμεν δὲ τίνα τρόπον συκοφαντεῖ Ίουδαίους ὃ πάντ' ἐπαγγελλόμενος εἰδέναι Κέλσος, λέγων αὐτοὺς σέβειν ἀγγέλους καὶ γοητείᾳ προσκεῖσθαι. ἢς ὁ Μω(??)σῆς αὐτοῖς γέγονεν ἔξηγητής. ποῦ γὰρ τῶν γραμμάτων Μω(??)σέως εὗρε τὸν νομοθέτην παραδιδόντα σέβειν ἀγγέλους. λεγέτω ὃ ἐπαγγελλόμενος εἰδέναι τὰ Χριστιανῶν καὶ Ίουδαίων, πῶς δὲ καὶ γοητείᾳ παρὰ τοῖς παραδεξαμένοις τὸν Μωϋσέως νόμον ἔστιν. ἀνεγνωκόσι καὶ τὸ „τοῖς ἐπαοιδοῖς οὐ προσκολληθήσεσθε ἐκμιανθῆναι ἐν αὐτοῖς“; ἐπαγγέλλεται δὲ διδάξειν ἐξῆς, πῶς καὶ Ίουσαῖοι ὑπὸ ἀμαθίας ἐσφάλησαν ἔξαπατώμενοι. καὶ εἰ μὲν ηὔρισκε τὴν περὶ Ἰησοῦ τοῦ Χριστοῦ ἐν Ίουδαίοις ἀμαθίαν. μὴ κατακούσ ασιτῶν περὶ αὐτοῦ προφητειῶν. ἀληθῶς ἀν-

names for those who think it necessary to be indifferent about their use. And if Plato is amazed when he says in the Philebus, "My fear, O First Leader, is not small regarding the names of the gods," since Philebus called pleasure a god in his conversation with Socrates, how much more should we acknowledge the reverence of Christians, not attaching any of the names found in myths to the creator of all? For there is enough of that at present.

1.26 | Let us see how Celsus falsely accuses the Jews, claiming that they worship angels and are involved in sorcery, which Moses was their interpreter. Where in the writings of Moses did the lawgiver command them to worship angels? Let him say how he believes this is true for Christians and Jews, and how sorcery is among those who received the law of Moses. Have they not read, "You shall not cling to those who practice divination"? Celsus claims he will teach next how the Jews were led astray by ignorance. If he found ignorance about Jesus the Christ among the Jews, he would not have heard the prophecies about him. He would truly have taught how the Jews were misled; but now he does not even wish to imagine that

έδίδαξε. πῶς ἐσφάλησαν Ἰουδαῖοι· νῦν δὲ ταῦτα οὐδὲ βουληθεὶς φαντασθῆναι τὰ μὴ σφάλματα Ἰουδαίων σφάλματα εἶναι ὑπολαμβάνει. ἐπαγγειλάμενος δ' ὁ Κέλσος ὕστερον διδάξειν τὰ περὶ Ἰουδαίων. πρῶτον ποιεῖται τὸν λόγον περὶ τοῦ σωτῆρος ἡμῶν. ὡς γενομένου ἡγεμόνος τῇ καθὸ Χριστιανοί ἔσμεν γενέσει ἡμῶν. καὶ φησιν αὐτὸν πρὸ πάνυ ὀλίγων ἐτῶν τῆς διδασκαλίας ταύτης καθηγήσασθαι. νομισθέντα ὑπὸ Χριστιανῶν υἱὸν εἶναι τοῦ Θεοῦ. καὶ περὶ αὐτοῦ δὲ τοῦ πρὸ ὀλίγων ἐτῶν αὐτὸν γεγονέναι τοιαῦτα φήσομεν· ἄρα τὸ ἐν τοσούτοις ἔτεσι βουληθέντα σπεῖραι τὸν ἐαυτοῦ λόγον καὶ διδασκαλίαν τὸν Ἰησοῦν τοσοῦτον δεδυνῆσθαι, ὡς πολλαχοῦ τῆς καθ' ἡμᾶς οἰκουμένης διατεθῆναι πρὸς τὸν λόγον αὐτοῦ οὐκ ὀλίγους Ἑλληνας καὶ βαρβάρους, σοφοὺς καὶ ἀνοήτους, ὥστε μέχρι θανάτου ἀγωνίζεσθαι ὑπὲρ χριστιανισμοῦ, ὃν αὐτὸν μὴ ἔξομόσωνται, ὅπερ οὐδεὶς ὑπὲρ ἄλλου δόγματος ἴστροηται ποιεῖν, ἀθεεὶ γεγένηται; ἐγὼ μὲν οὖν οὐ κολακεύων τὸν λόγον ἄλλὰ πειρώμενος τεθεωρημένως ἔξετάζειν τὰ πράγματα φήσαιμι ἂν δtti οὐδ' οὶ σώματα πολλὰ κάμινοντα θεραπεύοντες ἀθεεὶ τυγχάνουσι τοῦ κατὰ τὴν ὑγίειαν τῶν σωμάτων τέλους· εἴ δὲ καὶ ψυχάς τις δύναιτο ἀπαλλάττειν τῆς κατὰ τὴν κακίαν χύσεως καὶ ἀκολαστημάτων καὶ ἀδικοπραγμάτων καὶ τῆς περὶ τὸ θεῖον καταφρονήσεως, καὶ δεῖξιν διδοίη τοῦ τοιούτου ἔργου βελτιωθέντας τὸν ἀριθμὸν ἑκατὸν (ἔστω γάρ ἐπὶ τοσούτων ὁ λόγος), οὐδὲ τοῦτον ἂν εὐλόγως φήσαι τις οὐκ ἀθεεὶ λόγον τοσούτων κακῶν ἀπαλλακτικὸν ἐμπεποιηκέναι τοῖς ἑκατόν· εἴ δ' ὁ εὐγνωμόνως ταῦτα κατανοῶν συγκαταθήσεται τῷ μηδὲν κρείττον ἐν ἀνθρώποις γεγονέναι ἀθεεὶ. πόσῳ πλέον τὸ τοσοῦτον περὶ τοῦ Ἰησοῦ θαρρῶν ἀποφανεῖται, συνεξετάζων πολλῶν

the errors of the Jews are indeed errors. Celsus promises to teach later about the Jews, but first he discusses our Savior. He says that he was a leader in the time when we Christians came to be. He claims that he taught this doctrine only a few years ago, being thought by Christians to be the son of God. And concerning him, we will say that just a few years ago he became such a figure. Did he, desiring to spread his teachings, manage to have so many people in our world, both Greeks and barbarians, wise and foolish, struggle for Christianity until death, so that they would not deny him? No one is known to have done this for any other doctrine; he has become an atheist. I, therefore, not flattering the argument but trying to examine things critically, would say that even those who heal many bodies do not become atheists regarding the health of bodies. If someone could also free souls from evil and immorality and wrongdoing and contempt for the divine, and could demonstrate such a work by improving a hundred people (let's say the argument is based on this number), no one would reasonably say that such a person is not an atheist for having freed so many from evils. If the wise person considers these things, he will agree that nothing better has happened among humans than this. How much more will the greatness about Jesus be revealed, examining many who come to his teachings, older lives compared to later ones, and understanding in what immoralities, injustices, and greed each of these was involved? Before, as Celsus and those who think the same as him say, they will be deceived and accept a corrupt argument, as they claim. The life of humans, from which they have taken the argument, how have they become more decent,

προσερχομένων αύτοῦ τῷ λόγῳ  
άρχαιοτέρους βίους μεταγενεστέροις καὶ  
κατανοῶν, ἐν ὅσαις μὲν ἀκολασίαις ὅσαις  
δὲ ἀδικίαις καὶ πλεονεξίαις ἔκαστος τῶνδε  
ἡν. πρὸν, ὡς φησι Κέλσος καὶ οἱ τὰ αὐτὰ  
αὐτῷ νομίζοντες, ἀπατηθῶσι καὶ  
παραδέξωνται λόγον λυμανόμενον, ὡς  
ἐκεῖνοι λέγουσι. τὸν τῶν ἀνθρώπων βίον,  
ἔξ οὖ δὲ παρειλήφασι τὸν λόγον, τίνα  
τρόπον γεγόνασιν ἐπιεικέστεροι καὶ  
σεμνότεροι καὶ εὔσταθέστεροι, ὡς τινας  
αὐτῶν διὰ τὸν ἔρωτα τῆς ὑπερβαλλούσης  
καθαρότητος καὶ διὰ τὸ καθαρώτερον  
θρησκεύειν τὸ θεῖον μηδὲ τῶν  
συγκεχωρημένων ὑπὸ τοῦ νόμου ἄπτεσθαι  
ἀφροδισίων;

## Section 27

1.27 | Έξετάζων δέ τις τὰ πράγματα ὅψεται  
ὅτι μείζω τῆς ἀνθρωπίνης φύσεως  
έτολμησεν ὁ Ἰησοῦς καὶ τολμήσας ἤνυσε.  
πάντων γάρ ἀρχῆθεν ἀντιπραττόντων τῷ  
σπαρῆναι τὸν λόγον αὐτοῦ ἐπὶ τὴν ὅλην  
οἰκουμένην, τῶν τε κατὰ καιροὺς βασιλέων  
καὶ τῶν ὑπ' αὐτοῖς ἀρχιστρατήγων καὶ  
ἡγεμόνων πάντων τε ὡς ἔπος εἴπεν τῶν  
ἡντινοῦν ἔξουσίαν ἐγκεχειρισμένων ἔτι δὲ  
καὶ τῶν κατὰ πόλεις ἀρχόντων καὶ  
στρατικῶν καὶ δῆμων, ἐνίκησε μὴ πεφυκὼς  
κωλύεσθαι ὡς λόγος θεοῦ. καὶ γενόμενος  
τοσούτων ἀνταγωνιστῶν ἴσχυρότερος  
πάσης μὲν Ἑλλάδος ἐπὶ πλεῖον δὲ τῆς  
βαρβάρου ἐκράτησε καὶ μετεποίησε μυρίας  
ὅσας ψυχάς ἐπὶ τὴν κατ' αὐτὸν θεοσέβειαν.  
ἀναγκαῖον δ' ἦν ἐν πλήθει κρατουμένων  
ὑπὸ τοῦ λόγου, ὃν πολλαπλασίους οἱ  
ἴδιῶται καὶ ἀγροικότεροι τῶν ἐν λόγοις  
γεγυμνασμένων, πολλαπλασίους γενέσθαι  
τοὺς ἴδιώτας καὶ ἀγροικοτέρους τῶν  
συνετωτέρων. ἀλλὰ μὴ βουληθεὶς ταῦτα ὁ  
Κέλσος κατανοῆσαι, τὴν τοῦ λόγου

dignified, and stable, as some of them,  
because of their love for surpassing purity,  
worship the divine more purely and do not  
touch on the pleasures permitted by the  
law?

1.27 | But someone examining these  
matters will see that Jesus dared to do  
something greater than human nature and  
succeeded in it. For from the very  
beginning, all opposed his message  
spreading throughout the whole world,  
including kings of the times, their generals,  
and all those who held authority, as well as  
city leaders and military leaders. Yet, he  
prevailed, not being hindered as a word of  
God. And becoming stronger than so many  
opponents, he dominated all of Greece and  
even more so the barbarians, converting  
countless souls to his worship of God. It  
was necessary that in the multitude held by  
his message, many more of the common  
people and the uneducated became  
numerous compared to those trained in  
rhetoric. But Celsus, not wanting to  
understand these things, thinks that the  
kindness of the message is private and only  
for individuals, as if it were meant for  
private people alone. However, it is not

φιλανθρωπίαν καὶ φθάνουσαν ἐπὶ πᾶσαν ψυχὴν („άπόλατος“) ἀνατολῆς ἡλίου “οἴεται εἶναι ἴδιωτικὴν. διὰ τὸ ἴδιωτικὸν καὶ οὐδαμῶς ἐν λόγοις δυνατὸν ἴδιωτῶν μόνων κρατήσασαν, καίτοι οὐδὲν αὔτὸς ἴδιώτας μόνους φησὶν ὑπὸ τοῦ λόγου προσῆχθαι τῇ κατὰ Ἰησοῦν θεοσεβείᾳ· δημολογεῖ γάρ καὶ μετρίους καὶ ἐπιεικεῖς καὶ συνετούς τινας καὶ ἐπ’ ἄλληγορίαν ἐτοίμους εἶναι ἐν αὐτοῖς.

## Section 28

1.28 | Ἐπεὶ δὲ καὶ προσωποποιεῖ, τρόπον τινὰ μιμησάμενος ἐν βήτορος εἰσαγόμενον παιδίον, καὶ εἰσάγει Ἰουδαῖον πρὸς τὸν Ἰησοῦν λέγοντά τινα μειρακιωδῶς καὶ οὐδὲν φιλοσόφου πολιάς ἄξιον· φέρε κατὰ δύναμιν καὶ ταῦτα ἔξετάσαντες ἔξελέγξωμεν ὅτι οὐδὲ τὸ ἀρμόζον πάντῃ τῷ Ἰουδαίῳ πρόσωπον ἐν τοῖς λεγομένοις τετήρηκε. μετὰ ταῦτα προσωποποιεῖ Ἰουδαῖον αὐτῷ διαλεγόμενον τῷ Ἰησοῦ καὶ ἐλέγχοντα αὐτὸν περὶ πολλῶν μὲν, ὡς οἴεται, πρῶτον δὲ ὡς πλασαμένου αὐτοῦ τὴν ἐκ παρθένου γένεσιν· ὄνειδίζει δὲ αὐτῷ καὶ ἐπὶ τῷ ἐκ κώμης αὐτὸν γεγονέναι Ἰουδαϊκῆς καὶ ἀπὸ γυναικὸς ἐγχωρίου καὶ πενιχρᾶς καὶ χερνήτιδος. φησὶ δὲ αὐτὴν καὶ ὑπὸ τοῦ γῆμαντος, τέκτονος τὴν τέχνην ὅντος, ἔξεῶσθαι ἐλεγχθεῖσαν ὡς μεμοιχευμένην. εἴτα λέγει ὡς ἐκβληθεῖσα ὑπὸ τοῦ ἀνδρὸς καὶ πλανωμένη ἀτίμως σκότιον ἐγέννησε τὸν Ἰησοῦν· καὶ ὅτι οὗτος διὰ πενίαν εἰς Αἴγυπτον μισθαρνήσας κάκεῖ δυνάμεων τινων πειραθείσ, ἐφ' αἷς Αἴγυπτοι σεμνύνονται. ἐπανῆλθεν ἐν ταῖς δυνάμεσι μέγα φρονῶν, καὶ δι' αὐτὰς θεὸν αὐτὸν ἀνηγόρευσε. ταῦτα δὲ πάντα τῷ μηδὲν δυναμένῳ ἀβασάνιστον ἔαν τῶν λεγομένων ὑπὸ τῶν ἀπιστούντων ἀλλὰ τὴν ἀρχὴν τῶν

possible for the message to have power only among private individuals, even though he does not say that only private individuals are drawn to the worship of God through Jesus. For he admits that there are also moderate, decent, and wise people among them, ready to understand allegory.

1.28 | Since he also personifies, in a way mimicking a certain rhetorical style, he introduces a Jewish person speaking to Jesus, saying something youthful and not worthy of a wise man. Let us examine these things and show that the Jewish character does not maintain even the fitting qualities in what is said. After this, he personifies a Jew conversing with Jesus and challenging him about many things, first about his birth from a virgin. He reproaches him for being born from a Jewish woman from a poor and humble village. He claims that she was also accused of being an adulteress, as her husband was a carpenter. Then he says that she, being cast out by her husband and wandering, gave birth to Jesus in shame. He also states that, due to poverty, they went to Egypt, where he was tempted by some powers that the Egyptians honor. He returned with great pride and declared himself a god because of these powers. All of this is left unchallenged by those who cannot do anything, but it seems to me that examining the beginnings of these matters leads to the conclusion that it is worthy to say that Jesus is the son of God.

πραγμάτων ἔξετάζοντι δοκεῖ μοι συμπνεῖν τῷ ἄξιον γεγονέναι τῆς προιόρήσεως περὶ τοῦ θεοῦ υἱὸν εἶναι τὸν Ἰησοῦν.

## Section 29

1.29 | Άνθρώποις μὲν γὰρ συμβάλλεται πρὸς τὸ γενέσθαι τινὰ αὐτῶν διάσημον καὶ ἔνδοξον καὶ τὸ ὄνομα αὐτοῦ διαβόητον γένος, ὅταν οἱ γονεῖς ἐν ὑπεροχῇ καὶ προαγωγῇ τυγχάνωσι. καὶ πλοῦτος τῶν ἀναθρεψαμένων καὶ δυνηθέντων ἀναλῶσαι εἰς παίδευσιν τοῦ υἱοῦ καὶ πατρὶς μεγάλη τις οὖσα καὶ ἐπίσημος. ὅταν δὲ πάντα τὰ τούτοις ἐναντία ἔχων τις δυνηθῆ ὑπερκύψας τὰ ἐμποδίζοντα αὐτὸν γνωσθῆναι καὶ σεῖσαι τοὺς περὶ αὐτοῦ ἀκούοντας καὶ γενέσθαι ἐμφανῆς καὶ δῆλος οἴκουμένη ὅλῃ, τὰ ἀνόμοια λεγούσῃ περὶ αὐτοῦ, πῶς οὐ θανατέστον τὴν τοιαύτην φύσιν αὐτόθεν μὲν ὡς μεγαλοφυῆ καὶ μεγάλοις ἐπιβάλλουσαν πράγμασι καὶ ἔχουσαν παρόρθοιαν οὐκ εὔκαταφρόνητον; εἰ δὲ καὶ ἐπὶ πλεῖον ἔξετάζοι τις τὰ κατὰ τὸν τοιοῦτον. πῶς οὐκ ἀν ζητήσαι, τίνα τρόπον ἐν εὔτελείᾳ καὶ πενίᾳ ἀνατεθραμμένος καὶ μηδεμίαν ἐγκύκλιον παιδείαν παιδευθεὶς μηδὲ μαθὼν λόγους καὶ δόγματα, ἀφ' ὧν κἀν πιθανὸς γενέσθαι ἐδύνατο ὄμιλεν ὄχλοις καὶ δημαγωγεῖν καὶ ἐπάγεσθαι ἀκροατὰς πλείονας, ἐπιδίδωσιν ἐαυτὸν διδασκαλίᾳ καινῶν δογμάτων, ἐπεισάγων τῷ γένει τῶν ἀνθρώπων λόγον τά τε Ἰουδαίων ἔθη καταλύοντα μετὰ τοῦ σεμνοποιεῖν αὐτῶν τοὺς προφήτας καὶ τοὺς Ἑλλήνων νόμους μάλιστα περὶ τοῦ θείου καθαιροῦντα; πῶς δ' ἀν ὁ τοιοῦτος καὶ οὕτως ἀνατεθραμμένος καὶ μηδὲν (ὡς καὶ οἱ κακολογοῦντες αὐτὸν ὄμολογοῦσι) σεμνὸν παρὰ ἀνθρώπου μαθὼν τοιαῦτα περὶ κρίσεως θεοῦ καὶ κολάσεων μὲν τῶν κατὰ τῆς κακίας τιμῶν δὲ τῶν ὑπὲρ τοῦ

1.29 | For among humans, it often happens that someone becomes notable and famous, and their name becomes widely known, when their parents are in a position of greatness and success. The wealth of those who raised them and spent it on the education of their son, being from a great and famous homeland, plays a role. But when someone, having everything against them, manages to rise above the obstacles that prevent them from being known and shakes up those around them, becoming visible and clear to the whole world, speaking things that are unlike him, how should we not be amazed at such a nature, which is both great and capable of great things and has a boldness that cannot be easily dismissed? If someone were to examine this further, how could they not ask how someone raised in poverty and lack, having received no formal education and not learning any words or doctrines from which they could reasonably speak to crowds and lead them, presents themselves with new teachings, introducing a message that breaks down the customs of the Jews while also honoring their prophets and especially undermining the laws of the Greeks regarding the divine? How could such a person, raised in such a way and having learned nothing serious from humans, speak about God's judgment and the punishments for evil and the honors for good in a way that is not easily dismissed? So that not only the uneducated and common people are led by what is said, but

καλοῦ λέγειν ἔδύνατο οὐκ  
εὔκαταφρονήτως, ὡστ' οὐ μόνον  
ἀγροίκους καὶ ἴδιώτας ἄγεσθαι ὑπὸ τῶν  
λεγομένων ἀλλὰ καὶ οὐκ ὀλίγους τῶν  
συνετωτέρων καὶ δυναμένων ἐνορᾶν  
ἀποκρύψει τῶν εὔτελεστέρων  
νομιζομένων ἀπαγγέλλεσθαι, περιεχούσῃ  
τι. ὡς ἔστιν είπειν. ἔνδον ἀπορρητότερον; ὁ  
μὲν οὖν παρὰ τῷ Πλάτωνι Σερίφιος  
όνειδίζων τῷ Θεμιστοκλεῖ, διαβοήτῳ  
γεγενημένῳ ἐπὶ τῇ στρατηγίᾳ, ὃς οὐκ ἐκ  
τοῦ ἴδιου ἥθους τὸ ἔνδοξον ἀνειληφότι  
ἄλλ' ἐκ τοῦ εύτυχηκέναι πατρίδος τῆς ἐν  
ὅλῃ Ἑλλάδι ἐπισημοτάτης. ἀκήκοεν ἀπὸ  
εύγνωμονοῦντος Θεμιστοκλέους καὶ  
ὄρωντος ὅτι συνεβάλετο αὐτῷ πρὸς τὸ  
ἔνδοξον καὶ ἡ πατρὶς, ὅτι „οὕτ' ἂν ἐγὼ  
Σερίφιος ὃν οὕτως ἔνδοξος ἐγεγόνειν, οὕτε  
σὺ Ἀθηναῖος εύτυχήσας γενέσθαι ἐγένουν  
ἄν Θεμιστοκλῆς“ ὁ δ' ἡμέτερος Ἰησοῦς καὶ  
όνειδιζόμενος ὡς ἐκ κώμης γεγονὼς καὶ  
ταύτης οὐχ Ἑλλαδικῆς οὐδέ τινος ἔθνους  
ἔθνους ὅντος παρὰ τοῖς πολλοῖς ἐν  
προαγωγῇ, δυσφημούμενος δὲ καὶ ἐπὶ τῷ  
πενιχρᾶς καὶ χερνήτιδος υἱὸς εἶναι καὶ διὰ  
πενίαν καταλιπών τὴν πατρίδα ἐν Αἴγυπτῳ  
μισθαρνῆσαι. καὶ οἰονεὶ πρὸς τὸ ληφθὲν  
παράδειγμα οὐ μόνον Σερίφιος γεγονὼς  
καὶ ἀπὸ ἔλαχίστης καὶ ἀσημοτάτης νήσου  
ἄλλα καὶ Σεριφίων, ὡς ἔστιν είπειν, ὁ  
ἀγεννέστατος, δεδύνηται σεῖσαι τὴν πᾶσαν  
ἀνθρώπων οίκουμένην οὐ μόνον ὑπὲρ  
Θεμιστοκλέα τὸν Ἀθηναῖον ἀλλὰ καὶ ὑπὲρ  
Πυθαγόραν καὶ Πλάτωνα καὶ τινας ἄλλους  
τῶν ὅποιποτοῦν τῆς οίκουμένης σοφῶν ἡ  
βασιλέων ἡ στρατηγῶν.

## Section 30

1.30 | Τίς οὖν μὴ παρέργως ἀνερευνῶν τὴν  
τῶν πραγμάτων φύσιν οὐκ ἀν αὐτὸν  
καταπλαγείη νικήσαντα καὶ ὑπεραναβῆναι

also many of the wiser and more capable individuals are drawn to it, hiding from the lesser-known things? As it can be said, is there anything more surprising? For instance, when Plato reproaches Themistocles, who became famous in his generalship, saying that his fame did not come from his own character but from the good fortune of his homeland, which is the most renowned in all of Greece. Themistocles, recognizing that his homeland contributed to his fame, would say, "Neither would I have become so famous being from Seriphos, nor would you have become Themistocles if you had been fortunate as an Athenian." Yet our Jesus, being reproached for being from a village that is not even Greek and for being the son of a poor and humble woman, is said to have left his homeland due to poverty and to have gone to Egypt to earn a living. In this way, he is not only like someone from Seriphos, a small and insignificant island, but he has managed to shake the whole world, not only over Themistocles the Athenian but also over Pythagoras, Plato, and others of any wisdom, kings, or generals in the world.

1.30 | Who would not be amazed, while examining the nature of things, at someone who has triumphed and risen above all the

δυνηθέντα τῇ δόξῃ τὰ ποιητικὰ ἀδοξίας πάντα (καὶ) πάντας τοὺς πώποτ' ἐνδόξους; καίτοι γε οἱ ἐν ἀνθρώποις ἔνδοξοι σπάνιον εἴ ἐπὶ πλείονα ἄμα τὴν δόξαν ἀναλαβεῖν δεδύνηται. ὁ μὲν γάρ ἐπὶ σοφίᾳ ἄλλος δ' ἐπὶ στρατηγίᾳ βαρβάρων δέ τινες ἐπὶ ταῖς παραδόξοις ἔξι ἐπωδῶν δυνάμεσι καὶ ἄλλοι ἐπ' ἄλλοις οὐ πολλοῖς ἄμα ἐθαυμάσθησαν καὶ ἔνδοξοι γεγένηνται· οὗτος δὲ πρὸς τοῖς ἄλλοις θαυμάζεται καὶ ἐπὶ σοφίᾳ καὶ ἐπὶ δυνάμεσι καὶ ἐπὶ τῷ ἀρχικῷ. ἔπεισε γάρ οὕθ' ὡς τύραννος συναποστῆναι αὐτῷ τινας τῶν νόμων οὕθ' ὡς ληστὴς κατ' ἀνθρώπων ἀλείφων τοὺς ἐπομένους οὕθ' ὡς πλούσιος χορηγῶν τοῖς προσιοῦσιν οὕθ' ὡς τις τῶν ὀμοιογουμένως ψεκτῶν. ἀλλ' ὡς διδάσκαλος τοῦ περὶ τοῦ θεοῦ τῶν ὅλων λόγου καὶ τῆς εἰς αὐτὸν θρησκείας καὶ παντὸς ἡθικοῦ τρόπου, δυναμένου οίκειῶσαι τῷ ἐπὶ πᾶσι θεῷ τὸν κατ' αὐτὸν βιώσαντα. καὶ Θεμιστοκλεῖ μὲν ἦ τινι τῶν ἐνδόξων οὐδὲν γέγονε τὸ ἐναντιόμενον τῇ δόξῃ· τούτῳ δὲ πρὸς τοῖς είρημένοις, ίκανῶς δυναμένοις ἐν ἀδοξίᾳ καλύψαι ἀνθρώπου ψυχὴν καὶ πάνυ εύφυοῦς, καὶ ὁ δοκῶν ἄτιμος εἶναι θάνατος σταυρωθέντι ίκανὸς ἦν καὶ τὴν φθάσασαν δόξαν καὶ προκαταλαβοῦσαν ἔξαφανίσαι καὶ τοὺς, ὡς οἴονται οἱ μὴ συγκατατιθέμενοι αὐτοῦ τῇ διδασκαλίᾳ, προεξαπατηθέντας ποιῆσαι τῆς μὲν ἀπάτης ἀποστῆναι καταγνῶναι δὲ τοῦ ἀπατήσαντος.

things that are usually considered unworthy, and who has gained a reputation that surpasses all those who are thought to be famous? Indeed, it is rare for those who are famous among humans to achieve greater glory at the same time. One may gain fame for wisdom, another for military leadership, some for extraordinary powers from spells, and others for various other things, but few have been admired and become famous all at once. This person, however, is admired for wisdom, power, and for being the origin of all things. For he did not persuade anyone to abandon the laws as a tyrant, nor did he rob people as a bandit, nor did he give wealth to those who approached him like a rich benefactor, nor did he act like one of the commonly criticized. Instead, as a teacher of the divine word and of the religion towards him, and of all moral conduct, he was able to connect people to the God who lives above all. And for Themistocles or any of the famous, nothing has happened that opposes their glory. But for him, in contrast to those mentioned, it was possible to cover the soul of a person in unworthiness, even one who is very capable, and the death that seemed to be shameful for him, being crucified, was enough to erase the glory that had come before and to hide those who, as they think, do not agree with his teachings, leading them to be deceived and to recognize the deceiver.

## Section 31

1.31 | Πρὸς τούτοις δὲ θαυμάσαι ἄν τις, πόθεν ἐπῆλθε τοῖς μαθηταῖς αὐτοῦ, ὡς λέγουσιν οἱ κακολογοῦντες τὸν Ἰησοῦν, μὴ ἐωρακόσιν αὐτὸν ἀναστάντα ἀπὸ τῶν νεκρῶν μηδὲ πεισθεῖσιν ὅτι θειότερόν τι ἦν

1.31 | Who would not be amazed at where his disciples got the courage, as those who speak ill of Jesus say, since they did not see him rise from the dead nor were convinced that he was something divine, while they

έκεινος, πρὸς τῷ μὴ φοβηθῆναι τὰ αὔτὰ τῷ διδασκάλῳ παθεῖν καὶ ὅμοσε χωρῆσαι τῷ κινδύνῳ καὶ καταλιπεῖν τὰς πατρίδας ὑπὲρ τοῦ διδάξαι κατὰ τὸ Ἰησοῦν βούλημα τὸν παραδοθέντα αὐτοῖς ὑπ’ αὐτοῦ λόγον. οἵμαι γάρ ὅτι ὁ εὐγνωμόνως ἔξετάζων πράγματα οὐκ ἀν λέγοι τούτους ἔαυτοὺς παραδεδωκέναι περιστατικῷ βίῳ ἔνεκεν τῆς Ἰησοῦ διδασκαλίας χωρίς τινος μεγάλης πειθοῦς, ἦν ἐνεποίησεν αὐτοῖς διδάσκων οὐ μόνον διακεῖσθαι κατὰ τὰ μαθήματα αὐτοῦ ἄλλὰ καὶ ἄλλους διατιθέναι, καὶ διατιθέναι προῦπτου ὄντος ὡς πρὸς τὸν ἀνθρώπων βίον ὄλέθρου τῷ τολμῶντι πανταχοῦ καὶ πρὸς πάντας καινοτομεῖν καὶ μηδένα ἀνθρώπων, ἐμμένοντα τοῖς προτέροις δόγμασι καὶ ἔθεσι, φίλον ἔαυτῷ τηρεῖν. ἂρα γάρ οὐχ ἐώρων οἱ τοῦ Ἰησοῦ μαθηταὶ, τολμῶντες οὐ μόνον Ἰουδαίοις ἐκ τῶν προφητικῶν λόγων παριστάνειν ὅτι οὗτος εἴη ὁ προφητευθεὶς, ἄλλὰ καὶ τοῖς λοιποῖς ἔθνεσιν ὅτι ὁ χθὲς καὶ πρώην σταυρωθεὶς ἐκὼν τοῦτον τὸν θάνατον ὑπὲρ τοῦ τῶν ἀνθρώπων γένους ἀνεδέξατο, ἀνάλογον τοῖς ἀποθανοῦσιν ὑπὲρ πατρίδων ἐπὶ τῷ σβέσαι λοιμικὰ κρατήσαντα καταστήματα ἥ ἀφορίας ἥ δυσπλοϊας; εἰκὸς γάρ εἶναι ἐν τῇ φύσει τῶν πραγμάτων κατά τινας ἀπορρήτους καὶ δυσλήπτους τοῖς πολλοῖς λόγους φύσιν τοιαύτην, ὡς ἔνα δίκαιον ὑπὲρ τοῦ κοινοῦ ἀποθανόντα ἐκουσίως ἀποτροπιασμούς ἐμποιεῖν φαύλων δαιμονίων, ἐνεργούντων λοιμούς ἥ ἀφορίας ἥ δυσπλοϊας ἥ τι τῶν παραπλησίων. λεγέτωσαν οὖν οἱ βουλόμενοι ἀπιστεῖν τῷ Ἰησοῦν ὑπὲρ ἀνθρώπων ἀποτεθνηκέναι τρόπῳ σταυροῦ, πότερον ούδε τὰς Ἑλληνικὰς παραδέξονται καὶ βαρβαρικὰς πολλὰς ἴστορίας περὶ τοῦ τινας ὑπὲρ τοῦ κοινοῦ τεθνηκέναι καθαιρετικῶς τῶν προκαταλαβόντων τὰς πόλεις καὶ τὰ ἔθνη

were not afraid to suffer the same things as their teacher, to face danger together, and to leave their homelands in order to teach according to the will of Jesus the message given to them by him? For I think that anyone who examines these matters thoughtfully would not say that they gave themselves to the life of Jesus' teaching without some great persuasion, which he inspired in them by teaching not only to follow his teachings but also to lead others, and to lead them while being aware that the life of humans is full of dangers for those who dare to innovate everywhere and with everyone, while others cling to the earlier beliefs and customs, wanting to keep them for themselves. For did not the disciples of Jesus, daring not only to present to the Jews from the prophetic words that this was the one foretold, but also to the other nations that the one who was crucified yesterday and the day before willingly accepted this death for the sake of humanity, similar to those who die for their homelands when they extinguish a plague or a disaster? It is likely that in the nature of things, there are certain hidden and hard-to-understand truths for most people, such that one who dies willingly for the common good creates horror among evil spirits that cause plagues or disasters or similar things. Let those who wish to disbelieve in Jesus' death for humanity by crucifixion consider whether they will accept the many Greek and barbarian histories about those who died for the common good, which led to the downfall of cities and nations due to evils. Or if those events happened, the supposed human would have no reason to die for the downfall of a great spirit and the rulers of spirits, who have taken control of all human souls on earth. Seeing these things,

κακῶν· ἡ ἔκεῖνα μὲν γεγένηται οὐδὲν δὲ πιθανὸν ἔχει ὁ νομιζόμενος ἄνθρωπος πρὸς τὸ ἀποθανεῖν ἐπὶ καθαιρέσει μεγάλου δαίμονος καὶ δαιμόνων ἄρχοντος, ὑποτάξαντος ὅλας τὰς ἐπὶ γῆν ἐληλυθύιας ἀνθρώπων ψυχάς; ὅρῶντες δὲ ταῦτα οἱ τοῦ Ἰησοῦ μαθηταὶ καὶ ἄλλα τούτων πλείονα, ἢ εἰκὸς αὐτοὺς ἐν ἀπορήτῳ ἀπὸ τοῦ Ἰησοῦ μεμαθηκέναι, ἔτι δὲ καὶ δυνάμεώς τινος πληρωθέντες. ἐπεὶ ἔδωκεν αὐτοῖς μένος καὶ θάρσος οὐ ποιητική τις παρθένος ἀλλ' ἡ ἀληθῶς φρόνησις καὶ σοφία τοῦ Θεοῦ, (ἔσπευσαν,) ἵν' ἔκδηλοι μετὰ πᾶσιν οὐ μόνοις Ἀργείοις γένοιντο ἀλλὰ καὶ πᾶσιν Ἑλλησιν ὅμοι καὶ βαρβάροις, καὶ κλέος ἐσθλὸν ἄροιντο.

## Section 32

1.32 | Ἄλλὰ γὰρ ἐπανέλθωμεν εἰς τὴν τοῦ Ἰουδαίου προσωποποϊῶν, ἐν ᾧ ἀναγέγραπται ἡ τοῦ Ἰησοῦ μήτηρ ὡς ἔξωσθεσα ὑπὸ τοῦ μνηστευσαμένου αὐτὴν τέκτονος, ἐλεγχθεῖσα ἐπὶ μοιχείᾳ καὶ τίκτουσα ἀπό τινος στρατιώτου Πανθήρα τούνομα· καὶ ἴδωμεν εἰ μὴ τυφλῶς οἱ μυθοποιήσαντες τὴν μοιχείαν τῆς παρθένου καὶ τοῦ Πανθήρα καὶ τὸν τέκτονα ἔξωσάμενον αὐτὴν ταῦτα πάντα ἀνέπλασαν ἐπὶ καθαιρέσει τῆς παραδόξου ἀπὸ ἀγίου πνεύματος συλλήψεως· ἐδύναντο γὰρ ἄλλως ψευδοποιῆσαι διὰ τὸ σφόδρα παράδοξον τὴν ἱστορίαν καὶ μὴ ὡσπερεὶ ἀκουσίως συγκαταθέσθαι ὅτι οὐκ ἀπὸ συνήθων ἀνθρώποις γάμων ὁ Ἰησοῦς ἐγεννήθη· καὶ ἀκόλουθόν γε ἦν τοὺς μὴ συγκαταθεμένους τῇ παραδόξῳ γενέσει τοῦ Ἰησοῦ πλάσαι τι ψεῦδος· τὸ δὲ μὴ πιθανῶς αὐτοὺς τοῦτο ποιῆσαι ἄλλὰ μετὰ τοῦ τηρῆσαι ὅτι οὐκ ἀπὸ τοῦ Ἰωσὴφ παρθένος συνέλαβε τὸν Ἰησοῦν, τοῖς ἀκούειν καὶ ἐλέγχειν ἀναπλάσματα

the disciples of Jesus, and many more like them, which it is likely they learned from Jesus in secret, were also filled with some power. For he gave them strength and courage, not a poetic kind but the true wisdom and understanding of God, so they rushed to be open with all, not only with the Argives but with all Greeks and barbarians, and they would gain a good reputation.

1.32 | But let us return to the portrayal of the Jew, in which the mother of Jesus is described as being cast out by her betrothed, a carpenter, accused of adultery and giving birth to someone named Panthera. Let us see if those who created the myth of the virgin's adultery with Panthera and the carpenter casting her out did not blindly weave all this into a story of a miraculous conception by the Holy Spirit. For they could have easily fabricated a false history because the story is so very strange, and they did not want to admit that Jesus was born not from ordinary human marriages. And it followed that those who did not accept the miraculous birth of Jesus would create some lie. However, it was not reasonable for them to do this, especially since they wanted to maintain that the virgin did not conceive Jesus from Joseph, making it clear to those who could hear and judge that this was a blatant falsehood. Is it not reasonable that someone would dare so

δυναμένοις ἐναργὲς ἦν ψεῦδος. ἂρα γὰρ εὔλογον τὸν τοσαῦτα ὑπὲρ τοῦ γένους τῶν ἀνθρώπων τολμήσαντα, ἵνα τὸ ὅσον ἐπ' αὐτῷ πάντες Ἐλληνες καὶ βάρβαροι κρίσιν θείαν προσδοκήσαντες ἀποστῶσι μὲν τῆς κακίας πάντα δὲ πράττωσιν ἀρεσκόντως τῷ τῶν ὅλων δημιουργῷ, παράδοξον μὲν μὴ ἔσχηκέναι γένεσιν πασῶν δὲ γενέσεων παρανομωτάτην καὶ αἰσχίστην; ἐρῶ δὲ ὡς πρὸς Ἐλληνας καὶ μάλιστα Κέλσον, εἴτε φρονοῦντα εἴτε μὴ, πλὴν παρατιθέμενον τὰ Πλάτωνος· ἂρα ὁ καταπέμπων ψυχὰς εἰς ἀνθρώπων σώματα τὸν τοσαῦτα τολμήσοντα καὶ τοσούτους διδάξοντα καὶ ἀπὸ τῆς χύσεως τῆς κατὰ τὴν κακίαν μεταστήσοντα πολλοὺς ἀνθρώπων ἐπὶ τὴν πασῶν αἰσχροτέραν γένεσιν ὥθει, μηδὲ διὰ γάμων γηγίσιων αὐτὸν είσαγαγὼν εἰς τὸν τῶν ἀνθρώπων βίον; ἢ εὐλογώτερον ἐκάστην ψυχὴν κατά τινας ἀπορήτους λόγους (λέγω δὲ ταῦτα νῦν κατὰ Πυθαγόραν καὶ Πλάτωνα καὶ Ἐμπεδοκλέα, οὓς πολλάκις ὀνόμασεν ὁ Κέλσος,) εἰσκρινομένην σώματι κατ' ἀξίαν είσκρινεσθαι καὶ κατὰ τὰ πρότερα ἥθη; εἰκὸς οὖν καὶ ταύτην τὴν ψυχὴν, πολλῶν (ἵνα μὴ συναρπάζειν δοκῶ, λέγων πάντων) ἀνθρώπων ὡφελιμωτέραν τῷ βίῳ τῶν ἀνθρώπων ἐπιδημοῦσαν, δεδεήσθαι σώματος, οὐ μόνον ὡς ἐν ἀνθρωπίνοις σώμασι διαφέροντος ἄλλὰ καὶ τοῦ πάντων κρείττονος.

### Section 33

1.33 | Εἰ γὰρ ἥδε μὲν ἡ ψυχὴ, κατά τινας ἀπορήτους λόγους ἀξία γενομένη μὴ πάντῃ μὲν ἐν ἀλόγῳ γενέσθαι σώματι οὐ μὴν καὶ καθαρῶς ἐν λογικοῦ, ἐνδύεται σῶμα τερατῶδες, ὡς μηδὲ τὸν λόγον συμπληρωθῆναι δύνασθαι τῷ οὐτωσὶ γεγενημένῳ καὶ ἀσύμμετρον ἔχοντι τὴν

much for the sake of humanity, so that all Greeks and barbarians, expecting divine judgment, would turn away from evil and do everything pleasing to the creator of all? Is it not strange that there would be no miraculous birth, yet the most unlawful and shameful of all births? I would say this to the Greeks, especially to Celsus, whether he thinks so or not, while also considering the teachings of Plato. Would the one who sends souls into human bodies dare so much and teach so many, and from the outpouring of evil, lead many humans towards the most shameful birth, without bringing him into human life through legitimate marriages? Or is it more fitting for each soul, according to certain hidden truths (I speak of these now according to Pythagoras, Plato, and Empedocles, whom Celsus often names), to be judged worthy of being joined to a body based on its previous character? It is likely that this soul, being more beneficial to the life of humans, would need a body, not only as different from human bodies but also from that which is greater than all.

1.33 | For if this soul, having become worthy according to certain hidden truths, is not to be born in a body that is entirely irrational, it must also not be clothed in a monstrous body, such that the reason cannot be fulfilled by one who is thus born and has a head that is disproportionate to

κεφαλὴν τῷ λοιπῷ σώματι καὶ πάνυ βραχυτέραν, ἐτέρα δὲ τοιόνδε σῶμα ἀναλαμβάνει, ὡς ὅλιγῳ ἔκείνου γενέσθαι λογικωτέρα, καὶ ἄλλῃ ἔτι μᾶλλον, τῆς φύσεως τοῦ σώματος ἐπὶ πλεῖον ἢ ἐπ’ ἔλαττον ἀντιπραττούσης τῇ τοῦ λόγου ἀντιλήψει: διὰ τὸ οὐχὶ καὶ ψυχὴ τις ἔσται πάντῃ παράδοξον ἀναλαμβάνοντα σῶμα, ἔχον μὲν τι κοινὸν πρὸς τοὺς ἀνθρώπους, ἵνα καὶ συνδιατρῆψαι αὐτοῖς δυνηθῇ, ἔχον δέ τι καὶ ἔξαίρετον, ἵνα τῆς κακίας ἄγευστος ἡ ψυχὴ διαμεῖναι δυνηθῇ; ἐὰν δὲ καὶ τὰ τῶν φυσιογνωμονούντων κρατῇ. εἴτε Ζωπύρου εἴτε Λόξου εἴτε Πολέμωνος εἴτε οὔτινός ποτ’ οὖν τοιαῦτα γράψαντος καὶ ἐπαγγειλαμένου εἰδέναι τι θαυμαστὸν, οίκεῖα τοῖς ἥθεσι τῶν ψυχῶν πάντ’ εἶναι τὰ σώματα, τῇ οὖν μελλούσῃ παραδόξως ἐπιδημεῖν τῷ βίῳ καὶ μεγαλοποιεῖν ἔδει γενέσθαι σῶμα (οὐχ) ὡς οἴεται Κέλσος, ἀπὸ Πανθήρα μοιχεύσαντος καὶ παρθένου μοιχευθείσης (ἐκ γὰρ τοιούτων ἀνάγνων μίξεων ἔδει μᾶλλον ἀνόητὸν τινα καὶ ἐπιβλαβῆ τοῖς ἀνθρώποις διδάσκαλον ἀκολασίας καὶ ἀδικίας καὶ τῶν λοιπῶν κακῶν γενέσθαι οὐχὶ δὲ σωφροσύνης καὶ δικαιοσύνης καὶ τῶν λοιπῶν ἀρετῶν).

## Section 34

1.34 | ἄλλ’ ὡς καὶ προφῆται προεῖπον, ἀπὸ παρθένου. κατ’ ἐπαγγελίαν σημείου γεννώσης τὸν ἐπώνυμον πράγματος, δηλοῦντος ὅτι ἐπὶ τῇ γενέσει αὐτοῦ μετ’ ἀνθρώπων ἔσται θεός. Καὶ οίκειόν γε φαίνεται μοι πρὸς τὴν τοῦ Ἰουδαίου προσωποποίησαν παραθέσθαι τὴν τοῦ Ἡσαΐου προφητείαν, λέγουσαν ἐκ παρθένου τεχθήσεσθαι τὸν Ἐμμανουὴλ· ἦν οὐκ ἔξεθετο, εἴτε μὴ ἐπιστάμενος ὃ πάντ’ ἐπαγγελλόμενος εἰδέναι Κέλσος εἴτε ἀναγνοὺς μὲν ἐκῶν δὲ σιωπήσας, ἵνα μὴ

the rest of the body and very short. But another body takes on such a form, becoming somewhat more rational, and yet another even more so, depending on whether the nature of the body is more or less in harmony with the understanding of reason. Why should there not also be a soul that takes on a body that is in every way paradoxical, having something in common with humans so that it can live among them, but also having something exceptional, so that the soul can remain untouched by evil? If the teachings of physiognomists hold true, whether from Zopyrus, Loxus, Polemon, or anyone else who has written such things and claimed to know something wonderful, all bodies must be suited to the nature of the souls. Therefore, it would be necessary for a body to exist that would paradoxically inhabit life and elevate it, not as Celsus thinks, born from Panthera who committed adultery with a virgin. For from such unions, it would be more likely to produce a foolish and harmful teacher of immorality and injustice and other evils, rather than one of self-control, justice, and other virtues.

1.34 | But as the prophets also said, he will be born of a virgin. According to the promise of a sign of his birth, it is shown that at his birth he will be God among humans. And it seems fitting to me to present the prophecy of Isaiah alongside the portrayal of the Jew, which says that the Emmanuel will be born of a virgin; a prophecy that Celsus did not mention, whether he did not know it or, knowing it, chose to remain silent so that it would not seem he was opposing his own argument.

δοκοί κατασκευάζειν ἄκων τὸν λόγον  
έναντιούμενον αὐτοῦ τῇ προαιρέσει. ἔχει δ'  
οὕτως ἡ λέξις „καὶ προσέθετο κύριος τῷ  
Ἀχαζ λέγων· αἴτησαι σεαυτῷ σημεῖον παρὰ  
κυρίου θεοῦ σου εἰς βάθος ἢ εἰς ὑψος. καὶ  
εἶπεν Ἀχαζ· οὐ μὴ αἴτήσω οὐδ' οὐ μὴ  
πειράσω τὸν κύριον. (καὶ εἶπεν) ἀκούσατε  
δὴ, οἶκος Δαυὶδ, μὴ μικρὸν ὑμῖν ἀγῶνα  
παρέχειν ἀνθρώποις, καὶ πῶς κυρίῳ  
παρέχετε ἀγῶνα; διὰ τοῦτο δώσει κύριος  
αὐτὸς ὑμῖν σημεῖον· ἵδον ἢ παρθένος ἐν  
γαστρὶ λήψεται καὶ τέξεται υἱὸν, καὶ  
καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουὴλ“,  
ὅπερ ἐρμηνεύεται „μεθ' ἡμῶν ὁ θεός“. ὅτι  
δὲ κακουργῶν ὁ Κέλσος οὐκ ἔξεθετο τὴν  
προφητείαν, δῆλον μοι γίνεται ἐκ τοῦ  
παραθέμενον αὐτὸν πολλὰ ἀπὸ τοῦ κατὰ  
Ματθαῖον εὐαγγελίου, ὥσπερ τὸν  
ἀνατείλαντα ἀστέρα ἐπὶ τῇ γενέσει τοῦ  
Ἰησοῦ καὶ ἄλλα τῶν παραδόξων, μηδὲ τὴν  
ἀρχὴν τούτου ἐμνημονευκέναι. ἐὰν δὲ  
Ιουδαῖος εὐρεσιλογῶν τὸ „ἵδον ἢ  
παρθένος“ μὴ γεγράφθαι λέγῃ ἀλλ’ ἀντ’  
αὐτοῦ „ἵδον ἢ νεᾶνις“, φήσομεν πρὸς αὐτὸν  
ὅτι ἡ μὲν λέξις ἡ ἀαλμὰ, ἦν οἱ μὲν  
ἐβδομήκοντα μετειλήφασι πρὸς τὴν  
παρθένον ἄλλοι δ' εἰς τὴν νεᾶνιν, κεῖται, ὡς  
φασι, καὶ ἐν τῷ Δευτερονομίῳ ἐπὶ  
παρθένου, οὕτως ἔχουσα: „έὰν δὲ γένηται  
παῖς παρθένος μεμνηστευμένη ἀνδρὶ, καὶ  
εὐρῶν αὐτὴν ἄνθρωπος ἐν πόλει κοιμηθῆ  
μετ' αὐτῆς, καὶ ἔξαξετε ἀμφοτέρους ἐπὶ τὴν  
πύλην τῆς πόλεως αὐτῶν, καὶ  
λιθοβοληθήσονται λίθοις, καὶ  
ἀποθανοῦνται· τὴν νεᾶνιν ἐπὶ λόγου, διότι  
οὐκ ἐβόησεν ἐν τῇ πόλει, καὶ τὸν ἄνθρωπον  
ἐπὶ λόγου, διότι ἐταπείνωσε τὴν γυναῖκα  
τοῦ πλησίον αὐτοῦ· „καὶ ἔξῆς“ „έὰν δὲ ἐν  
πεδίῳ εὑρῇ ἄνθρωπος τὴν παῖδα τὴν  
μεμνηστευμένην καὶ βιασάμενος αὐτὴν ὁ  
ἄνθρωπος κοιμηθῆ μετ' αὐτῆς,  
ἀποκτενεῖτε τὸν ἄνθρωπον τὸν  
κοιμώμενον μετ' αὐτῆς μόνον, καὶ τῇ

The text goes like this: "And the Lord spoke to Ahaz, saying: 'Ask for a sign from the Lord your God, either in the depths or in the heights.' And Ahaz said, 'I will not ask, nor will I test the Lord.' (And he said:) 'Hear now, O house of David, is it a small thing for you to weary men, but will you weary my God also? Therefore the Lord himself will give you a sign: Behold, the virgin shall conceive and bear a son, and shall call his name Emmanuel,' which is interpreted as "God with us." That Celsus did not reveal the prophecy shows clearly from what he presented that he took many things from the Gospel of Matthew, such as the star that appeared at the birth of Jesus and other miraculous events, without even mentioning the beginning of this. If a Jew were to say that "behold, the virgin" was not written but instead "behold, the young woman," we would respond to him that the word used for virgin, which the seventy translators used, is found, as they say, also in Deuteronomy regarding a virgin, thus written: "If a girl who is a virgin is betrothed to a man, and a man finds her in the city and lies with her, then you shall bring them both to the gate of their city, and they shall be stoned with stones, and they shall die." The young woman is mentioned in this context because she did not cry out in the city, and the man is mentioned because he humbled his neighbor's wife. "And further: 'If a man finds the girl who is betrothed in the field and forces her, then the man who lay with her shall die alone, and you shall do nothing to the young woman; there is no sin deserving of death for the young woman.'"

νεάνιδι ού ποιήσετε ούδέν' ούκ εστι τῇ  
νεάνιδι ἀμάρτημα θανάτου."

## Section 35

1.35 | Ἶνα δὲ μὴ δοκῶμεν ἀπὸ λέξεως  
Ἐβραϊκῆς τοῖς μὴ καταλαμβάνουσι,  
πότερον συγκαταθετέον αὐτῇ ἢ μὴ, φέρειν  
παραμυθίαν περὶ τοῦ προφήτην εἰρηκέναι  
ἐκ παρθένου τεχθήσεσθαι τοῦτον, ἐφ' οὗ  
τῇ γενέσει λέλεκται τὸ „μεθ' ἡμῶν ὁ Θεὸς“,  
φέρε ἐπ' αὐτῆς τῆς λέξεως  
παραμυθησώμεθα τὸ λεγόμενον. ὁ μὲν  
κύριος ἀναγέγραπται εἰρηκέναι τῷ Ἀχαζ·  
„αἴτησαι σεαυτῷ σημεῖον παρὰ κυρίου τοῦ  
θεοῦ σου εἰς βάθος ἢ εἰς ὑψος,“ ἔξῆς δὲ τὸ  
διδόμενον σημεῖον τὸ „ἰδοὺ ἡ παρθένος ἐν  
γαστρὶ ἔχει καὶ τέξεται υἱόν.“ ποιὸν οὖν  
σημεῖον τὸ νεάνιδα, μὴ παρθένον τεκεῖν;  
καὶ τίνι μᾶλλον ἀρμόζει γεννῆσαι  
„Ἐμμανουὴλ,“ τουτέστι „μεθ' ἡμῶν ὁ  
θεὸς,“ ἄρα γυναικὶ συνουσιασθείσῃ καὶ διὰ  
πάθους γυναικείου συλλαβούσῃ ἢ ἔτι  
καθαρῷ καὶ ἀγνῇ καὶ παρθένῳ; ταύτη γὰρ  
πρέπει γεννᾶν γέννημα, ἐφ' ὃ τεχθέντι  
λέγεται τὸ „μεθ' ἡμῶν ὁ θεός.“ ἔὰν δὲ καὶ  
οὕτως εὐρεσιλογῇ λέγων ὅτι τῷ Ἀχαζ  
εἴρηται „αἴτησαι σεαυτῷ σημεῖον παρὰ  
κυρίου τοῦ θεοῦ σου,“ ἀπαντήσομεν· κατὰ  
τοὺς χρόνους τοῦ Ἀχαζ τίς ἐγεννήθη, ἐφ' οὗ  
τῇ γενέσει λέγεται τὸ „Ἐμμανουὴλ, ὃ εστι  
μεθ' ἡμῶν ὁ θεός,“ εἰ γὰρ οὐδεὶς  
εὐρεθήσεται, δηλονότι τὸ τῷ Ἀχαζ  
είρημένον τῷ οἴκῳ εἴρηται Δαυὶδ διὰ τὸ „ἐκ  
σπέρματος Δαυὶδ“ ἀναγεγράφθαι τὸν  
σωτῆρα γεγονέναι, τὸ κατὰ σάρκα· ἀλλὰ  
καὶ τὸ „σημεῖον“ τοῦτο „εἰς βάθος ἢ εἰς  
ὑψος“ λέγεται εἶναι, ἐπεὶ „ὁ καταβὰς οὐτός  
εστι καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν  
οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. “ταῦτα δὲ  
λέγω ὡς πρὸς τὸν Ἰουδαῖον  
συγκατατιθέμενον τῇ προφητείᾳ. λεγέτω

1.35 | So that we do not seem to rely on the Hebrew wording for those who do not understand, whether we should agree with it or not, let us bring forth an explanation about the prophet saying that this one will be born of a virgin, of whom it is said at his birth, "God is with us." The Lord is recorded as having said to Ahaz: "Ask for a sign from the Lord your God, either in the depths or in the heights." Then the sign given is, "Behold, the virgin shall conceive and bear a son." What kind of sign is it if a young woman does not give birth as a virgin? And what is more fitting to be born "Emmanuel," which means "God with us," than a woman who has not been with a man and who conceives through a pure and holy virginity? For it is fitting for her to give birth to a child, for whom it is said, "God is with us." If he argues that it was said to Ahaz, "Ask for a sign from the Lord your God," we will respond: In the time of Ahaz, who was born, for whom it is said at his birth, "Emmanuel," which means "God with us"? If no one can be found, it is clear that what was said to Ahaz was said to the house of David because the Savior was to be born "according to the flesh" from the seed of David. But this "sign" is said to be "in the depths or in the heights," since "he who descended is the same as he who ascended above all the heavens, that he might fill all things." I say these things as a response to the Jew who accepts the prophecy. Let Celsus or anyone with him say what the prophet speaks about the future, whether these things or others, as

δὲ καὶ Κέλσος ἡ τις τῶν σὺν αὐτῷ, ποίῳ νῷ  
ὸ προφήτης περὶ μελλόντων ἡ ταῦτα ἡ  
ἔτερα λέγει, ὅπόσα ἀναγέγραπται ἐν ταῖς  
προφητείαις· ἂρα γὰρ προγνωστικῷ  
μελλόντων ἡ οὕ; εἰ μὲν γὰρ προγνωστικῷ  
μελλόντων, θεῖον εἶχον πνεῦμα οἱ  
προφῆται· εἰ δ' οὐ προγνωστικῷ  
μελλόντων, παραστησάτω τὸν νοῦν τοῦ  
ἀποτολμῶντος καὶ λέγοντος περὶ  
μελλόντων καὶ θαυμαζομένου παρὰ τοῖς  
Ἰουδαίοις ἐπὶ προφητείᾳ.

## Section 36

1.36 | Ἐπεὶ δ' ἄπαξ εἰς τὸν περὶ τῶν  
προφητῶν ἥλθομεν λόγον, Ἰουδαίοις μὲν,  
τοῖς πιστεύουσι θείῳ πνεύματι αὐτοὺς  
λελαληκέναι, οὐ μόνον οὐκ ἔσται ἀχρήσιμα  
τὰ ἐποισθησόμενα (ἄλλα) καὶ τοῖς  
εὐγνωμονοῦσι δὲ τῶν Ἑλλήνων. πρὸς οὓς  
ἐροῦμεν ὅτι ἀναγκαῖον παραδέξασθαι ὅτι  
καὶ Ἰουδαῖοι προφήτας εἶχον, εἴπερ  
ἔμελλον συνέχεσθαι ἐν τῇ δοθείσῃ αὐτοῖς  
νομοθεσίᾳ καὶ πιστεύειν τῷ δημιουργῷ,  
καθάπερ εἰλήφεισαν, καὶ ὅσον ἐπὶ τῷ νόμῳ  
μὴ ἔχειν ἀφορμὰς ἀποστῆναι εἰς τὴν τῶν  
ἔθνῶν πολυθεότητα. τὸ δ' ἀναγκαῖον οὕτω  
παραστήσομεν. „τὰ ἔθνη, ὡς γέγραπται καὶ  
ἐν αὐτῷ τῷ τῶν Ἰουδαίων νόμῳ,  
„κληδόνων καὶ μαντειῶν ἀκούσονται“· τῷ  
δὲ λαῷ ἑκείνῳ εἴρηται· „σοὶ δὲ οὐχ οὔτως  
ἔδωκε κύριος ὁ θεός σου. „καὶ ἐπιφέρεται  
τούτῳ τὸ „προφήτην ἐκ τῶν ἀδελφῶν σου  
ἀναστήσει σοι κύριος ὁ θεός σου. „εἴπερ οὖν  
τῶν ἔθνῶν χρωμένων μαντείαις εἴτε διὰ  
„κληδόνων“ εἴτε δι' οἰωνῶν εἴτε δι' ὄρνιθων  
εἴτε δι' ἔγγαστριμύθων εἴτε καὶ διὰ τῶν  
τὴν θυτικὴν ἐπαγγελλομένων εἴτε καὶ διὰ  
Χαλδαίων γενεθλιαλογούντων, ἀπερ πάντα  
Ἰουδαίοις ἀπέιρητο. Ἰουδαῖοι εἰ μηδεμίαν  
εἶχον παραμυθίαν γνώσεως τῶν  
μελλόντων, ὑπ' αὐτῆς ἀν τῆς ἀνθρωπίνης

written in the prophecies. For does the prophet have foreknowledge of future events or not? If he does have foreknowledge of future events, then the prophets had a divine spirit. But if he does not have foreknowledge of future events, let him consider the mind of the one daring to speak about the future and being admired by the Jews for the prophecy.

1.36 | Since we have come to the topic of the prophets, for the Jews who believe they have been spoken to by a divine spirit, what will be said will not only be useless to them but also to the grateful among the Greeks. To them, we will say that it is necessary to accept that the Jews had prophets, if they were to remain united in the law given to them and believe in the Creator, as they received, and not have reasons to turn away toward the polytheism of the nations. We will present the necessity like this: "The nations," as it is written in the Jewish law, "will listen to diviners and soothsayers." But to that people, it was said: "But the Lord your God has not given you such a thing." And it is added, "The Lord your God will raise up for you a prophet from among your brothers." If, therefore, the nations are using divination, whether through "diviners," or through omens, or through birds, or through ventriloquists, or through those who proclaim sacrifices, or through Chaldeans who calculate horoscopes, all of which are forbidden to the Jews. If the Jews had no means of knowing the future, they would have despised their own as having

περὶ τὴν γνῶσιν λιχνείας τῶν ἔσομένων ἀγόμενοι κατεφρόνησαν μὲν ἀν τῶν ἴδιων ὡς οὐδὲν ἔχόντων θεῖον ἐν ἐαυτοῖς καὶ οὐκ ἀν μετὰ Μω(??)σέα προφήτην προσήκαντο ούδ' ἀνέγραψαν αὐτῶν τοὺς λόγους, αὐτόμολοι δὲ ἐπὶ τὸ τῶν ἔθνῶν μαντεῖα καὶ χρηστήρια μετέστησαν ἢ ἐπεχείρησαν ἀν ιδρῦσαί τι τοιοῦτον καὶ παρ' ἐαυτοῖς. ὥστ' οὐδὲν ἄτοπόν ἐστι καὶ περὶ τῶν τυχόντων τοὺς παρ' αὐτοῖς προφήτας εἰς παραμυθίαν τῶν τὰ τοιαῦτα ποθούντων προειρηκέναι, ὥστε καὶ „περὶ ὄνων ἀπολωλιῶν“ προφητεύειν τὸν Σαμουὴλ καὶ περὶ νόσου παιδὸς βασιλικοῦ τὸν ἐν τῇ τρίτῃ τῶν Βασιλειῶν ἀναγεγραμμένον. πῶς δ' ἀν τῷ βουλομένῳ ἀπὸ τῶν εἰδώλων μαντείαν λαβεῖν ἐπέπλησσον οἱ τὰ τοῦ νόμου Ἰουδαίων πρεσβεύοντες; ὡσπερ εὐρίσκεται Ἡλίας τῷ Ὁχοζίᾳ ἐπιπλήσσων καὶ λέγων· „εἴ παρὰ τὸ μὴ εἶναι θεὸν ἐν Ἰσραὴλ ὑμεῖς πορεύεσθε ἐκζητῆσαι ἐν τῇ Βαὰλ μυῖαν θεὸν Ἀκκαρῶν.“

## Section 37

1.37 | Δοκεῖ μοι οὖν μετρίως κατεσκευάσθαι οὐ μόνον ὅτι γεννηθήσεται ἐκ παρθένου ὁ σωτὴρ ἡμῶν ἀλλ' ὅτι καὶ προφῆται ἡσαν ἐν Ἰουδαίοις, προλέγοντες οὐ μόνον τὰ καθολικὰ περὶ μελλόντων, ὡς τὰ περὶ Χριστοῦ καὶ τὰ περὶ βασιλειῶν κοσμικῶν καὶ περὶ τῶν συμβησομένων τῷ Ἰσραὴλ καὶ περὶ τῶν πιστευόντων τῷ σωτῆρι ἔθνῶν καὶ πολλῶν ἄλλων τῶν περὶ αὐτοῦ λεχθέντων, ἀλλὰ καὶ τὰ καθ' ἔνα, ὡς περὶ τῶν ὄνων Κίς ἀπολομένων, πῶς εὐρεθήσονται, καὶ περὶ τῆς νόσου, ἣς ἐνόσησεν ὁ τοῦ βασιλέως Ἰσραὴλ υἱὸς, ἣ εἴ τι ἄλλο ἀναγέγραπται τοιοῦτον. ἔτι δὲ πρὸς Ἑλληνας λεκτέον, ἀπειθοῦντας τῇ ἐκ παρθένου γενέσει τοῦ Ἰησοῦ, ὅτι ὁ δημιουργὸς ἐν τῇ τῶν ποικίλων ζῷων

nothing divine within themselves and would not have approached Moses as a prophet nor written down his words. Instead, they would have turned to the nations for divination and oracles or would have tried to establish something similar among themselves. Thus, it is not strange that the prophets among them would speak as comfort for those desiring such things, so that even Samuel prophesied about lost donkeys and about the illness of the king's son, as recorded in the third book of Kings. How would those who wish to receive divination from idols be struck by the Jews who uphold the law? Just as Elijah was found confronting Ahaziah and saying: "If there is no God in Israel, why do you go to seek a god of Ekron?"

1.37 | It seems to me that it has been reasonably established not only that our Savior will be born of a virgin, but also that there were prophets among the Jews, who foretold not only general things about the future, such as those concerning Christ and worldly kingdoms, and about what would happen to Israel and to the nations believing in the Savior, and many other things said about him, but also specific things, like how the lost donkeys of Kish would be found and about the illness of the king's son, or if anything else of that sort is recorded. Moreover, we must speak to the Greeks, who refuse to believe in the virgin birth of Jesus, that the Creator showed in the creation of various animals that it was

γενέσει ἔδειξεν ὅτι ἦν αὐτῷ βουληθέντι δυνατὸν ποιῆσαι ὅπερ ἐφ' ἐνὸς ζώου καὶ ἐπ' ἄλλων καὶ ἐπ' αὐτῶν τῶν ἀνθρώπων. εὐρίσκεται δέ τινα τῶν ζώων θήλεα, μὴ ἔχοντα ἄρρενος κοινωνίαν. ὡς οἱ περὶ ζώων ἀναγράψαντες λέγουσι περὶ γυπῶν· καὶ τοῦτο τὸ ζῷον χωρὶς μίξεως σώζει τὴν διαδοχὴν τῶν γενῶν. τί οὖν παράδοξον, εἰ βουληθεῖς ὁ θεὸς θεῖόν τινα διδάσκαλον πέμψαι τῷ γένει τῶν ἀνθρώπων πεποίηκεν ἀντὶ σπερματικοῦ λόγου, τοῦ· ἐκ μίξεως τῶν ἀρρένων ταῖς γυναιξὶ, [ποιῆσαι] ἄλλῳ τρόπῳ γενέσθαι τὸν λόγον τοῦ τεχθησομένου: καὶ κατ' αὐτοὺς δὲ τοὺς Ἕλληνας οὐ πάντες ἀνθρωποι ἔξ ἀνδρὸς καὶ γυναικὸς ἐγένοντο. εἰ γὰρ γενητός ἐστιν ὁ κόσμος, ὡς καὶ πολλοῖς Ἑλλήνων ἥρεσεν, ἀνάγκη τοὺς πρώτους μὴ ἐκ συνουσίας γεγονέναι ἀλλ' ἀπὸ γῆς, σπερματικῶν λόγων συστάντων ἐν τῇ γῇ· ὅπερ οἴμαι παραδοξότερον εἶναι τοῦ ἔξ ἡμίσους ὁμοίως τοῖς λοιποῖς ἀνθρώποις γενέσθαι τὸν Ἰησοῦν. οὐδὲν δ' ἄτοπον πρὸς Ἕλληνας καὶ Ἑλληνικαῖς ἴστορίαις χρήσασθαι, ἵνα μὴ δοκῶμεν μόνοι τῇ παραδόξῳ ἴστοριᾳ ταύτῃ κεχρῆσθαι. Ἐδοξε γάρ τισιν οὐ περὶ ἀρχαίων τινῶν ἴστοριῶν καὶ ἡρωϊκῶν ἀλλὰ καὶ περὶ τινῶν χθὲς καὶ πρώην γενομένων ἀναγράψαι ὡς δυνατὸν ὅτι καὶ Πλάτων ἀπὸ τῆς Ἀμφικτιόνης γέγονε, κωλυθέντος τοῦ Ἀρίστωνος αὐτῇ συνελθεῖν, ἔως ἀποκυήσει τὸν ἔξ Απόλλωνος σπαρέντα. ἀλλὰ ταῦτα μὲν ἀληθῶς μῆθοι, κινήσαντες εἰς τὸ ἀναπλάσαι τοιοῦτό τι περὶ ἀνδρὸς, ὃν ἐνόμιζον μείζονα τῶν πολλῶν ἔχοντα σοφίαν καὶ δύναμιν καὶ ἀπὸ κρειττόνων καὶ θειοτέρων σπερμάτων τὴν ἀρχὴν τῆς συστάσεως τοῦ σώματος εἰληφέναι, ὡς τοῦθ' ἀρμόζον τοῖς μείζοσιν ἢ κατὰ ἀνθρωπον, ἐπεὶ δὲ τὸν Ἰουδαῖον ὁ Κέλσος εἰσήγαγε διαλεγόμενον τῷ Ἰησοῦ καὶ διασύροντα τὴν, ὡς οἴεται, προσποίησιν

possible for him to do what he wished, whether through one animal or another or even through humans. There are some female animals that do not have male partners. As those who write about animals say regarding vultures: this animal preserves the succession of generations without mixing. So what is strange if God, wishing to send a divine teacher to the human race, made him come into being in a different way instead of through the usual means of male and female? Even among the Greeks, not all humans were born from a man and a woman. For if the world is created, as many Greeks believe, it is necessary that the first humans were not born from union but from the earth, with the seed of life coming together in the ground. I think this is more paradoxical than Jesus being born in the usual way like other humans. There is nothing strange in using Greek history, so that we do not seem to rely solely on this extraordinary story. For it has seemed to some that it is possible to write not only about ancient histories and heroes but also about things that happened recently, like how Plato was born from the Amphictyons, when Ariston was prevented from joining them until he gave birth to the child sown by Apollo. But these things are truly myths, created to reshape something about a man whom they thought had greater wisdom and power, and from better and more divine seeds received the beginning of the formation of the body, as if this were fitting for the greater ones or according to human standards. Since Celsus introduced the Jew speaking to Jesus and attacking, as he thinks, the claim of his virgin birth, bringing in the Greek myths about Danaë and Melanippe and Auge and Antiope, it should be said that these words were fitting for a buffoon and not for

τῆς ἐκ παρθένου γενέσεως αύτοῦ, φέροντα τοὺς Ἑλληνικοὺς μύθους περὶ Δανάης καὶ Μελανίππης καὶ Αὐγῆς καὶ Ἀντιόπης, λεκτέον ὅτι ταῦτα βωμολόχῳ ἔπρεπε τὰ ρήματα καὶ οὐ σπουδάζοντι ἐν τῇ ἀπαγγελίᾳ.

## Section 38

1.38 | "Ετι δὲ λαβὼν ἀπὸ τῆς γεγραμμένης ἐν τῷ κατὰ Ματθαῖον εὐαγγελίῳ ἱστορίας περὶ τοῦ εἰς Αἴγυπτον ἀποδεδημηκέναι τὸν Ἰησοῦν τοῖς μὲν παραδόξοις εἰς τοῦτο οὐκ ἐπίστευσεν, οὕθ' ὅτι ἄγγελος τοῦτο ἔχρησεν, οὔτε εἴ τι ἡνίσσετο ὁ καταλιπὼν τὴν Ἰουδαίαν Ἰησοῦς καὶ Αἴγυπτω ἐπιδημῶν· ἀνέπλασε δέ τι ἔτερον. συγκατατιθέμενος μέν πως ταῖς παραδόξοις δυνάμεσιν, ἃς Ἰησοῦς ἐποίησεν, ἐν αἷς τοὺς πολλοὺς ἔπεισεν ἀκολουθεῖν αὐτῷ ὡς Χριστῷ, διαβάλλειν δ' αὐτὰς βουλόμενος ὡς ἀπὸ μαγείας καὶ οὐ θείᾳ δυνάμει γεγενημένας· φησὶ γὰρ αὐτὸν σκότιον τραφέντα, μισθαρνήσαντα εἰς Αἴγυπτον, δυνάμεών τινων πειραθέντα ἐκεῖθεν ἐπανελθεῖν, θεὸν δ' ἐκείνας τὰς δυνάμεις ἔσαυτὸν ἀναγορεύοντα. ἐγὼ δ' οὐκ οἶδ' ὅπως ἀν μάγος ἡγωνίσατο διδάξαι λόγον, πείθοντα πάντα πράττειν, ὡς θεοῦ κρίνοντος ἔκαστον ἐπὶ πᾶσι τοῖς πεπραγμένοις, καὶ ουτω διατιθέντα τοὺς ἔσαυτοῦ μαθητὰς, οἵς ἔμελλε χρήσασθαι διακόνοις τῆς ἔσαυτοῦ διδασκαλίας. ἄρα γὰρ κάκεῖνοι οὕτω διδαχθέντες ποιεῖν δυνάμεις ἥρουν τοὺς ἀκούοντας ἢ οὐδὲ δυνάμεις ἐποίουν; τὸ μὲν οὖν λέγειν ὅτι οὐδαμῶς δυνάμεις ἐποίουν ἀλλὰ πιστεύσαντες οὐδεμιᾷ λόγων ἵκανότητι παραπλησίως τῇ ἐν διαλεκτικῇ Ἑλλήνων σοφίᾳ ἐπέδωκαν ἔσαυτοὺς τῷ καινὸν διδάσκειν λόγον οὓς ἀν ἐπιδημήσωσι πάνυ ἔστιν ἄλογον· τίνι γὰρ θαρροῦντες

someone serious in their telling.

1.38 | Moreover, taking from the written account in the Gospel of Matthew about Jesus going to Egypt, those who find this strange did not believe it, nor did they accept that an angel announced it, or that Jesus, leaving Judea, lived in Egypt. Instead, they created something else. While somewhat agreeing with the strange powers that Jesus performed, which convinced many to follow him as the Christ, they wanted to discredit these powers as being from magic and not from divine strength. For they say that he was raised in darkness, having fled to Egypt, and that he returned from there after being tested by certain powers, declaring himself a god through those powers. But I do not see how a magician could strive to teach a doctrine, convincing everyone to act as if judged by a god over all their actions, and thus preparing his own disciples, who would serve his teaching. Would those disciples, having been taught in this way, perform miracles to attract listeners, or would they not perform miracles at all? To say that they did not perform miracles but believed in some ability of words, similar to the wisdom of the Greeks in dialectics, and thus devoted themselves to teaching a new doctrine wherever they went, is completely unreasonable. For who would they be bold enough to teach this doctrine and innovate it? And if they did perform miracles, what

έδίδασκον τὸν λόγον καὶ ἔκαινοτόμουν; εἰ δὲ δυνάμεις ἐτέλουν κάκεῖνοι, τίνα ἔχει πιθανότητα τὸ μάγους τοσούτοις κινδύνοις ἐσαντοὺς παραβεβληκέναι (διὰ) διδασκαλίαν μαγείας ἀπαγορεύουσαν;

## Section 39

1.39 | Οὐ δοκεῖ μοι ἀγωνίσασθαι πρὸς λόγον, μὴ μετὰ σπουδῆς ἀλλὰ μετὰ χλεύης εἰρημένον· εἴ ἄρα καλὴ ἦν ἡ μήτηρ τοῦ Ἰησοῦ, καὶ ὡς καλῇ αὐτῇ ἐμίγνυτο ὁ Θεὸς, οὐ πεφυκὼς ἐρᾶν φθαρτοῦ σώματος; ἢ ὅτι οὐδὲ' εἰκὸς ἦν ἐρασθήσεσθαι αὐτῆς τὸν Θεὸν, οὕσης οὕτ' εύδαιμονος οὕτε βασιλικῆς, ἐπεὶ μηδεὶς αὐτὴν ἥδει μηδὲ τῶν γειτόνων· παίζει δὲ λέγων καὶ ὅτι μισουμένην αὐτὴν ὑπὸ τοῦ τέκτονος καὶ ἐκβαλλομένην οὐκ ἔσωσε θείᾳ δύναμις οὐδὲ λόγος πιστικός. οὐδὲν οὖν, φησὶ, ταῦτα πρὸς τὴν τοῦ Θεοῦ βασιλείαν. τί οὖν ταῦτα διαφέροι ἀν τῶν ἐν ταῖς τριόδοις λοιδορουμένων τισὶ καὶ οὐδὲν σπουδῆς ἄξιον λεγόντων;

credibility do the magicians have to expose themselves to such dangers for the sake of teaching a forbidden magic?

1.39 | It does not seem to me that there is a serious argument here, but rather it is said with mockery. If the mother of Jesus was beautiful, and if God mingled with her because of her beauty, would it not be natural for him to desire a mortal body? Or is it that it was not likely for God to fall in love with her, since she was neither fortunate nor royal, and no one knew her, not even her neighbors? He plays around by saying that even though she was rejected by the carpenter and cast out, divine power or a credible word did not save her. Therefore, he claims that none of this matters to the kingdom of God. So how would these things differ from those who are insulted in the streets and say nothing worth taking seriously?

## Section 40

1.40 | Ἔξῆς δὲ τούτοις ἀπὸ τοῦ κατὰ Ματθαῖον τάχα δὲ καὶ τῶν λοιπῶν εὐαγγελίων λαβών τὰ περὶ τῆς ἐπιπτάσης τῷ σωτῆρι βαπτιζομένῳ παρὰ τῷ Ἰωάννῃ περιστερᾶς διαβάλλειν βούλεται ὡς πλάσμα τὸ εἰρημένον. διασύρας δὲ, ὡς ὤστο, τὴν περὶ τοῦ ἐκ παρθένου γεγεννῆσθαι τὸν σωτῆρα ἡμῶν ἴστορίαν οὐ τὰ ἔξῆς τῇ τάξει ἐκτίθεται, ἐπεὶ μηδὲν ἔχει τεταγμένον θυμὸς καὶ ἔχθρα, ἀλλὰ κατὰ τὸ ἐπελθόν οἱ ὄργιζόμενοι καὶ οἱ ἔχθραῖζοντες κακηγοροῦσιν οὓς μισοῦσι, μὴ

1.40 | Next, taking from the Gospel of Matthew and perhaps also from the other Gospels, he wants to dismiss the account of the Holy Spirit descending upon the Savior while he was being baptized by John as a fabrication. He seems to have mixed up the story of our Savior being born of a virgin, as he does not present it in order, since there is no organized anger or hatred, but those who are angry and hostile slander those they hate, not allowing themselves to speak about the accusations in an orderly way

έπιτρεπόμενοι ἀπὸ τοῦ πάθους τεθεωρημένως καὶ κατὰ τάξιν λέγειν τὰς κατηγορίας. εἰ μὲν γὰρ τὴν τάξιν ἔτήρει, λαβὼν ἀν τὸ εὐαγγέλιον καὶ κατηγορεῖν αὐτοῦ προθέμενος τῆς πρώτης ἀν ιστορίας κατειπῶν ἔξῆς ἐπὶ τὴν δευτέραν παρεγίνετο, καὶ οὕτως ἐπὶ τὰς λοιπάς· νυνὶ δὲ μετὰ τὴν ἐκ παρθένου γένεσιν ὁ πάντ' εἰδέναι ἐπαγγειλάμενος Κέλσος τὰ ἡμέτερα κατηγορεῖ τοῦ παρὰ τῷ βαπτίσματι φανέντος ἀγίου πνεύματος ἐν εἴδει περιστερᾶς, εἴτα μετὰ τοῦτο διαβάλλει τὸ προφητεύεσθαι τὴν τοῦ σωτῆρος ἡμῶν ἐπιδημίαν, καὶ μετὰ ταῦτα ἀνατρέχει ἐπὶ τὸ ἔξῆς τῇ γενέσει τοῦ Ἰησοῦ ἀναγεγραμμένον, τὸ περὶ τοῦ ἀστέρος διήγημα καὶ τῶν ἑληλυθότων ἀπὸ ἀνατολῆς μάγων „προσκυνῆσαι“ τῷ παιδίῳ. πολλὰ δ' ἀν καὶ αὐτὸς ἐπιτηρῶν εὔροις συγκεχυμένως τῷ Κέλσῳ είρημένα δι' ὅλης τῆς βίβλου· ἵνα καὶ διὰ τούτου ὑπὸ τῶν τάξιν ἐπισταμένων τηρεῖν καὶ ζητεῖν ἐλεγχθῆ μετὰ πολλῆς θρασύτητος καὶ ἀλαζονείας ἐπιγράψας ἀληθῆ λόγον τὴν βίβλον αὐτοῦ, ὅπερ τῶν ἑλλογίμων φιλοσόφων οὐδεὶς ἐποίησεν. ὁ μὲν γὰρ Πλάτων φησὶν οὐ κατὰ τὸν νοῦν ἔχοντα εἶναι τὸ διῆσχυρίζεσθαι περὶ τῶν τοιῶνδες καὶ ἀδηλοτέρων· ὁ δὲ Χρύσιππος πολλαχοῦ ἐκθέμενος τὰ κινήσαντα αὐτὸν ἀναπέμπει ἡμᾶς ἐφ' οὓς ἀν εὔροιμεν κρεῖττον αὐτοῦ ἐροῦντας. οὗτος οὖν ὁ καὶ τούτων καὶ τῶν λοιπῶν Ἑλλήνων σοφώτερος ἀκολούθως τῷ φάσκειν πάντ' εἰδέναι ἀληθῆ λόγον ἐπέγραψεν αὐτοῦ τὸ βιβλίον.

## Section 41

1.41 | "Ina δὲ μὴ δοκῶμεν ἐκόντες διὰ τὸ ἀπορεῖν ἀπαντήσεως ὑπερβαίνειν αὐτοῦ τὰ κεφάλαια, ἔκριναμεν ἔκαστον κατὰ δύναμιν λῦσαι τῶν ὑπ' αὐτοῦ

and with clear thought. For if he had kept the order, he could have taken the Gospel and started his accusations from the first story, then moved on to the second, and so on. But now, after the virgin birth, Celsus, who claims to know everything, accuses us of the Holy Spirit appearing in the form of a dove at the baptism, and then he moves on to prophesies about the coming of our Savior, and after that he jumps to the story of the star and the Magi who came from the east to worship the child. He would find many things written throughout the whole book that are mixed up, so that through this he could be challenged by those who know how to keep things in order and seek the truth, having boldly and arrogantly written a true account in his book, which no wise philosopher has done. For Plato says that it is not reasonable to insist on such unclear matters, and Chrysippus, in many places, lays out the causes that moved him and sends us to those who might speak better than he does. So this person, who is wiser than these and the other Greeks, has written his book claiming to know everything and has written a true account.

1.41 | So that we do not seem to be avoiding his main points out of confusion, we have decided to address each one according to its strength. We have

προτιθεμένων. φροντίσαντες ού τοῦ ἐν τῇ φύσει τῶν πραγμάτων εἰρμοῦ καὶ ἀκολουθίας ἀλλὰ τῆς τάξεως τῶν ἐν τῇ βίβλῳ αὐτοῦ ἀναγεγραμμένων. φέρ' οὖν ἴδωμεν, τί ποτε καὶ λέγει διαβάλλων τὸ οἶον σωματικῶς ἐωραμένον ὑπὸ τοῦ σωτῆρος πνεῦμα ἄγιον εἴδει περιστερᾶς· ἔστι δ' ὁ Ἰουδαῖος αὐτῷ ἔτι ταῦτα λέγων, πρὸς ὃν ὅμοιογοῦμεν εἶναι κύριον ἡμῶν τὸν Ἰησοῦν· λουομένῳ, φησὶ, σὸν παρὰ τῷ Ἰωάννῃ φάσμα ὅρνιθος ἐξ ἀέρος λέγεις ἐπιπτῆναι. εἴτα πυνθανόμενος ὁ παρ' αὐτῷ Ἰουδαῖός φησι· τίς τοῦτο εἶδεν ἀξιόχρεως μάρτυς τὸ φάσμα, ἢ τίς ἥκουσεν ἐξ οὐρανοῦ φωνῆς εἰσποιούσης σε υἱὸν τῷ θεῷ; πλὴν ὅτι σὺ φήσις καὶ τινα ἔνα ἐπάγγη τῶν μετὰ σοῦ κεκολασμένων.

## Section 42

1.42 | Πρὶν ἀρξώμεθα τῆς ἀπολογίας. λεκτέον ὅτι σχεδὸν πᾶσαν ἱστορίαν, κανὸν ἀληθῆς ἦ, βούλεσθαι κατασκευάζειν ὡς γεγενημένην καὶ καταληπτικὴν ἐμποιῆσαι περὶ αὐτῆς φαντασίαν τῶν σφόδρα ἔστι χαλεπωτάτων καὶ (ἐν) ἔνιοις ἀδύνατον. φέρε γάρ τινα λέγειν μὴ γεγονέναι τὸν Ἰλιακὸν πόλεμον μάλιστα διὰ τὸ ἀδύνατον προσπεπλέχθαι λόγον περὶ τοῦ γεγενῆσθαι τινα Ἀχιλλέα θαλασσίας θεᾶς (Θέτιδος) υἱὸν καὶ ἀνθρώπου Πηλέως, ἢ Σαρπηδόνα Διὸς, ἢ Ἀσκάλαφον καὶ Ἰάλμενον Ἀρεος, ἢ Αίνείαν Ἀφροδίτης· πῶς ἀν κατασκευάσαιμεν τὸ τοιοῦτον, μάλιστα θηλιβόμενοι ὑπὸ τοῦ οὐκ οἴδ' ὅπως παρυφανθέντος πλάσματος τῇ κεκρατηκούᾳ παρὰ πᾶσι δόξῃ περὶ τοῦ ἀληθῶς γεγονέναι τὸν ἐν Ἰλίῳ πόλεμον Ἑλλήνων καὶ Τρώων; φέρε δὲ (καὶ) τινα ἀπιστεῖν περὶ Οἰδίποδος καὶ Ἰοκάστης καὶ τῶν γεννηθέντων ἀπὸ ἀμφοτέρων Ἐτεοκλέους καὶ Πολυνείκους διὰ τὸ

considered not the natural order of things, but the order of what is written in his book. Now let us see what he says when he claims that the Holy Spirit was seen by the Savior in the form of a dove. The Jew, still speaking to him, whom we acknowledge to be our Lord Jesus, says, "You claim that a vision of a bird appeared to you while you were being baptized by John." Then, asking further, the Jew says, "Who saw this vision as a worthy witness, or who heard a voice from heaven saying that you are the Son of God? Except that you say this and you bring one of those who are with you as a witness."

1.42 | Before we begin the defense, it should be said that almost every story, even if it is true, is difficult to construct in a way that makes it seem real and understandable. For example, it is very hard to argue that the Iliad war did not happen, especially when trying to explain the birth of Achilles, son of the sea goddess Thetis and the man Peleus, or of Sarpedon, son of Zeus, or of Ascalaphus and Ialmenus, sons of Ares, or of Aeneas, son of Aphrodite. How could we prove such things, especially when we are troubled by the uncertainty of the stories about the real war between the Greeks and Trojans in Ilion? Similarly, some might doubt the story of Oedipus and Jocasta and their sons, Eteocles and Polynices, because of the mixed-up tale of the Sphinx. How could we prove such a thing? And so it is with the stories of the Epigones, even if there is nothing mixed up in the tale, or about the descent of the

προσπεπλέχθαι τῷ λόγῳ τὴν Σφίγγα  
μιξοπάρθενόν τινα· πῶς ἀν τὸ τοιοῦτον  
ἀποδεῖξαιμεν; οὕτω δὲ καὶ τὰ περὶ τῶν  
Ἐπιγόνων, καν μηδὲν τοιοῦτον  
ἐπιπεπλεγμένον ἢ τῷ λόγῳ, ἢ περὶ τῆς  
Ἡρακλειδῶν καθόδου ἢ περὶ ἄλλων  
μυρίων. ἀλλ’ ὁ εύγνωμόνως ἐντυγχάνων  
ταῖς ἴστορίαις καὶ βουλόμενος ἔαυτὸν  
τηρεῖν καὶ ἐν ἑκείναις ἀνεξαπάτητον κρινεῖ,  
τίσι μὲν συγκαταθήσεται τίνα δὲ  
τροπολογήσει, τὸ βούλημα ἐρευνῶν τῶν  
ἀναπλασαμένων τὰ τοιάδε, καὶ τίσιν  
ἀπιστήσει ὡς διὰ τὴν πρός τινας χάριν  
ἀναγεγραμμένοις. καὶ τοῦτο προλαβόντες  
δι’ ὅλην τὴν φερομένην ἐν τοῖς εὐαγγελίοις  
περὶ τοῦ Ἰησοῦ ἴστορίαν εἰρήκαμεν, οὐκ ἐπὶ  
ψιλὴν πίστιν καὶ ἄλογον τοὺς  
ἐντρεχεστέρους ἐκκαλούμενοι, ἀλλὰ  
βουλόμενοι παραστῆσαι ὅτι εύγνωμοσύνης  
χρεία τοῖς ἐντευξομένοις καὶ πολλῆς  
ἔξετάσεως καὶ, ὅτι οὕτως ὀνομάσω, εἰσόδου  
εἰς τὸ βούλημα τῶν γραψάντων, ὅτι εὐρεθῇ,  
ποίᾳ διανοίᾳ ἔκαστον γέγραπται.

Heraclids, or about countless other stories. But the wise person, who carefully examines the histories and wants to keep himself safe from deception, will judge what to accept and what to change. He will seek to understand the reasons behind the stories that have been reshaped and will decide whom to trust as credible witnesses. And having anticipated this, we have presented the history of Jesus found in the Gospels, not just on blind faith, calling upon those who are more cautious, but wanting to show that there is a need for careful consideration and much examination. Thus, I will name it so: an entrance into the intention of the writers, so that it may be found how each one was written with a certain mindset.

## Section 43

1.43 | Φήσομεν οὖν πρῶτον ὅτι, εἰ μὲν ὁ  
ἀπιστῶν τῷ περὶ τοῦ εἴδους τῆς  
περιστερᾶς φάσματι τοῦ ἀγίου πνεύματος  
ἀνεγέγραπτο Ἐπικούρειος εἶναι ἢ  
Δημοκρίτειος ἢ Περιπατητικός, χώραν ἀν  
εἶχεν ἀκόλουθον τῷ προσωποποιούμενῳ  
τὸ λεγόμενον· νυνὶ δὲ οὐδὲ τοῦθ' ὁ  
σοφώτατος Κέλσος ἐώρακεν, ὅτι Ἰουδαίω,  
πλείονα πιστεύοντι καὶ παραδοξότερα ἐκ  
τῶν προφητικῶν γραφῶν τῆς περὶ τοῦ  
εἴδους τῆς περιστερᾶς ἴστορίας, τὸν  
τοιοῦτον περιέθηκε λόγον. εἴποι γὰρ ἂν τις  
τῷ Ἰουδαίῳ, περὶ τοῦ φάσματος  
ἀπιστοῦντι καὶ οἰομένῳ κατηγορεῖν αὐτοῦ  
ὡς πλάσματος· σὺ δὲ πόθεν, ὡς οὗτος,  
ἀποδεῖξαι ἂν ἔχοις ὅτι εἴπει κύριος ὁ θεός

1.43 | So we will first say that if the one who doubts the vision of the dove as the Holy Spirit is Epicurean, Democritean, or Peripatetic, he would have a reason to follow the personification of what is said. But now, the wisest Celsus has not seen this, since he speaks to a Jew who believes more and finds stranger things in the prophetic writings about the vision of the dove. For if someone were to say to the Jew, who doubts the vision and thinks he is accusing it as a fabrication, "But from where do you prove that the Lord God spoke to Adam, Eve, Cain, Noah, Abraham, Isaac, or Jacob?" To bring this history into comparison, I would say to the Jew: "And

τῷ Ἀδάμ ἢ τῇ Εὕα ἢ τῷ Κάιν ἢ τῷ Νῶε ἢ τῷ Ἀβραὰμ ἢ τῷ Ἰσαὰκ ἢ τῷ Ἰακὼβ τὰ ἀναγεγραμμένα αὐτὸν είρηκέναι τοῖς ἀνδράσι τούτοις; ἵνα δὲ τῇ ἱστορίᾳ ταύτῃ ἱστορίαν παραβάλω, εἴποιμ' ἀν πρὸς τὸν Ἰουδαῖον· καὶ ὡς σὸς Ἱεζεκιὴλ ἀνέγραψε λέγων· „ἡνοίχθησαν οἱ οὐρανοὶ, καὶ εἶδον ὅρασιν θεοῦ, „ηντινα διηγησάμενος ἐπιφέρει αὐτῇ· „αὕτη ἡ ὅρασις ὁμοιώματος δόξης κυρίου· καὶ εἶπε πρός με· „εἰ γάρ ψευδῆ τὰ περὶ τοῦ Ἰησοῦ ἀναγεγραμμένα, ἐπεὶ μὴ ἔχομεν, ὡς ὑπολαμβάνεις, ἐναργῶς παραστῆσαι, πῶς ταῦτά ἔστιν ἀληθῆ ὑπ’ αὐτοῦ μόνου ἐωραμένα ἢ ἀκουσθέντα καὶ, ὡς ἔδοξας τετηρηκέναι, καὶ ὑπὸ ἐνὸς τῶν κολασθέντων· τί οὐχὶ μᾶλλον καὶ τὸν Ἱεζεκιὴλ φήσομεν τερατευόμενον είρηκέναι τὸ „ἡνοίχθησαν οἱ οὐρανοὶ“ καὶ τὰ ἔξης; ἀλλὰ καὶ ἐὰν ὡς Ἡσαΐας φάσκῃ· „εἶδον τὸν κύριον Σαβαὼθ καθήμενον ἐπὶ θρόνου ὑψηλοῦ καὶ ἐπηρμένου· καὶ τὰ Σεραφὶμ εἰστήκεισαν κύκλῳ αὐτοῦ, ἔξ πτέρυγες τῷ ἐνὶ καὶ ἔξ πτέρυγες τῷ ἐνὶ“ καὶ τὰ ἔξης, πόθεν, ὅτι ἀληθῶς ἐώρακε; πεπίστευκας γάρ, ὡς Ἰουδαῖε, τούτοις ὡς ἀψευδέσι καὶ ὑπὸ θειοτέρου πνεύματος οὐ μόνον ἐωραμένοις τῷ προφήτῃ ἀλλὰ καὶ είρημένοις καὶ ἀναγεγραμμένοις. τίνι δὲ καὶ πιστεύειν μᾶλλον ἄξιον, φάσκοντι ἀνεῳχθαι αὐτῷ τοὺς οὐρανοὺς καὶ φωνῆς ἀκηκοέναι ἢ ἐωρακέναι „τὸν κύριον Σαβαὼθ καθήμενον ἐπὶ θρόνου ὑψηλοῦ καὶ ἐπηρμένου, „Ἡσαΐας καὶ Ἱεζεκιὴλ ἢ τῷ Ἰησοῦ; ἐκείνων μὲν γάρ ἔργον οὐδὲν τηλικοῦτον εὐρίσκεται· τοῦ δὲ Ἰησοῦ τὸ ἀνδραγάθημα οὐ κατὰ τοὺς αὐτοὺς τῆς ἐνσωματώσεως μόνους γέγονε χρόνους. ἀλλὰ καὶ μέχρι τοῦ δεῦρο ἡ Ἰησοῦ δύναμίς ἔστιν ἐνεργοῦσα τὴν ἐπιστροφὴν καὶ τὴν βελτίωσιν ἐν τοῖς πιστεύουσι δι’ αὐτοῦ τῷ Θεῷ. ἐναργὲς δὲ δεῖγμα τοῦ δυνάμει αὐτοῦ ταῦτα γίνεσθαι τὸ, ὡς αὐτός φησι καὶ καταλαμβάνεται, μὴ ὄντων ἐργατῶν τῶν

your Ezekiel wrote saying, 'The heavens were opened, and I saw a vision of God,' describing what he saw, 'This vision is like the glory of the Lord.' And he said to me." If the things written about Jesus are false, since we do not have, as you suppose, clear proof, how can these things be true, seen or heard only by him, and as you think, preserved by one of those punished? Why should we not also say that Ezekiel, speaking of 'the heavens being opened,' and the rest, is also fabricating? But even if Isaiah claims, 'I saw the Lord of Hosts sitting on a high and exalted throne; and the seraphim stood around him, each having six wings,' how can we know that he truly saw? For you, Jew, believe these things as true, and they were seen not only by the prophet but also spoken and written down by a divine spirit. To whom should we give more credit, to the one who claims that the heavens were opened and he heard a voice, or to the one who saw 'the Lord of Hosts sitting on a high and exalted throne,' Isaiah or Ezekiel, or to Jesus? For there is no work of theirs that is so great; but the greatness of Jesus is not just about his physical presence alone. But even until now, the power of Jesus is at work, bringing about change and improvement in those who believe in God through him. A clear proof of his power is that, as he says and is understood, there are no workers harvesting the souls, yet there is such a harvest being gathered and collected into the many fields of God and the church.

έργαζομένων τὸν θερισμὸν τῶν ψυχῶν,  
τοσοῦτον εἶναι θερισμὸν συγκομιζομένων  
καὶ συναγομένων εἰς τὰς πανταχοῦ ἄλωνας  
τοῦ θεοῦ καὶ ἐκκλησίας.

## Section 44

1.44 | Καὶ ταῦτα πρὸς τὸν Ἰουδαῖον λέγω,  
οὐκ ἀπιστῶν ὁ Χριστιανὸς τῷ Ἱεζεκιὴλ καὶ  
τῷ Ἡσαΐᾳ, ἀλλὰ δυσωπῶν ἐκ τῶν κοινῆ  
ἡμῖν πεπιστευμένων ὅτι πολλῷ οὗτος  
ἐκείνων ἄξιός ἔστι τοῦ πιστεύεσθαι  
τοιαῦτα λέγων ἐωρακέναι καὶ ὡς εἰκὸς  
παραδοὺς τοῖς μαθηταῖς ἦν εἴδεν ὅψιν καὶ  
τὴν φωνὴν ἣς ἤκουσεν. ἄλλος δ' ἂν τις  
εἴποι ὅτι οὐ πάντες τοῦ Ἰησοῦ ἤκουσαν  
ταῦτα διηγουμένου οἱ ἀναγράψαντες τὰ  
περὶ τοῦ εἴδους τῆς περιστερᾶς καὶ τῆς ἔξ  
ούρανοῦ φωνῆς ἀλλὰ τὸ διδάξαν Μωϋσέα  
πνεῦμα τὴν πρεσβυτέραν αὐτοῦ ἴστορίαν,  
ἀρξαμένην ἀπὸ τῆς κοσμογονείας μέχρι τῆς  
κατὰ τὸν Ἀβραὰμ τὸν πατέρα αὐτοῦ, τοῦτ'  
ἔδιδαξε καὶ τοὺς γράψαντας τὸ εὐαγγέλιον  
τὸ γενόμενον παράδοξον κατὰ τὸν χρόνον  
τοῦ βαπτίσματος Ἰησοῦ. ὁ δὲ κοσμηθεὶς  
χαρίσματι καλουμένῳ „λόγῳ σοφίας“ καὶ  
τὴν αἵτιαν διηγήσεται τῆς ἀνοίξεως τῶν  
οὐρανῶν καὶ τοῦ εἴδους τῆς περιστερᾶς,  
καὶ ὅτι οὐκ ἄλλου τινὸς ζώου εἴδει ἡ  
τούτου ἔφράνη τὸ ἄγιον πνεῦμα τῷ Ἰησοῦ.  
περὶ τούτου δὲ οὐκ ἀπαιτεῖ νῦν ἡμᾶς ὁ  
λόγος διηγήσασθαι· τὸ γὰρ προκείμενόν  
ἔστιν ἐλέγξαι τὸν Κέλσον οὐχ ὑγιῶς  
Ἰουδαίω περιθέντα μετὰ τοιῶνδε λόγων  
ἀπιστίαν περὶ πράγματος, κατὰ τὸ εἰκὸς  
γενομένου μᾶλλον παρὰ τὰ πεπιστευμένα  
ὑπ' ἐκείνου.

## Section 45

1.45 | Μέμνημαι δέ ποτε ἐν τινι πρὸς

1.44 | And I say these things to the Jew, not because the Christian doubts Ezekiel and Isaiah, but because he sees that this one is much more worthy of belief, saying that he has seen such things and likely passing on to the disciples what he saw and the voice he heard. But if someone were to say that not all of Jesus' followers heard these things as they wrote about the vision of the dove and the voice from heaven, it was Moses who taught the older history, starting from the creation of the world up to Abraham, his father. This he taught to those who wrote the Gospel, which became strange at the time of Jesus' baptism. The one gifted with what is called "the word of wisdom" will explain the reason for the opening of the heavens and the vision of the dove, and that the Holy Spirit appeared in no other form than this. About this, the speaker does not require us to explain now; for the main point is to show that Celsus did not treat the Jew fairly, casting doubt on the matter with such words, more likely based on what he believed than on what was accepted by him.

1.45 | I remember once speaking to some

Ίουδαίων λεγομένους σοφοὺς διαλέξει χρησάμενος τοιούτῳ λόγῳ. πλειόνων κρινόντων τὸ λεγόμενον „εἴπατέ μοι, ὃ οὗτοι, δύο τινῶν ἐπιδημησάντων τῷ τῶν ἀνθρώπων γένει, περὶ ὧν παράδοξα καὶ ὑπὲρ τὴν ἀνθρωπίνην φύσιν ἀναγέγραπται, Μωϋσέως λέγω, τοῦ ὑμῶν νομοθέτου περὶ ἐαυτοῦ ἀναγράψαντος, καὶ Ἰησοῦ, τοῦ ἡμετέρου διδασκάλου μηδὲν περὶ ἐαυτοῦ τοῦ σύγγραμμα καταλελοιπότος ἀλλ' ὑπὸ τῶν μαθητῶν ἐν τοῖς εὐαγγελίοις μεμαρτυρημένου· τίς ἡ ἀποκλήρωσις πιστεύεσθαι μὲν Μωϋσέᾳ ὡς ἀληθεύοντα, καίτοι γε Αίγυπτίων διαβαλλόντων αὐτὸν ὡς γόητα καὶ μαγγανείᾳ τὰς δυνάμεις πεποιηκέναι δοκοῦντα, Ἰησοῦν δὲ ἀπιστεῖσθαι, ἐπεὶ ὑμεῖς αὐτοῦ κατηγορεῖτε; ἔθνη γὰρ ἀμφοτέροις μαρτυρεῖ. Ίουδαιοι μὲν Μωϋσεῖ, Χριστιανοὶ δὲ μὴ ἀρνούμενοι τὴν Μω(??)σέως προφητείαν ἀλλὰ κάκεῖθεν ἀποδεικνύντες τὰ περὶ τοῦ Ἰησοῦ παραδέχονται τὰ περὶ αὐτοῦ ἀληθῆ εἰναι παράδοξα ὑπὸ τῶν μαθητῶν αὐτοῦ ἀναγεγραμμένα. εἴτε γὰρ λόγον ἀπαιτεῖτε ἡμᾶς περὶ τοῦ Ἰησοῦ, ἀπόδοτε περὶ Μω(??)σέως τοῦ πρὸ αὐτοῦ γενομένου πρότερον. εἴθ' ἔξῆς ἡμεῖς ἀποδώσομεν τὸν περὶ τούτου· ὑμῶν δ' ἀναδυομένων καὶ φευγόντων τὰς περὶ ἑκείνου ἀποδεῖξεις, ὡς μὲν πρὸς τὸ παρὸν τὸ ὅμιον ὑμῖν ποιοῦντες οὐκ ἀποδεικνύομεν. ούδεν δὲ ἦττον ὄμοιογήσατε τὸ μὴ ἔχειν δεῖξιν περὶ Μω(??)σέως καὶ ἀκούσατε τὰς περὶ Ἰησοῦ ἀποδεῖξεις ἀπὸ τοῦ νόμου καὶ τῶν προφητῶν. καὶ τὸ παράδοξόν γε ἐκ τῶν περὶ Ἰησοῦ ἀποδείξεων ἐν νόμῳ καὶ προφήταις ἀποδείκνυται ὅτι καὶ Μωϋσῆς καὶ οἱ προφῆται ἥσαν προφῆται τοῦ θεοῦ.“

wise Jews using this argument. As more people were judging the statement, I said, "Tell me, you who are here, about two men who appeared among the human race, concerning whom strange things are written beyond human nature: I speak of Moses, your lawgiver, who wrote about himself, and of Jesus, our teacher, who left nothing written about himself but is testified by his disciples in the Gospels. What is the reason to believe Moses as truthful, even though the Egyptians accused him of being a sorcerer and claimed he performed his wonders through magic, while you disbelieve Jesus, since you accuse him? For both are witnessed by nations. The Jews witness for Moses, while Christians, not denying the prophecy of Moses, show that the things about Jesus are true, as recorded by his disciples. For if you demand a statement from us about Jesus, give us one about Moses, who came before him. Then we will provide the account about this. But as you rise up and flee from the proofs concerning him, we do not prove anything similar to you at present. Nevertheless, you admit that you have no proof about Moses and have heard the proofs about Jesus from the law and the prophets. And the strangeness of the proofs concerning Jesus is shown in the law and the prophets, proving that both Moses and the prophets were prophets of God."

## Section 46

1.46 | Πεπλήρωται δὲ ὁ νόμος καὶ οἱ προφῆται τῶν παραπλησίων παραδόξων τῷ ἀναγραφέντι περὶ τοῦ Ἰησοῦ παρὰ τῷ βαπτίσματι περὶ τῆς περιστερᾶς καὶ τῆς ἐξ οὐρανοῦ φωνῆς. σημεῖον δὲ οἶμαι τοῦ τότε ὄφθέντος ἀγίου πνεύματος ἐν εἴδει περιστερᾶς τὰ ὑπὸ τοῦ Ἰησοῦ παράδοξα γεγενημένα, ἅτινα διαβάλλων Κέλσος φησὶν αὐτὸν παρ’ Αἴγυπτίοις μεμαθηκότα πεποιηκέναι. καὶ οὐκ ἔκείνοις γε μόνοις χρήσομαι ἀλλὰ γὰρ κατὰ τὸ εἰκὸς καὶ οἷς οἱ ἀπόστολοι τοῦ Ἰησοῦ πεποιήκασιν. οὐκ ἀν γὰρ χωρὶς δυνάμεων καὶ παραδόξων ἔκινουν τοὺς καινῶν λόγων καὶ καινῶν μαθημάτων ἀκούοντας πρὸς τὸ καταλιπεῖν μὲν τὰ πάτρια παραδέξασθαι δὲ μετὰ κινδύνων τῶν μέχρι θανάτου τὰ τούτων μαθήματα. καὶ ἔτι ἵχνη τοῦ ἀγίου ἔκείνου πνεύματος, ὄφθέντος ἐν εἴδει περιστερᾶς, παρὰ Χριστιανοῖς σώζεται. ἔξεπάδουσι δαίμονας καὶ πολλὰς ίάσεις ἐπιτελοῦσι καὶ ὀρῶσί τινα κατὰ τὸ βούλημα τοῦ λόγου περὶ μελλόντων. κἄν χλευάσῃ δὲ Κέλσος τὸ λεχθησόμενον ἡ ὃν εἰσήγαγεν Ἰουδαῖον, ὅμως λελέξεται ὅτι πολλοὶ ὥσπερεὶ ἄκοντες προσεληύθασι χριστιανισμῷ, πνεύματός τινος τρέψαντος αὐτῶν τὸ ἡγεμονικὸν αἵφνιδιον ἀπὸ τοῦ μισεῖν τὸν λόγον ἐπὶ τὸ ὑπεραποθανεῖν αὐτοῦ καὶ φαντασιώσαντος αὐτοὺς ὑπάρ ἡ ὄναρ. πολλὰ γὰρ καὶ τοιαῦτα ἴστορήσαμεν ἅτινα ἔὰν γράφωμεν αὐτοὶ αὐτοῖς παρατυχόντες καὶ ἰδόντες. γέλωτα πλατύν ὄφλησομεν τοῖς ἀπίστοις, οἰομένοις ἡμᾶς ὅμοίως οἵς ὑπολαμβάνουσι ταῦτ’ ἀναπεπλακέναι καὶ αὐτοὺς πλάσσειν. ἀλλὰ γὰρ θεὸς μάρτυς τοῦ ἡμετέρου συνειδότος, βουλομένου οὐ διὰ ψευδῶν ἀπαγγελιῶν ἀλλὰ διά τινος ἐναργείας ποικίλης συνιστάνειν τὴν Ἰησοῦ Θείαν διδασκαλίαν. ἐπεὶ δὲ Ἰουδαῖός ἐστιν ὁ περὶ τοῦ ἀναγεγραμμένου ἀγίου πνεύματος κατεληλυθέναι ἐν εἴδει περιστερᾶς πρὸς τὸν Ἰησοῦν ἀπορῶν,

1.46 | The law and the prophets are filled with similar strange things written about Jesus at the time of his baptism regarding the dove and the voice from heaven. I think this was a sign of the Holy Spirit appearing in the form of a dove, which led to the strange events that happened through Jesus, which Celsus claims he learned from the Egyptians. I will not only use those examples but also what the apostles of Jesus have done. For without powers and wonders, they would not have moved people to leave their traditions and accept these teachings, even risking death. And still, the traces of that Holy Spirit, which appeared in the form of a dove, are preserved among Christians. They cast out demons, perform many healings, and see visions according to the will of the word about future events. And even if Celsus mocks what is said or the Jew he introduced, it will still be said that many have come to Christianity as if they were drawn by some spirit that suddenly turned them away from hating the word to wanting to die for it and imagining they had a real experience or dream. For we have recorded many such things, which if we wrote down, those who encountered them and saw them would agree. We would bring great laughter to the unbelievers, thinking we are like those who believe these things are made up and shape them. But God is a witness to our conscience, wanting to show the divine teaching of Jesus not through false claims but through a variety of clear signs. Since the one about the Holy Spirit appearing in the form of a dove has come to Jesus, it would be worth asking him, "O Jew, who is the one in Isaiah saying, 'And now the Lord has sent me and his Spirit?'" In which the saying is uncertain, whether the Father and the Holy

λεκτέον ἀν εἴη πρὸς αὐτόν· ὃ οὗτος, τίς  
ἔστιν ὁ ἐν τῷ Ἡσαΐᾳ λέγων· „καὶ νῦν κύριος  
ἀπέστειλέ με καὶ τὸ πνεῦμα αὐτοῦ;“ ἐν ω  
άμφιβόλου ὄντος τοῦ ḥητοῦ, πότερον ὁ  
πατὴρ καὶ τὸ ἄγιον πνεῦμα ἀπέστειλαν τὸν  
Ἰησοῦν, ἢ ὁ πατὴρ ἀπέστειλε τόν τε  
Χριστὸν καὶ τὸ ἄγιον πνεῦμα, τὸ δεύτερόν  
ἔστιν ἀληθές. καὶ ἐπεὶ ἀπεστάλη ὁ σωτὴρ,  
εἴται τὸ πνεῦμα τὸ ἄγιον, ὅνα πληρωθῆ τὸ  
εἰρημένον ὑπὸ τοῦ προφήτου, ἔχρην δὲ τὴν  
τῆς προφητείας πλήρωσιν ἐγνῶσθαι καὶ  
τοῖς ἔξης· διὰ τοῦτο ἀνέγραψαν οἱ Ἰησοῦ  
μαθηταὶ τὸ γεγενημένον.

## Section 47

1.47 | Ἐβουλόμην δ' ἀν Κέλσω,  
προσωποποιήσαντι τὸν Ἰουδαῖον  
παραδεξάμενόν πως Ἰωάννην ὡς  
βαπτιστὴν βαπτίζοντα τὸν Ἰησοῦν, εἰπεῖν  
ὅτι τὸ Ἰωάννην γεγονέναι βαπτιστὴν, εἰς  
ἄφεσιν ἀμαρτημάτων βαπτίζοντα,  
ἀνέγραψε τις τῶν μετ' οὐ πολὺ τοῦ  
Ἰωάννου καὶ τοῦ Ἰησοῦ γεγενημένων. ἐν  
γάρ τῷ ὀκτωκαιδεκάτῳ τῆς Ἰουδαϊκῆς  
ἀρχαιολογίας ὁ Ἰώσηπος μαρτυρεῖ τῷ  
Ἰωάννῃ ὡς βαπτιστῇ γεγενημένῳ καὶ  
καθάρσιον τοῖς βαπτισαμένοις  
ἐπαγγελλομένῳ. ὁ δ' αὐτὸς, καίτοι γε  
ἀπιστῶν τῷ Ἰησοῦ ὡς Χριστῷ. ζητῶν τὴν  
αἵτιαν τῆς τῶν Ἱεροσολύμων πτώσεως καὶ  
τῆς τοῦ ναοῦ καθαιρέσεως, δέον αὐτὸν  
εἰπεῖν ὅτι ἡ κατὰ τοῦ Ἰησοῦ ἐπιβουλὴ  
τούτων αἵτια γέγονε τῷ λαῷ, ἐπεὶ  
ἀπέκτειναν τὸν προφητευόμενον Χριστόν·  
ὁ δὲ καὶ ὠσπερ ἄκων οὐ μακρὰν τῆς  
ἀληθείας γενόμενός φησι ταῦτα συμβε  
βηκέναι τοῖς Ἰουδαίοις κατ' ἐκδίκησιν  
Ἰακώβου τοῦ δικαίου, ὃς ἦν ἀδελφὸς  
„Ἰησοῦ τοῦ λεγομένου Χριστοῦ,“ ἐπειδήπερ  
δικαιότατον αὐτὸν ὄντα ἀπέκτειναν. τὸν δὲ  
Ιάκωβον τοῦτον ὁ Ἰησοῦ γνήσιος μαθητὴς

Spirit sent Jesus, or the Father sent both Christ and the Holy Spirit, the second is true. And since the Savior was sent, then the Holy Spirit, so that what was said by the prophet might be fulfilled, it was necessary for the fulfillment of the prophecy to be known to those who came after. For this reason, the disciples of Jesus wrote about what happened.

1.47 | I would want to say to Celsus, who has made the Jew into a character, that someone wrote about John the Baptist baptizing Jesus for the forgiveness of sins. This was recorded by someone who came shortly after John and Jesus. In the eighteenth book of Jewish Antiquities, Josephus testifies about John as a baptizer who promised purification to those who were baptized. He himself, although he disbelieved in Jesus as the Christ, sought the reason for the fall of Jerusalem and the destruction of the temple. He should say that the plot against Jesus was the cause of these events for the people, since they killed the prophesied Christ. Yet he, as if unwilling, says that these things happened to the Jews as a punishment for James the Just, who was the brother of "Jesus called Christ," because they killed him, being a very righteous man. This James, the genuine disciple of Jesus, Paul says he saw as "the brother of the Lord." It is not so much because of their blood relationship or their common upbringing, but because of their character and teaching. If, therefore,

Παῦλός φησιν ἐωρακέναι ώς „άδελφὸν τοῦ κυρίου.“ οὐ τοσοῦτον διὰ τὸ πρὸς αἴματος συγγενὲς ἢ τὴν κοινὴν αὐτῶν ἀνατροφὴν ὅσον διὰ τὸ ἥθος καὶ τὸν λόγον. εἴπερ οὖν διὰ Ἰάκωβον λέγει συμβεβηκέναι τοῖς Ἰουδαίοις τὰ κατὰ τὴν ἑρήμωσιν τῆς Ἱερουσαλὴμ, πῶς ούχὶ εὐλογώτερον διὰ Ἰησοῦν τὸν Χριστὸν τοῦτο φάσκειν γεγονέναι; οὗτης θειότητος μάρτυρες αἱ τοσαῦται τῶν μεταβαλόντων ἀπὸ τῆς χύσεως τῶν κακῶν ἐκιλησίαι καὶ ἡρτημένων τοῦ δημιουργοῦ καὶ πάντ' ἀναφερόντων ἐπὶ τὴν πρὸς ἔκεῖνον ἀρέσκειαν.

## Section 48

1.48 | Εἰ καὶ μὴ ἀπολογήσεται οὖν ὁ Ἰουδαῖος περὶ Ἰεζεκὴλ καὶ Ἡσαΐου, κοινοποιούντων ἡμῶν τὰ περὶ τῆς ἀνοίξεως τῶν οὐρανῶν ἐπὶ Ἰησοῦ καὶ τῆς ἀκουσθείσης αὐτῷ φωνῆς καὶ τὰ ὅμοια εὐρισκόντων ἐν τῷ Ἰεζεκὴλ ἀναγεγραμμένα καὶ ἐν τῷ Ἡσαΐᾳ ἢ καὶ τινὶ ἄλλῳ προφήτῃ. ἡμεῖς γε τὸν λόγον ὅση δύναμις ἡμῖν παραστήσομεν λέγοντες ὅτι, ὥσπερ ὅναρ πεπίστευται πολλοὺς πεφαντασι ὠσθαι τινὰ μὲν θειότερα τινὰ δὲ περὶ μελλόντων βιωτικῶν ἀναγγέλλοντα εἴτε σαφῶς εἴτε καὶ δι’ αἰνιγμάτων, καὶ τοῦτ’ ἐναργές ἔστι παρὰ πᾶσι τοῖς παραδεξαμένοις πρόνοιαν, οὕτως τί ἄτοπον τὸ τυποῦν τὸ ἡγεμονικὸν ἐν ὄνειρῳ δύνασθαι αὐτὸ τυποῦν καὶ ὑπάρ πρὸς τὸ χρήσιμον τῷ ἐν φῷ τυποῦται ἢ τοῖς παρ’ αὐτοῦ ἀκουσομένοις; καὶ ὥσπερ φαντασίαν λαμβάνομεν ὅναρ ἀκούειν καὶ πλήσσεσθαι τὴν αἰσθητὴν ἀκοήν καὶ ὄραν δι’ ὄφθαλμῶν, οὕτε τῶν τοῦ σώματος ὄφθαλμῶν οὕτε τῆς ἀκοῆς πλησσομένης ἀλλὰ τοῦ ἡγεμονικοῦ ταῦτα πάσχοντος, οὕτως οὐδὲν ἄτοπον τοιαῦτα γεγονέναι ἐπὶ

he says that the events concerning the desolation of Jerusalem happened because of James, how much more blessed would it be to say that this happened because of Jesus the Christ? For many witnesses of his divinity are those who have turned away from the evils of the church and have been connected to the creator, giving all things in praise to him.

1.48 | If the Jew does not defend himself about Ezekiel and Isaiah, while we share what is said about the opening of the heavens at Jesus' baptism and the voice heard by him, and similar things found in Ezekiel and Isaiah or some other prophet, we will present our argument as best as we can. Just as a dream is believed to reveal something divine or announce future events, whether clearly or in riddles, this is evident to all who have received such insights. So, what is strange about the mind being shaped in a dream and having a reality that is useful to the one who dreams or to those who hear from him? Just as we receive visions in dreams and perceive sounds and sights, not through the physical eyes or ears but through the mind, it is not strange for such things to happen to the prophets when it is recorded that they saw something more extraordinary or heard words from the Lord or saw the heavens opened. For I do not think that the physical heavens were opened or that his body was torn apart to record such things as Ezekiel

τῶν προφητῶν, ὅτε ἀναγέγραπται ἐωρακέναι τινὰ αὐτοὺς παραδοξότερα ἡ ἀκηκοέναι λόγους κυρίου ἢ τεθεωρηκέναι ούρανοὺς ἀνοιγομένους. ἔγω γὰρ οὐχ ὑπολαμβάνω τὸν αἰσθητὸν ούρανὸν ἀνεῳχθαι καὶ τὸ σῶμα αὐτοῦ ἀνοιγύμενον διηρῆσθαι, ἵνα ἀναγράψῃ τὸ τοιοῦτον Ἱεζεκίηλ. μή ποτ' οὖν καὶ ἐπὶ τοῦ σωτῆρος τὸν φρονίμως ἀκούοντα τῶν εὐαγγελίων τὸ ὅμοιον ἔκδεκτέον, κἄν προσκόπτῃ τὸ τοιοῦτον τοῖς ἀπλουστέροις, οἵ διὰ πολλὴν ἀπλότητα κινοῦσι τὸν κόσμον, σχίζοντες τὸ τηλικοῦτον σῶμα ἡνωμένον τοῦ παντὸς ούρανοῦ. ὁ δὲ βαθύτερον τὸ τοιοῦτον ἔξετάζων ἔρεῖ ὅτι οὕσης, ὡς ἡ γραφὴ ὠνόμασε, θείας τινὸς γενικῆς αἰσθήσεως, ἣν μόνος ὁ μακάριος εὐρίσκει ἥδη κατὰ τὸ λεγόμενον καὶ παρὰ τῷ Σολομῶντι: „ὅτι αἴσθησιν θείαν εὐρήσεις,“ καὶ ὄντων εἰδῶν ταύτης τῆς αἰσθήσεως, ὀράσεως πεφυκίας βλέπειν τὰ κρείττονα σωμάτων πράγματα, ἐν οἷς δηλοῦται τὰ χερουβὶμ ἢ τὰ σεραφὶμ, καὶ ἀκοῆς ἀντιληπτικῆς φωνῶν οὐχὶ ἐν ἀέρι τὴν οὔσιαν ἔχουσῶν, καὶ γεύσεως χρωμένης ἄρτῳ ζῶντι καὶ ἔξ ούρανοῦ καταβεβηκότι καὶ ζωὴν διδόντι τῷ κόσμῳ, οὕτω δὲ καὶ ὄσφρήσεως ὀσφραίνομένης τοιῶνδε, καθὸ „Χριστοῦ εύωδίᾳ“ λέγει εἶναι „τῷ θεῷ“ Παῦλος, καὶ ἀφῆς, καθ' ἣν Ἰωάννης φησὶ ταῖς χερσὶν ἐψηλαφηκέναι „περὶ τοῦ λόγου τῆς ζωῆς“. οἱ μακάριοι προφῆται τὴν θείαν αἴσθησιν εὐρόντες καὶ βλέποντες θείως καὶ ἀκούοντες θείως καὶ γευόμενοι ὄμοίως καὶ ὄσφραίνομενοι, ἵν' οὕτως ὄνομάσω, αἱσθήσει οὐκ αἱσθητῇ καὶ ἀπτόμενοι τοῦ λόγου μετὰ πίστεως, ὥστ' ἀπορῷον αὐτοῦ ἥκειν εἰς αὐτοὺς θεραπεύουσαν αὐτοὺς, οὕτως ἐώρων ἃ ἀναγράφουσιν ἐωρακέναι καὶ ἥκουσον ἃ λέγουσιν ἀκηκοέναι καὶ τὰ παραπλήσια ἔπασχον, ὡς ἀνέγραφον, ἐσθίοντες „κεφαλίδα“ διδομένην αὐτοῖς βιβλίου. οὕτω δὲ καὶ Ἰσαὰκ „ώσφράνθη τῆς

did. So, should we not also expect the same from the Savior, who wisely listens to the Gospels, even if the simpler ones, who move the world with their simplicity, are troubled by such things? The deeper thinker will say that there is a divine sense, as the scripture names it, which only the blessed find, as it is said by Solomon: "For you will find a divine sense." And those who have this sense see greater things in the heavenly realm, where the cherubim or seraphim are shown, and they hear voices that are not in the air, and they taste the living bread that came down from heaven and gives life to the world. Likewise, they smell the fragrance of Christ, as Paul says it is "the aroma of Christ to God," and they touch, as John says he touched "the word of life." The blessed prophets found this divine sense and saw divinely, heard divinely, tasted similarly, and smelled, so that I may call it a sense that is not physical, and they touched the word with faith, so that its power might come to them and heal them. Thus, they saw what they wrote about and heard what they said, and they experienced similar things, as they wrote, eating the "head" given to them from the book. So also Isaac "smelled the fragrance of his son's divine garments" and said with a spiritual blessing: "Behold, the smell of my son is like the smell of a full field, which the Lord has blessed." In a similar way, and more spiritually than physically, Jesus "touched" the leper to cleanse him, as I believe, freeing him not only from the physical leprosy that many hear about but also from the other leprosy through his truly divine touch. Thus, "John testified saying that he saw the Spirit descending like a dove from heaven, and it remained on him. And I did not know him, but he who sent me to baptize in water said to me:

όσμης τῶν "τοῦ υἱοῦ θειοτέρων „ἰματίων" καὶ ἐπεῖπε πνευματικῇ εὐλογίᾳ τό· „ίδου ὁ σμὴ τοῦ υἱοῦ μου ὡς ὁ σμὴ ἀγροῦ πλήρους, δὲν εὐλόγησεν δὲ κύριος." παραπλησίως δὲ τούτοις καὶ νοητῶς μᾶλλον ἡ αἰσθητῶς Ἰησοῦς „ηψατὸ" τοῦ λεπροῦ, ἵν' αὐτὸν καθαρίσῃ, ὡς ἔγὼ οἶμαι, διχῶς, ἀπαλλάττων αὐτὸν οὐ μόνον, ὡς οἱ πολλοὶ ἀκούουσι, λέπρας αἰσθητῆς δὲ αἰσθητῆς ἀφῆς ἀλλὰ καὶ τῆς ἀλλης διὰ τῆς ὡς ἀληθῶς θείας αὐτοῦ ἀφῆς, οὕτως οὖν „έμαρτύρησεν Ἰωάννης λέγων ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. κάγὼ οὐκ ἥδειν αὐτὸν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν τῷ ὕδατι, ἐκεῖνός μοι εἴπεν· ἐφ' δὲν ἀν ἰδης τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτὸν, οὗτός ἐστιν ὃ βαπτίζων ἐν πνεύματι ἀγίῳ, κάγὼ ἐώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὃ οὐδὲς τοῦ θεοῦ." καὶ τῷ Ἰησοῦ γε ἤνοιχθησαν οἱ οὐρανοί· καὶ τότε μὲν πλὴν Ἰωάννου οὐδεὶς ἀναγέγραπται ἐωρακέναι ἀνοιχθέντας τοὺς οὐρανούς, τοῦτο δὲ τὸ ἀνοιχθῆναι τοὺς οὐρανούς προλέγων τοῖς μαθηταῖς ὃ σωτὴρ ἐσόμενον ὄψιμένοις αὐτό φησιν· „ἀμὴν ἀμὴν λέγω ὑμῖν, ὅψεσθε τὸν οὐρανὸν ἀνεῳγότα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου." καὶ οὕτως Παῦλος ἡρπάγη εἰς τρίτον οὐρανὸν, πρότερον ίδων αὐτὸν ἀνοιχθέντα, ἐπεὶ μαθητῆς ἦν Ἰησοῦ. διηγήσασθαι δὲ νῦν, διὰ τί ὁ Παῦλος λέγει τό· „εἴτε ἐν σώματι οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος οὐκ οἶδα, δὲ θεὸς οἶδεν," οὐ τοῦ παρόντος ἐστὶ καιροῦ. ἔτι δὲ προσθήσω τῷ λόγῳ καὶ αὐτὰ, ἃ οἴεται ὁ Κέλσος, ὅτι αὐτὸς Ἰησοῦς εἴπε τὰ περὶ τὴν ἀνοιξιν τῶν οὐρανῶν καὶ τὸ καταβὰν πνεῦμα ἄγιον ἐπ' αὐτὸν (ἐν) εἴδει περιστερᾶς παρὰ τῷ Ἰορδάνῃ· τῆς γραφῆς τοῦτο οὐ παραστησάσης, ὅτι αὐτὸς εἴπε τοῦτο ἐωρακέναι. οὐ συνεῖδε δ' ὁ

'Upon whom you see the Spirit descending and remaining on him, this is he who baptizes with the Holy Spirit, and I have seen and testified that this is the Son of God.'" And to Jesus, the heavens were opened. And at that time, except for John, no one is recorded to have seen the heavens opened. This opening of the heavens was foretold by the Savior to the disciples, saying, "Truly, truly, I say to you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man." And thus Paul was caught up to the third heaven, having first seen it opened, since he was a disciple of Jesus. Now, to explain why Paul says, "Whether in the body I do not know, or out of the body I do not know, God knows," is not the time for that. I will also add to the argument what Celsus thinks, that Jesus himself spoke about the opening of the heavens and the Holy Spirit descending upon him in the form of a dove by the Jordan. This scripture does not present that he said he saw this. The bravest one did not see that it is not according to what he said to the disciples about the vision on the mountain: "Tell no one the vision until the Son of Man is raised from the dead," to mention what was seen by John at the Jordan and heard. It is also possible to see the character of Jesus everywhere surrounding his self-praise, and for this reason, he says, "If I bear witness of myself, my testimony is not true." And he surrounded his self-praise more with his works than with words. This is why the Jews say to him, "If you are the Christ, tell us plainly." Since the Jew who speaks to Celsus about Jesus concerning the Holy Spirit in the form of a dove, yet you say that he brings some one of those who are with you into the conversation, it is necessary for him to show that this is not

γενναιότατος ὅτι οὐκ ἔστι κατὰ τὸν εἰπόντα τοῖς μαθηταῖς ἐπὶ τῇ ἐν τῷ ὅρει ὀπτασίᾳ „μηδενὶ εἴπητε τὸ ὄραμα, ἔως ὃ οὐδὲς τοῦ ἀνθρώπου ἔκ νεκρῶν ἀναστῇ,“ εἰρηκέναι τοῖς μαθηταῖς τὸ παρὰ τῷ Ἰορδάνῃ ὄφθεν ὑπὸ τοῦ Ἰωάννου καὶ ἀκουσθέν, ἐνιδεῦ δὲ ἔστι καὶ τῷ τοῦ Ἰησοῦ ἥθει πανταχοῦ περιῆσταμένου τὴν περιαυτολογίαν καὶ διὰ τοῦτο λέγοντος „κἀντι ἐγὼ εἴπω περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής.“ καὶ ἐπὶ περιῆστατο τὴν περιαυτολογίαν καὶ τοῖς ἔργοις μᾶλλον ἐβούλετο δηλοῦν εἶναι Χριστὸς ἥπερ τῇ λέξει, διὰ τοῦτο φασιν οἱ Ἰουδαῖοι πρὸς αὐτόν „εἰ σὺ εἶ ὁ Χριστὸς, εἴπε ἡμῖν παρόρησίᾳ. “ἐπεὶ δὲ Ἰουδαῖος ἔστιν ὁ παρὰ τῷ Κέλσῳ λέγων τῷ Ἰησοῦ περὶ τῶν κατὰ τὸ πνεῦμα τὸ ἄγιον ἐν εἴδει περιστρᾶς τό· πλὴν ὅτι σὺ φῇς καὶ τίνα ἔνα ἐπάγῃ τῶν μετὰ σοῦ κεκολασμένων, ἀναγκαῖον αὐτῷ παραστῆσαι ὅτι καὶ τοῦτο οὐκ οἰκείως τῷ Ἰουδαϊκῷ προσώπῳ περιέθηκεν. οὐδὲ γάρ συνάπτουσι τὸν Ἰωάννην οἱ Ἰουδαῖοι τῷ Ἰησοῦ καὶ τὴν Ἰωάννου τῇ τοῦ Ἰησοῦ κολάσει. καὶ ἐν τούτῳ οὖν ἐλέγχεται ὁ πάντ’ ἀλαζονευσάμενος εἰδέναι μὴ ἐγνωκώς, τίνα προσάψῃ ἡμίματα τῷ Ἰουδαϊκῷ πρὸς τὸν Ἰησοῦν προσώπῳ.

## Section 49

1.49 | Μετὰ ταῦτ’ οὐκ οἶδ’ ὅπως τὸ μέγιστον περὶ τῆς συστάσεως τοῦ Ἰησοῦ κεφάλαιον, ὡς ὅτι ἐπροφητεύθη ὑπὸ τῶν παρὰ Ἰουδαίοις προφητῶν, Μωϋσέως καὶ τῶν μετ’ αὐτὸν ἡ καὶ πρὸ Μω(??)σέως, παραπίπτει ἐκῶν, ὡς οἶμαι τῷ μὴ δύνασθαι ἀπαντᾶν πρὸς λόγον ὡς οὐδὲ Ἰουδαῖοι ούδ’ ὅσαι αἰρέσεις οὐ βούλονται πεπροφητεῦσθαι τὸν Ἰησοῦν. τάχα δὲ οὐδὲ ἥδει τὰς περὶ τοῦ Ἰησοῦ προφητείας· οὐκ ἀν γάρ καταβαλῶν τὰ ὑπὸ Χριστιανῶν

fittingly attached to the Jewish character. For the Jews do not connect John with Jesus or John's actions with Jesus' actions. And in this, the one who has boasted of knowing everything is shown to not know whom he is attaching words to the Jewish character concerning Jesus.

1.49 | After this, I do not know how the greatest point about the nature of Jesus, that he was prophesied by the prophets among the Jews, Moses and those after him or even before Moses, falls short, as I think, because he cannot respond to the argument that neither the Jews nor any sects want to prophesy about Jesus. Perhaps he does not even know the prophecies about Jesus; for if he did, he would not dismiss what Christians say, that many prophets foretold

λεγόμενα, ὅτι πολλοὶ προφῆται προεῖπον περὶ τῆς τοῦ σωτῆρος ἐπιδημίας, περιέθηκε τῷ τοῦ Ἰουδαίου προσώπῳ ἀ νόμοζε Σαμαρεῖ μᾶλλον εἰπεῖν ἡ Σαδδουκαίων· καὶ οὐκ ἀν Ἰουδαῖος ὃ ἐν τῇ προσωποποΐᾳ ἔφασκεν· ἀλλ' εἶπεν ἐμὸς προφήτης ἐν Ἱεροσολύμοις ποτὲ ὅτι ἥξει θεοῦ υἱὸς, τῶν δσίων κριτής καὶ τῶν ἀδίκων κολαστής. οὐ γάρ εἰς προφήτης τὰ περὶ Χριστοῦ ἐπροφήτευσε· κάν οὶ μόνου δὲ Μωϋσέως παραδεχόμενοι τὰς βίβλους Σαμαρεῖς ἡ Σαδδουκαῖοι φάσκωσιν ἐν ἑκείναις πεπροφητεῦσθαι τὸν Χριστὸν, ἀλλ' οὕτι γε ἐν Ἱεροσολύμοις, τοῖς μηδέπω ὄνομασθεῖσι κατὰ τὸν Μωϋσέως χρόνον, ἡ προφητεία λέλεκτο. εἴη τοίνυν πάντας τοὺς τοῦ λόγου κατηγόρους ἐν τοσαύτῃ εἶναι ἀγνοίᾳ οὐ μόνον τῶν πραγμάτων ἀλλὰ καὶ ψιλῶν τῶν γραμμάτων τῆς γραφῆς καὶ κατηγορεῖν χριστιανισμοῦ, ἵνα μηδὲ τὴν τυχοῦσαν πιθανότητα ὃ λόγος αὐτῶν ἔχῃ, δυναμένην τοὺς ἀνερματίστους καὶ „πρὸς καιρὸν“ πιστεύοντας ἀφιστάνειν οὐ τῆς πίστεως ἀλλὰ τῆς ὀλιγοπιστίας. Ἰουδαῖος δὲ οὐκ ἀν ὁμολογήσαι ὅτι προφήτης τις εἶπεν ἥξειν θεοῦ υἱόν· ὃ γάρ λέγουσιν, ἐστὶν ὅτι ἥξει ὁ Χριστὸς τοῦ θεοῦ. καὶ πολλάκις γε ζητοῦσι πρὸς ἡμᾶς εὐθέως περὶ υἱοῦ θεοῦ, ὡς οὐδενὸς ὄντος τοιούτου οὐδὲ προφητευθέντος. καὶ οὐ τοῦτο φαμεν, ὅτι οὐ προφητεύεται υἱὸς θεοῦ, ἀλλ' ὅτι οὐχ ἀρμοζόντως τῷ Ἰουδαϊκῷ προσώπῳ, μὴ ὁμολογοῦντι τὸ τοιοῦτο, περιέθηκε τὸ εἶπεν ἐμὸς προφήτης ἐν Ἱεροσολύμοις ποτὲ ὅτι ἥξει θεοῦ υἱός

the coming of the Savior. He attributed to the Jewish character what was more fitting for a Samaritan than for a Sadducee. And a Jew would not say in the portrayal that "my prophet in Jerusalem once said that the Son of God will come, a judge of the holy and a punisher of the unjust." For not one prophet prophesied about Christ. Even if the Samaritans or Sadducees, who only accept the books of Moses, claim that the Christ is prophesied in them, it is not so in Jerusalem, where the prophecy was not spoken during the time of Moses. Therefore, all the accusers of the word must be in such ignorance, not only of the facts but also of the simple writings of the scripture, and they accuse Christianity so that their argument has no plausible chance of being believed, causing the unsteady and "timely" believers to turn away, not from faith but from doubt. A Jew would not admit that a prophet said the Son of God would come; for what they say is that the Christ of God will come. And indeed, they often ask us directly about the Son of God, as if there were no such person nor any prophecy about him. And we do not say this because the Son of God is not prophesied, but because it does not fit the Jewish character, since they do not acknowledge such a thing. He attributed to "my prophet in Jerusalem" the statement that the Son of God will come.

## Section 50

1.50 | Εἶτα, ὡς [οὐ] μόνου προφητευθέντος τούτου, δσίων αὐτὸν εἶναι κριτὴν καὶ τῶν ἀδίκων κολαστὴν, καὶ μήτε τόπου γενέσεως αὐτοῦ μήτε πάθους αὐτοῦ οὗ

1.50 | Then, as he says that this one was not only prophesied to be a judge of the holy and a punisher of the unjust, but he also does not mention his birthplace, his

ὑπὸ Ἰουδαίων πείσεται μήτ' ἀναστάσεως αύτοῦ μήτε τεραστίων δὲ ὡν ποιήσει δυνάμεων προειρημένων, φησί· τί μᾶλλον σὺ ή ἄλλοι μυρίοι οἱ μετὰ τὴν προφητείαν γε νόμενοί είσι. περὶ ὧν ταῦτα ἐπροφητεύετο; καὶ οὐκ οἶδ' ὅπως βουλόμενος καὶ ἐτέροις περιθεῖναι τὸ δύνασθαι ὑπονοεῖσθαι ὅτι αὐτοὶ ἥσαν οἱ προφητευθέντες φησὶν ὅτι οἱ μὲν ἐνθουσιῶντες οἱ δὲ ἀγείροντές φασιν ἥκειν ἄνωθεν υἱὸν θεοῦ· οὐ γάρ ιστορήσαμεν ταῦθ' ὀμοιογεῖσθαι παρὰ τοῖς Ἰουδαίοις γεγονέναι. λεκτέον οὖν πρῶτον ὅτι πολλοὶ προφῆται παντοδαπῶς προεῖπον τὰ περὶ Χριστοῦ, οἱ μὲν δι' αἰνιγμάτων οἱ δὲ δι' ἀλληγορίας η̄ ἄλλω τρόπῳ τινὲς δὲ καὶ αὐτολεξεί. καὶ ἐπεὶ ἐν τοῖς ἔξῆς φησιν ἐν τῇ τοῦ Ἰουδαίου πρὸς τοὺς ἀπὸ τοῦ λαοῦ πιστεύοντας προσωποποϊὰ τὰς εἰς τὰ περὶ τούτου ἀναφερομένας προφητείας δύνασθαι καὶ ἄλλοις ἐφαρμόζειν πράγμασι, δεινῶς καὶ κακούργως τοῦτο λέγων, ὀλίγας ἀπὸ πλειόνων ἐκθησόμεθα· περὶ ὧν ὁ βουλόμενος ἀναγκαστικόν τι είς ἀνατροπὴν αὐτῶν είπάτω καὶ δυνάμενον ἐντρεχῶς πιστεύοντας μεταστῆσαι ἀπὸ τῆς πίστεως.

## Section 51

1.51 | Εἴρηται δὴ περὶ μὲν τοῦ τόπου τῆς γενέσεως αύτοῦ, ὅτι ἀπὸ „Βηθλεὲμ“, „έξελεύσεται ὁ ἡγούμενος, „τοῦτον τὸν τρόπον“ „καὶ σὺ Βηθλεὲμ οἴκος τοῦ Ἐφραθᾶ, ὀλιγοστὸς εἰς τοῦ εἶναι ἐν χιλιάσιν Ἰουδαίος· ἐκ σοῦ μοι ἔξελεύσεται τοῦ εἶναι εἰς ἀρχοντα ἐν τῷ Ἰσραὴλ, καὶ αἱ ἔξοδοι αύτοῦ ἀπὸ ἀρχῆς ἐξ ἡμερῶν αἰώνος.“ αὕτη δὲ προφητεία οὐδενὶ ἀρμόσαι ἀν τῶν, ὡς φησιν ὁ παρὰ τῷ Κέλσῳ Ἰουδαῖος, ἐνθουσιῶντων καὶ ἀγειρόντων καὶ λεγόντων ἄνωθεν ἥκειν,

suffering, his resurrection, or the great miracles he would perform. He asks, "What more are you than the countless others who came after the prophecy?" About whom were these things prophesied? And I do not know how, wanting to suggest that others might think they were the ones prophesied, he says that some who are inspired and others who are stirred up claim that the Son of God has come from above. For we have not recorded these things as being acknowledged by the Jews. Therefore, it should first be said that many prophets in various ways foretold things about Christ, some through riddles, others through allegories, and some even in plain words. And since he later says in the portrayal of the Jew to those who believe from the people that the prophecies about this can apply to others, speaking this wickedly and maliciously, we will explain a few from many. About which the one who wants to say something compelling for their overturning and is able to quickly lead believers to turn away from faith.

1.51 | It has been said about the place of his birth that "from Bethlehem the ruler will come." In this way: "And you, Bethlehem, house of Ephrathah, you are too small to be among the thousands of Judah; from you will come a ruler in Israel, whose origins are from ancient times." This prophecy cannot be connected to anyone, as the Jew speaking to Celsus says, who claims to be inspired and stirred up, unless it is clearly shown that he was born in Bethlehem or, as someone else might say, that he comes

έὰν μὴ σαφῶς δεικνύηται ἐκ Βηθλεὲμ  
γεγενημένος ἦ, ὡς ἀν εἴποι τις ἄλλος, ἀπὸ  
Βηθλεὲμ ἐπὶ τὸ ἡγεῖσθαι τοῦ λαοῦ  
έρχόμενος. περὶ δὲ τοῦ γεγενῆσθαι τὸν  
Ἰησοῦν ἐν Βηθλεὲμ εἰ βούλεται τις μετὰ τὴν  
τοῦ Μιχαία προφητείαν καὶ μετὰ τὴν  
ἀναγεγραμμένην ἐν τοῖς εὐαγγελίοις ὑπὸ  
τῶν Ἰησοῦ μαθητῶν ἴστορίαν καὶ ἄλλοθεν  
πεισθῆναι, κατανοησάτω ὅτι ἀκολούθως  
τῇ ἐν τῷ εὐαγγελίῳ περὶ τῆς γενέσεως  
αὐτοῦ ἴστορίᾳ δείκνυται τὸ ἐν Βηθλεὲμ  
σπήλαιον, ἔνθα ἐγεννήθη, καὶ ἡ ἐν τῷ  
σπηλαίῳ φάτνῃ, ἔνθα ἐσπαργανώθη. καὶ  
τὸ δεικνύμενον τοῦτο διαβότόν ἐστιν ἐν  
τοῖς τόποις καὶ παρὰ τοῖς τῆς πίστεως  
ἄλλοτρίοις, ὡς ἄρα ἐν τῷ σπηλαίῳ τούτῳ ὁ  
ὑπὸ Χριστιανῶν προσκυνούμενος καὶ  
θαυμαζόμενος γεγέννηται Ἰησοῦς. ἐγὼ δ'  
οἶμαι ὅτι πρὸ μὲν τῆς Χριστοῦ ἐπιδημίας οἱ  
ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ διὰ τὸ  
σαφὲς καὶ ἐναργὲς τῆς προφητείας  
ἐδίδασκον ὅτι ὁ Χριστὸς ἐν Βηθλεὲμ  
γεννηθήσεται. καὶ ἔφθανεν ὁ λόγος οὗτος  
καὶ ἐπὶ τοὺς πολλοὺς τῶν Ιουδαίων· ὅθεν  
καὶ ὁ Ἡρώδης ἀναγέγραπται  
πυνθανόμενος τῶν ἀρχιερέων καὶ  
γραμματέων τοῦ λαοῦ ἀκηκοέναι παρ'  
αὐτῶν ὅτι ὁ Χριστὸς „ἐν Βηθλεὲμ τῆς  
Ιουδαίας“ γεννηθήσεται, ὅθεν ἦν ὁ Δαυίδ.  
ἔτι δὲ καὶ ἐν τῷ κατὰ Ιωάννην λέξεκται  
Ιουδαίους εἰρηκέναι ὅτι ὁ Χριστὸς ἐν  
Βηθλεὲμ γεννηθήσεται, ὅθεν ὁ Δαυὶδ ἦν.  
μετὰ δὲ τὴν Χριστοῦ ἐπιδημίαν οἱ  
πραγματευόμενοι καθελεῖν τὴν περὶ αὐτοῦ  
ὑπόληψιν ὡς προφητευθέντος ἀνωθεν  
περὶ τῆς γενέσεως, τὴν τοιαύτην  
διδασκαλίαν περιεῖλον ἀπὸ τοῦ λαοῦ·  
ἀδελφόν τι ποιοῦντες τοῖς πείσασι τοὺς  
ἐωρακότας αὐτὸν ἀναστάντα ἀπὸ τῶν  
νεκρῶν στρατιώτας τῶν φρουρούντων τὸ  
μνημεῖον καὶ τοῦτ' ἀπαγγέλλουσιν  
εἰρηκέναι τοῖς ἰδοῦσιν· „εἴπατε ὅτι οἱ  
μαθηταὶ αὐτοῦ ἡμῶν κοιμωμένων νυκτὸς

from Bethlehem to lead the people.  
Regarding Jesus being born in Bethlehem, if  
someone wants to be convinced after the  
prophecy of Micah and the account  
recorded in the Gospels by the disciples of  
Jesus, they should understand that  
according to the Gospel's account of his  
birth, it shows the cave in Bethlehem  
where he was born and the manger where  
he was wrapped in swaddling clothes. And  
this is clearly shown in places and among  
those who are strangers to the faith, as in  
this cave, Jesus, who is worshiped and  
admired by Christians, was born. I believe  
that before the coming of Christ, the chief  
priests and scribes of the people taught  
clearly and plainly that the Christ would be  
born in Bethlehem. This word reached  
many of the Jews; hence, Herod is recorded  
as asking the chief priests and scribes of  
the people if they had heard that the Christ  
would be born "in Bethlehem of Judea,"  
where David was from. It is also said in the  
Gospel of John that the Jews mentioned that  
the Christ would be born in Bethlehem,  
where David was from. After the coming of  
Christ, those who sought to deny the belief  
about him as prophesied concerning his  
birth turned this teaching away from the  
people, making a brother out of those who  
convinced the witnesses who saw him  
raised from the dead, the guards at the  
tomb, and they reported to those who saw:  
"Say that his disciples came and stole him  
while we were sleeping. And if this is heard  
by the governor, we will persuade him and  
keep you out of trouble."

εἰκλεψαν αὐτόν. καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν καὶ ὑμᾶς ἀμερίμνους ποιήσομεν."

## Section 52

1.52 | Χαλεπὸν γάρ φιλονεικία καὶ πρόληψις πρὸς τὸ ποιῆσαι καὶ τοῖς ἔναργέσιν ἀντιβλέψαι, ἵνα μὴ καὶ ταλείψωσι δόγματα δευσοποιήσαντα, οἷς συνήθεις ἐγένοντό πως, καὶ ποιώσαντα αὐτῶν τὴν ψυχήν. καὶ εὐχερέστερόν γε ἄνθρωπος τὰς περὶ ἄλλα συνηθείας, κāν δυσαποσπάστως αὐτῶν ἔχῃ, καταλείψαι ἀνὴρ τὰς περὶ τὰ δόγματα. πλὴν οὐδὲ ἔκεινα εύχερῶς οἱ συνήθεις παρορῶσιν· οὕτως οὐδὲ οἰκίας οὐδὲ πόλεις ἢ κώμας οὐδὲ συνήθεις ἀνθρώπους εύχερῶς βούλονται καταλιπεῖν οἱ προληφθέντες αὐτοῖς. τοῦτ' οὖν αἴτιον γεγένηται καὶ Ἰουδαίων πολλοῖς τότε τοῦ ἀντιβλέψαι ταῖς ἔναργείαις τῶν τε προφητειῶν καὶ τῶν τεραστίων. ὃν ἐποίησε καὶ πεπονθέναι ἀναγέγραπται δὲ Ἰησοῦς. ὅτι δὲ τοιοῦτόν τι πέπονθεν ἢ ἀνθρωπίνη φύσις, δῆλον ἔσται τοῖς κατανοοῦσιν ὅτι οἱ ἄπαξ προληφθέντες καὶ ἐν αἰσχίσταις καὶ εἰκαίαις παραδόσεσι πατέρων καὶ πολιτῶν οὐκ εύχερῶς μετατίθενται· οὐ ταχέως γοῦν Αἴγυπτιον πείσαι ἀν τις καταφρονῆσαι ὃν ἐκ πατέρων παρείληφεν, ὥστε μὴ νομίσαι θεὸν τόδε τὸ ἄλογον ζῷον ἢ μέχρι θανάτου φυλάξασθαι ἀπὸ τοῦτο τοῦ ζῶου κρεῶν γεύσασθαι. εἰ καὶ ἐπὶ πλεῖστον οὖν τὸν τοιοῦτον λόγον ἔξετάζοντες τὰ περὶ Βηθλεὲμ καὶ τῆς περὶ αὐτῆς προφητείας διεξεληλύθαμεν, νομίζομεν ἀναγκαίως τοῦτο πεποιηκέναι, ἀπολογούμενοι πρὸς τοὺς φήσαντας ἀντί, εἰ οὕτως ἔναργεῖς ἦσαν αἱ περὶ τοῦ Ἰησοῦ παρὰ Ἰουδαίοις προφητεῖαι, τί δή ποτε ἐλθόντος αὐτοῦ οὐ συγκατέθεντο τῇ διδασκαλίᾳ αὐτοῦ καὶ

1.52 | For it is difficult to argue and to look against the clear facts, so that they do not abandon the teachings that have become familiar to them, which have somehow shaped their souls. And a person finds it easier to leave other habits, even if they are hard to break, than to leave their beliefs. However, even those familiar with these beliefs do not easily overlook them; thus, neither homes, nor cities, nor villages, nor familiar people are easily abandoned by those who have been influenced by them. This has become the reason why many Jews then resisted the clear truths of the prophecies and the miracles that Jesus performed and suffered. That such things happened to human nature will be clear to those who understand that those who have once been influenced by the shameful and false traditions of their ancestors and citizens do not easily change. Certainly, no one would quickly disregard the beliefs passed down from their ancestors, such that they would not consider this irrational creature a god, or even guard against tasting the flesh of this creature until death. If we examine more closely the matters concerning Bethlehem and its prophecy, we believe it is necessary to do this, defending ourselves against those who might say that if the prophecies about Jesus were so clear to the Jews, why did they not accept his teaching when he came and turn to the better things he showed? Let no one among us reproach those who believe with a similar accusation. We see that the

μετέθεντο ἐπὶ τὰ ὑπὸ τοῦ Ἰησοῦ  
δεικνύμενα κρείττονα. μηδεὶς δ' ἡμῶν τοῖς  
πιστεύουσι τὸ παραπλήσιον ὄνειδιζέτω.  
ὅρῶν ὅτι οὐκ εύκαταφρόνητοι λόγοι ὑπὸ  
τῶν μεμαθηκότων αὐτοὺς πρεσβεύειν  
φέρονται περὶ τῆς εἰς τὸν Ἰησοῦν πίστεως.

## Section 53

1.53 | Εἰ δὲ καὶ δευτέρας προφητείας  
ἐναργοῦς ἡμῖν εἶναι φαινομένης περὶ τοῦ  
Ἰησοῦ χρεία ἔστιν, ἐκθησόμεθα τὴν  
ἀναγραφεῖσαν πρὸ πλείστων ὅσων ἔτῶν  
τῆς Ἰησοῦ ἐπιδημίας ὑπὸ Μω(??)σέως,  
φήσαντος τὸν Ἰακὼβ ἀπαλλασσόμενον τοῦ  
βίου πεπροφητευκέναι ἐκάστῳ τῶν νιῶν  
καὶ τῷ Ἰούδᾳ εἰρηκέναι μετὰ καὶ ἄλλων τό·  
„οὐκ ἐκλείψει ἄρχων ἐξ Ἰούδα καὶ  
ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ, ἔως ἂν  
ἔλθῃ τὰ ἀποκείμενα αὐτῷ.“ ἐντυγχάνων δέ  
τις τῇ προφητείᾳ ταύτῃ, κατὰ μὲν τὸ  
ἀληθὲς πολλῷ πρεσβυτέρᾳ τυγχανούσῃ  
Μω(??)σέως, ὡς δ' ἀν ὑπονοήσαι τις τῶν  
οὐ πιστῶν, ὑπὸ Μωϋσέως λεχθείσῃ,  
θαυμάσαι ἀν, πῶς Μωϋσῆς δεδύνηται  
προειπεῖν ὅτι οἱ τῶν Ἰουδαίων  
βασιλεύοντες, δώδεκα ούσῶν φυλῶν ἐν  
αὐτοῖς, ἀπὸ τῆς Ἰούδα φυλῆς γεννηθέντες  
ἄρξουσι τοῦ λαοῦ· διὸ καὶ ὁ πᾶς λαὸς  
Ἰουδαῖοι ὀνομάζονται, τῆς βασιλευούσης  
φυλῆς ὅντες ἐπώνυμοι. καὶ δεύτερον δ' ἀν  
θαυμάσαι τὴν προφητείαν ὃ εὐγνωμόνως  
αὐτῇ ἐντυγχάνων, τίνα τρόπον εἰπών ἀπὸ  
τῆς Ἰούδα φυλῆς ἔσεσθαι τοὺς ἄρχοντας  
καὶ ἡγεμόνας τοῦ λαοῦ ἔστησε καὶ τὸ τέλος  
τῆς ἀρχῆς αὐτῆς εἰπών οὐκ ἐκλείψειν  
ἄρχοντα „ἐξ Ἰούδα“καὶ ἡγούμενον „έκ τῶν  
μηρῶν αὐτοῦ, ἔως ἂν ἔλθῃ τὰ ἀποκείμενα  
αὐτῷ, καὶ αὐτὸς προσδοκία ἔθνῶν.“ ἦλθε  
γάρ ᾧ ἔστι „τὰ ἀποκείμενα,“ ὃ Χριστὸς τοῦ  
Θεοῦ, „ὁ ἄρχων“τῶν ἐπαγγελιῶν τοῦ Θεοῦ·  
καὶ σαφῶς γέγονεν οὗτος μόνος παρὰ τοὺς

arguments are not easily dismissed by those who have learned to advocate for faith in Jesus.

1.53 | If there is a need for a second clear prophecy about Jesus, we will present the one recorded many years before the coming of Jesus by Moses, who said that Jacob prophesied about each of his sons and mentioned Judah: "The ruler will not depart from Judah, nor the leader from his descendants, until what is reserved for him comes." Now, someone encountering this prophecy might wonder how Moses could have predicted that the rulers of the people would come from the tribe of Judah, given that there were twelve tribes among the Jews. This is why all the people are called Jews, being named after the ruling tribe. Moreover, it would be surprising to see how Moses stated that the rulers and leaders of the people would come from the tribe of Judah and that the leadership would not cease "from Judah" until what is reserved for him comes, and he himself is the hope of the nations. For the one who is "what is reserved," Christ of God, "the ruler" of God's promises, has clearly become the only one among all before him, and I would confidently say even those after him, "the hope of the nations." For from all the nations, they have believed in God through him, and according to what was said by Isaiah, nations hoped in his name, saying: "Nations will hope in his name." He also said, "to those in chains," as "each one is bound by the chains of their

πρὸ αὐτοῦ πάντας, Θαρρῶν δ' ἀν εἴποιμι καὶ τοὺς μετ' αὐτὸν, „προσδοκία ἔθνῶν“· ἀπὸ γὰρ πάντων τῶν ἔθνῶν πεπιστεύκασι τῷ θεῷ δι' αὐτοῦ, καὶ κατὰ τὸ εἰρημένον ὑπὸ τοῦ Ἡσαῖου ἐπὶ τῷ ὄνόματι αὐτοῦ ἔθνη ἥλπισαν εἰπόντος· „ἐπὶ τῷ ὄνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν.“ οὗτος δὲ καὶ εἶπε „τοῖς ἐν δεσμοῖς,“ καθὸ „σειραῖς τῶν ἐαυτοῦ ἀμαρτιῶν ἔκαστος σφίγγεται,“ τὸ „ἔξέλθατε“ καὶ τοῖς ἐν τῇ ἀγνοίᾳ τὸ εἰς φῶς ἤκειν, καὶ τούτων οὕτω προφητευθέντων· „καὶ ἔδωκά σε εἰς διαθήκην ἔθνῶν τοῦ καταστῆσαι τὴν γῆν καὶ κληρονομῆσαι κληρονομίαν ἑρήμου, λέγοντα τοῖς ἐν δεσμοῖς ἔξέλθατε, καὶ τοῖς ἐν σκότει ἀνακαλυψθῆναι.“ καὶ ἔστιν ίδεν ἐπὶ τῇ τούτου παρουσίᾳ διὰ τοὺς πανταχοῦ τῆς οἰκουμένης ἀπλούστερον πιστεύοντας πληρούμενον τὸ „καὶ ἐν πάσαις ταῖς ὁδοῖς βοσκηθήσονται, καὶ ἐν πάσαις ταῖς τρίβοις ἡ νομὴ αὐτῶν.“

sins," the "come out" and to those in darkness, the light has come to them, and these things were prophesied: "And I have given you as a covenant for the nations to establish the land and inherit the desolate heritage, saying to those in chains, 'Come out,' and to those in darkness, 'Be revealed.'" And it is evident to see at his coming that many throughout the world are simply believing, fulfilling the saying: "And they will be fed in all the ways, and in all the paths, their pasture."

## Section 54

1.54 | Ἐπειὶ δὲ ὁ ἐπαγγελλόμενος εἰδέναι τὰ τοῦ λόγου πάντα Κέλσος ὄνειδίζει τῷ σωτῆρι ἐπὶ τῷ πάθει ὡς μὴ βοηθηθέντι ὑπὸ τοῦ πατρὸς ἢ μὴ δυνηθέντι ἐαυτῷ βοηθῆσαι. παραθετέον ὅτι τὸ πάθος αύτοῦ ἐπροφητεύετο μετὰ τῆς αἰτίας. ὅτι χρήσιμον ἦν ἀνθρώποις τὸ ἔκεινον ὑπὲρ αὐτῶν ἀποθανεῖν καὶ μώλωπα τὸν ἐπὶ τῷ καταδεδικάσθαι παθεῖν. προσίρητο δὲ καὶ ὅτι „συνήσουσιν“ ἀύτὸν οἱ ἀπὸ τῶν ἔθνῶν, παρ’ οὓς οὐ γεγόνασιν οἱ προφῆται, καὶ λέλεκτο ὅτι „εἴδος ἄτιμον“ ἐν ἀνθρώποις φαινόμενον ἔχων ὄφθήσεται. οὕτω δ’ ἔχει ἡ λέξις· „ίδοὺ συνήσει ὁ παῖς μου, καὶ ὑψωθήσεται καὶ δοξασθήσεται καὶ μετεωρισθήσεται σφόδρα. ὃν τρόπον ἐκστήσονται ἐπὶ σὲ πολλοὶ, οὕτως ἀδοξήσει ἀπὸ ἀνθρώπων τὸ εἶδός σου, καὶ

1.54 | Since the one who is to announce everything about the word, Celsus, blames the Savior for his suffering as if he was not helped by the Father or was unable to help himself. It should be noted that his suffering was prophesied along with the reason. It was necessary for him to die for people and to bear the wounds he suffered. It was also foretold that "the nations will understand him," among those to whom the prophets did not come, and it was said that he would appear with "an appearance that is despised" among people. Thus, the text goes: "Behold, my servant will understand, and he will be lifted up and glorified and greatly exalted. Just as many were astonished at you, so his appearance was marred more than any man, and his

ἡ δόξα σου ἀπὸ τῶν ἀνθρώπων. οὕτως θαυμάσονται ἔθνη πολλὰ ἐπ' αὐτῷ, καὶ συνέξουσι βασιλεῖς τὸ στόμα αὐτῶν· ὅτι οἵ οὐκ ἀνηγγέλη περὶ αὐτοῦ ὄψονται, καὶ οἱ ούκ ἀκηκόασι συνήσουσι. κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη; ἀνηγγείλαμεν ὡς παιδίον ἐναντίον αὐτοῦ, ὡς ρίζα ἐν γῇ διψώσῃ· οὐκ ἔστιν εἶδος αὐτῷ οὐδὲ δόξα. καὶ εἴδομεν αὐτὸν, καὶ οὐκ εἶχεν εἶδος οὐδὲ κάλλος. ἀλλὰ τὸ εἶδος αὐτοῦ ἄτιμον καὶ ἐκλεῖπον παρὰ πάντας ἀνθρώπους· ἀνθρωπος ἐν πληγῇ ὃν καὶ εἰδὼς φέρειν μαλακίαν, ὅτι ἀπέστραπται τὸ πρόσωπον αὐτοῦ. ἡτιμάσθη καὶ οὐκ ἐλογίσθη. οὗτος τὰς ἀμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὄδυνάται, καὶ ἡμεῖς ἐλογισάμεθα αὐτὸν εἶναι ἐν πόνῳ καὶ ἐν πληγῇ καὶ ἐν κακώσει. αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἀμαρτίας ἡμῶν, καὶ μεμαλάκισται διὰ τὰς ἀνομίας ἡμῶν· παιδεία εἰρήνης ἡμῶν ἐπ' αὐτὸν. τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν. πάντες ὡς πρόβατα ἐπλανήθημεν, ἀνθρωπος τῇ ὁδῷ αὐτοῦ ἐπλανήθη· καὶ κύριος παρέδωκεν αὐτὸν ταῖς ἀμαρτίαις ἡμῶν. καὶ αὐτὸς διὰ τὸ κεκακῶσθαι οὐκ ἀνοίγει τὸ στόμα αὐτοῦ· ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη· τὴν γενεὰν αὐτοῦ τίς διηγήσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἤχθη εἰς θάνατον."

## Section 55

1.55 | Μέμνημαι δέ ποτε ἐν τινι πρὸς τοὺς λεγομένους παρὰ Ἰουδαίοις σοφοὺς [ἐν]ζητήσει ταῖς προφητείαις ταύταις χρησάμενος, ἐφ' οἵς ἔλεγεν ὁ Ἰουδαῖος ταῦτα πεπροφητεῦσθαι ὡς περὶ ἐνὸς τοῦ

form more than the sons of men." So many nations will marvel at him, and kings will shut their mouths because they will see what has not been told to them, and they who have not heard will understand. "Lord, who has believed our report? And to whom has the arm of the Lord been revealed?" We have announced him as a child before him, as a root in a dry land; he has no form or beauty. And we saw him, and he had no form or splendor. But his appearance was despised and rejected by all people; he was a man of sorrows and familiar with suffering, as if his face was hidden. He was despised, and we did not consider him. This one bears our sins and suffers for us, and we thought he was in pain and afflicted. But he was wounded for our transgressions, and he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds, we are healed. We all, like sheep, have gone astray, each of us has turned to our own way; and the Lord has laid on him the iniquity of us all. He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so he did not open his mouth. By oppression and judgment, he was taken away; and who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people, he was stricken.

1.55 | I remember once discussing with those called wise among the Jews, using these prophecies, where the Jew said that these were prophesied about one person for the whole people, and that he would be

όλου λαοῦ, καὶ γενομένου ἐν τῇ διασπορᾷ καὶ πληγέντος, ἵνα πολλοὶ προσήλυτοι γένωνται τῇ προφάσει τοῦ ἐπεσπάρθαι Ἰουδαίους τοῖς λοιποῖς ἔθνεσι. καὶ οὕτω διηγεῖτο τὸ „ἀδοξῆσει ἀπὸ ἀνθρώπων τὸ εἰδός σου“ καὶ τὸ „οἵσ οὐκ ἀνηγγέλη περὶ αὐτοῦ ὄψονται“ καὶ τὸ ἀνθρωπὸς ἐν πληγῇ ὡν. „πολλὰ μὲν οὖν τότ’ ἐν τῇ ζητήσει λέλεκται τὰ ἐλέγχοντα ὅτι περὶ τινος ἐνὸς ταῦτα προφητευόμενα ούκ εὐλόγως ἔκεινοι ἀνάγουσιν ἐπὶ ὅλον τὸν λαόν. ἐπινθανόμην δὲ, τίνος ἀν εἴη πρόσωπον τὸ λέγον· „οὗτος τὰς ἀμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὁδυνᾶται“ καὶ τό· „αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἀμαρτίας ἡμῶν, καὶ μεμαλάκισται διὰ τὰς ἀνομίας ἡμῶν,“ καὶ τίνος πρόσωπον ἦν τὸ φάσκον· „τῷ μώλωπι αὐτοῦ ἡμεῖς ίάθημεν. „σαφῶς γάρ οἱ ἐν ταῖς ἀμαρτίαις γενόμενοι καὶ ιαθέντες ἐκ τοῦ τὸν σωτῆρα πεπονθέναι, εἴτ’ ἀπὸ τοῦ λαοῦ ἔκείνου εἴτε καὶ οἱ ἀπὸ τῶν ἔθνῶν, ταῦτα λέγουσι παρὰ τῷ προφήτῃ προεωρακότι καὶ ἀπὸ ἀγίου πνεύματος ταῦτα προσωποποιήσαντι, μάλιστα δ’ ἐδόξαμεν θλίβειν ἀπὸ τῆς φασκούσης λέξεως τό· „ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἥχθη εἰς θάνατον. „εἴ γάρ ὁ λαὸς κατ’ ἔκείνους είσιν οἱ προφητευόμενοι, πῶς „ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ“ τοῦ θεοῦ λέγεται ἥχθαι „εἰς θάνατον“ οὗτος, εἴ μὴ ἔτερος ὃν παρὰ τὸν λαὸν τοῦ θεοῦ; τίς δ’ οὗτος, εἴ μὴ Ἰησοῦς Χριστὸς, οὗ „τῷ μώλωπι“ „ιάθημεν“ οἱ εἰς αὐτὸν πιστεύοντες, ἀπεκδυσαμένου „τὰς“ ἐν ἡμῖν „ἀρχὰς καὶ ἔξουσίας“ καὶ „παρόρησίᾳ“ δειγματίσαντος αὐτὰς ἐν τῷ ξύλῳ; ἔκαστον δὲ τῶν ἐν τῇ προφητείᾳ σαφηνίσαι καὶ μηδὲν ἀβασάνιστον αὐτῶν παραλιπεῖν ἄλλους καιροῦ ἔστι. καὶ ταῦτα δ’ ἐπὶ πλεῖον εἴρηται, ὡς νομίζω, ἀναγκαίως διὰ τὴν ἐκκειμένην τοῦ παρὰ τῷ Κέλσῳ Ἰουδαίου λέξιν.

born in the dispersion and be afflicted, so that many converts would come to the Jews through this prophecy. And thus, he explained the phrase "he will be despised by men" and "those who have not been told about him will see," and "a man who is afflicted." Therefore, many things were said in that inquiry that showed it was not reasonable for them to apply these prophecies to the whole people when they were about a single individual. I asked what kind of person would say, "This one bears our sins and suffers for us," and "he was wounded for our transgressions, and he was crushed for our iniquities," and whose face was the one saying, "By his wounds, we are healed." For clearly, those who have sinned and have been healed from the suffering of the Savior, whether from that people or from the nations, say these things about the prophet, having seen them and having been inspired by the Holy Spirit. Most of all, we were struck by the phrase: "He was led to death because of the iniquities of my people." For if the prophesied ones are from that people, how can it be said that he was led to death "because of the iniquities of the people" of God, unless he is someone other than the people of God? Who is this, if not Jesus Christ, by whom "we are healed" through "his wounds," those who believe in him, having stripped off "the powers and authorities" and having shown them openly on the cross? It is necessary to clarify each point in the prophecy and leave nothing unexamined for another time. And I think these things have been said more than enough, due to the ongoing discussion with Celsus the Jew.

## Section 56

1.56 | "Ελαθε δὲ τὸν Κέλσον καὶ τὸν παρ' αὐτῷ Ἰουδαῖον καὶ πάντας, ὅσοι τῷ Ἰησοῦ μὴ πεπιστεύκασιν, ὅτι αἱ προφητεῖαι δύο λέγουσιν εἶναι τὰς Χριστοῦ ἐπιδημίας, τὴν μὲν προτέραν ἀνθρωποπαθεστέραν καὶ ταπεινοτέραν, ἵνα σὺν ἀνθρώποις ὡν ὁ Χριστὸς διδάξῃ τὴν φέρουσαν πρὸς θεὸν δόδον καὶ μηδενὶ τῶν ἐν τῷ βίῳ τῶν ἀνθρώπων ἀπολογίας καταλίπῃ τόπον ὡς οὐκ ἔγνωκότι περὶ τῆς ἐσομένης κρίσεως, τὴν δὲ ἐτέραν ἔνδοξον καὶ μόνον θειοτέραν, οὐδὲν ἐπιπεπλεγμένον τῇ θειότητι ἔχουσαν ἀνθρωποπαθές. παραθέσθαι δὲ καὶ τὰς προφητείας πολὺ ἀν εἴη· ἀρκεῖ δὲ ἐπὶ τοῦ παρόντος τὸ ἀπὸ (τοῦ) τεσσαρακοστοῦ καὶ τετάρτου ψαλμοῦ, ὃς καὶ ἐπιγέγραπται πρὸς ἄλλοις εἶναι καὶ „Ἄδη ὑπὲρ τοῦ ἀγαπητοῦ, „Ἐνθα καὶ θεὸς ἀνηγόρευται σαφῶς διὰ τούτων· „ἔχεχύθη ἡ χάρις ἐν χείλεσί σου· διὰ τοῦτο εὐλόγησέ σε ὁ θεὸς εἰς τὸν αἰῶνα. περίζωσαι τὴν ἥρωαίαν σου ἐπὶ τὸν μηρόν σου, δυνατὲ τῇ ὀραιότητί σου καὶ τῷ κάλλει σου, καὶ ἔντεινον καὶ κατευοδοῦ καὶ βασίλευε ἔνεκεν ἀληθείας καὶ πραότητος καὶ δικαιοσύνης, καὶ ὀδηγήσει σε θαυμαστῶς ἡ δεξιά σου. τὰ βέλη σου ἱκονιμένα, δυνατὲ, λαοὶ ὑποκάτω σου πεσοῦνται ἐν καρδίᾳ τῶν ἔχθρῶν τοῦ βασιλέως. „Πρόσχες δὲ ἐπιμελῶς τοῖς ἔχησι, ἔνθα θεὸς εἴρηται· „ὁ θρόνος σου, „γάρ φησιν, „ὁ θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος, ὢβδος εὐθύτητος ἡ ὢβδος τῆς βασιλείας σου. ἡγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε ὁ θεὸς ὁ θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου. „καὶ κατανόει ὅτι θεῷ ὄμιλῶν ὁ προφήτης, οὗ „ὁ θρόνος“ ἐστὶν „εἰς τὸν αἰῶνα τοῦ αἰῶνος, „καὶ „ὢβδος εὐθύτητος ἡ ὢβδος τῆς βασιλείας“ αὐτοῦ, τοῦτον τὸν θεόν φησι

1.56 | Celsus and the Jew with him, along with all who do not believe in Jesus, have overlooked that the prophecies speak of two appearances of Christ: the first being more human and humble, so that Christ, being with people, would teach the way to God and leave no one in life without a defense regarding the coming judgment. The second appearance is glorious and more divine, having nothing human about it. It would take a lot to present all the prophecies, but for now, it is enough to mention the 42nd and 44th psalms, which are also titled "A Song for the Beloved," where God is clearly proclaimed through these words: "Grace has been poured out on your lips; therefore, God has blessed you forever. Gird your sword upon your thigh, O mighty one, with your glory and majesty, and in your majesty ride on and prosper, and reign for the sake of truth and meekness and righteousness, and your right hand will lead you wonderfully. Your arrows are sharp, O mighty one; the peoples will fall under you in the heart of the king's enemies." Pay careful attention to what follows, where God is said: "Your throne, O God, is forever and ever; the scepter of your kingdom is a scepter of righteousness. You have loved righteousness and hated wickedness; therefore, God, your God, has anointed you with the oil of gladness more than your companions." And understand that the prophet, speaking of God, says, "Your throne is forever and ever," and "the scepter of righteousness is the scepter of your kingdom." This God is said to be anointed by God, who was his God; and he was anointed because "he loved

κεχρῖσθαι ὑπὸ θεοῦ, ὃς ἦν αὐτοῦ θεός· κεχρῖσθαι δὲ, ἐπεὶ „παρὰ τοὺς μετόχους“ αὐτοῦ οὗτος ἡγάπησε „δικαιοσύνην“ καὶ ἐμίσησεν „ἀνομίαν.“ καὶ μέμνημαί γε πάνυ θλίψας τὸν Ἰουδαῖον νομιζόμενον σοφὸν ἐκ τῆς λέξεως ταύτης ὃς πρὸς αὐτὴν ἀπὸ ρῶν εἶπε τὰ τῷ ἐαυτοῦ Ἰουδαϊσμῷ ἀκόλουθα, εἶπε πρὸς μὲν τὸν τῶν ὄλων θεὸν εἰρῆσθαι τὸ „ὁ θρόνος σου, ὁ θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος, ἡράβδος εὐθύτητος ἡ ἡράβδος τῆς βασιλείας σου.“ πρὸς δὲ τὸν Χριστὸν τὸ „ἡγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε ὁ θεός ὁ θεός σου“ καὶ τὰ ἔξῆς.

## Section 57

1.57 | "Ετι δὲ πρὸς τὸν σωτῆρα αὐτῷ ὁ Ἰουδαῖος φησιν ὅτι, εἰ τοῦτο λέγεις, ὅτι πᾶς ἄνθρωπος κατὰ θείαν πρόνοιαν γεγονὼς υἱός ἔστι θεοῦ, τί ἀν σὺ ἄλλου διαφέροις; πρὸς ὃν ἐροῦμεν ὅτι πᾶς μὲν ὁ, ὡς ὁ Παῦλος ὡνόμασε, μηκέτι ὑπὸ φόβου παιδαγωγούμενος ἀλλὰ δι' αὐτὸ τὸ καλὸν αἰρούμενος υἱός ἔστι θεοῦ· οὗτος δὲ πολλῷ καὶ μακρῷ διαφέρει παντὸς τοῦ διὰ τὴν ἀρετὴν χρηματίζοντος υἱοῦ τοῦ θεοῦ, ὅστις ὡσπερεὶ πηγή τις καὶ ἀρχὴ τῶν τοιούτων τυγχάνει. ἡ δὲ τοῦ Παύλου λέξις οὕτως ἔχει· „οὐ γάρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ' ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κράζομεν· Ἀββά ὁ πατήρ.“ τινὲς δὲ καὶ ἐλέγξουσιν, ὡς φησιν ὁ παρὰ Κέλσῳ Ἰουδαῖος, μυρίοι τὸν Ἰησοῦν φάσκοντες περὶ ἐαυτῶν ταῦτα εἰρῆσθαι, ἄπερ περὶ ἐκείνου ἐπροφητεύετο. οὐκ οἴδαμεν οὖν εἰ ὁ Κέλσος ἡπίστατό τινας ἐπιδημήσαντας τῷ βίῳ καὶ τὸ παραπλήσιον βουληθέντας ποιεῖν τῷ Ἰησοῦ καὶ θεοῦ υἱοὺς αὐτοὺς ἀναγορεύειν ἥ θεοῦ δύναμιν. ἐπεὶ δὲ φιλαλήθως τὰ κατὰ τοὺς τόπους

righteousness and hated wickedness." I remember very well the distress of the Jew who thought himself wise from this saying; he said that to the one God it is said, "Your throne, O God, is forever and ever; the scepter of your kingdom is a scepter of righteousness." But to Christ, he said, "You have loved righteousness and hated wickedness; therefore, God, your God, has anointed you."

1.57 | Moreover, the Jew says to the Savior that if you say this, that every person, according to divine providence, is a son of God, what makes you different from others? To this, we respond that every person, as Paul named, is no longer a child under fear but a son by choosing the good for himself; but this one is much greater and far different from any son of God who acts for virtue, as he is like a source and beginning of such things. Paul's words are as follows: "For you did not receive a spirit of slavery again to fear, but you received a spirit of adoption, by which we cry, 'Abba, Father.'" Some will also argue, as the Jew with Celsus says, that many claim Jesus said these things about themselves, which were prophesied about him. We do not know if Celsus knew of anyone who lived and wanted to call themselves sons of God or of God's power. But since we are examining the facts carefully, we will say that before the birth of Jesus, there was a certain Theudas among the Jews who claimed to be

έξετάζομεν, έροῦμεν ὅτι Θευδᾶς πρὸ τῆς γενέσεως Ἰησοῦ γέγονέ τις παρὰ Ἰουδαίοις „μέγαν“, τινὰ ἐαυτὸν “λέγων· οὗ ἀποθανόντος οὶ ἀπατηθέντες ὑπ’ αὐτοῦ διεσκεδάσθησαν. καὶ μετ’ ἐκεῖνον „ἐν ταῖς τῆς ἀπογραφῆς ἡμέραις, ὅτ’ ἔστι γεγεννῆσθαι ὁ Ἰησοῦς, Ἰούδας τις Γαλιλαῖος πολλοὺς ἐαυτῷ συναπέστησεν ἀπὸ τοῦ λαοῦ τῶν Ἰουδαίων ὡς σοφὸς καὶ καινοτομῶν τινα· οὗ καὶ αὐτοῦ δίκας τίσαντος ἡ διδασκαλία καθηρέθη πάνυ ἐν ὄλιγοις καὶ ἐλαχίστοις μείνασα. καὶ μετὰ τοὺς Ἰησοῦ δὲ χρόνους ἡθέλησε καὶ ὁ Σαμαρεὺς Δοσίθεος πεῖσαι Σαμαρεῖς ὅτι αὐτὸς εἶη ὁ προφητευόμενος ὑπὸ Μω(??)σέως Χριστὸς, καὶ ἔδοξε τινων τῇ ἐαυτοῦ διδασκαλίᾳ κεκρατηκέναι. ἀλλὰ τὸ είρημένον πάνυ σοφῶς ὑπὸ τοῦ ἐν ταῖς Πράξεσι τῶν ἀποστόλων ἀναγεγραμμένου Γαμαλιὴλ οὐκ ἄλογον παραθέμενον δεῖξαι, πῶς ἐκεῖνοι μὲν ἀλλότριοι τῆς ἐπαγγελίας ησαν, οὕτε υἱοὶ θεοῦ οὕτε δυνάμεις ὄντες αὐτοῦ, ὃ δὲ Χριστὸς ὁ Ἰησοῦς ἀληθῶς ην υἱὸς θεοῦ. εἴπε δ’ ἐκεῖ ὁ Γαμαλιὴλ· „ὅτι ἐὰν ἦ ἐξ ἀνθρώπων ἡ βουλὴ αὐτῇ καὶ ὁ λόγος οὗτος, καταλυθήσεται, ὡς καὶ τὰ ἐκείνων κατελύθη ἀποθανόντων· „ἐὰν δὲ ἦ ἐκ θεοῦ οὐ δυνήσεσθε καταλῦσαι τὴν τούτου διδασκαλίαν, μή ποτε καὶ θεομάχοι εὐρεθῆτε.“ ἡθέλησε δὲ καὶ Σύμων ὁ Σαμαρεὺς μάγος τῇ μαγείᾳ ὑφελέσθαι τινάς. καὶ τότε μὲν ἡπάτησε, νυνὶ δὲ τοὺς πάντας ἐν τῇ οἰκουμένῃ οὐκ ἔστι Σιμωνιανοὺς εὑρεῖν τὸν ἀριθμὸν οἷμαι τριάκοντα, καὶ τάχα πλείονας εἴπον τῶν ὄντων. εἰσὶ δὲ περὶ τὴν Παλαιστίνην σφόδρα ἐλάχιστοι· τῆς δὲ λοιπῆς οἰκουμένης οὐδαμοῦ τὸ ὄνομα αὐτοῦ, καθ’ ἣν ἡθέλησε δόξαν περὶ ἐαυτοῦ διασκεδάσαι. παρὰ γάρ οὓς φέρεται, ἐκ τῶν Πράξεων τῶν ἀποστόλων φέρεται· Χριστινανοὶ δ’ εἰσὶν οἱ ταῦτα περὶ αὐτοῦ λέγοντες, καὶ ἡ ἐνάργεια ἐμαρτύρησεν ὅτι

a "great one." After he died, those who were deceived by him were scattered. And after him, "in the days of the census," when Jesus is said to have been born, there was a certain Judas from Galilee who led many away from the Jewish people as a wise innovator; after his death, his teaching was completely destroyed, leaving only a few. And after the time of Jesus, there was also a Samaritan named Dositheus who tried to convince the Samaritans that he was the one prophesied by Moses as the Christ, and he seemed to have gained some following with his teaching. But it is very wise to refer to what is written by Gamaliel in the Acts of the Apostles, showing how those were not part of the promise, neither sons of God nor having his power, while Christ Jesus was truly the Son of God. Gamaliel said there, "If this plan or this teaching is of human origin, it will be destroyed," just as those of the others were destroyed after their deaths. "But if it is from God, you will not be able to destroy their teaching; otherwise, you might even find yourselves fighting against God." Simon the Samaritan magician also wanted to take something away with his magic. At that time, he deceived many, but now I think there are about thirty Simonian followers in the whole world, and perhaps even more than that. But in Palestine, there are very few; and in the rest of the world, his name is nowhere to be found, as he wanted to spread glory about himself. For those who are mentioned, it is reported from the Acts of the Apostles; but those who speak about him are called Christians, and the evidence has shown that Simon was nothing divine.

ούδεν θεῖον ὁ Σίμων ἡν.

## Section 58

1.58 | Μετὰ ταῦτα ὁ παρὰ τῷ Κέλσῳ Ίουδαῖος ἀντὶ τῶν ἐν τῷ εὐαγγελίῳ μάγων Χαλδαίους φησὶν ὑπὸ τοῦ Ἰησοῦ λελέχθαι κινηθέντας ἐπὶ τῇ γενέσει αὐτοῦ ἐληλυθέναι. προσκυνήσοντας αὐτὸν ἔτι νήπιον ὡς θεόν· καὶ Ἡρώδη τῷ τετράρχῃ τοῦτο δεδηλωκέναι· τὸν δὲ πέμψαντα ἀποκτεῖναι τοὺς ἐν τῷ αὐτῷ χρόνῳ γεγενημένους, οἱόμενον καὶ τοῦτον ἀνελεῖν σὺν αὐτοῖς, μή πως τὸν αὐτάρκη ἐπιβιώσας χρόνον βασιλεύσῃ. ὅρα οὖν ἐν τούτῳ τὸ παράκουσμα τοῦ μὴ διακρίνοντος μάγους Χαλδαίων μηδὲ τὰς ἐπαγγελίας διαφόρους οὕσας αὐτῶν Θεωρήσαντος καὶ διὰ τοῦτο καταψευσαμένου τῆς εὐαγγελικῆς γραφῆς. οὐκ οἶδα δ' ὅπως καὶ τὸ κινῆσαν τοὺς μάγους σεσιώπηκε καὶ οὐκ εἴπεν αὐτὸν εἶναι „ἀστέρα“ ὄφθέντα ὑπ’ αὐτῶν „ἐν τῇ ἀνατολῇ“ κατὰ τὸ γεγραμμένον. ἴδωμεν οὖν καὶ πρὸς ταῦτα τί λεκτέον. τὸν ὄφθέντα „ἀστέρα ἐν τῇ ἀνατολῇ“ καὶνὸν εἶναι νομίζομεν καὶ μηδενὶ τῶν συνήθων παραπλήσιον, οὕτε τῶν ἐν τῇ ἀπλανεῖ οὔτε τῶν ἐν ταῖς κατωτέρω σφαίραις, ἀλλὰ τῷ γένει τοιοῦτον γεγονέναι, ὅποιοι κατὰ καιρὸν γινόμενοι κομῆται ἢ δοκίδες ἢ πωγωνίαι ἢ πίθοι ἢ ὅπως ποτὲ φίλον Ἑλλησιν ὄνομάζειν τὰς διαφορὰς αὐτῶν. κατασκευάζομεν δὲ τοῦτον τὸν τρόπον τὸ τοιοῦτον.

## Section 59

1.59 | Ἐπὶ μεγάλοις τετήρηται πράγμασι καὶ μεγίσταις μεταβολαῖς τῶν ἐπὶ γῆς ἀνατέλλειν τοὺς τοιούτους ἀστέρας,

1.58 | After this, the Jew with Celsus says that instead of the magi in the Gospel, it is said that they were Chaldeans who came because of the birth of Jesus. They worshiped him as a god while he was still an infant. And it was made known to Herod the tetrarch; he sent to kill those born at the same time, thinking that he would eliminate this one too, so that he would not live long enough to reign. So, see in this the mistake of not distinguishing the Chaldean magi or recognizing their different prophecies, and for this reason, he falsely interprets the Gospel text. I do not know how the event that moved the magi was silenced, nor did he say that it was a "star" that appeared to them "in the east," according to what is written. Let us see what can be said about this. We believe that the "star that appeared in the east" was something new and unlike any of the usual ones, neither among the fixed stars nor among those in the lower spheres, but that it was of a kind that happens at certain times, like comets or other signs that the Greeks might call by different names. We are preparing this kind of explanation.

1.59 | In great matters and major changes on earth, such stars are said to rise, signaling either the changes of kingdoms or

σημαίνοντας ἡ μεταστάσεις βασιλειῶν ἡ πολέμους ἡ ὅσα δύναται ἐν ἀνθρώποις συμβῆναι, σεῖσαι τὰ ἐπὶ γῆς δυνάμενα. ἀνέγνωμεν δ' ἐν τῷ περὶ κομῆτῶν Χαιρήμονος τοῦ Στωϊκοῦ συγγράμματι, τίνα τρόπον ἔσθ' ὅτε καὶ ἐπὶ Χρηστοῖς ἐσομένοις κομῆται ἀνέτειλαν, καὶ ἐκτίθεται τὴν περὶ τούτων ἱστορίαν. εἴπερ οὖν ἐπὶ βασιλείαις καιναῖς ἡ ἄλλοις μεγάλοις συμπτώμασιν ἐπὶ γῆς ἀνατέλλει ὁ καλούμενος κομῆτης ἡ τις τῶν παραπλησίων ἀστήρ, τί θαυμαστὸν ἐπὶ τῇ γενέσει τοῦ καινοτομεῖν μέλλοντος ἐν τῷ γένει τῶν ἀνθρώπων καὶ διδασκαλίαν ἐπεισάγειν οὐ μόνον Ἰουδαίοις ἀλλὰ καὶ Ἐλλησι πολλοῖς δὲ καὶ τοῖς βαρβάρων ἔθνεσιν ἀστέρα ἀνατεταλκέναι; ἐγὼ δ' εἴποιμ' ἀν δὴ τοῖς περὶ μὲν τῶν κομῆτῶν οὐδεμίᾳ προφητείᾳ φέρεται, ὡς δὴ τὴν διάτην τὴν βασιλείαν ἡ τούσδε τοὺς χρόνους ἀνατελεῖ τοιόσδε κομῆτης περὶ δὲ τοῦ ἐπὶ τῇ γενέσει τοῦ Ἰησοῦ ἀνατείλαντος ἐπροφήτευσε Βαλαὰμ λέγων, ὡς ἀνέγραψε Μωϋσῆς „ἀνατελεῖ ἀστρον ἐξ Ἰακὼβ. καὶ ἀναστήσεται ἀνθρωπος ἐξ Ἰσραήλ.“ εἰ δὲ δεήσει καὶ τὰ περὶ τῶν μάγων ἀναγραφέντα ἐπὶ τῇ γενέσει τοῦ Ἰησοῦ καὶ τοῦ ὥφθαι τὸν ἀστέρα ἔχετάσαι, τοιαῦτα ἀν εἴποιμεν, τινὰ μὲν πρὸς Ἐλληνας ἀλλα δὲ πρὸς Ἰουδαίους.

## Section 60

1.60 | Πρὸς μὲν οὖν Ἐλληνας, ὅτι μάγοι δαίμοσιν διμιλοῦντες καὶ τούτους ἐφ' ἄ μεμαθήκασι καὶ βούλονται καλοῦντες ποιοῦσι μὲν τὸ τοιοῦτον, δσον οὐδὲν θειότερον καὶ ἰσχυρότερον τῶν δαιμόνων καὶ τῆς καλούσης αὐτοὺς ἐπωδῆς ἐπιφαίνεται ἡ λέγεται· ἔαν δὲ θειοτέρα τις ἐπιφάνεια γένηται, καθαιροῦνται αἱ τῶν δαιμόνων ἐνέργειαι, μὴ δυνάμεναι

wars or whatever might happen among people, shaking the powers on earth. We have read in the work about comets by Chairemon the Stoic how, at the time of Christ, comets appeared, and he presents the history regarding these. If, therefore, a comet or some similar star rises at new kingdoms or other major events on earth, what is so surprising about the birth of one who is about to innovate among humanity and introduce teachings not only to the Jews but also to many Greeks and even to the barbarian nations? I would say that there is no prophecy concerning comets, stating that such a comet will rise during this kingdom or at this time. But regarding the star that rose at the birth of Jesus, Balaam prophesied, as Moses wrote: "A star will rise out of Jacob, and a man will arise out of Israel." If we need to also examine what was written about the magi at the birth of Jesus and the appearance of the star, we would say different things to the Greeks and to the Jews.

1.60 | To the Greeks, it is said that the magi, who associate with spirits, do what they have learned and desire, calling upon them, which seems nothing more divine or powerful than the spirits themselves. If a more divine appearance occurs, the actions of the spirits are weakened, unable to withstand the light of divinity. It is likely that at the birth of Jesus, since "a multitude

άντιβλέψαι τῷ τῆς θειότητος φωτί. είκὸς οὖν καὶ κατὰ τὴν τοῦ Ἰησοῦ γένεσιν, ἐπεὶ „πλῆθος στρατιᾶς ούρανίου, “ώς ὁ Λουκᾶς ἀνέγραψε κάγὼ πείθομαι, ἥνεσε τὸν θεὸν καὶ ἔλεγε· „δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνῃ, ἐν ἀνθρώποις εὐδοκίᾳ, “διὰ τοῦτο οἱ δαίμονες ἡτόνησαν καὶ ἔξησθένησαν, ἔλεγχθείσης αὐτῶν τῆς γοητείας καὶ καταλυθείσης τῆς ἐνεργείας, οὐ μόνον ὑπὸ τῶν ἐπιδημησάντων τῷ περιγείῳ τόπῳ ἀγγέλων διὰ τὴν Ἰησοῦ γένεσιν καθαιρεθέντες ἀλλὰ καὶ ὑπὸ τῆς ψυχῆς τοῦ Ἰησοῦ καὶ τῆς ἐν αὐτῷ θειότητος. οἱ τοίνυν μάγοι τὰ συνήθη πράττειν θέλοντες, ἅπερ πρότερον διά τινων ἐπωδῶν καὶ μαγγανεῶν ἐποίουν, ἐζήτησαν τὴν αἴτιαν, μεγάλην αὐτὴν εἶναι τεκμαρόμενοι, καὶ ἴδοντες θεοσημίαν ἐν οὐρανῷ ἐβούλοντο τὸ σημαίνομενον ἀπ’ αὐτῆς ἴδεῖν. δοκεῖ μοι οὖν ὅτι ἔχοντες τοῦ Βαλαὰμ ἄς καὶ Μω(??)σῆς ἀνέγραψε προφητείας, ὡς καὶ αὐτοῦ περὶ τὰ τοιαῦτα γενομένου δεινοῦ, καὶ εὐρόντες ἑκεῖ περὶ τοῦ ἄστρου καὶ τὸ „δεῖξα αὐτῷ. καὶ οὐχὶ νῦν· μακαρίζω, καὶ οὐκ ἐγγιεῖ“έστοχάσαντο τὸν μετὰ τοῦ ἄστρου προφητεύομενον ἄνθρωπον ἐπιδεδημηκέναι τῷ βίῳ, καὶ ὡς πάντων δαιμόνων καὶ τῶν ἐν ἔθει αὐτοῖς φανταζομένων καὶ ἐνεργούντων κρείττονα προλαβόντες „προσκυνῆσαι“ήθελησαν. ἦκον οὖν ἐπὶ τὴν Ἰουδαίαν, ὅτι μὲν „βασιλεύς“τις γεγέννηται πειθόμενοι ἢ ποῦ γεννηθήσεται γινώσκοντες, τίνα δὲ βασιλείαν βασιλεύσων ούκ ἐπιστάμενοι· φέροντες μὲν „δῶρα“, (Ἄ), ἵν’ οὔτως ὀνομάσω, συνθέτω τινὶ ἐκ θεοῦ καὶ ἀνθρώπου θνητοῦ „προσήνεγκαν“, σύμβολα μὲν ὡς βασιλεῖ τὸν „χρυσὸν“ώς δὲ τεθνητομένω τὴν „σμύρναν“, ὡς δὲ θεῷ τὸν λιβανωτόν „προσήνεγκαν“δὲ μαθόντες τὸν τόπον τῆς γενέσεως αὐτοῦ. ἀλλ’ ἐπεὶ θεὸς ἦν ὁ ὑπὲρ τοὺς βοηθοῦντας ἀνθρώποις ἀγγέλους ἐνυπάρχων σωτῆρ τοῦ γένους

of the heavenly army," as Luke wrote and I believe, praised God and said: "Glory to God in the highest, and on earth peace, goodwill toward men," the demons were troubled and disturbed, their magic being challenged and their power broken, not only by the angels who appeared in that region because of the birth of Jesus but also by the soul of Jesus and the divinity within him. Thus, the magi, wanting to do the usual things they had done before through certain spells and magic, sought the cause, thinking it to be a great one, and seeing a divine sign in the sky, they wanted to see what it signified. I think that having Balaam's prophecies, which Moses also wrote, they found there about the star and thought, "I will show him." And they did not think, "Blessed is he, and he will not touch," that the man prophesied with the star was living among them, and that he was greater than all the demons and those who appeared to them and acted. They wanted to "worship" him. So they came to Judea, believing that a "king" had been born or knowing where he would be born, but not knowing what kingdom he would reign over. They brought "gifts," which, as I would name them, were symbols of a certain divine and mortal being: "gold" as for a king, "myrrh" as for one who would die, and "frankincense" as for a god. They "offered" these after learning the place of his birth. But since he was God, who helps humans through angels, an angel directed the magi to worship Jesus with reverence, telling them not to go to Herod but to return another way to their own country.

τῶν ἀνθρώπων, ἄγγελος ἡμείψατο τὴν τῶν  
μάγων ἐπὶ τὸ προσκυνῆσαι τὸν Ἰησοῦν  
εύσέβειαν, χρηματίσας αὐτοῖς μὴ ἥκειν  
πρὸς τὸν Ἡρώδην ἀλλ' ἐπανελθεῖν ἄλλῃ  
όδῳ εἰς τὰ οἰκεῖα.

## Section 61

1.61 | Εἰ δ' Ἡρώδης ἐπεβούλευσε τῷ  
γεννηθέντι, κἄν μὴ πιστεύῃ ἀληθῶς τοῦτο  
γεγονέναι ὁ παρὰ τῷ Κέλσῳ Ἰουδαῖος, οὐ  
θαυμαστόν. τυφλὸν γάρ τι ἔστιν ἡ πονηρία  
καὶ βουλομένη ὡς ἴσχυροτέρα τοῦ χρεών  
νικᾶν αὐτό. ὅπερ καὶ Ἡρώδης παθών καὶ  
πεπίστευκε βασιλέα γεγεννῆσθαι Ἰουδαίων  
καὶ ἀνομολογουμένην εἶχε τῇ πίστει ταύτη  
συγκατάθεσιν, μὴ ἴδων ὅτι ἡτοι πάντως  
βασιλεύς ἔστι καὶ βασιλεύσει, ἢ οὐ  
βασιλεύσει καὶ μάτην ἀναιρεθήσεται.  
ἐβουλήθη οὖν αὐτὸν ἀποκτεῖναι,  
μαχομένας διὰ τὴν κακίαν ἔχων κρίσεις  
ὑπὸ τοῦ τυφλοῦ καὶ πονηροῦ διαβόλου  
κινούμενος, ὃς καὶ ἀρχῆθεν ἐπεβούλευε τῷ  
σωτῆρι, φαντασθεὶς αὐτὸν εἶναί τινα μέγαν  
καὶ ἔσεσθαι. „ἄγγελος“ μὲν οὖν ἔχρημάτισε  
τῷ Ἰωσὴφ τὴν ἀκολουθίαν τῶν  
πραγμάτων τηρῶν, κἄν μὴ πιστεύῃ Κέλσος,  
ἀναχωρῆσαι μετὰ τοῦ παιδὸς καὶ τῆς  
μητρὸς αὐτοῦ „εἰς Αἴγυπτον“ ὁ δ' Ἡρώδης  
„ἀνεῦλε“ πάντα τὰ „ἐν Βηθλεὲμ“ καὶ „τοῖς  
δρίοις αὐτῆς“ παιδία, ὡς συναναιρήσων τὸν  
γεννηθέντα Ἰουδαίων βασιλέα. οὐγάρ  
ἐώρα τὴν ἀκοίμητον φρουρὸν δύναμιν τῶν  
ἀξίων φρουρεῖσθαι καὶ τηρεῖσθαι τῇ  
σωτηρίᾳ τῶν ἀνθρώπων, ὃν πρῶτος  
πάντων τιμῇ καὶ ὑπεροχῇ πάσῃ μείζων ἦν ὁ  
Ἰησοῦς, βασιλεὺς, οὐχ ὡς Ἡρώδης φέτο,  
ἔσόμενος, ἀλλ' ὡς ἐπρεπε τὸν Θεὸν διδόναι  
βασιλείαν ἐπ' εὐεργεσίᾳ τῶν  
βασιλευομένων τῷ οὐ μέσην καὶ  
ἀδιάφορον, ὃν' οὕτως ὄνομάσω, εὐεργεσίαν  
εὐεργετήσοντι τοὺς ὑποτεταγμένους ἀλλὰ

1.61 | If Herod plotted against the one who  
was born, even if the Jew with Celsus does  
not truly believe this happened, it is not  
surprising. For wickedness is blind and  
desires to be stronger than what it should  
fear. This is what happened to Herod, who  
believed a king had been born to the Jews  
and had a secret agreement with this belief,  
not seeing that either he is truly a king and  
will reign, or he will not reign and will be  
killed in vain. Therefore, he intended to kill  
him, driven by the evil judgments of the  
blind and wicked devil, who from the  
beginning plotted against the Savior,  
imagining him to be some great one who  
would come. An angel then instructed  
Joseph to follow the course of events, and  
even if Celsus does not believe, he told him  
to flee with the child and his mother "into  
Egypt." Herod "killed" all the children "in  
Bethlehem" and "in its borders," hoping to  
eliminate the one born as the king of the  
Jews. For he did not see the unceasing  
guard of those worthy to be protected and  
kept for the salvation of humanity, of whom  
Jesus was the first and greatest in honor  
and excellence, not as Herod thought he  
would be, but as it was fitting for God to  
give a kingdom based on the goodness of  
those being ruled, not indifferent and  
unfeeling, so that I might name it thus, a  
kindness that benefits the subjects, but  
truly teaches them the laws of God and  
guides them. This is what Jesus knew and

νόμοις ἀληθῶς θεοῦ παιδεύσοντι καὶ  
ὑπάξοντι αὐτούς· ὅπερ καὶ Ἰησοῦς  
ἐπιστάμενος καὶ ἀρνούμενος μὲν τὸ εἶναι,  
ώς οἱ πολλοὶ ἐκδέχονται, βασιλεὺς  
διδάσκων δὲ τὸ ἔξαίρετον τῆς ἑαυτοῦ  
βασιλείας φησὶ τό· „εἰ ἦν ἐκ τοῦ κόσμου  
τούτου ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται οἱ  
ἔμοι ἡγωνίζοντο ἀν, ἵνα μὴ παραδοθῶ τοῖς  
Ἰουδαίοις· νυνὶ δὲ οὐκ ἔστιν ἐκ τοῦ κόσμου  
τούτου ἡ βασιλεία ἡ ἐμή.“ ταῦτα δ' εἴ  
ἐωράκει ὁ Κέλσος, οὐκ ἀν ἔλεγεν· εἰ δ'  
ὅπως μὴ σὺ αὐξηθεὶς ἀντ' ἔκεινου  
βασιλεύῃς, τί ἐπειδή γε ηὔξηθης, οὐ  
βασιλεύεις, ἀλλ' ὁ τοῦ θεοῦ παῖς οὗτως  
ἀγεννῶς ἀγείρεις κυπτάζων ὑπὸ φόβου καὶ  
περιφθειρόμενος ἄνω κάτω; οὐκ ἔστι δ'  
ἀγεννὲς τὸ μετ' οἰκονομίας περιϊστάμενον  
τοὺς κινδύνους μὴ δύμοσε αὐτοῖς χωρεῖν, οὐ  
διὰ φόβον θανάτου ἀλλ' ὑπὲρ τοῦ  
χρησίμως αὐτὸν τῷ βίῳ ἐπιδημοῦντα  
ἐτέρους ὥφελεῖν, ἔως ἐπιστῇ ὁ ἐπιτήδειος  
καιρὸς τοῦ τὸν ἀνειληφότα ἀνθρωπίνην  
φύσιν ἀνθρώπου θάνατον ἀποθανεῖν,  
ἔχοντά τι χρήσιμον τοῖς ἀνθρώποις· ὅπερ  
δῆλόν ἔστι τῷ νοήσαντι τὸν Ἰησοῦν ὑπὲρ  
ἀνθρώπων ἀποθανεῖν· περὶ οὖ κατὰ  
δύναμιν ἐν τοῖς πρὸ τούτων εἴπομεν.

## Section 62

1.62 | Μετὰ ταῦτα δ' ἐπεὶ μηδὲ τὸν ἀριθμὸν  
τῶν ἀποστόλων ἐπιστάμενος δέκα εἴπεν ἥ  
ἔνδεκά τινας ἔξαρτησάμενον τὸν Ἰησοῦν  
ἑαυτῷ ἐπιρρήτους ἀνθρώπους, τελώνας  
καὶ ναύτας τοὺς πονηροτάτους, μετὰ  
τούτων τῆδε κάκεῖσε αὐτὸν  
ἀποδεδρακέναι, αἰσχρῶς καὶ γλίσχρως  
τροφὰς συνάγοντα, φέρε καὶ περὶ τούτων  
κατὰ τὸ δυνατὸν διαλάβωμεν. φανερὸν δέ  
ἔστι τοῖς ἐντυγχάνουσιν εὐαγγελικοῖς  
λόγοις, οὓς οὐδὲ ἀνεγνωκέναι ὁ Κέλσος  
φαίνεται, ὅτι δώδεκα ἀποστόλους δέ

denied being, as most people expect, but as a king, he taught the excellence of his kingdom, saying: "If my kingdom were of this world, my servants would fight so that I would not be delivered to the Jews. But now my kingdom is not of this world." If Celsus had seen this, he would not have said: "If you have grown up to reign instead of him, why, since you have grown, do you not reign, but the son of God is so lowly, trembling in fear and being destroyed up and down?" It is not lowly to avoid dangers with wisdom, not out of fear of death, but to benefit others while he lives, until the right time comes for the one who has taken on human nature to die a human death, having something useful for humanity. This is clear to anyone who understands that Jesus died for humanity, about which we have spoken as best we can before this.

1.62 | After this, since he did not even know the number of the apostles, he said there were ten or eleven, depending on how many he thought Jesus had chosen for himself, calling them outspoken men, tax collectors and the most wicked sailors, and he has said that he would gather them here and there, collecting shameful and meager food. Let us also discuss these things as much as we can. It is clear to those who encounter the gospel words, which Celsus does not seem to have read, that Jesus

Ίησοῦς ἐπελέξατο, τελώνην μὲν τὸν Ματθαῖον, οὓς δ' εἶπε συγκεχυμένως ναύτας τάχα τὸν Ιάκωβον καὶ τὸν Ιωάννην φησὶν, ἐπεὶ καταλιπόντες τὸ πλοῖον καὶ „τὸν πατέρα αὐτῶν Ζεβεδαῖον“ ἤκολούθησαν τῷ Ίησοῦ. τὸν γάρ Πέτρον καὶ τὸν ἀδελφὸν αὐτοῦ Ἀνδρέαν, ἀμφιβλήστρω χρωμένους διὰ τὰς ἀναγκαίας τροφάς, οὐκ ἐν ναύταις ἀλλ', ὡς ἀνέγραψεν ἡ γραφὴ, ἐν ἀλιεῦσιν ἀριθμητέον. ἔστω δὲ καὶ ὁ Λευῆς τελώνης ἀκολουθήσας τῷ Ίησοῦ· ἀλλ' οὕτι γε τοῦ ἀριθμοῦ τῶν ἀποστόλων αὐτοῦ ἦν εἰ μὴ κατά τινα τῶν ἀντιγράφων τοῦ κατὰ Μάρκον εύαγγελίου. τῶν δὲ λοιπῶν οὐ μεμαθήκαμεν τὰ ἔργα, ὅθεν πρὸ τῆς μαθητείας τοῦ Ίησοῦ περιεποίουν ἑαυτοῖς τὰς τροφάς. φημὶ οὖν καὶ πρὸς ταῦτα ὅτι τοῖς δυναμένοις φρονίμως καὶ εύγνωμόνως ἔξετάζειν τὰ περὶ τοὺς ἀποστόλους τοῦ Ίησοῦ φαίνεται ὅτι δυνάμει θείᾳ ἐδίδασκον οὗτοι τὸν χριστιανισμὸν καὶ ἐπετύγχανον ὑπάγοντες ἀνθρώπους τῷ λόγῳ τοῦ θεοῦ. οὐ γάρ ἡ εἰς τὸ λέγειν δύναμις καὶ τάξις ἀπαγγελίας κατὰ τὰς Ἑλλήνων διαλεκτικὰς ἢ ῥήτορικὰς τέχνας ἦν ἐν αὐτοῖς ὑπαγομένη τοὺς ἀκούοντας. δοκεῖ δέ μοι ὅτι σοφοὺς μὲν τινας ὡς πρὸς τὴν τῶν πολλῶν ὑπόληψιν καὶ ἱκανοὺς πρὸς τὸ νοεῖν ἀρεσκόντως πλήθεσι καὶ λέγειν ἐπιλεξάμενος καὶ χρησάμενος αὐτοῖς διακόνοις τῆς διδασκαλίας ὁ Ίησοῦς εὐλογώτατ' ἀν ὑπενοήθη ὅμοιά φιλοσόφοις κεκηρύχθαι ἀγωγῇ, αἰρέσεώς τινος προϊσταμένοις· καὶ οὐκέτ' ἀν ἡ περὶ τοῦ θεῖον εἶναι τὸν λόγον ἐπαγγελία ἀνεφαίνετο, ἀτε τοῦ λόγου ὄντος καὶ τοῦ κηρύγματος ἐν πειθοῖς τῆς ἐν φράσει καὶ συνθέσει τῶν λέξεων σοφίας· καὶ ἦν ἀν „ἡ πίστις“ ὅμοιώς τῇ τῶν τοῦ κόσμου φιλοσόφων περὶ τῶν δογμάτων πίστει „ἐν σοφίᾳ ἀνθρώπων“ καὶ οὐκ „ἐν δυνάμει θεοῦ“· νυνὶ δὲ τίς βλέπων ἀλιεῖς καὶ

chose twelve apostles, including Matthew the tax collector, and he speaks confusedly of sailors, perhaps referring to James and John, since they left their boat and "their father Zebedee" to follow Jesus. For Peter and his brother Andrew, who were busy with their necessary food, were not sailors but, as the scripture has written, should be counted among fishermen. Let it be that Levi the tax collector followed Jesus; however, he was not part of the number of his apostles unless according to some copies of the Gospel of Mark. As for the others, we have not learned their deeds, from which before the discipleship of Jesus, they gathered food for themselves. I say, therefore, that it seems wise and reasonable for those able to examine the apostles of Jesus to see that they taught Christianity with divine power, successfully bringing people to the word of God. For their ability to speak and their order of preaching was not based on the Greek dialectical or rhetorical skills that influenced their listeners. It seems to me that Jesus, having chosen some wise men who were pleasing to the many and capable of understanding, used them as helpers in his teaching, and he would have been greatly blessed to be compared to similar philosophers leading a certain school. And the message about the divine would no longer appear as a mere promise, since the word and the preaching were in the persuasions of wisdom in the arrangement and composition of words. And "faith" would be similar to that of the philosophers of the world regarding their doctrines, "in the wisdom of men" and not "in the power of God." Now, who sees fishermen and tax collectors who have not even learned the first letters (as the gospel writes about them and Celsus believes about them,

τελώνας μηδὲ τὰ πρῶτα γράμματα μεμαθηκότας (ώς τὸ εὐαγγέλιον ἀναγράφει περὶ αὐτῶν καὶ ὁ Κέλσος κατὰ ταῦτα πεπίστευκεν αὐτοῖς, ἀληθεύουσι περὶ τῆς ἴδιωτείας αὐτῶν), τεθαρρήκοτως οὐ μόνον Ἰουδαίοις ὄμιλοῦντας περὶ τῆς εἰς τὸν Ἰησοῦν πίστεως ἀλλὰ καὶ ἐν τοῖς λοιποῖς ἔθνεσι κηρύσσοντας αὐτὸν καὶ ἀνύοντας, οὐκ ἀν ζητήσαι, πόθεν ἦν αὐτοῖς δύναμις πειστική; οὐ γάρ ἡ νενομισμένη τοῖς πολλοῖς, καὶ τίς οὐκ ἀν λέγοι ὅτι τὸ „δεῦτε ὥπισω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων“ δυνάμει τινὶ θείᾳ ἐν τοῖς ἀποστόλοις αὐτοῦ ἐπλήρωσεν ὁ Ἰησοῦς; ἦντινα καὶ ὁ Παῦλος παριστάς, ὡς καὶ ἐν τοῖς ἀνωτέρῳ εἰρήκαμεν, φησί· „καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς ἀνθρωπίνης σοφίας λόγοις ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως, ἵν' ἡ πίστις ἡμῶν μὴ ἦν σοφίᾳ ἀνθρώπων ἀλλ' ἐν δυνάμει θεοῦ.“ κατὰ γὰρ τὰ εἰρημένα ἐν τοῖς προφήταις, προγνωστικῶς ἀπαγγέλλουσι περὶ τῆς κηρύξεως τοῦ εὐαγγελίου, „κύριος ἔδωκε ρῆμα τοῖς εὐαγγελιζομένοις δυνάμει πολλῆ, ὁ βασιλεὺς τῶν δυνάμεων τοῦ ἀγαπητοῦ, „ἵνα καὶ ἡ λέγουσα προφητεία: „ἐώς τάχους δραμεῖται ὁ λόγος αὐτοῦ“ πληρωθῆ. καὶ βλέπομέν γε ὅτι, „εἰς πᾶσαν τὴν γῆν ἔξηλθεν ὁ“ τῶν ἀποστόλων Ἰησοῦ „φθόγγος, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ρήματα αὐτῶν.“ διὰ τοῦτο δυνάμεως μὲν πληροῦνται οἱ λόγου τοῦ μετὰ δυνάμεως ἀπαγγελλομένου ἀκούοντες, ἥν ἐπιδείκνυνται τῇ τε διαθέσει καὶ τῷ βίῳ καὶ τῷ ἔως θανάτου ἀγωνίζεσθαι περὶ τῆς ἀληθείας· διάκενοι δέ τινες εἰσὶ, κάν επαγγέλλωνται πιστεύειν τῷ θεῷ διὰ τοῦ Ἰησοῦ, οἱ μὴ δύναμιν θείαν ἔχοντες προσάγεσθαι δοκοῦντες τῷ λόγῳ τοῦ θεοῦ. εἴ καὶ ἀνωτέρῳ δ' ἐμνήσθην εὐαγγελικοῦ ρήτοροῦ ὑπὸ τοῦ σωτῆρος εἰρημένου, οὐδὲν ἥττον καὶ νῦν αὐτῷ κατὰ καιρὸν χρήσομαι,

speaking truthfully about their ignorance), boldly speaking not only to Jews about faith in Jesus but also preaching him among other nations, would not ask where they got their persuasive power? For it was not the usual knowledge of many. And who would not say that the phrase "Come, follow me, and I will make you fishers of men" was fulfilled by some divine power in his apostles? This is what Paul presents, as we have said above, saying: "And my speech and my preaching were not with persuasive words of human wisdom but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God." For according to what is said in the prophets, they proclaim beforehand about the preaching of the gospel: "The Lord gave a word to those proclaiming with great power, the King of the hosts of the beloved," so that the saying of the prophecy: "His word runs swiftly" might be fulfilled. And we see that "the sound of Jesus' apostles went out into all the earth, and their words to the ends of the world." Therefore, those who hear the word spoken with power are filled with strength, which they demonstrate through their disposition, life, and struggle for the truth until death. Some are different, even if they claim to believe in God through Jesus, those who do not have divine power seem to approach the word of God. Even if I mentioned the gospel saying by the Savior above, I will still use it now at the right time, presenting the divine foreknowledge of our Savior regarding the preaching of the gospel and the power of the word, without teachers holding the believers with divine persuasion. Jesus says: "The harvest is plentiful, but the laborers are few; therefore pray to the Lord of the harvest to

παριστάς καὶ τὴν τοῦ σωτῆρος ἡμῶν περὶ τῆς τοῦ εὐαγγελίου κηρύξεως πρόγνωσιν θειότατα δηλουμένην καὶ τὴν τοῦ λόγου ἰσχὺν, χωρὶς διδασκάλων κρατοῦσαν τῶν πιστευόντων τῇ μετὰ δυνάμεως θείας πειθοῖ. φησὶ δὴ ὁ Ἰησοῦς· „ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὄλιγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.“

## Section 63

1.63 | Ἐπεὶ δὲ καὶ ἐπιρρήτους εἶπεν ἀνθρώπους, τελώνας καὶ ναύτας πονηροτάτους λέγων ὁ Κέλσος τοὺς ἀποστόλους Ἰησοῦ, καὶ περὶ τούτου φήσομεν ὅτι ἔοικεν, ἵνα μὲν ἐγκαλέσῃ τῷ λόγῳ, πιστεύειν ὅπου θέλει τοῖς γεγραμμένοις. ἵνα δὲ τὴν ἐμφαινομένην θειότητα ἐν τοῖς αὐτοῖς βιβλίοις ἀπαγγελλομένην μὴ παραδέξηται, ἀπιστεῖν τοῖς εὐαγγελίοις· δέον τὸ φιλάληθες ἰδόντα τῶν γραψάντων ἐκ τῆς περὶ τῶν χειρόνων ἀναγραφῆς πιστεῦσαι καὶ περὶ τῶν θειοτέρων. γέγραπται δὴ ἐν τῇ Βαρνάβᾳ καθολικῇ ἐπιστολῇ, ὅθεν ὁ Κέλσος λαβὼν τάχα εἶπεν εἴναι ἐπιρρήτους καὶ πονηροτάτους τοὺς ἀποστόλους, ὅτι „ἔξελέξατο τοὺς ἴδιους ἀποστόλους“ Ἰησοῦς, „ὅντας ὑπὲρ πᾶσαν ἀνομίαν ἀνομιώτερους.“ καὶ ἐν τῷ εὐαγγελίῳ δὲ τῷ κατὰ Αουκᾶν φησι πρὸς τὸν Ἰησοῦν ὁ Πέτρος· „ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἀμαρτωλός εἰμι, κύριε. ἀλλὰ καὶ ὁ Παῦλος ἐν τῇ πρὸς Τιμόθεόν φησι, καὶ αὐτὸς ὑστερὸν ἀπόστολος Ἰησοῦς γενόμενος, ὅτι „πιστὸς ὁ λόγος,“ ὅτι Ἰησοῦς Χριστὸς ἦλθεν εἰς τὸν κόσμον ἀμαρτωλοὺς σῶσαι, ὃν πρῶτός εἴμι ἐγώ. “οὐκ οἶδα δ' ὅπως ἐπελάθετο ἢ οὐκ ἐνόησεν περὶ Παύλου τι είπειν, τοῦ μετὰ τὸν Ἰησοῦν τὰς ἐν Χριστῷ πήξαντος ἐκκλησίας. εἰκὸς γάρ

send out laborers into his harvest."

1.63 | Since Celsus called the apostles of Jesus "outspoken men, tax collectors, and the most wicked sailors," we will say that it seems he wants to accuse them with his words, believing what he wants about the written texts. He wants to deny the evident divinity shown in those same books and disbelieve the gospels. It is necessary for someone who loves the truth to believe what is written about the handwritings and about the more divine matters. It is indeed written in the Catholic Epistle of Barnabas, from which Celsus perhaps took the idea to call the apostles "outspoken and wicked," saying that "Jesus chose his own apostles, being more lawless than all lawbreakers." And in the gospel according to Luke, Peter says to Jesus: "Depart from me, for I am a sinful man, Lord." But Paul, in his letter to Timothy, also says, and he himself became an apostle of Jesus later, that "the saying is trustworthy, that Christ Jesus came into the world to save sinners, of whom I am the foremost." I do not know how he forgot or did not think to mention anything about Paul, who after Jesus established the churches in Christ. It is likely that he saw the need to defend himself regarding Paul, how he persecuted the church of God and fiercely fought against the believers, even

ὅτι ἐώρα δεῖσθαι αὐτῷ ἀπολογίας τὸν περὶ Παύλου λόγον, πῶς διώξας τὴν ἑκκλησίαν τοῦ θεοῦ καὶ πικρῶς ἀγωνισάμενος κατὰ τῶν πιστευόντων, ὡς καὶ εἰς θάνατον παραδιδόναι ἐθέλειν τοὺς Ἰησοῦς μαθητὰς, ὑστερον ἐπὶ τοσοῦτον μετεβάλετο, ὡς „ἀπὸ Ἱερουσαλήμ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ“<sup>καὶ „φιλοτιμούμενον εὐαγγελίζεσθαι,“</sup> ὥστε „μὴ ἐπ’ ἄλλοτριον θεμέλιον“<sup>οἴκοδομεῖν, ἀλλ’</sup> ὅπου μηδὲ τὴν ἀρχὴν ἐκηρύχθη τὸ ἐν Χριστῷ εὐαγγέλιον τοῦ θεοῦ. τί οὖν ἄτοπον βουλόμενον παραστῆσαι τῷ γένει τῶν ἀνθρώπων τὸν Ἰησοῦν, ὁπηλίκην ἔχει ψυχῶν ἰατρικὴν, τοὺς ἐπιρήτους καὶ πονηροτάτους ἐπιλέξασθαι καὶ τούτους προαγαγεῖν ἐπὶ τοσοῦτον, ὥστ’ αὐτοὺς παράδειγμα εἶναι ἥθους καθαρωτάτου τοῖς δι’ αὐτῶν προσαγομένοις τῷ Χριστοῦ εὐαγγελίῳ;

wanting to deliver the disciples of Jesus to death. Later, he changed so much that "from Jerusalem to Illyricum, he fulfilled the gospel of Christ" and "was eager to preach," so that he would "not build on another's foundation," but where the gospel of God in Christ was first preached. So what is strange about wanting to present Jesus, who has the healing power of souls, choosing the outspoken and wicked and promoting them to such an extent that they become an example of the purest character for those who come to the gospel of Christ through them?

## Section 64

1.64 | Εἰ δ’ ἐπὶ τῷ προτέρῳ βίῳ ὄνειδίζειν μέλλοιμεν τοῖς μεταβαλοῦσιν, ὥρα καὶ Φαίδωνος ἡμᾶς κατηγορεῖν καὶ φιλοσοφήσαντος, ἐπει, ὡς ἡ ἱστορία φησὶν, ἀπὸ [οἰκήματος] στέγους αὐτὸν μετήγαγεν εἰς φιλόσοφον διατριβὴν ὃ Σωκράτης. ἀλλὰ καὶ τὴν Πολέμωνος ἀσώτιαν, τοῦ διαδεξαμένου Ξενοκράτην, ὄνειδίσομεν φιλοσοφίᾳ δέον κάκεῖ τοῦτ’ αὐτῆς ἀποδέξασθαι. ὅτι δεδύνηται ὁ ἐν τοῖς πείσασι λόγος ἀπὸ τηλικούτων μεταστῆσαι κακῶν τοὺς προκατειλημένους ἐν αὐτοῖς. καὶ παρὰ μὲν τοῖς Ἐλλησιν εἰς τις Φαίδων καὶ οὐκ οἶδα εἰ δεύτερος καὶ εῖς Πολέμων μεταβαλόντες ἀπὸ ἀσώτου καὶ μοχθηροτάτου βίου ἐφιλοσόφησαν, παρὰ δὲ τῷ Ἰησοῦ οὐ μόνοι τότε οἱ δώδεκα ἀλλ’ ἀεὶ καὶ πολλαπλασίους, οἵτινες γενόμενοι σωφρόνων χορὸς λέγουσι περὶ τῶν

1.64 | If we are going to blame those who change their lives based on their previous lives, we should also accuse Phaedon and his philosophical pursuits, since, as history says, Socrates moved him from his home to a life of philosophy. We should also blame the way of life of Polemon, who succeeded Xenocrates, for his wastefulness in philosophy; it is necessary to acknowledge this as well. For the one who has persuaded others to change from such evils must be able to do so. Among the Greeks, there is one Phaedon, and I do not know if there is a second, and one Polemon, who changed from a wasteful and wicked life to a philosophical one. But with Jesus, not only the twelve apostles at that time but also many more have become a chorus of the wise, saying about their former lives: "For

προτέρων· „ἡμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι. ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοὶ, μισοῦντες ἄλλήλους· ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν θεοῦ, „διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαίνωσεως τοῦ πνεύματος. οὗ ἔξεχεν ἐφ' ἡμᾶς πλουσίως,“ τοιοίδε γεγόναμεν.

„έξαπεστειλε“ γάρ ὁ θεὸς „τὸν λόγον αὐτοῦ καὶ ίάσατο αὐτοὺς καὶ ἐρύθσατο αὐτοὺς ἐκ τῶν διαφθορῶν αὐτῶν,“ ὡς ὁ ἐν ψαλμοῖς προφητεύσας ἐδίδαξε. καὶ ταῦτα δὲ ἀν προσθείην τοῖς λεγομένοις, ὅτι Χρύσιππος ἐν τῷ περὶ παθῶν θεραπευτικῷ πειρᾶται ὑπὲρ τοῦ καταστεῖλαι τὰ ἐν ἀνθρώποις πάθη τῶν ψυχῶν, μὴ προσποιησάμενος ποιόν τι τῆς ἀληθείας ἐστὶ δόγμα, θεραπεύειν κατὰ τὰς διαφόρους αἰρέσεις τοὺς ἐν τοῖς πάθεσι προκατειλημμένους καὶ φησιν ὅτι, καν ἡδονὴ τέλος ἦ, οὐτωσὶ θεραπευτέον τὰ πάθη· καν τρία γένη τῶν ἀγαθῶν, οὐδὲν ἥττον κατὰ τὸν λόγον τοῦτον τῶν παθῶν οὕτως ἀπαλλακτέον τοὺς ἐνεχομένους αὐτοῖς. οἱ δὲ κατήγοροι τοῦ χριστιανισμοῦ οὐχ ὄρῶσιν, ὅσων πάθη καὶ ὅσων χύσις κακίας καταστέλλεται καὶ ὅσων ἄγρια ἥθη ἡμεροῦται προφάσει τοῦ λόγου. ἂν ἔδει αὐχοῦντας αὐτοὺς τὸ κοινωνικὸν χάριτας ὅμολογεῖν, καινῇ μεθόδῳ πολλῶν κακῶν μεταστήσαντι τοὺς ἀνθρώπους, καὶ μαρτυρεῖν γε αὐτῷ εἰ καὶ μὴ ἀλήθειαν ἀλλὰ τὸ λυσιτελές τῷ τῶν ἀνθρώπων γένει.

## Section 65

1.65 | Ἐπεὶ δὲ μὴ προπετεῖς εἶναι διδάσκων τοὺς μαθητὰς ὁ Ἰησοῦς ἔλεγεν αὐτοῖς τό· „έὰν διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἐτέραν· καν ἐν τῇ ἐτέρᾳ

we once were foolish, disobedient, led astray, serving various desires and pleasures, living in malice and envy, hateful, hating one another; but when the goodness and loving kindness of our Savior appeared," "through the washing of regeneration and renewal of the Spirit, which he poured out on us richly," we became like this. "For God sent his word and healed them and delivered them from their destruction," as the one who prophesied in the psalms taught. I would also add to what has been said that Chrysippus, in his work on the healing of passions, attempts to calm the passions of souls in humans, not pretending to have any doctrine of truth, but healing according to the various schools those who are troubled by passions. He says that even if pleasure is the end, the passions should be treated in this way; and even if there are three kinds of good, according to this reasoning, those troubled by passions should be freed from them. But the accusers of Christianity do not see how many passions and how much evil is suppressed and how many wild behaviors are tamed by the power of the word. They should have acknowledged the social graces that have transformed many evils in humans through a new method, and they should testify to him, even if it is not the truth, but what is beneficial for the human race.

1.65 | Since Jesus was teaching his disciples not to be reckless, he said to them: "If they persecute you in this city, flee to another; and if they pursue you in the other, flee

διώκωσι, πάλιν φεύγετε είς τὴν ἄλλην, "καὶ διδάσκων παράδειγμα αὐτοῖς ἐγίνετο εύσταθοῦς βίου, οἰκονομοῦντος μὴ εἴκῃ μηδ' ἀκαίρως καὶ ἀλόγως ὅμοσε χωρεῖν τοῖς κινδύνοις· τοῦτο πάλιν κακουργῶν ὁ Κέλσος διαβάλλει, καὶ φησι πρὸς τὸν Ἰησοῦν ὃ παρ' αὐτῷ Ἰουδαῖος ὅτι μετὰ τῶν μαθητῶν τῇδε κάκεῖσε ἀποδιδράσκεις. ὅμοιον δὲ ἦ πεποίηται κατὰ Ἰησοῦν καὶ τῶν μαθητῶν διαβολῆς φήσομεν εἶναι καὶ τὸ περὶ Ἀριστοτέλους ἱστορούμενον· οὗτος γάρ ίδων συγκροτεῖσθαι μέλλον κατ' αὐτοῦ δικαστήριον ὡς κατὰ ἀσεβοῦς διά τινα δόγματα τῆς φιλοσοφίας αὐτοῦ, ἢ ἐνόμισαν εἶναι ἀσεβῆ Ἀθηναῖοι, ἀναχωρήσας ἀπὸ τῶν Ἀθηνῶν ἐν Χαλκίδι τὰς διατριβὰς ἐποιήσατο, ἀπολογησάμενος τοῖς γνωρίμοις καὶ λέγων· „ἀπίωμεν ἀπὸ τῶν Ἀθηνῶν, ἵνα μὴ πρόφασιν δῶμεν Ἀθηναίοις τοῦ δεύτερον ἄγος ἀναλαβεῖν παραπλήσιον τῷ κατὰ Σωκράτους, καὶ ἵνα μὴ δεύτερον εἰς φιλοσοφίαν ἀσεβήσωσι. "φησι δὲ τὸν Ἰησοῦν μετὰ τῶν μαθητῶν αἰσχρῶς καὶ γλίσχρως τὰς τροφὰς συλλέγοντα περιεληλυθέναι. πόθεν λαβὼν, ἀπαγγελέτω, τὸ αἰσχρὸν καὶ τὸ γλίσχρον τῆς συλλογῆς· ἐν γάρ τοῖς εὐαγγελίοις „γυναικές τινες, „τεθεραπευμέναι ἀπὸ "τῶν „ἀσθενειῶν" αὐτῶν, ἐν αἷς ἦν καὶ „Σουσάννα", παρεῖχον τοῖς μαθηταῖς „ἐκ τῶν ὑπαρχόντων αὐταῖς" τροφάς. τίς δὲ τῶν φιλοσοφούντων καὶ ἀνακειμένων ὡφελίᾳ γνωρίμων οὐκ ἀπ' αὐτῶν ἐλάμβανε τὰ πρὸς τὰς χρείας; ή ἔκεινοι μὲν τοῦτο καθηκόντως ἐποίουν καὶ καλῶς, ἐπὰν δ' οἱ Ἰησοῦν μαθηταὶ πράττωσιν αὐτὸ, κατηγοροῦνται ὑπὸ Κέλσου ὡς αἰσχρῶς καὶ γλίσχρως συλλέγοντες τὰς τροφάς;

again to another." By giving them this example, he showed them how to live a stable life, managing to avoid danger wisely and not carelessly. Celsus accuses Jesus again, saying that the Jew who was with him claimed that Jesus was running away with his disciples from one place to another. We will say that this accusation against Jesus and his disciples is similar to the story about Aristotle. For he, seeing that a court was about to be formed against him for some of his philosophical teachings, which the Athenians thought were impious, left Athens and made his studies in Chalcis, explaining to his friends that "we should leave Athens so that we do not give the Athenians a reason to take up a second charge similar to that against Socrates, and so that they do not accuse philosophy again of impiety." Celsus also says that Jesus, along with his disciples, was shamefully and greedily gathering food. He should explain where he got the shameful and greedy nature of their gathering. For in the gospels, it is written that "some women, healed of their infirmities," including "Susanna," provided food for the disciples "from their own resources." Which of the philosophers and those reclining at the table did not receive what they needed from these women? Or did those women do this properly and well, but when the disciples of Jesus do the same, they are accused by Celsus of shamefully and greedily gathering food?

## Section 66

1.66 | Ἐπὶ δὲ τούτοις ἔχῆς ὁ Ἰουδαῖος πρὸς τὸν Ἰησοῦν παρὰ τῷ Κέλσῳ λέγει· τί δὲ καὶ σε νήπιον ἔτι ἔχρην εἰς Αἴγυπτον ἐκκομίζεσθαι, μὴ ἀποσφαγῆς; Θεὸν γάρ οὐκ εἰκὸς ἦν περὶ θανάτου δεδιέναι. ἀλλ' ἄγγελος μὲν ἦκεν ἔξ οὐρανοῦ, κελεύων σοι καὶ τοῖς σοῖς οἰκείοις φεύγειν, μὴ ἐγκαταλειφθέντες ἀποθάνητε. φυλάσσειν δέ σε αὐτόθι ὁ δύο ἥδη διὰ σὲ πεπομφῶς ἀγγέλους, ὃ μέγας θεὸς τὸν ἴδιον υἱὸν, οὐκ ἐδύνατο; οἵτεται δ' [ἡμᾶς] ἐν τούτοις ὁ Κέλσος μὴ θεῖόν τι εἶναι ἐν ἀνθρωπίνῳ σώματι καὶ ψυχῇ κατὰ τὸν Ἰησοῦν, ἀλλὰ καὶ τὸ σῶμα αὐτοῦ τοιοῦτον γεγονέναι, ὅποιον Ὁμήρου μῆθοι εἰσάγουσι. παίζων γοῦν τὸ ἐπὶ τῷ σταυρῷ προχυθὲν αἷμα τοῦ Ἰησοῦ φησιν ὅτι οὐκ ἦν ἰχώρ, οἶδός περ τε ὅτει μακάρεσσι θεοῖσιν. ἡμεῖς δ' αὐτῷ πιστεύοντες Ἰησοῦ περὶ μὲν τῆς ἐν αὐτῷ θειότητος λέγοντι· „ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ,“ καὶ εἴ τι τούτοις παραπλήσιον, περὶ δὲ τοῦ. ὅτι ἐν ἀνθρωπίνῳ σώματι ἦν, ταῦτα φάσκοντι· „νῦν δὲ ζητεῖτε με ἀποκτεῖναι, ἀνθρωπὸν, ὅστις τὴν ἀλήθειαν ὑμῖν λελάληκα,“ σύνθετόν τι χρῆμά φαμεν αὐτὸν γεγονέναι. καὶ ἔχρην τὸν προνοούμενον τῆς ὡς ἀνθρώπου ἐαυτοῦ εἰς τὸν βίον ἐπιδημίας μὴ ἀκαίρως ὅμοσε χωρεῖν τῷ ἔως θανάτου κινδύνῳ. οὕτως δὲ ἔδει αὐτὸν καὶ ὑπὸ τῶν ἀνατρεφόντων ἄγεσθαι. ὑπὸ θείου ἀγγέλου οἰκονομουμένων· πρότερον μὲν λέγοντος τοῦ χρηματίζοντος· „Ιωσὴφ υἱὸς Δαυὶδ, μὴ φοβηθῆς παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου· τὸ γάρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἀγίου ἔστι,“ δεύτερον δέ· „ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καί φεῦγε εἰς Αἴγυπτον, καὶ ἵσθι ἐκεῖ ἔως ἂν εἴπω σοι· μέλλει γάρ Ἡρώσης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.“ ἐν τούτοις δ' οὐδὲ πάνυ παράδοξόν μοι φαίνεται τὸ ἀναγεγραμμένον. ὅναρ γάρ τῷ Ιωσὴφ καθ' ἐκάτερον τόπον τῆς

1.66 | Then the Jew says to Jesus, according to Celsus: "Why did you still need to be carried to Egypt as a child? Should you not have been afraid of being killed? For it is not fitting for a god to fear death. But an angel came down from heaven, commanding you and your family to flee, so that you would not die if you were left behind. But could the great God, who sent two angels to protect you, not keep you safe there?" Celsus thinks that there is nothing divine in Jesus, either in his body or soul, and that his body is like those described in the myths of Homer. He jokingly claims that the blood of Jesus shed on the cross was not ichor, like that which flows for the blessed gods. But we believe in Jesus, who said about his divinity: "I am the way, the truth, and the life," and if there is anything similar to this, he also said that "now you seek to kill me, a man who has told you the truth." It would have been necessary for the one who foresaw his life as a human to avoid danger until death. Thus, he should have been guided by those who cared for him. By a divine angel, who first said to Joseph: "Do not be afraid to take Mary as your wife, for what is conceived in her is from the Holy Spirit," and then: "Rise, take the child and his mother, and flee to Egypt, and stay there until I tell you; for Herod is seeking the child to destroy him." In these things, there is nothing at all strange to me. For in each part of the scripture, an angel is said to have spoken these things to Joseph. The dream is shown to some to do these things, and it happens to many others, whether by an angel or by some kind of vision in the soul. So what is strange about the one who became human and lived as a human needing to avoid danger? It is not impossible for such a thing to happen, but

γραφῆς λέγεται ἄγγελος ταῦτ' εἰρηκέναι· τὸ δὲ ὅναρ δηλούσθαι τισι τάδε ποιεῖν καὶ ἄλλοις πλείοσι συμβαίνει, εἴτ' ἀγγέλου εἴθ' οὐτινοσοῦν φαντασιοῦντος τὴν ψυχήν. τί οὖν ἄτοπον τὸν ἄπαξ ἐνανθρωπήσαντα καὶ κατ' ἀνθρωπίνην ἀγωγὴν οἰκονομεῖσθαι πρὸς τὸ ἔκκλινεν κινδύνους, οὐ τῷ ἄλλῳς ἀδύνατον εἶναι τοιοῦτον γενέσθαι ἀλλὰ τῷ δεῖν τὸ ἔγχωροῦν ὁδῷ καὶ τάξει περὶ τῆς σωτηρίας τοῦ Ἰησοῦ ὥκονομῆσθαι; καὶ βέλτιόν γε ἦν ὑπεκοστῆναι τὸ παιδίον Ἰησοῦν τὴν Ἡρώδου ἐπιβουλὴν καὶ ἀποδημῆσαι μετὰ τῶν τρεφόντων αὐτὸ „εἰς Αἴγυπτον“, „ἐώς τῆς τελευτῆς“ τοῦ ἐπιβουλεύοντος, ἢ τὴν περὶ τοῦ Ἰησοῦ πρόνοιαν κωλύειν τὸ ἐφ’ ἡμῖν Ἡρώδου ἀναιρεῖν τὸ παιδίον θέλοντος ἢ τὴν λεγομένην παρὰ τοῖς ποιηταῖς „Ἄιδος κυνένην“ ἢ τι παραπλήσιον ποιεῖν εἶναι περὶ τὸν Ἰησοῦν ἢ πατάξαι ὁμοίως τοῖς ἐν Σοδόμοις τοὺς ἥκοντας ἐπὶ τὴν ἀναίρεσιν αὐτοῦ. τὸ γὰρ πάνυ παράδοξον τῆς ἐπ’ αὐτὸν βοηθείας καὶ ἐπὶ πλέον ἐμφανὲς οὐκ ἦν χρήσιμον τῷ βούλεσθαι αὐτὸν διδάξαι ὡς ἀνθρωπὸν μαρτυρούμενον ὑπὸ τοῦ Θεοῦ ἔχειν τι θειότερον ἐν τῷ βλεπομένῳ ἀνθρώπῳ· ὅπερ ἦν ὁ κυρίως υἱὸς Θεοῦ, Θεὸς λόγος, Θεοῦ δύναμις καὶ Θεοῦ σοφία, ὁ καλούμενος Χριστός. οὐ καιρὸς δὲ νῦν τὰ περὶ τοῦ συνθέτου, καὶ ἐξ ὧν συνέκειτο (ὅ) ἐνανθρωπήσας Ἰησοῦς, διηγήσασθαι. οὕσης τινὸς καὶ, ἵν' οὕτως ὄνομάσω. οἰκείας ζητήσεως τοῖς πιστεύουσιν εἰς τὸν τόπον.

## Section 67

1.67 | Μετὰ ταῦτά φησιν ὁ παρὰ τῷ Κέλσῳ Ίουδαῖος ὡς φιλομαθής τις Ἑλλην καὶ τὰ Ἑλλήνων πεπαιδευμένος δtti οἱ μὲν παλαιοὶ μῦθοι Περσεῖ καὶ Ἀμφίονι καὶ Αἰακῷ καὶ Μίνωῃ θείαν σπορὰν νείμαντες (οὐδὲ' αὐτοῖς

it is necessary for the one who is to be saved to be guided in a way that is appropriate for Jesus' salvation. And it would have been better for the child Jesus to escape Herod's threat and to go with those caring for him "to Egypt until the threat is over," than for the divine plan concerning Jesus to be hindered by Herod wanting to kill the child or to do something similar to what happened in Sodom. For it would be very strange if the help that came to him was not useful for teaching him as a man to have something divine in the visible human. For he was indeed the Son of God, the Word of God, the Power of God, and the Wisdom of God, who is called Christ. Now is not the time to discuss the composition of the one who became human and how he was made.

1.67 | After this, the Jew, according to Celsus, says that some Greek, who is eager to learn and educated in Greek ways, points out that the ancient myths about Perseus, Amphion, Aiacus, and Minos, although we

έπιστεύσαμεν) ὅμως ἐπέδειξαν αὐτῶν ἔργα μεγάλα καὶ θαυμαστὰ ἀληθῶς τε ὑπὲρ ἄνθρωπον, ἵνα μὴ ἀπίθανοι δοκῶσι· σὺ δὲ δὴ, τί καλὸν ἡ θαυμάσιον ἔργῳ ἢ λόγῳ πεποίηκας; ήμιν οὐδὲν ἐπεδείξω, καίτοι προκαλουμένων ἐν τῷ ἱερῷ σε παρασχέσθαι τι ἔναργες γνώρισμα, ως εἴης δὲ τοῦ θεοῦ παῖς. πρὸς τοῦτο δὲ λεκτέον ὅτι δεικνύτωσαν ἡμῖν Ἕλληνες τῶν κατειλεγμένων τινὸς βιωφελές λαμπρὸν καὶ παρατεῖναν ἐπὶ τὰς ὕστερον γενεὰς καὶ τηλικοῦτον ἔργον, ως ἐμποιεῖν πιθανότητα τῷ περὶ αὐτῶν μύθῳ, λέγοντι ἀπὸ θείας αὐτοὺς γεγονέναι σπορᾶς. ἀλλὰ γὰρ οὐδὲν δείξουσιν οὐδὲ μικρῷ ἐλάττῳ περὶ οὓς ἀνέγραψεν ἄνδρας ὃν παρέστησεν ὁ Ἰησοῦς. ἐὰν ἄρα μὴ ἐπὶ μύθους ἀνάγωσιν ἡμᾶς Ἕλληνες καὶ τὰς παρ' αὐτοῖς ἴστορίας, θέλοντες ἡμᾶς μὲν ἔκεινοις ἀλόγως πιστεύειν τούτοις δὲ καὶ μετὰ πολλὴν ἐνάργειαν ἀπιστεῖν· αὐτοὶ φαμεν οὖν ὅτι τοῦ Ἰησοῦ τὸ ἔργον ἢ πᾶσα ἔχει ἄνθρωπων οἰκουμένη, ἥ παροικοῦσιν αἱ τοῦ θεοῦ διὰ Ἰησοῦ ἐκκλησίαι τῶν μεταβαλόντων ἀπὸ μυρίων ὅσων κακῶν. καὶ ἔτι γε τὸ ὄνομα τοῦ Ἰησοῦ ἐκστάσεις μὲν διανοίας ἄνθρωπων ἀφίστησι καὶ δαίμονας ἥδη δὲ καὶ νόσους, ἐμποιεῖ δὲ θαυμασίαν τινὰ πραότητα καὶ καταστολὴν τοῦ ἥθους καὶ φιλανθρωπίαν καὶ τὰ βιωτικὰ ἥ τινας χρείας ἄνθρωπικάς ὑποκριναμένοις ἀλλὰ παραδεξαμένοις γνησίως τὸν περὶ θεοῦ καὶ Χριστοῦ καὶ τῆς ἐσομένης κρίσεως λόγον.

## Section 68

1.68 | Ἐξῆς δὲ τούτοις ὁ Κέλσος ὑπιδόμενος τὰ ἐπιδειχθησόμενα ὑπὸ τοῦ Ἰησοῦ γεγενημένα μεγάλα, περὶ ὃν ὀλίγα ἀπὸ πολλῶν είρήκαμεν, προσποιεῖται

do not believe them, still showed great and truly wonderful deeds beyond human ability, so that they would not seem unbelievable. But you, what good or marvelous work or word have you done? You have shown us nothing, even though you were challenged to provide some clear sign in the temple, to prove that you are the Son of God. Moreover, the Greeks have shown us some bright and beneficial things from those they have named, extending them to later generations, to create belief in the myths about them, saying they were born from divine seed. But they will show nothing, not even a little, about the men that Jesus presented. If the Greeks do not lead us to myths and their histories, wanting us to believe those things without reason, while being very skeptical about these, we say that the work of Jesus has affected the whole world of people, where the churches of God through Jesus have changed many from countless evils. Furthermore, the name of Jesus causes people to be amazed, drives out demons, and even heals diseases. It brings a certain wonderful calmness, a change in character, kindness, goodness, and gentleness to those who do not pretend to be human for worldly needs but who genuinely accept the teachings about God, Christ, and the coming judgment.

1.68 | Next, Celsus, considering the great things that Jesus is said to have done, about which we have mentioned a few from many, pretends to accept as true the

συγχωρεῖν ἀληθῆ εἶναι ὅσα περὶ  
θεραπειῶν ἢ ἀναστάσεως ἢ περὶ ἄρτων  
όλιγων θρεψάντων πολλοὺς  
ἀναγέγραπται, ἀφ' ὃν λεύψανα πολλὰ  
καταλέλειπται, ἢ ὅσα ἄλλα οἴεται  
τερατευσαμένους τοὺς μαθητὰς  
ἰστορηκέναι, καὶ ἐπιφέρει αὐτοῖς· φέρε  
πιστεύσωμεν εἶναί σοι ταῦτ' είργασμένα.  
καὶ εὐθέως κοινοποιεῖ αὐτὰ πρὸς τὰ ἔργα  
τῶν γοήτων, ὡς ὑπισχνουμένων  
θαυμασιώτερα, καὶ πρὸς τὰ ὑπὸ τῶν  
μαθόντων ἀπὸ Αἴγυπτίων ἐπιτελούμενα, ἐν  
μέσαις ἀγοραῖς ὀλίγων ὄβιολῶν  
ἀποδομένων τὰ σεμνὰ μαθήματα καὶ  
δαίμονας ἀπὸ ἀνθρώπων ἔξελαυνόντων  
καὶ νόσους ἀποφυσώντων καὶ ψυχὰς  
ἡρώων ἀνακαλούντων δεῖπνά τε πολυτελῆ  
καὶ τραπέζας καὶ πέμματα καὶ ὄψα τὰ οὐκ  
ὄντα δεικνύντων καὶ ὡς ζῷα κινούντων  
οὐκ ἀληθῶς ὄντα ζῷα ἄλλὰ μέχρι  
φαντασίας φαινόμενα τοιαῦτα, καὶ φησιν·  
ἄφ' ἐπεὶ ταῦτα ποιοῦσιν ἐκεῖνοι, δεήσει  
ἡμᾶς αὐτοὺς ἡγεῖσθαι υἱὸνς εἶναι θεοῦ; ἢ  
λεκτέον αὐτὰ ἐπιτηδεύματα εἶναι  
ἀνθρώπων πονηρῶν καὶ κακοδαιμόνων;  
ὅρᾶς ὡς διὰ τούτων οἰονεὶ παραδέχεται  
μαγείαν εἶναι, οὐκ οἶδα εἰ ὁ αὐτὸς ὃν τῷ  
γράψαντι κατὰ μαγείας βιβλίᾳ πλείονα·  
πλὴν ὡς χρήσιμον αὐτῷ εἰς τὰ προκείμενα  
τοῖς ἀπὸ μαγείας ὄμοιοῖ τὰ περὶ Ἰησοῦ  
ἰστορούμενα. καὶ ἦν ὃν δημοια, εἰ μέχρι  
ἀποδείξεως ὄμοιώς τοῖς μαγγανεύουσιν  
ἔφθανεν δεῖξας· νυνὶ δὲ οὐδεὶς μὲν τῶν  
γοήτων δι' ὃν ποιεῖ ἐπὶ τὴν τῶν ἡθῶν  
ἐπανόρθωσιν καλεῖ τοὺς θεασαμένους  
οὐδὲ φόβῳ θεοῦ παιδαγωγεῖ τοὺς  
καταπλαγέντας τὰ θεάματα οὐδὲ πειρᾶται  
πείθειν οὕτω ζῆν τοὺς ιδόντας, ὡς  
δικαιωθησομένους ὑπὸ θεοῦ· καὶ οὐδὲν  
τούτων ποιοῦσι γόητες, ἐπειδὴ οὐ  
δύνανται ἡ μηδὲ βούλονται μηδὲ θέλουσι  
πραγματεύσασθαι τὰ περὶ τῆς τῶν  
ἀνθρώπων διορθώσεως, ἅτε καὶ αὐτοὶ

accounts of healings, resurrections, or the feeding of many with a few loaves, from which many remains are left behind. He thinks that the disciples have made up other wonders and adds: "Come, let us believe that you have done these things." He immediately compares these works to those of magicians, who promise even greater wonders, and to those performed by learned men from Egypt, who, for a few coins in the marketplace, show solemn teachings, drive out demons, heal diseases, and call back the souls of heroes, displaying lavish banquets and tables, showing things that do not exist, and making things appear alive that are not truly alive, but only seem so in imagination. He asks: "Since those people do these things, should we consider them to be sons of God? Or should we say that these are the tricks of wicked and evil men?" You see how through these things, they seem to accept magic. I do not know if the same person who wrote about magic wrote more books. However, it is useful for him to compare the things told about Jesus to those from magic. It would be similar if he showed that Jesus' works were like those of magicians. But now, none of the magicians, through what they do, call those who see them to a correction of morals, nor do they teach those who are amazed by the spectacles to live in a way that would make them justified before God. And the magicians do nothing of the sort, since they cannot or do not want to deal with the correction of humanity, being themselves full of the worst and most shameful sins. But the one who performed wonders for the moral improvement of those who see what is happening, how could he not have provided himself not only as an example of the best life to his true disciples but also to others? So that the disciples might

πλήρεις ὅντες αίσχίστων καὶ  
ἐπιφρητοτάτων ἀμαρτημάτων· ὃ δὲ δι' ὃν  
ἔποιει παραδόξων ἐπὶ τὴν τῶν ἡθῶν  
ἐπανόρθωσιν τοὺς θεωροῦντας τὰ  
γινόμενα καλῶν, πῶς οὐκ εἰκὸς ὅτι  
παρεῖχεν ἐαυτὸν οὐ μόνον τοῖς γνησίοις  
αὐτοῦ μαθηταῖς ἀλλὰ καὶ τοῖς λοιποῖς  
παράδειγμα ἀρίστου βίου; Ἰνα καὶ οἱ  
μαθηταὶ προτραπῶσιν ἐπὶ τὸ διδάσκειν  
κατὰ τὸ τοῦ θεοῦ βούλημα τοὺς  
ἀνθρώπους, καὶ οἱ λοιποὶ πλέον  
διδαχθέντες ἀπὸ τοῦ λόγου ἥτις καὶ τοῦ  
ἡθούς καὶ τῶν παραδόξων, ὡς χρὴ βιοῦν,  
πάντα πράττωσι κατ' ἀναφορὰν τοῦ  
ἀρέσκειν τῷ ἐπὶ πᾶσι θεῷ. εἰ δὲ τοιοῦτος  
ἥν ὁ τοῦ Ἰησοῦ βίος, πῶς εὐλόγως ἄν τις  
αὐτὸν τῇ προαιρέσει τῶν γοήτων  
παραβάλοι καὶ μὴ κατ' ἐπαγγελίαν τοῦ  
θεὸν εἶναι πιστεύοι ἐν ἀνθρωπίνῳ φανέντα  
σώματι ἐπ' εὔεργεσίᾳ τοῦ γένους ἡμῶν;

encourage people to teach according to God's will, and others, having learned from his words or his character and the wonders, might do everything in accordance with what pleases God. If this was the life of Jesus, how could anyone reasonably compare him to the intentions of magicians and not believe that he is God, appearing in human form for the benefit of our race?

## Section 69

1.69 | Μετὰ ταῦτα φύρων τὸν λόγον καὶ τὰ  
ὑπὸ αἰρέσεώς τινος λεγόμενα ὡς κοινὰ  
Χριστιανῶν ἔγκλήματα πᾶσι τοῖς ἀπὸ τοῦ  
θείου προσάγων λόγου φησὶν ὅτι θεοῦ οὐκ  
ἄν εἴη τοιοῦτον σῶμα, οἷον τὸ σόν. ἀλλ'  
ἡμεῖς πρὸς ταῦτα σῶμα αὐτὸν λέγομεν  
ἀνειληφέναι ὡς ἀπὸ θηλείας τῷ βίῳ  
ἐπιδημήσαντα ἀνθρώπινον καὶ θανάτου  
ἀνθρωπίνου δεκτικόν. διὸ πρὸς τοῖς ἄλλοις  
αὐτὸν φαμεν καὶ μέγαν ἀγωνιστὴν  
γεγονέναι, διὰ τὸ ἀνθρώπινον σῶμα  
„πεπειρασμένον“ μὲν ὄμοιώς πᾶσιν  
ἀνθρώποις „κατὰ πάντα“ οὐκέτι δ' ὡς  
ἀνθρωποι μεθ' ἀμαρτίας ἀλλὰ πάντῃ  
„χωρὶς ἀμαρτίας.“ τρανῶς γὰρ ἡμῖν  
φαίνεται „ὅτι ἀμαρτίαν οὐκ ἐποίησεν, ούδὲ  
εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ“· καὶ  
„μὴ γνόντα“ αὐτὸν „ἀμαρτίαν“ ὡς καθαρὸν  
παρέδωκεν ὑπὲρ πάντων τῶν

1.69 | After this, Celsus, discussing the common claims of Christians, says that such a body as yours, Jesus, could not be from God. But we say that he took on a body that was human, coming from a woman, and was capable of human death. Therefore, we also say that he became a great fighter, since he experienced human life "in every way," but without sin, unlike other people. For it clearly seems to us that "he did not commit sin, nor was deceit found in his mouth," and "not knowing sin," he offered himself as a pure sacrifice for all who have sinned. Then Celsus says that such a body, which you, Jesus, have, could not be from God. However, he acknowledges that if, as it is written, he was born, then his body could somehow be more divine than most and in some way

ἡμαρτηκότων ὁ θεός. εἴτα ὁ Κέλσος φησὶν  
ὅτι οὐκ ἀν εἴη θεοῦ σῶμα τὸ οὔτω σπαρὲν,  
ώς σὺ, ὅ Ιησοῦ, ἐσπάρης. πλὴν ὑπείδετο  
ὅτι εἱ, ὡς γέγραπται, γεγέννητο, δύναται  
πως εἶναι τὸ σῶμα αὐτοῦ καὶ θειότερον  
παρὰ τοῖς πολλοῖς καὶ κατά τι  
σημαινόμενον θεοῦ σῶμα. ἀλλὰ γάρ  
ἀπιστεῖ τοῖς ἀναγραφεῖσι περὶ τῆς ἔξ ἀγίου  
πνεύματος συλλήψεως αὐτοῦ καὶ πιστεύει  
αὐτὸν ὑπό τινος Πλανθήρα φθείραντος τὴν  
παρθένον ἐσπάρθαι· διόπερ εἴπεν ὅτι οὐκ  
ἀν εἴη θεοῦ σῶμα οὕτω σπαρὲν, ὡς σὺ  
ἐσπάρης. ἀλλὰ γάρ περὶ τούτων ἐν τοῖς  
ἀνωτέρω πλείονα είρήκαμεν.

## Section 70

1.70 | Λέγει δ' ὅτι ούδε τοιαῦτα σιτεῖται  
σῶμα θεοῦ, ὡς ᾔχων αὐτὸν παραστῆσαι  
ἀπὸ τῶν εὐαγγελικῶν γραμμάτων  
σιτούμενον, καὶ ποῖα σιτούμενον. ἀλλ'  
ἔστω, λεγέτω αὐτὸν βεβρωκέναι μετὰ τῶν  
μαθητῶν τὸ πάσχα, οὐ μόνον είπόντα τό·  
„ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα  
φαγεῖν μεθ' ὑμῶν“ ἀλλὰ καὶ βεβρωκότα,  
λεγέτω δ' αὐτὸν καὶ διψήσαντα παρὰ τῇ  
πηγῇ τοῦ Ἱακὼβ πεπωκέναι· τί τοῦτο πρὸς  
τὰ περὶ τοῦ σώματος αὐτοῦ ὑφ' ἡμῶν  
λεγόμενα; σαφῶς δὲ φαίνεται ἵχθυός μετὰ  
τὴν ἀνάστασιν βεβρωκώς· κατὰ γάρ ἡμᾶς  
σῶμα ἀνείληφεν, ὡς γενόμενος „έκ  
γυναικός.“ ἀλλ' ούδε σῶμα, φησὶ, θεοῦ  
χρῆται τοιαύτῃ φωνῇ ούδε τοιᾶδε πειθοῦ.  
καὶ ταῦτα δ' εὐτελῆ καὶ σφόδρα  
εύκαταφρόνητα· λελέξεται γάρ πρὸς αὐτὸν  
ὅτι χρῆται ὁ πεπιστευμένος παρ' Ἐλλησιν  
εἶναι θεός ὁ Πύθιος καὶ ὁ Διδυμεὺς τοιᾶδε  
φωνῇ τῇ τῆς Πυθίας ἥ τῆς ἐν Μιλήτῳ  
γενομένης προφήτιδος· καὶ οὐ διὰ τοῦτο  
ἐγκαλεῖται παρ' Ἐλλησιν ὡς οὐ θεός ὁ  
Πύθιος ἥ ὁ Διδυμεὺς ἥ τις ἄλλος τοιοῦτος  
ἐνὶ τόπῳ ἐγκαθιδρυμένος Ἐλληνικὸς θεός.

signify a body of God. But he doubts the accounts of his conception by the Holy Spirit and believes that he was conceived by some man named Panthera who ruined the virgin. Therefore, he says that such a body, as you were born with, could not be from God. But we have already said more about these matters above.

1.70 | He says that a body like this cannot be the body of God, as if it were being fed according to the Gospel writings, and what it is being fed with. But let him say that he ate the Passover with the disciples, not only saying, "I have eagerly desired to eat this Passover with you," but also that he drank by the well of Jacob. What does this have to do with what we say about his body? It clearly seems that he ate fish after the resurrection; for we say that he took on a body, having been "born of a woman." But he says that a body of God does not use such speech or such persuasion. And these things are cheap and very contemptible; for it will be said to him that the one believed by the Greeks to be a god, Apollo, and the Twin Gods, speaks in such a way as the Pythia or the prophetess from Miletus. And for this reason, he is not accused by the Greeks of not being a god, whether Apollo or the Twin Gods, or any other such Greek god established in one place. It would be much better to use a god who speaks in a powerful way, for it would convey

πολλῷ δὲ τούτου βέλτιον ἦν χρήσασθαι τὸν θεὸν φωνῇ ἐμποιούσῃ διὰ τὸ μετὰ δυνάμεως ἀπαγγέλλεσθαι ἄφατόν τινα πειθώ τοῖς ἀκούουσιν.

## Section 71

1.71 | Εἶτά φησι λοιδορούμενος τῷ Ἰησοῦ ὃ διὰ τὴν ἀσέβειαν καὶ τὰ μοχθηρὰ δόγματα, ἵν’ οὕτως εἴπω, Θεομισῆς ὅτι ταῦτα Θεομισοῦς ἦν τινος καὶ μοχθηροῦ γόνητος. καίτοι γε, ἐὰν κυρίως ἔξετάζηται τὰ ὄνόματα καὶ τὰ πράγματα, ἀδύνατον ἔσται ἀνθρωπος Θεομισῆς, ἐπεὶ ὁ θεὸς ἀγαπᾷ τὰ ὄντα πάντα καὶ οὐδὲν βδελύσσεται ὡν ἐποίησεν· οὐδὲ γάρ μισῶν τι κατεσκεύασεν. εἰ δέ τινες λέξεις προφητικαὶ τὸ τοιοῦτο λέγουσι, καθολικῷ λόγῳ διηγήσεως τεύξονται τῷδε, ὅτι ὡς περὶ ἀνθρωποπαθοῦς λέξεις χρῆται ἡ γραφὴ περὶ τοῦ θεοῦ. τί δὲ δεῖ λέγειν ἀπολογούμενον πρὸς τὸν οἰόμενον ἐν οἷς ἐπαγγέλλεται πιστικοῖς λόγοις δεῖν χρῆσθαι δυσφημίαις καὶ λοιδορίαις ὡς περὶ μοχθηροῦ καὶ γόνητος τοῦ Ἰησοῦ; τοῦτο γάρ οὐκ ἀποδεικνύντος ἀλλ’ ἴδιωτικὸν καὶ ἀφιλόσοφον πάθος πεπονθότος ἔργον ἔστι, δέον ἐκτιθέμενον τὸ πρᾶγμα εὐγνωμόνως αὐτὸς ἔξετάζειν καὶ κατὰ τὸ δυνατὸν λέγειν πρὸς αὐτὸς τὰ ὑποπίπτοντα. ἀλλὰ γάρ ἐν τούτοις καταπαύσαντος τὸν λόγον τοῦ παρὰ τῷ Κέλσῳ Ἰουδαίου πρὸς τὸν Ἰησοῦν, καὶ ἡμεῖς αὐτοῦ που καταπαύσομεν τὴν περιγραφὴν τοῦ πρώτου πρὸς αὐτὸν βιβλίου. θεοῦ δὲ διδόντος τὴν ἔξολοθρεύουσαν τοὺς ψευδεῖς λόγους ἀλήθειαν κατὰ τὴν φάσκουσαν εὔχήν „ἐν τῇ ἀληθείᾳ σου ἔξολόθρευσον αὐτοὺς,“ ἀρξόμεθα ἐν τοῖς ἔξῆς δευτέρας προσωποποίηας, ἐν ᾧ ὁ Ἰουδαῖος αὐτῷ πεποίηται λέγων πρὸς τοὺς πεισθέντας τῷ

something extraordinary to those who hear it.

1.71 | Then he says, insulting Jesus because of the impiety and wicked teachings, that he was hated by some wicked sorcerer. However, if one examines the names and the things closely, it will be impossible for a person to be hated by God, since God loves all beings and does not reject anything he has made; for he does not hate anything he has created. If some prophetic words say such things, they will generally explain that the Scriptures use human-like expressions about God. What should one say in response to someone who thinks that it is necessary to use slander and insults against Jesus, who is considered wicked and a sorcerer? For this does not prove anything but shows a private and unphilosophical passion. It is necessary to examine the matter thoughtfully and to speak about what arises as much as possible. But since the argument from Celsus the Jew against Jesus has stopped, we too will stop our description of the first book against him. And since God gives the truth that destroys the false words according to the stated prayer: "In your truth, destroy them," we will begin with the next section, in which the Jew is made to speak to those who have been convinced by Jesus about what follows.

Ίησοῦ τὰ μετὰ ταῦτα.

## Book Two (ΠΡΟΣ ΤΟΝ ΕΠΙΓΕΤΡΑΜΜΕΝΟΝ ΚΕΛΣΟΥ ΑΛΗΘΗ ΛΟΓΟΝ ΩΡΙΓΕΝΟΥΣ ΤΟΜΟΣ ΔΕΥΤΕΡΟΣ.)

### Section 1

2.1 | Έν τῷ πρώτῳ τόμῳ τῶν  
ύπαγορευθέντων ἡμῖν πρὸς τὸν Κέλσου  
ἐπιγραφέντα ἀληθῆ λόγον καταλήξαντες  
εἰς τὴν τοῦ Ἰουδαίου πρὸς τὸν Ἰησοῦν  
προσωποποιίαν, αὐτάρκη περιγραφὴν  
εἰληφότι, τοῦτον συντάσσειν  
προαιρούμεθα, ἀπολογούμενοι πρὸς τὰ  
φερόμενα ὑπ’ αὐτοῦ ἐγκλήματα κατὰ τῶν  
ἀπὸ τοῦ λαοῦ τῶν Ἰουδαίων εἰς τὸν Ἰησοῦν  
πιστεύσαντων. καὶ αὐτό γε τοῦτο πρῶτον  
ἔφισταμεν, τί δή ποτε ἅπαξ κρίνας  
προσωποποιεῖν ὁ Κέλσος οὐ προσωποποιεῖ  
Ἰουδαῖον πρὸς τοὺς ἀπὸ τῶν ἔθνῶν  
πιστεύοντας λέγοντα ἄλλὰ πρὸς τοὺς ἀπὸ  
Ἰουδαίων πιθανώτατος δ’ ἀν καὶ ἔδοξεν ὁ  
λόγος εἶναι αὐτῷ πρὸς ἡμᾶς γραφόμενος.  
ἄλλὰ μή ποτε ὁ πάντ’ ἐπαγγελόμενος  
εἰδέναι τὸ ἀκόλουθον οὐκ εἴδε κατὰ τὸν  
τόπον τῆς προσωποποίας. τί οὖν καὶ λέγει  
πρὸς τοὺς ἀπὸ Ἰουδαίων πιστεύοντας,  
κατανοητέον. φησὶν αὐτοὺς καταλιπόντας  
τὸν πάτριον νόμον τῷ ἐψυχαγωγῆσθαι ὑπὸ<sup>1</sup>  
τοῦ Ἰησοῦ ἡπατῆσθαι πάνυ γελοίως καὶ  
ἀπηντομοληκέναι εἰς ἄλλο ὄνομα καὶ εἰς  
ἄλλον βίον, μηδὲ τοῦτο κατανοήσας, ὅτι οἱ  
ἀπὸ Ἰουδαίων εἰς τὸν Ἰησοῦν πιστεύοντες  
οὐ καταλεοίπασι τὸν πάτριον νόμον.  
βιοῦσι γὰρ κατ’ αὐτὸν, ἐπώνυμοι τῆς κατὰ  
τὴν ἐκδοχὴν πτωχείας τοῦ νόμου  
γεγενημένοι. Ἐβίων τε γὰρ ὁ πτωχὸς παρὰ  
Ἰουδαίοις καλεῖται, καὶ Ἐβιωναῖοι  
χρηματίζουσιν οἱ ἀπὸ Ἰουδαίων τὸν Ἰησοῦν  
ὡς Χριστὸν παραδεξάμενοι. δεξάμενοι. καὶ  
ὁ Πέτρος δὲ μέχρι πολλοῦ φαίνεται τὰ κατὰ

2.1 | In the first book of the true word addressed to Celsus, we have taken up the portrayal of the Jew against Jesus, having received a complete description. We intend to respond to the accusations he brings against those from the Jewish people who believe in Jesus. First, we ask why Celsus, having judged once, does not portray a Jew speaking to those from the nations, but only to those from the Jews. The argument seems to him to be most convincing when written to us. But perhaps the one who claims to know everything did not see the context of the portrayal. So what does he say to those from the Jews who believe? He claims that they have abandoned their ancestral law to be led by Jesus, and that they have been deceived in a very silly way, fleeing to another name and another life, not realizing that those from the Jews who believe in Jesus have not abandoned their ancestral law. For they live according to it, having become known as those who are poor according to the law. For the poor are called Ebionites among the Jews, and those from the Jews who accept Jesus as the Christ are called Ebionites. Peter also seems to have kept the Jewish customs for a long time, as he had not yet learned from Jesus to rise above the letter of the law to the spirit. This we have learned from the Acts of the Apostles. For on the next day, when Cornelius saw the angel of God, it was suggested to him to send for Simon, called

τὸν Μωϋσέως νόμον Ἰουδαϊκὰ ἔθη τετηρηκέναι, ὡς μηδέπω ἀπὸ Ἰησοῦ μαθῶν ἀναβαίνειν ἀπὸ τοῦ κατὰ τὸ γράμμα νόμου ἐπὶ τὸν κατὰ τὸ πνεῦμα· ὅπερ ἀπὸ τῶν Πράξεων τῶν ἀποστόλων μεμαθήκαμεν. „τῇ“γὰρ „ἐπαύριον“τοῦ ἐωρᾶσθαι ἄγγελον θεοῦ τῷ Κορνηλίῳ, ὑποτιθέμενον αὐτῷ πέμψαι „εἰς Ἰόππην“ἐπὶ Σίμωνα τὸν καλούμενον Πέτρον, „ἀνέβη Πέτρος εἰς τὸ ὑπερῷον προσεύξασθαι περὶ ὥραν ἔκτην. ἐγένετο δὲ πρόσπεινος καὶ ἥθελε γεύσασθαι. παρασκευαζόντων δ’ αὐτῶν ἐγένετο ἔκστασις ἐπ’ αὐτὸν, καὶ θεωρεῖ τὸν οὐρανὸν ἀνεῳγμένον καὶ καταβαῖνον σκεῦός τι ὡς ὁθόνην μεγάλην, τέσσαρσιν ἀρχαῖς καθιέμενον ἐπὶ τῆς γῆς, ἐν ᾧ ὑπῆρχε πάντα τὰ τετράποδα καὶ ἐρπετὰ τῆς γῆς καὶ πετεινὰ τοῦ οὐρανοῦ. καὶ ἐγένετο φωνὴ πρὸς αὐτόν· ἀναστὰς, Πέτρε, θῦσον καὶ φάγε. ὃ δὲ Πέτρος εἶπε· μηδαμῶς, κύριε, ὅτι οὐδέ ποτε ἔφαγον πᾶν κοινὸν καὶ ἀκάθαρτον. καὶ φωνὴ ἐκ δευτέρου πρὸς αὐτόν· ἀ ὁ θεὸς ἔκαθάρισε σὺ μὴ κοίνου. „ὅρα γὰρ ἐν τούτοις, τίνα τρόπον παρίσταται τὰ Ἰουδαϊκὰ ἔθη περὶ καθαρῶν καὶ ἀκαθάρτων ἔτι τηρῶν ὁ Πέτρος. καὶ ἐκ τῶν ἔξις δηλοῦται ὅτι ὁπτασίας ἐδεήθη, ἵνα κοινωνήσῃ τῶν λόγων τῆς πίστεως τῷ μὴ κατὰ σάρκα Ἰσραηλίτῃ Κορνηλίῳ καὶ τοῖς σὺν αὐτῷ ὡς ἔτι Ἰουδαῖος καὶ κατὰ τὰς Ἰουδαίων παραδόσεις ζῶν, καταφρονῶν τῶν ἔξω τοῦ Ἰουδαϊσμοῦ. καὶ ἐν τῇ πρὸς Γαλάτας δὲ ἐπιστολῇ Παῦλος ἔμφανει ὅτι Πέτρος ἔτι φοβούμενος τοὺς Ἰουδαίους, παυσάμενος τοῦ μετὰ τῶν ἔθνῶν συνεσθίειν, ἐλθόντος Ἱακώβου πρὸς αὐτὸν „ἀφώριζεν ἐαυτὸν“ἀπὸ τῶν ἔθνῶν, „φοβούμενος τοὺς ἐκ τῆς περιτομῆς“· καὶ τὸ αὐτὸ δεποιήκασιν αὐτῷ οἱ λοιποὶ Ἰουδαῖοι καὶ Βαρνάβας. καὶ ἀκόλουθόν γε ἦν μὴ ἀποστῆναι τῶν Ἰουδαϊκῶν ἔθνων τοὺς εἰς τὴν περιτομὴν ἀποσταλέντας, ὅτε „οἱ δοκοῦντες στῦλοι εἴναι δεξιὰς ἔδωκαν

Peter, and Peter went up to the rooftop to pray about the sixth hour. While he was hungry and wanted to eat, he fell into a trance and saw heaven opened and something like a large sheet coming down, held by four corners, and in it were all kinds of animals and reptiles of the earth and birds of the air. And a voice came to him: "Get up, Peter, kill and eat." But Peter said, "No way, Lord, for I have never eaten anything common or unclean." And a voice came to him a second time: "What God has cleansed, you must not call common." See how Peter still observes the Jewish customs about clean and unclean. And from what follows, it is clear that he needed a vision to share the words of faith with Cornelius, who was not an Israelite according to the flesh, and with those with him, as he still lived as a Jew according to Jewish traditions, looking down on those outside of Judaism. And in the letter to the Galatians, Paul shows that Peter, still fearing the Jews, stopped eating with the Gentiles, when James came to him, "separating himself" from the Gentiles, "fearing those from the circumcision." And the other Jews and Barnabas did the same thing. And it was expected that those sent to the circumcision would not turn away from Jewish customs when "those who seemed to be pillars gave Paul and Barnabas the right hand of fellowship," "they themselves going to the circumcision," so that they might preach to the Gentiles. What then do I say about those preaching "to the circumcision" who separated themselves from the Gentiles and set themselves apart? When Paul himself became "a Jew to the Jews," "that he might win Jews." Therefore, as it is written in the Acts of the Apostles, he also brought an offering to the altar to persuade the Jews

Παύλω καὶ Βαρνάβᾳ κοινωνίας, „αύτοὶ εἰς τὴν περιτομὴν ἀπιόντες, ἵν’ ἔκεῖνοι τοῖς ἔθνεσι κηρύξωσι. τί δὲ λέγω ὅτι οἱ κηρύσσοντες „εἰς τὴν περιτομὴν ὑπέστελλον ἐαυτοὺς ἀπὸ τῶν ἔθνῶν καὶ ἀφώριζον; ὅτε καὶ αὐτὸς ὁ Παῦλος, τοῖς Ἰουδαίοις Ἰουδαῖος ἔγινετο, „ἵνα Ἰουδαίους κερδήσῃ. διὸ, ὡς καὶ ἐν ταῖς Πράξεσι τῶν ἀποστόλων γέγραπται, καὶ προσφορὰν προσήνεγκεν ἐπὶ τὸ Θυσιαστήριον, ἵνα πείσῃ Ἰουδαίους περὶ τοῦ μὴ εἶναι ἀποστάτης νόμου. ταῦτα δὲ πάντα εἴ ἡπίστατο ὁ Κέλσος, οὐκ ἄν ἐπροσωποποιήσατο τὸν Ἰουδαῖον λέγοντα πρὸς τοὺς ἀπὸ Ἰουδαϊσμοῦ πιστεύοντας τό· τί παθόντες, ὡς πολῖται, κατελίπετε τὸν πάτριον νόμον καὶ ὑπ’ ἔκείνου, πρὸς ὃν ἄρτι διειλέγμεθα, ψυχαγωγηθέντες πάνυ γελοίως ἔξηπατήθητε καὶ ἀφ’ ἡμῶν ἀπηυτομολήσατε εἰς ἄλλο ὄνομα καὶ εἰς ἄλλον βίον;

not to be seen as a rebel against the law. If Celsus knew all this, he would not have portrayed the Jew saying to those believing from Judaism: "What have you suffered, citizens, that you have left your ancestral law and have been led by him, to whom we have just referred, being very foolishly deceived and fleeing to another name and another life?"

## Section 2

2.2 | Ἐπεὶ δ’ ἄπαξ γεγόναμεν ἐν τῷ περὶ τοῦ Πέτρου λόγῳ καὶ τῶν διδαξάντων τοὺς ἐν τῇ περιτομῇ τὸν χριστιανισμὸν, οὐκ ἄτοπον ἡγοῦμαι παραθέσθαι τοῦ Ἰησοῦ τινα φωνὴν ἀπὸ τοῦ κατὰ Ἰωάννην εὐαγγελίου καὶ τὴν διήγησιν αὐτῆς. γέγραπται δὴ αὐτὸν είρηκέναι. „Ἐτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ’ οὐ δύνασθε βαστάζειν ἄρτι· ὅταν δὲ ἔλθῃ ἔκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πᾶσαν· οὐ γὰρ λαλήσει ἀφ’ ἐαυτοῦ, ἀλλ’ ὅσα ἀκούσει λαλήσει. „καὶ ζητοῦμεν ἐν τῷ τόπῳ, τίνα ἦν τὰ „πολλὰ, ἀεὶχε μὲν „λέγειν“ ὁ Ἰησοῦς τοῖς μαθηταῖς ἐαυτοῦ, οὐκ ἐδύναντο δὲ αὐτὰ „βαστάζειν“ τότε. καί φημι· μή ποθ’ ὡς Ἰουδαίοις καὶ συντραφεῖσι τῷ κατὰ τὸ γράμμα Μωϋσέως νόμῳ τοῖς ἀποστόλοις

2.2 | Since we have once spoken about Peter and those who taught the Christians in the circumcision, I think it is fitting to present a saying of Jesus from the Gospel according to John and its explanation. It is written that he said, "I still have many things to say to you, but you cannot bear them now. But when he comes, the Spirit of truth, he will guide you into all truth; for he will not speak on his own authority, but whatever he hears he will speak." We seek to understand what the "many" things were that Jesus had to say to his disciples, which they could not bear at that time. I say that it was not as if he had to say to the Jews and those who were caught up in the letter of the law of Moses what the true law was, and what the "heavenly" worship was that

εἶχε μὲν „λέγειν, “τίς ὁ ἀληθῆς νόμος, καὶ τίνων „έπουρανίων“ „ὑποδείγματι καὶ σκιᾷ“ ἡ παρὰ τοῖς Ἰουδαίοις λατρείᾳ ἐπετελεῖτο, καὶ τίνων „μελλόντων ἀγαθῶν“ „σκιὰν“ περιεῖχεν ὁ περὶ βρώσεως καὶ πόσεως καὶ ἐօρτῶν καὶ νουμηνιῶν καὶ σαββάτων νόμος, καὶ „πολλὰ“ ἦν ταῦθ’, ἀ εἶχεν αὐτοῖς „λέγειν“ ὅρῶν δ’ ὅτι πάνυ χαλεπόν ἔστιν ἀπὸ Ψυχῆς ἀνατρέπειν σχεδὸν συγγεννηθέντα καὶ συντραφέντα δόγματα μέχρι τῆς τοῦ ἀνδρὸς ἡλικίας καὶ πείσαντα τοὺς ἀνειληφότας αὐτὰ δότι ταῦτα μέν ἔστι θεῖα τὸ δὲ μετασαλεύειν αὐτά ἔστιν ἀσεβὲς, καὶ ἐν τῇ ὑπεροχῇ τῆς κατὰ Χριστὸν, τουτέστι τὴν ἀλήθειαν, „γνώσεως“ ἐλέγχειν αὐτὰ „σκύβαλα“ καὶ „ζημίαν,“ ὥστε πεισθῆναι τοὺς ἀκούοντας, ὑπερετίθετο εἰς ἐπιτηδειότερον καιρὸν τὸν μετὰ τὸ πάθος καὶ τὴν ἀνάστασιν αὐτοῦ. καὶ γὰρ ἀληθῶς ἦν ἀκαίρως προσαγόμενον τὸ βοήθημα τοῖς μηδέπω χωροῦσιν αὐτὸ, ἀνατρεπτικὸν τῆς περὶ τοῦ Ἰησοῦ ὑπολήψεως τυγχάνον, ἦν ἡδη ἀνειλήφεσαν ὡς περὶ Χριστοῦ καὶ υἱοῦ τοῦ θεοῦ τοῦ ζῶντος, καὶ πρόσχες εἴ μὴ νοῦν ἔχει οὐκ εύκαταφρόνητον τὸ οὕτως ἀκοῦσαι τοῦ „ἔτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ’ οὐ δύνασθε βαστάζειν ἄρτι“ „πολλὰ“ γὰρ τὰ τῆς τοῦ νόμου κατὰ τὰ πνευματικὰ διηγήσεως καὶ σαφηνείας καὶ οὐκ ἐδύναντό πως „βαστάζειν“ αὐτὰ οἱ μαθηταὶ, ἐν Ἰουδαίοις γεγεννημένοι καὶ ἀνατεθραμμένοι τότε. οἵμαι δ’ ὅτι καὶ ἐπεὶ τύπος μὲν ἦν ἐκεῖνα, ἀλήθεια δὲ ἂ ἔμελλε διδάσκειν αὐτοὺς τὸ ἄγιον πνεῦμα, διὰ τοῦτο λέλεκται· „ὅταν ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πᾶσαν“ ὡς εἰ ἔλεγεν εἰς πᾶσαν τὴν ἀλήθειαν τῶν πραγμάτων. ὃν ἐν τοῖς τύποις γενόμενοι φέσθε τὴν ἀληθῆ λατρείαν λατρεύειν τῷ θεῷ. καὶ κατὰ τὴν ἐπαγγελίαν τοῦ Ἰησοῦ ἦλθε „τὸ πνεῦμα τῆς ἀληθείας“ ἐπὶ τὸν Πέτρον, λέγον πρὸς

was performed among the Jews, and what the "good things to come" were that the law concerning food, drink, festivals, new moons, and Sabbaths contained as a shadow. These were indeed many things that he had to say to them. He saw that it was very difficult to change beliefs that had been almost born and raised together with them until the age of the man, and that had convinced those who had received them that these were divine, while changing them would be impious. In the greatness of the truth according to Christ, that is, the truth, he would challenge these beliefs as "rubbish" and "loss," so that those who heard would be persuaded, and he postponed this for a more suitable time after his passion and resurrection. For it was truly untimely to bring this help to those who had not yet accepted it, as it would disrupt the understanding about Jesus, which they had already received as concerning the Christ and the Son of the living God. And pay attention, if one does not have a mind that is not easily dismissed, to hear the words, "I still have many things to say to you, but you cannot bear them now." For there were many things of the law according to spiritual explanation and clarity; and the disciples could not bear them, being born and raised as Jews at that time. I think that since those things were types, the truth was what the Holy Spirit was to teach them. Therefore, it is said, "When he comes, the Spirit of truth, he will guide you into all truth," as if he were saying: into all the truth of things. From these types, you think you are serving the true worship to God. And according to the promise of Jesus, "the Spirit of truth" came upon Peter, saying to him about the four-footed animals and reptiles of the earth and birds of the air: "Get up, Peter,

αύτὸν περὶ τῶν τετραπόδων καὶ ἐρπετῶν  
τῆς γῆς καὶ πετεινῶν τοῦ οὐρανοῦ·  
„ἀναστὰς, Πέτρε. θῦσον καὶ φάγε.“ καὶ ἥλθε  
πρὸς αὐτὸν ἔτι δεισιδαιμονοῦντα, φησὶ γὰρ  
καὶ πρὸς τὴν θείαν φωνήν „μηδαμῶς,  
κύριε, ὅτι οὐδέ ποτε ἔφαγον πᾶν κοινὸν καὶ  
ἀκάθαρτον.“ καὶ ἐδίδαξε τὸν περὶ<sup>1</sup>  
βρωμάτων ἀληθῶν καὶ πνευματικῶν λόγον  
ἐν τῷ „Ἄ ὁ θεὸς ἐκαθάρισε σὺ μὴ  
κοίνου.“ καὶ ἔξῆς ἐκείνῃ τῇ ὄπτασίᾳ „τὸ  
πνεῦμα τῆς ἀληθείας“ ὅδηγοῦν „εἰς τὴν  
ἀλήθειαν πᾶσαν“ τὸν Πέτρον τὰ πολλὰ  
ἔλεγεν αὐτῷ, ἃ οὐκ ἐδύνατο  
„βαστάζειν,“ ὅτε κατὰ σάρκα αὐτῷ ἔτι ὁ  
Ἰησοῦς συνῆν. ἀλλὰ περὶ μὲν τούτων ἄλλος  
ἔσται καιρὸς πρὸς τὸ διηγήσασθαι περὶ<sup>2</sup>  
τῶν κατὰ τὴν ἐκδοχὴν τοῦ Μωϋσέως  
νόμου.

### Section 3

2.3 | Νῦν δὲ πρόκειται ἐλέγξαι τὴν τοῦ  
Κέλσου ἀμαθίαν, παρ’ ὃ ὁ Ιουδαῖος λέγει  
τοῖς πολίταις καὶ Ἰσραηλίταις πιστεύσασιν  
ἐπὶ τὸν Ἰησοῦν τό· τί παθόντες κατελίπετε  
τὸν πάτριον νόμον; καὶ τὰ ἔξῆς. πῶς δὲ  
καταλελοίπασι τὸν πάτριον νόμον οἱ  
ἐπιτιμῶντες τοῖς μὴ ἀκούουσιν αὐτοῦ καὶ  
λέγοντες· „λέγετέ μοι, οἱ τὸν νόμον  
ἀναγινώσκοντες, τὸν νόμον οὐκ ἀκούετε;  
γέγραπται γὰρ ὅτι Ἀβραὰμ δύο υἱὸὺς  
ἔσχε, „μέχρι τοῦ „ατινά ἔστιν  
ἀλληγορούμενα“ καὶ τῶν ἔξῆς. καὶ πῶς  
καταλελοίπασι τὸν πάτριον νόμον οἱ ἀεὶ<sup>3</sup>  
μεμνημένοι ἐν τοῖς λόγοις ἐαυτῶν τῶν  
πατρίων καὶ λέγοντες· „ἡ καὶ ὁ νόμος  
ταῦτα οὐ λέγει; ἐν γὰρ τῷ Μωϋσέως νόμῳ  
γέγραπται· οὐ φιμώσεις βοῦν ἀλοῶντα. μὴ  
τῶν βιῶν μέλει τῷ θεῷ; ἡ δὲ ἡμᾶς πάντως  
λέγει; δι’ ἡμᾶς γὰρ ἐγράφη· καὶ τὰ ἔξῆς. καὶ  
ώς συγκεχυμένως γε ταῦθ’ ὁ παρὰ τῷ  
Κέλσῳ Ιουδαῖος λέγει, δυνάμενος

kill and eat.“ And he came to him still  
hesitating, for he said to the divine voice,  
“No way, Lord, for I have never eaten  
anything common or unclean.“ And he  
taught the true and spiritual word about  
foods in “What God has cleansed, you must  
not call common.“ And from that vision,  
“the Spirit of truth“ guiding him “into all  
truth,“ he said many things to Peter that he  
could not bear when Jesus was still with  
him in the flesh. But concerning these  
matters, there will be another time to tell  
about those according to the tradition of  
the law of Moses.

2.3 | Now it is time to challenge the  
ignorance of Celsus, where the Jew says to  
the citizens and Israelites who believe in  
Jesus: "What have you suffered that you  
have left your ancestral law?" And so on.  
How have they abandoned their ancestral  
law, those who criticize those who do not  
listen to him and say: "Tell me, you who  
read the law, do you not hear the law? For  
it is written that Abraham had two sons,"  
up to "what these things symbolize" and  
the rest. And how have they abandoned  
their ancestral law, those who always  
remember the words of their ancestors and  
say: "Does not the law say this? For it is  
written in the law of Moses: 'You shall not  
muzzle an ox while it is treading out the  
grain.' Is God concerned about oxen? Or  
does he say this for our sake? For it was  
written for our sake." And as confusedly as  
this Jew speaks through Celsus, he could

πιθανώτερον είπειν ὅτι τινὲς μὲν ὑμῶν καταλελοίπασι τὰ ἔθη προφάσει διηγήσεων καὶ ἀλληγοριῶν, τινὲς δὲ καὶ διηγούμενοι, ὡς ἐπαγγέλλεσθε, πνευματικῶς οὐδὲν ἥττον τὰ πάτρια τηρεῖτε, τινὲς δὲ οὐδὲ διηγούμενοι βούλεσθε καὶ τὸν Ἰησοῦν παραδέξασθαι ὡς προφητευθέντα καὶ τὸν Μωϋσέως νόμον τηρῆσαι κατὰ τὰ πάτρια, ὡς ἐν τῇ λέξει ἔχοντες τὸν πάντα τοῦ πνεύματος νοῦν. ἀλλὰ γὰρ πόθεν Κέλσω τὰ κατὰ τὸν τόπον τρανῶσαι, (δος) καὶ αἰρέσεων μὲν ἀθέων καὶ τοῦ Ἰησοῦ πάντῃ ἀλλοτρίων ἐν τοῖς ἔξης ἐμνημόνευσε καὶ ἄλλων καταλειπουσῶν τὸν δημιουργὸν, οὐκ εἶδε δὲ καὶ Ἰσραηλίτας εἰς Ἰησοῦν πιστεύοντας καὶ οὐ καταλιπόντας τὸν πάτριον νόμον; οὐ γὰρ προέκειτο αὐτῷ φιλαλήθως ὅλα τὰ κατὰ τὸν τόπον ἔξετάσαι, ἵν', εἴ τι χρήσιμον εὐρίσκοι, παραδέξηται· ἀλλ' ὡς ἔχθρὸς καὶ ὅλος τοῦ ἀνατρέπειν ἄμα τῷ ἀκοῦσαι γενόμενος τὰ τοιαῦτα ἀνέγραψεν.

## Section 4

2.4 | Εἶτα λέγει ὁ παρ' αὐτῷ Ἰουδαῖος πρὸς τοὺς ἀπὸ τοῦ λαοῦ πιστεύσαντας ὅτι χθὲς καὶ πρώην καὶ ὀπηνίκα τοῦτον ἐκολάζομεν βουκολοῦντα ὑμᾶς, ἀπέστητε τοῦ πατρίου νόμου, οὐδὲν ἀκριβὲς εἰδώς ἐν οἷς ἔλεγεν, ὡς ἔδειξαμεν. μετὰ δὲ ταῦτα δοκεῖ μοι δεινότητος ἔχεσθαι τὸ ἡ πῶς ἄρχεσθε μὲν ἀπὸ τῶν ἡμετέρων Ἱερῶν, προϊόντες δὲ αὐτὰ ἀτιμάζετε, οὐκ ἔχοντες ἄλλην ἀρχὴν εἰπεῖν τοῦ δόγματος ἢ τὸν ἡμέτερον νόμον; ἀληθῶς μὲν γὰρ Χριστιανοῖς ἡ εἰσαγωγή ἔστιν ἀπὸ τῶν Ἱερῶν Μω(??)σέως καὶ τῶν προφητικῶν γραμμάτων· καὶ μετὰ τὴν εἰσαγωγὴν ἐν τῇ διηγήσει καὶ σαφηνείᾳ αὐτῶν ἔστι τοῖς εἰσαγομένοις ἡ προκοπή, ζητουσι τὸ „κατὰ ἀποκάλυψιν“μυστήριον, „χρόνοις αἱώνιοι οἵσις“σεσιγημένον

more convincingly say that some of you have abandoned the customs under the pretext of stories and allegories, while others, as you claim, spiritually keep the ancestral traditions no less. Yet some do not even want to tell and accept Jesus as prophesied, while keeping the law of Moses according to the traditions, having the full understanding of the spirit. But where does Celsus get his ideas about the place, who mentions the atheistic sects and everything foreign to Jesus in the following sections, and does not see the Israelites believing in Jesus and not abandoning their ancestral law? For it was not his intention to honestly examine all that pertains to the place, so that if he found anything useful, he would accept it. But as an enemy, he became entirely inclined to overturn everything upon hearing such things.

2.4 | Then the Jew speaking through Celsus says to those from the people who believe: "Yesterday and the day before, when we were tending your flocks, you have turned away from the ancestral law," knowing nothing accurate about what he was saying, as we have shown. After this, it seems to me that it is terrible how you begin from our sacred things and then dishonor them, having no other authority to speak of the doctrine than our own law. For indeed, the introduction for Christians is from the sacred writings of Moses and the prophetic texts. And after the introduction, in their explanation and clarity, there is progress for those who are being introduced, seeking the mystery "according to

(φανερωθὲν „δὲ νῦν“) ἐν ταῖς προφητικαῖς φωναῖς καὶ τῇ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπιφανείᾳ. ούχ, ὡς λέγετε δὲ, οἱ προϊόντες ἀτιμάζουσι τὰ ἐν νόμῳ γεγραμμένα ἀλλὰ πλείονα τιμὴν αὐτοῖς περιτιθέασιν ἀποδεικνύντες, ὅσον ἔχει βάθος σοφῶν καὶ ἀπορρήτων λόγων ἐκεῖνα τὰ γράμματα τὰ ὑπὸ Ἰουδαίων οὐ τεθεωρημένα. τῶν ἐπιπολαιότερον καὶ μιθικώτερον αὐτοῖς ἐντυγχανόντων τί δὲ ἄτοπον τὸ ἀρχὴν τοῦ ἡμετέρου δόγματος, τουτέστι τοῦ εὐαγγελίου, εἶναι τὸν νόμον; ἄτε καὶ αὐτοῦ τοῦ κυρίου ἡμῶν λέγοντος πρὸς τοὺς μὴ πιστεύοντας αὐτῷ· „εἰ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἀνέμοι· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύσετε;“ ἀλλὰ καὶ εἴς τῶν εὐαγγελιστῶν, ὁ Μάρκος, φησίν· „ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, ὡς γέγραπται ἐν Ἡσαΐᾳ τῷ προφήτῃ· ἴδού ἔγω ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, δος κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου“, δεικνὺς ὅτι ἡ τοῦ εὐαγγελίου ἀρχὴ τῶν Ἰουδαϊκῶν γραμμάτων ἥρτηται. τί οὖν καθ’ ἡμῶν λέγεται ὑπὸ τοῦ παρὰ τῷ Κέλσῳ Ἰουδαίου ἐν τῷ· εἴτε γὰρ προηγόρευσέ τις ὑμῖν ὅτι ἄρα ὁ τοῦ θεοῦ παῖς εἰς ἀνθρώπους ἀφίξεται, οὗτος ἡμέτερος ἦν ὁ προφήτης καὶ τοῦ ἡμετέρου θεοῦ· ποῖον δὲ ἔγκλημα χριστιανισμῷ ἔστιν, εἰ ὁ βαπτίσας τὸν Ἰησοῦν Ἰωάννης Ἰουδαῖος ἦν; οὐ γάρ, ἐπεὶ Ἰουδαῖος ἦν, συνάγεται ὅτι δεῖ πάντα τὸν πιστεύοντα, εἴτ’ ἀπὸ τῶν ἔθνῶν προσέρχεται τῷ λόγῳ εἴτε ἀπὸ Ἰουδαίων, [δεῖν] κατὰ τὸ γράμμα τὸν Μω(??)σέως τηρεῖν νόμον.

## Section 5

2.5 | Μετὰ ταῦτα εἴ καὶ ταυτολογεῖ ὁ

revelation," which has been "kept silent in ages past" but "has now been revealed" in the prophetic voices and in the appearance of our Lord Jesus Christ. Not as you say, those who are advancing dishonor what is written in the law, but they show even greater honor to them, demonstrating how deep the wisdom and hidden words of those writings are that have not been understood by the Jews. What is strange about the beginning of our doctrine, that is, the Gospel, being the law? For even our Lord himself said to those who do not believe in him: "If you believed Moses, you would believe me; for he wrote about me. But if you do not believe his writings, how will you believe my words?" And one of the evangelists, Mark, says: "The beginning of the Gospel of Jesus Christ, as it is written in Isaiah the prophet: 'Behold, I send my messenger before your face, who will prepare your way before you,'" showing that the beginning of the Gospel is connected to the Jewish writings. So what is said about us by the Jew through Celsus? For if someone has previously declared to you that the servant of God will come to men, this one was our prophet and of our God. What accusation is there against Christianity if John, who baptized Jesus, was a Jew? For since he was a Jew, it does not follow that everyone who believes, whether coming from the nations or from Jews, must keep the law of Moses according to the letter.

2.5 | After this, even if Celsus repeats

Κέλσος περὶ τοῦ Ἰησοῦ. δεύτερον ἥδη λέγων πλημμελήσαντα αὐτὸν δεδωκέναι παρὰ Ἰουδαίοις δίκην, ἀλλ' ἡμεῖς οὐκ ἐπαναληψόμεθα τὴν ἀπολογίαν, ἀρκούμενοι τῇ προειρημένῃ. εἴτ' ἐπεὶ ὡς ἔωλα τὰ περὶ ἀναστάσεως νεκρῶν καὶ κρίσεως θεοῦ καὶ τιμῆς μὲν ἐπὶ τοὺς δικαίους πυρὸς δ' ἐπὶ τοὺς ἀδίκους εύτελίζει ὁ παρ' αὐτῷ Ἰουδαῖος, μηδὲν δὲ καινὸν ἐν τούτοις διδάσκεσθαι φάσκων χριστιανοὺς οἶεται ἀνατρέπειν χριστιανισμόν· λεκτέον πρὸς αὐτὸν ὅτι ὁ Ἰησοῦς ἡμῶν, ὁρῶν Ἰουδαίους μηδὲν ἄξιον τῶν ἐν τοῖς προφήταις μαθημάτων πράττοντας, ἐδίδαξε διὰ παραβολῆς ὅτι „ἡ βασιλεία τοῦ Θεοῦ“ „ἀρθήσεται“ μὲν ἀπ' ἑκείνων „καὶ δοθήσεται“ τοῖς ἀπὸ τῶν ἔθνων. διὸ καὶ ἔστιν ἀληθῶς ἴδεῖν πάντα μὲν τὰ Ἰουδαίων τῶν νῦν μύθους καὶ λήρους (οὐ γὰρ ἔχουσι τὸ φῶς τῆς γνώσεως τῶν γραφῶν), τὰ δὲ Χριστιανῶν ἀλήθειαν, ἐπᾶραι καὶ μετεωρίσαι ἀνθρώπου που ψυχὴν καὶ νοῦν δυνάμενα καὶ πείθοντα ἔχειν τι „πολίτευμα“ οὐχ ὅμοιον τοῖς κάτω Ἰουδαίοις κάτω που ἀλλ' „ἐν οὐρανοῖς“ ὅπερ φαίνεται παρὰ τοῖς τὸ μέγεθος τῶν ἐν τῷ νόμῳ καὶ τοῖς προφήταις νοημάτων θεωροῦσι καὶ ἄλλοις παραστῆσαι δυναμένοις.

## Section 6

2.6 | "Εστω δὲ καὶ πάντα τὰ κατὰ Ἰουδαίους ἔθη μέχρι καὶ τῶν παρ' αὐτοῖς θυσιῶν πεποιηκέναι τὸν Ἰησοῦν· τί τοῦτο συμβάλλεται πρὸς τὸ μὴ δεῖν πιστεύειν αὐτῷ ὡς υἱῷ τοῦ Θεοῦ; ἔστιν οὖν υἱὸς τοῦ δόντος τὸν νόμον καὶ τοὺς προφήτας θεοῦ ὁ Ἰησοῦς· καὶ τοῦτον ἡμεῖς οἱ ἀπὸ τῆς ἐκκλησίας οὐχ ὑπερβαίνομεν, ἀλλὰ καὶ ἀπεδράσαμεν μὲν τὰς Ἰουδαίων μυθολογίας σωφρονιζόμεθα δὲ καὶ

himself about Jesus, he says for the second time that he was punished by the Jews. But we will not go over the defense again, being satisfied with what has already been said. Then, since the Jew speaking through him trivializes the matters of the resurrection of the dead, the judgment of God, and the honor for the righteous being fire for the unjust, he claims that Christians learn nothing new from these things, thinking that he can overturn Christianity. It should be said to him that our Jesus, seeing the Jews doing nothing worthy of the teachings in the prophets, taught through a parable that "the kingdom of God will be taken away from them and given to those from the nations." Therefore, it is truly evident to see that all the myths and nonsense of the Jews today (for they do not have the light of knowledge of the scriptures) contrast with the truth of the Christians, who can elevate and lift up the soul and mind of a person, convincing them to have a "citizenship" not like that of the Jews below, but "in the heavens." This is clear to those who consider the greatness of the meanings in the law and the prophets and can present other things as well.

2.6 | Let it be that all the customs of the Jews, even their sacrifices, have made Jesus. What does this have to do with not needing to believe in him as the Son of God? Therefore, Jesus is the Son of the one who gave the law and the prophets. And we, from the church, do not go beyond this, but we have escaped the myths of the Jews and are being taught and educated by the mystical understanding of the law and the

παιδευόμεθα τῇ τοῦ νόμου καὶ τῶν προφητῶν μυστικῇ θεωρίᾳ. καὶ γὰρ οἱ προφῆται, ὡς μὴ καταπαύοντες τὸν νοῦν τῶν λεγομένων ἐν τῇ προφανεῖ ἱστορίᾳ μηδ' ἐν τῇ κατὰ τὰς λέξεις καὶ τὸ γράμμα νομοθεσίᾳ, ὅπου μέν φασιν ἱστορίας δῆθεν ἐκθησόμενοι τό· „ἀνοίχω ἐν παραβολαῖς τὸ στόμα μου, φθέγξομαι προβλήματα ἀπ' ἀρχῆς.“ ὅπου δὲ εὐχόμενοι περὶ τοῦ νόμου ὡς ἀσαφοῦς καὶ δεομένου θεοῦ. ἵνα νοηθῇ λέγουσιν ἐν εὐχῇ „ἀποκάλυψον τοὺς ὄφθαλμούς μου, καὶ κατανοήσω τὰ θαυμάσιά σου ἐκ τοῦ νόμου σου.“

## Section 7

2.7 | Δεικνύτωσαν δὲ, ποῦ κᾶν ἔμφασις λέξεως ἀπὸ ἀλαζονείας προφερομένης παρὰ τῷ Ἰησοῦ εὐρίσκεται. πῶς γὰρ ἀλαζών ὁ λέγων „μάθετε ἀπ' ἔμοῦ ὅτι πρᾶός είμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν“; ἢ πῶς ἀλαζών ὁ „δείπνου γινομένου“ ἔκδυσάμενος ἐπὶ τῶν μαθητῶν ζωσάμενος δὲ „λέντιον“ καὶ βαλὼν „ϋδωρ εἰς τὸν νιπτῆρα“ καὶ νίπτων ἐκάστου „τοὺς πόδας“ καὶ ἐπιτιμῶν τῷ μὴ θέλοντι παρέχειν αὐτοὺς καὶ λέγων „έὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἔμοι“; ἢ πῶς ἀλαζών ὁ φάσκων „κάγὼ ἐγενόμην ἐν μέσῳ ὑμῶν, οὐχ ὡς ὁ ἀνακείμενος ἀλλ' ὡς ὁ διακονῶν“; ἐλεγχέτω δέ τις, τίνα ἐψεύσατο, καὶ παραστησάτω μεγάλα καὶ μικρὰ ψεύδη, ἵνα δεῖξῃ τὰ μεγάλα ψευσάμενον τὸν Ἰησοῦν. ἔστι δὲ καὶ ἄλλως αὐτὸν ἐλέγχαι· ὅτι ὡς οὐκ ἔστι ψεῦσμα ψεύσματος μᾶλλον ψεῦσμα. οὕτως οὐδὲ μειζόνως· ὡς ούδε ἀληθὲς ἀληθοῦς μᾶλλον ἀληθὲς ἢ μειζόνως ἀληθές. τίνα δὲ καὶ τὰ ἀνόσια τοῦ Ἰησοῦ, ἀπαγγελέτω καὶ μάλιστα ὁ παρὰ τῷ Κέλσῳ Ἰουδαῖος. ἢ ἀνόσιον μὲν τὸ ἀφιστάνειν σωματικῆς

prophets. For the prophets, while not stopping the mind from what is said in the obvious history or in the words and the letter of the law, where they claim to explain histories, say: "I will open my mouth in parables; I will utter hidden things from of old." But when they pray about the law as something unclear and needing God, they say in prayer: "Open my eyes, that I may see wonderful things from your law."

2.7 | Let them show where any arrogance in the words of Jesus is found. For how can someone who says, "Learn from me, for I am gentle and humble in heart, and you will find rest for your souls," be arrogant? Or how can someone who, "during a meal," took off his outer clothing and wrapped a towel around himself, poured water into a basin, and washed each one's feet, saying, "If I do not wash you, you have no part with me," be arrogant? Or how can someone who claims, "I am among you as one who serves," be arrogant? Let someone point out what he lied about and present both great and small lies to show that Jesus lied greatly. There is also another way to challenge him: that there is no lie that is more of a lie. In the same way, there is no truth that is more true than the truth. And let the Jew speaking through Celsus declare what is unholy about Jesus. Is it unholy to stop following physical circumcision, physical Sabbath, physical festivals, and physical new moons, while turning the mind to the worthy, true, and spiritual law of God? Is it unholy to become a Jew "for

περιτομῆς καὶ σωματικοῦ σαββάτου καὶ σωματικῶν ἑορτῶν καὶ σωματικῶν νουμηνῶν καὶ καθαρῶν καὶ ἀκαθάρτων, μετατιθέναι δὲ τὸν νοῦν ἐπὶ νόμον θεοῦ ἄξιον καὶ ἀληθῆ καὶ πνευματικὸν μετὰ τοῦ τὸν πρεσβεύοντα „ὑπὲρ Χριστοῦ“ εἰδέναι „τοῖς Ἰουδαίοις“ Ἰουδαῖον γίνεσθαι, „ἴνα Ἰουδαίους“ κερδήσῃ, καὶ „τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον,“ „ἴνα τοὺς ὑπὸ νόμον“ κερδήσῃ;

## Section 8

2.8 | Φησὶ δὲ πολλοὺς ἀν καὶ ἄλλους φανῆναι τοιούτους τοῖς ἔξαπατᾶσθαι θέλουσιν, διποῖος ἦν ὁ Ἰησοῦς. μὴ πολλοὺς οὖν ἀλλὰ μηδ' ὀλίγους ἀλλὰ κάν την δεικνύτω ὃ παρὰ τῷ Κέλσῳ Ἰουδαῖος τοιοῦτον, διποῖος ἦν ὁ Ἰησοῦς, λόγον καὶ δόγματα μετὰ τῆς ἐν αὐτῷ δυνάμεως βιωφελῆ ἐπεισάγοντα τῷ γένει τῶν ἀνθρώπων καὶ ἐπιστρέφοντα ἀπὸ χύσεως ἀμαρτημάτων. φησὶ δὲ τοῦτο ἔγκλημα ἀπὸ τῶν εἰς τὸν Χριστὸν πιστευόντων προσάγεσθαι Ἰουδαίοις, ἐπεὶ μὴ πεπιστεύκασιν ὡς εἰς θεὸν τὸν Ἰησοῦν· καὶ περὶ τούτου δὲ ἐν τοῖς ἀνωτέρω προαπελογησάμεθα, δεικνύντες ἄμα, πῶς μὲν αὐτὸν θεὸν νοοῦμεν, κατὰ τί δὲ ἀνθρωπὸν λέγομεν. πῶς δὲ, φησὶν, ἡμεῖς οἱ πᾶσιν ἀνθρώποις δηλώσαντες ἥξειν ἀπὸ θεοῦ τὸν κολάσοντα τοὺς ἀδίκους ἐλθόντα ἡτιμάζομεν; πρὸς τοῦτο δὲ ἀπολογήσασθαι πάνυ εὔθητες ὃν οὐ δοκεῖ μοι εἶναι εὔλογον. ὡς εἰ καὶ ἄλλος τις ἔλεγε· πῶς ἀν ἡμεῖς οἱ διδάξαντες σωφρονεῖν ἀκόλαστον ἄν τι ἐποιήσαμεν, ἢ περὶ δικαιοσύνης πρεσβεύοντες ἡδικήσαμεν; ὡς γάρ ἐκεῖνα ἐν ἀνθρώποις εὐρίσκεται, οὕτως φάσκοντας προφήταις πεπιστευκέναι, λέγουσι περὶ ἐπιδημήσοντος Χριστοῦ, ἡπιστηκέναι τῷ ἐληλυθότι κατὰ τὰ

the sake of Christ" in order to win the Jews, and to be "under the law as under the law" in order to win those under the law?

2.8 | He says that many others could also appear to those who want to be deceived, just like Jesus was. So let the Jew speaking through Celsus show even one person like Jesus, who brings words and teachings with a beneficial power to the human race and turns them away from the flood of sins. He claims that this is a crime for those who believe in Christ, since they do not believe that Jesus is God. And about this, we have already defended ourselves above, showing how we understand him as God and why we call him a man. But he asks how we, having declared that the one who punishes the unjust comes from God, dishonor him. To respond to this seems very foolish to me. It is as if someone else said: how could we, who teach self-control, have done something reckless, or having advocated for justice, have acted unjustly? Just as these things are found among people, so they say they believe the prophets, who spoke about the coming of Christ, and they knew that the one who came according to the prophecies was human. If we need to add another reason, we will say that the prophets also said this. Indeed, Isaiah clearly says: "You will hear but never understand, and you will see but never

προφητευόμενα ἀνθρώπινον ἥν. εἰ δὲ δεῖ προσθεῖναι καὶ ἄλλην αἴτιαν, φήσομεν ὅτι καὶ τοῦτ' αὐτὸ προεῖπον οἱ προφῆται. σαφῶς γοῦν Ἡσαΐας λέγει· „άκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου“<sup>καὶ τὰ ἔξης, καὶ λεγέτωσαν ἡμῖν, τί ἀκούουσι [τοῖς Ἰουδαίοις]</sup> καὶ τί βλέπουσι τοῖς Ἰουδαίοις προφητεύεται μὴ συνήσειν τὰ λεγόμενα καὶ μὴ ὃν δεῖ τρόπον ὅψεσθαι τὸ ὄραθέν. ἀλλὰ μὴν δῆλον ὅτι ἰδόντες τὸν Ἰησοῦν οὐκ εἶδον ὅστις ἥν, καὶ ἀκούοντες αὐτοῦ οὐ συνῆκαν ἐκ τῶν λεγομένων τὴν ἐν αὐτῷ θειότητα, μεταβιβάζουσαν τὴν ἐπὶ Ἰουδαίους τοῦ θεοῦ ἐπισκοπὴν ἐπὶ τοὺς ἀπὸ τῶν ἑθνῶν ἐπ' αὐτὸν πιστεύοντας. ἔστιν οὖν ἰδεῖν μετὰ τὴν Ἰησοῦν ἐπιδημίαν Ἰουδαίους καταλειπμένους πάντη καὶ μηδὲν ἔχοντας τῶν πάλαι νομιζομένων αὐτοῖς εἶναι σεμνῶν ἀλλὰ καὶ μηδὲν σημεῖον τοῦ εἶναί τινα θειότητα παρ' αὐτοῖς. οὐκ ἔτι γὰρ προφῆται οὐδὲ τεράστια, ὡν κἄν ἵχνη ἐπὶ ποσὸν παρὰ Χριστιανοῖς εὐρίσκεται, καί τινα γὲ „μείζονα“<sup>·</sup> καὶ εἰ πιστοί ἔσμεν λέγοντες, καὶ ἡμεῖς ἐωράκαμεν. λέγει δ' ὁ παρὰ τῷ Κέλσῳ Ἰουδαῖος<sup>·</sup> διὰ τί ἡτιμάζομεν δὸν προεκηρύσσομεν; ἡ ἵνα πλέον τῶν ἄλλων κολασθῶμεν; καὶ πρὸς τοῦτο δ' ἔστιν εἰπεῖν ὅτι πλέον τῶν ἄλλων Ἰουδαῖοι διὰ τὴν εἰς Ἰησοῦν ἀπιστίαν καὶ ὅσα ἄλλα αὐτῷ ἐνύβρισαν οὐ μόνον κατὰ τὴν πεπιστευμένην κρίσιν πείσονται ἀλλὰ γὰρ καὶ ἥδη πεπόνθασι. ποῖον γὰρ ἔθνος πεφυγάδευται ἀπὸ τῆς ἴδιας μητροπόλεως καὶ τοῦ οἰκείου τόπου τῇ πατρίῳ θρησκείᾳ ἢ μόνοι Ἰουδαῖοι; τοῦτο δὲ πεπόνθασιν ὡς ἀγεννέστατοι, εἰ καὶ πολλὰ ἡμαρτον, δι' οὐδὲν οὕτως ἐκείνων. ὡς διὰ τὰ κατὰ τοῦ Ἰησοῦ ἡμῶν τετολμημένα.

perceive. For the heart of this people has grown dull." And let them tell us what the Jews hear and what they see, that it is prophesied they will not understand what is said and will not see the truth as they should. But it is clear that when they saw Jesus, they did not see who he was, and when they heard him, they did not understand his divinity from what was said, transferring the focus from the God of the Jews to those from the nations who believe in him. So, it is evident that after the coming of Jesus, the Jews are left behind everywhere and have nothing of what they once thought was sacred, nor any sign of divinity among them. For there are no longer prophets or miracles, of which even traces can be found among Christians, and some even greater. And if we are faithful in saying this, we have seen it ourselves. The Jew speaking through Celsus asks: why do we dishonor the one we proclaim? Or is it so that we may be punished more than others? To this, we can say that more than others, the Jews, because of their unbelief in Jesus and all the other insults they hurled at him, will not only be judged according to their believed judgment but have already suffered. What nation has fled from its own homeland and its own place to its ancestral religion, except for the Jews? They have suffered this as the most disgraceful, even if they have sinned greatly, for nothing is like what they have done against Jesus.

## Section 9

2.9 | Μετὰ ταῦτά φησιν ὁ Ἰουδαῖος· πῶς δ' ἐμέλλομεν τοῦτον νομίζειν θεὸν, δις τά τε ἄλλα. ὡσπερ ἐπηκούετο, οὐδὲν ὃν ἐπηγγέλλετο ἐπεδείκνυτο, καὶ ἐπειδὴ ἡμεῖς ἐλέγχαντες αὐτὸν καὶ καταγνόντες ἡξιοῦμεν κολάζεσθαι, κρυπτόμενος μὲν καὶ διαδιδράσκων ἐπονειδιστότατα ἔάλω, ὑπ' αὐτῶν δὲ ὃν ὠνόμαζε μαθητῶν προύδοθ; καίτοι θεὸν. φησὶν. ὅντα οὕτε φεύγειν ἐνῆν οὕτε δεθέντα ἀπάγεσθαι. ἥκιστα δὲ ὑπὸ τῶν συνόντων αὐτῷ καὶ παντὸς ἴδιᾳ κεκοινωνηκότων καὶ διδασκάλῳ χρωμένων σωτῆρα νομιζόμενον καὶ θεοῦ τοῦ μεγίστου παῖδα καὶ ἄγγελον ἐγκαταλείπεσθαι τε καὶ ἐκδίδοσθαι. πρὸς ταῦτα δὲ φήσομεν ὅτι οὐδὲ ἡμεῖς ὑπολαμβάνομεν τὸ βλεπόμενον τότε καὶ αἰσθητὸν τοῦ Ἰησοῦ σῶμα εἶναι θεόν. καὶ τί λέγω τὸ σῶμα; ἄλλ' οὐδὲ τὴν ψυχὴν, περὶ ἣς λέλεκται τό· „περίλυπός ἐστιν ἡ ψυχὴ μου ἔως θανάτου.“ ἄλλ' ὡσπερ κατὰ μὲν τὸν Ἰουδαίων λόγον ὃ λέγων „έγώ κύριος ὁ θεὸς πάσης σαρκὸς“ καὶ τό· „ἐμπροσθέν μου οὐκ ἐγένετο ἄλλος θεός. καὶ μετ' ἔμὲ οὐκ ἔσται“ ὃ θεὸς εἶναι πεπίστευται, ὄργάνῳ τῇ ψυχῇ καὶ τῷ σώματι τοῦ προφήτου χρώμενος, κατὰ δὲ „Ἐλληνας ὃ λέγων“ οἶδα δ' ἔγώ ψάμμου τ' ἀριθμὸν καὶ μέτρα θαλάσσης. καὶ κωφοῦ ξυνίμι, καὶ οὐ λαλέοντος ἀκούω θεὸς νενόμισται διὰ τῆς Πινθίας λέγων καὶ ἀκούμενος· οὕτω καθ' ἡμᾶς ὃ λόγος θεὸς καὶ θεοῦ τῶν ὅλων υἱὸς ἔλεγεν ἐν τῷ Ἰησοῦ τό· „έγώ είμι ἡ ὄδος καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ“ καὶ τό· „έγώ είμι ἡ θύρα“ καὶ τό· „έγώ είμι ὁ ἄρτος ὃ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάται. “καὶ εἴ τι ἄλλο τούτοις παραπλήσιον. ἐγκαλοῦμεν οὖν Ἰουδαίοις τοῦτον μὴ νομίσασι θεὸν, ὑπὸ τῶν προφητῶν πολλαχοῦ μεμαρτυρημένον ὡς μεγάλην ὅντα δύναμιν καὶ θεὸν κατὰ

2.9 | After this, the Jew says: how could we consider him a god, since he did not show anything of what he promised? And when we accused him and judged him, we thought he deserved punishment. He was hiding and running away, and he was caught in the most shameful way, betrayed by those whom he called his disciples. And yet, he claims to be a god. He says he is neither able to flee nor to be taken away. Least of all, he is thought to be a savior and a son of the greatest God by those who were with him and by all who used him as a teacher. To this, we say that we do not think the visible and physical body of Jesus is God. And what do I mean by body? Not even the soul, about which it is said, "My soul is overwhelmed with sorrow to the point of death." But just as, according to the Jewish view, the one who says, "I am the Lord, the God of all flesh," and "Before me, no other god was formed, nor will there be one after me," is believed to be God, using the organ of the soul and the body of the prophet, so too the Greeks say: "I know the number of the grains of sand and the measure of the sea." And I understand the mute, and I hear the god speaking through the Pythia, and thus we say that the word of God and the Son of God is in Jesus, saying: "I am the way, the truth, and the life," and "I am the door," and "I am the living bread that came down from heaven." And if there is anything else similar to these, we accuse the Jews of not considering him a god, even though he is often testified to by the prophets as having great power and being God according to the God and Father of all. For we say that in the creation of the world according to Moses, the Father

τὸν τῶν ὅλων θεὸν καὶ πατέρα. τούτῳ γάρ φαμεν ἐν τῇ κατὰ Μωϋσέα κοσμοποιῆσα προστάττοντα τὸν πατέρα εἰρηκέναι τό· „γενηθήτω φῶς“ καὶ „γενηθήτω στερέωμα“ καὶ τὰ λοιπὰ, ὃσα προσέταξεν ὁ θεὸς γενέσθαι, καὶ τούτῳ εἰρηκέναι τό· „ποιήσωμεν ἄνθρωπον κατ’ εἰκόνα καὶ δομοίωσιν ἡμετέραν“ προσταχθέντα δὲ τὸν λόγον πεποιηκέναι πάντα, ὃσα ὁ πατὴρ αὐτῷ ἔνετείλατο. καὶ ταῦτα λέγομεν οὐκ αὐτοὶ ἐπιβάλλοντες ἀλλὰ ταῖς παρὰ Ἰουδαίοις φερομέναις προφητείαις πιστεύοντες· ἐν αἷς λέγεται περὶ θεοῦ καὶ τῶν δημιουργημάτων αὐτᾶς λέξεις τὰ οὔτως ἔχοντα· „ὅτι αὐτὸς εἶπε καὶ ἐγενήθησαν, αὐτὸς ἔνετείλατο καὶ ἐκτίσθησαν.“ εἰ γάρ ἔνετείλατο ὁ θεὸς, καὶ ἐκτίσθη τὰ δημιουργήματα, τίς ἀν κατὰ τὸ ἀρέσκον τῷ προφητικῷ πνεύματι εἴη ὁ τὴν τηλικαύτην τοῦ πατρὸς ἔντολὴν ἐκπληρῶσαι δυνηθεὶς ἢ ὁ, ἵν’ οὔτως ὄνομάσω, ἔμψυχος λόγος καὶ „ἀλήθεια“ τυγχάνων; ὅτι δὲ τὸν ἐν τῷ Ἰησοῦ λέγοντα τό· „έγώ εἰμι ἡ ὀδός καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ“ οὐδὲ τὰ εὐαγγέλια οἶδε περιγεγραμμένον τινὰ γεγονέναι, ως οὐδαμοῦ ἔξω τῆς ψυχῆς καὶ τοῦ σώματος τοῦ Ἰησοῦ τυγχάνοντα, δῆλον μὲν καὶ ἀπὸ πολλῶν καὶ ἔξ οὐλίγων δὲ ὕν παραθησόμεθα οὔτως ἔχοντων. ὁ βαπτιστὴς Ἰωάννης προφητεύων ὅσον οὐδέπω ἐνστήσεσθαι τὸν υἱὸν τοῦ θεοῦ, οὐκ ἐν ἑκείνῳ τῷ σώματι καὶ τῇ ψυχῇ τυγχάνοντα ἀλλὰ γάρ φθάνοντα πανταχοῦ, λέγει περὶ αὐτοῦ· „μέσος ὑμῶν στήκει, ὃν ὑμεῖς οὐκ οἴδατε, ὄπίσω μου ἔρχόμενος.“ εἴπερ οὖν ἐνόει ἑκεῖ μόνον εἰναι τὸν υἱὸν τοῦ θεοῦ, ὅπου τὸ βλεπόμενον ἦν σῶμα Ἰησοῦ, πῶς ἔφασκεν ἀν τό· „μέσος ὑμῶν στήκει, ὃν ὑμεῖς οὐκ οἴδατε“; καὶ αὐτὸς δὲ ὁ Ἰησοῦς ἐπαίρων τὸ φρόνημα τῶν μαθητευόντων αὐτῷ εἰς τὸ μείζονα φρονεῖν περὶ υἱοῦ θεοῦ φησιν· „ὅπου δύο ἥ

commanded, saying, "Let there be light," and "Let there be a firmament," and the rest of what God commanded to be made. And he also said, "Let us make man in our image and likeness." And having commanded the word to create all things, as the Father instructed him. And we say this not by imposing our views but believing the prophecies coming from the Jews, in which it is said about God and his creations: "For he spoke, and it came to be; he commanded, and it stood firm." If God commanded and the creations were made, who could fulfill such a command from the Father, or who, to put it this way, could be the living word and "truth"? For the one in Jesus saying, "I am the way, the truth, and the life," does not know of anything described in the gospels that exists outside the soul and body of Jesus, as is clear from many sources. John the Baptist prophesied that the Son of God was not yet standing in that body and soul, but was coming everywhere, saying about him: "Among you stands one you do not know, who comes after me." If, therefore, he understood that the Son of God was only where the visible body of Jesus was, how could he say: "Among you stands one you do not know"? And Jesus himself, raising the minds of his disciples to think greater about the Son of God, says: "Where two or three are gathered in my name, there I am in the midst of them." Such is his promise to the disciples, saying: "And surely I am with you always, to the very end of the age." We say these things without separating the Son of God from Jesus; for the soul and body of Jesus have become one with the word of God. For if, according to Paul's teaching, "the one who is joined to the Lord is one spirit with him," then how much more is the union with the word of God? This one

τρεῖς συνηγμένοι είς τὸ ἐμὸν ὄνομα, ἐκεῖ εἴμι ἐν μέσῳ αὐτῶν. "τοιαύτῃ δ' αὐτοῦ ἔστι καὶ ἡ πρὸς τοὺς μαθητὰς ἐπαγγελία λέγοντος· „καὶ ἴδου ἐγὼ μεθ' ὑμῶν είμι πάσας τὰς ἡμέρας ἔως τῆς συντελείας τοῦ αἰώνος. "ταῦτα δέ φαμεν οὐ χωρίζοντες τὸν υἱὸν τοῦ θεοῦ ἀπὸ τοῦ Ἰησοῦ· ἐν γάρ μάλιστα μετὰ τὴν οἰκονομίαν γεγένηται πρὸς τὸν λόγον τοῦ θεοῦ ἡ ψυχὴ καὶ τὸ σῶμα Ἰησοῦ. εἰ γάρ κατὰ τὴν Παύλου διδασκαλίαν λέγοντος· „ὁ κολλώμενος τῷ κυρίῳ ἐν πνεῦμα ἔστι“ πᾶς ὁ νοήσας, τί τὸ κολλᾶσθαι τῷ κυρίῳ, καὶ κολληθεὶς αὐτῷ ἐν ἔστι πνεῦμα πρὸς τὸν κύριον, πῶς οὐ πολλῷ μᾶλλον θειοτέρως καὶ μειζόνως ἐν ἔστι τό ποτε σύνθετον πρὸς τὸν λόγον τοῦ θεοῦ; οὗτος δὴ ἐπεδείξατο ἐν Ἰουδαίοις „θεοῦ δύναμις“ ὧν τὸ τοιοῦτον δι’ ὧν παραδόξων ἐποίησεν, ὑπονοηθέντων ὑπὸ μὲν Κέλσου γοητείᾳ γεγονέναι ὑπὸ δὲ τῶν τότε Ἰουδαίων, οὐκ οἶδ’ ὅπόθεν τὰ περὶ Βεελζεβούλ μεμαθηκότων, „ἐν Βεελζεβούλ. ἄρχοντι τῶν δαιμονίων, ἐκβάλλειν „τὰ δαιμόνια. "οὓς ἥλεγξεν ἀτοπώτατα λέγοντας ὃ σωτὴρ ἡμῶν ἐκεῖ τῷ μηδέπω τέλος ἔχειν τὴν τῆς κακίας βασιλείαν· ὅπερ ἔσται δῆλον τοῖς φρονίμως ἐντυγχάνουσι τῇ εὐαγγελικῇ γραφῇ, ἣν οὐ καιρὸς νῦν διηγήσασθαι.

## Section 10

2.10 | Τί δὲ καὶ ἐπηγγείλατο ὁ Ἰησοῦς καὶ οὐκ ἐποίησε. παραστησάτω καὶ ἀποδειξάτω ὁ Κέλσος. ἀλλ' οὐ δυνήσεται, μάλιστα ἐπεὶ εἴτ' ἐκ παρακουσμάτων εἴτε καὶ ἐξ ἀναγνωσμάτων εὐαγγελικῶν εἴτ' ἐκ διηγημάτων Ἰουδαϊκῶν οὕται φέρειν ἂ λέγει κατὰ τοῦ Ἰησοῦ ἡ καθ' ἡμῶν. ἀλλ' ἐπεὶ πάλιν ὁ Ἰουδαῖος φησιν ὅτι καὶ ἐλέγχαντες αὐτὸν καὶ καταγνόντες ἡξιοῦμεν κολάζεσθαι. δεικνύτωσαν, πῶς

indeed showed among the Jews "the power of God," doing such wonders that were thought to be magic by Celsus and by the Jews of that time. I do not know where they learned about Beelzebul, "the prince of demons," casting out "the demons." He rebuked them for saying the most absurd things, our Savior, there, saying that the kingdom of evil has no end. This will be clear to those who wisely engage with the gospel writing, which is not the time to discuss now.

2.10 | What did Jesus promise and not fulfill? Let Celsus present evidence. But he will not be able to, especially since he thinks he can bring accusations either from hearsay, or from the gospel readings, or from Jewish stories against Jesus or us. But since the Jew says again that we accused him and judged him, let them show how he was accused by those seeking false testimony against him; otherwise, the great

αύτὸν ἥλεγχαν οἱ ζητοῦντες  
ψευδομαρτυρίας κατασκευάσαι αὐτῷ· εἰ  
μὴ ἄρα ὁ μέγας ἔλεγχος κατὰ τοῦ Ἰησοῦ ἦν.  
ὅν εἶπον οἱ κατήγοροι, ὅτι „οὗτος ἔφη·  
δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ καὶ  
διὰ τριῶν ἡμερῶν ἀναστῆσαι“· ἐπεὶ αὐτὸς  
μὲν „ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος  
αὐτοῦ.“ ἕκεῖνοι δ' ὤντο ως μὴ εἰδότες  
ἀκούειν κατὰ τὸ βούλημα τοῦ λέγοντος ὅτι  
περὶ τοῦ λιθίνου αὐτῷ ναοῦ ὁ λόγος ἦν, τοῦ  
τετιμημένου παρὰ Ιουδαίοις μᾶλλον. ἢ ως  
έχρην τιμᾶσθαι τὸν ως ἀληθῶς ναὸν θεοῦ  
τοῦ λόγου καὶ τῆς σοφίας καὶ τῆς ἀληθείας.  
λεγέτω δέ τις, πῶς ἐπονειδιστότατα  
κρυπτόμενος διεδίδρασκεν ὁ Ἰησοῦς· τὸ  
γάρ ὄνειδος ἄξιόν τις παραστησάτω. ἀλλ'  
ἐπεὶ φησι καὶ ὅτι ἐάλω. εἴποιμ' ἂν ὅτι, εἴπερ  
τὸ ἀλῶναι ἀκούσιόν ἔστιν, οὐχ ἐάλω ὁ  
Ἰησοῦς· ἐαυτὸν γάρ ἐν ἐπιτηδείῳ καιρῷ εἰς  
χεῖρας ἀνθρώπων γενέσθαι οὐκ ἐκάλυσεν  
ως „ἄμνὸς τοῦ Θεοῦ,“ ὃν ἄρρῃ „τὴν ἀμαρτίαν  
τοῦ κόσμου.“ „είδως γοῦν πάντα τὰ  
έρχόμενα ἐπ' αὐτὸν ἔξηλθε καὶ λέγει  
αὐτοῖς· τίνα ζητεῖτε; οἱ δ' ἀπεκρίθησαν·  
Ἰησοῦν τὸν Ναζωραῖον. λέγει δὲ αὐτοῖς·  
ἔγω είμι. εἰστήκει δὲ καὶ Ιούδας ὁ  
παραδιδοὺς αὐτὸν μετ' αὐτῶν. ως οὖν  
εἶπεν αὐτοῖς· ἔγω είμι, ἀπῆλθον εἰς τὰ  
όπίσω καὶ ἔπεσον χαμαί. πάλιν οὖν αὐτὸς  
ἐπηρώτησε· τίνα ζητεῖτε; οἱ δὲ εἶπον πάλιν  
Ἰησοῦν τὸν Ναζωραῖον. ἀπεκρίθη αὐτοῖς ὁ  
Ἰησοῦς· εἶπον ὑμῖν ὅτι ἔγω είμι· εἰ οὖν ἐμὲ  
ζητεῖτε, ἄφετε τούτους ὑπάγειν·“ ἀλλὰ καὶ  
πρὸς τὸν βουλόμενον αὐτῷ βοηθῆσαι καὶ  
πατάξαντα „τὸν τοῦ ἀρχιερέως δοῦλον“· καὶ  
ἀφελόντα „αὐτοῦ τὸ ὡτίον“· εἶπεν·  
„ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν  
τόπον αὐτῆς· πάντες γάρ οἱ λαβόντες  
μάχαιραν ἐν μαχαίρᾳ ἀπολοῦνται. ἢ δοκεῖ  
σοι ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν  
πατέρα μου, καὶ παραστήσει μοι ὅδε  
πλείους ἢ δώδεκα λεγεῶντας ἀγγέλων· πῶς  
οὖν πληρωθῶσιν αἱ γραφαὶ, ὅτι οὕτως ἔδει

accusation against Jesus would not exist.  
The accusers said, "This man said, 'I can  
destroy the temple of God and rebuild it in  
three days.'" But he was speaking about the  
temple of his body. They thought they were  
hearing him speak about the stone temple,  
which was honored by the Jews. Or should  
the temple of the Word, wisdom, and truth  
be honored? Let someone show how Jesus  
was shamefully hiding while teaching. For  
whoever is worthy of shame, let them be  
presented. But since he says he was caught,  
I would say that if being caught is to be  
unheard of, Jesus was not caught; for he did  
not prevent himself from being handed  
over to men at the right time as "the Lamb  
of God," to take away "the sin of the world."  
Knowing all that was coming upon him, he  
went out and said to them, "Whom are you  
seeking?" They answered, "Jesus of  
Nazareth." He said to them, "I am he." And  
Judas, who was betraying him, stood with  
them. When he said to them, "I am he," they  
drew back and fell to the ground. Again, he  
asked them, "Whom are you seeking?" They  
said, "Jesus of Nazareth." Jesus answered, "I  
told you that I am he; therefore, if you seek  
me, let these go." But also, to the one  
wanting to help him, he struck "the servant  
of the high priest" and cut off "his ear."  
Jesus said, "Put your sword back in its  
place, for all who draw the sword will die  
by the sword. Or do you think that I cannot  
call on my Father, and he will at once put at  
my disposal more than twelve legions of  
angels? But how then would the Scriptures  
be fulfilled that say it must happen in this  
way?" If someone thinks the gospels are  
fabrications, how much more are the  
fabrications of those from hatred and  
enmity towards him and the Christians,  
while the truth is shown in the genuine  
disposition towards Jesus? For how much

γενέσθαι; "εί δὲ πλάσματα τῶν γραψάντων τὰ εύαγγέλια οἴεται τις εἶναι κατὰ ταῦτα, πᾶς οὐχὶ μᾶλλον πλάσματα μέν ἔστι τὰ τῶν ἀπὸ ἔχθους καὶ μίσους τοῦ πρὸς αὐτὸν καὶ Χριστιανοὺς λεγόντων, ἀλήθεια δὲ (τὰ) τῶν τὸ γνήσιον τῆς πρὸς τὸν Ἰησοῦν διαθέσεως ἀποδειξαμένων ἐν τῷ πᾶν ὅ τι ποτ' οὖν ὑπομεμενηκέναι διὰ τοὺς λόγους αὐτοῦ; τοσαύτην γάρ ὑπομονὴν καὶ ἐνστασιν μέχρι θανάτου ἀνειληφέναι τοὺς Ἰησοῦν μαθητὰς μετὰ διαθέσεως ἀναπλασσούσης περὶ τοῦ διδασκάλου τὰ μὴ ὄντα. . . ; καὶ πολὺ τοῖς εὐγνωμονοῦσι τὸ ἐναργές ἔστι περὶ τοῦ πεπεῖσθαι αὐτοὺς περὶ ὃν ἀνέγραψαν ἐκ τοῦ τηλικαῦτα καὶ τοσαῦτα διὰ τὸν πεπιστευμένον αὐτοῖς εἶναι υἱὸν θεοῦ ὑπομεμενηκέναι.

## Section 11

2.11 | Εἶτα ὅτι μὲν ὑφ' ὃν ὠνόμαζε μαθητῶν προύδόθη. ἔμαθεν ὁ παρὰ τῷ Κέλσῳ Ἰουδαῖος ἀπὸ τῶν εὐαγγελίων, πολλοὺς εἰπών μαθητὰς τὸν ἔνα Ἰούδαν, ἵνα δόξῃ αὕξειν τὴν κατηγορίαν· οὐκέτι δὲ πάντα τὰ περὶ τοῦ Ἰούδα ἀναγεγραμένα περιειργάσατο, ὅτι μαχομέναις καὶ ἐναντίαις κρίσεσι περιπεσών ὁ Ἰούδας περὶ τοῦ διδασκάλου οὕθ' ὅλῃ ψυχῇ γέγονε κατ' αὐτοῦ ούδ' ὅλῃ ψυχῇ ἐτήρησε τὴν αἰδὼ πρὸς διδάσκαλον φοιτητοῦ. „ὁ γάρ παραδιδοὺς αὐτὸν ἔδωκε“ τῷ ἐληλυθότι ἐπὶ τὸ συλλαβεῖν τὸν Ἰησοῦν „σημεῖον“ ὅχλῳ „λέγων“ ὃν ἀν φιλήσω, αὐτός ἔστι· κρατήσατε αὐτὸν, „σώζων τι τῆς πρὸς αὐτὸν αἰδοῦς· εἰ γάρ μὴ ἔσωζεν αὐτὴν, κἄν μετὰ παρόησίας χωρὶς προσποιήσεως φιλήματος παρέδωκεν αὐτόν. τοῦτο μὲν οὖν οὐ πάντας πείσει περὶ τῆς τοῦ Ἰούδα προαιρέσεως, ὅτι μετὰ τῆς φιλαργυρίας καὶ τῆς μοχθηρᾶς εἰς τὸ προδοῦναι τὸν διδάσκαλον προαιρέσεως εῖχε τι

patience and resistance did the disciples of Jesus endure until death, with a disposition that reshaped what was not true about their teacher? And it is very clear to those who are grateful about what they have been convinced of regarding what they wrote, that they believed him to be the Son of God.

2.11 | Then, he was betrayed by those whom he called his disciples. The Jew speaking through Celsus learned from the gospels, mentioning many disciples but focusing on one, Judas, to make the accusation seem stronger. However, he did not include everything written about Judas, since Judas fell into conflicting judgments about the teacher and did not fully keep his shame towards the teacher. For the one who betrayed him gave a "sign" to the crowd that had come to arrest Jesus, saying, "Whomever I kiss, he is the one; seize him," trying to save some of his own honor. For if he did not save it, he would have handed him over with boldness and without pretense. This will not convince everyone about Judas's choice, that with greed and wickedness he had some mixed motive in his soul from the words of Jesus that had been born in him, having a hint of goodness. It is written that "seeing that

άναμεμιγμένον ἐν τῇ ψυχῇ ἀπὸ τῶν Ἰησοῦ λόγων αὐτῷ ἔγγεγενημένον, ἔμφασιν ἔχον λείμματος. ἵν' οὕτως ὄνομάσω, χρηστότητος; γέγραπται γὰρ ὅτι „ἰδὼν Ἰούδας ὁ παραδιδοὺς αὐτὸν ὅτι κατεκρίθη, μεταμεληθεὶς ἔστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ πρεσβυτέροις λέγων· ἡμαρτον παραδοὺς αἷμα δίκαιον. οἱ δὲ εἶπον· τί πρὸς ἡμᾶς; σὺ ὄψει. καὶ ῥίψας τὰ ἀργύρια εἰς τὸν ναὸν ἀνεχώρησε, καὶ ἀπελθὼν ἀπήγξατο. „εἰ δ' ὁ φιλάργυρος Ἰούδας καὶ κλέπτων τὰ εἰς λόγον τῶν πενήτων εἰς „τὸ γλωσσόκομον“ βαλλόμενα „μεταμεληθεὶς ἔστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ πρεσβυτέροις, „δῆλον ὅτι δεδύνηται τινα μεταμέλειαν ἐμποιῆσαι αὐτῷ τὰ Ἰησοῦ μαθήματα, οὐ πανταχῇ καταφρονηθέντα ὑπὸ τοῦ προδότου καὶ ἀποπτυσθέντα· ἀλλὰ καὶ τὸ „ἡμαρτον παραδοὺς αἷμα δίκαιον“ ἔξομολογουμένου ἦν τὸ ἡμαρτημένον. ὅρα δὲ ὅση διάπυρος καὶ σφοδρὰ γέγονεν αὐτῷ ἀπὸ μεταμελείας τῆς ἐπὶ τοῖς ἡμαρτημένοις λύπη, ὡς μηδὲ τὸ ζῆν αὐτὸν ἔτι ὑπομεῖναι ἀλλ' „εἰς τὸν ναὸν“ ῥίψαντα τὸ ἀργύριον ἀναχωρῆσαι καὶ ἀπελθεῖν καὶ ἀπάγξασθαι. ἐαυτὸν γὰρ κατεδίκασε δεικνὺς ὅσον ἐδύνατο καὶ ἐν τῷ ἀμαρτωλῷ τῷ Ἰούδᾳ τῷ κλέπτῃ καὶ προδότῃ ἡ Ἰησοῦ διδασκαλία, οὐ δυνηθέντι πάντη καταφρονῆσαι ὃν ἀπὸ τοῦ Ἰησοῦ μεμάθηκεν. ἢ τὰ μὲν ἔμφαίνοντα τὸ μὴ πάντη ἀποστατικὸν τοῦ Ἰούδα καὶ μετὰ τὰ τετολμημένα κατὰ τοῦ διδασκάλου πλάσματα ἐροῦσιν οἱ περὶ τὸν Κέλσον, μόνον δ' ἀληθὲς ὅτι εἰς τῶν μαθητῶν προέδωκεν αὐτὸν, καὶ προσθήσουσι τῷ γεγραμμένῳ ὅτι καὶ ὅλη ψυχῇ προέδωκεν αὐτὸν; ὅπερ ἔστιν ἀπίθανον, ἀπὸ τῶν αὐτῶν γραμμάτων πάντα ὡς ἔχθρὸν ποιεῖν, καὶ τὸ πιστεύειν καὶ τὸ ἀπιστεῖν. εἰ δὲ δεῖ καὶ περὶ τοῦ Ἰούδα δυσωπητικόν τινα παραθέσθαι λόγον, φήσομεν ὅτι ἐν τῇ

Judas, who betrayed him, was condemned, he repented and returned the thirty pieces of silver to the chief priests and elders, saying, 'I have sinned by betraying innocent blood.' They said, 'What is that to us? You see to it.' And throwing down the pieces of silver in the temple, he departed and went and hanged himself." If the greedy Judas, who stole from the poor, returned the thirty pieces of silver to the chief priests and elders, it is clear that he was able to feel some remorse from the teachings of Jesus, not completely despising what he had learned from Jesus. Or should we say that the visible actions do not fully show Judas's complete rejection of Jesus, and those around Celsus will only say that one of the disciples betrayed him, and they will add that he betrayed him with his whole soul? This is impossible, as all the writings make him an enemy, both believing and disbelieving. If we need to present some negative argument about Judas, we will say that in the book of Psalms, the whole 108th psalm contains a prophecy about Judas, beginning with: "O God, do not keep silent, for the mouth of the wicked and the mouth of deceit have opened against me." It prophesies that Judas, one of the apostles, separated himself because of his sin, and another was appointed in his place, as shown in "and let another take his office." But if he was betrayed by one of the disciples, it is worse than Judas, who seemed to pour out all he heard from Jesus's words. What does this have to do with the accusation against Jesus or Christianity? And how does this prove the word to be false? We have defended ourselves about these things and previously, showing that Jesus was not caught while fleeing but willingly gave himself up for all of us. Therefore, if he was

βίβλῳ τῶν ψαλμῶν ὅλος ὁ ἑκατοστὸς  
ὅγδοος ψαλμὸς τὴν περὶ τοῦ Ἰούδα  
περιέχει προφητείαν, οὐ δὲ ἀρχή· „ὁ θεὸς,  
τὴν αἵνεσίν μου μὴ παρασιωπήσῃς, ὅτι  
στόμα ἀμαρτωλοῦ καὶ στόμα δολίου ἐπ'  
ἔμε ἡνοίχθη.“ προφητεύεται δὲ ἐν αὐτῷ καὶ  
ὅτι Ἰούδας τοῦ μὲν τῶν ἀποστόλων  
ἀπεχώρισεν ἐαυτὸν διὰ τὴν ἀμαρτίαν  
ἀριθμοῦ, εἰς δὲ τὸν τόπον αὐτοῦ ἔτερος  
ἐνεκρίθη· καὶ τοῦτο δηλοῦται ἐν τῷ „καὶ  
τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἔτερος.“ ἀλλὰ  
γὰρ φέρε ὑπό τινος τῶν μαθητῶν αὐτὸν  
προδεδόσθαι χεῖρον ἦ τοῦ διατεθέντος  
καὶ ὥσπερεὶ ἐκχέαντος πάντας οὓς ἤκουσε  
παρὰ τοῦ Ἰησοῦ λόγους· τί τοῦτο πρὸς  
κατηγορίαν Ἰησοῦ ἦ χριστιανισμοῦ  
συμβάλλεται; καὶ πῶς τοῦτο ψευδῆ τὸν  
λόγον ἀποδείκνυσιν; ἀπελογησάμεθα δὲ  
περὶ τῶν ἔξῆς καὶ ἐν τοῖς πρὸ τούτων,  
δεικνύντες ὅτι οὐ φεύγων ἐάλω ὁ Ἰησοῦς  
ἀλλ' ἐκῶν ὑπὲρ ἡμῶν πάντων παρέδωκεν  
ἐαυτόν. Ὡς ἀκόλουθόν ἐστιν ὅτι, εἴ καὶ  
ἐδέθη, ἐκῶν ἐδέθη, διδάσκων μὴ ἀκουσίως  
ἡμᾶς ὑπὲρ εὔσεβείας ταῦτα ἀναλαμβάνειν.

## Section 12

2.12 | Παιδαριώδη δέ μοι δοκεῖ καὶ τὰ  
τοιαῦτα, ὅτι στρατηγὸς μὲν ἀγαθὸς καὶ  
πολλῶν μυριάδων ἡγησάμενος  
οὐδεπώποτε προύδόθη, ἀλλ' οὐδὲ  
λήσταρχος πονηρὸς καὶ παμπονήρων  
ἄρχων, ὡφέλιμος τοῖς συνοῦσιν εἶναι  
δοκῶν· αὐτὸς δὲ προδοθεὶς ὑπὸ τῶν ὑπ'  
αὐτῷ οὕτε ὡς στρατηγὸς ἥρξεν ἀγαθὸς,  
οὕτ' ἀπατήσας τοὺς μαθητὰς καν τὴν ὡς  
πρὸς λήσταρχον, ἵν' οὕτως ὄνομάσω,  
εὔνοιαν ἐνεποίησε τοῖς ἀπατηθεῖσι. πολλὰς  
γὰρ ἄν τις εὔροι ἴστορίας περὶ στρατηγῶν  
προδοθέντων ὑπὸ τῶν οἰκείων καὶ  
λησταρχῶν ἀλόντων διὰ τοὺς μὴ  
τηρήσαντας τὰς πρὸς αὐτοὺς συνθήκας.

bound, he was bound willingly, teaching us  
not to act without thought but to take these  
things up for piety.

2.12 | I think such things are childish,  
because a good general, leading many  
thousands, was never betrayed, nor was a  
wicked bandit leader, who seems to be  
helpful to those around him. But he himself  
was betrayed by those under him, neither  
as a good general nor as one who deceived  
his disciples, even if he acted like a bandit,  
thus creating goodwill among those who  
were deceived. For one could find many  
stories about generals betrayed by their  
own and bandits captured for not keeping  
their agreements with them. But let it be  
that no general or bandit was ever  
betrayed; what does this have to do with

άλλ' ἔστω μηδένα στρατηγῶν  
προδεδόσθαι ἢ λησταρχῶν· τί τοῦτο  
συμβάλλεται πρὸς τὸ κατὰ Ἰησοῦ εἶναι τὸ  
ἔνα τῶν φοιτητῶν προδότην αὐτοῦ  
γεγονέναι; ἐπεὶ δὲ φιλοσοφίαν  
προβάλλεται ὁ Κέλσος, πυθοίμεθ' ἀν αὐτοῦ  
ὅτι ἄρα Πλάτωνος ἦν κατηγορία τὸ μετὰ  
εἴκοσιν ἔτη τῆς παρ' αὐτῷ ἀκροάσεως  
ἀποφοιτήσαντα τὸν Ἀριστοτέλη  
κατηγορηκέναι μὲν τοῦ περὶ τῆς ἀθανασίας  
τῆς ψυχῆς λόγου, Πλάτωνος δὲ  
„τερετίσματα“ τὰς ἰδέας ὡνομακέναι; ἔτι δὲ  
προσαποροῦντες καὶ τοιαῦτα λέγοιμεν ἄν·  
ἄρα Πλάτων οὐκέτι δυνατὸς ἦν ἐν  
διαλεκτικῇ οὐδὲ ἱκανὸς παραστῆσαι τὰ  
νενοημένα, ἐπεὶ ἀπεφοίτησεν αὐτοῦ  
Ἀριστοτέλης, καὶ παρὰ τοῦτο ψευδῆ τὰ  
Πλάτωνός ἔστι δόγματα; ἢ δύναται καὶ  
ἀληθοῖς ὅντος Πλάτωνος, ὡς ἀν λέγοιεν οἱ  
κατ' αὐτὸν φιλοσοφοῦντες. Ἀριστοτέλης  
πονηρὸς καὶ ἀχάριστος πρὸς τὸν  
διδάσκαλον γεγονέναι; ἀλλὰ καὶ ὁ  
Χρύσιππος πολλαχοῦ τῶν συγγραμμάτων  
ἐαυτοῦ φαίνεται καθαπτόμενος  
Κλεάνθους, καινοτομῶν παρὰ τὰ ἐκείνω  
δεδογμένα, γενομένω αὐτοῦ διδασκάλω ἔτι  
νέου καὶ ἀρχὰς ἔχοντος φιλοσοφίας. καίτοι  
γε Ἀριστοτέλης μὲν εἴκοσιν ἔτεσι λέγεται  
πεφοιτηκέναι Πλάτωνι, οὐκ ὀλίγον δὲ  
χρόνον καὶ ὁ Χρύσιππος παρὰ τῷ Κλεάνθει  
πεποιῆσθαι τὰς διατριβάς· ὃ δὲ Ἰούδας  
παρὰ τῷ Ἰησοῦ οὐδὲ τρία διέτριψεν ἔτη.  
ἀπὸ δὲ τῶν γεγραμμένων ἐν τοῖς βίοις τῶν  
φιλοσόφων πολλὰ ἄν τις εὑροι τοιαῦτα,  
ἐφ' οἷς ἐγκαλεῖ τῷ Ἰησοῦ διὰ τὸν Ἰούδαν ὁ  
Κέλσος. οἱ δὲ Πυθαγόρειοι κενοτάφια  
ώκοδόμουν τοῖς μετὰ τὸ προτραπήναι ἐπὶ<sup>1</sup>  
φιλοσοφίαν παλινδρομήσασιν ἐπὶ τὸν  
ἰδιωτικὸν βίον· καὶ οὐ παρὰ τοῦτο ἀσθενὴς  
ἦν λόγῳ καὶ ἀποδείξει Πυθαγόρας καὶ οἱ  
ἀπ' αὐτοῦ.

one of Jesus's students being his betrayer?  
Since Celsus brings up philosophy, let us  
ask whether he thinks that Plato accused  
Aristotle, who graduated twenty years after  
listening to him, of the immortality of the  
soul, while Plato called his ideas  
"teretisms"? And let us also wonder if he  
thinks that Plato was no longer capable in  
dialectics or able to present what he had  
thought, since Aristotle graduated from  
him, and therefore Plato's teachings are  
false? Or can it be that Plato was indeed  
true, as those who study him might say?  
Was Aristotle wicked and ungrateful  
towards his teacher? But even Chrysippus  
seems to touch on Cleanthes in many of his  
writings, innovating beyond what was  
established by him, while still being a  
young teacher with beginnings in  
philosophy. Yet, Aristotle is said to have  
studied under Plato for twenty years, and  
Chrysippus spent a considerable time with  
Cleanthes. But Judas did not spend even  
three years with Jesus. From the writings in  
the lives of philosophers, one could find  
many such things, which Celsus accuses  
Jesus of through Judas. The Pythagoreans  
built empty tombs for those who, after  
being urged to pursue philosophy, returned  
to their private lives; and this does not  
make Pythagoras and his followers weak in  
argument and proof.

## Section 13

2.13 | Μετὰ ταῦτά φησιν ὁ παρὰ τῷ Κέλσῳ  
Ἰουδαῖος ὅτι πολλὰ ἔχων λέγειν περὶ τῶν  
κατὰ τὸν Ἰησοῦν γενομένων καὶ ἀληθῆ καὶ  
οὐ παραπλήσια τοῖς ὑπὸ τῶν μαθητῶν τοῦ  
Ἰησοῦ γραφεῖσιν ἐκών ἐκεῖνα παραλείπω.  
τίνα οὖν ἄρα τάληθῆ καὶ οὐχ ὅποια ἐν τοῖς  
εὐαγγελίοις γέγραπται, ἢ παραλείπει ὁ  
παρὰ Κέλσῳ Ἰουδαῖος; ἢ δοκούσῃ  
δεινότητι ῥήτορικῇ χρησάμενος  
προσποιεῖται μὲν ἔχειν λέγειν οὐδὲν δὲ  
εἶχεν ἔξωθεν τοῦ εὐαγγελίου φέρειν,  
δυνάμενον πληζαὶ ὡς ἀληθὲς τὸν ἀκούοντα  
καὶ ὡς ἐναργῶς κατηγοροῦν Ἰησοῦν καὶ τῆς  
διδασκαλίας αὐτοῦ; ἐγκαλεῖ δὲ τοῖς  
μαθηταῖς ὡς πλασμένοις ὅτι πάντα τὰ  
συμβάντα αὐτῷ ἐκεῖνος προήδει καὶ  
προειρήκει. καὶ τοῦτο δὲ ἀληθὲς ὃν, κἄν μὴ  
Κέλσος βούληται, παραστήσομεν ἀπὸ  
πολλῶν καὶ ἄλλων προφητικῶς ὑπὸ τοῦ  
σωτῆρος εἰρημένων, ἐν οἷς προεῖπε τὰ  
Χριστιανοῖς καὶ ἐν ταῖς ὕστερον γενόμενα  
γενεαῖς. καὶ τίς γε οὐκ ἀν θαυμάσαι τὸ  
προειρημένον τὸ „ἐπὶ ἡγεμόνας δὲ καὶ  
βασιλεῖς ἀχθήσεσθε ἔνεκεν ἐμοῦ, εἰς  
μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσι,“ καὶ εἴ τι  
ἄλλο περὶ τοῦ διωχθήσεσθαι τοὺς μαθητὰς  
αὐτοῦ προεῖπε. διὰ ποῖον γάρ δόγμα τῶν ἐν  
ἀνθρώποις γεγενημένων κολάζονται καὶ  
ἄλλοι, ἵνα τις τῶν κατηγορούντων Ἰησοῦ  
λέγῃ ὅτι ὄρῶν τὰ ἀσεβῆ ἢ τὰ ψευδῆ τῶν  
δογμάτων κατηγορούμενα ἔδοξε καὶ τοῦτο  
σεμνύνειν διὰ τοῦ προλέγειν δῆθεν περὶ<sup>1</sup>  
αὐτοῦ; εἴπερ γάρ ἔχρην διὰ δόγματα „ἐπὶ<sup>2</sup>  
ἡγεμόνας καὶ βασιλεῖς“ ἀγεσθαί τινας, καὶ  
τίνας ἔχρην ἄλλους ἢ Ἐπικουρείους, τοὺς  
πάντη πρόνοιαν ἀναιροῦντας, ἄλλὰ καὶ  
τοὺς ἀπὸ τοῦ Περιπάτου, μηδὲν φάσκοντας  
ἀνύειν εὐχάς καὶ τὰς ὡς πρὸς τὸ θεῖον  
θυσίας; ἄλλὰ φήσει τις ὅτι καὶ Σαμαρεῖς διὰ  
τὴν ἐαυτῶν θεοσέβειαν διώκονται. πρὸς ὃν

2.13 | After these things, the Jew speaking through Celsus says that he has much to say about what happened regarding Jesus, and that it is true and not similar to what is written by the disciples of Jesus, but he willingly leaves those things out. So what are the true things that the Jew speaking through Celsus leaves out? Or does he seem to use clever rhetoric, pretending to have much to say but actually having nothing outside of the gospel to support his claims, able to strike the listener as true and clearly accuse Jesus and his teaching? He accuses the disciples as if they were fabricated, saying that he predicted and foretold everything that happened to him. And this is true, even if Celsus does not want it to be, as we will show from many other prophetic statements made by the Savior, in which he foretold things to the Christians and to the generations that came later. And who would not be amazed at the prediction that "you will be brought before governors and kings for my sake, as a testimony to them and to the nations," and if there is anything else he said about his disciples being persecuted? For what doctrine among humans is punished, so that one of those accusing Jesus would say that he saw the impious or the false doctrines being accused and thought to honor this by supposedly foretelling about him? If it were necessary for some doctrines to be brought before "governors and kings," who else would it be necessary for other than the Epicureans, who deny all providence, or those from the Stoic, who do not claim to offer prayers or sacrifices to the divine? But someone might say that even Samaritans are persecuted for their

τοιαῦτα ἔροῦμεν· οἱ Σικάριοι διὰ τὴν περιτομὴν ὡς ἀκρωτηριάζοντες παρὰ τοὺς καθεστῶτας νόμους καὶ τὰ Ἰουδαίοις συγκεχωρημένα μόνοις ἀναιροῦνται. καὶ οὐκ ἔστιν ἀκοῦσαι δικαστοῦ πυνθανομένου, εἰ κατὰ τὴνδε τὴν νομιζομένην θεοσέβειαν ὁ Σικάριος ἀγωνιζόμενος βιοῦν μεταθέμενος μὲν ἀπολυθήσεται ἐμμένων δὲ τὴν ἐπὶ θανάτῳ ἀπαχθήσεται· ἀλλὰ γὰρ ἀρκεῖ δειχθεῖσα ἡ περιτομὴ πρὸς ἀναίρεσιν τοῦ πεπονθότος αὐτῆν. Χριστιανοὶ δὲ μόνοι κατὰ τὰ είρημένα ὑπὸ τοῦ σωτῆρος αὐτῶν λέγοντος· „ἐπὶ ἡγεμόνας καὶ βασιλεῖς ἀχθήσεσθε ἔνεκεν ἐμοῦ“ μέχρι τελευταίας ἀναπνοῆς ὑπὸ τῶν δικαστῶν ἐπιτρέπονται ἔξομοσάμενοι τὸν χριστιανισμὸν καὶ κατὰ τὰ κοινὰ ἔθη θύσαντες καὶ ὄμόσαντες οἴκοι γενέσθαι καὶ ζῆν ἀκινδύνως. ὅρα δὲ εἰ μὴ μετὰ πολλῆς ἔξουσίας λέγεται τὸ „πᾶς ὃς ἐὰν ὄμοιογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, κάγὼ ὄμοιογήσω ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς·“ καὶ πᾶς ὃς ἐὰν ἀρνήσηται με ἔμπροσθεν τῶν ἀνθρώπων, “καὶ τὰ ἔχῆς. καὶ ἀνάβα μοι τῷ λόγῳ ἐπὶ τὸν Ἰησοῦν λέγοντα ταῦτα, καὶ ὅρα μηδέπω γενόμενα προφητευόμενα εἰ μὴ φήσεις ἀπιστῶν μὲν αὐτῷ ὅτι ταῦτα φρυαρεῖ καὶ μάτην λέγει (οὐ γὰρ ἔσται τὰ λεγόμενα), ἀμφιβάλλων δὲ περὶ τοῦ συγκαταθέσθαι τοῖς λόγοις αὐτοῦ εἰ μὴ ὅτι, ἐὰν ταῦτα πληρωθῇ καὶ συστῇ ἡ διδασκαλία τῶν λόγων τοῦ Ἰησοῦ, ὡς φροντίζειν τοὺς ἡγεμόνας καὶ τοὺς βασιλεῖς ἀναιρεῖν τοὺς ὄμοιογοῦντας τὸν Ἰησοῦν, τότε πιστεύσομεν ὅτι ὡς μεγάλην ἔξουσίαν λαβὼν ἀπὸ τοῦ θεοῦ πρὸς τὸ σπεῖραι τοῦτον τὸν λόγον τῷ γένει τῶν ἀνθρώπων καὶ πειθόμενος κρατήσειν αὐτὸν ταῦτά φησι. τίς δ' οὐ θαυμάσεται ἀναβαίνων τῷ λόγῳ ἐπ' ἔκεινον διδάσκοντα τότε καὶ λέγοντα· „κηρυχθήσεται τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ

own piety. To which we would say: the Sicarii are punished for their circumcision, as they are seen as cutting off the established laws and only removing what is allowed to the Jews. And it is not to be heard that a judge, inquiring whether the Sicarius, fighting for this supposed piety, will be released if he changes his life, but if he remains, he will be taken to death. For it is enough that the circumcision is shown as a reason for his removal. But Christians alone, according to what their Savior said, "you will be brought before governors and kings for my sake," are allowed to confess their faith before judges until their last breath, swearing to return home and live safely. See if it is not said with great authority that "everyone who confesses me before men, I will also confess before my Father who is in heaven; and everyone who denies me before men," and the following. And let us rise to the words of Jesus saying these things, and see if what was prophesied has not yet happened, unless you say that the unbelievers are right, that he is babbling and speaking in vain (for what is said will not happen), or doubting whether to agree with his words unless it is that if these things are fulfilled and the teaching of the words of Jesus is established, as he foresees that governors and kings will put to death those who confess Jesus, then we will believe that he, having received great authority from God, is to sow this word among the human race and persuade them to hold it. Who would not be amazed at the words of him teaching then and saying: "This gospel will be proclaimed throughout the whole world as a testimony to them and to the nations," and seeing that what he said has been proclaimed, the gospel of Jesus Christ, under heaven "to Greeks and barbarians,

τῷ κόσμῳ εἰς μαρτύριον αὐτοῖς καὶ τοῖς  
ἔθνεσι "καὶ θεωρῶν κατὰ τὰ ὑπ' ἐκείνου  
εἰρημένα κεκηρυγμένον τὸ Ἰησοῦν Χριστοῦ  
εὐαγγέλιον ἐν τῇ ὑπὸ τὸν οὐρανὸν „Ἐλλησὶ<sup>ς</sup>  
καὶ βαρβάροις, σοφοῖς καὶ ἀνοήτοις“;  
πᾶσαν γὰρ φύσιν ἀνθρώπων δὲ μετὰ  
δυνάμεως λαληθεὶς λόγος κεκράτηκε· καὶ  
οὐκ ἔστι τι γένος ἵδειν ἀνθρώπων, δὲ  
ἐκπέφυεν γε παραδέξασθαι τὴν Ἰησοῦν  
διδασκαλίαν. δὲ ἀπιστῶν παρὰ τῷ Κέλσῳ  
Ἰουδαῖος περὶ τοῦ Ἰησοῦ, ὅτι πάντα τὰ  
συμβάντα αὐτῷ προήδει, κατανοησάτω,  
τίνα τρόπον ἔτι συνεστώσης τῆς  
Ἱερουσαλὴμ καὶ πάσης τῆς Ἰουδαϊκῆς  
λατρείας γινομένης ἐν αὐτῇ προεῖπεν  
Ἰησοῦς τὰ συμβησόμενα αὐτῇ ὑπὸ  
Ῥωμαίων. οὐ γὰρ δὴ τοὺς αὐτοῦ Ἰησοῦ  
γνωρίμους καὶ ἀκροατὰς φήσουσι χωρὶς  
γραφῆς τὴν τῶν εὐαγγελίων  
παραδεδωκέναι διδασκαλίαν καὶ  
καταλιπεῖν τοὺς μαθητὰς χωρὶς τῶν περὶ  
Ἰησοῦ ἐν γράμμασιν ὑπομνημάτων.  
γέγραπται δὴ ἐν αὐτοῖς τὸ „ὅταν δὲ ἴδητε  
κυκλουμένην ὑπὸ στρατοπέδων τὴν  
Ἱερουσαλὴμ, τότε γνῶτε ὅτι ἥγγισεν ἡ  
έρήμωσις αὐτῆς. „καὶ οὐδαμῶς τότε ἦν  
στρατόπεδα περὶ τὴν Ἱερουσαλὴμ  
κυκλοῦντα αὐτὴν καὶ περιέχοντα καὶ  
πολιορκοῦντα. τοῦτο γὰρ ἤρξατο μὲν ἔτι  
Νέρωνος βασιλεύοντος παρέτεινε δὲ ἔως  
τῆς Οὐεσπασιανοῦ ἡγεμονίας· οὗ δὲ νιὸς  
Τίτος καθεῖλε τὴν Ἱερουσαλὴμ, ὡς μὲν  
Ίωσηπος γράφει, διὰ Ἰάκωβον τὸν δίκαιον,  
τὸν ἀδελφὸν Ἰησοῦ τοῦ λεγομένου  
Χριστοῦ, ὡς δὲ ἡ ἀλήθεια παρίστησι, διὰ  
Ἰησοῦν τὸν Χριστὸν τοῦ Θεοῦ.

## Section 14

2.14 | Έδύνατο μέντοι παραδεξάμενος ἢ  
συγχωρήσας δὲ Κέλσος τὸ προεγνωκέναι  
αὐτὸν τὰ συμβησόμενα αὐτῷ ἔξευτελίζειν

wise and foolish"? For every nature of humans has been conquered by the powerful spoken word; and there is no race of people that has escaped receiving the teaching of Jesus. But the unbeliever speaking through Celsus about Jesus, that he predicted all that happened to him, should consider how he also foretold the fate of Jerusalem and all of Jewish worship that would happen to it by the Romans. For surely his acquaintances and listeners will not say without writing that the teaching of the gospels was handed down and left to the disciples without written records about Jesus. It is indeed written in them, "When you see Jerusalem surrounded by armies, then know that its desolation has come near." And at that time, there were no armies surrounding Jerusalem, encircling and besieging it. For this began while Nero was still reigning and continued until the leadership of Vespasian; during which time his son Titus destroyed Jerusalem, as Josephus writes, because of James the Just, the brother of Jesus called Christ, as the truth presents, because of Jesus Christ of God.

2.14 | However, Celsus could have accepted or allowed that he predicted the things that would happen to him, but he seems to want

μὲν τοῦτο δοκεῖν, ὅπερ πεποίηκεν ἐπὶ τῶν δυνάμεων, γοητείᾳ φάσκων αὐτὰς γεγονέναι, καὶ ἐδύνατό γε λέγειν ὅτι πολλοὶ ἀπὸ μαντειῶν, τῶν ἐν οἰώνοις ἡ ὄρνισιν ἡ θυτικὴ ἡ γενεθλιαλογίᾳ, ἔγνωσαν τὰ ἀπαντησόμενα αὐτοῖς. ἀλλὰ τοῦτο μὲν οὐκ ἡθέλησε συγχωρῆσαι ὡς μεῖζον, τὸ δὲ τὰς δυνάμεις πεποιηκέναι παραδεξάμενός πως δοκεῖ αὐτὸς προφάσει γοητείας διαβεβληκέναι. Φλέγων μέντοι ἐν τρισκαιδεκάτῳ ἡ τεσσαρεσκαιδεκάτῳ οἷμαι τῶν Χρονικῶν καὶ τὴν περὶ τινῶν μελλόντων πρόγνωσιν ἔδωκε τῷ Χριστῷ, συγχυθεὶς ἐν τοῖς περὶ Πέτρου ὡς περὶ τοῦ Ἰησοῦ, καὶ ἐμαρτύρησεν ὅτι κατὰ τὰ εἱρημένα ὑπ’ αὐτοῦ τὰ λεγόμενα ἀπήντησε. πλὴν κάκεῖνος καὶ διὰ τῶν κατὰ τὴν πρόγνωσιν ἄκων ὡσπερεὶ οὐ κενὸν θειοτέρας δυνάμεως ἀπεφήνατο εἶναι τὸν ἐν τοῖς πατράσι τῶν δογμάτων λόγον.

to belittle this, claiming that it was done through magic, saying that many knew what would happen to them from oracles, whether from birds, sacrifices, or astrology. But he did not want to accept this as greater, while he seems to accept that the forces were created, perhaps blaming it on the pretense of magic. Flegon, in the thirteenth or fourteenth of the Chronicles, gave some foreknowledge about certain future events to Christ, getting confused in what he said about Peter as if it were about Jesus, and he testified that according to what was said by him, the things spoken came to pass. But even he, while speaking about the foreknowledge, seemed to declare that the teachings of the fathers were not empty of a higher power.

## Section 15

2.15 | Φησὶ δὲ ὁ Κέλσος ὅτι καὶ οἱ μαθηταὶ τοῦ Ἰησοῦ ἐπὶ πράγματι περιφανεῖ μηδὲν ἔχοντες ἐπισκήψασθαι τοῦτο ἐπενόησαν, τὸ λέγειν αὐτὸν πάντα προεγνωκέναι, οὐκ ἐπιστήσας ἡ οὐ βουληθεὶς ἐπιστῆσαι τῷ φιλαλήθει τῶν γραψάντων, ὅμολογησάντων καὶ προειρηκέναι τὸν Ἰησοῦν τοῖς μαθηταῖς ὅτι „πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν τῇ νυκτὶ ταύτῃ“ καὶ ἡληθευκέναι σκανδαλισθέντων αὐτῶν πεπροφητευκέναι δὲ καὶ τῷ Πέτρῳ „ὅτι πρὸ ἀλεκτοροφωνίας ἀρνήσῃ με τρὶς“. καὶ ὅτι Πέτρος τρὶς ἡρνήσατο. εἰ γάρ μὴ ἤσαν φιλαλήθεις ἄλλ’, ὡς οἴεται Κέλσος, πλάσματα ἀναγράφοντες, οὐκ ἀν Πέτρον ἀνέγραψαν ἀρνησάμενον ἡ τοὺς μαθητὰς Ἰησοῦ σκανδαλίζομένους. τίς γάρ, εἰ καὶ γέγονε ταῦτα, ἥλεγχε τὸν λόγον, ὅτι οὕτως ἀπήντησε; καίτοι γε κατὰ τὸ εἰκός ἔχρην

2.15 | Celsus says that the disciples of Jesus, having nothing clear to rely on, thought up the idea that he knew everything beforehand, not having learned or wanting to learn from the honesty of those who wrote, who acknowledged and foretold to the disciples of Jesus that "you will all be offended this night," and that they were truly offended, as well as the prophecy to Peter: "Before the rooster crows, you will deny me three times." And that Peter denied him three times. For if they were not honest, but as Celsus thinks, writing fictions, they would not have written about Peter denying or the disciples being offended. For who would challenge the story, saying that it happened this way? And yet, according to what is reasonable, it should have been kept quiet by those

σεσιωπῆσθαι ταῦτα ἀνθρώποις,  
βουλομένοις διδάσκειν τοὺς  
έντυγχάνοντας τοῖς εὐαγγελίοις θανάτου  
καταφρονεῖν ὑπὲρ τῆς ὄμοιογίας τοῦ  
χριστιανισμοῦ· νυνὶ δ' ὁρῶντες ὅτι ὁ λόγος  
δυνάμει κρατήσει τῶν ἀνθρώπων ἔθηκαν  
καὶ τὰ τοιαῦτα, οὐκ οἶδ' ὅπως οὐ  
βλάψοντα τοὺς ἔντυγχάνοντας οὐδὲ  
πρόφασιν δώσοντα ἀρνήσεως.

## Section 16

2.16 | Πάνυ δ' εύήθως φησὶ τοὺς μαθητὰς πρὸς παραίτησιν τῶν κατὰ τὸν Ἰησοῦν ἀναγεγραφέναι περὶ αὐτοῦ τοιαῦτα· ὡσπερ, φησὶν, εἴ τις λέγων εἶναί τινα δίκαιον δεικνύει αὐτὸν ἀδικοῦντα, καὶ λέγων ὅσιον δεικνύει φονεύοντα, καὶ λέγων ἀθάνατον δεικνύει νεκρὸν, πᾶσι τούτοις ἐπιφέρων ὅτι προειρηκὼς αὐτὰ ἔτυχεν· αὐτόθεν γὰρ ἀνόμοιον αὐτοῦ τὸ παράδειγμα, ἐπεὶ οὐδὲν ἄτοπόν ἐστιν ἀνειληφότα τὸν ἐσόμενον ἀνθρώποις ἔγκείμενον σκοπὸν περὶ τοῦ πῶς δεῖ βιοῦν ὑποδεδειχέναι ὡς δεῖ ὑπὲρ εὔσεβείας ἀποθνήσκειν, χωρὶς τοῦ χρήσιμόν τι τῷ παντὶ γεγονέναι τὸ ὑπὲρ ἀνθρώπων αὐτὸν ἀποθανεῖν, ὡς ἐν τῷ πρὸ τού. του ἐδείξαμεν λόγω. εἰτ' οἴεται ὅτι πᾶσα ἡ τοῦ πάθους ὄμοιογία βεβαιοῖ τὸν ἔλεγχον οὐ λύει, οὐ γὰρ εἶδεν, ὅσα περὶ τούτου καὶ παρὰ τῷ Παύλῳ πεφιλοσόφηται καὶ ὑπὸ τῶν προφητῶν λέλεκται· ἔλαθε δὲ αὐτὸν τὸ εἰρηκέναι τινὰ τῶν ἐν ταῖς αἱρέσεις δοκήσει τὸν Ἰησοῦν ταῦτα πεπονθέναι οὐ πεπονθότα. οὐ γὰρ ἐγνωκῶς εἶπε τό· οὐδὲ γὰρ τοῦτο εἴπατε ὅτι ἐδόκει μὲν τοῖς ἀσεβέσιν ἀνθρώποις ταῦτα πάσχειν οὐκ ἐπασχε δὲ, ἀλλ' ἀντικρυς παθεῖν ὄμοιογεῖτε. ἀλλ' ἡμεῖς τὸ δοκεῖν ἐπὶ τοῦ παθεῖν οὐ τάσσομεν. ἵνα μὴ ψευδῆς αὐτοῦ καὶ ἡ ἀνάστασις ἥτις ἀλλ' ἀληθής. ὁ γὰρ

wanting to teach people to despise death for the sake of the confession of Christianity. But now, seeing that the word will have power over people, they set forth such things, and I do not know how they would not harm those encountering them or give any excuse for denial.

2.16 | Celsus says that the disciples wrote about Jesus in a very foolish way to avoid the truth. He claims that it's like someone saying a just person is doing wrong, or saying a holy person is a murderer, or saying an immortal person is dead, and then attributing these statements to someone who supposedly predicted them. His example is not fitting, since it is not strange for someone to show how one should live, even to the point of dying for piety, without anything useful coming from it for all people. He then thinks that every confession of suffering confirms the accusation, but he does not see how much has been said about this by Paul and the prophets. He seems to overlook that someone in the heresies might think Jesus suffered things he did not actually suffer. For he did not know what was said, nor did he say that it seemed to the impious that these things were suffered, but rather he admits that he truly suffered. But we do not agree with the idea that what seems to be suffering is the same as true suffering, so that his resurrection might not be false but true. For if someone truly died and rose again, then he truly rose again; but if someone only seems to have died, he did not truly rise. Since the unbelievers mock

άληθῶς ἀποθανών εἰ άνέστη, ἀληθῶς  
άνέστη, ὃ δὲ δοκῶν ἀποτεθνηκέναι ούκ  
ἀληθῶς άνέστη. ἐπεὶ δὲ τὸ περὶ τῆς  
ἀναστάσεως Ἰησοῦ Χριστοῦ χλευάζουσιν οἱ  
ἄπιστοι, παραθησόμεθα μὲν καὶ Πλάτωνα  
λέγοντα Ἡρα τὸν Ἀρμενίου μετὰ δώδεκα  
ἡμέρας ἐκ τῆς πυρᾶς ἐγγέρθαι καὶ  
ἀπηγγελκέναι τὰ περὶ τῶν ἐν ᾁδου, ὡς  
πρὸς ἀπίστους δὲ καὶ τὰ περὶ τῆς παρὰ τῷ  
Ἡρακλείδῃ ἅπνου οὐ πάντη ἔσται εἰς τὸν  
tópon ἄχρηστα. πολλοὶ δ' ἵστορηνται καὶ  
ἀπὸ τῶν μνημείων ἐπανελθόντες οὐ μόνον  
αὐτῆς ἡμέρας ἀλλὰ γάρ καὶ τῇ ἔξῆς. τί οὖν  
θαυμαστὸν, εἰ ὁ παραδόξως πολλὰ ποιήσας  
καὶ ὑπὲρ ἄνθρωπον καὶ οὕτως ἐναργῆ, ὡς  
μὴ δυναμένους ἀντιβλέψαι τῷ γεγονέναι  
αὐτὰ κακίζειν διὰ τοῦ κοινοποιεῖν αὐτὰ  
πρὸς τὰς γοητείας, καὶ περὶ τὴν ἐαυτοῦ  
τελευτὴν εἶχε τι πλεῖον· ἵνα ἐκοῦσα μὲν τὸ  
σῶμα καταλίπῃ ἡ ψυχὴ οἴκονομησαμένη δέ  
τινα ἔχω αὐτοῦ πάλιν ἐπανέλθῃ. ὅτε  
βούλεται; τοιοῦτον δ' ἀναγέγραπται παρὰ  
τῷ Ἰωάννῃ είρηκέναι ὃ Ἰησοῦς λόγον ἐν  
τῷ· „οὐδεὶς αἴρει τὴν ψυχήν μου ἀπ' ἐμοῦ,  
ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ.  
ἔξουσίαν ἔχω θεῖναι αὐτὴν, καὶ πάλιν  
ἔξουσίαν ἔχω λαβεῖν αὐτὴν.“ καὶ τάχα διὰ  
τοῦτο προλαβὼν ἔξελήλυθεν ἀπὸ τοῦ  
σώματος, ἵνα αὐτὸς τηρήσῃ καὶ μὴ καταχθῇ  
τὰ σκέλη ὡς τὰ τῶν σὺν αὐτῷ  
σταυρωθέντων ληστῶν. „τοῦ μὲν γάρ  
πρώτου οἱ στρατιῶται κατέαξαν τὰ σκέλη  
καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ·  
ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες καὶ ἴδόντες ὅτι  
ἔξεπνευσεν, οὐ κατέαξαν αὐτοῦ τὰ  
σκέλη. “εἴπομεν οὖν καὶ πρὸς τό· πόθεν οὖν  
πιστὸν τὸ προειρηκέναι; τὸ δὲ πόθεν  
ἀθάνατος ὁ νεκρός; μανθανέτω ὁ  
βουλόμενος ὅτι οὐχ ὁ νεκρὸς ἀθάνατος  
ἀλλ' ὁ ἀναστὰς ἐκ νεκρῶν. οὐ μόνον οὖν  
οὐχ ὁ νεκρὸς ἀθάνατος, ἀλλ' οὐδὲ ὁ πρὸς  
τοῦ νεκροῦ Ἰησοῦς ὁ σύνθετος ἀθάνατος  
ἥν, ὃς γε ἔμελλε τεθνήξεσθαι. οὐδεὶς γάρ

the resurrection of Jesus Christ, we can also mention Plato, who says that Er the Armenian rose from the dead after twelve days and reported what happened in the underworld. For among the unbelievers, the stories about the breathless Heracleides will not always be useless. Many are said to have returned from the dead, not only on that day but also on the next. So what is so surprising if someone who did many extraordinary things for humanity, and in such a clear way, cannot be denied by those who witness these events? And regarding his own death, he had something more, so that the soul might willingly leave the body and return again. When he wanted to, it is written by John that Jesus said, "No one takes my soul from me, but I lay it down of my own accord. I have the authority to lay it down, and I have the authority to take it up again." Perhaps for this reason, he left the body before it decayed, so that it would not be broken like the legs of the robbers who were crucified with him. For the soldiers broke the legs of the first and the other who was crucified with him; but when they came to Jesus and saw that he was already dead, they did not break his legs. So we ask, where is the proof of what was foretold? And how can a dead person be immortal? Let the one who wants to learn understand that it is not the dead who are immortal, but the one who rises from the dead. So not only is the dead not immortal, but the Jesus who died was not immortal either, since he was going to die. For no one who is going to die is immortal, but immortal is the one who will no longer die. "But Christ, having risen from the dead, dies no more; death no longer has dominion over him." And even if they do not want to understand how these things are said, they do not grasp the

τεθνηξόμενος άθάνατος άλλ' άθάνατος, ότε meaning.  
ούκέτι τεθνήξεται. „Χριστὸς δὲ ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει·· κανὸς μὴ βούλωνται οἱ ταῦτα πᾶς εἴρηται νοῆσαι μὴ χωρήσαντες.

## Section 17

2.17 | Σφόδρα δὲ μωρὸν καὶ τό· τίς ἀνὴρ θεὸς ἢ δαίμων ἢ ἄνθρωπος φρόνιμος προειδὼς αὐτῷ τοιαῦτα συμβησόμενα οὐκ ἀν. εἴ γε ἐδύνατο, ἔξεκλινεν ἀλλὰ συνέπιπτεν οἵς προηπίστατο; καὶ Σωκράτης γοῦν ἥδει τὸ κώνειον πιόμενος καὶ τεθνηξόμενος καὶ ἐδύνατο, εἰπερ ἐπείσθη τῷ Κρίτωνι, ὑπεξελθὼν τὴν φυλακὴν μηδὲν τούτων παθεῖν, ἀλλ' εὖλετο κατὰ τὸ φαινόμενον αὐτῷ εὔλογον κρεῖττον αὐτῷ εἶναι φιλοσόφως ἀποθανεῖν ἢ ἀφιλοσόφως ζῆν. ἀλλὰ καὶ Λεωνίδας ὁ Λακεδαιμονίων στρατηγὸς εἰδὼς ὅσον οὐδέπω τεθνηξόμενος μετὰ τῶν ἐν Θερμοπύλαις οὐκ ἐπραγματεύσατο τὸ ζῆσαι αἰσχρῶς, ἀλλ' εἴπε τοῖς σὺν αὐτῷ· „ἀριστήσωμεν ὡς ἐν ἄρδου δειπνοποιησόμενοι.“ οἵς δὲ μέλει ιστορίας τοιαύτας συναγαγεῖν πολλὰ εὐρήσουσι. καὶ τί θαυμαστὸν, εἰ ὁ Ἰησοῦς ἐπιστάμενος τὰ συμβησόμενα οὐκ ἔξεκλινεν ἀλλὰ περιέπιπτεν οἵς καὶ προηπίστατο; ὅπου καὶ Παῦλος ὁ μαθητὴς αὐτοῦ ἀκούσας τὰ συμβησόμενα αὐτῷ ἀναβάντι εἰς Ιεροσόλυμα ὅμόσε τοῖς κινδύνοις ἔχωρησεν, ἐπιπλήσσων καὶ τοῖς δεδακρυμένοις περὶ αὐτὸν καὶ κωλύουσιν ἀναβῆναι εἰς τὰ Ιεροσόλυμα. πολλοὶ δὲ καὶ τῶν καθ' ἡμᾶς ἐπιστάμενοι, ὡς ὅμολογήσαντες μὲν χριστιανισμὸν ἀποθανοῦνται ἀρνησάμενοι δὲ ἀπολυθήσονται καὶ τὰ ὑπάρχοντα ἀπολήψονται, κατεφρόνησαν μὲν τοῦ βίου ἐκουσίως δὲ τὸν ὑπὲρ εύσεβείας θάνατον

2.17 | It is very foolish to think that any wise being, whether god, demon, or human, would not foresee such things happening to him. If he could foresee them, why did he not avoid them? Socrates, for example, knew he would die after drinking the hemlock, and he could have escaped from prison if he had listened to Crito. But he chose, as it seemed reasonable to him, to die philosophically rather than live unphilosophically. Similarly, Leonidas, the Spartan general, knowing he would die with those at Thermopylae, did not choose to live in shame, but said to those with him, "Let us feast as if we will dine in the underworld." Those who care to gather such historical accounts will find many examples. So what is so surprising if Jesus, knowing what would happen, did not avoid it but faced what he anticipated? Paul, his disciple, upon hearing of the events that would happen to him, went up to Jerusalem, despite the dangers, encouraging those who were weeping for him and trying to stop him from going to Jerusalem. Many among us, knowing this, chose to die for their faith in Christianity rather than deny it and keep their possessions, willingly choosing death for the sake of piety.

εῖλοντο.

## Section 18

2.18 | Έξῆς δὲ τούτω καὶ ἄλλο εὕηθές φησιν ὁ παρὰ τῷ Κέλσῳ Ιουδαῖος, ὅτι πῶς, εἴπερ προεῖπε καὶ τὸν προδώσοντα καὶ τὸν ἀρνησόμενον, οὐκ ἀν ὡς θεὸν ἐφοβήθησαν, ὡς τὸν μὲν μὴ προδοῦναι ἔτι τὸν δὲ μὴ ἀρνήσασθαι; καὶ οὐκ εἶδε γε ὃ σοφώτατος Κέλσος ἐν τῷ τόπῳ τὴν μάχην, ὅτι εἰ μὲν ὡς θεὸς προέγνω καὶ οὐχ οἶόν τε ἦν αὐτοῦ τὴν πρόγνωσιν ψεύσασθαι, οὐχ οἶόν τε ἦν οὔτε τὸν ἔγνωσμένον ὡς προδώσοντα μὴ προδοῦναι οὔτε τὸν ἐλεγχόντα ἀρνησόμενον μὴ ἀρνήσασθαι· εἰ δ' οἶόν τ' ἦν τόνδε μὲν μὴ προδώσειν τόνδε δὲ μὴ ἀρνήσασθαι, ὡς καὶ γενέσθαι ἀν τὸ μὴ προδοῦναι καὶ τὸ μὴ ἀρνήσασθαι ἐν τοῖς ταῦτα προμεμαθηκόσιν, οὐκέτι ἀληθῆς ἦν δὲ λέγων ὅτι δεῖ μὲν προδώσει δεῖ δὲ ἀρνήσεται. καὶ γὰρ εἰ προέγνω προδώσοντα, τὴν πονηρίαν εἶδεν, ἀφ' ἣς προδώσει, ἥτις οὐ πάντως ἔκ τῆς προγνώσεως ἀνετέτραπτο. πάλιν τε αὖ εἰ κατεύληφε τὸν ἀρνησόμενον τὴν ἀσθένειαν ἴδων, ἀφ' ἷς ἀρνήσεται, προεῖπεν ὅτι ἀρνήσεται· ἡ δὲ ἀσθένεια οὐκ ἔμελλεν ἀνατρέπεσθαι οὕτως ἀθρώως ἀπὸ τῆς προγνώσεως. πόθεν δὲ καὶ τό· ἀλλ' αὐτοὶ προέδωκάν τε καὶ ἡρνήσαντο μηδὲν αὐτοῦ φροντίσαντες; ἐδείχθη γὰρ περὶ μὲν τοῦ προδόντος ὅτι ψεῦδος τὸ μηδαμῶς αὐτὸν πεφροντικότα τοῦ διδασκάλου προδεδωκέναι· ούδεν δὲ ἤττον καὶ περὶ τοῦ ἀρνησαμένου τοῦτο δείκνυται, ὃς „έξελθὼν ἔξω“ μετὰ τὸ ἀρνήσασθαι „ἔκλαυσε πικρῶς.“

2.18 | Next, the Jewish writer Celsus says something very foolish. He asks how, if Jesus predicted both the betrayer and the one who would deny him, they did not fear him as a god, so that one would not betray him and the other would not deny him. The very wise Celsus does not see the problem here. If Jesus knew everything as a god, then it would have been impossible for him to be betrayed or denied. If it were possible for one to not betray and the other to not deny, then the statements about who would betray and who would deny would no longer be true. If he foresaw the betrayal, he would have seen the wickedness of the one who would betray him, and this would not change based on his foreknowledge. Again, if he saw the weakness of the one who would deny him, which would lead to his denial, he would have predicted that he would deny him. But this weakness would not have changed so easily from his foreknowledge. So why did they themselves betray and deny him without thinking of him? It was shown that the one who betrayed him did not care at all about his teacher, and it is equally shown about the one who denied him, who, after denying, went out and wept bitterly.

## Section 19

2.19 | Ἐπιπόλαιον δὲ καὶ τό· ἥδη γάρ που καὶ ἄνθρωπος ἐπιβουλεύμενός τε καὶ προαισθόμενος ἔὰν προείπῃ τοῖς ἐπιβουλεύουσιν, ἀποτρέπονται καὶ φυλάσσονται· πολλοὶ γάρ καὶ προαισθομένοις τοῖς ἐπιβουλευομένοις ἐπεβούλευσαν. ἐξῆς ὡσπερεὶ τὸ συμπέρασμα ἐπάγων τῷ λόγῳ φησίν· οὕκουν ἐπειδὴ προείρητο ταῦτα, γέγονεν, ἀδύνατον γάρ· ἀλλ' ἐπειδὴ γέγονε, ψεῦδος ἐλέγχεται τὸ προειρηκέναι· πάντῃ γὰρ ἀμήχανον τοὺς προακούσαντας ἔτι προδοῦναι καὶ ἀρνήσασθαι. ἀνατραπεῖσι δὲ τοῖς προειρημένοις συνανετράπη καὶ τὸ συμπέρασμα τό· (οὐκ) ἐπεὶ προείρητο ταῦτα, γέγονε. φαμὲν δ' οτι καὶ γέγονεν, ὡς δυνατὸν, καὶ ἐπεὶ γέγονεν. ἀληθὲς δείκνυται τὸ προειρηκέναι· τὸ γὰρ περὶ μελλόντων ἀληθὲς ταῖς ἐκβάσεσι κρίνεται. ψεῦδος οὖν τὸ ὑπ' αὐτοῦ οὔτως είρημένον. ὅτι ψεῦδος ἐλέγχεται τὸ προειρηκέναι, καὶ μάτην λέλεκται τῷ Κέλσῳ τό· πάντῃ γὰρ ἀμήχανον τοὺς προακούσαντας ἔτι προδοῦναι καὶ ἀρνήσασθαι.

## Section 20

2.20 | Μετὰ ταῦτα ἴδωμεν, πῶς λέγει· ταῦτα θεὸς, φησὶν, ὃν προεῖπε, καὶ πάντως ἔχρην γενέσθαι τὸ προειρημένον. θεὸς οὖν τοὺς αὐτοῦ μαθητὰς καὶ προφήτας. μεθ' ὃν συνεδείπνει καὶ συνέπινεν, εἰς τοῦτο περιήγαγεν. ὡστε ἀσεβεῖς καὶ ἀνοσίους γενέσθαι, δὸν ἔχρην μάλιστα πάντας ἀνθρώπους εὔεργετεῖν, διαφερόντως δὲ τοὺς ἐαυτοῦ συνεστίους. ἡ ἀνθρώπῳ μὲν δὲ κοινωνήσας τραπέζης οὐκ ἀν ἔτι ἐπεβούλευσε, θεῷ δὲ συνευωχηθεὶς ἐπίβουλος ἐγίνετο; καὶ ὅπερ ἔτι ἀτοπώτερον, αὐτὸς ὁ θεὸς τοῖς συντραπέζοις ἐπεβούλευσε, προδότας καὶ δυσσεβεῖς ποιῶν. καὶ πρὸς ταῦτα δὲ, ἐπεὶ

2.19 | Moreover, it is also foolish to think that if a person is plotting against someone and senses danger, they would not warn those who are plotting against them. Many have warned others about plots against them. Next, he seems to draw a conclusion from this: since these things were predicted, they must have happened, which is impossible. But since they did happen, the prediction is proven false. For it is impossible for those who heard the predictions to still betray or deny him. The conclusion is turned upside down: since these things were predicted, they happened. We say that they happened as possible, and since they happened, the prediction is shown to be true. What is said about the future is judged by the outcomes. Therefore, what was said by him is proven false. It is shown that the prediction is false, and it is pointless for Celsus to say this, for it is impossible for those who heard the predictions to still betray or deny him.

2.20 | After this, let us see how he says: "Since he is a god, he predicted these things, and it was necessary for what was predicted to happen." Therefore, god has his own disciples and prophets, with whom he shared meals and drank, leading to this outcome. So they became impious and wicked, when he should have benefited all people, especially those close to him. Would a man who shared a table with someone still plot against him? And what is even more strange, the god himself plotted against those at the table, making them betrayers and wicked. In addition, since you want to respond to Celsus's seemingly

βούλει καὶ τοῖς ἔμοὶ φαινομένοις εὔτελέσι τοῦ Κέλσου ἐπιχειρήμασιν ἀπαντᾶν, τοιαῦτα φήσομεν. ὃ μὲν Κέλσος οἶεται διὰ τοῦτο γίνεσθαι τὸ ὑπό τινος προγνώσεως θεσπισθὲν, ἐπεὶ ἐθεσπίσθη· ἡμεῖς δὲ τοῦτο οὐ διδόντες φαμὲν οὐχὶ τὸν θεσπίσαντα αἴτιον εἶναι τοῦ ἐσομένου, ἐπεὶ προεῖπεν αὐτὸ γενησόμενον, ἀλλὰ τὸ ἐσόμενον, ἐσόμενον ἀν καὶ μὴ θεσπισθὲν, τὴν αἵτιαν τῷ προγνώσκοντι παρεσχηκέναι τοῦ αὐτὸ προειπεῖν. καὶ ὅλον γε τοῦτο ἐν τῇ προγνώσει τοῦ θεσπίζοντος αὐτὸ τυγχάνει· δυνατοῦ (δὲ) ὄντος τοῦδέ τινος γενέσθαι δυνατοῦ δὲ καὶ μὴ γενέσθαι, ἔσται τὸ ἔτερον αὐτῶν τόδε τι. καὶ οὕ φαμεν ὅτι ὁ προγνώσκων, ὑφελῶν τὸ δυνατὸν εἶναι γενέσθαι καὶ μὴ γενέσθαι, οἰονεὶ τοιοῦτόν τι λέγει· τόδε πάντως ἔσται, καὶ ἀδύνατον ἐτέρως γενέσθαι. καὶ τὸ τοιοῦτο φθάνει ἐπὶ πᾶσαν τὴν περὶ τοῦ ἐφ' ἡμῖν τινος πρόγνωσιν, εἴτε κατὰ τὰς θείας γραφὰς εἴτε κατὰ τὰς Ἑλλήνων ἴστορίας. καὶ ὁ καλούμενός γε παρὰ τοῖς διαλεκτικοῖς ἀργὸς λόγος, σόφισμα τυγχάνων. οὐκ ἔσται μὲν σόφισμα ὅσον ἐπὶ τῷ Κέλσῳ κατὰ δὲ τὸν ὑγιῆ λόγον σόφισμά ἔστιν. ἵνα δὲ τὸ τοιοῦτο νοηθῆ, ἀπὸ μὲν τῆς γραφῆς χρήσομαι ταῖς περὶ (τοῦ) Ἰούδᾳ προφητείαις ἢ τῇ τοῦ σωτῆρος ἡμῶν περὶ αὐτοῦ ὡς προδώσοντος προγνώσει· ἀπὸ δὲ τῶν Ἑλληνικῶν ἴστοριῶν τῷ πρὸς τὸν Λάιον χρησμῷ, συγχωρῶν ἐπὶ τοῦ παρόντος εἶναι αὐτὸν ἀληθῆ, ἐπεὶ μὴ λυπεῖ τὸν λόγον. περὶ τοῦ Ἰούδᾳ τοίνυν ἐν ἐκατοστῷ καὶ ὄγδόῳ λέγεται ἐκ προσώπου τοῦ σωτῆρος ψαλμῷ, οὗ ἡ ἀρχή· „ὁ θεὸς, τὴν αἴνεσίν μου μὴ παρασιωπήσῃς· ὅτι στόμα ἀμαρτωλοῦ καὶ στόμα δολίου ἐπ’ ἔμὲ ἡνοίχθη.“ καὶ τηρήσας γε τὰ ἐν τῷ ψαλμῷ γεγραμμένα εὐρήσεις ὅτι, ὡς προέγνωσται προδώσων τὸν σωτῆρα, οὕτως καὶ αἴτιος ὥν τῆς προδοσίας καὶ ἄξιος τῶν ἐν τῇ προφητείᾳ λεγομένων διὰ

cheap arguments, we will say this: Celsus thinks that what was predicted must happen because it was foretold. But we say that the one who made the prediction is not the cause of what will happen just because he said it would happen; rather, what will happen would happen even if it had not been predicted, and the cause lies with the one who knows beforehand. This whole idea falls within the foreknowledge of the one making the prediction. It is possible for something to happen or not happen, and one of these will be true. We do not say that the one who knows beforehand, taking away the possibility of it happening or not happening, is saying something like this: "This will certainly happen, and it cannot happen otherwise." This applies to all predictions about what is within our control, whether according to divine writings or Greek histories. The so-called clever argument is just a sophism. It is not a sophism in the case of Celsus, but it is a sophism according to sound reasoning. To illustrate this, I will use the prophecies about Judas from scripture or the Savior's foreknowledge about him as the betrayer. From Greek histories, I will refer to the oracle concerning Laius, allowing that it is true in this case, since it does not harm the argument. About Judas, it is said in the eighty-first psalm, which begins: "God, do not be silent about my praise; for the mouth of the sinner and the mouth of the deceitful have opened against me." And if you keep in mind what is written in the psalm, you will find that, as it was foreseen, he would betray the Savior, and thus he is both the cause of the betrayal and deserving of the punishments mentioned in the prophecy because of his wickedness. For it says: "Instead of remembering to show mercy, he pursued a poor and needy

τὴν κακίαν αύτοῦ ἄρῶν. τάδε γὰρ παθέτω „άνθ’ ὅν, φησὶν, οὐκ ἐμνήσθη τοῦ ποιῆσαι ἔλεος καὶ κατεδίωξεν ἄνθρωπον πένητα καὶ πτωχόν.“οὔκοῦν ἐδύνατο μνησθῆναι „τοῦ ποιῆσαι ἔλεος“καὶ μὴ καταδιώξαι ὃν κατεδίωξε· δυνάμενος δὲ οὐ πεποίκεν ἀλλὰ προέδωκεν, ὡστε ἄξιος εἶναι τῶν ἐν τῇ προφητείᾳ κατ’ αύτοῦ ἄρῶν. καὶ πρὸς Ἐλληνας δὲ χρησόμεθα τῷ εἰρημένῳ τοῦτον τὸν τρόπον πρὸς τὸν Λάιον, εἴτε αὐταῖς λέξειν εἴτε τὸ ίσοδυναμοῦν αὐταῖς ἀναγράψαντος τοῦ τραγικοῦ. λέγεται τοίνυν πρὸς αὐτὸν ἀπὸ τοῦ προεγνωκότος δὴ τὰ ἐσόμενα· μὴ σπεῖρε παίδων ἄλοκα δαιμόνων βίᾳ· εἰ γὰρ τεκνώσεις παῖδ’, ἀποκτενεῖ σ’ ὁ φύς, καὶ πᾶς σὸς οἶκος βήσεται δι’ αἰμάτων. καὶ ἐν τούτῳ τοίνυν (σαφῶς) δηλοῦται ὅτι δυνατὸν μὲν ἦν τῷ Λαϊῷ μὴ σπείρειν „παίδων ἄλοκα“· οὐκ ἀν γὰρ τὸ μὴ δυνατὸν προσέταξεν αὐτῷ ὁ χρησμός· δυνατὸν δὲ ἦν καὶ τὸ σπείρειν, καὶ οὐδέτερον αὐτῶν κατηνάγκαστο. ήκολούθησε δὲ τῷ μὴ φυλαξαμένῳ σπεῖραι „παίδων ἄλοκα“παθεῖν ἐκ τοῦ ἐσπαρκέναι τὰ τῆς κατὰ Οίδίποδα καὶ Ίοκάστην καὶ τοὺς υἱοὺς τραγωδίας. ἀλλὰ καὶ ὁ ἀργὸς καλούμενος λόγιος, σόφισμα ὅν, τοιοῦτός ἐστι λεγόμενος ἐπὶ ὑποθέσεως πρὸς τὸν νοσοῦντα καὶ ὡς σόφισμα ἀποτρέπων αὐτὸν χρῆσθαι τῷ ίατρῷ πρὸς ὑγίειαν, καὶ ἔχει γε οὕτως ὁ λόγιος· εἰ εἴμαρταί σοι ἀναστῆναι ἐκ τῆς νόσου, ἔάν τε εἰσαγάγης τὸν ίατρὸν ἔάν τε μὴ εἰσαγάγῃς, ἀναστήσῃ· ἀλλὰ καὶ εἰ εἴμαρταί σοι μὴ ἀναστῆναι ἐκ τῆς νόσου, ἔάν τε εἰσαγάγης τὸν ίατρὸν ἔάν τε μὴ εἰσαγάγῃς, οὐκ ἀναστήσῃ· ἦτοι δὲ εἴμαρταί σοι ἀναστῆναι ἐκ τῆς νόσου ἢ εἴμαρταί σοι μὴ ἀναστῆναι· μάτην ἄρα εἰσάγεις τὸν ίατρὸν. ἀλλὰ χαριέντως τούτῳ τῷ λόγῳ τοιοῦτόν τι ἀντιπαραβάλλεται· εἰ εἴμαρταί σοι τεκνοποιῆσαι, ἔάν τε συνέλθης γυναικὶ ἔάν τε μὴ συνέλθης, τεκνοποιήσεις· ἀλλὰ καὶ εἰ εἴμαρταί σοι μὴ

man." So he could not remember to show mercy and not pursue the one he pursued. But being able, he did not act, but betrayed, making him deserving of the punishments mentioned in the prophecy. And to the Greeks, we will use the same approach concerning Laius, whether with the same words or with equivalent phrases written by the tragic poet. It is said to him from the one who knows beforehand about what is to come: "Do not sow the seeds of children by the violence of demons; for if you have children, the one born will kill you, and your whole house will be ruined by blood." And in this, it is clearly shown that it was possible for Laius not to sow "the seeds of children"; for the oracle would not have commanded him to do what was impossible. It was possible for him to sow, and neither of these was forced upon him. He followed the path of not being careful and sowed "the seeds of children," suffering from what happened in the story of Oedipus and Jocasta and their sons in tragedy. But the so-called clever argument, being a sophism, is said in relation to the sick person as a sophism that discourages him from seeking the doctor for health, and the argument goes like this: If it is destined for you to rise from illness, whether you bring in the doctor or not, you will rise; but if it is destined for you not to rise from illness, whether you bring in the doctor or not, you will not rise. Either it is destined for you to rise from illness or not to rise; therefore, it is pointless to bring in the doctor. But charmingly, this argument is compared to something like this: If it is destined for you to have children, whether you come together with a woman or not, you will have children; but if it is destined for you not to have children, whether you come together with a woman or not, you

τεκνοποιῆσαι, έάν τε συνέλθης γυναικὶ ἥ μὴ συνέλθῃς, οὐ τεκνοποιῆσεις· ἡτοι δὲ εἴμαρταί σοι τεκνοποιῆσαι ἥ μὴ τεκνοποιῆσαι· μάτην ἄρα συνέρχῃ γυναικί. ὡς γὰρ ἐπὶ τούτου, ἐπεὶ ἀμήχανον καὶ ἀδύνατον τεκνοποιῆσαι τὸν μὴ συνελθόντα γυναικὶ, οὐ μάτην παραλαμβάνεται τὸ συνελθεῖν γυναικί· οὕτως εἰ τὸ ἀναστῆναι ἐκ τῆς νόσου ὀδῷ τῇ ἀπὸ ίατρικῆς γίνεται, ἀναγκαίως παραλαμβάνεται ὁ ίατρὸς, καὶ ψεῦδος τὸ „μάτην εἰσάγεις τὸν ίατρόν.“ ὅλα δὲ ταῦτα παρειλήφαμεν δι’ ἂ παρέθετο ὁ σοφώτατος Κέλσος εἰπών· θεὸς ὁν προεῖπε, καὶ πάντως ἔχρην γενέσθαι τὸ προειρημένον. εἰ γὰρ τοῦ πάντως ἀκούει ἀντὶ τοῦ κατηναγκασμένως, οὐ δώσομεν αὐτῷ· δυνατὸν γὰρ ἦν καὶ μὴ γενέσθαι. εἰ δὲ τὸ πάντως λέγει ἀντὶ τοῦ ἔσται. ὅπερ οὐ κωλύεται εἶναι ἀληθὲς. κἄν δυνατὸν ἦ τὸ μὴ γενέσθαι. οὐδὲν λυπεῖ τὸν λόγον· οὐδὲ (γὰρ) ἡκολούθει τῷ προειρηκέναι τὸν Ἰησοῦν (ἀληθῶς) τὰ περὶ τοῦ προδότου ἥ τὰ περὶ τοῦ ἀρνησαμένου τὸ αὐτὸν αὐτοῖς αἴτιον γενέσθαι ἀσεβείας καὶ ἀνοσίου πράξεως. ἴδων γὰρ αὐτοῦ τὸ μοχθηρὸν ἥθος ὁ καθ’ ἡμᾶς γινώσκων, „τί ἦν ἐν τῷ ἀνθρώπῳ,“ καὶ ὅρῶν ἂ τολμήσει ἔκ τε τοῦ φιλάργυρος εἶναι καὶ ἐκ τοῦ μὴ βεβαίως περὶ τοῦ διδασκάλου φρονεῖν ἂ ἔχρην εἴπει μετὰ πολλῶν καὶ τό· „οἱ ἐμβάψας μετ’ ἔμοῦ τὴν χεῖρα είς τὸ τρυβλίον. ἔκεινός με παραδώσει.“

## Section 21

2.21 | “Ορα δὲ καὶ τὸ ἐπιπόλαιον καὶ τὸ ἀντικρυς ψεῦδος τῆς τοιαύτης τοῦ Κέλσου λέξεως. ἀποφηναμένου ὅτι ἀνθρώπῳ μὲν ὁ κοινωνήσας τραπέζης οὐκ ἀν αὐτῷ ἐπιβουλεύσειεν· εἰ δὲ ἀνθρώπῳ οὐκ ἀν ἐπιβουλεύσειε. πολλῷ πλέον ὁ θεῷ συνευωχηθεὶς οὐκ ἀν αὐτῷ ἐπίβουλος

will not have children. For just as it is impossible for one who does not come together with a woman to have children, it is pointless to assume that coming together with a woman is necessary. So if rising from illness happens through the doctor, it is necessary to bring in the doctor, and it is false to say, "You bring in the doctor in vain." All these points we have made in response to what the very wise Celsus said: "Since he is a god, he predicted, and it was necessary for what was predicted to happen." For if everything is heard instead of being forced, we will not give him credit; for it was possible for it not to happen. If he says everything will happen instead of it being, that does not prevent it from being true. Even if it is possible for it not to happen, it does not harm the argument. For he did not follow what was predicted about Jesus truly being the cause of the betrayal or the denial, which became acts of impiety and wickedness. For seeing his wicked character, the one who knows us said, "What was in the man?" and seeing what he would dare, because of his greed and his uncertain thoughts about the teacher, he said with many others: "The one who dipped his hand with me in the dish, he will betray me."

2.21 | Look at the foolishness and the outright falsehood of Celsus's statement. He claims that a person who shares a table with someone would not plot against him; if a person would not plot against another, then certainly a god who shared a meal would not become a betrayer. For who

έγίνετο. τίς γάρ ούκ οἶδεν ὅτι πολλοὶ κοινωνήσαντες ἀλῶν καὶ τραπέζης ἐπεβούλευσαν τοῖς συνεστίοις; καὶ πλήρης ἐστὶν ἡ Ἑλλήνων καὶ βαρβάρων ἱστορία τοιούτων παραδειγμάτων· καὶ ὄνειδίζων γε ὁ Πάριος ίαμβοποιὸς τὸν Λυκάμβην, μετὰ „ἄλας καὶ τράπεζαν“ συνθῆκας ἀθετήσαντα. φησὶ πρὸς αὐτόν· ὅρκον δὲ ἔνοσφίσθης μέγαν ἄλας τε καὶ τράπεζαν. οἷς δὲ μέλει τῆς ἐν ἱστορίαις φιλομαθίας, σλοις γενομένοις αὐτῆς καὶ καταλιποῦσι τὰ ἀναγκαιότερα περὶ τοῦ ὡς δὴ βιωτέον μαθήματα. πλείονα παραθήσονται δεικνύντες ὡς οἱ κοινωνήσαντες τραπέζης τισὶν ἐπεβούλευσαν αὐτοῖς.

does not know that many who have shared meals have plotted against those they dined with? The histories of both Greeks and non-Greeks are full of such examples. The poet from Paros even mocks Lycambes, saying that he broke an agreement after sharing "salt and a table." He says to him: "You swore a great oath, both salt and table." For those who care about learning from history, they will find many examples of this and will leave behind the most important lessons about how to live. They will provide more examples showing how those who shared a table have plotted against them.

## Section 22

2.22 | Εἶτα ὡς συναγαγών ἀραρυίαις ἀποδείξει καὶ ἀκολουθίαις τὸν λόγον εἴπε τό· καὶ ὅπερ ἔτι ἀτοπώτερον, αὐτὸς ὁ θεὸς τοῖς συντραπέζοις ἐπεβούλευε, προδότας καὶ δυσσεβεῖς ποιῶν. πῶς γάρ ὁ Ἰησοῦς ἦ ἐπεβούλευσεν ἡ προδότας καὶ δυσσεβεῖς τοὺς μαθητὰς ἐποίησεν, οὐκ ἀν ἔχοι παραδεικνύειν εἰ μὴ ἐξ ης ἐνόμισεν ἀκολουθίας. ἦν καὶ ὁ τυχῶν εύχερέστατα διελέγχαι ἄν.

2.22 | Then, as if gathering together proofs and arguments, he said this: and what is even more absurd, the god himself plotted against those at the table, making them betrayers and wicked. For how could Jesus have either plotted against his disciples or made them into betrayers and wicked people? He would not be able to show this unless he believed in a certain sequence of events. This is something that anyone could easily argue against.

## Section 23

2.23 | Μετὰ ταῦτα λέγει ὅτι. εἰ δέδοκτο αὐτῷ ταῦτα. καὶ τῷ πατρὶ πειθόμενος ἐκολάζετο, δῆλον ὅτι θεῷ γε ὅντι καὶ βουλομένῳ οὕτ' ἀλγεινὰ οὕτ' ἀνιαρὰ ἦν τὰ κατὰ γνώμην δρώμενα. καὶ οὐχ ἐώρακέ γε αὐτὸς ἐαυτῷ παρὰ πόδας ἐναντία εἰπών. εἰ γάρ ἔδωκεν ὅτι ἐκολάζετο. ἐπεὶ δέδοκτο αὐτῷ ταῦτα. καὶ τῷ πατρὶ πειθόμενος ἐμπαρεῖχεν ἐαυτὸν, δῆλον ὅτι ἐκολάζετο,

2.23 | After this, he says that if these things were given to him, and he was obedient to the Father, it is clear that for a god who wants to do something, what he does is neither painful nor distressing. And he himself did not see that he was standing right in front of him. For if he was given what he was obedient to, since these things were given to him, and he was obedient to

καὶ οὐχ οἶόν τε ἦν μὴ εῖναι ἀλγεινὰ τὰ προσαγόμενα ὑπὸ τῶν κολαστῶν· ἀπροαίρετον γάρ ὁ πόνος. εἰ δὲ βουλομένω οὕτε ἀλγεινὰ οὕτε ἀνιαρὰ ἦν τὰ προσαγόμενα, πῶς ἔδωκε τὸ ἐκολάζετο; οὐχ ἐώρακε δὲ ὅτι ἄπαξ ἀναλαβών τὸ διὰ γενέσεως σῶμα ἀνείληφεν αὐτὸ καὶ πόνων δεκτικὸν τυγχάνον καὶ τῶν τοῖς ἐν σώμασι συμβαινόντων ἀνιαρῶν, εἴ τοῦ ἀνιαροῦ μὴ ὡς προαιρετικοῦ ἀκούοιμεν. ὥσπερ οὖν βουληθεὶς ἀνείληφε σῶμα οὐ πάντῃ ἄλλης φύσεως παρὰ τὴν ἀνθρωπίνην σάρκα. οὕτως συνανείληφε τῷ σώματι καὶ τὰ ἀλγεινὰ αὐτοῦ καὶ τὰ ἀνιαρὰ. ὃν πρὸς τὸ μὴ παθεῖν κύριος οὐκ ἦν, ἐπὶ τοῖς διατιθεῖσιν ὅντος προσάγειν αὐτῷ τὰ ἀνιαρὰ καὶ τὰ ἀλγεινά. προαπελογησάμεθα δὲ ἐν τοῖς ἀνωτέρω ὅτι βουληθεὶς μὴ ἤκειν εἰς χεῖρας ἀνθρώπων οὐκ ἐληλύθει ἄν. ἥλθε δὲ. ἐπεὶ ἔβούλετο. διὰ τὸ προαποδεδομένον ἐκ τοῦ αὐτὸν ὑπὲρ ἀνθρώπων ἀποθανεῖν τῷ παντὶ χρήσιμον.

the Father, it is clear that he was obedient, and it was not possible for the things presented by the punishers to be painful. For pain is not voluntary. But if for one who wants to do something, what is presented is neither painful nor distressing, how could he have been obedient? He did not see that once he took on a body through birth, he accepted it and became capable of suffering and of the distressing things that happen to those in bodies, unless we say that the distressing things are not voluntary. Just as he willingly took on a body, which was not of any other nature but human flesh, so he also took on the painful and distressing aspects of it. For the Lord was not able to avoid suffering, since he was subject to the things presented to him that were distressing and painful. We have already explained above that if he wanted to avoid falling into the hands of men, he would not have come. But he came because he wanted to, for it was preordained that he would die for all people, which was necessary.

## Section 24

2.24 | Ἐξῆς δὲ τούτοις θέλων παραστῆσαι ὅτι ἀλγεινὰ καὶ ἀνιαρὰ ἦν τὰ συμβάντα αὐτῷ καὶ ὅτι οὐχ οἶόν τε ἦν βουληθέντα αὐτὸν ποιῆσαι εῖναι αὐτὰ μὴ τοιαῦτα λέγει· τί οὖν ποτνιᾶται καὶ ὁδύρεται καὶ τὸν τοῦ ὀλέθρου φόβον εὔχεται παραδραμεῖν. λέγων ὡδέ πως· „ὦ πάτερ. εἰ δύναται τὸ ποτήριον τοῦτο παρελθεῖν;“ καὶ ἐν τούτοις δὲ ὅρα τὸ τοῦ Κέλσου κακοῦργον, ὅτι μὴ ἀποδεξάμενος τὸ φιλάληθες τῶν ἀναγραψάντων τὰ εὐαγγέλια, δυνηθέντων μὲν παρασιωπῆσαι τὰ. ὡς Κέλσος οὕται. ἔγκλητα ού σιωπησάντων δὲ διὰ πολλοὺς λόγους. οὓς ἐν καιρῷ τις ἀποδώσει τὸ

2.24 | Next, wanting to show that the events that happened to him were painful and distressing, he asks: "What then does he lament and grieve over, and pray to escape the fear of destruction?" He speaks like this: "O Father, if it is possible, let this cup pass from me." And in this, see the wickedness of Celsus, who, not accepting the truth of the Gospels, thinks he can silence the accusations against them. He believes that the Gospels do not mention how Jesus laments. He twists the words, saying, "Father, if it is possible, let this cup pass from me," but he does not show the

εύαγγέλιον διηγούμενος, κατηγορεῖ τῆς εὐαγγελικῆς λέξεως προσεκτραγωδῶν καὶ τιθεὶς μὴ τὰ ἀναγεγραμμένα· οὐ γάρ εὐρίσκεται. πῶς ὁ Ἰησοῦς ὁδύρεται. καὶ παραφράζει μὲν τὸ „πάτερ, εἰ δυνατόν ἔστι, παρελθέτω τὸ ποτήριον τοῦτο,“ οὐκέτι δὲ καὶ τὸ αὐτόθιν ἐμφανὸν τὴν πρὸς τὸν πατέρα εύσέβειαν αὐτοῦ καὶ μεγαλοψυχίαν ἔξῆς δὲ τούτῳ ἀναγεγραμμένον παρατίθεται οὕτως ἔχον· „πλὴν οὐχ ὡς ἔγὼ θέλω. ἀλλ’ ὡς σύ.“ ἀλλ’ οὐδὲ τὴν πρὸς τὸ βιόλημα τοῦ πατρὸς περὶ τῶν κεκριμένων αὐτὸν παθεῖν εὔπειθειαν τοῦ Ἰησοῦ δηλουμένην ἐν τῷ „εἴ ού δύναται τοῦτο παρελθεῖν. ἐὰν μὴ αὐτὸ πίω. γενηθήτω τὸ θέλημά σου“ προσποιεῖται ἀνεγνωκέναι. ὅμοιόν τι ποιῶν τοῖς κακουργότερον ἀκούουσι τῶν θείων γραφῶν ἀσεβέσι καὶ „ἀδικίαν εἰς τὸ ὕψος“ λαλοῦσι. καὶ γάρ ἐκεῖνοι τοῦ μὲν „έγὼ ἀποκτενῶ“ δοκοῦσιν ἀκηκοέναι καὶ πολλάκις ἥμιν αὐτὸ ὄνειδίζουσι. τοῦ δὲ „ζῆν ποιήσω“ οὐδὲ μέμνηνται· τοῦ δὲ δηλοῦντος τοὺς ἐπὶ κοινῷ κακῷ ζῶντας καὶ ἐνεργοῦντας κατὰ κακίαν ἀποκτείννυσθαι ἀπὸ τοῦ θεοῦ. ζωὴν δ’ αὐτοῖς κρείττονα ἀντεισάγεσθαι καὶ ἦν δῶρο ἄν ὁ θεὸς τοῖς τῇ ἀμαρτίᾳ ἀποθανοῦσιν. οὕτω δ’ ἐκεῖνοι ἥκουσαν μὲν τοῦ „πατάξω“ οὐκέτι δὲ δρῶσι τὸ „κάγὼ ίάσομαι“ δ τι ὅμοιόν ἔστι λεγομένω ὑπὸ ιατροῦ, διελόντος σώματα καὶ τραύματα χαλεπὰ ποιήσαντος ἐπὶ τῷ ἔξελεῖν αὐτῶν τὰ βλάπτοντα καὶ ἐμποδίζοντα τῇ ὑγιείᾳ, καὶ οὐ καταλήξαντος εἰς τοὺς πόνους καὶ τὴν διαιρεσιν ἀλλ’ ἀποκαθιστῶντος τῇ θεραπείᾳ τὸ σῶμα ἐπὶ τὴν προκειμένην αὐτῷ ὑγίειαν. ἀλλὰ καὶ οὐκ ἥκουσαν δὲ τοῦ „αὐτὸς γάρ ἀλγεῖν ποιεῖ καὶ πάλιν ἀποκαθίστησιν“ ἀλλὰ μόνου τοῦ „ἀλγεῖν ποιεῖ.“ οὕτω τοίνυν καὶ ὁ παρὰ τῷ Κέλσῳ Ἰουδαῖος ἔκτεθειμένος τὸ „ῶ πάτερ, εἴθε δύναιτο τὸ ποτήριον τοῦτο

respect and greatness of Jesus toward the Father. What is written next shows that Jesus was obedient to the Father's will about the suffering he was to endure. He pretends to have read something that is similar to those who speak wickedly about the divine writings. They say things like "I will kill," but they often forget "I will live." So, those who heard "I will strike" do not see "and I will heal." It is like a doctor who, after causing pain and suffering, removes what harms and hinders health, restoring the body to its proper health. But they do not hear the whole statement, "for he causes pain and again restores." Instead, they only hear "he causes pain." Thus, the Jew exposed by Celsus, saying, "O Father, if it is possible, let this cup pass from me," does not see the preparation and readiness of Jesus for his suffering. These things, having much wisdom from God, are rightly passed down as Paul called them "perfect." He says, "But we speak wisdom among the perfect." So, for the present, we remind ourselves briefly of what is useful for the matter at hand.

παρελθεῖν, "ούκέτι δὲ καὶ τὰ ἐξῆς καὶ τὰ παριστάντα τὴν Ἰησοῦ πρὸς τὸ πάθος παρασκευὴν καὶ εύτονίαν. καὶ ταῦτα δὲ, πολλὴν ἔχοντα διήγησιν ἀπὸ σοφίας θεοῦ οἵς ὁ Παῦλος ὡνόμασε „τελείοις" εὐλόγως παραδοθησομένην. λέγων „σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις." ἐπὶ τοῦ παρόντος ὑπερτιθέμενοι ἐπ' ὄλιγον ὑπομιμησκόμεθα τῶν πρὸς τὸ προκείμενον χρησίμων.

## Section 25

2.25 | Ἐλέγομεν δὴ καὶ ἐν τοῖς ἀνωτέρω ὅτι αἱ μὲν τινες εἰσὶ φωναὶ τοῦ ἐν τῷ Ἰησοῦ πρωτοτόκου „πάσης κτίσεως" ὡς ἡ „έγώ εἰμι ἢ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ" καὶ αἱ τούτοις παραπλήσιαι, αἱ δὲ τοῦ κατ' αὐτὸν νοοῦμένου ἀνθρώπου ὡς ἡ τοῦ „νῦν δέ με ζητεῖτε ἀποκτεῖναι, ἀνθρωπὸν, ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα. ἦν ἥκουσα παρὰ τοῦ πατρός." καὶ ἐνθάδε τοίνυν διαγράφει ἐν τῷ ἀνθρωπίνῳ αὐτοῦ καὶ τὸ τῆς ἀνθρωπίνης σαρκὸς ἀσθενὲς καὶ τὸ τοῦ πνεύματος πρόθυμον. τὸ μὲν ἀσθενὲς ἐν τῷ „πάτερ, εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἔμοῦ τὸ ποτήριον τοῦτο." τὸ δὲ πρόθυμον τοῦ πνεύματος ἐν τῷ „πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ." εἰ δὲ καὶ τὴν τάξιν τῶν λελεγμένων τηρῆσαι δεῖ. πρόσχες ὅτι πρότερον μὲν εἴρηται τὸ. ὡς ἀν εἴποι τις, κατὰ τὴν ἀσθένειαν τῆς σαρκὸς ἐν τυγχάνον. ὕστερον δὲ τὰ κατὰ τὴν προθυμίαν τοῦ πνεύματος ὄντα πλείονα. ἐν μὲν γὰρ τὸ „πάτερ. εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἔμοῦ τὸ ποτήριον τοῦτο, "πλείονα δὲ τό τε „οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ" καὶ τὸ „πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν, ἐὰν μὴ αὐτὸ πίω, γενηθῆτω τὸ θέλημά σου." τηρητέον δὲ καὶ τὸ μὴ είρησθαι μέν „ἀπελθέτω ἀπ' ἔμοῦ τὸ ποτήριον τοῦτο, "λελέχθαι δὲ εύσεβῶς καὶ

2.25 | We said earlier that some of the sayings of the firstborn in Jesus, like "I am the way, the truth, and the life," are similar to others. But there are also sayings of the human being as he is understood, like "Now you seek to kill me, a man who has told you the truth I heard from the Father." Here, he describes both his human weakness and the readiness of his spirit. The weakness is shown in "Father, if it is possible, let this cup pass from me," while the readiness of the spirit is shown in "Yet not as I will, but as you will." If we need to keep the order of what was said, note that first he speaks according to the weakness of the flesh, and later about the readiness of the spirit. For the first saying is one, "Father, if it is possible, let this cup pass from me," while the second is more, "Not as I will, but as you will," and "My Father, if this cannot pass unless I drink it, let your will be done." It is important to note that he does not say, "Let this cup pass from me," but speaks piously and with respect, saying, "Father, if it is possible, let this cup pass from me." I know of someone who explains that the Savior, seeing how the people and Jerusalem will suffer because of the wrongs done to him by the Jews, wishes to spare

μεθ' ὑποτιμήσεως ὅλον τοῦτο· „πάτερ, εἰ δυνατόν ἔστι. παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο.“ οἶδα δέ τινα καὶ τοιαύτην εἰς τὸν τόπον διῆγησιν, ὅτι ὁρῶν ὃ σωτὴρ οἴα ὁ λαός καὶ Ἱερουσαλήμ πείσεται ἐπὶ τῇ ἐκδικήσει τῶν κατ' αὐτοῦ τετολμημένων ὑπὸ Ἰουδαίων, οὐ δι' ἄλλο τι ἢ διὰ τὸ πρὸς ἐκείνους φιλάνθρωπον θέλων μὴ παθεῖν τὸν λαὸν ἀ ἔμελλε πάσχειν φησὶ τὸ „πάτερ. εἰ δυνατόν ἔστι. παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο“ ὡς εἰ ἔλεγεν ἐπεὶ ἐκ τοῦ με πιεῖν τοутὶ τὸ τῆς κολάσεως ποτήριον ὅλον ἔθνος ὑπὸ σοῦ ἐγκαταλειφθήσεται, εὔχομαι. εἰ δυνατόν ἔστι, παρελθεῖν „ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο,“ ἵνα μὴ ἡ μερίς σου τολμήσασα κατ' ἐμοῦ πάντῃ ὑπὸ σοῦ ἐγκαταλειφθῇ. ἀλλὰ καὶ εἰ, ὡς φησιν ὁ Κέλσος, μήτ' ἀλγεινόν τι μήτ' ἀνιαρὸν τῷ Ἰησοῦ κατὰ τὸν καιρὸν τοῦτον ἐγίνετο, πῶς ἀν οἱ μετὰ ταῦτα παραδείγματι τοῦ ὑπομένειν τὰ δι' εὔσέβειαν ἐπίπονα ἐδύναντο χρήσασθαι Ἰησοῦ. μὴ παθόντι μὲν τὰ ἀνθρώπινα μόνον δὲ δόξαντι πεπονθέναι;

## Section 26

2.26 | "Ετι δὲ λέγει ὁ παρὰ τῷ Κέλσῳ Ἰουδαῖος πρὸς τοὺς Ἰησοῦς μαθητὰς ὡς πλασμένους ταῦτα. ὅτι οὐδὲ ψευδόμενοι τὰ πλάσματα ὑμῶν πιθανῶς ἐπικαλύψαι ἡδυνήθητε. καὶ πρὸς τόδε λελέξεται ὅτι εὐχερής μὲν ἦν ὁδὸς πρὸς τὸ ἐπικαλύψαι τὰ τοιαῦτα τὸ μῆδε τὴν ἀρχὴν αὐτὰ ἀναγράψαι. τίς γὰρ ἀν τῶν εὐαγγελίων ταῦτα μὴ περιεχόντων ὄνειδίσαι ἐδύνατο ἡμῖν ἐπὶ τῷ τὸν Ἰησοῦν τοιαῦτα παρὰ τῇ οἰκονομίᾳ λελαληκέναι; οὐ συνεῖδε δ' ὁ Κέλσος ὅτι οὐκ ἔστι κατὰ τοὺς αὐτοὺς καὶ ἡπατῆσθαι περὶ τοῦ Ἰησοῦ ὡς θεοῦ καὶ προφητευθέντος καὶ πλάσασθαι περὶ αὐτοῦ δηλονότι ἐγνωκότας ὅτι οὐκ ἀληθῆ

the people from what they were about to suffer. He says, "Father, if it is possible, let this cup pass from me," as if he were saying: since by my drinking this cup of punishment, the whole nation will be left to you, I pray that if it is possible, let this cup pass from me, so that your part does not dare to leave me completely. But if, as Celsus says, nothing painful or distressing happened to Jesus at this time, how could those after him use his example to endure painful things for piety? Would they not be suffering only the human things, while he only appeared to suffer?

2.26 | Furthermore, the Jew mentioned by Celsus says to the disciples of Jesus that they have made these things up. He claims that they could not even convincingly cover up their falsehoods. He will say that it was easy to hide such things without even writing down their beginning. For who could accuse us of these things if they are not found in the Gospels, while they claim that Jesus spoke such things according to the situation? Celsus did not see that it is not possible to be deceived about Jesus as God and as prophesied, and that those who made things up clearly knew that they were not true. So, either they did not create these

τὰ πλάσματα. ἥτοι οὖν οὐκ ἔπλασαν ἀλλ’ οὕτως ἐφρόνουν καὶ οὐ ψευδόμενοι ἀνέγραψαν. ἡ ψευσάμενοι ἀνέγραψαν καὶ ταῦτα οὐκ ἐφρόνουν ούδε ἀπατηθέντες θεὸν αὐτὸν ἐνόμιζον.

## Section 27

2.27 | Μετὰ ταῦτά τινας τῶν πιστευόντων φησὶν ὡς ἔκ μέθης ἥκοντας εἰς τὸ ἐφεστάναι αὐτοῖς μεταχαράττειν ἐκ τῆς πρώτης γραφῆς τὸ εὐαγγέλιον τριχῇ καὶ τετραχῇ καὶ πολλαχῇ καὶ μεταπλάττειν, ὃν ἔχοιεν πρὸς τοὺς ἐλέγχους ἀρνεῖσθαι. μεταχαράξαντας δὲ τὸ εὐαγγέλιον ἄλλους οὐκ οἶδα ἡ τοὺς ἀπὸ Μαρκίωνος καὶ τοὺς ἀπὸ Οὐαλεντίνου οἴμαι δὲ καὶ τοὺς ἀπὸ Λουκάνου. τοῦτο δὲ λεγόμενον οὐ τοῦ λόγου ἐστὶν ἔγκλημα ἀλλὰ τῶν τολμησάντων ῥᾳδιουργῆσαι τὰ εὐαγγέλια. καὶ ὥσπερ οὐ φιλοσοφίας ἔγκλημά είσιν οἱ σοφισταὶ ἡ οἱ Ἐπικούρειοι ἡ οἱ Περιπατητικοὶ ἡ οἵτινές ποτ’ ἀν ὥσιν οἱ ψευδοδοξοῦντες, οὕτως οὐ τοῦ ἀληθινοῦ χριστιανισμοῦ ἔγκλημα οἱ μεταχαράττοντες τὰ εὐαγγέλια καὶ αἱρέσεις ξένας ἐπεισάγοντες τῷ βουλήματι τῆς Ἰησοῦ διδασκαλίας.

## Section 28

2.28 | Ἐπεὶ δὲ μετὰ ταῦτα καὶ τὸ προφήταις χρῆσθαι Χριστιανοὺς προκηρύξασι τὰ περὶ Ἰησοῦ ὄνειδίζει ὁ παρὰ τῷ Κέλσῳ Ἰουδαῖος, φήσομεν πρὸς τοῖς ἀνωτέρω εἰς τοῦτο λελεγμένοις καὶ ὅτι ἔχρην αὐτὸν. ὡς φησι, φειδόμενον ἀνθρώπων, αὐτὰς ἐκθέσθαι τὰς προφητείας καὶ συναγορεύσαντα ταῖς πιθανότησιν αὐτῶν τὴν φαινομένην αὐτῷ ἀνατροπὴν τῆς χρήσεως τῶν προφητικῶν

things, but thought of them in this way and wrote them down without lying, or they wrote them down while lying and did not think about them, nor did they believe that he was God.

2.27 | After this, he says that some of the believers, coming in a drunken state, change the Gospel from the original text in many ways, threefold and fourfold, so that they can deny the accusations against them. But I know of no others who have changed the Gospel except those from Marcion and those from Valentinus, and I think also those from Luke. What is being said here is not a fault of the word itself, but of those who dared to tamper with the Gospels. Just as the sophists, the Epicureans, the Peripatetics, or whoever else might be the false teachers are not guilty of true philosophy, so those who alter the Gospels and introduce foreign heresies are not guilty of true Christianity, which is based on the teachings of Jesus.

2.28 | After this, the Jew mentioned by Celsus criticizes Christians for using the prophets to proclaim things about Jesus. We will respond to what has been said above and what he needed to say. He claims that he is careful with people and that he should present the prophecies and gather their probabilities to show the apparent contradiction in the use of the prophetic texts. For it seems to him that it

έκθέσθαι. οὕτω γάρ ἀν ἔδοξε μὴ συναρπάζειν τηλικοῦτον κεφάλαιον διὰ λεξειδίων όλιγων, καὶ μάλιστα ἐπεὶ φησι μυρίοις ἄλλοις ἐφαρμοσθῆναι δύνασθαι πολὺ πιθανώτερον τὰ προφητικὰ ἢ τῷ Ἰησοῦ. καὶ ἔχρην γε αὐτὸν πρὸς τὴν κρατήσασαν Χριστιανῶν ταύτην ὡς ἴσχυροτάτην ἀπόδειξιν στῆναι ἐπιμελῶς καὶ καθ' ἐκάστην προφητείαν ἐκθέσθαι, πῶς ἄλλοις ἐφαρμοσθῆναι δύναται πολὺ πιθανώτερον ἢ τῷ Ἰησοῦ. ἀλλ' οὐδὲ συνεῖδεν ὅτι τοῦτ' εἰ ἄρα πιθανὸν ἦν ὑπό τινος λέγεσθαι κατὰ Χριστιανῶν. ὑπὸ τῶν ἀλλοτρίων τῶν προφητικῶν γραμμάτων πιθανὸν τάχα ἦν· νυνὶ δὲ ὅπερ Ἰουδαῖος ἀν οὐκ εἶπε περιέθηκεν ὁ Κέλσος τῷ τοῦ Ἰουδαίου προσώπῳ. οὐ συγκαταθήσεται γάρ ὁ Ἰουδαῖος ὅτι μυρίοις ἐφαρμοσθῆναι δύναται τὰ προφητικὰ πολὺ πιθανώτερον ἢ τῷ Ἰησοῦ. ἀλλὰ περὶ ἐκάστου τὴν φαινομένην αὐτῷ διήγησιν ἀποδιδοὺς στῆναι πειράσεται πρὸς τὴν τῶν Χριστιανῶν ἔκδοχὴν. οὐ πάντως μὲν πιστικὰ λέγων πειρώμενος δὲ τὸ τοιοῦτο ποιεῖν.

## Section 29

2.29 | Φθάσαντες δ' ἐν τοῖς ἀνωτέρω είρήκαμεν περὶ τοῦ τὸν Χριστὸν προφητεύεσθαι δύο ἐπιδημίαις χρησόμενον εἰς τὸ τῶν ἀνθρώπων γένος· διόπερ οὐκέτι χρεία ἡμᾶς ἀπολογήσασθαι πρὸς τὸ λεγόμενον ὡς ὑπὸ τοῦ Ἰουδαίου, ὅτι μέγαν καὶ δυνάστην καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἔθνῶν καὶ στρατοπέδων κύριόν φασιν οἱ προφῆται εἴναι τὸν ἐπιδημήσοντα. Ἰουδαϊκῶς δ' οἴμαι εἶπε καὶ κατὰ τὴν ἐκείνων χολὴν μετὰ τοῦ χωρὶς ἀποδεῖξεως κἄν πιθανῶς λοιδορεῖν τὸν Ἰησοῦν. ὅτι οὐχὶ (δὲ) τοιοῦτον ὅλεθρον κατήγγειλαν. καίτοι οὕτε Ἰουδαῖοι οὕτε

is not wise to take such a significant topic and twist it for a few words, especially since he says that many others could apply the prophecies much more convincingly than to Jesus. He should have carefully established this as the strongest proof against the Christians and shown how the prophecies could apply much more convincingly to others than to Jesus. But he did not realize that if it were possible for someone to say this about Christians, it might be possible for outsiders to say it about the prophetic writings. Now, what Celsus has added is something the Jew would not have said. The Jew would not agree that the prophecies could apply much more convincingly to many others than to Jesus. Instead, he tries to present his own view of each case to challenge the Christian interpretation. He does not speak entirely convincingly, but he tries to make such an argument.

2.29 | Having reached this point, we have already discussed that Christ is prophesied to come twice among humans. Therefore, we no longer need to defend ourselves against what the Jew claims, that the prophets say he will be a great and powerful lord over all the earth, all nations, and armies. I think he spoke in a Jewish manner and, in their anger, without proof, he might mock Jesus plausibly. But they did not announce such a destruction. Yet neither the Jews, nor Celsus, nor anyone else has been able to prove that such destruction turns so many people away

Κέλσος οὕτε ἄλλος τις μετὰ ἀποδείξεως ἔχει παραστῆσαι ὅτι ὅλεθρος τοσούτους ἀνθρώπους ἐπιστρέφει ἀπὸ τῆς χύσεως τῶν κακῶν ἐπὶ τὸν κατὰ φύσιν μετὰ σωφροσύνης καὶ τῶν λοιπῶν ἀρετῶν βίον.

## Section 30

2.30 | Παρέρριψε δ' ὁ Κέλσος καὶ τό· θεὸν δὲ καὶ θεοῦ υἱὸν οὐδεὶς ἐκ τοιούτων συμβόλων καὶ παρακουσμάτων ούδ' ἔξ οὗτως ἀγεννῶν τεκμηρίων συνίστησιν. ἔχρην δὲ αὐτὸν τὰ παρακούσματα ἐκθέμενον ἐλέγχαι καὶ τὰ ἀγεννῆ τεκμήρια λόγῳ παραστῆσαι· ἵν' εἴ τι πιθανὸν ἐδόκει λέγειν ὁ Χριστιανὸς. ἀγωνίσασθαι πρὸς αὐτὸν πειραθῆ καὶ ἀνατρέψαι τὸν λόγον. ὅπερ δὲ εἶπε περὶ τοῦ Ἰησοῦ ἀπήντησε μὲν ὡς περὶ μεγάλου, οὐκ ἐβουλήθη δὲ ἰδεῖν ὅτι τοῦτ' ἀπήντησεν. ὡς ἡ ἐνάργεια παρίστησι περὶ τοῦ Ἰησοῦ. ὡς γὰρ ὁ ἥλιος, φησί. πάντα τὰ ἄλλα φωτίζων πρῶτον αὐτὸν δεικνύει. οὕτως ἔχρην πεποιηκέναι τὸν υἱὸν τοῦ θεοῦ. εἴποιμεν ἀν οὖν ὅτι καὶ πεποίηκεν „ἀνέτειλε“ γὰρ „ἐν ταῖς ἡμέραις αὐτοῦ δικαιοσύνη, καὶ πλῆθος εἰρήνης“ γέγονεν ἀρξάμενον ἀπὸ τῆς γενέσεως αὐτοῦ, εύτρεπτίζοντος τοῦ θεοῦ τῇ διδασκαλίᾳ αὐτοῦ τὰ ἔθνη, ἵν' ὑπὸ ἔνα γένηται τῶν Ρωμαίων βασιλέα, καὶ μὴ διὰ τὸ προφάσει τῶν πολλῶν βασιλειῶν ἄμικτον τῶν ἔθνῶν πρὸς ἄλληλα χαλεπώτερον γένηται τοῖς ἀποστόλοις τοῦ Ἰησοῦ τὸ ποιῆσαι ὅπερ προσέταξεν αὐτοῖς ὁ Ἰησοῦς εἰπών· „πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη.“ καὶ σαφές γε ὅτι κατὰ τὴν Αύγουστου βασιλείαν ὁ Ἰησοῦς γεγέννηται, τοῦ. ἵν' οὕτως ὀνομάσω, ὅμαλίσαντος διὰ μιᾶς βασιλείας τοὺς πολλοὺς τῶν ἐπὶ γῆς. ἦν δ' ἀν ἐμπόδιον τοῦ νεμηθῆναι τὴν Ἰησοῦ διδασκαλίαν εἰς πᾶσαν τὴν οἰκουμένην τὸ

from evil and toward a life of virtue and self-control.

2.30 | Celsus also dismissed the idea that God and the Son of God can be established from such symbols and rumors, or from such lowly evidence. He should have refuted the rumors and presented the lowly evidence with reason, so that if anything seemed plausible, the Christian could argue against it. What he said about Jesus was met with a response as if it were about someone great, but he did not want to see that this was the response. The clarity about Jesus is like the sun, which, while shining on everything else, first shows itself. Thus, the Son of God should have been made known. We could say that he has indeed done this: "Righteousness rose in his days, and there was a multitude of peace," starting from his birth, preparing the nations through his teaching, so that they might become one under the Roman king. This was not to make the mixing of nations more difficult for the apostles of Jesus, as Jesus commanded them to go and teach all nations. It is clear that during the reign of Augustus, Jesus was born, so that he might be named in this way, uniting many under one kingdom. It would have been a hindrance for Jesus' teaching to spread throughout the world if there were many kingdoms, not only because of what has been said but also because people would be forced to fight for their homelands everywhere. This was happening before the times of Augustus

πολλὰς εἶναι βασιλείας ού μόνον διὰ τὰ προειρημένα ἀλλὰ καὶ διὰ τὸ ἀναγκάζεσθαι στρατεύεσθαι καὶ ὑπὲρ τῶν πατρίδων πολεμεῖν τοὺς πανταχοῦ· ὅ τε ἐγίνετο πρὸ τῶν Αύγουστου χρόνων καὶ ἔτι γε ἀνωτέρω, ὅτε γε χρεία ἦν ὡς Πελοποννήσιών καὶ Ἀθηναίων εἶναι πόλεμον οὕτω καὶ ἐτέρων πρὸς ἐτέρους. πῶς οὖν οὗόν τε ἦν τὴν εἰρηνικὴν ταύτην διδασκαλίαν καὶ μηδὲ ἔχθροὺς ἐπιτρέπουσαν ἀμύνεσθαι κρατῆσαι, εἴ μὴ τὰ τῆς οἰκουμένης τῇ Ἰησοῦ ἐπιδημίᾳ μετεβέβλητο πανταχοῦ ἐπὶ τὸ ἡμερώτερον;

## Section 31

2.31 | Μετὰ ταῦτα Χριστιανοῖς ἐγκαλεῖ ὡς σοφιζομένοις ἐν τῷ λέγειν τὸν νιὸν τοῦ Θεοῦ εἶναι αὐτολόγον, καὶ οἵεταί γε κρατύνειν τὸ ἔγκλημα, ἐπεὶ λόγον ἐπαγγελλόμενοι υἱὸν εἶναι τοῦ Θεοῦ ἀποδείκνυμεν οὐ λόγον καθαρὸν καὶ ἄγιον ἀλλὰ ἀνθρωπὸν ἀτιμότατα ἀπαχθέντα καὶ ἀποτυμπανισθέντα. καὶ περὶ τούτου δ' ἐν τοῖς ἀνωτέρω ὡς ἐν ἐπιτομῇ πρὸς τὰς Κέλσου κατηγορίας εἴρηται· ἐν οἷς ἀπεδείκνυτο ὁ „πάσης κτίσεως“, „πρωτότοκος“ ἀνειληφώς σῶμα καὶ ψυχὴν ἀνθρωπίνην, καὶ ὅτι ὁ Θεὸς ἐνετείλατο περὶ τῶν τοσούτων ἐν κόσμῳ, καὶ ἐκτίσθη. καὶ ὅτι ὁ τὴν ἐντολὴν λαβὼν ὁ Θεὸς λόγος ἦν. καὶ ἐπεὶ Ἰουδαῖος ἐστιν ὁ παρὰ τῷ Κέλσῳ ταῦτα λέγων, οὐκ ἀτόπως χρησόμεθα τῷ· „έξαπέστειλε τὸν λόγον αὐτοῦ καὶ ίάσατο αὐτοὺς, καὶ ἐρρύσατο αὐτοὺς ἐκ τῶν διαφθορῶν αὐτῶν“· οὐ καὶ ἀνωτέρω ἐμνήσθημεν. ἐγὼ δὲ καὶ πολλοῖς Ἰουδαίοις καὶ σοφοῖς γε ἐπαγγελλομένοις εἶναι συμβαλῶν οὐδενὸς ἀκήκοα ἐπαινοῦντος τὸ λόγον εἶναι τὸν νιὸν τοῦ Θεοῦ, ὡς ὁ Κέλσος εἴρηκε, καὶ τοῦτο περιάπτων τῷ τοῦ Ἰουδαίου προσώπῳ

and even earlier, when there was a need for war among the Peloponnesians and Athenians, and others against each other. So how could this peaceful teaching be maintained and not allow enemies to defend themselves, unless the state of the world changed everywhere to become more peaceful during Jesus' coming?

2.31 | After this, he accuses Christians of being clever in saying that the Son of God is self-existent, and he thinks he can strengthen this accusation. Since they claim the Son is God, they do not show a pure and holy word, but rather a man who was shamefully taken and punished. And about this, it has already been said above in summary against Celsus' accusations, where it was shown that the "firstborn of all creation" took on a human body and soul, and that God commanded about such things in the world, and that he was created. And that the one who received the command was the Word of God. Since the one speaking these things to Celsus is a Jew, it is not surprising that we use the phrase, "He sent his Word and healed them, and rescued them from their destruction," which we mentioned above. But I, along with many Jews and wise people, have not heard anyone praising the Word as the Son of God, as Celsus said, and this is wrapped up in the face of the Jew saying: if the Word is indeed the Son of God, then we praise

λέγοντος· ώς εἴ γε ὁ λόγος ἔστιν ὑμῖν υἱὸς τοῦ θεοῦ, καὶ ἡμεῖς ἐπαινοῦμεν.

## Section 32

2.32 | Προείρηται δ' ἡμῖν ὅτι οὕτ' ἀλαζών οὕτε γόης δύναται εἶναι ὁ Ἰησοῦς· διὸ οὐκ ἀναγκαῖον ἐπαναλαμβάνειν τὰ εἰρημένα, ἵνα μὴ πρὸς τὰς ταυτολογίας Κέλσου καὶ ἡμεῖς ταυτολογῶμεν. ἐγκαλῶν δὲ τῇ γενεαλογίᾳ τὰ μὲν καὶ παρὰ Χριστιανοῖς ζητούμενα καὶ ὑπό τινων ὡς ἐγκλήματα προσαγόμενα τῇ διαφωνίᾳ τῶν γενεαλογιῶν οὐδαμῶς ὀνόμασεν. οὐ γάρ ἥδει ὁ ὡς ἀληθῶς ἀλαζών Κέλσος καὶ ἐπαγγελλόμενος εἰδέναι πάντα τὰ Χριστιανῶν φρονίμως ἐπαπορῆσαι τῇ γραφῇ. φησὶ δὲ ἀπηθαδῆσθαι τοὺς γενεαλογήσαντας ἀπὸ τοῦ πρώτου φύντος καὶ τῶν ἐν Ἰουδαίοις βασιλέων τὸν Ἰησοῦν. καὶ οἵεταί τι είσφερεν γενναῖον, ὅτι οὐκ ἀνὴρ τοῦ τέκτονος γυνὴ τηλικούτου γένους τυγχάνουσα ἥγνοιε. τί γάρ τοῦτο πρὸς τὸν λόγον; ἔστω ὅτι οὐκ ἥγνοιε τί λυπεῖ τὰ προκείμενα; ἀλλὰ ἀγνοείτω πόθεν, ὅτι ἥγνοιε, οὐκ ἦν ἀπὸ τοῦ πρώτου ἀνθρώπου καὶ οὐκ ἀνήγετο αὐτῆς τὸ γένος ἐπὶ τοὺς ἐν Ἰουδαίοις βασιλεύσαντας; ἢ ἀναγκαῖον οἴεται ὁ Κέλσος τοὺς πενεστέρους ἐκ πάντων πενεστέρων προγόνων γεγονέναι ἢ τοὺς βασιλεῖς ἐκ βασιλέων; διατρίβειν οὖν περὶ τὸν λόγον δοκεῖ μοι εἶναι μάταιον, φανεροῦ ὄντος ὅτι καὶ κατὰ τοὺς ἥμετέρους χρόνους ἐκ πλουσίων καὶ ἐνδόξων γεγόνασί τινες τῆς Μαρίας πενεστεροί καὶ ἔξ ἀσημοτάτων ἥγούμενοι ἐθνῶν καὶ βασιλεῖς.

## Section 33

2.33 | Τί δὲ, φησὶ, καὶ γενναῖον ἔδρασεν

him.

2.32 | It has been stated to us that Jesus can be neither a fraud nor a magician; therefore, it is not necessary to repeat what has been said, so we do not fall into the same redundancies as Celsus. In accusing the genealogy, he does not name anything that Christians seek or that is brought as accusations regarding the disagreements in the genealogies. For Celsus, who claims to know everything about Christians, does not truly understand the scriptures. He says that those who trace their lineage back to the first man and the kings of the Jews are being foolish. He seems to think it is noble to claim that the carpenter's wife would not know such a lineage. But what does this have to do with the argument? Let's say she did not know; what does it matter to the points being made? But let her be ignorant; how could it be that she did not know, since her lineage did not go back to the first man and was not connected to those who ruled among the Jews? Or does Celsus think that the poor must come from the poorest ancestors or that kings must come from kings? Therefore, it seems pointless to dwell on this argument, especially since even in our times, some who are rich and famous have come from Mary, while others considered the poorest have become leaders among nations and kings.

2.33 | And what does he say? That Jesus

οῖον θεός, καταφρονῶν ἀνθρώπων καὶ διαγελῶν καὶ παίζων τὸ συμβαῖνον ὁ Ἰησοῦς; πυνθανομένῳ δὴ αὐτῷ πόθεν ἀν ἀποκρινούμεθα. κανὸν ἔχωμεν παριστάνειν τὸ γενναῖον καὶ τὸ παράδοξον ἐπὶ τοῖς συμβεβηκόσιν αὐτῷ. ἡ ἀπὸ τῶν εὐαγγελίων. ὅτι „ἡ γῆ ἐσείσθη καὶ αἱ πέτραι ἐσχίσθησαν καὶ τὰ μνημεῖα ἤνεῳχθη“, καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη ἀπὸ ἀνωθεν ἔως κάτω“, καὶ σκοτία ἐγένετο “ἐν καιρῷ ἡμέρας „τοῦ ἥλιου ἐκλιπόντος“; ἀλλ’ ἐὰν πιστεύῃ μὲν τοῖς εὐαγγελίοις ὁ Κέλσος, ὅπου κατηγορεῖν καὶ Χριστιανῶν οἴεται. ἀπιστῇ δὲ ἐπὶ τῶν συνιστάντων τὴν ἐν Ἰησοῦ θεότητα, φήσομεν αὐτῷ· ὡς οὗτος, ἡ πᾶσιν ἀπίστει καὶ μηδ’ ἐγκαλεῖν νόμιζε. ἡ πιστεύων πᾶσι θαύμαζε θεοῦ λόγον ἐνανθρωπήσαντα καὶ ὅλον τὸ τῶν ἀνθρώπων γένος ὠφελῆσαι βουληθέντα. γενναῖον δ’ ἔργον τοῦ Ἰησοῦ τὸ μέχρι σήμερον θεραπεύεσθαι τῷ ὄνόματι αὐτοῦ οὖς ὁ θεός βούλεται. περὶ δὲ τῆς ἐπὶ Τιβερίου Καίσαρος ἐκλείψεως, οὕ βασιλεύοντος καὶ ὁ Ἰησοῦς ἔοικεν ἐσταυρώσθαι. καὶ περὶ τῶν μεγάλων τότε γενομένων σεισμῶν τῆς γῆς ἀνέγραψε καὶ Φλέγων ἐν τῷ τρισκαιδεκάτῳ ἡ τῷ τεσσαρεσκαιδεκάτῳ οἵμαι τῶν Χρονικῶν.

## Section 34

2.34 | Παίζων δ’, ὡς οἴεται, τὸν Ἰησοῦν ὁ παρὰ τῷ Κέλσῳ Ἰουδαῖος είδέναι ἀναγέγραπται τὸν Εύριπίδου Βάκχον λέγοντας λύσει μ’ ὁ δαίμων αὐτὸς, ὅταν ἔγω θέλω. οὐ πάνυ μὲν οὖν Ἰουδαῖοι τὰ Ἑλλήνων φιλολογοῦσιν. ἀλλ’ ἐστω τινὰ τῶν Ἰουδαίων καὶ φιλόλογον οὕτω γεγονέναι· πῶς οὖν ὁ Ἰησοῦς, ἐπεὶ μὴ ἔλυσεν αὐτὸν δεδεμένον. οὔδε ἐδύνατο λῦσαι; ἡ γὰρ ἐκ τῶν ἐμῶν γραφῶν πιστευέτω ὅτι καὶ Πέτρος δεδεμένος ἐν

acted nobly like a god, looking down on humans, laughing, and playing with what happened? We should ask him from where we would respond to this. If we consider the noble and the strange in what happened to him, it could be from the Gospels. They say, "The earth shook, and the rocks were split, and the tombs were opened," and "the curtain of the temple was torn from top to bottom," and "darkness came" at the time of day "when the sun was eclipsed." But if Celsus believes the Gospels, he thinks he can accuse Christians. Yet he does not believe in those who declare the divinity in Jesus, so we will say to him: "O this one, either he disbelieves everything and should not accuse anyone, or believing everything, he is amazed at the Word of God becoming human and wanting to benefit all of humanity." The noble work of Jesus is that even to this day, those whom God wants are healed in his name. And regarding the time of Tiberius Caesar's reign, under whom Jesus was crucified, he also wrote about the great earthquakes that happened then, as Flavius recorded in the thirteenth or fourteenth of the Chronicles.

2.34 | Playing, as he thinks, the Jew who is with Celsus writes about Jesus, quoting Euripides' Bacchae: "The spirit will free me when I want." So, not all Jews are fond of Greek literature. But let's say one of the Jews has become a lover of literature; how then does Jesus, since he did not free himself while bound? Could he not be freed? For according to my writings, Peter, while bound in prison, was freed by an angel who released his chains, and Paul,

φυλακῆ ἀγγέλου λύσαντος τοὺς δεσμοὺς  
έξηλθε, καὶ Παῦλος μετὰ τοῦ Σίλα ἐν  
Φιλίπποις τῆς Μακεδονίας ὑπὸ<sup>1</sup>  
„ξύλον“ δεδεμένος ἐλύθη θείᾳ δυνάμει, ὅτε  
καὶ „θύραι“ τῆς φυλακῆς „ήνοιχθησαν“. ἀλλ'  
εἰκὸς ὅτι ταῦτα γελᾶ ὁ Κέλσος ἡ καὶ  
οὐδαμῶς ἀνέγνω τὴν ιστορίαν· ἔδοξε γὰρ  
ἄν λέγειν πρὸς αὐτὴν ὅτι καὶ γόητές τινες  
ἐπωδαῖς δεσμοὺς λύουσι καὶ θύρας  
ἀνοίγουσιν, ἵνα κοινοποιήσῃ τὰ τῶν  
γοήτων πρὸς τὰ παρ’ ἡμῖν ιστορούμενα.  
ἀλλ’ οὐδ’ ὁ καταδικάσας. φησιν. αὐτὸν  
ἔπαθέ τι. οἶνον δὲ Πενθεὺς μανεῖς ἡ  
σπαραχθείς. οὐκ εἴδε δ’ ὅτι οὐχ οὔτω  
Πιλᾶτος ἦν καταδικάσας αὐτὸν, ὃς γε „ἥδει  
ὅτι διὰ φθόνον παρέδωκαν αὐτὸν“οἱ  
Ἰουδαῖοι, ὡς τὸ Ιουδαίων ἔθνος· ὅπερ  
καταδεδίκασται ὑπὸ θεοῦ σπαραχθὲν καὶ  
εἰς πᾶσαν τὴν γῆν ὑπὲρ τὸν Πενθέως  
σπαραγμὸν διασπαρέν. διὰ τί δὲ καὶ ἐκών  
παρεπέμψατο τὰ περὶ τῆς γυναικὸς  
Πιλάτου. ἐωρακυίας ὄναρ καὶ οὕτω  
κεκινημένης ὑπ’ αὐτοῦ, ὡς προσπέμψαι τῷ  
ἀνδρὶ καὶ λέγειν· „μηδέν σοι καὶ τῷ  
ἀνθρώπῳ τούτῳ τῷ δικαίῳ· σήμερον γὰρ  
κατ’ ὄναρ πολλὰ ἔπαθον δι’ αὐτὸν“; πάλιν  
τε αὖ σιωπῶν τὰ ἐμφαίνοντα τὴν τοῦ  
Ἴησοῦ θειότητα ὁ Κέλσος ὄνειδίζει ἐκ τῶν  
γεγραμμένων ἐν τῷ εὐαγγελίῳ περὶ τοῦ  
Ἴησοῦ. παρατιθέμενος τοὺς ἐμπαίξαντας  
αὐτῷ καὶ φοινικίδα περιθέντας καὶ τὸν ἐξ  
ἀκανθῶν στέφανον καὶ τὸν ἐν τῇ χειρὶ<sup>2</sup>  
κάλαμον. πόθεν οὖν. ὡς Κέλσε. ταῦτα  
μεμάθηκας ἡ ἀπὸ τῶν εὐαγγελίων; ἢρ’ οὖν  
σὺ μὲν ἐώρας ταῦτα ὄνειδισμοῦ ἄξια, οἱ δ’  
ἀναγράφοντες αὐτὰ ὡς κατενόουν ὅτι σὺ  
μὲν καταγελάσῃ καὶ οἱ σοὶ παραπλήσιοι  
ἄλλοι δὲ παράδειγμα λήψονται τοῦ  
καταφρονεῖν γελώντων καὶ χλευαζόντων  
ἐπὶ εύσεβείᾳ τὸν δι’ αὐτὴν ἐτοίμως  
ἀποθανόντα; μᾶλλον οὖν θαύμαζε αὐτῶν  
τὸ φιλάληθες καὶ τοῦ ταῦτα ἐκουσίως  
παθόντος ὑπὲρ ἀνθρώπων καὶ μετὰ πάσης

along with Silas, was freed in Philippi, Macedonia, while bound to a "stake" by divine power, when "the doors of the prison were opened." But it is likely that Celsus laughs at these things or has not read the story at all. For he would seem to say that some magicians also free bonds with spells and open doors, in order to compare the actions of magicians with what is told among us. But he does not even see that he has condemned himself. He says that something happened to him, like Pentheus, when he was mad or torn apart. He did not see that Pilate was not like that, who "knew that it was out of envy that the Jews delivered him up," as the Jewish nation has been condemned by God, torn apart and scattered throughout the earth beyond the tearing of Pentheus. And why did he also willingly send the matter about Pilate's wife? She had seen a dream and was so moved by it that she sent to her husband and said: "Have nothing to do with that righteous man; for today I suffered much because of him in a dream." Again, while remaining silent about the things that show Jesus' divinity, Celsus mocks what is written in the Gospel about Jesus. He mentions those who mocked him, putting on a purple robe and a crown of thorns, and holding a reed in his hand. So, Celsus, from where did you learn these things? Was it from the Gospels? Do you see these things as worthy of mockery, while those who wrote them did not understand that you would laugh and others like you would take them as an example of scorn and ridicule against the one who willingly died for piety? Rather, you should marvel at their truthfulness and at the one who willingly suffered for humanity and endured all with patience and kindness. For it is not unwritten that he was distressed or

ἀνεξικακίας καὶ μακροθυμίας αύτὰ  
ὑπομείναντος· οὐ γάρ ἀνεγέγραπτο ὅτι  
ἀδύρατο ἦ τι ἀγεννὲς ἐκ τοῦ  
καταδεδικάσθαι ἐνομίσθη (ἢ)  
ἀνεφθέγξατο.

## Section 35

2.35 | Πρὸς δὲ τό· τί οὐκ εἴ μὴ πρόσθεν  
ἄλλὰ νῦν γοῦν θεῖόν τι ἐπιδείκνυται καὶ τῆς  
αἰσχύνης ταύτης ἐαυτὸν ὥνεται καὶ τοὺς  
ὑβρίζοντας εἰς ἐαυτόν τε καὶ τὸν πατέρα  
δικαιοῦ; λεκτέον ὅτι τὸ παραπλήσιον ἔστιν  
εἰπεῖν καὶ πρὸς Ἐλληνας. πρόνοιαν  
εἰσάγοντας καὶ θεοσημίας παραδεχομένους  
γενέσθαι. τί δή ποτε τοὺς ὑβρίζοντας τὸ  
θεῖον καὶ ἀναιροῦντας πρόνοιαν οὐ κολάζει  
ὁ θεός; ὡς γάρ ἐὰν ἀπολογήσωνται πρὸς  
ταῦτα Ἐλληνες, καὶ ἡμεῖς τὰ ὅμοια ἢ καὶ  
κρείττονα ἔροῦμεν. γέγονε δὲ καὶ θεοσημία  
τις ἐξ οὐρανοῦ. ὁ ἐκλιπὼν ἥλιος, καὶ τὰ  
λοιπὰ παράδοξα. ἐμφανίζοντα ὅτι θεῖόν τι  
καὶ πλεῖστον τῶν πολλῶν εἶχεν ὁ σταυρωθείς.

thought something shameful because he  
was condemned.

2.35 | But to this: why is it that now, not  
before, he shows something divine and  
saves himself from this shame, and justifies  
those who insult him and his father? It  
should be said that it is similar to speak this  
way to the Greeks, introducing providence  
and accepting divine signs. So why does  
God not punish those who insult the divine  
and deny providence? For if the Greeks  
defend themselves against these things, we  
will say similar or even stronger things.  
Indeed, there has been a divine sign from  
heaven: the sun that was eclipsed, and  
other strange things. They show that the  
one who was crucified had something  
divine and more than most.

## Section 36

2.36 | Εἶτά φησιν ὁ Κέλσος· τί φησι καὶ  
ἀνασκολοπιζομένου τοῦ σώματος; ποῖος  
ίχωρ, οὗτος περ τε ῥέει μακάρεσσι θεοῖσιν;  
ἔκεινος μὲν οὖν παίζει, ἡμεῖς δ' ἀπὸ τῶν  
σπουδαίων εύαγγελίων, κάν μὴ Κέλσος  
βούληται, παραστήσομεν ὅτι ίχωρ μὲν ὁ  
μυθικὸς καὶ Ὁμηρικὸς οὐκ ἔρρευσεν αύτοῦ  
ἀπὸ τοῦ σώματος· ἥδη δ' αύτοῦ  
ἀποθανόντος „εἷς τῶν στρατιωτῶν λόγχῃ  
τὴν πλευρὰν ἔνυξε, καὶ ἔξηλθεν αἷμα καὶ  
ὕδωρ. καὶ ὁ ἐωρακώς μεμαρτύρηκε, καὶ  
ἀληθινὴ αύτοῦ ἔστιν ἡ μαρτυρία. κάκεινος  
οἶδεν ὅτι ἀληθῆ λέγει. “τῶν μὲν οὖν ἄλλων  
νεκρῶν σωμάτων τὸ „αἷμα“ πήγνυται καὶ

2.36 | Then Celsus says: "What does he say  
about the body being impaled? What kind  
of ichor flows, like that which flows for the  
blessed gods?" He plays, but we, from the  
serious Gospels, even if Celsus does not  
want to, will show that the mythical and  
Homeric ichor did not flow from his body.  
But after he had died, "one of the soldiers  
pierced his side with a spear, and blood and  
water came out. And the one who saw it  
has testified, and his testimony is true. And  
he knows that he tells the truth." Now, the  
blood of other dead bodies congeals, and  
pure water does not flow, but the strange

„ύδωρ“καθαρὸν οὐκ ἀπορέει, τοῦ δὲ κατὰ τὸν Ἰησοῦν νεκροῦ σώματος τὸ παράδοξον καὶ περὶ τὸ νεκρὸν σῶμα ἦν „αἷμα καὶ ύδωρ“ἀπὸ τῶν πλευρῶν προχυθέν. εἰ δ' είς μὲν τὸ κατηγορεῖν Ἰησοῦν καὶ Χριστιανῶν φέρων ἀπὸ τοῦ εὐαγγελίου οὐδὲ καλῶς ἐρμηνευομένας λέξεις. σιωπῶν δὲ τὰ παριστάντα τὴν θεότητα τοῦ Ἰησοῦ ἀκούειν βούλεται τὰς θεοσημίας. ἀναγνώτῳ τὸ εὐαγγέλιον καὶ ὄρατῷ ὅτι καὶ „ὸ ἑκατοντάρχης καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἴδόντες τὸν σεισμὸν καὶ τὰ γινόμενα ἐφοβήθησαν σφόδρα, λέγοντες· θεοῦ υἱὸς ἦν οὗτος.“

thing about the dead body of Jesus was that "blood and water" flowed from his side. If he brings accusations against Jesus and Christians from the Gospel, he does not even interpret the words well. While he remains silent about the things that show Jesus' divinity, he wants to hear the divine signs. Let him read the Gospel and see that "the centurion and those with him who were keeping watch over Jesus, when they saw the earthquake and the things that were happening, were greatly afraid, saying: 'Truly this was the Son of God.'"

## Section 37

2.37 | Μετὰ ταῦθ' ὁ ἀπὸ τοῦ εὐαγγελίου ἐκλαβὼν λέξεις, ὃν κατηγορεῖν νομίζει, τὸ ὄξος καὶ τὴν χολὴν ὄνειδίζει τῷ Ἰησοῦ ὡς χανδὸν ἐπὶ τὸ πιεῖν ὠρμημένῳ καὶ μὴ διακαρτερήσαντι τὴν δίψαν, ὡς καὶ ὁ τυχὼν ἄνθρωπος πολλάκις διακαρτερεῖ. καὶ τοῦτο ἰδίᾳ μὲν ἐν τῇ τροπολογίᾳ τυγχάνει διηγήσεως· νῦν δὲ κοινοτέρας ἀν τοιαύτης ἀποκρίσεως πρὸς τὰ ἐπηπορημένα ἔχοιτο τὸ λεγόμενον, ὅτι καὶ περὶ τούτου προφῆται προεῖπον. γέγραπται γὰρ ἐν ἔξηκοστῷ (καὶ) ὄγδῳ ψαλμῷ ἐκ προσώπου τοῦ Χριστοῦ· „καὶ ἔδωκαν εἰς τὸ βρῶμά μου χολὴν. καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος. “ἢ λεγέτωσαν Ἰουδαῖοι. τίς ἔστιν ὁ ἐν τῷ προφήτῃ ταῦτα λέγων, καὶ παραστησάτωσαν ἀπὸ τῆς ἱστορίας τὸν ἀνειληφότα „εἰς τὸ βρῶμα“ἔαυτοῦ „χολὴν“καὶ ποτισθέντα „ὄξος“· ἢ κἄν τολμησάτωσαν λέγειν ὃν οἴονται ἐπιδημήσειν Χριστὸν μέλλειν ἐν τούτοις γίνεσθαι. ἵν’ ἡμεῖς εἶπωμεν τί οὖν λυπεῖ ἡδη γεγονέναι τὸ προφητεύθεν; ὅπερ καὶ αὐτὸ πρὸ τοσούτων λεχθὲν χρόνων ἰκανόν ἔστι μετὰ τῶν ἄλλων προφητικῶν

2.37 | After this, he takes words from the Gospel, which he thinks he can use to accuse, and he insults Jesus with the vinegar and gall, as if he were a man who was driven to drink and did not endure his thirst, as many a chance man often does. This is told in a specific way in the narrative, but now it could have a more general response to the questions raised, saying that even about this, the prophets spoke beforehand. For it is written in the sixty-eighth (and also) eighth psalm from the perspective of Christ: "And they gave me gall for my food, and for my thirst they gave me vinegar to drink." Let the Jews say: who is the one speaking these things in the prophet? And let them show from history the one who received "gall" for his food and was given "vinegar" to drink. Or if they dare to say who they think will appear as Christ in these things. So we can say: what then does it matter that what was prophesied has already happened? For what was said so long ago is enough, along with other prophetic predictions, to move

προγνώσεων κινῆσαι τὸν εύγνωμόνως ὅλα τὰ πράγματα ἔξετάζοντα πρὸς τὸ συγκαταθέσθαι ὡς Χριστῷ προφητευθέντι καὶ νὶῶ τοῦ θεοῦ τῷ Ἰησοῦ.

## Section 38

2.38 | Μετὰ ταῦτά φησιν ἔτι πρὸς ἡμᾶς ὁ Ἰουδαῖος· ταῦτ' ουν ἡμῖν ἐγκαλεῖτε, ὡς πιστότατοι, διότι τοῦτον οὐ νομίζομεν θεὸν οὐδὲ συντιθέμεθα ὑμῖν ὅτι ἐπ' ἀνθρώπων ὥφελείᾳ ταῦτα ὑπέμεινεν, ἵνα καὶ ἡμεῖς κολάσεων καταφρονῶμεν; καὶ πρὸς ταῦτα δὲ φήσομεν ὅτι ἐγκαλοῦμεν Ἰουδαίοις, ἐντραφεῖσι νόμῳ καὶ προφήταις τοῖς Χριστὸν προκαταγγέλλουσιν, ἐπεὶ μήτε τὰ προσαγόμενα αὐτοῖς ὑφ' ἡμῶν εἰς ἀπόδειξιν περὶ τοῦ τοῦτον εἴναι τὸν Χριστὸν λύουσιν. ἀπολογίαν ποριζόμενοι τοῦ μὴ πιστεύειν τὴν λύσιν, μήτε ὡς μὴ λύοντες πιστεύουσι τῷ προφητευθέντι, ἐναργῶς παραστήσαντι ἐν τοῖς μαθητεύσασιν αὐτῷ καὶ μετὰ τὸν χρόνον τῆς ἐνσωματώσεως ἐαυτοῦ ὅτι ἐπ' ἀνθρώπων ὥφελείᾳ ταῦθ' ὑπέμεινε. σκοπὸν ἔχων τῆς πρώτης ἐπιδημίας οὐχὶ κρίνειν τὰ ἀνθρώπων καὶ πρὸ τοῦ διδάξαι καὶ μαρτύρασθαι περὶ τῶν πρακτέων καὶ μὴ τοὺς μὲν πονηροὺς κολάζειν τοὺς δ' ἀγαθοὺς σώζειν. ἀλλὰ σπεῖραι παραδόξως τὸν ἐαυτοῦ λόγον καὶ μετά τινος δυνάμεως θειοτέρας παντὶ τῷ ἀνθρώπων γένει, ὡς οἱ προφῆται καὶ ταῦτα παρέστησαν. ἔτι δ' ἐγκαλοῦμεν αὐτοῖς, ἐπεὶ τὴν ὑπάρχουσαν δύναμιν ἐπιδεικνυμένῳ οὐκ ἐπίστευσαν ἀλλ' „ἐν Βεελζεβοὺλ, τῷ ἄρχοντι τῶν δαιμονίων.“ εἰρήκασι τοὺς δαιμονας αὐτὸν ἀποβεβληκέναι τῆς τῶν ἀνθρώπων ψυχῆς. ἐγκαλοῦμεν δ' ὅτι καὶ τὸ φιλάνθρωπον αὐτοῦ, μὴ ὑπερορῶντος οὐ μόνον πόλιν ἀλλ' οὐδὲ κώμην τινὰ τῆς Ἰουδαίας, ἵνα πανταχοῦ ἀπαγγείλῃ τὴν βασιλείαν τοῦ

the thoughtful person who examines all things to agree that it was prophesied about Christ and Jesus, the Son of God.

2.38 | After this, the Jew says to us: "So you accuse us, O most faithful ones, because we do not consider this one to be a god, nor do we agree with you that he endured these things for the benefit of men, so that we might despise punishments? And we will say that we accuse the Jews, who are raised in the law and the prophets that announce Christ beforehand, since neither the things brought against them by us prove that this one is the Christ. They provide a defense for not believing the proof, neither believing in the prophecy that has been clearly presented in those who were taught by him, and after the time of his embodiment, that he endured these things for the benefit of men. Having the purpose of the first appearance, he does not judge men and does not teach and testify about the deeds, nor does he punish the wicked and save the good. But he strangely sows his own word and with some greater divine power to all of mankind, as the prophets also presented these things. Moreover, we accuse them, since they did not believe in the existing power shown, but said, 'He casts out demons by Beelzebul, the ruler of the demons.' They claim that he has expelled the demons from the souls of men. We also accuse him of being so loving toward humanity that he did not overlook not only a city but not even a village in Judea, so that he might proclaim the kingdom of God everywhere. They slander him, accusing him of being defeated and

θεοῦ, διαβάλλοντες πλάνην κατηγοροῦσιν αὐτοῦ ὡς ἀλωμένου καὶ ἀλύοντος ἐν ἀγεννεῖ σώματι· οὐ γὰρ ἀγεννὲς τὸ τοσούτους ὑπομεῖναν ὑπὲρ ὥφελείας τῶν πανταχοῦ ἀκούειν δυναμένων πόνους.

## Section 39

2.39 | Πῶς δ' οὐκ ἄντικρυς ψεῦδος τὸ ὑπὸ τοῦ παρὰ τῷ Κέλσῳ Ἰουδαίου λεγόμενον, ὅτι μηδένα πείσας μέχρι ἔζη ὃ γε μηδὲ τοὺς ἐαυτοῦ μαθητὰς ἐκολάσθη καὶ τοιαῦτα ὑπέμεινε; πόθεν γὰρ ὁ φθόνος ὑπὸ τῶν παρὰ Ἰουδαίοις ἀρχιερέων καὶ πρεσβυτέρων καὶ γραμματέων ἐκινήθη κατ' αὐτοῦ ἢ ἐκ τοῦ πλήθη πειθόμενα ἀκολουθεῖν αὐτῷ καὶ εἰς τὰς ἐρημίας, κρατούμενα οὐ μόνον ὑπὸ τῆς τῶν λόγων αὐτοῦ ἀκολουθίας ἀρμόζοντα τοῖς ἀκούουσιν ἀεὶ λέγοντος, ἀλλὰ καὶ ταῖς δυνάμεσιν ἐκπλήττοντος τοὺς μὴ τῇ τοῦ λόγου αὐτοῦ ἀκολουθίᾳ πιστεύοντας; πῶς δ' οὐκ ἄντικρυς ψεῦδος ὅτι οὐδὲ τοὺς ἐαυτοῦ ἔπεισε μαθητὰς, τοὺς παθόντας μὲν ἀνθρώπινόν τι ἀπὸ δειλίας τότε (οὐδέπω γὰρ ἦσαν πρὸς ἀνδρίαν ἡκονημένοι) οὐ μὴν τὰ κριθέντα αὐτοῖς ὡς περὶ Χριστοῦ ἀποθεμένους; ὃ μὲν γὰρ Πέτρος μετὰ τὸ ἀρνήσασθαι συναισθόμενος οἱ γέγονε κακῶν „ἐξελθὼν ἔξω ἔκλαυσε πικρῶς“· οἱ δὲ λοιποὶ πεπληγότες ὑπὸ τῆς ἐπ' αὐτῷ ἀθυμίας (ἔτι γὰρ αὐτὸν ἔθαύμαζον) ἐβεβαιώθησαν διὰ τῆς ἐπιφανείας αὐτοῦ πρὸς τὸ πιστεύειν ἔτι μᾶλλον καὶ βεβαιότερον παρὰ τὸ πρότερον ὅτι υἱὸς ἦν τοῦ θεοῦ.

## Section 40

2.40 | Καὶ ἀφιλόσοφον δέ τι παθὼν ὁ Κέλσος τὴν ἐν ἀνθρώποις ὑπεροχὴν οὐκ ἐν

wandering in a lowly body; for it is not lowly that so many endured for the benefit of those who are able to hear everywhere."

2.39 | How is it not a direct lie that the Jew, according to Celsus, says that he convinced no one while he lived, not even his own disciples, and endured such things? From where did the envy arise among the Jewish high priests, elders, and scribes against him, or from the crowd that was persuaded to follow him into the wilderness, not only held by the following of his words but also amazed by the powers that struck those who did not believe in the following of his word? How is it not a direct lie that he did not even convince his own disciples, who, at that time, were somewhat humanly fearful (for they were not yet ready for courage), nor did they reject what was said about him as concerning the Christ? For Peter, after denying him, feeling what had happened, "went out and wept bitterly." The others, struck by the despair that came upon him (for they were still amazed by him), were strengthened by his appearance to believe even more firmly than before that he was the Son of God.

2.40 | And Celsus, having suffered something unphilosophical, does not see

λόγω σωτηρίως καὶ ἥθει καθαρῷ φαντάζεται εἶναι. ἀλλὰ ἐν τῷ παρὰ τὴν ὑπόθεσιν οὗ ἀνείληφε προσώπου ποιῆσαι καὶ ἀνειληφότα τὸ θνητὸν μὴ ἀποθανεῖν, ἢ ἀποθανεῖν μὲν οὐχὶ δὲ θάνατον τὸν δυνάμενον παράδειγμα γενέσθαι τοῖς καὶ ἀπ' αὐτοῦ τοῦ ἔργου εἰσομένοις ὑπὲρ εὔσεβείας ἀποθνήσκειν καὶ παρρήσιαζεσθαι ἐν αὐτῇ πρὸς τοὺς ἐσφαλμένους ἐν τῷ περὶ εὔσεβείας καὶ ἀσεβείας τόπῳ καὶ νομίζοντας τοὺς μὲν εὔσεβες εἶναι ἀσεβεστάτους τοὺς δὲ πλανωμένους περὶ θεοῦ καὶ παντὶ μᾶλλον ἡ θεῷ ἐφαρμόζοντας τὴν περὶ αὐτοῦ ἀδιάστροφον ἔννοιαν ὑπολαμβάνοντας εἶναι εύσεβεστάτους· καὶ μάλιστα ὅτε καὶ ἐπὶ τὸ ἀναιρεῖν ὄρμῶσι τοὺς τῇ ἐναργείᾳ τοῦ ἐνὸς καὶ ἐπὶ πᾶσι θεοῦ ἐαυτοὺς ὅλῃ ψυχῇ „μέχρι θανάτου“ ἐπιδεδωκότας.

## Section 41

2.41 | "Ετι δ' ἔγκαλεῖ τῷ Ἰησοῦ ὁ Κέλσος διὰ τοῦ Ἰουδαϊκοῦ προσώπου, ὃς μὴ δείξαντι ἐαυτὸν πάντων δὴ κακῶν καθαρεύοντα. ποίων δὴ κακῶν, λεγέτω ὁ Κέλσος λόγος, οὐκ ἔδειξεν ἐαυτὸν καθαρεύοντα ὁ Ἰησοῦς; εἴ μὲν γὰρ τῶν κυρίως κακῶν λέγει αὐτὸν μὴ κεκαθαρευκέναι, παραστησάτω ἐναργῶς κακίας ἔργον ἐν αὐτῷ· εἴ δὲ κακὰ νομίζει πενίαν καὶ σταυρὸν καὶ τὴν ἀπὸ τῶν ἀτόπων ἀνθρώπων ἐπιβουλὴν, δῆλον ὅτι καὶ Σωκράτει φησὶ κακὰ συμβεβηκέναι, μὴ δυνηθέντι ἐαυτὸν ἀποδεῖσαι καθαρὸν ἀπὸ τῶν κακῶν. ὅσος δὲ καὶ ἄλλος χορὸς πενήτων ἔστι παρ' Ἑλλησι φιλοσοφησάντων καὶ ἐκούσιον πενίαν ἀναδεξαμένων, καὶ οἱ πολλοὶ Ἑλλήνων ἴσασιν ἐκ τῶν ἀναγραφέντων περὶ μὲν Δημοκρίτου, μηλόβοτον ἔασαντος τὴν ούσιαν, περὶ δὲ Κράτητος, ἐαυτὸν

the superiority among humans as being in a saving word and pure character. But in the context where he has taken on a human form and has taken on mortality, he does not die, or if he does die, it is not a death that can serve as an example for those who, from his work, are willing to die for piety and to speak boldly about it to those who are mistaken regarding piety and impiety. They think that the pious are the most impious, while those who are misled about God and apply their unwavering idea about him to anything rather than God are considered the most pious. Especially when they rush to eliminate those who, with the clarity of the one God, dedicate themselves completely with all their soul "even unto death."

2.41 | Moreover, Celsus accuses Jesus through the Jewish perspective, saying that he did not show himself to be free from all evils. What evils, then, let Celsus say, did Jesus not show himself to be free from? If he claims that Jesus has not been cleansed from the main evils, let him clearly present an example of evil in him. But if he thinks that poverty and the cross and the plots against him by unreasonable people are evils, it is clear that Socrates also suffered evils, not being able to show himself free from evils. As there is a whole group of poor philosophers among the Greeks who willingly accepted poverty, many Greeks know from the writings about Democritus, who left his wealth behind, and about Crates, who freed himself by giving up the money given to him by the Thebans for all his possessions. But even Diogenes lived in

έλευθερώσαντος διὰ τοῦ τοῖς Θηβαίοις χαρίσασθαι τὸ ὑπὲρ πάσης τῆς κτήσεως πραθείσης δοθὲν αὐτῷ ἀργύριον· ἀλλὰ καὶ Διογένης δὶ' ὑπερβάλλουσαν εύτελειαν πίθον ὥκει, καὶ παρ' οὐδενὶ τῶν νοῦν ἔχόντων κᾶν μέτριον τούτου γε χάριν Διογένης ἐν κακοῖς ἦν.

great simplicity, and among those who have any sense, even if only moderately so, Diogenes was in bad circumstances.

## Section 42

2.42 | "Ετι δ' ἐπεὶ βούλεται μηδὲ ἀνεπίληπτον γεγονέναι τὸν Ἰησοῦν ὁ Κέλσος, παραστησάτω. τίς τῶν ἀρεσκομένων τῷ λόγῳ αὐτοῦ τὸ ἀληθῶς ἐπίληπτον τοῦ Ἰησοῦ ἀνέγραψεν· ἡ, εἰ μὴ ἀπὸ τούτων αὐτοῦ κατηγορεῖ ὡς ἐπιλήπτου, δεικνύτω, πόθεν μαθὼν οὐκ ἀνεπίληπτον αὐτὸν εἴρηκεν. ἐποίησε μὲν οὖν ἂν ἐπηγγείλατο πιστὰ δὶ' ὃν ὠφέλησε τοὺς προσέχοντας αὐτῷ ὁ Ἰησοῦς. καὶ ἀεὶ δρῶντες πληρούμενα τὰ εἰρημένα ὑπ' αὐτοῦ, πρὶν γένηται, τὸ „κηρυχθῆναι τὸ εὐαγγέλιον“ ἐν ὅλῳ τῷ κόσμῳ, καὶ πορευθέντας αὐτοῦ τοὺς μαθητὰς εἰς „πάντα τὰ ἔθνη“ τὸν λόγον αὐτοῦ κατηγγελέκεναι, ἔτι δὲ περὶ τοῦ „ἐπὶ ἡγεμόνας καὶ βασιλεῖς“ ἀχθήσεσθαι μέλλειν δὶ' οὐδεμίαν ἄλλην αἵτιαν ἢ τὴν διδασκαλίαν αὐτοῦ, τεθήπαμεν αὐτὸν καὶ δισημέραι βεβαιοῦμεν τὴν εἰς αὐτὸν πίστιν. οὐκ οἶδα δ' ἀπὸ ποίων μειζόνων καὶ ἐναργεστέρων ἐβούλετο αὐτὸν πιστὰ ποιῆσαι τὰ προειρημένα ὁ Κέλσος· εἰ μὴ ἄρα. ὡς φαίνεται. μὴ ἐπιστάμενος τὸν λόγον τὸν Ἰησοῦν ἀνθρώπον γενόμενον ἐβούλετο μηδὲν ἀνθρώπινον παθεῖν μηδὲ γενέσθαι ἀνθρώποις παράδειγμα γενναῖον περὶ τοῦ φέρειν τὰ συμβαίνοντα. κᾶν οἴκτιστα τῷ Κέλσῳ ταῦτ' εἶναι δοκῇ καὶ ἐπονειδιστότατα. ἐπεὶ πόνον μὲν τὸ μέγιστον οἶδε τῶν κακῶν ἡδονὴν δὲ τὸ τέλειον ἀγαθὸν, ὅπερ οὐδεὶς τῶν πρόνοιαν

2.42 | Furthermore, since Celsus wants to say that Jesus is not without blame, let him show it. Which of those who are pleased by his words has truly written about Jesus being blameworthy? Or, if he does not accuse him based on these things, let him show from where he learned to say that Jesus is not without blame. Jesus did what he promised and benefited those who listened to him. And always seeing the things he said being fulfilled before they happened, the "gospel being preached" throughout the whole world, and his disciples going to "all nations" to proclaim his word, and also that they would be brought before "governors and kings" for no other reason than his teaching, we have believed in him and continue to strengthen our faith in him. I do not know from which greater and clearer sources Celsus wanted to make his claims about Jesus being blameworthy. It seems that, not understanding the words of Jesus as a man, he wanted nothing human to suffer or to become an example for people about enduring what happens. And if these things seem to Celsus to be pitiable and most shameful, since he knows that pain is the greatest of evils and pleasure is the perfect good, which none of the philosophers who speak of providence and acknowledge courage as a virtue have accepted.

είσαγόντων φιλοσόφων καὶ ἀνδρίαν  
δημολογούντων εἶναι ἀρετὴν καὶ καρτερίαν  
καὶ μεγαλοψυχίαν παρεδέξατο· οὐ  
διέβαλεν οὖν τὴν εἰς αὐτὸν πίστιν ὁ Ἰησοῦς  
δι’ ὃν ὑπέμεινεν, ἀλλὰ μᾶλλον ἐν τοῖς  
ἀνδρίαν ἀποδέξασθαι βουλομένοις  
ἐκράτυνε καὶ ἐν τοῖς διδαχθεῖσιν ὑπ’ αὐτοῦ  
τὸ μὲν κυρίως καὶ ἀληθῶς ζῆν τὸ μακάριον  
οὐκ εἶναι ἐνταῦθα ἀλλ’ „ἐν τῷ“καλουμένῳ  
κατὰ τοὺς λόγους αὐτοῦ „μέλλοντι  
αἰῶνι,“τὸ δ’ ἐν τῷ ἐνεστῶτι αἰῶνι  
λεγομένῳ ζῆν συμφορὰν εἶναι ἡ ἀγῶνα τὸν  
πρῶτον καὶ μέγιστον τῆς ψυχῆς.

## Section 43

2.43 | Μετὰ δὲ ταῦτα λέγει πρὸς ἡμᾶς ὅτι  
οὐ δή που φήσετε περὶ αὐτοῦ ὅτι μὴ πείσας  
τοὺς ὄδες ὄντας ἐστέλλετο εἰς ἄδου πείσων  
τοὺς ἔκει. κανὸν μὴ βούληται οὖν, τοῦτό  
φαμεν, ὅτι καὶ ἐν σώματι ὧν οὐκ ὀλίγους  
ἔπεισεν ἀλλὰ τοσούτους. ὡς διὰ τὸ πλῆθος  
τῶν πειθομένων ἐπιβουλευθῆναι αὐτὸν,  
καὶ γυμνὴ σώματος γενόμενος ψυχὴ ταῖς  
γυμναῖς σωμάτων ὡμίλει ψυχαῖς,  
ἐπιστρέφων κάκείνων τὰς βουλομένας  
πρὸς αὐτὸν ἡ ἀς ἐώρα δι’ οὓς ἥδει αὐτὸς  
λόγους ἐπιτηδειοτέρας.

Therefore, Jesus did not undermine faith in him because of what he endured, but rather he strengthened it among those who want to show courage. In his teachings, he said that truly living the blessed life is not here but "in the age to come," while living in the present age is a burden or the first and greatest struggle of the soul.

## Section 44

2.44 | Ἐξῆς δὲ τούτοις οὐκ οἶδ’ ὅπως  
σφόδρα εὔηθες λέγει ὅτι, εἴπερ ἀτόπους  
ἀπολογίας εὐρίσκοντες, ἐφ’ αἷς  
καταγελάστως ἔξηπατήθητε, οἴεσθε  
ἀληθῶς ἀπολογεῖσθαι, τί κωλύει καὶ  
ἄλλους, ὅσοι καταγνωσθέντες  
κακοδαιμονέστερον ἀπήλλαξαν, μείζονας  
νομίζειν εἶναι καὶ θειοτέρους τούτους  
ἀγγέλους; ὅτι δ’ ἄντικρυς καὶ σαφῶς οὐδὲν

2.43 | After these things, he says to us that you will not say about him that he did not persuade those here and was sending them to Hades to persuade those there. And if he does not want this, we say that even while in the body, he persuaded not a few, but so many. Because of the number of those who were persuaded, he was plotted against, and becoming bare of body, he mingled with souls in their naked bodies, turning those who wanted to him or those he saw, through whom he knew he could speak more effectively.

2.44 | Next, he says that you will not claim about him that he did not persuade those here and was sending them to Hades to persuade those there. And if he does not want this, we say that even while in the body, he persuaded not a few, but so many. Because of the number of those who were persuaded, he was plotted against, and becoming bare of body, he mingled with

όμοιον ἔχει ὁ παθὼν τὰ ἀναγεγραμμένα  
Ίησοῦς τοῖς κακοδαιμονέστερον  
ἀπαλλάξασι διὰ γοητείαν ἢ ὅτιδήποτε  
ἔγκλημα ἄλλο, παντί τῷ δῆλον. οὐδὲ γάρ  
δύναται τις παραστῆσαι γοήτων ἔργον  
ἐπιστρέψαν ψυχὰς ἀπὸ τῶν πολλῶν ἐν  
ἀνθρώποις ἀμαρτημάτων καὶ τῆς κατὰ τὴν  
κακίαν χύσεως. ἐπεὶ δὲ καὶ λησταῖς αὐτὸν  
παραβαλῶν ὁ παρὰ τῷ Κέλσῳ Ἰουδαῖος  
φησιν ὅτι δύναιτο ἄν τις ὄμοιώς  
ἀναισχυντῶν καὶ περὶ ληστοῦ καὶ  
ἀνδροφόνου κολασθέντος εἰπεῖν ὅτι οὗτός  
γε οὐχὶ ληστὴς ἀλλὰ θεὸς ἦν· προεῖπε γάρ  
τοῖς συλλήσταις ὅτι πείσεται τοιαῦτα, οἷα  
δὴ πέπονθε· λέγοιτ’ ἄν πρῶτον μὲν ὅτι οὐ  
παρὰ τὸ προειρηκέναι αὐτὸν ταῦτα  
πείσεσθαι τοιαῦτα ὑπολαμβάνομεν περὶ  
τοῦ Ἰησοῦ, ὅποια καὶ φρονοῦντες  
παρρήσιαζόμεθα ἐν αὐτῷ ὡς ἀπὸ θεοῦ ἡμῖν  
κατεληλυθότι· δεύτερον δὲ καὶ ταῦτα  
λέγομεν ἐν τοῖς εὐαγγελίοις προειρῆσθαι  
πως, ἐπεὶ „μετὰ ἀνόμων ἐλογίσθη“ ὁ θεὸς  
παρὰ τοῖς ἀνόμοις, ληστὴν μᾶλλον τὸν „διὰ  
στάσιν“, καὶ φόνον “βληθέντα εἰς φυλακὴν  
βουλομένοις ἀπολυθῆναι τὸν δ’ Ἰησοῦν  
σταυρῶσαι, καὶ σταυρώσασιν αὐτὸν  
μεταξὺ ληστῶν δύο. καὶ ἀεὶ δ’ ἐν τοῖς  
γνησίοις μαθηταῖς καὶ μαρτυροῦσι τῇ  
ἀληθείᾳ ὁ Ἰησοῦς συσταυροῦται λησταῖς  
καὶ τὴν αὐτὴν αὐτοῖς παρὰ ἀνθρώποις  
καταδίκην πάσχει. καὶ φαμεν ὅτι, εἴπερ  
οὗτοι ὄμοιόν τι λησταῖς ἔχουσιν οἱ διὰ τὴν  
εἰς τὸν δημιουργὸν εὔσέβειαν, ἵνα αὐτὴν  
εἰλικρινῆ καὶ καθαρὰν διαφυλάξωσι κατὰ  
τὴν τοῦ Ἰησοῦ διδασκαλίαν, πᾶσαν αἰκίαν  
καὶ πάντας θανάτους ἀναδεχόμενοι, δῆλον  
ὅτι καὶ ὁ Ἰησοῦς, ὁ πατὴρ τῆς τοιαύτης  
διδασκαλίας, εὐλόγως ὑπὸ τοῦ Κέλσου  
ληστάρχαις παραβάλλεται. ἀλλ’ οὕτ’  
ἐκεῖνος κατὰ τὸ κοινωνικὸν ἀποθνήσκων  
οὕθ’ οὗτοι δι’ εὔσέβειαν ταῦτα πάσχοντες  
καὶ μόνοι πάντων ἀνθρώπων διὰ τὴν  
φανεῖσαν αὐτοῖς ὁδὸν τῆς εἰς τὸ θεῖον

souls in their naked bodies, turning those  
who wanted to him or those he saw,  
through whom he knew he could speak  
more effectively. But I do not know how he  
says so naively that if you find strange  
excuses, on which you were laughed at, do  
you really think you are defending  
yourselves? What prevents others, who  
have been judged more wretched, from  
thinking these angels are greater and more  
divine? That there is nothing similar  
between Jesus, who suffered the things  
written about him, and those who freed  
others from demons through magic or any  
other crime is clear. For no one can present  
the work of magicians turning souls away  
from the many sins of humans and the evil  
that comes from them. Since he compares  
him to robbers, the Jew from Celsus says  
that anyone could say the same about  
shameless robbers and about a murderer  
being punished, that this one was not a  
robber but was a god. For he foretold to the  
robbers that he would suffer such things as  
they did. Let us first say that we assume he  
would suffer such things as Jesus, and we  
speak boldly about him as if he had come to  
us from God. Secondly, we say that these  
things are somehow foretold in the gospels,  
since “he was counted among the lawless,”  
and among the lawless, a robber was  
thrown into prison, while they wanted to  
release Jesus, and they crucified him  
between two robbers. And always among  
the true disciples and those who testify to  
the truth, Jesus is crucified with robbers  
and suffers the same condemnation from  
people. And we say that if these people  
have something in common with robbers,  
those who endure these things for their  
piety toward the Creator, to keep it sincere  
and pure according to the teaching of Jesus,  
accepting every hardship and all deaths, it

τιμῆς ἐπιβουλευόμενοι οὐκ ἀδίκως  
ἀναιροῦνται, οὕθ' ὁ Ἰησοῦς οὐκ ἀσεβῶς  
ἐπεβουλεύθη.

is clear that Jesus, the father of such teaching, is rightly compared by Celsus to robbers. But neither did he die socially, nor did they suffer these things for their piety, and they alone among all humans, because they were shown the way to divine honor, are not unjustly killed, nor did Jesus act impiously.

## Section 45

2.45 | Πρόσχες δὲ καὶ τῷ ἐπιπολαίῳ τοῦ περὶ τῶν τότε μαθητῶν Ἰησοῦ λόγου, ἐν ᾧ φησιν· εἴτα οἱ μὲν τότε ζῶντι αὐτῷ συνόντες καὶ τῆς φωνῆς ἐπακούοντες αὐτοῦ καὶ διδασκάλω χρώμενοι κολαζόμενον καὶ ἀποθνήσκοντα ὀρῶντες οὕτε συναπέθανον οὕτε ὑπεραπέθανον αὐτοῦ οὐδὲ κολάσεων καταφρονεῖν ἐπείσθησαν, ἀλλὰ καὶ ἡρνήσαντο εἶναι μαθηταί· νῦν δὲ ὑμεῖς αὐτῷ συναποθνήσκετε. καὶ ἐν τούτοις δὲ τὸ μὲν ἔτι εἰσαγομένοις τοῖς μαθηταῖς καὶ ἀτελεστέροις οὖσιν ἀμαρτηθὲν καὶ γεγραμμένον ἐν τοῖς εὐαγγελίοις πιστεύει γεγονέναι, ἵν' ἔγκαλῇ τῷ λόγῳ, τὸ δὲ μετὰ τὴν ἀμαρτίαν αὐτοῖς κατορθωθὲν παρόρθησιασαμένοις ἐπὶ Ἰουδαίων καὶ μυρία δόσα πεπονθόσιν ὑπ' ἐκείνων καὶ τὸ τελευταῖον ἀποθανοῦσιν ὑπὲρ τῆς Ἰησοῦ διδασκαλίας παρασιωπᾶ. οὕτε γάρ Ἰησοῦ ἐβουλήθη ἀκοῦσαι προλέγοντος τῷ Πέτρῳ· „ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου“ καὶ τὸ ἐξῆς, ᾧ ἐπιφέρει ἡ γραφή· „τοῦτο δ' εἴπε σημαίνων, ποίω θανάτῳ δοξάσει τὸν θεόν“ οὕθ' ὅτι Ἰάκωβος ὁ ἀδελφὸς Ἰωάννου, ἀπόστολος ἀποστόλου ἀδελφὸς, ἀνηρέθη ὑπὸ τοῦ Ἡρώδου διὰ τὸν λόγον Χριστοῦ „μαχαίρᾳ“ ἀλλ' οὐδ' ὅσα παρόρθησιαζόμενοι ἐπὶ τῷ λόγῳ πεποιήκασιν ὁ Πέτρος καὶ οἱ λοιποὶ ἀπόστολοι, καὶ ὡς „ἀπὸ προσώπου τοῦ

2.45 | Pay attention to the superficial talk about the disciples of Jesus, in which it says: then those who were living with him and listening to his voice, using him as a teacher, did not die with him or suffer for him, nor were they persuaded to despise his punishments, but they even denied being his disciples. Now, you are dying with him. And in this, the less complete disciples who are still being brought in are believed to have sinned and are written about in the gospels, so that he can accuse the word. But after their sin, they boldly spoke against the Jews and suffered countless things from them, and in the end, they died for the teaching of Jesus, which he keeps silent about. For Jesus did not want to hear what Peter was saying: "When you grow old, you will stretch out your hands," and the following, which the scripture says: "This he said, signifying by what death he would glorify God." Not that James, the brother of John, the apostle of the apostle, was killed by Herod because of the word of Christ "by the sword." But neither did Peter nor the other apostles, who boldly acted on the word, and as they "went out from the council" after being beaten, "rejoicing that they were counted worthy to be dishonored for the name," and they were raising many things told by the Greeks

συνεδρίου "έξηλθον μετά τὸ μαστιγωθῆναι „χαίροντες, „ὅτι κατηξιώθησαν ὑπὲρ τοῦ ὄνόματος ἀτιμασθῆναι, "καὶ ὑπεραίροντες πολλὰ τῶν παρ' Ἑλλησιν ἴστορουμένων ἐπὶ τῇ καρτερίᾳ καὶ ἀνδρίᾳ τῶν φιλοσοφησάντων. ἀρχῆθεν οὖν τοῦτο μάλιστα τοῦ Ἰησοῦ μάθημα ἔκρατύνετο παρὰ τοῖς ἀκούουσιν αὐτοῦ, διδάσκον καταφρονεῖσθαι μὲν τὸ ὑπὸ τῶν πολλῶν περιεπόμενον ζῆν, σπουδάζεσθαι δὲ τὸ παραπλήσιον τῷ ζῆν τοῦ θεοῦ ζῆν.

## Section 46

2.46 | Πῶς δ' οὐ ψεύδεται ὁ λέγων παρὰ τῷ Κέλσῳ Ἰουδαῖος ὅτι παρὼν δέκα ναύτας καὶ τελώνας τοὺς ἔξωλεστάτους μόνους εἶλε καὶ οὐδὲ τούτους ἄπαντας; σαφὲς γάρ ὅτι καὶ Ἰουδαῖοι ὄμοιογήσαιεν ἂν ὅτι οὐ δέκα μόνους εἴλεν οὐδὲ ἑκατὸν οὐδὲ χιλίους, ἀλλ' ἀθρόως ὅτε μὲν πέντε χιλιάδας ὅτε δὲ τέσσαρας χιλιάδας· καὶ ἐπὶ τοσοῦτόν γε εἶλεν, ὥστε καὶ εἰς τὰς ἐρημίας αὐτῷ ἀκολουθεῖν, τὰς μόνον χωρούσας ἀθρόον τι πλῆθος τῶν πιστευόντων τῷ Θεῷ διὰ τοῦ Ἰησοῦ, ἐν αἷς οὐ μόνον λόγους ἀλλὰ καὶ ἔργα αὐτοῖς ἐπεδείκνυτο. ἀναγκάζει δ' ἡμᾶς ταυτολογῶν τὸ παραπλήσιον αὐτῷ ποιεῖν, ἐπεὶ φυλασσόμεθα ὑπολαμβάνεσθαι ὑπερβαίνειν τινὰ τῶν παρ' αὐτῷ λεγομένων ἐγκλημάτων. καὶ ἐν τῷ προκειμένῳ τοίνυν λόγῳ καθ' ἣν ἔχομεν τάξιν τῆς γραφῆς φησιν· εἰς ζῶν μὲν αὐτὸς μηδένα ἔπεισεν, ἀποθανόντος δ' αὐτοῦ πείθουσιν οἱ βουλόμενοι τοσούτους, πῶς τοῦτο οὐχ ὑπεράτοπόν ἐστι; δέον λέγειν ἀκολουθίαν σώζοντα ὅτι, εἴπερ ἀποθανόντος αὐτοῦ πείθουσιν οὐχ ἀπαχαπλῶς οἱ βουλόμενοι ἀλλ' οἱ βουλόμενοι καὶ δυνάμενοι τοὺς τοσούτους, πόσῳ μᾶλλον εὔλογον αὐτὸν, ἡνίκα τῷ βίῳ

about the endurance and courage of those who philosophized. Therefore, this teaching of Jesus was especially strong among those who heard him, teaching to despise the life that is surrounded by many and to strive for the life that is similar to the life of God.

2.46 | How does the Jew speaking against Celsus not lie when he says that he only took ten sailors and tax collectors and not all of them? For it is clear that even the Jews would agree that he did not take just ten, nor a hundred, nor a thousand, but at times five thousand and at other times four thousand. And he took so many that they followed him even into the wilderness, where only a crowd of believers in God through Jesus could gather, and in those places, he showed them not only words but also deeds. But we are forced to make a similar point, since we are careful not to assume that he exceeds some of the accusations made against him. And in the present argument, therefore, according to the order of the writing, he says: if while living he persuaded no one, but after his death, those who wanted to were persuaded by so many, how is this not extraordinary? It is necessary to say in response that if after his death they are persuaded, not just once but many times, how much more reasonable would it be for him, while alive, to convince many more with a stronger and more powerful

έπεδήμει, πολλαπλασίους καὶ δυνατωτέρω λόγω καὶ πράξει πεπεικέναι;

## Section 47

2.47 | Έαυτῷ δὲ λαμβάνει ὡς ἡμετέραν ἀπόκρισιν πρὸς πεῦσιν αὐτοῦ λεγομένην φήσαντος· τίνι προσήχθητε λογισμῷ τοῦτον νομίζειν υἱὸν θεοῦ; πεποίκη γὰρ ἡμᾶς ἀποκρινομένους ὅτι τούτῳ προσήχθημεν, (ἐπ)εὶ καὶ ἴσμεν τὴν κόλασιν αὐτοῦ ὑπὲρ καθαιρέσεως τοῦ πατρὸς τῆς κακίας γεγονυῖαν. ἄλλοις γὰρ μυρίοις προσήχθημεν, ὃν πολλοὶ στημόριον ἐν τοῖς πρὸ τούτων ἔξεθέμεθα καὶ θεοῦ διδόντος ἐκθησόμεθα οὐ μόνον ἐν τοῖς πρὸς τὸν νομιζόμενον Κέλσου ἀληθῆ λόγον πραγματευόμενοι ἀλλὰ καὶ ἐν ἄλλοις μυρίοις. καὶ ὡς ἡμῶν γε λεγόντων ὅτι υἱὸν αὐτὸν νομίζομεν θεοῦ, ἐπεὶ ἐκολάσθη, φησί· τί οὖν; οὐχὶ καὶ ἄλλοι πολλοὶ ἐκολάσθησαν, καὶ οὐχ ἥττον ἀγεννῶς; ὅμοιον δ' ἐν τούτῳ ποιεῖ ὁ Κέλσος τοῖς ἀνδραποδωδεστάτοις τῶν ἔχθρῶν τοῦ λόγου καὶ οἰομένοις ὅτι ἀκολουθεῖ τῇ περὶ τὸν Ἰησοῦν ἴστορίᾳ σταυρωθέντα τὸ σέβειν ἡμᾶς τοὺς ἐσταυρωμένους.

## Section 48

2.48 | Πολλάκις δ' ὁ Κέλσος ἥδη μὴ δυνάμενος ἀντιβλέπειν αἷς ἀναγέγραπται πεποιηκέναι δυνάμεσιν ὁ Ἰησοῦς διαβάλλει αὐτὰς ὡς γοητείας· καὶ πολλάκις τῷ λόγῳ κατὰ τὸ δυνατὸν ἡμῖν ἀντείπομεν. καὶ νῦν δέ φησιν οἰονεὶ ἡμᾶς ἀποκρίνασθαι ὅτι διὰ τοῦτ' ἐνομίσαμεν αὐτὸν εἶναι υἱὸν θεοῦ, ἐπεὶ χωλοὺς καὶ τυφλοὺς ἐθεράπευσε. προστίθησι δὲ καὶ τό· ὡς ὑμεῖς φατε, ἀνίστη νεκρούς. ὅτι μὲν οὖν χωλοὺς καὶ τυφλοὺς ἐθεράπευσε, διόπερ Χριστὸν

message and deeds?

2.47 | He takes for himself as our response to his question, saying: "By what reasoning do you think of him as the son of God?" For he has made us respond that we are brought to this conclusion, since we also know the punishment he received for the removal of the evil of the father. For we have been brought to many others, of whom we have previously spoken in detail, and with God's help, we will explain not only in relation to the supposed true words of Celsus but also in many other cases. And as we say that we consider him the son of God, since he was punished, he asks: "What then? Were not many others punished, and not less shamefully?" In this, Celsus acts similarly to the most despicable of the enemies of the word, thinking that he follows the story about Jesus, who was crucified, and that we honor those who were crucified.

2.48 | Often, Celsus, unable to argue against the powers that Jesus is said to have performed, accuses them of being magic. And many times, we have responded to his words as best as we could. And now he says that we seem to respond that we believe him to be the son of God because he healed the lame and the blind. He also adds: "As you say, he raises the dead." So, that he healed the lame and the blind, for this reason, we consider him Christ and the son

αύτὸν καὶ υἱὸν θεοῦ νομίζομεν, δῆλον ἡμῖν  
ἔστιν ἐκ τοῦ καὶ ἐν προφητείαις  
γεγράφθαι· „τότε ἀνοιχθήσονται ὄφθαλμοὶ  
τυφλῶν, καὶ ὥτα κωφῶν ἀκούσονται· τότε  
ἀλεῖται ὡς ἔλαφος ὁ χωλός.“ ὅτι δὲ καὶ  
νεκροὺς ἀνίστη καὶ οὐκ ἔστι πλάσμα τῶν  
τὰ εὐαγγέλια γραψάντων, παρίσταται ἐκ  
τοῦ, εἰ μὲν πλάσμα ἦν, πολλοὺς (ἄν)  
ἀναγεγράφθαι τοὺς ἀναστάντας, καὶ τοὺς  
ἥδη χρόνους ἔχοντας πλείονας ἐν τοῖς  
μνημείοις· ἐπεὶ δὲ οὐκ ἔστι πλάσμα. πάνυ  
εὐαριθμήτους λελέχθαι, τήν τε τοῦ  
ἀρχισυναγώγου θυγατέρα (περὶ ἣς οὐκ οἶδ'  
ὅπως εἴπεν· „οὐκ ἀπέθανεν ἀλλὰ  
καθεύδει,“ λέγων τι περὶ αὐτῆς, (ஓ) οὐ πᾶσι  
τοῖς ἀποθανοῦσι προσῆν,) καὶ τὸν  
μονογενὴν τῆς χήρας υἱὸν, ἐφ' ᾧ  
σπλαγχνισθεὶς ἀνέστησεν αὐτὸν, στήσας  
τοὺς φέροντας τὸν νεκρὸν, καὶ τρίτον  
Λάζαρον τετάρτην ἡμέραν ἐν τῷ μνημείῳ  
ἔχοντα. καὶ φήσομεν γένεται (περὶ) τούτων  
τοῖς εὐγνωμονεστέροις καὶ μάλιστα τῷ  
Ίουδαίῳ ὅτι, ὥσπερ „πολλοὶ λεπροὶ ἤσαν ἐν  
ἡμέραις Ἐλισσαίου τοῦ προφήτου, καὶ  
οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Ναϊμάν ὁ  
Σύρος,“ καὶ „πολλαὶ χήραι ἤσαν ἐν ταῖς  
ἡμέραις Ἡλίου“ τοῦ προφήτου, „καὶ πρὸς  
οὐδεμίαν αὐτῶν ἐπέμφθη χήραν ὁ Ἡλίας εἰ  
μὴ εἰς Σαραφθὰ τῆς Σιδωνίας·“ ἀξία γάρ  
ἐγεγόνει τοῦ ὑπὸ τοῦ προφήτου  
γεγενημένου τεραστίου ἐν τοῖς ἄρτοις κατά<sup>1</sup>  
τινα θείαν κρίσιν· οὕτω πολλοὶ νεκροὶ ἤσαν  
ἐν ταῖς ἡμέραις Ἰησοῦ, ἀλλὰ μόνι  
ἀνέστησαν, οὓς ἔγνω ὁ λόγος ἐπιτηδείους  
πρὸς τὴν ἀνάστασιν, ἵνα μὴ μόνον σύμβολά  
τινων ἢ τὰ γενόμενα ὑπὸ τοῦ κυρίου, ἀλλὰ  
καὶ αὐτόθεν προσαγάγῃ πολλοὺς τῇ  
Θαυμασίᾳ τοῦ εὐαγγελίου διδασκαλίᾳ. ἐγὼ  
δέ εἴποιμ· ἂν ὅτι κατὰ τὴν Ἰησοῦ  
ἐπαγγελίαν οἱ μαθηταὶ καὶ  
„μείζονα“ πεποιήκασιν ὃν Ἰησοῦς αἰσθητῶν  
πεποίηκεν. ἀεὶ γάρ ἀνοίγονται ὄφθαλμοὶ  
τυφλῶν τὴν ψυχὴν, καὶ ὥτα τῶν

of God, is clear to us from what is also written in the prophecies: "Then the eyes of the blind will be opened, and the ears of the deaf will hear; then the lame will leap like a deer." And that he raised the dead is not a fabrication of those who wrote the gospels, since if it were a fabrication, many would have been recorded as having been raised, and those who had been dead for a long time would still be in their tombs. But since it is not a fabrication, it is very few who are mentioned, like the daughter of the ruler of the synagogue (about whom I do not know how it was said: "She is not dead but sleeping," saying something about her, which was not true of all who die), and the only son of the widow, whom he raised out of compassion, setting up the ones carrying the dead body, and the third, Lazarus, who had been in the tomb for four days. And we would say even more about these things to those who are more grateful, especially to the Jew, that just as "many lepers were in the days of Elisha the prophet, and none of them was cleansed except Naaman the Syrian," and "many widows were in the days of Elijah the prophet, and to none of them was Elijah sent except to the widow of Zarephath in Sidon." For it was worthy of the great miracle that happened through the prophet in the bread, according to some divine judgment. So, many were dead in the days of Jesus, but only those whom the word knew to be suitable for resurrection were raised, so that the events done by the Lord would not only be symbols of some things but also bring many to the wonderful teaching of the gospel. And I would say that according to the promise of Jesus, the disciples have done "greater" things than those that Jesus did in the physical realm. For the eyes of the blind are always opened to the soul, and the ears of

έκκεκωφημένων πρὸς λόγους ἀρετῆς ἀκούει προθύμως περὶ θεοῦ καὶ τῆς παρ' αὐτῷ μακαρίας ζωῆς. πολλοὶ δὲ καὶ χωλοὶ τὰς βάσεις τοῦ, ὡς ἡ γραφὴ ὠνόμασεν, „ἔσω“ ἀνθρώπου, νῦν τοῦ λόγου ίασαμένου αὐτοὺς, οὐχ ἀπλῶς ἄλλονται ἀλλ’ „ώς ἔλαφος,“ πολέμιον τῶν ὅφεων ζῶνταν καὶ κρείττον παντὸς ιοῦ τῶν ἔχιδνῶν. καὶ οὗτοί γε οἱ θεραπευθέντες χωλοὶ λαμβάνουσιν ἀπὸ Ἰησοῦ „έξουσίαν πατεῖν“ τοῖς ποσὶν, οἵ πρότερον ἥσαν χωλοὶ, „ἐπάνω“ τῶν τῆς κακίας, ὅφεων καὶ σκορπίων“ καὶ ἀπαξαπλῶς „ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἔχθροῦ, καὶ πατοῦντες οὐκ ἀδικοῦνται· κρείττους γάρ καὶ αὐτοὶ γεγόνασι τοῦ πάσης κακίας καὶ τῶν δαιμόνων ιοῦ.

## Section 49

2.49 | Ο μὲν οὖν Ἰησοῦς ἐπιστρέφων τοὺς μαθητὰς οὐχὶ ἀπὸ τοῦ [μὴ] προσέχειν ἀπαξαπλῶς γόησι καὶ τοῖς ἐπαγγελλομένοις δι' οἰασδήποτε ὁδοῦ ποιεῖν τεράστια (οὐ γάρ ἐδέοντο τούτου οἱ μαθηταὶ αὐτοῦ) ἀλλ' ἀπὸ τοῦ τοῖς ἀναγορεύουσιν ἐαυτοὺς εἶναι τὸν Χριστὸν τοῦ θεοῦ καὶ πειρωμένοις διά τινων φαντασιῶν πρὸς ἐαυτοὺς ἐπιστρέφειν τοὺς Ἰησοῦ μαθητὰς ὅπου μὲν εἴπε· „τότε ἔαν τις ὑμῖν εἴπῃ· ἴδού ὡδεὶς ὁ Χριστὸς ἡ ὡδεῖς, μὴ πιστεύετε. ἐγερθήσονται γάρ ψευδόχριστοι καὶ ψευδοπροφῆται καὶ δώσουσι σημεῖα καὶ τέρατα μεγάλα. ὥστε πλανᾶσθαι εἰ δυνατὸν καὶ τοὺς ἐκλεκτούς. ἴδού προείρηκα ὑμῖν. ἔαν οὖν εἴπωσιν ὑμῖν· ἴδού ἐν τῇ ἐρήμῳ ἔστι, μὴ ἔξελθητε· ἴδού ἐν τοῖς ταμείοις, μὴ πιστεύσητε. ὥσπερ γάρ ἡ ἀστραπὴ ἔξερχεται ἀπ' ἀνατολῶν καὶ φαίνεται ἔως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου“· ὅπου δέ· „πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· κύριε, κύριε, οὐ τῷ ὀνόματί σου ἐφάγομεν

the deaf hear eagerly about the virtues of God and the blessed life that comes from him. And many lame people, as the scripture named it, "inside" the man, now healed by the word, do not simply walk again but "leap like a deer," a creature that is stronger than all the poisons of the snakes. And these healed lame people receive from Jesus "authority to tread" with their feet on the evils "of snakes and scorpions" and indeed "over all the power of the enemy, and they will not be harmed; for they have become stronger than all evil and the poisons of demons.

2.49 | So, Jesus, turning to his disciples, warns them not to pay attention to any magician or to those who claim to perform great wonders by any means (for his disciples did not need this). But he turns to those who call themselves the Christ of God and who are trying to deceive themselves with various fantasies. He said: "If anyone says to you, 'Look, here is the Christ' or 'There he is,' do not believe it. For false Christs and false prophets will arise and will show great signs and wonders, so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. So if they say to you, 'Look, he is in the wilderness,' do not go out; if they say, 'Look, he is in the inner rooms,' do not believe it. For just as lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man." And he says: "Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name,

καὶ τῷ ὄνόματί σου ἐπίομεν καὶ τῷ ὄνόματί σου δαιμόνια ἔξεβάλομεν καὶ δυνάμεις πολλὰς ἐποιήσαμεν; καὶ ἐρῶ αὐτοῖς ἀποχωρεῖτε ἀπ' ἐμοῦ. ὅτι ἐστὲ ἐργάται ἀδικίας." ὁ δὲ Κέλσος κοινοποιῆσαι βουλόμενος τὰ τεράστια τοῦ Ἰησοῦ πρὸς τὴν ἐν ἀνθρώποις γοητείαν φησὶν αὐταῖς λέξεσιν· ὡς φῶς καὶ ἀλήθεια, τῇ αὐτοῦ φωνῇ διαρρήδην ἔξαγορεύει, καθὰ καὶ ὑμεῖς συγγεγράφατε, διότι παρέσονται ὑμῖν καὶ ἔτεροι δυνάμεις ὁμοίαις χρώμενοι, κακοὶ καὶ γόητες, καὶ σατανᾶν τινα τοιαῦτα παραμηχανώμενον ὄνομάζει· ὥστ' οὐδὲ αὐτὸς ἔξαρνός ἐστιν, ὡς ταῦτα γε οὐδὲν θεῖον ἀλλὰ πονηρῶν ἐστιν ἔργα. βιαζόμενος δὲ ὑπὸ τῆς ἀληθείας ὄμοῦ καὶ τὰ τῶν ἄλλων ἀπεκάλυψε καὶ τὰ καθ' αὐτὸν ἥλεγξε. πῶς οὖν οὐ σχέτλιον ἀπὸ τῶν αὐτῶν ἔργων τὸν μὲν θεὸν τοὺς δὲ γόητας ἡγεῖσθαι; τί γάρ μᾶλλον ἀπό γε τούτων τοὺς ἄλλους πονηροὺς ἢ τοῦτον νομιστέον αὐτῷ χρωμένους μάρτυρι; ταῦτα μέν γε καὶ αὐτὸς ὡμολόγησεν οὐχὶ θείας φύσεως ἀλλ' ἀπατεώνων τινῶν καὶ παμπονήρων εἶναι γνωρίσματα. ὅρα δὴ εἴ μὴ ἐν τούτοις σαφῶς ὁ Κέλσος ἐλέγχεται κακουργῶν τὸν λόγον, ἄλλο μὲν τοῦ Ἰησοῦ λέγοντος περὶ τῶν ποιησόντων „σημεῖα καὶ τέρατα," ἄλλο δὲ τοῦ παρὰ τῷ Κέλσῳ Ἰουδαίου φάσκοντος. καὶ γάρ εἰ μὲν ἀπλῶς τοῖς μαθηταῖς ἔλεγεν Ἰησοῦς φυλάσσεσθαι τοὺς τὰ τεράστια ἐπαγγελλομένους οὐ παρατιθέμενος, τί φήσουσιν ἐαυτοὺς εἶναι, τάχα χώραν εἶχεν ἀνὴρ ὑπόνοια αὐτοῦ· ἐπεὶ δ' ἀφ' ὧν θέλει ἡμᾶς φυλάσσεσθαι ὁ Ἰησοῦς ἐπαγγέλλονται εἶναι „ὁ Χριστὸς," ὅπερ οὐ ποιοῦσιν οἱ γόητες, ἀλλὰ καὶ ἐν τῷ ὄνόματι Ἰησοῦ βιοῦντας κακῶς φησι τινὰς δυνάμεις ποιήσειν καὶ δαίμονας ἀποβαλεῖν ἀνθρώπων μᾶλλον δ', εἰ δεῖ οὕτως εἰπεῖν, ἀποκηρύσσεται μὲν τῶν κατὰ τὸν τόπον ἡ γοητεία καὶ πᾶσα ἡ κατ' αὐτῶν ὑπόνοια, εἰσάγεται δὲ ἡ θειότης τοῦ

and do many mighty works in your name?" And then I will declare to them, 'I never knew you; depart from me, you workers of lawlessness.'" Celsus, wanting to associate the wonders of Jesus with human magic, says with these words: "O light and truth," he openly declares with his voice, just as you have written, because others will come to you using similar powers, wicked and sorcerers, and some Satan will name such things. Thus, he himself is not free from this, as these things are not divine but the works of evil. Being pressed by the truth, he also revealed the deeds of others and exposed his own. How then is it not foolish to consider God and the sorcerers as the same? For what is more evil among these than to think that he uses the same testimony as them? He himself has confessed that these are not of divine nature but are signs of some deceivers and wicked men. See then if Celsus is not clearly shown to be a wicked speaker, for there is a difference between what Jesus said about those who perform "signs and wonders" and what Celsus, the Jew, claims. For if Jesus simply told his disciples to be on guard against those who promise wonders without specifying who they are, what would they say about themselves? Perhaps his suspicion would have some ground. But since Jesus warns us to be on guard against those who claim to be "the Christ," which the sorcerers do not do, and also says that some will perform evil deeds in the name of Jesus, it is more likely that the magic and all their assumptions are introduced, while the divinity of Christ and the divinity of his disciples is that someone using his name could perform something and not know how it was done by some power to pretend that he is the Christ, doing similar things to those of Christ and others in the name of

Χριστοῦ καὶ θειότης τῶν μαθητῶν αὐτοῦ,  
ὅτι δυνατόν τινα τῷ ὄνόματι αὐτοῦ  
χρησάμενον καὶ οὐκ οἶδ' ὅπως  
ἐνεργηθέντα ὑπό τινος δυνάμεως πρὸς τὸ  
προσποιήσασθαι, ὅτι αὐτὸς εἶη ὁ Χριστὸς,  
δοκεῖν τὰ παραπλήσια ἐπιτελεῖν τῷ  
Χριστῷ καὶ ἄλλους τῷ ὄνόματι τοῦ Ἰησοῦ  
τὰ ὡσπερεὶ παραπλήσια τοῖς γνησίοις  
αὐτοῦ μαθηταῖς.

Jesus doing what seems similar to his genuine disciples.

## Section 50

2.50 | Καὶ ὁ Παῦλος δ' ἐν τῇ πρὸς  
Θεσσαλονικεῖς ἐπιστολῇ δευτέρᾳ  
ἀποφαίνεται. τίνα τρόπον  
ἀποκαλυφθήσεται ποτε „ὁ ἄνθρωπος τῆς  
ἀνομίας, ὁ υἱὸς τῆς ἀπωλείας, ὁ  
ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα  
λεγόμενον θεὸν ἢ σέβασμα, ὥστ' αὐτὸν εἰς  
τὸν ναὸν τοῦ θεοῦ καθίσαι, ἀποδεικνύοντα  
ἐαυτὸν ὅτι ἔστι θεός.“ καὶ πάλιν φησὶ τοῖς  
Θεσσαλονικεῦσι „καὶ νῦν τὸ κατέχον  
οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ  
αὐτοῦ καιρῷ. τὸ γὰρ μυστήριον ἦδη  
ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων  
ἄρτι ἔως ἐκ μέσου γένηται· καὶ τότε  
ἀποκαλυφθήσεται ὁ ἄνομος, ὃν κύριος ὁ  
θεὸς ἀνελεῖ τῷ πνεύματι τοῦ στόματος  
αὐτοῦ καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς  
παρουσίας αὐτοῦ, οὗ ἔστιν ἡ παρουσία  
κατ' ἐνέργειαν τοῦ σατανᾶ ἐν πάσῃ  
δυνάμει καὶ σημείοις καὶ τέρασι ψεύδους  
καὶ ἐν πάσῃ ἀπάτῃ ἀδικίᾳ ἐν τοῖς  
ἀπολλυμένοις. „ἐκτιθέμενος δὲ καὶ τὴν  
αἵτιαν τοῦ ἐπιτρέπεσθαι τὸν ἄνομον  
ἐπιδημεῖν τῷ βίῳ φησίν· „άνθ' ὅν τὴν  
ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ  
σωθῆναι αὐτούς, καὶ διὰ τοῦτο πέμπει  
αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης εἰς τὸ  
πιστεῦσαι αὐτοὺς τῷ ψεύδει. ἵνα κριθῶσιν  
ἄπαντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ  
ἄλλ' εύδοκήσαντες ἐν τῇ ἀδικίᾳ. „λεγέτω τις

2.50 | And Paul also makes it clear in his second letter to the Thessalonians how the "man of lawlessness, the son of destruction, the one who opposes and exalts himself above all that is called God or is worshiped, so that he sits in the temple of God, showing himself as if he is God." And again he says to the Thessalonians: "And now you know what is holding him back, so that he may be revealed in his own time. For the mystery of lawlessness is already at work; only he who now restrains it will do so until he is taken out of the way. And then the lawless one will be revealed, whom the Lord God will kill with the breath of his mouth and bring to nothing by the appearance of his coming, whose coming is by the working of Satan with all power and signs and lying wonders and with all wicked deception for those who are perishing." He explains the reason why the lawless one is allowed to appear in life, saying: "Because they did not receive the love of the truth in order to be saved. And for this reason, God sends them a strong delusion, so that they may believe what is false, in order that all may be condemned who did not believe the truth but had pleasure in unrighteousness." Let someone then say to us, if it is possible for any of the

οῦν ἡμῖν. εἰ δύναται τι τῶν ἐν τῷ εὐαγγελίῳ ἢ τῶν παρὰ τῷ ἀποστόλῳ χώραν παρέχειν ὑπονοίας γοητείας προαγορευομένης κατὰ τὸν τόπον. παρέσται δὲ τῷ βουλομένῳ καὶ ἀπὸ τοῦ Δανιὴλ ἐκλαβεῖν τὴν περὶ τοῦ ἀντιχρίστου προφητείαν. καταψεύδεται δὲ τῶν λόγων Ἰησοῦ, ἐπεὶ μὴ εἴπόντος αὐτοῦ· διότι παρέσονται ἔτεροι δυνάμεσιν ὁμοίαις χρώμενοι, κακοὶ καὶ γόητες, αὐτός φησιν αὐτὸν εἰρηκέναι τὸ τοιοῦτον. ὡς γὰρ οὐχ ὁμοίᾳ δύναμις ἢ τῶν ἐν Αἴγυπτῳ ἐπαοιδῶν τῇ ἐν τῷ Μωϋσῆ ἀπαραδόξῳ χάριτι, ἀλλὰ τὸ τέλος διήλεγχε τὰ μὲν τῶν Αἴγυπτίων ὅντα μαγγανείας τὰ δὲ τοῦ Μωϋσέως θεῖα· οὕτως τὰ μὲν τῶν ἀντιχρίστων καὶ τῶν προσποιουμένων δυνάμεις ὡς μαθητῶν Ἰησοῦ σημεῖα καὶ τέρατα λέγεται εἶναι „ψεύδους.“ „ἐν πάσῃ ἀπάτῃ ἀδικίᾳ τοῖς ἀπολλυμένοις“ ἵσχυοντα, τὰ δὲ τοῦ Χριστοῦ καὶ τῶν μαθητῶν αὐτοῦ καρπὸν ἔσχεν οὐκ ἀπάτην ἀλλὰ σωτηρίαν ψυχῶν. Τίς γὰρ τὸν κρείττονα βίον καὶ συστέλλοντα τὰ τῆς κακίας ὀσημέραι ἐπὶ τὸ ἔλαττον εὐλόγως φησὶν ἀπὸ ἀπάτης γίνεσθαι;

## Section 51

2.51 | Υπείδετο δὲ ὁ Κέλσος τὸ ἀπὸ τῆς γραφῆς ποιήσας τὸν Ἰησοῦν εἰρηκέναι ὅτι σατανᾶς τις τοιαῦτα παραμηχανήσεται. ἀλλὰ καὶ συναρπάζει τὸν λόγον φάσκων μὴ ἔξαρνον εἶναι τὸν Ἰησοῦν, ὡς ταῦτα ούδεν θεῖον ἔχει ἀλλὰ πονηρῶν ἔστιν ἔργα· ὁμογενῆ γὰρ αὐτὰ πεποίηκεν ἐτερογενῆ τυγχάνοντα. καὶ ὡσπερ λύκος κυνὶ οὐχ ὁμογενής, κάν δοκῇ ἔχειν τι παραπλήσιον ἐν τῷ τοῦ σώματος σχήματι καὶ τῇ φωνῇ, ούδε φάσσα τῇ περιστερᾷ· οὕτως ούδεν ὅμοιον ἔχει τὸ δυνάμει θεοῦ ἐπιτελούμενον τῷ γινομένῳ ἀπὸ γοητείας. ἔτι δὲ καὶ ταῦτα πρὸς τὰς Κέλσου κακουργίας

things in the gospel or those from the apostle to provide hints of magic being foretold in that place. And it is also possible to take from Daniel the prophecy about the Antichrist. But he lies about the words of Jesus, since he does not say: "For others will come using similar powers, wicked and sorcerers," he claims that he has said such a thing. For the power of those in Egypt is not the same as that of Moses by divine grace, but the end shows that the works of the Egyptians were magic, while those of Moses were divine. Thus, the works of the Antichrists and those pretending to have powers are said to be "lies," while those of Christ and his disciples bear fruit that is not deception but the salvation of souls. For who can reasonably say that living a better life and reducing the evils day by day is becoming a victim of deception?

2.51 | Celsus claims that Jesus said that some Satan will devise such things. But he also twists the words, saying that Jesus is not divine, but that these things are the works of evil. For he has made something similar to the same kind of thing, while it is actually different. Just as a wolf is not the same as a dog, even if it seems to have something similar in body shape and voice, nor is a weasel like a dove; in the same way, nothing done by the power of God is similar to what happens through magic. Moreover, we will say this against the wickedness of Celsus: Are powers indeed produced by

έροῦμεν· ἄρα δυνάμεις γίνονται μὲν κατὰ γοητείαν ἀπὸ πονηρῶν δαιμόνων, οὐδεμίᾳ δὲ δύναμις ἐπιτελεῖται ἀπὸ τῆς θείας καὶ μακαρίας φύσεως, ἀλλ' ὁ βίος τῶν ἀνθρώπων ἥνεγκε μὲν τὰ χείρονα οὐδαμῶς δ' ἔχωρησε τὰ κρείττονα; καὶ τοῦτο δὲ δοκεῖ μοι ὥσπερ ἐπὶ πάντων δεῖν παρατιθέναι, ὅτι ὅπου τι χεῖρον προσποιούμενον εἶναι ὁμογενὲς τῷ κρείττονι, ἔκει πάντως ἐκ τοῦ ἐναντίου ἔστι τι κρείττον. οὕτω καὶ ἐπὶ τῶν κατὰ γοητείαν ἐπιτελούντων. ὅτι πάντως ἀνάγκη εἶναι καὶ ἀπὸ θείας ἐνεργείας ἐν τῷ βίῳ γινόμενα. καὶ τοῦ αὐτοῦ ἔστιν ἔξ ακολουθίας ἥτοι ἀμφότερα ἀναιρεῖν καὶ λέγειν μηδέτερον γίνεσθαι ἡ τιθέντα τὸ ἔτερον καὶ μάλιστα τὸ χεῖρον ὁμολογεῖν καὶ περὶ τοῦ κρείττονος. εἰ δέ τις τιθείη μὲν τὰ ἀπὸ γοητείας γίνεσθαι, μὴ τιθείη δὲ τὰ ἀπὸ θείας δυνάμεως, δοκεῖ μοι παραπλήσιος εἶναι τῷ τιθέναι μὲν ὅτι εἰσὶ σοφίσματα καὶ λόγοι πιθανοὶ, ἀποτυγχάνοντες τῆς ἀληθείας, προσποιούμενοι τάληθῆ παριστάνειν, οὐδαμοῦ δὲ παρ' ἀνθρώποις ἀλήθεια καὶ διαλεκτικὴ ἀλλοτρία σοφισμάτων πολιτεύεται. εἰ δ' ἄπαξ παραδεξόμεθα ἀκόλουθον εἶναι τῷ ὑποστατὴν εἶναι μαγείαν καὶ γοητείαν, ἐνεργούμενην ὑπὸ πονηρῶν δαιμόνων, κατακλήσεσι περιέργοις θελγομένων καὶ ἀνθρώποις γόησιν ὑπακουόντων, τὸ καὶ ἀπὸ θείας δυνάμεως δεῖν εὐρίσκεσθαι ἐν ἀνθρώποις· διὰ τί οὐχὶ καὶ βεβασανισμένως τοὺς ἐπαγγελλομένους τὰς δυνάμεις ἔξετάσομεν ἀπὸ τοῦ βίου καὶ τοῦ ἥθους καὶ τῶν ἐπακολουθούντων ταῖς δυνάμεσιν ἥτοι εἰς βλάβην τῶν ἀνθρώπων ἢ εἰς ἥθῶν ἐπανόρθωσιν, τίς μὲν δαίμοσι διακονούμενος διά τινων ἐπωδῶν καὶ μαγγανειῶν τὰ τοιαῦτα ποιεῖ, τίς δ' ἐν χώρᾳ καθαρῷ καὶ ἀγίᾳ γενομένος κατὰ τὴν ψυχὴν ἐαυτοῦ καὶ τὸ πνεῦμα, οἴμαι δὲ καὶ τὸ σῶμα, τῷ θεῷ, παραδεξάμενος θεῖόν τι

magic from evil demons, while no power is accomplished by divine and blessed nature? But has the life of humans brought forth the worse, while it has never allowed the better? And this seems to me to be something that should be pointed out everywhere, that where something worse is made to seem similar to the better, there is always something better from the opposite. So it is also with those performing magic. It is necessary that what happens in life comes from divine energy. And it follows that both can be denied or one can say that the other is better, especially to agree that the worse is the one that is true. If someone claims that things happen through magic, they should not claim that things happen through divine power. It seems to me that this is similar to saying that there are clever tricks and plausible words that fail to reach the truth, pretending to present the truth, while there is no truth among humans, and dialectic is foreign to the tricks of sophists. If we once accept that magic and sorcery are at work by evil demons, charming people with strange tricks and those obeying human sorcery, then it must also be found among humans that there is something from divine power. Why should we not examine the lives and morals of those claiming to have powers, whether they lead to harm for people or to the correction of morals? Who serves demons through certain spells and magic, and who, becoming pure and holy in spirit and body, receives something divine from God for the benefit of humans and encourages belief in the true God? If we must seek not to be swept away by the powers, who performs such things from the better and who from the worse, so that we do not slander everything or marvel at everything as divine and accept it? How is

πνεῦμα τὰ τοιαῦτα είς ὥφρειαν  
ἀνθρώπων καὶ προτροπήν τὴν ἐπὶ τὸ  
πιστεύειν θεῷ ἀληθινῷ πράττει; εἰ δὲ ἄπαξ  
ζητεῖν δεῖ μὴ συναρπαζόμενον ὑπὸ τῶν  
δυνάμεων, τίς μὲν ἀπὸ κρείττονος τίς δὲ  
ἀπὸ χείρονος τὰ τοιαῦτα ἐπιτελεῖ, ἵνα ἡ μὴ  
πάντα κακολογῶμεν ἢ μὴ πάντα ὡς θεῖα  
θαυμάζωμεν καὶ ἀποδεχόμεθα· πῶς οὐχὶ<sup>1</sup>  
προφανές μὲν ἔσται ἐκ τῶν συμβάντων ἐπὶ<sup>2</sup>  
Μωϋσέως καὶ ἐπὶ Ἰησοῦ, ἔθνῶν δλων  
συστάντων μετὰ τὰ σημεῖα αὐτῶν, ὅτι θείᾳ  
δυνάμει πεποιήκασιν οὗτοι ἄπερ  
ἀναγέγραπται αὐτοὺς πεποιηκέναι; οὐκ ἀν  
γάρ πονηρία καὶ μαγγανεία δλον ἔθνος  
συνέστησαν, ὑπερβὰν μὲν ού μόνον  
ἀγάλματα καὶ τὰ ὑπ’ ἀνθρώπων ἰδρυμένα  
ἄλλα καὶ πᾶσαν γενητὴν φύσιν. ἀναβαῖνον  
δὲ πρὸς τὴν ἀγένητον τοῦ Θεοῦ τῶν δλων  
ἀρχήν.

## Section 52

2.52 | Ἔπει δέ Ἰουδαῖός ἔστιν δὲ παρὰ τῷ  
Κέλσῳ ταῦτα λέγων. εἴποιμεν ἀν πρὸς  
αὐτόν· σὺ δὲ δὴ, ὡς οὗτος, τί δή ποτε τὰ μὲν  
παρὰ σοὶ γεγραμένα ὡς ὑπὸ τοῦ Θεοῦ διὰ  
Μωϋσέως ἐπιτελεσθέντα θεῖα εἶναι  
πεπίστευκας καὶ πειρᾶ πρὸς τοὺς  
διαβάλλοντας αὐτὰ ὡς κατὰ γοητείαν  
γεγενημένα ὁμοίως τοῖς παρ’ Αἴγυπτίων  
σοφῶν ἐπιτελουμένοις διαλέγεσθαι, τὰ δὲ  
ἀπὸ τοῦ Ἰησοῦ καὶ παρὰ σοὶ ὁμοιογούμενα  
γεγονέναι τοὺς κατὰ σοῦ Αἴγυπτίους  
μιμούμενος κατηγορεῖς ὡς ού θεῖα; εἰ γάρ  
τὸ τέλος καὶ δλον τὸ ἔθνος συστὰν διὰ τῶν  
ἐν Μω(??)σεῖ τεραστίων τὴν ἐνάργειαν τοῦ  
Θεὸν εἶναι τὸν ταῦτα ποιήσαντα γενέσθαι  
συνίστησιν ἐπὶ Μωϋσέως, πῶς οὐχὶ μᾶλλον  
τὸ τοιοῦτον ἐπὶ τῷ Ἰησοῦ δειχθήσεται,  
μεῖζον ποιήσαντι παρὰ τῷ Μωϋσέως ἔργον;  
ἔκεινος μὲν γάρ τοὺς ἀπὸ τοῦ ἔθνους ἐκ  
σπέρματος Ἀβραὰμ κατὰ διαδοχὴν τὴν

it not clear from the events concerning Moses and Jesus, with all the nations standing together with their signs, that these were done by divine power as it is written that they accomplished? For neither trickery nor magic could have formed a whole nation, surpassing not only idols and those set up by humans but also all created nature, rising up to the uncreated God, the source of all.

2.52 | Since the one speaking these things to Celsus is a Jew, we might say to him: "But you, what do you believe about the things written by you as being done by God through Moses? Do you try to accuse those who speak against them as being done through magic, just like the works of the wise men of Egypt? And do you claim that the things from Jesus, which you acknowledge, are not divine, while you accuse them as if they were imitating the Egyptians? For if the end and the whole nation were gathered together because of the great signs done by Moses, showing that he was the one who did these things, how much more will this be shown in Jesus, who performed greater works than Moses? For Moses led those from the nation, who were descendants of Abraham and kept the laws of circumcision and the customs of

περιτομὴν φυλάξαντας καὶ τῶν ἔθῶν τοῦ Ἀβραὰμ γενομένους ζηλωτὰς ἐτοιμοτέρους παραλαβών ἔξήγαγεν ἐκ τῆς Αἴγυπτου, τοὺς θείους, οὓς πεπίστευκας, παρατιθέμενος αὐτοῖς νόμους· οὗτος δὲ μεῖζὸν τι τολμήσας ἐπεισήγαγε τῇ προκαταλαβούσῃ πολιτείᾳ καὶ ἔθεσι πατρῷοις καὶ ἀνατροφαῖς ταῖς κατὰ τοὺς κειμένους νόμους τὴν κατὰ τὸ εὐαγγέλιον πολιτείαν. καὶ ὁσπερ ἔχρηζεν, ἵνα Μωϋσῆς πιστευθῇ οὐ μόνον ὑπὸ τῆς γερουσίας ἀλλὰ καὶ τοῦ λαοῦ, σημείων ὧν πεποιηκέναι ἀναγέγραπται, διὰ τί οὐχὶ καὶ Ἰησοῦς. ἵνα πιστευθῇ ὑπὸ τῶν ἀπὸ τοῦ λαοῦ μεμαθηκότων „σημεῖα καὶ τέρατα“ αἵτεν, δεήσεται τοιούτων δυνάμεων, αἱ διὰ τὸ μεῖζον καὶ θειότερον συγκρίσει τῶν διὰ Μωϋσέως οἶαί τε ἡσαν ἀποστῆσαι μὲν τῆς Ἰουδαϊκῆς μυθολογίας καὶ τῶν ἀνθρωπίνων παρ' αὐτοῖς παραδόσεων ποιῆσαι δὲ παραδέξασθαι τὸν ταῦτα διδάσκοντα καὶ ἐπιτελοῦντα, ὅτι μείζων τῶν προφητῶν ἦν; πῶς γάρ οὐ μείζων τῶν προφητῶν ἦν ὃ ὑπὸ τῶν προφητῶν ὡς Χριστὸς καὶ σωτὴρ τοῦ γένους τῶν ἀνθρώπων εἶναι κηρυσσόμενος;

## Section 53

2.53 | Καὶ ὅλα δὲ, ἄπερ ὁ παρὰ τῷ Κέλσῳ Ἰουδαῖος λέγει πρὸς τοὺς πιστεύοντας εἰς τὸν Ἰησοῦν, δύναται κοινοποιεῖσθαι εἰς τὴν Μωϋσέως κατηγορίαν· ὥστ' ἡ μηδὲν διαφέρειν ἡ παραπλήσιον εἶναι λέγειν γοητείαν τὴν Ἰησοῦν τῇ Μωϋσέως, ἀμφοτέρων ὅσον ἐπὶ τῇ λέξει τοῦ παρὰ τῷ Κέλσῳ Ἰουδαίου δυναμένων τοῖς αὐτοῖς ὑπάγεσθαι ἐγκλήμασιν. οἶνον περὶ μὲν Χριστοῦ ὃ παρὰ Κέλσῳ Ἰουδαῖος λέγει· ἀλλ' ὃ φῶς καὶ ἀλήθεια. τῇ αὐτοῦ φωνῇ διαρρήδην ἔξαγορεύει Ἰησοῦς ταῦτα, καθὰ καὶ ὑμεῖς συγγεγράφατε. διότι παρέσονται

Abraham, out of Egypt, giving them the laws you believe are divine. But this one, having dared to do something greater, introduced a new way of life according to the gospel, along with the ancestral laws and customs. And just as it was necessary for Moses to be believed not only by the council but also by the people, through the signs that are written that he performed, why should it not also be necessary for Jesus? In order to be believed by the people who have learned about "signs and wonders," he would need to request such powers, which, because they are greater and more divine, would set him apart from the Jewish mythology and the human traditions among them. Would it not be accepted that the one teaching and performing these things is greater than the prophets? For how could he not be greater than the prophets, being proclaimed by the prophets as the Christ and savior of humankind?"

2.53 | And all that the Jew speaking to Celsus says to those who believe in Jesus can be related to the accusations against Moses. So he either claims that there is no difference or that the magic of Jesus is similar to that of Moses, as both are said to be guilty of the same crimes. For example, concerning Christ, the Jew speaking to Celsus says: "But oh light and truth! Jesus openly declares these things with his own voice, as you have written. For there will also be others using similar powers, evil ones and sorcerers." As for Moses, the

ύμιν καὶ ἔτεροι δυνάμεσιν ὁμοίαις  
χρώμενοι, κακοὶ καὶ γόντες· περὶ δὲ  
Μωϋσέως εἴποι ἀνὸς ἀπιστῶν πρὸς τὸν  
Ἰουδαῖον τοῖς Μωϋσέως εἴτ' Αἴγυπτιος εἴθε  
δοστισοῦν ἀλλ' ὡς φῶς καὶ ἀλήθεια, τῇ  
αὐτοῦ φωνῇ Μωϋσῆς διαρρήδην  
ἔξαγορεύει. καθὰ καὶ ὑμεῖς συγγεγράφατε,  
διότι παρέσονται ὑμῖν ἔτεροι δυνάμεσιν  
ὁμοίαις χρώμενοι, κακοὶ καὶ γόντες.  
γέγραπται γὰρ ὑμῶν ἐν τῷ νόμῳ· „έὰν δὲ  
ἀναστῇ ἐν σοὶ προφήτης ἡ ἐνυπνιαζόμενος  
ἐνύπνιον καὶ δῷ σοι σημεῖον ἡ τέρας, καὶ  
ἔλθῃ τὸ σημεῖον ἡ τὸ τέρας, ὃ ἐλάλησε πρός  
σε λέγων· πορευθῶμεν καὶ  
ἀκολουθήσωμεν θεοῖς ἐτέροις, οὓς οὐκ  
οἴδατε, καὶ λατρεύσωμεν αὐτοῖς. οὐκ  
ἀκούσεσθε τοὺς λόγους τοῦ προφήτου  
ἔκεινου ἡ τοῦ ἐνυπνιαζόμενου τὸ ἐνύπνιον  
ἔκεινον“καὶ τὰ ἔχης. καὶ ὃ μὲν τοὺς λόγους  
τοῦ Ἰησοῦ διαβάλλων φησὶ καὶ σατανᾶν  
τινα τοιαῦτα παραμηχανώμενον ὄνομάζειν,  
ὅ δὲ κοινοποιῶν τοῦτο πρὸς Μωϋσέα ἔρει  
καὶ προφήτην ἐνυπνιαζόμενον τοιαῦτα  
παραμηχανώμενον ὄνομάζειν. ὥσπερ δ' ὁ  
παρὰ τῷ Κέλσῳ Ἰουδαῖός φησι περὶ τοῦ  
Ἰησοῦ ὅτι ὥστε οὐδ' αὐτὸς ἔξαρνός ἐστιν,  
ώς ταῦτά γε οὐδὲν θεῖον ἀλλὰ πονηρῶν  
ἐστιν ἔργα. οὕτως ὁ τοῖς Μωϋσέως  
ἀπιστῶν φήσει πρὸς αὐτὸν τὰ  
προειρημένα ἐκτιθέμενος τὸ αὐτό· ὥστε  
οὐδ' αὐτὸς Μωϋσῆς ἔξαρνός ἐστιν, ὡς  
ταῦτά γε οὐδὲν θεῖον ἀλλὰ πονηρῶν ἐστιν  
ἔργα. τὸ αὐτὸ δὲ ποιήσει καὶ ἐπὶ τούτου·  
βιαζόμενος ὑπὸ τῆς ἀληθείας ὅμοιος καὶ τὰ  
τῶν ἄλλων ἀπεκάλυψε καὶ τὰ καθ' ἐαυτὸν  
ἥλεγχεν ὁ Μωϋσῆς. λέγοντι δὲ τῷ Ἰουδαίῳ  
καὶ τῷ πῶς οὖν οὐ σχέτλιον ἀπὸ τῶν  
αὐτῶν ἔργων τὸν μὲν θεὸν τοὺς δὲ γόντας  
ἡγεῖσθαι; εἴποι τις ἀνὸς πρὸς αὐτὸν διὰ τὰς  
Μωϋσέως ἐκτεθείσας λέξεις· πῶς οὖν οὐ  
σχέτλιον ἀπὸ τῶν αὐτῶν ἔργων τὸν μὲν  
προφήτην θεοῦ καὶ θεράποντα αὐτοῦ τοὺς  
δὲ γόντας ἡγεῖσθαι; ἐπεὶ δὲ προσδιατρίβων

unbeliever might say to the Jew, whether he is Egyptian or anyone else: "But oh light and truth! Moses openly declares these things with his own voice, as you have written. For there will also be others using similar powers, evil ones and sorcerers." For it is written in your law: "If a prophet arises among you or one who dreams a dream and gives you a sign or wonder, and the sign or wonder comes to pass, which he spoke to you, saying: 'Let us go and serve other gods,' whom you have not known, and let us serve them, you shall not listen to the words of that prophet or to that dreamer." And while the one accusing Jesus claims that some Satan is devising such things, the one relating this to Moses will say that a prophet dreaming is devising such things. Just as the Jew speaking to Celsus says about Jesus that he is not divine, but that these things are the works of evil, so the one disbelieving Moses will say the same, that even Moses is not divine, but that these things are the works of evil. And he will do the same regarding this matter. Being pressed by the truth, he will reveal both the actions of others and will expose his own. When speaking to the Jew, one might ask: "How then is it not ridiculous to consider the same works as coming from God for the prophet and from sorcerers?" One might say to him, based on the words of Moses: "How then is it not ridiculous to consider the prophet of God and his servant as coming from the same works as sorcerers?" Since Celsus, lingering in the place, has added what I have stated about those who are said to be using similar powers, we might ask: "What more can be said about these others than to consider them as evil?" We will add to what has been said: "What more can be said about those whom Moses forbids to listen

τῷ τόπῳ ὁ Κέλσος προσέθηκεν οἶς  
έξεθέμην κοινοποιηθεῖσι καὶ τό· τί γὰρ  
μᾶλλον ἀπό γε τούτων τοὺς ἄλλους  
πονηροὺς ἢ τοῦτον νομιστέον αὐτῷ  
χρωμένους μάρτυρι; προσθήσομεν τοῖς  
λεγομένοις καὶ ἡμεῖς τοιαῦτα· τί γὰρ  
μᾶλλον ἀπό γε τούτων, οἷς ἀπαγορεύει  
πείθεσθαι Μωϋσῆς ἐπιδεικνυμένοις σημεῖα  
καὶ τέρατα, ἔκεινους πονηροὺς νομιστέον ἢ  
Μωϋσέα ἔξ ὅν ἐτέρους περὶ σημείων καὶ  
τεράτων διέβαλε; πλείονα δ' εἰς ταύτὸν  
λέγων, ἵνα δόξῃ αὕξειν τὸ ἐπιχείρημα, φησί·  
ταῦτα μέν γε καὶ αὐτὸς ὡμολόγησεν οὐχὶ  
θείας φύσεως ἀλλ' ἀπατεώνων τινῶν καὶ  
παμπονήρων εἶναι γνωρίσματα. τίς οὖν  
αὐτός; σὺ μὲν, ὦ Ιουδαῖε. φὴς ὅτι ὁ Ἰησοῦς,  
ὁ δὲ ἐγκαλῶν σοι ως τοῖς αὐτοῖς  
ἐγκλήμασιν ὑποκειμένω τὸ αὐτὸς ἀνάξει  
ἐπὶ τὸν Μωϋσέα.

## Section 54

2.54 | Μετὰ ταῦτά. φησι πρὸς ἡμᾶς δῆθεν  
(ἵνα τηρήσω τὸ ἀπ' ἀρχῆς τῷ Ιουδαίῳ  
προτεθὲν) ὁ τοῦ Κέλσου Ιουδαῖος ἐν τῷ  
πρὸς τοὺς πολίτας ἔαυτοῦ λόγῳ  
πιστεύσαντας τίνι οὖν προσήχθητε ἢ διότι  
προεῖπεν, ως ἀποθανὼν ἀναστήσεται; καὶ  
τοῦτο δ' εἰς τὸ περὶ Μωϋσέως ὄμοιώς τοῖς  
προτέροις κοινοποιηθήσεται. φήσομεν γὰρ  
πρὸς αὐτόν· τίνι οὖν προσήχθητε ἢ διότι  
ἀνέγραψε περὶ τῆς ἔαυτοῦ τελευτῆς  
τοιαῦτα· „καὶ ἐτελεύτησεν ἐκεῖ Μωϋσῆς  
οἱκέτης κυρίου ἐν γῇ Μωάβ διὰ ἥματος  
κυρίου· καὶ ἔθαψαν αὐτὸν ἐν γῇ Μωάβ,  
ἔγγυς οἴκου Φογώρ. Καὶ οὐδεὶς οἶδε τὴν  
ταφὴν αὐτοῦ ἔως τῆς ἡμέρας ταύτης“ Ως  
γὰρ διαβάλλει ὁ Ιουδαῖος ὅτι προεῖπεν, ως  
ἀποθανὼν ἀναστήσεται, πρὸς τὸν λέγοντα  
ταῦτα ὁ περὶ Μωϋσέως τὸ ὅμοιον φάσκων  
έρει ὅτι [καὶ Μωϋσῆς  
ἀνέγραψεν μδαση; αὐτοῦ γάρ ἔστι καὶ τὸ

to, showing signs and wonders, than to consider them evil or to think of Moses, from whom others have accused him of signs and wonders?" Saying more of the same, in order to seem to strengthen the argument, he says: "These things he himself has admitted are not of divine nature but are signs of deceivers and wicked men." So who is he? You, oh Jew, say that Jesus is the one, while he who accuses you claims that he is subject to the same crimes as Moses.

2.54 | After these things, the Jew speaking to Celsus says to us, as if to keep the point made to the Jew from the beginning: "To whom then have you been brought, or because he said that he would rise after dying?" And this will be similarly related to the matter of Moses as mentioned before. For we will say to him: "To whom then have you been brought, or because he wrote about his own death such things: 'And Moses, the servant of the Lord, died there in the land of Moab by the word of the Lord. And they buried him in the land of Moab, near the house of Peor. And no one knows his burial place to this day.'" Just as the Jew accuses that he said he would rise after dying, the one speaking about Moses will say the same, that "Moses also wrote that no one knows his burial place to this day," showing off and boasting that his

Δευτερονόμιον] ὅτι θυοτ; Ούδεὶς οἶδε τὴν ταφὴν αὐτοῦ ἔως τῆς ἡμέρας ταύτης," σεμνύνων καὶ ἐπαίρων καὶ τὴν ταφὴν αὐτοῦ ὡς οὐκ ἐγνωσμένην ἀνθρώπων γένει.

## Section 55

2.55 | μετὰ ταῦτά φησιν ὁ Ἰουδαῖος πρὸς τοὺς ἑαυτοῦ πολίτας τῷ Ἰησοῦ πιστεύοντας· φέρε δὴ καὶ πιστεύωμεντι ὑμῖν τοῦτ' εἰρῆσθαι. πόσοι δ' ἄλλοι τοιαῦτα τερατεύονται, πειθοῦς ἔνεκα τῶν εὐήθως ἀκουόντων ἐνεργολαβοῦντες τῇ πλάνῃ; ὅπερ οὖν καὶ Ζάμολξιν ἐν Σκύθαις φασί, τὸν Πυθαγόρου δοῦλον, καὶ αὐτὸν Πυθαγόραν ἐν Ἰταλίᾳ καὶ Ῥαμψίνιτον ἐν Αἴγυπτῳ· τοῦτον μὲν καὶ „συγκυβεύειν“ ἐν ᾧδου „τῇ Δήμητρι“ καὶ ἀνελθεῖν „δῶρον“, „παρ' αὐτῆς χειρόμακτρον χρυσοῦν“ φέροντα· καὶ μὴν καὶ Ὁρφέα ἐν Ὄδρύσαις καὶ Πρωτεσίλαιον ἐν Θεσσαλίᾳ καὶ Ἡρακλέα ἐπὶ Ταινάρῳ καὶ Θησέα. Ἀλλ' ἔκεινο σκεπτέον, εἴ τις ὡς ἀληθῶς ἀποθανὼν ἀνέστη ποτὲ αὐτῷ σώματι]. ἡ οἵεσθε τὰ μὲν τῶν ἄλλων μύθους εἶναι τε καὶ δοκεῖν, ὑμῖν δὲ τὴν καταστροφὴν τοῦ δράματος εὐσχημόνως ἡ πιθανῶς ἐφευρῆσθαι, τὴν ἐπὶ τοῦ σκόλοπος αὐτοῦ φωνήν, ὅτ' ἀπέπνει, καὶ „τὸν σεισμὸν“ καὶ τὸν σκότον; ὅτι δὴ ζῶν μὲν οὐκ ἐπήρκεσεν ἐαυτῷ, νεκρὸς δ' ἀνέστη καὶ τὰ σημεῖα τῆς κολάσεως ἔδειξε [καὶ τὰς χεῖρας ὡς ἥσαν πεπερονημέναι], τίς τοῦτο εἶδε; γυνὴ πάροιστρος, ὡς φατε, καὶ εἴ τις ἄλλος τῶν ἐκ τῆς αὐτῆς γοητείας, ἥτοι κατά τινα διάθεσιν ὄνειρώξας καὶ κατὰ τὴν αὐτοῦ βούλησιν δόξῃ πεπλανημένη φαντασιωθεὶς, ὅπερ ἥδη μυρίοις συμβέβηκεν, ἡ. ὅπερ μᾶλλον. ἐκπλῆξαι τοὺς λοιποὺς τῇ τερατείᾳ ταύτῃ θελήσας καὶ διὰ τοῦ τοιούτου ψεύσματος ἀφορμὴν ἄλλοις ἀγύρταις παρασχεῖν. ἐπεὶ

burial is unknown to the human race.

2.55 | After these things, the Jew says to his fellow citizens who believe in Jesus: "Come now, and let us believe this. How many others perform such wonders, taking advantage of the gullible listeners?" He mentions Zamolxis among the Scythians, the servant of Pythagoras, and also Pythagoras in Italy and Rhamses in Egypt. He speaks of how this one "shares power" in the underworld with "Demeter" and brings a "gift," a golden hand from her. He also mentions Orpheus among the Odrysians, Protesilaus in Thessaly, Heracles at Taenarum, and Theseus. But we should consider, has anyone truly risen after dying in body? Or do you think the stories of others are myths, while yours have been cleverly or convincingly invented, especially the voice at his death, and the "earthquake" and the darkness? For while living, he could not help himself, yet dead, he rose and showed signs of punishment. Who saw this? A woman, as you say, and perhaps someone else from the same magic, either having dreamt something or having been misled by his will, which has happened to many. Or perhaps, more likely, he wanted to impress others with this wonder and provide an excuse for other deceivers. Since the one speaking these things is a Jew, we defend our Jesus against the Jew, also relating the story of Moses and saying to him: "How many others perform such wonders like

οῦν Ἰουδαῖός ἐστιν ὁ ταῦτα λέγων, ὡς πρὸς  
Ἰουδαῖον ἀπολογούμεθα περὶ τοῦ  
ἡμετέρου Ἰησοῦ, κοινοποιοῦντες ἔτι τὸν  
λόγον περὶ Μωϋσέως καὶ λέγοντες αὐτῷ·  
πόσοι δ' ἄλλοι τοιαῦτα τερατεύονται,  
ὅποια Μωϋσῆς, πειθοῦς ἔνεκα τῶν εὔήθως  
ἀκούοντων ἐνεργολαβοῦντες τῇ πλάνῃ; καὶ  
μᾶλλον κατὰ τὸν ἀπιστοῦντα Μωϋσεῖ ἐστι  
δυνατὸν παραθέσθαι τὸν Ζάμολξιν καὶ  
Πιθαγόραν τοὺς τερατευσαμένους ἥπερ  
τὸν Ἰουδαῖον. οὐ πάνυ φιλομαθῶς ἔχοντα  
πρὸς τὰς Ἑλλήνων ἴστορίας. καὶ ὁ  
Αἴγυπτιος δὲ ἀπιστῶν τοῖς περὶ Μωϋσέως  
παραδόξοις πιθανῶς παραθήσεται τὸν  
Ῥαμψίνιτον, λέγων πολλῷ τοῦτον εἶναι  
πιθανώτερον εἰς ἄδου καταβεβηκέναι καὶ  
συγκεκυβευκέναι τῇ Δήμητρι καὶ χρυσοῦν  
χειρόμακτρον παρ' αὐτῆς ἀρπάσαντα  
δεικνύναι σύμβολον τοῦ ἐν ἄδου γεγονέναι  
κάκειθεν ἀναβεβηκέναι Μωυσέως. ἐαυτὸν  
ἀναγράψαντος εἰσεληλυθέναι „εἰς τὸν  
γνόφον. ὅπου ἦν ὁ θεὸς.“ καὶ ὅτι μόνος  
ἥγγισε πρὸς τὸν θεὸν παρὰ τοὺς λοιπούς.  
ἀνέγραψε γάρ οὕτως· „καὶ Μωϋσῆς μόνος  
ἔγγιει πρὸς τὸν θεὸν. οἱ δὲ λοιποὶ οὐκ  
ἔγγιοῦσι.“ φήσομεν οὖν ἡμεῖς οἱ τοῦ Ἰησοῦ  
μαθηταὶ πρὸς τὸν ταῦτα λέγοντα Ἰουδαῖον  
ἀπολογοῦ δὴ ἡμῶν περὶ τῆς εἰς Ἰησοῦν  
πίστεως ἔγκαλῶν καὶ λέγε τῷ Αἴγυπτίῳ καὶ  
τοῖς Ἐλλησι· τί φίσεις πρὸς ἄνεγκας  
κατὰ τοῦ Ἰησοῦ ἡμῶν ἔγκλήματα.  
φθάσαντα ἀν καὶ ἐπὶ Μωϋσέα; κἄν πάνυ δὲ  
ἀγωνίσῃ περὶ Μωϋσέως ἀπολογήσασθαι.  
ῶσπερ οὖν καὶ ἔχει πληκτικὸν λόγον καὶ  
ἐναργῆ τὰ περὶ αὐτοῦ, λήσεις σαυτὸν ἐν οἷς  
περὶ Μωϋσέως ἀπολογήσῃ, ἃκων  
συστήσας τὸν Ἰησοῦν Μωϋσέως θειότερον.

Moses, taking advantage of the gullible listeners?" It is even more possible to compare Zamolxis and Pythagoras, who performed wonders, than the Jew. He does not seem very eager to learn about the histories of the Greeks. The Egyptian, disbelieving the strange things about Moses, might likely mention Rhamses, saying that he is much more believable to have descended into the underworld and shared power with Demeter, showing a golden hand as a sign of having been there and then returning. He wrote that he entered "into the darkness, where God was." And that he alone approached God, unlike the others. For he wrote: "And Moses alone drew near to God; the others did not draw near." So we, the disciples of Jesus, say to this Jew: "Defend to us your accusations against our faith in Jesus, and tell the Egyptian and the Greeks: What will you say about the charges you brought against Jesus? Would you bring up Moses? Even if you struggle to defend Moses, just as he has a striking story and clear accounts about him, you will find yourself in a position where you must defend Jesus as being more divine than Moses."

## Section 56

2.56 | Ἐπεὶ δὲ τὰς ἡρωϊκὰς ἴστορίας περὶ<sup>1</sup>  
τῶν εἰς ἄδου καταβεβηκέναι λεγομένων

2.56 | Since the Jew speaking to Celsus  
claims that the heroic stories about those

κάκεῖθεν ἀνεληλυθέναι τερατείας εἶναι φησιν δὲ παρὰ τῷ Κέλσω Ίουδαῖος. ὡς τῶν ἡρώων ἀφανῶν γενομένων ἐπὶ τινα χρόνον καὶ ὑπεκκλεψάντων ἐαυτοὺς τῆς ὄψεως πάντων ἀνθρώπων καὶ μετὰ ταῦτα ἐαυτοὺς ἐπιδειξάντων. ὡς ἀπὸ ἥδου ἀνεληλυθότων (τοιαῦτα γάρ ἔοικε περὶ τοῦ ἐν Ὁδρύσαις Ὀρφέως καὶ τοῦ ἐν Θεσσαλίᾳ Πρωτεσιλάου καὶ τοῦ ἐπὶ Ταινάρῳ Ἡρακλέος ἔτι δὲ καὶ περὶ Θησέως ἐμφαίνειν αὐτοῦ ἡ λέξις), φέρε παραστήσωμεν δτι οὐ δύναται τὸ κατὰ τὸ Ιησοῦν ἴστορούμενον ἐκ νεκρῶν ἐγγέρθαι τούτοις παραβάλλεσθαι. ἕκαστος μὲν γάρ τῶν λεγομένων κατὰ τοὺς τόπους ἡρώων βουληθεὶς ἀν ἐδυνήθη ἐαυτὸν ὑπεκκλέψαι τῆς ὄψεως τῶν ἀνθρώπων καὶ πάλιν κρίνας ἐπανελθεῖν πρὸς οὓς καταλέλοιπεν· Ιησοῦν δὲ σταυρωθέντος ἐπὶ πάντων Ίουδαίων καὶ καθαιρεθέντος αὐτοῦ τοῦ σώματος ἐν ὅψει τοῦ δήμου αὐτῶν, πῶς οἶον τε τὸ παραπλήσιον πλάσασθαι λέγειν αὐτὸν αὐτὸν τοῖς ἴστορουμένοις ἡρωσιν εἰς ἥδου καταβεβηκέναι κάκεῖθεν ἀνεληλυθέναι; φαμὲν δ' ὅτι μή ποτε πρὸς ἀπολογίαν τοῦ ἐσταυρῶσθαι τὸν Ιησοῦν καὶ τοιοῦτον λέγοιτ' ἀν, μάλιστα διὰ τὰ περὶ τῶν ἡρώων ἴστορηθέντα τῶν εἰς ἥδου καταβεβηκέναι βίᾳ νομιζομένων, ὅτι εἴ καθ' ὑπόθεσιν δὲ Ιησοῦς ἐτεθνήκει ἀσήμω θανάτῳ, οὐχ ὥστε δῆλος εἶναι ἀποθανὼν ὅλω τῷ δήμῳ τῶν Ίουδαίων, εἴτα μετὰ τοῦτ' ἀληθῶς ἦν ἀναστὰς ἐκ νεκρῶν, χώραν εἶχεν ἀν τὸ ὑπονοηθὲν περὶ τῶν ἡρώων καὶ περὶ τούτου λεχθῆναι. μή ποτ' οὖν πρὸς ἄλλοις αἰτίοις τοῦ σταυρωθῆναι τὸν Ιησοῦν καὶ τοῦτο δύναται συμβάλλεσθαι τῷ αὐτὸν ἐπισήμως ἐπὶ τοῦ σταυροῦ ἀποτεθνηκέναι, ἵνα μηδεὶς ἔχῃ λέγειν ὅτι ἐκών ὑπεξέστη τῆς ὄψεως τῶν ἀνθρώπων καὶ ἔδοξεν ἀποτεθνηκέναι οὐκ ἀποτέθνηκε δὲ (ἄλλ'), ὅτ' ἐβουλήθη, πάλιν ἐπιφανεὶς ἐτερατεύσατο τὴν ἐκ νεκρῶν

who went down to the underworld and returned are just wonders, he suggests that these heroes were hidden for a time and then revealed themselves again. He mentions Orpheus among the Odrysians, Protesilaus in Thessaly, and Heracles at Taenarum, saying that they are said to have come back from the underworld. But let us show that the story of Jesus cannot be compared to these. Each of these heroes could choose to hide from the sight of people and then return to those they had left behind. But Jesus was crucified in front of all the Jews, and his body was taken down in view of the crowd. How could it be said that he is like those heroes who went down to the underworld and returned? We say that no one should use the stories of heroes who are thought to have gone down to the underworld as a defense for Jesus being crucified. If Jesus died a shameful death, it is clear that he was seen dead by all the people of the Jews. Then, if he truly rose from the dead, he would have had the opportunity to be compared to the heroes and to have a similar story told about him. So, let no one suggest other reasons for Jesus' crucifixion that could allow him to be said to have died publicly on the cross, so that no one can claim he secretly escaped the sight of people and seemed to have died, but did not really die, and then later appeared again, rising from the dead. It is clear and evident that the attempt by his disciples to teach about his resurrection was risky, as they devoted themselves to a teaching that they could not easily fabricate about Jesus rising from the dead. They not only prepared others to despise death but also did this themselves long before.

άνάστασιν; σαφὲς δ' οἶμαι καὶ ἐναργὲς  
εἶναι τὸ ἔκ τῶν μαθητῶν αὐτοῦ ἐπιχείρημα,  
ἐπικινδύνω ὡς πρὸς τὸν τῶν ἀνθρώπων  
βίον διδασκαλίᾳ ἐαυτοὺς ἐπιδεδωκότων,  
ἢν οὐκ ἀν πλασσόμενοι τὸ ἐγγέρθαι τὸν  
Ἰησοῦν ἐκ νεκρῶν οὕτως εὔτόνως  
ἐδίδαξαν, μετὰ τοῦ καὶ αὐτοὶ οὐ μόνον  
ἐτέρους παρασκευάζειν πρὸς τὸ θανάτου  
καταφρονεῖν ἀλλ' αὐτοὶ πολὺ πρότερον  
τοῦτο ποιεῖν.

## Section 57

2.57 | Πρόσχες δὲ εἰ μὴ πάνυ τυφλῶς ὁ  
παρὰ τῷ Κέλσῳ Ἰουδαῖος ὡς ἀδυνάτου  
ὄντος τοῦ ἀνίστασθαι τινα ἐκ νεκρῶν αὐτῷ  
σώματί φησιν· ἀλλ' ἐκεῖνο σκεπτέον. εἴ τις  
ἀληθῶς ἀποθανὼν ἀνέστη ποτὲ αὐτῷ  
σώματι. οὐκ ἀν γὰρ εἶπεν ὁ Ἰουδαῖος  
ταῦτα. πιστεύων τοῖς ἐν τῇ τρίτῃ τῶν  
Βασιλειῶν ἀναγεγραμμένοις καὶ τῇ  
τετάρτῃ περὶ παιδαρίων, ὃν τὸ μὲν ἔτερον  
Ἡλίας ἀνέστησεν τὸ δὲ λοιπὸν ὁ Ἐλισσαῖος.  
διὰ τοῦτο δ' οἶμαι καὶ τὸν Ἰησοῦν οὐκ ἄλλω  
ἔθνει ἢ Ἰουδαίοις ἐπιδεδημηκέναι, τοῖς  
ἔθασι γενομένοις πρὸς τὰ παράδοξα. τῇ  
παραθέσει τῶν πεπιστευμένων πρὸς τὰ ὑπ'  
αὐτοῦ γενόμενα καὶ περὶ αὐτοῦ  
ἰστορούμενα ὅπως παραδέξωνται ὅτι  
οὗτος, περὶ ὃν γέγονε μείζονα καὶ ὑψ' οὖ  
ἐπετελέσθη παραδοξότερα, πάντων  
ἐκείνων μείζων ἦν.

2.57 | But pay attention, lest the Jew speaking to Celsus, as if unable to rise from the dead, claims that no one can rise from the dead in body. But we should consider this: if anyone truly rose from the dead in body, the Jew would not have said these things. He believes in what is written in the third book of Kings and the fourth about the children, where one was raised by Elijah and the other by Elisha. For this reason, I think Jesus has been known not to any other people but to the Jews, who have experienced the extraordinary. With the testimony of those who believe in what happened to him and what is told about him, they will accept that this one, about whom greater and more extraordinary things happened, was greater than all those others.

## Section 58

2.58 | Ἐπεὶ δὲ μεθ' ἂς παρέθετο ὁ Ἰουδαῖος  
ἰστορίας Ἑλληνικὰς περὶ τῶν ὧσανεὶ<sup>1</sup>  
τερατευσαμένων καὶ περὶ τῶν ὡς  
ἀναστάντων ἐκ νεκρῶν φησι πρὸς τοὺς  
ἀπὸ Ἰουδαίων τῷ Ἰησοῦ πιστεύοντας· ἢ  
οἵεσθε τὰ μὲν τῶν ἄλλων μύθους εἶναι τε

2.58 | Since the Jew presented Greek stories about those who seemed to perform wonders and about those who supposedly rose from the dead, he says to those Jews who believe in Jesus: "Do you think the stories of others are myths, while yours are

καὶ δοκεῖν, ὑμῖν δὲ τὴν καταστροφὴν τοῦ δράματος εὐσχημόνως ἡ πιθανῶς ἔφευρῆσθαι, τὴν ἐπὶ τοῦ σκόλοπος αύτοῦ φωνὴν, ὅτ’ ἀπέπνει; φήσομεν πρὸς τὸν Ἰουδαῖον ὅτι οὓς παρέθου μύθους εἶναι νενομίκαμεν. τὰ δὲ τῶν κοινῶν ἡμῶν πρὸς ὑμᾶς γραφῶν, ἐν αἷς οὐχ ὑμεῖς μόνοι ἀλλὰ καὶ ἡμεῖς σεμνυνόμεθα, οὐδαμῶς μύθους εἶναί φαμεν. διόπερ καὶ τοῖς περὶ τῶν ἐκεῖ ἀναστάντων ἐκ νεκρῶν γράψασι πιστεύομεν ὡς μὴ τερατευομένοις καὶ τῷ ἐνταῦθα ὡς καὶ προειπόντι καὶ προφητευθέντι καὶ ἀναστάντι. τούτῳ δὲ παραδοξότερος οὗτος ἐκ νεκρῶν ἀναστὰς παρ’ ἐκείνους, ὅτι ἐκείνους μὲν προφῆται ἀνέστησαν Ἡλίας καὶ Ἐλισσαῖος, τοῦτον δ’ οὐδεὶς τῶν προφητῶν ἀλλ’ ὁ ἐν τοῖς οὐρανοῖς πατήρ. διόπερ καὶ μείζονα εἰργάσατο ἡ τούτου ἀνάστασις τῆς ἐκείνων ἀναστάσεως. τί γὰρ τηλικοῦτον τῷ κόσμῳ ἀπὸ τῶν ἀναστάντων παιδαρίων δι’ Ἡλίου καὶ Ἐλισσαίου γεγένηται, ὅποιον διὰ τῆς ιηρυσσομένης ἀναστάσεως Ἰησοῦ. δυνάμει θείᾳ πεπιστευμένης;

## Section 59

2.59 | Οἶεται δὲ τερατείαν εἶναι καὶ τὸν σεισμὸν καὶ τὸν σκότον· περὶ ὧν κατὰ τὸ δυνατὸν ἐν τοῖς ἀνωτέρω ἀπελογησάμεθα, παραθέμενοι τὸν Φλέγοντα ἴστορήσαντα κατὰ τὸν χρόνον τοῦ πάθους τοῦ σωτῆρος τοιαῦτα ἀπηντηκέναι. καὶ ὅτι ζῶν μὲν οὐκ ἐπήρκεσεν ἐαυτῷ, νεκρὸς δ’ ἀνέστη καὶ τὰ σημεῖα τῆς κολάσεως ἔδειξεν ὁ Ἰησοῦς καὶ τὰς χεῖρας ὡς ἥσαν πεπερονημέναι. καὶ πυνθανόμεθα αύτοῦ, τί τὸ ἐπήρκεσεν ἐαυτῷ; εἴ μὲν γὰρ πρὸς ἀρετὴν. φήσομεν ὅτι καὶ πάνυ γε ἐπήρκεσεν· οὐδὲν γὰρ ἄτοπον οὕτ’ ἐφθέγξατο οὕτ’ ἐποίησεν, ἀλλ’ ἀληθῶς „ώς πρόβατον ἐπὶ σφαγὴν ἤχθη. καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος

cleverly or convincingly invented, especially the voice at his death?" We will say to the Jew that we consider the stories he presented to be myths. But the writings we have in common with you, in which not only you but also we are honored, we do not say are myths at all. For this reason, we believe in those who wrote about those who rose from the dead, as not being fanciful, and about the one here who was foretold and prophesied and rose again. This one, rising from the dead, is more extraordinary than those others, because those were raised by prophets like Elijah and Elisha, but this one was raised by no prophet, but by the Father in heaven. Therefore, the resurrection of this one is greater than the resurrection of those. For what has happened in the world from the resurrections of children by Elijah and Elisha is nothing compared to the resurrection of Jesus that is being proclaimed. Is it believed through divine power?

2.59 | He thinks that the earthquake and the darkness are wonders. About these, as much as possible, we have already explained, mentioning Phlegon, who recorded that such things happened at the time of the Savior's passion. And that while he was alive, he did not help himself, but when dead, he rose and showed the signs of punishment, and his hands were as they were pierced. And we ask him, what did he do to help himself? If it was for virtue, we would say that he certainly helped himself, for he did nothing strange, nor did he speak or act wrongly, but truly "like a sheep he was led to slaughter, and like a lamb silent

άφωνος· καὶ μαρτυρεῖ τὸ εὐαγγέλιον ὅτι „οὕτως οὐκ“ ἤνοιξε „τὸ στόμα αὐτοῦ.“ εἰ δὲ τὸ ἐπήρκεσεν ἀπὸ τῶν μέσων καὶ σωματικῶν λαμβάνει, φαμὲν ὅτι ἀπεδείξαμεν ἐκ τῶν εὐαγγελίων ὅτι ἐκών ἐπὶ ταῦτ’ ἐλήλυθεν. εἴθ’ ἔδης τούτοις εἰπὼν τὰ ἀπὸ τοῦ εὐαγγελίου, διτι τὰ σημεῖα τῆς κολάσεως ἔδειξεν ἀναστὰς ἐκ νεκρῶν καὶ τὰς χεῖρας ὡς ἥσαν πεπερονημέναι, πυνθάνεται καὶ λέγει· τίς τοῦτο εἶδε: καὶ τὰ περὶ Μαρίας τῆς Μαγδαληνῆς διαβάλλων ἀναγραφομένης ἐωρακέναι εἶπε· γυνὴ πάροιστρος. ὡς φατε. καὶ ἐπεὶ μὴ μόνη αὐτῇ ἀναγέγραπται ἐωρακέναι ἀναστάντα τὸν Ἰησοῦν ἄλλὰ καὶ ἄλλοι. καὶ ταῦτα κακηγορῶν ὁ Κέλσος Ἰουδαῖος φησι· καὶ εἴ τις ἄλλος τῶν ἐκ τῆς αὐτῆς γοητείας.

before the shearer." And the Gospel bears witness that "he did not open his mouth." But if he helped himself from the middle and physical things, we say that we have shown from the Gospels that he willingly came to these things. Then, after saying these things from the Gospel, that he showed the signs of punishment, rising from the dead and showing his hands as they were pierced, he asks and says: "Who saw this?" And speaking of Mary Magdalene, who is said to have seen him, he says: "A woman, a passerby." As you say. And since it is not only she who is recorded to have seen Jesus risen, but also others. And about these things, the Jew Celsus speaks slanderously. And if anyone else from the same magic.

## Section 60

2.60 | Εἴτα ὡς δυναμένου τούτου συμβῆναι, λέγω δὴ τοῦ φαντασίαν τινὶ γίνεσθαι περὶ τοῦ τεθνηκότος ὡς ζῶντος. ἐπιφέρει ὡς Ἐπικούρειος καὶ λέγει κατά τινα διάθεσιν ὄνειρώχαντά τινα ἢ κατὰ τὴν αὐτοῦ βούλησιν δόξῃ πεπλανημένῃ φαντασιωθέντα τὸ τοιοῦτον ἀπηγγελκέναι. ὅπερ. φησὶ. μυρίοις ἥδη συμβέβηκε. τοῦτο δὲ εἴ καὶ δεινότατα ἔδοξεν είρησθαι. οὐδὲν ἥττον κατασκευαστικόν ἔστιν ἀναγκαίου δόγματος. ὡς ἄρα ἡ ψυχὴ ὑφέστηκε τῶν ἀποθανόντων· καὶ οὐ μάτην πεπίστευκε περὶ τῆς ἀθανασίας αὐτῆς ἢ κἄν τῆς διαμονῆς ὃ τοῦτο τὸ δόγμα ἀνειληφώς· ὡς καὶ Πλάτων ἐν τῷ περὶ τῆς ψυχῆς λέγει „σκιοειδῆ φαντάσματα“ περὶ μνημεῖα τισι γεγονέναι τῶν ἥδη τεθνηκότων. τὰ μὲν οὖν γινόμενα περὶ ψυχῆς τεθνηκότων „φαντάσματα“ ἀπό τινος ὑποκειμένου γίνεται. τοῦ κατὰ τὴν ὑφεστηκυῖαν ἐν τῷ

2.60 | Then, as this is possible, I say that there is some imagination about the dead as if they were living. He suggests, like an Epicurean, that according to some state of mind, those who dream something or are misled by their own desires have reported such things. He says that this has already happened to countless people. And even if it seems to be said in the most terrible way, it is still a necessary belief. Thus, the soul has endured the fate of the dead, and it is not in vain that it has believed in its immortality or even in its existence, as this belief has been taken up. As Plato says in his work about the soul, "shadowy apparitions" have appeared at the graves of those who have already died. Therefore, what happens about the souls of the dead becomes "phantoms" from something underlying, that is, from the soul that remains in the body called egg-shaped. But

καλουμένω αύγοειδεῖ σώματι ψυχήν. ὁ δὲ Κέλσος οὐ βουλόμενος τὸ τοιοῦτον θέλει καὶ ὑπάρ ὄνειρώττειν τινὰς καὶ κατὰ τὴν ἐαυτῶν βούλησιν δόξῃ πεπλανημένῃ φαντασιοῦσθαι· ὅπερ ὅναρ μὲν πιστεύειν γίνεσθαι οὐκ ἄλογον. ὑπάρ δὲ ἐπὶ τῶν μὴ πάντῃ ἔκφρονων καὶ φρενιτιζόντων ἡ μελαγχολώντων οὐ πιθανόν. καὶ τοῦτο δὲ προειδόμενος ὁ Κέλσος παροιστρῶσαν εἶπε τὴν γυναῖκα· ὅπερ οὐκ ἐμφαίνει ἡ ἀναγραφεῖσα ἴστορία, ὅθεν λαβών κατηγορεῖ τῶν πραγμάτων.

## Section 61

2.61 | Ἡν οὖν καὶ ὁ Ἰησοῦς μετὰ θάνατον, ὡς μὲν ὁ Κέλσος οἴεται. φαντασίαν ἔξαποστέλλων τῶν ἐπὶ τῷ σταυρῷ τραυμάτων καὶ οὐκ ἀληθῶς τοιοῦτος ὡν τραυματίας· ὡς δὲ τὸ εὐάγγέλιον διδάσκει. οῦ τισὶ μὲν μέρεσιν. οἷς βούλεται. ἵνα κατηγορῇ. πιστεύει ὁ Κέλσος. τισὶ δ' ἀπιστεῖ. ὁ Ἰησοῦς προσεκαλέσατό τινα τῶν μαθητῶν ἀπιστοῦντα καὶ ἀδύνατον οἰόμενον τὸ παράδοξον. συγκατετέθειτο μὲν γάρ ἐκεῖνος τῇ φασκούσῃ αὐτὸν ἐωρακέναι, ὡς οὐκ ἀδυνάτου ὅντος τοῦ τὴν ψυχὴν τοῦ τεθνηκότος ὄφθῆναι. οὐκέτι δ' ἐνόμιζεν ἀληθὲς εἶναι τὸ ἐν σώματι αὐτὸν ἀντιτύπω ἐγγέρθαι. ὅθεν εἶπε μέν· „ἐὰν μὴ ἴδω,“ „οὐ μὴ πιστεύσω,“ προσέθηκε δὲ καὶ τό· „ἐὰν μὴ βάλω τὴν χεῖρά μου εἰς τὸν τύπον τῶν ἥλων καὶ ψηλαφήσω αὐτοῦ τὴν πλευρὰν, οὐ μὴ πιστεύσω.“ ταῦτα δ' ἐλέγετο ὑπὸ τοῦ Θωμᾶ, κρίνοντος ὅτι δύναται ὄφθαλμοῖς αἰσθητοῖς φανῆναι ψυχῆς σῶμα. „πάντας τῷ προτέρῳ εἶδει „μέγεθός τε καὶ ὅμματα κάλ’ ἔικυίης καὶ φωνὴν“ πολλάκις δὲ „καὶ τοῖα περὶ χροῦ εἴματ’ ἔχούσης.“ καὶ προσκαλεσάμενός γε ὁ Ἰησοῦς τὸν Θωμᾶν εἶπε· „φέρε τὸν δάκτυλόν σου ὅδε καὶ ἵδε τὰς χεῖράς μου.

Celsus, not wanting such a thing, wants to dream something and imagines it according to his own desires, which is not unreasonable to believe as a dream. But the existence of those who are not completely sane or are out of their minds or melancholic is not convincing. And knowing this, Celsus spoke of the woman as a passerby, which the recorded story does not show, from where he takes his accusations about the events.

2.61 | So, Jesus was indeed after death, as Celsus thinks. He sends out an illusion of the wounds on the cross and is not truly such a wounded person, as the Gospel teaches. Some people want to accuse him, and Celsus believes this. Others do not believe. Jesus called one of the doubting disciples, who thought the event was impossible. For that disciple claimed to have seen him, as if it were not impossible for the soul of the dead to appear. But he no longer thought it was true that he had risen in the body. Therefore, he said, "Unless I see, I will not believe," and he also added, "Unless I put my hand into the print of the nails and touch his side, I will not believe." These words were spoken by Thomas, judging that the body of the soul could be seen by the senses. "Everything," he said, "in size and appearance and voice, often resembles a body." And Jesus, having called Thomas, said, "Bring your finger here and see my hands. And bring your hand and put it into my side, and do not be unbelieving but believing."

καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός."

## Section 62

2.62 | Καὶ ἀκόλουθόν γε ἦν πᾶσι τοῖς τε προφητευθεῖσι περὶ αὐτοῦ, ἐν οἷς καὶ τοῦτο ἦν, καὶ τοῖς πραχθεῖσιν αὐτῷ καὶ τοῖς συμβεβηκόσι τοῦτο παρὰ πάντα παράδοξον γενέσθαι. προελέλεκτο γὰρ ἐκ προσώπου Ἰησοῦ ἐν τῷ προφήτῃ· „ἡ σάρξ μου κατασκηνώσει ἐπ’ ἑλπίδι· καὶ οὐκ ἔγκαταλείψεις τὴν ψυχήν μου εἰς τὸν ἄδην, καὶ οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.“ καὶ ἦν γε κατὰ τὴν ἀνάστασιν αὐτοῦ ὡσπερεὶ ἐν μεθορίᾳ τινὶ τῆς παχύτητος τῆς πρὸ τοῦ πάθους σώματος καὶ τοῦ γυμνὴν τοιούτου σώματος φαίνεσθαι ψυχήν. ὅθεν. ὅτ' ἡσαν „οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς“ ἐπὶ τὸ αὐτὸ „μετ’ αὐτῶν, ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν· είρήνη ὑμῖν. εἴτα λέγει τῷ Θωμᾷ· φέρε τὸν δάκτυλόν σου ὥδε“ καὶ τὰ ἔξης. καὶ ἐν τῷ κατὰ Λουκᾶν δὲ εὐαγγελίῳ ὅμιλούντων „πρὸς ἀλλήλους“ Σίμωνος καὶ Κλεόπα „περὶ πάντων τῶν συμβεβηκότων“ αὐτοῖς ὁ Ἰησοῦς ἐπιστάς αὐτοῖς „συνεπορεύετο μετ’ αὐτῶν. καὶ οἱ μὲν ὄφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν· ὃ δὲ εἶπε πρὸς αὐτούς· τίνες οἱ λόγοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες;“ καὶ ἤνικα „διηνοίχθησαν αὐτῶν οἱ ὄφθαλμοὶ. καὶ ἐπέγνωσαν αὐτὸν, “τότε αὐταῖς λέξεις φησιν ἡ γραφή· „καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ’ αὐτῶν.“ καὶ βούληται οὖν κοινοποιεῖν πρὸς ἔτερα φαντάσματα καὶ ἄλλους φαντασθέντας τὰ κατὰ τὸν Ἰησοῦν καὶ τοὺς ἰδόντας αὐτὸν μετὰ τὴν ἀνάστασιν ὁ Κέλσος, ἀλλὰ τοῖς

2.62 | And indeed, all the prophecies about him were fulfilled, including this one, and the things that happened to him and the events that occurred were all very strange. For it was foretold by the prophet from the face of Jesus: "My flesh will dwell in hope; for you will not abandon my soul to Hades, nor will you allow your holy one to see corruption." And at his resurrection, it was as if there was some transition from the heaviness of the body before the suffering to the appearance of the soul in such a body. Therefore, when "his disciples and Thomas" were together, Jesus came while the doors were locked and stood in the middle and said, "Peace be with you." Then he said to Thomas, "Bring your finger here," and so on. And in the Gospel of Luke, while Simon and Cleopas were talking "to each other" about all the things that had happened, Jesus came and walked with them. But their eyes were kept from recognizing him. He said to them, "What are the words you are exchanging as you walk?" And when "their eyes were opened, and they recognized him," then the scripture says, "he became invisible to them." So, if Celsus wants to share other illusions and other visions about Jesus and those who saw him after the resurrection, it seems more strange to those who wisely and thoughtfully examine the matters.

εύγνωμόνως καὶ φρονίμως ἔξετάζουσι τὰ πράγματα φανεῖται τὸ παραδοξότερον.

## Section 63

2.63 | Μετὰ ταῦτα ὁ Κέλσος οὐκ εύκαταφρονήτως τὰ γεγραμμένα κακολογῶν φησιν ὅτι ἔχρην, εἴπερ ὅντως θείαν δύναμιν ἐκφῆναι ἥθελεν ὁ Ἰησοῦς. αὐτοῖς τοῖς ἐπηρεάσασι καὶ τῷ καταδικάσαντι καὶ ὅλως πᾶσιν ὄφθηναι. ἀληθῶς γάρ καὶ ἡμῖν φαίνεται κατὰ τὸ εὐαγγέλιον οὐχ οὕτω μετὰ τὴν ἀνάστασιν ὄφθεις, ὡς τὸ πρότερον δημοσίᾳ καὶ πᾶσιν ἐφαίνετο. ἀλλ' ἐν μὲν ταῖς Πράξεσιν γέγραπται „δι' ἡμερῶν τεσσαράκοντα ὄπτανόμενος“ τοῖς μαθηταῖς κατήγειλε „τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ“· ἐν δὲ τοῖς εὐαγγελίοις οὐχ ὅτι ἀεὶ συνῆν αὐτοῖς. ἀλλ' ὅπου μὲν δ' ἡμερῶν ὀκτὼ ἐφάνη „τῶν θυρῶν κεκλεισμένων“ ἐν μέσῳ αὐτῶν ὅπου δὲ κατά τινας τοιούτους τρόπους. καὶ ὁ Παῦλος δ' ἐν τοῖς τελευταίοις τῆς πρὸς Κορινθίους προτέρας. ὡς μὴ δημωδῶς αὐτοῦ ὄφθέντος ὁμοίως τῷ πρὸ τοῦ πάθους χρόνῳ, τοιαῦτα γράφει· „παρέδωκα γάρ ὑμῖν ἐν πρώτοις, δὲ καὶ παρέλαβον. ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἀμαρτιῶν ἡμῶν κατὰ τὰς γραφὰς,“ καὶ ὅτι ὥφθη Κηφᾶς, εἴτα τοῖς δώδεκα. ἔπειτα ὥφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ. ὃν οἱ πλείονες μένουσιν ἔως ἄρτι τινὲς δὲ ἐκοιμήθησαν. ἔπειτα ὥφθη Ιακώβῳ, ἔπειτα τοῖς ἀποστόλοις πᾶσιν. ἔσχατον δὲ πάντων ὥσπερεὶ τῷ ἐκτρώματι ὥφθη κάμοι. „μεγάλα μὲν οὖν τινα καὶ θαυμαστὰ καὶ μείζονα οὐ τῆς ἀξίας τῶν πολλῶν μόνον ἐν τοῖς πιστεύουσιν ἀλλὰ καὶ τῶν πάνυ προκοπτόντων ὑπολαμβάνω εἶναι τὰ κατὰ τὸν τόπον. ἐν οἷς ἡ αἵτια δηλωθείη ἀν τοῦ ἀναστάντα αὐτὸν ἐκ νεκρῶν μὴ ὁμοίως πεφηνέναι τῷ πρότερον

2.63 | After this, Celsus, not lightly dismissing the written words, says that if Jesus truly wanted to show divine power, he should have appeared to those who harmed him and condemned him, and to everyone. For it truly seems to us, according to the Gospel, that he did not appear after the resurrection in the same way he did before, publicly and to everyone. But it is written in the Acts: "For forty days he was seen by the disciples, speaking about the kingdom of God." In the Gospels, it is not said that he was always with them. But at one time, for eight days, he appeared "in the midst of them with the doors locked." And Paul, in his letter to the Corinthians, writes that he did not appear to them in the same way as before his suffering. He says, "For I delivered to you first what I also received: that Christ died for our sins according to the scriptures, and that he was seen by Cephas, then by the twelve. After that, he was seen by over five hundred brothers at once, of whom most remain until now, but some have fallen asleep. After that, he was seen by James, then by all the apostles. Last of all, he was seen by me as one born out of due time." Therefore, there are indeed great and wonderful things that are not only of great value to the many who believe but also to those who are advancing greatly in understanding. In these, the reason could be shown for the risen one not appearing in the same way as before. From many others, as in such a writing addressed to Christians and their faith, see if we can reasonably add

χρόνῳ. ἀπὸ πλειόνων δὲ ὡς ἐν τοιούτῳ συγγράμματι, γραφομένῳ πρὸς τὸν κατὰ Χριστιανῶν καὶ τῆς πίστεως αὐτῶν λόγον, δὸρα εἰ δυνησόμεθα εὐλόγως ὀλίγα παραθέμενοι καθικέσθαι τῶν ἀκουσομένων τῆς ἀπολογίας.

## Section 64

2.64 | Ο Ιησοῦς εῖς ὧν πλείονα τῇ ἐπινοίᾳ ἦν. καὶ τοῖς βλέπουσιν οὐχ ὅμοίως πᾶσιν ὀρώμενος. καὶ ὅτι μὲν τῇ ἐπινοίᾳ πλείονα ἦν, σαφὲς ἐκ τοῦ „έγώ είμι ἢ ὁδός καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ“καὶ τοῦ „έγώ είμι ὁ ἄρτος“καὶ τοῦ „έγώ είμι ἡ θύρα“καὶ ἄλλων μυρίων. ὅτι δὲ καὶ βλεπόμενος οὐχ ὠσαύτως τοῖς βλέπουσιν ἐφαίνετο. ἀλλ’ ὡς ἔχώρουν οἱ βλέποντες, σαφὲς ἔσται τοῖς ἐφιστᾶσι, διὰ τί μέλλων μεταμορφοῦσθαι ἐν τῷ ὑψηλῷ ὅρει οὐδὲ τοὺς ἀποστόλους πάντας παρείληφεν ἀλλὰ μόνους τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην. ὡς μόνους χωροῦντας τὴν τότε δόξαν αὐτοῦ θεωρῆσαι. δυναμένους δὲ καὶ τοὺς ὄφθεντας ἐν δόξῃ Μωϋσέα καὶ Ἡλίαν κατανοῆσαι καὶ ἀκοῦσαι συλλαλούντων αὐτῶν καὶ τῆς ἀπὸ τῆς νεφέλης οὐρανόθεν φωνῆς. ἔγὼ δ' οἶμαι ὅτι καὶ πρὸ τοῦ ἀναβῆναι εἰς τὸ ὅρος. ἐνθα προσῆλθον αὐτῷ μόνοι οἱ μαθηταὶ καὶ ἐδίδασκεν αὐτοὺς τὰ περὶ τῶν μακαρισμῶν. ἡνίκα κάτω που ὧν τοῦ ὅρους „όψιας“, „γενομένης“ ἐθεράπευε τοὺς προσαχθέντας αὐτῷ. ἀπαλλάσσων πάσης νόσου καὶ πάσης μαλακίας. οὐχ ὁ αὐτὸς ἐφαίνετο τοῖς κάμνουσι καὶ δεομένοις αὐτοῦ θεραπεύοντος καὶ τοῖς διὰ τὸ ὑγιαίνειν συναναβῆναι αὐτῷ εἰς τὸ ὅρος δυνηθεῖσιν. ἀλλὰ καὶ εἴπερ κατ’ ἴδιαν τοῖς ἰδίοις μαθηταῖς ἐπέλυεν τὰς παραβολὰς. μετ’ ἐπικρύψεως τοῖς ἔξω ὅχλοις είρημένας. ὥσπερ ταῖς ἀκοαῖς ἤσαν

a few things from what we have heard in the defense.

2.64 | Jesus was one but was greater in thought. And he did not appear the same to everyone who saw him. That he was greater in thought is clear from the statements "I am the way, the truth, and the life," and "I am the bread," and "I am the door," and many others. That he did not appear the same to those who saw him is also clear. For as those who saw him were leaving, it will be clear to those who are present why he did not take all the apostles with him when he was about to be transformed on the high mountain, but only Peter, James, and John. They alone were allowed to see his glory at that time. They were able to see and hear Moses and Elijah speaking with him, and the voice from the cloud above. But I think that even before going up to the mountain, where only the disciples approached him, he taught them about the beatitudes. When he was down the mountain, "after evening had come," he healed those who were brought to him, freeing them from all sickness and weakness. He did not appear the same to those who were suffering and asking for his help as he did to those who were able to go up the mountain with him. But even if he explained the parables privately to his own disciples, he spoke them in secret to the crowds outside. The listeners who heard the explanations of the parables were better off than those who heard the

κρείττους οὶ ἀκούοντες τῆς λύσεως τῶν παραβολῶν παρὰ τοὺς ἀκούοντας τῶν χωρὶς λύσεων παραβολῶν. οὕτως καὶ ταῖς ὄψεσι πάντως μὲν τῆς ψυχῆς. ἐγὼ δ' ἡγοῦμαι ὅτι καὶ τοῦ σώματος. δηλοῦ δὲ μὴ τὸν αὐτὸν ἀεὶ φαίνεσθαι τὸ Ἰούδαν μέλλοντα αὐτὸν προδιδόναι είρηκέναι ὡς μὴ εἰδόσιν αὐτὸν τοῖς συναπερχομένοις αὐτῷ ὄχλοις· „ὸν ἔαν φιλήσω. αὐτός ἐστι.“ τοιοῦτο δ' οἶμαι καὶ αὐτὸν τὸν σωτῆρα ἐμφαίνειν διὰ τοῦ· „καθ' ἡμέραν μεθ' ὑμῶν ἥμην ἐν τῷ ἱερῷ διδάσκων. καὶ οὐκ ἐκρατήσατέ με.“ ὡς περὶ τηλικούτου οῦν φερόμενοι ἡμεῖς τοῦ Ἰησοῦ οὐ μόνον κατὰ τὴν ἔνδον καὶ ἀποκεκρυμμένην τοῖς πολλοῖς θειότητα ἀλλὰ καὶ κατὰ τὸ μεταμορφούμενον σῶμα. ὅτ' ἐβούλετο καὶ οἵς ἐβούλετο. φαμὲν ὅτι τὸν μὲν μὴ ἀπεκδυσάμενον „τὰς ἀρχὰς καὶ τὰς ἔξουσίας“ Ἰησοῦν καὶ μηδέπω ἀποθανόντα „τῇ ἀμαρτίᾳ“ πάντες βλέπειν ἔχώρουν. τὸν δ' ἀπεκδυσάμενον „τὰς ἀρχὰς καὶ τὰς ἔξουσίας“ καὶ μηκέτ' ἔχοντά τι χωρητὸν δὸραθῆναι τοῖς πολλοῖς οὐχ οἴοι τε ἡσαν αὐτὸν βλέπειν οἱ πρότερον αὐτὸν ἴδόντες πάντες· ὅθεν φειδόμενος αὐτῶν οὐκ ἐφαίνετο πᾶσιν ἀναστὰς ἐκ νεκρῶν.

## Section 65

2.65 | Καὶ τί λέγω πᾶσιν; οὐδὲ γὰρ αὐτοῖς τοῖς ἀποστόλοις καὶ τοῖς μαθηταῖς ἀεὶ συνῆν ἡ ἀεὶ ἐφαίνετο. μὴ δυναμένοις αὐτοῦ χωρῆσαι τὴν θεωρίαν διηνεκῶς. λαμπροτέρα γὰρ τὴν οἰκονομίαν τελέσαντος ἡ θειότης ἦν αὐτοῦ, ἥντινα Κηφᾶς ὁ Πέτρος ὡσπερεὶ „ἀπαρχὴ“ τῶν ἀποστόλων δεδύνηται ἴδειν, καὶ μετ' αὐτὸν οἱ δώδεκα, τοῦ Ματθίου ἀντὶ τοῦ Ἰούδα καταταχθέντος, καὶ μετ' ἔκείνους „πεντακοσίοις ἀδελφοῖς ἐφάπαξ.“ „ἔπειτα ὥφθη Ἰακώβῳ. ἔπειτα τοῖς“ ἐτέροις παρὰ

parables without explanations. In the same way, the eyes of the soul are different from the eyes of the body. I believe that even Judas, who would betray him, did not look the same to those who were with him. He said, "The one I kiss, he is the one." I think the same goes for the Savior, as he said, "I was with you daily in the temple teaching, and you did not seize me." Therefore, we, who are speaking of Jesus, see not only his hidden divine nature but also his transformed body, which he showed when he wanted and to whom he wanted. We say that those who did not put off "the principalities and powers" of Jesus and had not yet died "to sin" could see him. But those who had put off "the principalities and powers" and no longer had anything to be seen by the many could not see him, even those who had seen him before. Therefore, being careful with them, he did not appear to everyone after rising from the dead.

2.65 | And what do I say to all? For he was not always with the apostles and the disciples, nor did he always appear to them. They were not able to see him continuously. For his divine nature was brighter after he completed his mission, which Peter, as the "firstfruits" of the apostles, was able to see, along with the twelve, after Matthias took the place of Judas, and then "over five hundred brothers at once." "After that, he was seen by James, then by all the other apostles."

τοὺς δώδεκα „άποστόλοις πᾶσι.“ τάχα τοῖς ἐβδομήκοντα. „ἔσχατον δὲ πάντων“ Παύλῳ τῷ ὀσπερὶ „έκτρώματι“ καὶ ἐπισταμένῳ. πῶς ἔλεγεν· „έμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἀγίων ἐδόθη ἡ χάρις αὐτῇ.“ καὶ τάχα τὸ „έλαχιστοτέρῳ“ ἵστον ἐστὶ τῷ „έκτρώματι.“ ὥσπερ οὖν οὐκ ἄν τις εὔκόλως ἔγκαλέσαι τῷ Ἰησοῦ μὴ παραλαμβάνοντι πάντας τοὺς ἀποστόλους εἰς τὸ ὑψηλὸν ὅρος ἀλλὰ μόνους τοὺς προειρημένους τρεῖς. ἡνίκα ἔμελλε μεταμορφοῦσθαι καὶ τὴν λαμπρότητα δεικνύναι τῶν ἴματίων ἐαυτοῦ καὶ τὴν δόξαν Μωϋσέως καὶ Ἡλίου συλλαλούντων αὐτῷ. οὕτως οὖν οὐκ ἄν τοῖς ἀποστολικοῖς λόγοις μέμφοιτ’ ἄν τις εὐλόγως εἰσάγουσιν ὥφθαι τὸν Ἰησοῦν μετὰ τὴν ἀνάστασιν οὐ πᾶσιν. ἀλλ’ οἵς εἶδεν ἀνειληφόσιν ὄφθαλμοὺς χωροῦντας ἰδεῖν τὴν ἀνάστασιν αὐτοῦ. χρήσιμον δ’ οἶμαι πρὸς ἀπολογίαν τῶν προκειμένων ἐστὶ καὶ τὸ οὕτως είρημένον περὶ αὐτοῦ· „εἰς τοῦτο γάρ Χριστὸς ἀπέθανε καὶ ἀνέστη. Ἱναὶ καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. “ὅρα γάρ ἐν τούτοις ὅτι „ἀπέθανεν“ Ἰησοῦς. „ἱναὶ νεκρῶν κυριεύσῃ. „καὶ ἀνέστη, Ἱνα“ μὴ μόνον „νεκρῶν“ ἀλλὰ „καὶ ζώντων κυριεύσῃ. “καὶ οἴδε γε ὃ ἀπόστολος νεκροὺς μὲν. ὃν κυριεύει ὁ Χριστὸς. τοὺς οὕτως κατειλεγμένους ἐν τῇ πρὸς Κορινθίους προτέρᾳ· „σαλπίσει γάρ. καὶ οἱ νεκροὶ ἐγερθήσονται ἀφθαρτοί. “ζῶντας δὲ αὐτοὺς καὶ τοὺς ἀλλαγησομένους. ἐτέρους ὅντας τῶν ἐγερθησομένων νεκρῶν, ἔχει δὲ καὶ περὶ τούτων ἡ λέξις οὕτως· „καὶ ἡμεῖς ἀλλαγησόμεθα. “ἔξῆς είρημένη τῷ „οἱ νεκροὶ ἐγερθήσονται πρῶτον. “ἀλλὰ καὶ ἐν τῇ πρὸς Θεσσαλονικεῖς προτέρᾳ ἐν ἐτέραις λέξεσι τὴν αὐτὴν διαφορὰν παριστάτες. φησὶν ἄλλους μὲν εἶναι τοὺς κοιμωμένους ἄλλους δὲ τοὺς ζῶντας λέγων· „οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κοιμωμένων, ἵνα μὴ λυπῆσθε ὡς καὶ οἱ

Perhaps even by the seventy. "Last of all, he was seen by Paul, as one born out of due time." How he said: "To me, the least of all saints, this grace was given." And perhaps "the least" is equal to "one born out of due time." Just as no one would easily blame Jesus for not taking all the apostles up the high mountain but only the three mentioned, when he was about to be transformed and show the brightness of his garments and the glory of Moses and Elijah speaking with him. So, no one would reasonably blame the apostolic words that say Jesus was not seen by everyone after the resurrection. But he was seen by those whose eyes were opened to see his resurrection. I think it is useful for the defense of the matters at hand to mention what is said about him: "For this reason, Christ died and rose again, that he might be Lord of both the dead and the living." For see in these words that "Jesus died, that he might be Lord of the dead," and "he rose again, that he might be Lord not only of the dead but also of the living." And I know that the apostle speaks of the dead, over whom Christ reigns. He mentions them in his first letter to the Corinthians: "For the trumpet will sound, and the dead will be raised incorruptible." And for the living, he speaks of them as being changed, different from the raised dead, and he also says about them: "And we shall be changed." Next, he mentions that "the dead will be raised first." But in his earlier letter to the Thessalonians, he presents the same difference in other words. He says that there are others who are asleep and others who are living, saying: "We do not want you to be uninformed, brothers, about those who are asleep, so that you do not grieve like the rest who have no hope. For if we believe that Jesus died and rose again,

λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ. τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας. "τὴν δὲ φανεῖσαν ἡμῖν εἰς τοὺς τόπους διήγησιν ἐξεθέμεθα ἐν οἷς ὑπηγορεύσαμεν ἔξηγητικοῖς τῆς πρὸς Θεσσαλονικεῖς προτέρας ἐπιστολῆς.

## Section 66

2.66 | Καὶ μὴ θαύμαζε, εἰ μὴ πάντες βλέπουσιν οἱ πεπιστευκότες ὄχλοι τῷ Ἰησοῦ τὴν ἀνάστασιν αὐτοῦ· ὅτε ὡς μὴ χωροῦσι πλείονα Κορινθίοις ὁ Παῦλος γράφων φησίν „έγὼ δὲ ἔκρινα μηδὲν εἰδέναι ἐν ὑμῖν εἰ μὴ Ἰησοῦν Χριστὸν καὶ τοῦτον ἔσταυρωμένον."τοιοῦτον δέ ἐστι καὶ τό· „οὕπω γὰρ ἐδύνασθε· ἀλλ' οὐδὲ ἔτι νῦν δύνασθε, ἔτι γὰρ σαρκικοί ἐστε."οὕτω τοίνυν πάντα κρίσει θείᾳ ποιῶν ὁ λόγος ἀνέγραψε περὶ τοῦ Ἰησοῦ, πρὸ μὲν τοῦ πάθους ἀπαξαπλῶς φανέντος τοῖς πλείοσι καὶ τοῦτο οὐκ ἀεὶ, μετὰ δὲ τὸ πάθος οὐκέτι δομοίως ἐπιφαινομένου ἀλλὰ μετά τινος κρίσεως ἐκάστω μετρούσης τὰ δέοντα. ὥσπερ δ' ἀναγέγραπται τὸ „ῶφθη ὁ θεὸς τῷ Ἀβραὰμ" ἡ τινὶ τῶν ἀγίων, καὶ τὸ „ῶφθη" τοῦτο οὐκ ἀεὶ ἐγίνετο ἀλλ' ἐκ διαλειμμάτων, καὶ οὐ πᾶσιν ἐφαίνετο· οὕτω μοι νόει καὶ τὸν υἱὸν τοῦ θεοῦ ὕφθαι τῇ παραπλησίᾳ περὶ ἐκείνων εἰς τὸ ὕφθαι αὐτοῖς τὸν θεὸν κρίσει.

## Section 67

2.67 | Ἀπελογησάμεθα οὓν κατὰ τὸ δυνατὸν ἡμῖν ὡς ἐν τοιούτῳ συγγράμματι

even so, God will bring with him those who sleep in Jesus. For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will not precede those who are asleep." We have set forth the explanation of these matters in the places we have discussed in our previous letter to the Thessalonians.

2.66 | And do not be surprised if not all the believing crowds see Jesus' resurrection. When Paul was writing to the Corinthians, he said, "For I decided to know nothing among you except Jesus Christ and him crucified." This is also true: "For you were not able to bear it then, and you are still not able to, for you are still fleshly." Therefore, the word, which judges all things by divine wisdom, wrote about Jesus, showing himself to most people only once before his suffering, and this was not always. But after the suffering, he did not appear in the same way, but with some judgment, measuring what was necessary for each person. Just as it is written, "God appeared to Abraham" or to some of the saints, and this "appeared" did not happen all the time but at intervals, and it was not shown to everyone. In the same way, I understand that the Son of God was seen in a similar way to those who saw God, according to judgment.

2.67 | So we have defended ourselves as best as we could in such a writing, if indeed

πρὸς τὸ ἔχρην, εἴπερ ὅντως ἐκφῆναι θείαν δύναμιν ἥθελεν, αὐτοῖς τοῖς ἐπηρεάσασι καὶ τῷ καταδικάσαντι καὶ ὅλως πᾶσιν ὁφθῆναι. οὐκ ἔχρην οὖν τῷ καταδικάσαντι αὐτὸν ὁφθῆναι οὐδὲ τοῖς ἐπηρεάσασιν. ἐφείδετο γὰρ καὶ τοῦ καταδικάσαντος καὶ τῶν ἐπηρεασάντων ὁ Ἰησοῦς. Ἱνα μὴ παταχθῶσιν „ἀορασίᾳ,“ ὅποια οἱ ἐν Σοδόμοις ἐπατάχθησαν, ἡνίκα ἐπεβούλευον τῇ ὥρᾳ τῶν ξενισθέντων παρὰ τῷ Λώτῳ ἀγγέλων. καὶ τοῦτο δὲ δηλοῦται διὰ τούτων· „ἐκτείναντες δὲ οἱ ἄνδρες τὰς χεῖρας ἐσπάσαντο τὸν Λώτῳ πρὸς ἐαυτοὺς εἰς τὸν οἶκον, καὶ τὴν θύραν ἀπέκλεισαν· τοὺς δὲ ἄνδρας τοὺς ἐπὶ τῇ θύρᾳ τοῦ οἴκου ἐπάταξαν ἀορασίᾳ ἀπὸ μικροῦ ἔως μεγάλου· καὶ παρελύθησαν ζητοῦντες τὴν θύραν.“ ἐκφῆναι οὖν ἐβούλετο τὴν δύναμιν ἐαυτοῦ ὁ Ἰησοῦς θείαν οὖσαν ἐκάστῳ τῶν δυναμένων αὐτὴν ἰδεῖν, καὶ κατὰ τὸ μέτρον ἰδεῖν ἃ ἔχώρει. καὶ οὐ δή που δι’ ἄλλο ἐφυλάξατο ὁφθῆναι ἢ διὰ τὰς δυνάμεις τῶν μὴ χωρούντων αὐτὸν ἰδεῖν. καὶ μάτην παρελήφθη τῷ Κέλσῳ τὸ οὐ γάρ δὴ ἔτι ἐφοβεῖτό τινα ἀνθρώπων ἀποθανών καὶ, ὡς φατε, θεός ὁν, οὐδέποτε τοῦτ’ ἐπέμφθη τὴν ἀρχὴν, Ἱνα λάθῃ. ἐπέμφθη γάρ οὐ μόνον. Ἱνα γνωσθῇ, ἀλλ’ Ἱνα καὶ λάθῃ, οὐ γάρ πᾶν, ὅ τι, καὶ οἵς ἐγινώσκετο ἐγινώσκετο. ἀλλά τι αὐτοῦ ἐλάνθανεν αὐτούς· τισὶ δ’ οὐδὲ ὅλως ἐγινώσκετο. καὶ ἀνέῳξε δὲ „φωτὸς“ πύλας τοῖς γενομένοις μὲν „σκότους“ καὶ „νυκτὸς“ υἱοῖς, ἐπιδεδωκόσι δὲ ἐαυτοὺς εἰς τὸ γενέσθαι υἱοὺς „ἡμέρας“ καὶ „φωτός.“ καὶ ἦλθε σωτὴρ ὁ κύριος ἡμῖν μᾶλλον ὡς ἰατρὸς ἀγαθὸς τοῖς ἀμαρτιῶν μεστοῖς ἢ τοῖς δικαίοις.

he wanted to express divine power to those who harmed him and to the one who condemned him, and to all in general. Therefore, it was not necessary for him to appear to the one who condemned him or to those who harmed him. For Jesus spared both the one who condemned him and those who harmed him, so that they would not be struck with "blindness," like those in Sodom were struck when they were trying to get to Lot's house to see the angels. And this is shown by what happened: "And the men stretched out their hands and brought Lot to themselves into the house, and they shut the door; and they struck the men at the door of the house with blindness, both small and great; and they wore themselves out seeking the door." Therefore, Jesus wanted to reveal his divine power to each of those able to see it, and to show them according to what they could understand. And he did not protect himself from being seen for any other reason than because of the powers of those who were not able to see him. And Kelsus was mistaken, for he did not fear any man after dying, and, as you say, being a god, he was not sent for this reason, to remain hidden. For he was sent not only to be known but also to remain hidden, for not everything that was known about him was known by all. But something about him escaped them; for some did not know him at all. And he opened the "gates of light" to those who had become "sons of darkness" and "night," and gave himself to become "sons of day" and "light." And the Savior, our Lord, came to us more as a good doctor for those full of sins than for the righteous.

## Section 68

2.68 | Ἰδωμεν δὲ τίνα τρόπον φησὶν ὁ παρὰ τῷ Κέλσῳ Ἰουδαῖος ὅτι εἰ δ’ οὖν τὸ γε τοσοῦτον ὥφειλεν εἰς ἐπίδειξιν θεότητος, ἀπὸ τοῦ σκόλοπος γοῦν εὐθὺς ἀφανῆς γενέσθαι. καὶ τοῦτο δὲ δοκεῖ μοι ὅμοιον εἶναι τῷ λόγῳ τῶν ἀντιδιατασσόντων τῇ προνοίᾳ καὶ διαγραφόντων ἔαυτοῖς ἔτερα παρὰ τὰ ὄντα καὶ λεγόντων ὅτι βέλτιον ἦν, εἴ οὕτως εἶχεν ὁ κόσμος, ὡς διεγράψαμεν. ὅπου μὲν γὰρ δυνατὰ διαγράφουσιν, ἐλέγχονται χείρονα ποιοῦντες τὸ ὄσον ἐφ’ ἔαυτοῖς καὶ τῇ διαγραφῇ αὐτῶν τὸν κόσμον, ὅπου δὲ δοκοῦσι μὴ χείρονα ἀναζωγραφεῖν τῶν ὄντων, ἀποδείκνυνται τὰ τῇ φύσει ἀδύνατα βουλόμενοι· ὡς ἐκατέρως αὐτοὺς καταγελάστους εἶναι. καὶ ἐνθάδε τοίνυν ὅτι μὲν οὐκ ἀδύνατον ἤξειν ὡς ἐν τῇ θειοτέρᾳ φύσει, ἵν’ ὅτε βούληται ἀφανῆς γένηται, καὶ αὐτόθεν μὲν δῆλον σαφὲς δὲ καὶ ἐκ τῶν γεγραμμένων περὶ αὐτοῦ τοῖς μὴ τινὰ μὲν τῶν γεγραμμένων προσιεμένοις, ἵνα κατηγορήσωσι τοῦ λόγου, τινὰ δὲ πλάσματα οἰομένοις τυγχάνειν. γέγραπται δὲ ἐν τῷ κατὰ Λουκᾶν ὅτι μετὰ τὴν ἀνάστασιν „λαβὼν τὸν ἄρτον· ὁ Ἰησοῦς „εὐλόγησε καὶ κλάσας ἐπεδίδου· τῷ Σίμωνι καὶ τῷ Κλεόπα· λαβόντων δ’ αὐτῶν τὸν ἄρτον „διηνοίχθησαν αὐτῶν οἱ ὄφθαλμοι, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἀφαντος ἐγένετο ἀπ’ αὐτῶν.“

## Section 69

2.69 | Θέλομεν δὲ παραστῆσαι, πῶς οὐ χρησιμώτερον ἦν πρὸς τὴν οἰκονομίαν ὅλην τὸ εὐθὺς ἀπὸ τοῦ σκόλοπος αὐτὸν ἀφανῆς γενέσθαι σωματικῶς. τὰ συμβεβηκέναι ἀναγεγραμμένα τῷ Ἰησοῦ οὐκ ἐν φιλῇ τῇ λέξει καὶ τῇ ιστορίᾳ τὴν πᾶσαν ἔχει θεωρίαν τῆς ἀληθείας· ἔκαστον γὰρ αὐτῶν καὶ σύμβολόν τινος εἶναι παρὰ

2.68 | Let us see how the Jew from Kelsus says that if this was truly a demonstration of divinity, then he should have immediately become invisible from the moment of the cross. And this seems to me similar to the words of those who oppose divine providence and create other things for themselves that are not real, saying that it would have been better if the world had been like this, as we have written. For where they can write, they are shown to be worse by making their own world worse with their writing. But where they think they cannot make things worse, they show the things that are impossible by nature, making themselves laughable. And here, it is not impossible to come to be in a more divine nature, so that when he wants to, he can become invisible. And it is clear from what has been written about him that some, not paying attention to some of the writings, will accuse the word, thinking they are getting something false. It is written in the Gospel of Luke that after the resurrection, "taking the bread, Jesus blessed it and broke it, and gave it to Simon and Cleopas." And when they took the bread, "their eyes were opened, and they recognized him; and he became invisible from them."

2.69 | We want to show how it would have been more useful for the whole plan if he had become invisible right away from the cross. The events that happened to Jesus do not just have a friendly statement and history, but they all hold the truth. Each of them is shown to be a symbol to those who understand the writings better. Just as his

τοῖς συνετώτερον ἐντυγχάνουσι τῇ γραφῇ ἀποδείκνυται. ὡσπερ οὖν τὸ σταυρωθῆναι αὐτὸν ἔχει τὴν δηλουμένην ἀλήθειαν ἐν τῷ „Χριστῷ συνεσταύρωμα“<sup>1</sup> καὶ τῷ σημαινομένῳ ἐκ τοῦ „έμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου μου Ἰησοῦ Χριστοῦ, δι’ οὗ ἐμοὶ κόσμος ἐσταύρωται κάγὼ τῷ κόσμῳ,“<sup>2</sup> καὶ ὁ Θάνατος αὐτοῦ ἀναγκαῖος διὰ τὸ „δὲ γὰρ ἀπέθανε, τῇ ἀμαρτίᾳ ἀπέθανεν ἐφάπαξ“<sup>3</sup> καὶ διὰ τὸ τὸν δίκαιον λέγειν· „συμμιορφιζόμενος τῷ θανάτῳ αὐτοῦ“<sup>4</sup> καὶ τὸ „εἴ γὰρ (συν)απεθάνομεν, καὶ συζήσομεν“<sup>5</sup> οὕτως καὶ ἡ ταφὴ αὐτοῦ φθάνει ἐπὶ τοὺς συμμόρφους τοῦ θανάτου αὐτοῦ καὶ τοὺς συσταυρωθέντας αὐτῷ καὶ συναποθανόντας, καθὸ καὶ τῷ Παύλῳ λέλεκται τό· „συνετάφημεν γὰρ αὐτῷ διὰ τοῦ βαπτίσματος“<sup>6</sup> καὶ συνανέστημεν αὐτῷ· ἡμεῖς δὲ καὶ τὰ περὶ τῆς ταφῆς καὶ τοῦ μνημείου καὶ τοῦ θάψαντος ἀναγεγραμμένα εὔκαιρότερον διὰ πλειόνων ἐν ἄλλοις. ἐνθα προηγουμένως ἔστι περὶ τούτων λέγειν, διηγησόμεθα. νυνὶ δ’ αὐτάρκης ἡ καθαρὰ σινδῶν, ἐν ᾧ ἔδει τὸ καθαρὸν ἐντυλιχθῆναι σῶμα τοῦ Ἰησοῦ, καὶ τὸ καινὸν μνημεῖον, „ὅ ἐλατόμησε τῇ πέτρᾳ“<sup>7</sup> ὁ Ἰωσήφ. „οὗ οὐκ ἦν οὕπω οὐδεὶς κείμενος.“<sup>8</sup> ἦ. ὡς ὁ Ἰωάννης φησὶν. „ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη.“<sup>9</sup> καὶ ἐπίστησον εἰ δύναται κινῆσαι τινα ἡ συμφωνία τῶν τριῶν εὐαγγελιστῶν, φροντισάντων ἀναγράψαι τὸ λατομητὸν ἡ λαξευτὸν μνημεῖον ἐν πέτρᾳ, ἵν’ ὁ τοὺς λόγους τῶν γεγραμμένων ἔξετάζων καὶ περὶ τούτων θεάσηται τι λόγου ἄξιον καὶ περὶ τῆς καινότητος τοῦ μνημείου, ἥντινα Ματθαῖος καὶ Ἰωάννης ἴστόρησε, καὶ περὶ τοῦ μηδένα ἔκεῖ νεκρὸν γεγονέναι κατὰ τὸν Λουκᾶν καὶ τὸν Ἰωάννην. ἔδει γὰρ τὸν μὴ τοῖς λοιποῖς νεκροῖς ὅμοιον ἀλλὰ ζωτικὰ σημεῖα καὶ ἐν τῇ νεκρότητι δεῖξαντα τὸ ὕδωρ καὶ τὸ αἷμα καὶ καινὸν, ἵν’ οὕτως ὄνομάσω, ὅντα

being crucified has the clear truth in "I am crucified with Christ" and in the saying "God forbid that I should boast except in the cross of our Lord Jesus Christ, by which the world is crucified to me and I to the world," his death was necessary because "he died once for sin" and because the righteous say, "being conformed to his death," and "if we died with him, we will also live with him." So his burial reaches those who are conformed to his death and those who were crucified with him and died with him, as Paul says, "For we were buried with him through baptism and raised with him." We also have the accounts of the burial and the tomb and the one who buried him written more clearly in other places. There, we will speak about these things first. But now, the pure linen cloth, in which the pure body of Jesus was wrapped, and the new tomb, "which was hewn from the rock," by Joseph, "where no one had ever lain." Or as John says, "in which no one had yet been laid." And consider whether the agreement of the three evangelists can move anyone, as they took care to write about the hewn or carved tomb in the rock, so that anyone examining the words of the writings will see something worthy of discussion about the newness of the tomb, which Matthew and John described, and about no dead person being there according to Luke and John. For it was necessary for him to be unlike the other dead, but to show signs of life even in death, showing water and blood, so that thus I may name him dead in a new and pure tomb. Just as his birth was purer than any birth because he was born not from mixing but from a virgin, so also his burial should have this purity. Through the symbolic meaning shown in placing his body in a new tomb, not built from hewn

νεκρὸν ἐν καινῷ καὶ καθαρῷ γενέσθαι μνημείῳ· ἵν', ὥσπερ ἡ γένεσις αὐτοῦ καθαρωτέρα πάσης γενέσεως ἦν τῷ μὴ ἀπὸ μίξεως ἄλλ' ἀπὸ παρθένου γεννηθῆναι, οὕτως καὶ ἡ ταφὴ ἔχοι τὴν καθαρότητα. διὰ τοῦ συμβολικοῦ δηλουμένην ἐν τῷ ἀποτεθεῖσθαι αὐτοῦ τὸ σῶμα ἐν μνημείῳ καινῷ ὑφεστῶτι, οὐκ ἐκ λογάδων λίθων οἰκοδομηθέντι καὶ τὴν ἔνωσιν οὐ φυσικὴν ἔχοντι ἄλλ' ἐν μιᾷ καὶ δὲ δύλων ἡνωμένη πέτρᾳ λατομητῇ καὶ λαξευτῇ. τὰ μὲν οὖν τῆς διηγήσεως καὶ τῆς ἀπὸ τῶν γεγονέναι ἀναγεγραμμένων ἀναβάσεως ἐπὶ τὰ πράγματα, ὃν τὰ γενόμενα ἦν σημαντικὰ. καὶ μειζόνως ἄν τις καὶ θειοτέρως διηγήσαιτο, εὔκαιρότερον ἐκτιθέμενος τὰ τοιαῦτα ἐν προηγουμένῃ συντάξει· τὰ δὲ τῆς λέξεως καὶ οὕτως ἄν τις ἀποδώῃ, ὅτι κατὰ τὸν κρίναντα ὑπομεῖναι τὸ ἐπὶ τοῦ σκόλοπος κρεμασθῆναι ἦν καὶ τὰ ἔξης τῇ ὑποθέσει τηρῆσαι, ἵν' ὡς ἄνθρωπος καθαιρεθεὶς τῷ ὡς ἄνθρωπος ἀποτεθηκέναι ὡς ἄνθρωπος καὶ ταφῇ. ἀλλὰ καὶ εἴ καθ' ὑπόθεσιν ἐγέγραπτο ἐν τοῖς εὐαγγελίοις ὅτι ἀπὸ τοῦ σκόλοπος ἀφανῆς εὐθὺς ἐγένετο, ἐκάκιζεν ἄν τὸ γεγραμμένον ὁ Κέλσος καὶ οἱ ἀπιστοί, καὶ κατηγόρησαν ἄν καὶ οὕτω λέγοντες· τί δή ποτε μετὰ τὸν σταυρὸν γέγονεν ἀφανῆς, οὐ πρὸ τοῦ παθεῖν δὲ τοῦτ' ἐπραγματεύσατο; εἴπερ οὖν ἀπὸ τῶν εὐαγγελίων μεμαθηκότες ὅτι οὐ γέγονεν εὐθὺς ἀφανῆς ἀπὸ τοῦ σκόλοπος ἐγκαλεῖν οἶονται τῷ λόγῳ. μὴ πλασαμένῳ, ὡς ἐκεῖνοι ἡξίωσαν, τὸ εὐθὺς αὐτὸν ἀφανῆ γενέσθαι ἀπὸ τοῦ σκόλοπος ἀλλὰ τὸ ἀληθὲς ἴστορήσαντι, πῶς οὐκ εὔλογον πιστεῦσαι αὐτοὺς καὶ τῇ ἀναστάσει αὐτοῦ, καὶ ὡς βουληθεὶς ὅτε μὲν „τῶν θυρῶν κεκλεισμένων“ „ἔστη ἐν μέσῳ“ τῶν μαθητῶν, δὲ δὲ δοὺς ἄρτον δυσὶ τῶν γνωρίμων εὐθὺς „ἀφαντος ἐγένετο ἀπ' αὐτῶν“ μετά τινας, οὓς ἐλάλησεν αὐτοῖς, λόγους;

stones and not having a natural union, but joined in one and all in a single hewn rock. So the things of the narrative and the rise from the events that have been written are significant. And someone might tell the story more greatly and divinely, presenting such things in a previous order. But the words could also be interpreted this way: that according to the one judging, it was necessary for him to remain hanging on the cross and to keep the following in the situation, so that as a man he would be seen as having died as a man and buried. But even if it was written in the Gospels that he became immediately invisible from the cross, Kelsus and the unbelievers would have mocked the writing and would have accused it, saying, "What then happened after the cross that he became invisible? Why did he not do this before he suffered?" If they think they have learned from the Gospels that he did not become immediately invisible from the cross, they would accuse the word. Not as they imagined, that he should have become immediately invisible from the cross, but as the truth has been recorded, how is it not reasonable to believe them also in his resurrection, and how he, when he wanted, "stood in the midst" of the disciples when the doors were shut, and at another time, giving bread to two of the acquaintances, "he became invisible from them" after he spoke to them?

## Section 70

2.70 | Πόθεν δὲ τῷ Κέλσου Ἰουδαίῳ λέλεκται ὅτι ἐκρύπτετο Ἰησοῦς; λέγει γάρ περὶ αὐτοῦ· τίς δὲ πώποτε πεμφθεὶς ἄγγελος, δέον ἀγγέλλειν τὰ κεκελευσμένα, κρύπτεται; οὐ γάρ ἐκρύπτετο ὁ εἰπὼν τοῖς ζητοῦσιν αὐτὸν συλλαβεῖν „καθ' ἡμέραν ἥμην ἐν τῷ Ἱερῷ Ἱερῷ παρέβησάς διδάσκων, καὶ οὐκ ἐκρατήσατε με,“ πρὸς δὲ τὸ ἔξῆς παλιλογούμενον ὑπὸ τοῦ Κέλσου ἡμεῖς ἀπαξ ἀπολογησάμενοι ἀρκεσθησόμεθα τοῖς προειρημένοις. γέγραπται γάρ ἐν τοῖς ἀνωτέρω καὶ πρὸς τὸ ἦ δτε μὲν ἡπιστεῖτο ἐν σώματι, πᾶσιν ἀνέδην ἐκήρυττεν· ὅτε δὲ πίστιν ἀν ἴσχυρὰν παρεῖχεν ἐκ νεκρῶν ἀναστὰς, ἐνὶ μόνῳ γυναίῳ καὶ τοῖς ἐαυτοῦ Θιασώταις κρύβδην παρεφαίνετο; ἀλλ’ ούδ’ ὅτι ἐνὶ μόνῳ γυναίῳ ἐφάνη, ἀληθές ἔστιν· γέγραπται γάρ ἐν τῷ κατὰ Ματθαῖον εὐαγγελίῳ ὅτι „ὅψէ σαββάτων. τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἤλθε Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία, Θεωρῆσαι τὸν τάφον. καὶ ἵδον σεισμὸς ἐγένετο μέγας· ἄγγελος γάρ κυρίου καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισε τὸν λίθον.“ καὶ μετ’ ὀλίγον φησὶν ὁ Ματθαῖος· „καὶ ἵδον ὁ Ἰησοῦς ὑπῆντησεν αὐταῖς“ (δῆλον δ’ ὅτι ταῖς προειρημέναις Μαρίαις) „λέγων· χαίρετε. αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. “λέλεκται δὲ καὶ πρὸς τὸ κολαζόμενος μὲν ἄρα πᾶσιν ἐωρᾶτο, ἀναστὰς δὲ ἐνὶ, ὅτε ἀπελογούμεθα πρὸς τὸ οὐ πᾶσιν ἐωρᾶτο. καὶ νῦν δὲ φήσομεν ὅτι τὰ μὲν ἀνθρώπινα αὐτοῦ πᾶσιν ἦν ὀρατὰ. τὰ δὲ θειότερα (λέγω δὲ οὐ περὶ τῶν σχέσιν πρὸς ἔτερα ἔχοντων ἀλλὰ περὶ τῶν κατὰ διαφορὰν) οὐ πᾶσι χωρητά. πρόσχες δὲ καὶ τῇ παρὰ πόδας τοῦ Κέλσου ἐναντιότητι πρὸς ἐαυτόν. προειπὼν γοῦν ἐνὶ γυναίῳ καὶ τοῖς ἐαυτοῦ

2.70 | From where does Kelsus say that Jesus was hiding? For he says about him, "Who has ever been sent as an angel, needing to announce what has been commanded, and hides?" For he was not hiding when he said to those seeking to arrest him, "Every day I was in the temple teaching openly, and you did not seize me." In response to what Kelsus repeatedly says, we will defend ourselves once against what has been said before. It is written above that when he was believed in the body, he preached openly to all. But when he provided strong faith by rising from the dead, he appeared secretly to only one woman and to his own followers. But it is not true that he appeared to only one woman; for it is written in the Gospel of Matthew that "after the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary came to see the tomb. And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone." And after a little while, Matthew says, "And behold, Jesus met them," (clearly referring to the mentioned Marys) "saying, 'Rejoice.' And they came and held his feet and worshiped him." It is also said that while being punished, he was seen by all, but after rising, he was seen by one, when we are defending against the claim that he was not seen by all. And now we will say that the human aspects of him were visible to all. But the divine aspects (I do not mean those that relate to others but those that differ) were not visible to all. Also, pay attention to the contradiction in Kelsus's statement about himself. He says that he appeared

θιασώταις κρύβδην αύτὸν παραπεφάνθαι εύθέως ἐπιφέρει· κολαζόμενος μὲν ἄρα πᾶσιν ἐωρᾶτο, ἀναστὰς δὲ ἐνὶ, οὗπερ ἔχρην τούναντίον. τί δὲ καὶ νομίζει τὸ ἔχρην. ἀκούσωμεν. ἐναντίον τοῦ μὲν κολαζόμενον πᾶσιν ἐωρᾶσθαι, ἀναστάντα δὲ ἐνὶ· ὅσον γὰρ ἐπὶ τῇ λέξῃ ἐαυτοῦ ἥθελε καὶ ἀδύνατον καὶ ἀλογον, κολαζόμενον μὲν ἐνὶ ὁρᾶσθαι, ἀναστάντα δὲ πᾶσιν· ἡ πῶς διηγήσῃ τὸ οὗπερ ἔχρην τούναντίον;

## Section 71

2.71 | Ἐδίδαξε δὲ ἡμᾶς ὁ Ἰησοῦς καὶ ὅστις ἦν ὁ πέμψας ἐν τῷ „οὐδεὶς ἔγνω τὸν πατέρα. εἰ μὴ ὁ υἱὸς,“ καὶ τῷ „θεὸν οὐδεὶς ἐώρακε πώποτε· καὶ μονογενῆς γε ὁν θεὸς. ὁ ὁν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἔξηγήσατο, „ἐκεῖνος θεολογῶν ἀπήγγειλε τὰ περὶ θεοῦ τοῖς γνησίοις αὐτοῦ μαθηταῖς· ὃν ἵχνη ἐν τοῖς γεγραμμένοις εὑρίσκοντες ἀφορμὰς ἔχομεν θεολογεῖν. ὅπου μὲν ἀκούοντες· „ὁ θεὸς φῶς ἐστι, καὶ σκοτία οὐκ ἐστιν ἐν αὐτῷ οὐδεμίᾳ.“ ὅπου δέ· „πνεῦμα ὁ θεὸς, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.“ ἀλλὰ καὶ ἐφ' οἷς ἔπειμψεν αὐτὸν ὁ πατὴρ μυρία ἐστὶν. ἄτινα ὁ βουλόμενος μανθανέτω, πῇ μὲν ἀπὸ τῶν προκηρυξάντων περὶ αὐτοῦ προφητῶν πῇ δ' ἀπὸ τῶν εὐαγγελιστῶν· οὐκ ὀλίγα δ' εἴσεται καὶ ἀπὸ τῶν ἀποστόλων καὶ μάλιστα Παύλου. ἀλλὰ καὶ τοὺς μὲν εὔσεβοῦντας οὗτος φωταγωγεῖ τοὺς δὲ ἀμαρτάνοντας κολάσει, ὅπερ οὐκ ἴδων ὁ Κέλσος πεποίηκε· καὶ τοὺς μέν εὔσεβοῦντας φωταγωγήσων τοὺς δὲ ἀμαρτάνοντας ἡ μεταγνόντας ἐλεήσων.

secretly to one woman and to his followers, but while being punished, he was seen by all. What does he think should have happened? Let us listen. He thinks that while being punished, he should be seen by all, but after rising, he should be seen by one. For how can he explain the opposite of what should have happened?

2.71 | Jesus taught us that no one knows the Father except the Son, and that no one has ever seen God. The only begotten God, who is in the bosom of the Father, has made him known. He has proclaimed the things about God to his true disciples, and we find traces of these in the writings, which give us reasons to speak about God. Wherever we hear, "God is light, and in him there is no darkness at all." And also, "God is spirit, and those who worship him must worship in spirit and truth." But there are many things for which the Father sent him. Those who want to learn should look at the prophets who spoke about him and the evangelists. They will also learn much from the apostles, especially Paul. This one enlightens the pious but punishes the sinners, which Kelsus did not see. He will enlighten the pious and either have mercy on the sinners who repent.

## Section 72

2.72 | Μετὰ ταῦτά φησιν· εἰ μὲν ἔβούλετο λανθάνειν, τί ἡκούετο ἡ ἐξ οὐρανοῦ φωνὴ κηρύττουσα αὐτὸν υἱὸν θεοῦ; εἰ δὲ οὐκ ἔβούλετο λανθάνειν, τί ἐκολάζετο ἡ τί ἀπέθνησκε; καὶ οἶεται ἐν τούτοις διαφωνίαν ἐλέγχειν τῶν περὶ αὐτοῦ γεγραμμένων, οὐχ ὅρῶν ὅτι οὕτε πάντα τὰ περὶ αὐτὸν ἔβούλετο πᾶσι καὶ οἷς ἔτυχε γινώσκεσθαι οὕτε πάντα λανθάνειν τὰ καθ' ἑαυτόν. ἡ γοῦν ἐξ οὐρανοῦ φωνὴ κηρύττουσα αὐτὸν εἶναι υἱὸν θεοῦ καὶ λέγουσα· „οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς, ἐν ᾧ ηύδόκησα,“ οὐκ ἀναγέγραπται εἰς ἐπίκροον τοῖς ὄχλοις γεγονέναι, ὅπερ ὥήθη ὁ Κέλσου Ἰουδαῖος, ἀλλὰ καὶ ἡ ἐν τῷ ὑψηλοτάτῳ ὅρει ἀπὸ τῆς νεφέλης φωνὴ μόνοις ἡκούετο τοῖς συναναβᾶσιν αὐτῷ. καὶ γάρ τοιαύτῃ ἐστὶν ἡ θεία φωνὴ, ἀκούομένη μόνοις ἐκείνοις, οὓς βούλεται ἀκούειν ὁ λέγων, οὐδέπω δὲ λέγω ὅτι οὐ πάντως ἐστὶν ἀὴρ πεπληγμένος ἡ πληγὴ ἀέρος ἡ ὅ τι ποτὲ λέγεται ἐν τοῖς περὶ φωνῆς ἡ ἀναγραφομένη φωνὴ τοῦ θεοῦ, διόπερ τῇ κρείττονι τῆς αἰσθητῆς ἀκοῆς καὶ θειοτέρᾳ ἀκούεται. καὶ ἐπάν τοιούτην λέγων μὴ πᾶσιν ἔξακουστον εἶναι τὴν ἑαυτοῦ φωνὴν, ὃ μὲν „ἔχων“ τὰ κρείττονα „ῶτα“ ἀκούει θεοῦ, ὃ δὲ κεκωφωμένος τὴν τῆς ψυχῆς ἀκοὴν ἀναισθητεῖ λέγοντος θεοῦ. ταῦτα μὲν διὰ τὸ τί ἡκούετο ἡ ἐξ οὐρανοῦ φωνὴ ἡ κηρύττουσα αὐτὸν υἱὸν θεοῦ; εἰς δὲ τὸ εἰ οὐκ ἔβούλετο λανθάνειν, τί ἐκολάζετο ἡ τί ἀπέθνησκεν; ἀρκεῖ τὰ περὶ τοῦ πάθους ήμīν διὰ πλειόνων ἐν τοῖς ἀνωτέρω λελεγμένα.

## Section 73

2.73 | Ἐκτίθεται δὲ μετὰ ταῦτα ὁ Κέλσου Ἰουδαῖος ὡς ἀκόλουθον τὸ μὴ ἀκόλουθον. οὐ γάρ ἀκολουθεῖ τῷ ἡθέλησεν ἡμᾶς δι' ὧν

2.72 | After this, he says: If he wanted to be hidden, why was there a voice from heaven proclaiming him to be the Son of God? But if he did not want to be hidden, why was he punished or why did he die? And does he think that this shows a disagreement in the writings about him? He does not see that he neither wanted everything about himself to be known by all nor did he want everything about himself to be hidden. The voice from heaven proclaiming him to be the Son of God and saying, "This is my beloved Son, in whom I am well pleased," was not recorded as being heard by the crowds, as Kelsus the Jew thought, but it was heard only by those who went up with him to the highest mountain. For such is the divine voice, heard only by those whom the speaker wants to hear. I do not yet say that it is not always a sound that is struck or a sound of air, or whatever is said about the voice of God. Therefore, it is heard by a better and more divine sense of hearing. And when the speaker wants his voice not to be heard by all, the one who has better ears hears God, while the deaf person does not perceive the voice of God speaking to the soul. So, why was the voice from heaven proclaiming him to be the Son of God heard? And if he did not want to be hidden, why was he punished or why did he die? We have already said enough about his suffering in the earlier parts.

2.73 | After this, Kelsus the Jew presents something that does not follow. For he does not follow what he wanted us to learn from

πέπονθε κολάσεων διδάξαι καὶ θανάτου καταφρονεῖν τὸ ἀναστάντα αὐτὸν ἐκ νεκρῶν φανερῶς εἰς φῶς καλέσαι πάντας καὶ διδάξαι, οὐχ χάριν κατεληλύθει. εἰς φῶς γὰρ πρότερον ἐκάλεσε πάντας εἰπών· „δεῦτε πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κάγὼ ἀναπαύσω ὑμᾶς.“ καὶ οὐχ χάριν κατελήλυθεν, ἀναγέγραπται ἐν οἷς ἀποτάδην κεκίνηκε λόγοις ἐν μακαρισμοῖς καὶ τοῖς ἔξῆς αὐτοῖς ἀπαγγελλομένοις καὶ ἐν παραβολαῖς καὶ ἐν ταῖς πρὸς τοὺς γραμματεῖς καὶ Φαρισαίους ὅμιλαις. τὸ δὲ κατὰ Ιωάννην εὐαγγέλιον ὅσα ἐδίδαξεν ἔκκειται, παριστάντα τὴν Ἰησοῦν οὐκ ἐν λέξεσιν ἀλλ’ ἐν πράγμασι μεγαλοφωνίαν· καὶ δῆλος ἔστιν ἐκ τῶν εὐαγγελίων ὅτι „ἐν ἔξουσίᾳ ἦν ὁ λόγος αὐτοῦ, ἐφ' ᾧ καὶ ἐθαύμαζον.

## Section 74

2.74 | Καὶ πᾶσί γε τούτοις ἐπιλέγει ὁ Κέλσου Ἰουδαῖος· ταῦτα μὲν οὖν ὑμῖν ἐκ τῶν ὑμετέρων συγγραμμάτων, ἐφ' οὓς οὐδενὸς ἄλλου μάρτυρος χρήζομεν· αὐτοὶ γὰρ ἔαυτοῖς περιπίπτετε, ἡλέγξαμεν δέ τι παρὰ τὰ ἡμέτερα τῶν εὐαγγελίων συγγράμματα πολλὰ πεφλυάρηται ἐν τοῖς τοῦ Ἰουδαίου εἴτε πρὸς τὸν Ἰησοῦν εἴτε πρὸς ἡμᾶς λόγοις. καὶ οὐχ ἡγοῦμαί γε ὅτι παρέστησε, πῶς ἡμεῖς ἔαυτοῖς περιπίπτομεν, ἀλλὰ μόνον οἴεται, ἐπεὶ δὲ προστίθησι τούτοις ὁ Ἰουδαῖος αὐτοῦ ὅτι ὅλως, ὡς ὑψιστε καὶ οὐράνιε, τίς θεὸς παρὼν εἰς ἀνθρώπους ἀπιστεῖται; λεκτέον πρὸς αὐτὸν ὅτι καὶ κατὰ τὸν Μωϋσέως νόμον θεὸς ἐναργέστατα παραγεγονέναι τοῖς Ἐβραίοις ἀναγεγραμμένος οὐ μόνον κατὰ τὰ ἐν Αἴγυπτῳ σημεῖα καὶ τέρατα ἔτι δὲ τὴν δίοδον τῆς ἐρυθρᾶς θαλάσσης καὶ τὸν στῦλον „τοῦ πυρὸς“ καὶ τὴν νεφέλην τοῦ φωτὸς, ἀλλὰ καὶ ἡνίκα ἡ δεκάλογος

the punishments and to despise death, while he openly calls everyone to light after rising from the dead. For he first called everyone to light, saying, "Come to me, all you who are weary and burdened, and I will give you rest." And for this reason, he came, as it is written in the blessings and in the following teachings, in parables, and in conversations with the scribes and Pharisees. The Gospel according to John contains all that he taught, showing Jesus not just in words but in great actions. And it is clear from the Gospels that "his word had authority," and because of this, they were amazed.

2.74 | And Kelsus the Jew adds to all this: Therefore, we do not need any other witness than your own writings. For you contradict yourselves, and we have shown that many things have been said in the writings of the Jew, whether about Jesus or about us. And I do not think he has shown how we contradict ourselves, but he only assumes this. Since the Jew adds that, "O highest and heavenly one, what god among men is unbelieving?" it should be said to him that according to the law of Moses, God clearly appeared to the Hebrews, not only through the signs and wonders in Egypt, but also through the crossing of the Red Sea, the pillar of fire, and the cloud of light. And when the Ten Commandments were proclaimed to all the people, they were believed by those who knew. For if they had believed what they saw and heard, they would not have made a calf, nor would

ὅλω τῷ λαῷ ἀπηγγέλλετο, ἡπιστήθη ὑπὸ τῶν εἰδότων· οὐκ ἀν γάρ, πιστεύοντες τῷ ἐωραμένῳ καὶ ἀκουσθέντι, μόσχον κατεσκεύασαν οὐδ' „ἡλλάξαντο ἀν τὴν δόξαν ἐαυτῶν ἐν δημοιώματι μόσχου ἐσθίοντος χόρτον“ οὐδ' ἔλεγον ἀν πρὸς ἄλλήλους περὶ τοῦ μόσχου· „οὗτοί εἰσιν οἱ θεοί σου, Ἰσραὴλ, οἵτινες ἀνήγαγόν (σε) ἐκ γῆς Αἴγυπτου.“ καὶ ὅρα εἴ μὴ κατὰ τοὺς αὐτούς ἐστι τηλικούτοις τεραστίους καὶ τοσαύταις ἐπιφανείαις θεοῦ καὶ πρότερον ἀπιστῆσαι δι' ὅλης τῆς ἑρήμου, ὡς ἐν τῷ νόμῳ Ἰουδαίων γέγραπται, καὶ κατὰ τὴν Ἰησοῦν παράδοξον ἐπιδημίαν μὴ ἀλῶναι ὑπὸ τῶν μετ' ἔχουσίας αὐτῷ εἰρημένων λόγων καὶ τῶν παραδόξως αὐτῷ ἐν ὅψει παντὸς τοῦ λαοῦ πεπραγμένων.

## Section 75

2.75 | Καὶ ἵκανά γε νομίζω ταῦτα εἶναι τῷ βουλομένῳ παραστῆσαι τὴν Ἰουδαίων πρὸς τὸν Ἰησοῦν ἀπιστίαν, ὅτι ἀκόλουθος ἦν αὐτῇ τοῖς ἐξ ἀρχῆς περὶ τοῦ λαοῦ ἀναγεγραμμένοις. εἴποιμι γάρ ἀν πρὸς τὸν λέγοντα παρὰ τῷ Κέλσῳ Ἰουδαῖον· τίς θεὸς παρὼν εἰς ἀνθρώπους ἀπιστεῖται, καὶ ταῦτα οἵς ἐλπίζουσιν ἐπιφαίνεται; ἢ τί δή ποτε τοῖς πάλαι προσδεχομένοις οὐ γνωρίζεται; ὅτι βούλεσθε, ὡς οὗτοι, πρὸς τὰς πεύσεις ἡμῶν ἀποκρίνεσθαι; ποῖαι δυνάμεις μείζους ὅσον ἐπὶ ὑμετέρᾳ ὑπολήψει εἶναι ὑμῖν φαίνονται, αἱ ἐν Αἴγυπτῳ καὶ τῇ ἑρήμῳ, ἥ ἂν ἔφαμεν ἡμεῖς πεποιηκέναι τὸν Ἰησοῦν παρ' ὑμῖν; εἰ μὲν γάρ ἐκεῖναι μείζους τούτων καθ' ὑμᾶς είσιν, πᾶς οὐκ αὐτόθεν δείκνυται ὅτι κατὰ τὸ ἥθος τῶν τοῖς μείζοσιν ἀπιστησάντων ἐστὶ καὶ τὸ τῶν ἡττόνων καταφρονεῖν; τοῦτο γάρ ὑπολαμβάνεται περὶ ὃν λέγομεν περὶ τοῦ Ἰησοῦ· εἰ δὲ ἵσαι λέγονται (αἱ) περὶ τοῦ Ἰησοῦ ταῖς ἀναγεγραμμέναις ὑπὸ

they have changed their glory into the likeness of a calf eating grass. They would not have said to one another about the calf, "These are your gods, Israel, who brought you up out of the land of Egypt." And see if it is not true that with such great wonders and so many appearances of God, they were still unbelieving throughout the wilderness, as it is written in the law of the Jews. And according to the strange coming of Jesus, they did not fall under the words spoken with authority to him and the strange things he did before all the people.

2.75 | And I think these things are enough to show the Jews' unbelief towards Jesus, as this follows what has been written about the people from the beginning. For I would say to the Jew speaking with Kelsus: What god among men is unbelieving when he appears to those who hope for him? Or what is not recognized by those who have long awaited? Why do you, O people, want to respond to our questions? What greater powers do you think exist than those we have shown you in Jesus? If the wonders in Egypt and in the wilderness are greater than what we say Jesus has done among you, then it is clear that you are acting like those who have disbelieved in greater things and despised the lesser. This is what we imply about Jesus. If the things said about Jesus are equal to those written by Moses, what stranger has appeared to a people who disbelieve at both beginnings of events? For the beginning of the law was

Μωϋσέως, τί ξένον ἀπήντησε λαῷ κατ' ἀμφοτέρας τὰς ἀρχὰς τῶν πραγμάτων ἀπιστοῦντι; ἀρχὴ μὲν γάρ νομοθεσίας ἐπὶ Μωϋσέως ἦν, ἐν ᾧ τὰ ἀμαρτήματα τῶν ἀπίστων καὶ τῶν ἀμαρτανόντων ὑμῶν ἀναγέγραπται· ἀρχὴ δὲ νομοθεσίας καὶ διαθῆκης δευτέρας κατὰ τὸν Ἰησοῦν ἡμῖν γεγονέναι ὅμολογεῖται. καὶ μαρτυρεῖτε δι' ὃν τῷ Ἰησοῦ ἀπιστεῖτε ὅτι υἱοί ἔστε τῶν ἐν τῇ ἔρήμῳ ἀπιστησάντων ταῖς θείαις ἐπιφανείαις· καὶ τὸ ὑπὸ τοῦ σωτῆρος ἡμῶν εἰρημένον καὶ πρὸς ὑμᾶς λελέξεται ἀπιστήσαντας αὐτῷ, ὅτι „ἄρα μάρτυρές ἔστε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν“· καὶ πληροῦται ἐν ὑμῖν ἡ λέγουσα προφητεία· „ἔσται ἡ ζωὴ ὑμῶν κρεμαμένη ἐνώπιον τῶν ὄφθαλμῶν ὑμῶν, καὶ οὐ μὴ πιστεύσητε τῇ ζωῇ ὑμῶν“· οὐ γάρ ἐπιστεύσατε τῇ ἐπιδεδημηκυίᾳ τῷ γένει τῶν ἀνθρώπων ζωῇ.

## Section 76

2.76 | Οὐχ εὗρε δ' ὁ Κέλσος προσωποποιῶν τὸν Ἰουδαῖον τοιαῦτα αὐτῷ περιθεῖναι ἐν τῷ λόγῳ, διποῖα οὐκ ἀν αὐτῷ ἀπὸ τῶν νομίμων καὶ προφητικῶν προφέροιτο γραφῶν. μέμφεται γάρ τὸν Ἰησοῦν τοιαῦτα λέγων περὶ αὐτοῦ· ἀπειλεῖ καὶ λοιδορεῖ κούφως ὅπόταν λέγῃ· „οὐαὶ ὑμῖν“καὶ „προλέγω ὑμῖν.“ἐν γάρ τούτοις ἀντικρυσ ὅμολογεῖ ὅτι πεῖσαι ἀδυνατεῖ, ὅπερ οὐκ ἀν θεὸς ἀλλ' οὐδ' ἀνθρωπος φρόνιμος πάθοι. ὅρα δὲ εἴ μὴ ταῦτα ἀντικρυσ ἀναστρέψει ἐπὶ τὸν Ἰουδαῖον. ἀπιλεῖ γάρ ἐν ταῖς νομικαῖς καὶ προφητικαῖς γραφαῖς ὁ θεὸς καὶ λοιδορεῖ, ὅπόταν λέγῃ, οὐκ ἐλάττονα τῶν ἐν τῷ εὐαγγελίῳ „οὐαί·“ὅποιά ἔστι τὰ ἐν Ἡσαΐᾳ οὕτως ἔχοντα· „οὐαὶ οἱ συνάπτοντες οἴκιαν πρὸς οἴκιαν, καὶ ἀγρὸν πρὸς ἀγρὸν ἐγγίζοντες“καὶ „οὐαὶ οἱ ἐγειρόμενοι τὸ πρωῒ καὶ τὸ σίκερα

with Moses, where the sins of the unbelievers and wrongdoers are recorded. And the beginning of the second law and covenant is said to have come through Jesus. And you testify that your unbelief in Jesus makes you sons of those who disbelieved in the divine appearances in the wilderness. And what our Savior has said to you, who have disbelieved him, is that "You are witnesses and agree with the works of your fathers." And the prophecy saying, "Your life will hang before your eyes, and you will not believe in your life," is fulfilled in you. For you did not believe in the life that has been given to the race of men.

2.76 | Kelsus did not find it appropriate to attribute such things to the Jew in his words, which would not come from the laws and prophetic writings. For he criticizes Jesus by saying such things about him; he threatens and mocks lightly when he says, "Woe to you" and "I tell you beforehand." In these statements, he openly admits that he is unable to persuade, which no god or wise man would suffer. But see if this does not turn back against the Jew. For God threatens in the legal and prophetic writings and mocks when he says, "Woe," not less than what is in the Gospel. For example, what is in Isaiah that says, "Woe to those who join house to house, and field to field"? And "Woe to those who rise early in the morning and pursue strong drink"? And "Woe to those

διώκοντες" καὶ „ούαὶ οἱ ἐπισπώμενοι τὰς ἀμαρτίας ως σχοινίω μακρῷ" καὶ „ούαὶ οἱ λέγοντες τὸ πονηρὸν καλὸν καὶ τὸ καλὸν πονηρὸν" καὶ „ούαὶ οἱ ἴσχυοντες ὑμῶν, οἱ πίνοντες τὸν οἶνον." καὶ ἄλλα δ' ἀν εὑροις μυρία. πῶς δ' οὐ παραπλήσια αἵς λέγει ἀπειλαῖς ἔστι τὸ „ούαὶ ἔθνος ἀμαρτωλὸν, λαὸς πλήρης ἀμαρτιῶν. σπέρμα πονηρὸν, υἱὸι ἄνομοι" καὶ τὰ ἔξης; οἵς ἐπιφέρει τηλικαύτας ἀπειλάς. αἴ εἰσιν οὐκ ἐλάττους ὃν φησι τὸν Ἰησοῦν είρηκέναι. ἡ οὐκ ἔστιν ἀπειλὴ καὶ μεγάλη γε ἡ φάσκουσα: „ἡ γῇ ὑμῶν ἔρημος. αἱ πόλεις ὑμῶν πυρίκαυστοι τὴν χώραν ὑμῶν ἐνώπιον ὑμῶν ἀλλότριοι κατεσθίουσιν αὐτὴν, καὶ ἡρήμωται κατεστραμμένη ὑπὸ λαῶν ἀλλοτρίων"; πῶς δ' οὐ λοιδορίαι καὶ ἐν τῷ Ἱεζεκιήλ είσι πρὸς τὸν λαὸν. ἐνθα ὁ κύριος ἔστι λέγων πρὸς τὸν προφήτην „ἐν μέσῳ σκορπίων σὺ κατοικεῖς"; ἄρ' οὖν, ὁ Κέλσε, συνησθημένος πεποίκας τὸν Ἰουδαῖον λέγοντα περὶ τοῦ Ἰησοῦ ὅτι ἀπειλεῖ καὶ λοιδορεῖ κούφως, δόπταν λέγῃ· „ούαὶ ὑμῖν, καὶ „προλέγω ὑμῖν"; οὐχ ὀρᾶς ὅτι ἀπειλεῖς τὴν κατηγορῶν λέγει ὁ παρὰ σοὶ Ἰουδαῖος τοῦ Ἰησοῦ ταῦτα ἀν λέγοιτο πρὸς αὐτὸν περὶ τοῦ θεοῦ; ἄντικρυς γάρ ἐν τοῖς ὅμοιοις εὐρίσκεται ὁν, ως οἴεται ὁ Ἰουδαῖος, ἔγκλήμασιν ὃ ἐν τοῖς προφήταις θεός ως πεῖσαι ἀδυνατῶν. ἔτι δὲ φήσαιμ' ἀν περὶ αὐτῶν τοῖς οἰομένοις τὸν παρὰ τῷ Κέλσῳ Ἰουδαῖον εὗ ταῦτα τῷ Ἰησοῦ ἐγκαλεῖν ὅτι ἀραιὶ πλεῖσται ὅσαι ἀναγεγραμμέναι εἰσὶν ἐν Λευΐτικῷ καὶ Δευτερονομίῳ, περὶ ὃν ως ἐὰν ἀπολογήσηται ὁ Ἰουδαῖος παριστάμενος τῇ γραφῇ. ἡ τοιούτως ἡ καὶ ἔτι βέλτιον ἀπολογησόμεθα περὶ τῶν νομιζομένων ὑπὸ τοῦ Ἰησοῦ είρησθαι λοιδοριῶν καὶ ἀπειλῶν. καὶ περὶ αὐτοῦ δὲ τοῦ Μωϋσέως νόμου ἡμεῖς μᾶλλον δυνησόμεθα ἀπολογήσασθαι, ἕτε συνετώτερον διδαχθέντες ὑπὸ τοῦ Ἰησοῦ ἀκούειν τῶν νομικῶν γραμμάτων ἥπερ ὃ

who draw sin along with cords of deceit"? And "Woe to those who call evil good and good evil"? And "Woe to those who are mighty in drinking wine"? And you would find many other similar things. How is it not similar to what he says about the "Woe to the sinful nation, a people heavy with sin, a brood of evildoers, sons of lawlessness"? These are the same kinds of threats. They are not less than what Jesus has said. Is there not also a great threat that says, "Your land is desolate. Your cities are burned with fire. Strangers devour your land before your eyes, and it is desolate, overthrown by foreign nations"? How are there not also mockeries in Ezekiel against the people? There the Lord says to the prophet, "You dwell among scorpions." Therefore, O Kelsus, do you not realize that the Jew you have created speaks about Jesus, saying that he threatens and mocks lightly when he says, "Woe to you" and "I tell you beforehand"? Do you not see that the very things he accuses Jesus of saying could be said by the Jew about God? For in similar ways, God is found in the prophets, as the Jew thinks, threatening to persuade. I would also say that those who think the Jew has rightly accused Jesus of threats and mockeries are mistaken. We could defend ourselves better regarding the things that are thought to be mockeries and threats by Jesus. And we could also defend the law of Moses better, since we have been taught more wisely by Jesus to understand the legal writings than the Jew. But even the Jew, if he sees the intention of the prophetic words, could stand before God without lightly threatening and mocking him by saying "Woe" and "I tell you beforehand." How could God say such things about the turning back of men, which Kelsus thinks no wise man would

Ίουδαῖος. ἀλλὰ καὶ ὁ Ίουδαῖος ἔὰν ἵδη τὸ  
βούλημα τῶν προφητικῶν λόγων,  
παραστῆναι δυνήσεται τῷ μὴ κούφως  
ἀπειλεῖν καὶ λοιδορεῖν τὸν θεὸν λέγοντα τὸ  
„οὐαὶ“ καὶ „προλέγω ὑμῖν,“ καὶ πῶς θεὸς  
ὑπὲρ ἐπιστροφῆς ἀνθρώπων τὰ ποιαῦτα  
ἄν λέγοι, ἅπερ οὕτεται οὐδὲ φρόνιμον  
ἀνθρωπὸν ποιῆσαι ὁ Κέλσος. καὶ  
Χριστιανὸί δὲ ἔνα θεὸν γινώσκοντες. τὸν ἐν  
τοῖς προφήταις καὶ τῷ κυρίῳ,  
παραστήσουσι τὸ εὔλογον τῶν  
νομιζομένων ἀπειλῶν καὶ λεγομένων παρὰ  
τῷ Κέλσῳ λοιδοριῶν. καὶ ὀλίγα εἰς τὸν  
τόπον λελέξεται πρὸς τὸν Κέλσον,  
ἐπαγγελλόμενον καὶ φιλοσοφεῖν καὶ τὰ  
ἡμέτερα εἰδέναι· ὅτι ἄρα. Ὡ οὗτος, ἔὰν μὲν  
ὁ παρὰ τῷ Ὁμήρῳ Ἐρμῆς λέγῃ τῷ Ὀδυσσεῖ·  
τίπτ’ αὖ, ὡς δύστηνε, δι’ ἄκριας ἔρχεαι οἶος;  
ἀνέχῃ ἀπολογίας, λεγούστης ὅτι ὑπὲρ  
ἐπιστροφῆς τῷ Ὀδυσσεῖ τοιαῦτα  
προσδιαλέγεται ὁ Ὁμηρικὸς Ἐρμῆς (ἐπεὶ τὸ  
κολακεύειν καὶ κεχαρισμένα λέγειν  
Σειρήνων ἔστιν, αἷς πάρεστιν ἀμφ’  
ὅστεόφιν θὺς λεγούσαις· δεῦρ’ ἄγ’ ἴων,  
πολύαιν’ Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν). ἔὰν  
δ’ οἱ παρ’ ἐμοὶ προφῆται καὶ αὐτὸς ὁ  
Ἴησοῦς ὑπὲρ ἐπιστροφῆς τῶν ἀκούοντων  
λέγῃ τὸ οὐαὶ καὶ ἃς νομίζεις λοιδορίας.  
οὐδὲν οἴκονομεῖται πρὸς τοὺς ἀκούοντας  
διὰ τῶν τοιούτων λόγων οὐδὲ προσάγει  
αὐτοῖς ὡς Παιώνιον φάρμακον τὸν  
τοιοῦτον λόγον; εἰ μὴ ἄρα βούλει τὸν θεὸν  
ἢ τὸν θείας μετέχοντα φύσεως ἀνθρώποις  
διαλεγόμενον σκοπεῖν μὲν τὰ τῆς ἴδιας  
φύσεως καὶ τὰ κατ’ ἀξίαν ἐαυτοῦ μηκέτι δ’  
ἐνορᾶν. τί πρέπει τοῖς οἴκονομοιούμενοις καὶ  
ἀγομένοις ἀνθρώποις ὑπὸ τοῦ λόγου αὐτοῦ  
ἐπαγγέλλεσθαι καὶ ἐκάστῳ γε κατὰ τὸ  
ὑποκείμενον ἥθος διαλέγεσθαι. πῶς δὲ καὶ  
οὐ γελοῖον τὸ πεῖσαι ἀδυνατεῖν λεγόμενον  
περὶ τοῦ Ἰησοῦ καὶ κοινοποιούμενον οὐ  
μόνον πρὸς τὸν Ίουδαῖον. πολλὰ τοιαῦτα  
ἔχοντα ἐν ταῖς προφητείαις. ἀλλὰ καὶ πρὸς

say? And Christians, knowing one God, the one in the prophets and the Lord, will present the reasonableness of the supposed threats and the things said by Kelsus as mockeries. And little will be said to Kelsus, who claims to be wise and to know our things: What if, when Hermes speaks to Odysseus in Homer, he says, "Why, poor one, do you come alone to the shore?" Would he not accept a defense, saying that he speaks such things to Odysseus about turning back? For it is flattering and charming to speak like the Sirens, who are said to be around the bones, saying, "Come here, great Odysseus, bring great glory to the Achaeans." But if the prophets among me and Jesus himself speak about the turning back of those who hear, saying "Woe" and what you think are mockeries, nothing is arranged for the hearers through such words, nor does it bring them as a remedy like a Paean. Unless you want to see God or the divine nature speaking to men, examining the things of his own nature and not seeing them any longer. What is fitting for those who are being governed and led by his word to promise and to speak to each according to their own character? How is it not ridiculous to say that he is unable to persuade regarding Jesus and to share this not only with the Jew? There are many such things in the prophecies. But also with the Greeks, among whom each has not been able to persuade those plotting against him or the judges or the accusers to cease their wickedness and to be led through philosophy to virtue?

“Ελληνας, έν οῖς ἔκαστος τῶν μεγάλην  
δόξαν ἐπὶ σοφίᾳ ἀπενεγκαμένων οὐ  
δεδύνηται πεῖσαι τοὺς ἐπιβουλεύοντας ἢ  
τοὺς δικαστὰς ἢ τοὺς κατηγοροῦντας  
παύσασθαι μὲν τῆς κακίας ὀδεῦσαι δὲ διὰ  
φιλοσοφίας ἐπ’ ἀρετήν;

## Section 77

2.77 | Μετὰ ταῦτα ὁ Ἰουδαῖος αὐτῷ λέγει.  
δηλονότι κατὰ τὸ Ἰουδαίοις ἀρέσκον, ὅτι  
ἔλπιζομεν δή που ἀναστήσεσθαι ἐν σώματι  
καὶ βιοτὴν ἔχειν αἰώνιον. καὶ τούτου  
παράδειγμα καὶ ἀρχηγέτην τὸν  
πεμπόμενον ἡμῖν ἔσεσθαι. δεικνύντα ὅτι  
οὐκ ἀδύνατόν τινα τῷ θεῷ σὺν τῷ σώματι  
ἀναστῆσαι. οὐκ οἴδαμεν οὖν εἰ τὸν  
προσδοκώμενον Χριστὸν ὁ Ἰουδαῖος ἔρει  
παράδειγμα τῆς ἀναστάσεως ἐν ἐαυτῷ  
δεικνύναι: ἀλλ’ ἔστω, δεδόσθω τοῦτ’ αὐτὸν  
καὶ φρονεῖν καὶ λέγειν. καὶ ἀποκρινούμεθά  
γε πρὸς τὸν εἰπόντα ἐκ τῶν ἡμετέρων  
συγγραμμάτων ἡμῖν λελαληκέναι· ὅτι, ὃ  
οὗτος. ἀρ’ ἔκεινα μὲν ἀνέγνως. ἐν οἷς  
κατηγορεῖν ἡμῶν ὑπολαμβάνεις. τὴν δ’  
ἀνάστασιν τοῦ Ἰησοῦ, καὶ ὅτι „πρωτότοκος  
ἐκ τῶν νεκρῶν“ ἔστιν. οὐ διεξελήλυθας; ἢ  
ἐπεὶ μὴ βούλει ταῦτα λελέχθαι, ούδ’  
εἴρηται; ἐπεὶ δ’ ὁ Ἰουδαῖος ἔτι λέγει καὶ  
προσίεται παρὰ τῷ Κέλσῳ τὴν ἀνάστασιν  
τῶν σωμάτων. οὐχ ἡγοῦμαι νῦν εὔκαιρον  
εἶναι περὶ τούτου διεξελθεῖν πρὸς τὸν καὶ  
πιστεύοντα καὶ λέγοντα ἀνάστασιν εἶναι  
σωμάτων, καὶ εἴτε διαφρθοῦντα τὸ  
τοιοῦτον παρ’ ἐαυτῷ καὶ δυνάμενον  
πρεσβεῦσαι περὶ τοῦ λόγου καλῶς εἴτε μὴ,  
ἀλλὰ μυθικώτερον συγκατατιθέμενον τῷ  
λόγῳ. ταῦτα μὲν οὖν οὕτως πρὸς τὸν  
Κέλσου Ἰουδαῖον λελέχθω. ἐπεὶ δὲ μετὰ  
ταῦτά φησι· ποῦ οὖν ἔστιν; ἵνα ἴδωμεν καὶ  
πιστεύσωμεν, ἔροῦμεν πρὸς αὐτόν· ποῦ  
οὖν ἔστι νῦν ὁ ἐν τοῖς προφήταις λέγων καὶ

2.77 | After this, the Jew says to him:  
Clearly, according to the Jews' belief, we  
hope to be raised in the body and to have  
eternal life. And the example and leader of  
this will be the one sent to us, showing that  
it is not impossible for God to raise  
someone in the body. We do not know if  
the Jew will say that the expected Christ is  
an example of the resurrection in himself;  
but let it be, let him think and say this. And  
we will respond to the one who has spoken,  
saying from our own writings: "O this one.  
Have you read those things in which you  
assume to accuse us? But have you not  
examined the resurrection of Jesus, and  
that he is 'the firstborn from the dead'? Or  
since you do not want to say these things,  
have they not been said? Since the Jew still  
speaks and adds to Kelsus about the  
resurrection of the bodies, I do not think it  
is timely to discuss this with someone who  
both believes and says that there is a  
resurrection of bodies, whether he is able  
to argue well about this or not, but rather is  
telling a myth. So I will speak these things  
to the Jew in response to Kelsus. But after  
this, he says: "Where is he then? So that we  
may see and believe, we will ask him:  
Where is he now, the one who speaks in the  
prophets and has done great things? So that  
we may see and believe that he is a part of  
God." Or is it allowed for you to defend why  
God does not always appear to the race of

ὸ τεράστια πεποιηκώς: ἵνα ἴδωμεν καὶ πιστεύσωμεν ὅτι μερίς ἔστι τοῦ θεοῦ. Ἡ ὑμῖν μὲν ἔξεστιν ἀπολογεῖσθαι περὶ τοῦ μὴ ἀεὶ ἐπιφαίνεσθαι τῷ γένει τῶν Ἐβραίων τὸν θεόν, ἡμῖν δὲ οὐ δίδοται ἡ αὐτὴ ἀπολογία περὶ τοῦ Ἰησοῦ, ἄπαξ καὶ ἀναστάντος καὶ πείσαντος περὶ τῆς ἐαυτοῦ ἀναστάσεως τοὺς μαθητὰς καὶ ἐπὶ τοσοῦτον πείσαντος, ὥστε δι’ ὧν πάσχουσι δεικνύναι πᾶσιν ὅτι βλέποντες τὴν αἰώνιον ζωὴν καὶ τὴν ὑποδεειγμένην αὐτοῖς καὶ λόγῳ καὶ ἔργῳ ἀνάστασιν παίζουσι πάντα τὰ ἐν τῷ βίῳ ἐπίπονα;

## Section 78

2.78 | Μετὰ ταῦτα λέγει ὁ Ἰουδαῖος· ἦ ἐπὶ τούτῳ κατῆλθεν, ἵνα ἀπιστήσωμεν; πρὸς ὃν λελέξεται· οὐκ ἐπὶ τούτῳ μὲν ἥλθεν, ἵνα ἔργασθαι τὴν ἀπιστίαν Ἰουδαίοις, προγινώσκων δ’ αὐτὴν ἐσομένην προεῖπε καὶ συνεχρήσατο τῇ ἀπιστίᾳ τῶν Ἰουδαίων πρὸς τὴν κλῆσιν τῶν ἔθνων. τῷ γὰρ ἐκείνων „παραπτώματι ἡ σωτηρία τοῖς ἔθνεσι“ γεγένηται, περὶ ὧν ὁ ἐν τοῖς προφήταις Χριστός φησι· „λαὸς, ὃν οὐκ ἔγνων, ἐδούλευσέ μοι· εἰς ἀκοὴν ὡτίου ὑπῆκουσέ μου,“ καὶ „εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι.“ καὶ σαφές ὅτι καὶ τὴν ἐν βίῳ κόλασιν Ἰουδαῖοι μετὰ τὸ διαθεῖναι τὸν Ἰησοῦν ἄ διέθηκαν ἐκολάσθησαν. λεγέτωσαν δ’ Ἰουδαῖοι, ἐὰν ἡμῖν ἐγκαλοῦντες φάσκωσιν θαυμαστή γε ὑμῖν ἡ τοῦ θεοῦ πρόνοια καὶ φιλανθρωπία, κολαζομένοις καὶ στερηθεῖσι καὶ τῆς Ἱερουσαλὴμ καὶ τοῦ λεγομένου ἀγιάσματος καὶ τῆς σεμνοτάτης λατρείας· ὅ γὰρ ἐὰν εἴπωσιν ἀπολογούμενοι περὶ τῆς προνοίας τοῦ θεοῦ, ἡμεῖς μᾶλλον κατασκευάσομεν καὶ ἐπὶ τὸ βέλτιον λέγοντες θαυμαστὴν γεγονέναι πρόνοιαν τοῦ θεοῦ,

the Hebrews, but for us, the same defense is not given regarding Jesus, once he has risen and persuaded his disciples so much that through what they suffer, they show everyone that seeing eternal life and the resurrection shown to them both in word and deed makes them play with all the hardships of life?

2.78 | After this, the Jew says: "Did he come for this, so that we may disbelieve? To whom he will say: 'He did not come for this, to work disbelief among the Jews, but knowing that it would happen, he foretold it and joined it to the disbelief of the Jews regarding the calling of the nations.' For through their 'failure, salvation has come to the nations,' about which Christ says in the prophets: 'A people whom I did not know served me; to a nation that did not call on my name, I said, Here I am.' And it is clear that the Jews, after they rejected Jesus, were punished for what they had done. Let the Jews say, if they accuse us: 'How wonderful is the providence and kindness of God, punishing those who are deprived of Jerusalem and the so-called holy place and the most sacred worship.' For whatever they say in defending the providence of God, we will more strongly argue that it is a wonderful providence of God, using the sin of that people to call those from the nations through Jesus, the strangers to the 'covenants' and outsiders to the promises, into the kingdom of God.

συγχρησαμένην τῷ ἀμαρτήματι τοῦ λαοῦ  
έκείνου εἰς τὸ τοὺς ἀπὸ τῶν ἔθνῶν διὰ  
Ἰησοῦ κληθῆναι, τοὺς ξένους „τῶν  
διαθηκῶν“<sup>καὶ ἀλλοτρίους τῶν ἐπαγγελιῶν</sup>  
εἰς τὴν τοῦ θεοῦ βασιλείαν. καὶ ταῦτα δὲ  
προεῖπον οἱ προφῆται, ὡς ἄρα διὰ τὰ  
ἀμαρτήματα τοῦ τῶν Ἐβραίων λαοῦ  
ἐκλέξεται ὁ θεὸς οὐχὶ ἔθνος ἀλλὰ λογάδας  
πανταχόθεν, καὶ „τὰ μωρὰ τοῦ  
κόσμου“<sup>ἐκλεξάμενος ποιήσει τὸ ἀσύνετον</sup>  
<sup>ἔθνος γενέσθαι ἐν τοῖς θείοις λόγοις,</sup>  
<sup>αἱρομένης μὲν ἀπ’ ἔκείνων τῆς τοῦ θεοῦ</sup>  
<sup>βασιλείας τούτοις δὲ διδομένης. ἀρκεῖ δ’</sup>  
<sup>ἀπὸ πλειόνων ἐπὶ τοῦ παρόντος</sup>  
<sup>παραθέσθαι τὴν ἀπὸ τῆς ὥδης τοῦ</sup>  
<sup>Δευτερονομίου προφητείαν περὶ τῆς τῶν</sup>  
<sup>ἔθνῶν κλήσεως οὕτως ἔχουσαν. λεγομένην</sup>  
<sup>ἐκ προσώπου κυρίου· „αύτοὶ γάρ</sup>  
<sup>παρεζήλωσάν με ἐπ’ οὐ θεοῖς, παρώργισάν</sup>  
<sup>με ἐν τοῖς εἰδώλοις αὐτῶν· κάγὼ</sup>  
<sup>παραζηλώσω αὐτοὺς ἐπ’ οὐκ ἔθνει, ἐπ’</sup>  
<sup>ἔθνει ἀσυνέτῳ παροργιῶ αὐτούς.“</sup>

And the prophets also foretold this, that because of the sins of the Hebrew people, God would choose not a nation but people from everywhere, and 'the foolish things of the world' he would choose to make the wise nation in the divine words, taking away from those the kingdom of God and giving it to these. It is enough for now to present the prophecy from the song of Deuteronomy about the calling of the nations as it is written. It is said from the mouth of the Lord: 'For they have provoked me to jealousy with what is not God; they have angered me with their idols; so I will provoke them to jealousy with those who are not a nation; I will anger them with a foolish nation.'

## Section 79

2.79 | Εἴτ’ ἐπίλογος τοῦ Ἰουδαίου ἐπὶ<sup>τούτοις πᾶσὶ φησι περὶ τοῦ Ἰησοῦ· ἔκεινος</sup>  
μὲν οὖν ἄνθρωπος ἦν, καὶ τοιοῦτος, οὗν  
αὐτὸ τὸ ἀληθὲς ἐμφανίζει καὶ ὁ λόγος  
δείκνυσιν. οὐκ οἶδα δὲ εἰ ἄνθρωπος,  
τολμήσας ἐπισπεῖραι πάσῃ τῇ οἰκουμένῃ  
τὴν κατ’ αὐτὸν θεοσέβειαν καὶ  
διδασκαλίαν, δύναται ἀθεεὶ ποιῆσαι ὃ  
βιούλεται καὶ κρείττων γενέσθαι πάντων  
τῶν ἀντιπραττόντων τῇ νομῇ τῆς  
διδασκαλίας αὐτοῦ, βασιλέων τε καὶ  
ἡγουμένων καὶ συγκλήτου βουλῆς  
Ῥωμαίων καὶ τῶν πανταχοῦ ἀρχόντων καὶ  
δήμου. πῶς δὲ καὶ ἀνθρώπου φύσις, μηδὲν  
ἔχουσα κρείττον ἐν ἑαυτῇ, δύναται  
τοσοῦτον ἐπιστρέψαι πλῆθος; καὶ οὐ  
θαυμαστὸν εί τῶν φρονίμων ἀλλὰ καὶ τῶν

2.79 | Then the Jew concludes on all these matters about Jesus: "He was indeed a man, and such a one. The very truth shows this, and the word demonstrates it. I do not know if a man, daring to spread his worship and teaching throughout the whole world, can become an atheist and be greater than all those who oppose his teaching, including kings, leaders, and the Roman Senate, as well as all the rulers and the people everywhere. How can a human nature, having nothing better in itself, turn so many people around? And it is not surprising if not only the wise but even the most foolish, those caught up in passions, and those who are more difficult to turn to reason, are changed to be more sensible.

άλογωτάτων καὶ τοῖς πάθεσιν ἔγκειμένων καὶ ὅσον ἐπὶ τῇ ἀλογίᾳ χαλεπώτερον μετατιθεμένων εἰς τὸ σωφρονέστερον. ἀλλ' ἐπεὶ δύναμις τοῦ θεοῦ ὁ Χριστὸς ἦν καὶ σοφία τοῦ πατρὸς. διὰ τοῦτο ταῦτα πεποίηκε καὶ ἔτι ποιεῖ, κāν μήτε Ἰουδαῖοι μήτε Ἕλληνες βούλωνται. οἱ ἀπιστοῦντες αὐτοῦ τῷ λόγῳ. ἡμεῖς οὖν οὐ παυσόμεθα πιστεύοντες τῷ θεῷ κατὰ τὰς Ἰησοῦ Χριστοῦ ὑποθήκας καὶ τοὺς τυφλώττοντας περὶ θεοσέβειαν ἐθέλοντες ἐπιστρέψειν, κāν οἱ ἀληθῶς τυφλώττοντες λοιδορῶνται ἡμῖν ὡς τυφλώττουσι καὶ οἱ βουκολοῦντες, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες. τοὺς συγκατατιθεμένους αὐτοῖς ἡμῖν ἐγκαλῶσιν ὡς βουκολοῦσι τοὺς ἀνθρώπους· καλήν γε βουκόλησιν, ἵνα ἀντὶ ἀκολάστων σώφρονες γένωνται ἢ προκόπτοντές γε ἐπὶ σωφροσύνην, καὶ ἀντὶ ἀδίκων δίκαιοι ἢ προκόπτοντες ἐπὶ δικαιοσύνην, καὶ ἀντὶ ἀφρόνων φρόνιμοι ἢ ὀδεύοντες ἐπὶ τὴν φρόνησιν, καὶ ἀντὶ δειλῶν καὶ ἀγεννῶν καὶ ἀνάνδρων ἀνδρεῖοι καὶ καρτερικοὶ, καὶ μάλιστα τοῦτο ἐπιδεικνύμενοι ἐν τοῖς ὑπὲρ εύσεβείας τῆς εἰς τὸν κτίσαντα ὅλα θεὸν ἀγῶσιν. ἥλθεν οὖν οὐχ ὑπὸ ἐνὸς προφήτου ἀλλ' ὑπὸ πάντων προκηρυχθεὶς Ἰησοῦς Χριστός. καὶ τοῦτο δὲ τῆς ἀμαθίας ἦν Κέλσου, περιθεῖναι τῷ Ἰουδαϊκῷ προσώπῳ ἕνα προφήτην προειρηκέναι περὶ τοῦ Χριστοῦ. καὶ ἐπεὶ ταῦτα ὁ παρὰ τῷ Κέλσῳ Ἰουδαῖος εἰσῆκται λέγων ὡς δῆθεν κατὰ τὸν ἔαυτοῦ νόμον καὶ αὐτοῦ που κατέπαυσε τὸν λόγον. καὶ ἄλλα εἰπὼν οὐ μνήμης ἄξια. καὶ αὐτὸς ἐνθάδε καταπαύσω τὸ δεύτερον τῶν πρὸς τὸ σύγγραμμα αὐτοῦ ὑπαγορευθέντων μοι. θεοῦ δὲ διδόντος καὶ τῆς Χριστοῦ δυνάμεως τῇ ψυχῇ ἡμῶν ἐπιδημούσῃς. πειρασόμεθα ἐν τῷ τρίτῳ πρὸς τὰ ἔξῆς τῷ Κέλσῳ γραφέντα πραγματεύσασθαι.

But since Christ was the power of God and the wisdom of the Father, he has done these things and continues to do them, even if neither Jews nor Greeks want it. Therefore, we will not cease to believe in God according to the teachings of Jesus Christ and to turn those who are blind about true worship, even if those who are truly blind mock us as if they are enlightening us, whether they are Jews or Greeks. Those who join with them accuse us of leading people astray. It is good to lead people to become sensible instead of reckless, or to progress toward wisdom instead of remaining foolish, and instead of being unjust, to become just, or to move toward justice, and instead of being cowardly and base, to become brave and strong, especially showing this in the struggle for piety toward the God who created all things. So, Jesus Christ came not through one prophet but was proclaimed by all. And this was Kelsus's ignorance, to attribute to the Jewish figure one prophet who spoke about Christ. And since the Jew who is with Kelsus has entered, saying that he has stopped speaking according to his own law, he has said other things that are not worth remembering. And here I will stop the second part of what was dictated to me regarding his writing. But with God giving and the power of Christ present in our souls, we will attempt in the third part to engage with what Kelsus has written next."

## Book Three (ΠΡΟΣ ΤΟΝ ΕΠΙΓΕΓΡΑΜΜΕΝΟΝ ΚΕΛΣΟΥ ΑΛΠΘΗ ΛΟΓΟΝ ΩΡΙΓΕΝΟΥΣ ΤΟΜΟΣ ΤΡΙΤΟΣ.)

### Section 1

3.1 | Ἐν μὲν τῷ πρώτῳ τῶν πρὸς τὴν  
ἀλαζόνα ἐπιγραφὴν Κέλσου. ἐπιγράψαντος  
ἀληθῆ λόγον τὸ καθ' ἡμῶν αὐτῷ  
συνταχθὲν βιβλίον. ὡς προσέταξας. κατὰ  
δύναμιν. πιστότατε Ἀμβρόσιε, διειλήφαμεν  
τὸ προοίμιον αὐτοῦ καὶ ἔχης ἔκαστον τῶν  
εἰρημένων βασανίζοντες. ἔως κατελήξαμεν  
εἰς τὴν παρ' αὐτῷ δημηγορίαν τοῦ  
Ἰουδαίου. πεπλασμένην γεγονέναι πρὸς  
τὸν Ἰησοῦν. ἐν δὲ τῷ δευτέρῳ πρὸς ὅλα. ὡς  
οὗτοί τ' ἡμεν. ἀπαντήσαντες τὰ τῆς πρὸς  
ἡμᾶς. τοὺς διὰ Χριστοῦ πιστεύοντας τῷ  
Θεῷ. δημηγορίας τοῦ παρ' αὐτῷ Ἰουδαίου.  
τρίτον τοῦτον ἐνιστάμεθα λόγον, ἐνῷ  
πρόκειται ἀγωνίσασθαι πρὸς ἄλλητες  
ὡς ἀπὸ ἴδιου προσώπου. φησὶ δὴ ὅτι  
εὐηθέστατα ἐρίζουσι πρὸς ἀλλήλους  
χριστιανοὶ καὶ Ἰουδαῖοι. καὶ λέγει μηδὲν  
διαφέρειν ἡμῶν τὸν πρὸς ἀλλήλους  
διάλογον περὶ Χριστοῦ τῆς κατὰ τὴν  
παροιμίαν καλουμένης ὄνου σκιᾶς μάχης·  
καὶ οἴεται μηδὲν σεμνὸν εἶναι ἐν τῇ  
Ἰουδαίων καὶ Χριστιανῶν πρὸς ἀλλήλους  
ζητήσει. πιστεύοντων μὲν ἀμφοτέρων ὅτι  
ἀπὸ θείου πνεύματος ἐπροφητεύθη τις  
ἐπιδημήσων σωτὴρ τῷ γένει τῶν  
ἀνθρώπων οὐκέτι δ' ὅμοιογούντων περὶ  
τοῦ ἐληλυθέναι τὸν προφητευόμενον ἥ μή.  
Χριστιανοὶ μὲν γὰρ τῷ Ἰησοῦ ὡς κατὰ τὰ  
προφητευόμενα ἐληλυθότι πεπιστεύκαμεν·  
Ἰουδαίων δ' οἱ πλεῖστοι τοσοῦτο δέουσι  
τοῦ πιστεύειν εἰς αὐτὸν. ὡς καὶ τοὺς μὲν  
κατὰ τὸν καιρὸν ἔκεινον ἐπιβεβουλευκέναι  
τῷ Ἰησοῦ τοὺς δὲ νῦν εύδοκοῦντας τοῖς  
ὑπὸ Ἰουδαίων κατ' αὐτοῦ τετολμημένοις  
τότε κακηγορεῖν τὸν Ἰησοῦν. ὡς διά τινος  
γοητείας πλασάμενον ὅτι ἄρα εἴη ὁ ὑπὸ

3.1 | "In the first part of the writings  
against the boastful Kelsus, he has written a  
true account about our book composed for  
him, as you commanded. Most faithful  
Ambrose, we have divided the introduction  
and will examine each of the mentioned  
points. We have reached the speech of the  
Jew concerning Jesus. In the second part,  
we responded to everything as we were  
able, addressing the arguments of the Jew  
who is with him. In this third part, we will  
present a discourse in which we intend to  
struggle against what is laid out as from his  
own perspective. He claims that Christians  
and Jews argue very foolishly with each  
other. He says that there is no difference in  
our dialogue about Christ, which he calls a  
fight of the shadow of a donkey. He thinks  
there is nothing serious in the discussions  
between Jews and Christians. Both believe  
that a savior, sent by divine spirit, was  
prophesied for the human race. However,  
they no longer agree on whether the  
prophesied one has come or not. For  
Christians believe that Jesus has come  
according to the prophecies, while most  
Jews are so reluctant to believe in him.  
They accuse those who, at that time,  
conspired against Jesus, and now they  
criticize those who support the accusations  
made by the Jews against him, claiming that  
he was made up by some sort of magic, as if  
he were the one prophesied to come."

τῶν προφητῶν κηρυχθεὶς ἐπιδημήσειν.  
καλούμενος κατὰ τὰ Ἰουδαίων πάτρια  
Χριστός.

## Section 2

3.2 | Λεγέτωσαν δὴ ἡμῖν ὁ Κέλσος καὶ οἱ ἀρεσκόμενοι τοῖς καθ' ἡμῶν ὑπ' αὐτοῦ λεγομένοις, εἰ ὄντος σκιᾷ ἔσικε τὸ προειρηκέναι τοὺς Ἰουδαίων προφήτας τόπον γενέσεως τοῦ ἡγησομένου τῶν καλῶς βεβιωκότων καὶ τῶν χρηματιζόντων μερίδος θεοῦ καὶ παρθένον συλληψιμένην τὸν Ἐμμανουὴλ καὶ σημεῖα καὶ τεράστια ἐσόμενα ὑπὸ τοῦ προφητευομένου τοιάδε, καὶ ὅτι „ἐώς τάχους δραμεῖται ὁ λόγος αὐτοῦ.“ ὡς „εἰς πᾶσαν τὴν γῆν“ ἔξελθεῖν τὸν φθόγγον αὐτοῦ τῶν ἀποστόλων, τίνα τε πείσεται ὑπὸ Ἰουδαίων καταδικαζόμενος καὶ πῶς ἀναστήσεται. ἢρα γὰρ ὡς ἔτυχε ταῦτ’ ἐλεγον οἱ προφῆται σὺν οὐδεμιᾳ πιθανότητι. τῇ κινούσῃ αὐτοὺς ἐπὶ τὸ μὴ μόνον εἰπεῖν ἀλλὰ καὶ ἀναγραφῆς ἀξιῶσαι τὰ λεγόμενα; ἢρα δὲ τὸ τοσοῦτο τῶν Ἰουδαίων ἔθνος, πάλαι χώραν ἴδιαν εἰληφός οἴκειν. σὺν οὐδεμιᾳ πιθανότητι τινὰς μὲν ὡς προφήτας ἀνηγόρευον ἐτέρους δὲ ὡς ψευδοπροφήτας ἀπεδοκίμαζον; καὶ οὐδὲν ἦν παρ' αὐτοῖς τὸ προκαλούμενον συναριθμεῖν ταῖς Ἱεραῖς εἶναι πεπιστευμέναις Μωϋσέως βίβλοις τοὺς λόγους τῶν ἔχῆς νενομισμένων εἶναι προφητῶν; καὶ δύνανται ἡμῖν παραστῆσαι οἱ εὐήθειαν ἔγκαλοῦντες Ἰουδαίοις καὶ Χριστιανοῖς ὅτι ἐδύνατο συνεστηκέναι τὸ Ἰουδαίων ἔθνος, μηδεμιᾶς ἐπαγγελίας προγνώσεων οὕστης παρ' αὐτοῖς. καὶ ὅτι τὰ μὲν περὶ αὐτοὺς ἔθνη [ἥ] ἔκαστον κατὰ τὰ πάτρια ἐπίστευε χρησμοὺς λαμβάνειν καὶ μαντείας ἀπὸ τῶν παρ' αὐτοῖς νομιζομένων θεῶν, οὗτοι δὲ μόνοι, οἱ διδαχθέντες

3.2 | "Let Kelsus and those who agree with him say to us if it seems like the prophets of the Jews spoke about the birthplace of the one who would lead those who live well and those who take part in the divine, and about a virgin who would conceive Emmanuel, and about signs and wonders that would be done by the one who is prophesied. And he says, 'His word runs swiftly,' as if 'it will go out to all the earth,' the sound of his apostles. What will happen to him when he is condemned by the Jews, and how will he rise again? Did the prophets really say these things without any credibility? Did they not only speak but also demand that their words be written down? Is it possible that the Jewish nation, having long ago taken a land of its own, could have some prophets recognized as true and others as false without any credibility? And was there nothing among them to count the words of the prophets as trustworthy alongside the sacred writings of Moses? Can those who accuse us of being naive claim that the Jewish nation could stand firm without any promise of prophecies among them? And that the nations believed that each one could receive oracles and prophecies from their own gods, while these alone, the ones who were taught to despise all the gods of the nations as not gods but demons (since their prophets said, 'All the gods of the nations are demons'), had no one to prophesy about the one who was to come and could not draw those who desired knowledge of

πάντων τῶν παρὰ τοῖς ἔθνεσι νομιζομένων θεῶν καταφρονεῖν ὡς οὐ θεῶν ἀλλὰ δαιμονίων (έπει ἔλεγον αὐτῶν οἱ προφῆται τὸ „πάντες οἱ θεοὶ τῶν ἔθνῶν δαιμόνια”), ούδένα τὸν ἐπαγγελλόμενον εἶχον προφητεύειν καὶ δυνάμενον περισπᾶν τοὺς πόθῳ προγνώσεως τῶν μελλόντων αὐτομολεῖν (βουλομένους) πρὸς τοὺς παρὰ τοῖς ἄλλοις δαιμονας; ἐπίστησον οὖν εἰ μὴ ἀναγκαῖον ἐστιν ὅλον ἔθνος διδασκόμενον καταφρονεῖν τῶν παρὰ τοῖς λοιποῖς θεῶν εύπορηκέναι προφητῶν, τὸ μεῖζον αὐτόθεν ἐμφαινόντων καὶ τὸ ὑπερέχον τὰ πανταχοῦ χρηστήρια.

### Section 3

3.3 | Εἶτα πανταχοῦ μὲν ἡ πολλαχοῦ δυνάμεις ἐγίνοντο, ὡς καὶ αὐτὸς ἐν τοῖς ἔξης παρατίθεται Ἀσκληπιὸν εὔεργετοῦντα καὶ τὰ μέλλοντα προλέγοντα ὅλαις πόλεσιν ἀνακειμέναις αὐτῷ, οἷον τῇ Τρίκκῃ καὶ τῇ Ἐπιδαύρῳ καὶ τῇ Κῷ καὶ τῇ Περγάμῳ. καὶ Ἀριστέαν τὸν Προκοννήσιον καὶ Κλαζομένιόν τινα καὶ Ἀστυπαλαιέα Κλεομήδην· παρὰ δὲ μόνοις Ιουδαίοις. φάσκουσιν ἀνακεῖσθαι τῷ τῶν ὅλων θεῷ. ούδὲν ἦν σημεῖον ἡ τεράστιον, τὸ συνεργοῦν καὶ βεβαιοῦν αὐτῶν τὴν εἰς τὸν κτίσαντα τὰ ὅλα πίστιν μετὰ καὶ ἐλπίδος τῆς περὶ ἄλλου ζῆν μείζονος; ἀλλὰ πῶς οἶόν τε τὸ τοιοῦτον; εὐθέως γάρ ἀν μετέστησαν ἐπὶ τὸ σέβειν τοὺς μαντευομένους καὶ θεραπεύοντας δαιμονας, καταλιπόντες τὸν μέχρι λόγου πεπιστευμένον αὐτοῖς βοηθεῖν θεὸν οὐδαμῶς δὲ παριστάντα τὴν ἐαυτοῦ ἐπιφάνειαν. εἰ δὲ μὴ γέγονε τοῦτο ἀλλὰ καὶ μυρία ὅσα ὑπέμενον, ἵνα μὴ ἔξομόσωνται τὸν ιουδαϊσμὸν καὶ τὸν κατ' αὐτὸν νόμον, καὶ διὰ μὲν πεπόνθασιν ἐν τῇ Ἀσσυρίᾳ διὰ τὴν Περσίδι διὰ δὲ ὑπὸ Ἀντιόχου, πῶς οὐχὶ ἔξ εἰκότων κατασκευάζεται τοῖς

the future to turn to the gods of others? Therefore, if it is not necessary for an entire nation to be taught to despise the gods of others, how could they have produced prophets who were greater than those who appeared and surpassed all the oracles everywhere?"

3.3 | "Then, everywhere or in many places, miracles happened, as he himself later mentions Asclepius healing and predicting future events for all the cities dedicated to him, such as Trikka, Epidaurus, Cos, and Pergamum. And he mentions Aristides from Proconnesus, and someone from Clazomenae, and Cleomedes from Astypalaea. But only among the Jews do they claim to be dedicated to the God of all. There was no sign or wonder that would support and strengthen their faith in the creator of all things, along with the hope of living a greater life. But how could this be? For they would immediately turn to worship the demons they consulted and healed, leaving behind the God they believed in up to that point, who never showed himself to them. If this did not happen, but instead they endured countless things to avoid renouncing Judaism and the law associated with it, sometimes suffering in Assyria, sometimes in Persia, and sometimes under Antiochus, how could it not be that the strange histories and

άπιστοῦσι ταῖς παραδόξοις ἴστορίαις καὶ προφητείαις ὅτι οὐ πλάσματα ἦν τὰ τοιαῦτα, ἀλλά τι θεῖον πνεῦμα ὡς ἐν καθαραῖς ψυχαῖς τυγχάνον ταῖς τῶν προφητῶν, πάντα πόνον ὑπὲρ ἀρετῆς ἀνειληφότων, ἐκίνει αύτοὺς πρὸς τὸ προφητεύειν τινὰ μὲν τοῖς καθ' ἑαυτοὺς ἄλλα δὲ τοῖς ὕστερον ἔξαιρέτως δὲ περὶ τινος ἐπιδημήσοντος σωτῆρος τῷ γένει τῶν ἀνθρώπων;

## Section 4

3.4 | Εἰ δὲ ταῦθ' οὕτως ἔχει, πῶς περὶ ὄνου σκιᾶς πρὸς ἄλλήλους ζητοῦσιν Ἰουδαῖοι καὶ Χριστιανοὶ, ἔξετάζοντες ἀπὸ τῶν προφητειῶν. αἷς κοινῇ πεπιστεύκασι, πότερον ὁ προφητεύμενος ἐλήλυθεν ἢ οὐδαμῶς μὲν ἐπιδεδήμηκεν ἔτι δὲ προσδοκᾶται; κἀν καθ' ὑπόθεσιν δὲ τῷ Κέλσῳ δοθῆ δοθῆ μὴ τὸν Ἰησοῦν εἶναι, δὸν κατήγγειλαν οἱ προφῆται, καὶ οὕτως οὐδὲν ἥττον οὐ περὶ ὄνου σκιᾶς ἔστιν ἢ τοῦ νοῦ τῶν προφητικῶν γραφῶν ζήτησις· ἵν' ἐναργῶς ἀποδειχθῆ ὁ προκηρυσσόμενος, διποῖός τε εἶναι ἐπροφητεύετο καὶ τί ποιήσων, εἰ δὲ οὗόν τε, καὶ πότε ἐπιδημήσων. ἐν δὲ τοῖς ἀνωτέρω προείπομεν ὀλίγας ἀπὸ πλειόνων παραθέμενοι προφητείας περὶ τοῦ τὸν Ἰησοῦν εἶναι τὸν προφητεύμενον Χριστόν· οὐ σφάλλονται τοίνυν κατὰ τὸ προσίεσθαι θεόθεν τοὺς προφήτας λελαληκέναι οὕτε Ἰουδαῖοι οὕτε Χριστιανοὶ, ἀλλ' οἱ σφαλλόμενοι περὶ τοῦ προφητευομένου προσδοκωμένου ψευδοδοξοῦσιν, ὅστις καὶ ποταπὸς κατὰ τὸν ἀληθῆ τῶν προφητῶν λόγον κεκήρυκται.

prophecies are constructed from appearances to those who do not believe, claiming that such things were not fabrications, but rather something divine, as if a pure spirit were present in the souls of the prophets? All the effort for virtue taken on by them moved them to prophesy, some about their own times and others specifically about a savior who would come for the human race."

3.4 | "If these things are so, how do the Jews and Christians argue with each other about the shadow of a donkey, examining the prophecies in which they both believe, whether the one who was prophesied has come or is still expected? Even if Kelsus were to argue that Jesus is not the one the prophets announced, the search for the meaning of the prophetic writings is still about the shadow of a donkey. This is so that it can be clearly shown who the one being proclaimed is, what he was prophesied to be like, what he would do, if he would come, and when he would appear. In the previous sections, we mentioned a few prophecies from many that indicate Jesus is the prophesied Christ. Therefore, it is not the Jews or Christians who are mistaken about the prophets speaking from God, but those who are mistaken about the expected prophesied one, who is said to be of a certain nature according to the true words of the prophets."

## Section 5

3.5 | Έξης δὲ τούτοις ὁ Κέλσος οἰόμενος τοὺς Ἰουδαίους. Αἴγυπτίους τῷ γένει τυγχάνοντας, καταλελοιπέναι τὴν Αἴγυπτον, στασιάσαντας πρὸς τὸ κοινὸν τῶν Αἴγυπτίων καὶ τὸ ἐν Αἴγυπτῳ σύνηθες περὶ τὰς θρησκείας ὑπερφρονήσαντας, φησὶν αὐτοὺς ἄπερ ἐποίησαν Αἴγυπτίοις πεπονθέναι ὑπὸ τῶν προσθεμένων τῷ Ἱησοῦ καὶ πιστευσάντων αὐτῷ ὡς Χριστῷ, καὶ ἀμφοτέροις αἵτιον γεγονέναι τῆς καινοτομίας τὸ στασιάζειν πρὸς τὸ κοινόν. τί δὴ πεποίηκεν ἐν τῷ τόπῳ ὁ Κέλσος. κατανοητέον. πολλὰ διαθέντες οἱ πάλαι Αἴγυπτιοι τὸ Ἐβραίων γένος, διὰ λιμὸν τὴν Ἰουδαίαν καταλαβόντα ἐπιδημήσαντας τῇ Αἴγυπτῳ. πεπόνθασιν ὡς ξένους καὶ ἱκέτας ἀδικήσαντες ἄπερ ἔχρην ὅλον ἔθνος ὑπὸ τῆς θείας προνοίας παθεῖν, συμφρονῆσαν κατὰ ὅλου τοῦ τῶν ἐπιξενωθέντων αὐτοῖς γένους μηδὲν αὐτοὺς ἀδικήσαντος· καὶ θεοῦ μάστιξιν πληγέντες μόλις καὶ μετ' οὐ πολὺ ἀπέλυσαν ὅποι ἐβούλοντο τοὺς Οὐδικαίως δουλαγωγούμενους. ἄτε οὖν φίλαυτοι καὶ τοὺς ὄποιωσδήποτε δόμογενεῖς προτιμῶντες καὶ τῶν δικαιοτέρων ξένων, οὐχ ἔστιν ἥντινα κατηγορίαν καταλελοίπασιν, ἦν μὴ περὶ Μωϋσέως καὶ τῶν Ἐβραίων εἰρήκασι, τὰς μὲν διὰ Μωϋσέως τεραστίους δυνάμεις οὐ παντελῶς ἀρνούμενοι φάσκοντες δ' αὐτὰς γοητείᾳ καὶ μὴ θείᾳ δύναμει γεγονέναι. Μωϋσῆς δὲ [τὰ συμβεβηκότα] ὡς οὐ γόης ἀλλ' εὔσεβης ἀνὴρ καὶ τῷ τῶν ὅλων ἀνακείμενος θεῷ καὶ μετέχων θειοτέρου πνεύματος καὶ νόμους ἔθετο τοῖς Ἐβραίοις. ὡς τὸ θεῖον αὐτῷ ὑπήκησε, καὶ τὰ συμβεβηκότα, ὡς ἀληθείας εἶχεν, ἀνέγραψεν.

3.5 | "Next, Kelsus thinks that the Jews, being of Egyptian descent, left Egypt and, having become proud about their common beliefs and practices in Egypt, say that they suffered the same things as the Egyptians did. This was because those who believed in Jesus as the Christ caused both groups to become a source of new ideas by arguing among themselves. What Kelsus has done in this matter should be examined. The ancient Egyptians had many disagreements with the Hebrew people, especially when a famine struck Judea and they came to Egypt. They suffered as if they were strangers and refugees, and they believed that the whole nation should have suffered under divine care. They agreed that none of those who had taken them in had wronged them. After being struck by divine punishments, they were barely released from their unjust servitude. Therefore, being self-interested and preferring their own kind over just strangers, they have left no accusation unspoken against Moses and the Hebrews. They do not completely deny the great powers attributed to Moses but claim that these were due to magic and not divine power. Moses, however, was not a magician but a pious man, dedicated to the God of all, and he shared in a higher spirit. He established laws for the Hebrews as he was inspired by the divine, and he wrote down the events as they were true."

## Section 6

3.6 | Ό τοίνυν Κέλσος, ού γενόμενος δίκαιος ἔξεταστής τῶν λεγομένων παρ' Αἴγυπτίοις ἐτέρως καὶ παρ' Ἐβραίοις ἄλλως, ἀλλὰ προκαταληφθεὶς ὡς ὑπὸ φιλτέρων τῶν Αἴγυπτίων, τοῖς μὲν ἀδικήσασι τοὺς ξένους συγκατέθετο ὡς ἀληθέσι τοὺς δ' ἀδικηθέντας Ἐβραίους στασιάζοντας εἶπε τὴν Αἴγυπτον καταλελοιπέναι, οὐχ ὅρῶν τίνα τρόπον οὐ δύναται τηλικοῦτο στασιῶδες πλῆθος Αἴγυπτίων. ἀρχὴν ἔχον τὴν στάσιν, γενέσθαι ἔθνος ἀμα τῷ στασιάζειν καὶ τὴν διάλεκτον ἀμεῖβον, ἵν' οἱ τέως τῇ Αἴγυπτίων φωνῇ χρώμενοι αἰφνίδιον τὴν Ἐβραίων διάλεκτον συμπληρῶσιν. "Εστω δὲ καθ' ὑπόθεσιν καταλιπόντας αύτοὺς τὴν Αἴγυπτον μεμισηκέναι καὶ τὴν σύντροφον φωνήν· πῶς οὖν τὸ μετὰ τοῦτο οὐχὶ μᾶλλον τῇ Σύρων ἔχρωντο διαλέκτῳ ἢ τῇ Φοινίκων, ἀλλὰ τὴν Ἐβραϊδα ἐτέραν παρ' ἀμφοτέρας συνεστήσαντο; τοῦτο δέ μοι βούλεται ὁ λόγος συνάγειν ὅτι ψεῦδος τὸ Αἴγυπτίους τὸ γένος ὄντας τινὰς ἐστασιακέναι πρὸς Αἴγυπτίους καὶ τὴν Αἴγυπτον καταλελοιπέναι καὶ ἐπὶ τὴν Παλαιστίνην ἐληλυθέναι τὴν τε νῦν καλουμένην Ἰουδαίαν ὥκηκέναι. Ἐβραίων γάρ καὶ διάλεκτος πάτριος πρὸ τῆς εἰς Αἴγυπτον αύτῶν καθόδου ἦν, καὶ Ἐβραϊκὰ γράμματα ἔτερα παρὰ τὰ Αἴγυπτίων ἦν, οἷς Μωϋσῆς χρησάμενος ἔγραψε τὰς παρὰ Ἰουδαίοις πεπιστευμένας εἶναι ιερὰς πέντε βίβλους.

## Section 7

3.7 | Όμοίως δὲ ψεῦδος τὸ Αἴγυπτίους ὄντας ἀπὸ στάσεως τὴν ἀρχὴν εἰληφέναι τοὺς Ἐβραίους, καὶ τὸ Ἰουδαίους ὄντας

3.6 | Kelsus, therefore, does not fairly examine what is said by the Egyptians and the Hebrews. Instead, he is biased, influenced by the flatterers of the Egyptians. He agrees with those who wronged the strangers but claims that the wronged Hebrews left Egypt, not seeing how such a large and rebellious crowd of Egyptians could exist. The beginning of the rebellion led to the formation of a nation that changed its language, so that those who had previously used the Egyptian language suddenly began to speak the Hebrew dialect. Even if we assume they left Egypt hating it and its language, how could they then use the dialect of the Syrians or the Phoenicians more than the Hebrew language, but instead created a new Hebrew dialect from both? This leads me to conclude that it is false to say that the Egyptians, being of that race, rebelled against the Egyptians, left Egypt, and came to Palestine, which is now called Judea. For the Hebrew language was their native tongue before they went down to Egypt, and the Hebrew letters were different from those of the Egyptians. Moses used these letters to write the five sacred books that the Jews believe in.

3.7 | Similarly, it is false to say that the Hebrews began their rebellion from the Egyptians, and that the Jews rebelled

ἄλλους κατὰ τοὺς Ἰησοῦ χρόνους  
έστασιακέναι πρὸς τὸ κοινὸν τῶν  
Ἰουδαίων καὶ τῷ Ἰησοῦ κατηκολουθηκέναι.  
οὐδὲν γάρ στάσεως ἔργον ἐπιδεῖξαι  
Χριστιανῶν ὁ Κέλσος ἢ οἱ ὁμονοοῦντες  
αὐτῷ δυνήσονται. καίτοι γε εἰ στάσις ἦν  
τῆς συστάσεως Χριστιανοῖς ἡ αἴτια, τὴν  
ἀρχὴν ἀπὸ Ἰουδαίων εἰληφόσιν, οὓς ἔξην  
καὶ ὅπλα ὑπὲρ τῶν οἰκείων ἀναλαβεῖν καὶ  
πολεμίους ἀναιρεῖν, οὕτ' ἀν ὁ νομοθέτης  
Χριστιανῶν πάντῃ ἀναίρεσιν ἀνθρώπου  
ἀπηγόρευε, μή ποτε δίκαιον εἶναι  
διδάσκων τὸ κατ' ἀνθρώπου τόλμημα τῶν  
ἐαυτοῦ μαθητῶν, κανὸν ἀδικώτατος ἐκεῖνος  
ἥ (οὐ γάρ πρέπειν ἡγεῖτο τῇ ἐνθέῳ ἐαυτοῦ  
νομοθεσίᾳ τὸ συγχωρεῖν ὅποιανδήποτε  
ἀνθρώπου ἀναίρεσιν): οὕτ' ἀν Χριστιανοὶ  
οἱ ἀπὸ στάσεως ἀρξάμενοι τοὺς ἐπὶ  
τοσοῦτον ἡμέρους προσήκαντο νόμους, δι'  
ῶν „Ἄως πρόβατα“ μὲν ἀναιρεῖσθαι αὐτοῖς  
ἔγινετο μηδέ ποτε δὲ ἀμύνασθαι οὗοι τ'  
ἥσαν τοὺς διώκοντας. καίτοι γε βαθύτερον  
ἔξετάζοντα τὰ πράγματα ἔστιν εἰπεῖν περὶ  
μὲν τῶν ἔξεληλυθότων ἐκ γῆς Αἴγυπτου ὅτι  
παραδόξως ὁ πᾶς λεώς οἰονεὶ θεοδώρητον  
διάλεκτον ἀθρώως ἀνείληφε τὴν  
καλουμένην Ἐβραίαν· ἀς καὶ τῶν παρ'  
αὐτοῖς τις εἶπε προφητῶν ὅτι „Ἐν τῷ  
ἔξελθεῖν αὐτοὺς ἐκ γῆς Αἴγυπτου γλῶσσαν,  
ἥν οὐκ ἔγνω, ἥκουσεν.“

## Section 8

3.8 | Καὶ οὕτω δὲ κατασκευαστέον ὅτι οὐκ  
Αἴγυπτιοι ἥσαν οἱ ἔξεληλυθότες μετὰ  
Μω(?)σέως τὴν Αἴγυπτον· εἰ μὲν Αἴγυπτιοι  
ἥσαν, ἔχρην αὐτῶν τὰ ὄνόματα εἶναι  
Αἴγυπτια, ὡς ἐκάστη διαλέκτῳ συγγενεῖς  
είσιν αἱ προσηγορίαι· εἰ δὲ ἐκ τῶν  
ὄνομάτων Ἐβραϊκῶν ὅντων σαφὲς ὅτι οὐκ  
Αἴγυπτιοι ἥσαν (πλήρης γάρ ἡ γραφὴ τῶν  
Ἐβραϊκῶν ὄνομάτων καὶ τῶν ἐν Αἴγυπτῳ

against their own people during the time of Jesus and followed him. Kelsus and those who agree with him cannot show any evidence of rebellion among Christians. Even if there was a rebellion among Christians, it would have started with the Jews, who had the means to take up arms for their own people and to fight against enemies. The lawgiver of the Christians would not have allowed the killing of any person, teaching that it is never right for his followers to act violently, even if that person were the most unjust (for he did not think it right to allow any killing according to his divine law). Nor would Christians, starting from a rebellion, have made laws that allowed them to be killed "like sheep" without ever being able to defend themselves against their pursuers. However, if we look deeper into the matter, we can say that those who came out of Egypt strangely adopted the so-called Hebrew language all at once. As one of their prophets said, "When they came out of the land of Egypt, they heard a language they did not know."

3.8 | And so it must be shown that those who left Egypt with Moses were not Egyptians. If they were Egyptians, their names would have been Egyptian, as names are related to each language. But since their names were Hebrew, it is clear that they were not Egyptians (for the writings about the Hebrews are full of Hebrew names and those established in Egypt). It is evident

τοιαῦτα θεμένων τοῖς υἱοῖς), δῆλον ὅτι ψεῦδος τὸ λεγόμενον ὑπὸ τῶν Αἴγυπτίων. ὅτι Αἴγυπτοι ὄντες ἀπηλάθησαν μετὰ Μωϋσέως ἀπὸ τῆς Αἴγυπτου· καὶ σαφῶς ἐναργές ἔστιν ὅτι ἐκ προγόνων Ἐβραίων κατὰ τὴν παρὰ Μωϋσεῖ ἀναγραφεῖσαν ιστορίαν τὸ γένος ἔχοντες (ἰδίᾳ) διαλέκτῳ ἔχρωντο, ἀφ' ἣς καὶ τὰ ὄνόματα τοῖς υἱοῖς ἐτίθεντο. περὶ δὲ Χριστιανῶν, ἐπεὶ διδαχθέντες μὴ ἀμύνασθαι τοὺς πολεμίους ἐτήρησαν τὴν ἡμερον καὶ φιλάνθρωπον νομοθεσίαν, διὰ τοῦθ' ὅπερ οὐκ ἀν ἔξουσίαν λαβόντες τοῦ πολεμεῖν, εἰ καὶ πάνυ ἥσαν δυνατοὶ, ἥνυσαν· τοῦτ' ἀπὸ θεοῦ εἰλήφασι, τοῦ ὑπὲρ αὐτῶν πολεμήσαντος ἀεὶ καὶ κατὰ καιροὺς παύσαντος τοὺς κατὰ Χριστιανῶν ισταμένους καὶ ἀναιρεῖν αὐτοὺς θέλοντας. ὑπομνήσεως μὲν γάρ χάριν, ἵνα ἐνορῶντες ὀλίγοις ἀγωνιζομένοις ὑπὲρ εὔσεβείας δοκιμώτεροι γίνωνται καὶ θανάτου καταφρονῶσιν, ὀλίγοι κατὰ καιροὺς καὶ σφόδρα εὐαρίθμητοι ὑπὲρ τῆς Χριστιανῶν θεοσεβείας τεθνήκασι, κωλύοντος θεοῦ τὸ πᾶν ἐκπολεμηθῆναι αὐτῶν ἔθνος· συστῆναι γάρ αὐτὸς ἐβούλετο καὶ πληρωθῆναι πᾶσαν τὴν γῆν τῆς σωτηρίου ταῦτης καὶ εὔσεβεστάτης διδασκαλίας· πάλιν τε αὖ ἵν' οἱ ἀσθενέστεροι ἀναπνέωσιν ἀπὸ τῆς περὶ τοῦ θανάτου φροντίδος, ὃ θεὸς προύνοεῖτο τῶν πιστευόντων, μόνω τῷ βουλήματι διασκεδαννὺς πᾶσαν τὴν κατ' αὐτῶν ἐπιβουλὴν, ἵνα μήτε βασιλεῖς μήτε οἱ κατὰ τόπους ἡγούμενοι μήτε οἱ δῆμοι ἔξαφθῆναι κατ' αὐτῶν ἐπὶ πλεῖον δυνηθῶσι, ταῦτα μὲν πρὸς τὰ ὑπὸ Κέλσου είρημένα περὶ τοῦ στάσιν γεγονέναι τὴν ἀρχὴν πάλαι μὲν τοῦ συστῆναι Ἰουδαίους ὕστερον δὲ τοῦ τοὺς Χριστιανοὺς γενέσθαι.

that the claim made by the Egyptians is false, that they were Egyptians who left with Moses from Egypt. It is clear that the descendants of the Hebrews, according to the history written by Moses, used their own dialect, from which their names were given to their children. Regarding Christians, since they were taught not to defend themselves against enemies, they kept a gentle and humane law. Therefore, even if they had the power to fight, they did not do so. This was received from God, who always fought for them and at times stopped those who wanted to attack and kill them. For the sake of remembrance, so that those who are struggling for piety may become more tested and despise death, a few, very few, have died for the piety of Christians, with God preventing their entire nation from being attacked. For he wanted to establish it and fill the whole world with this saving and most pious teaching. Again, so that the weaker may breathe easier from the fear of death, God foresaw the believers, scattering all plots against them by his will, so that neither kings nor local leaders nor the people could easily destroy them. These points relate to what Kelsus said about the rebellion beginning with the Jews and later leading to the Christians.

## Section 9

3.9 | Έπει δ' ἐν τοῖς ἔξης προφανῶς ψεύδεται, φέρε καὶ τὴν λέξιν αὐτοῦ ἐκθώμεθα λέγοντος· εἰ ἐθελήσουσι πάντες ἄνθρωποι εἶναι Χριστιανοί, οὐκ ἀν ἔτι οἴδε ἐθέλοιεν, ὅτι δὲ ψεῦδος τὸ τοιόνδε, δῆλον ἐκ τοῦ τὸ ὅσον ἐφ' ἑαυτοῖς Χριστιανοὺς μὴ ἀμελεῖν τοῦ πανταχοῦ τῆς οἰκουμένης ἐπισπείρειν τὸν λόγον, τινὲς γοῦν ἔργον πεποίηνται ἐκπεριέρχεσθαι οὐ μόνον πόλεις ἄλλὰ καὶ κώμας καὶ ἐπαύλεις, ἵνα καὶ ἄλλους εὐσέβεις τῷ θεῷ κατασκευάσωσι. καὶ οὐκ ἀν πλούτου τις ἔνεκα φήσαι αὐτοὺς τοῦτο πράττειν, ἔσθ' οτε μὲν οὐδὲ τὰ πρὸς τροφὴν λαμβάνοντας, εἴ ποτε δὲ ἀναγκάζοιντο ὑπὸ τῆς ἀπορίας ταύτης, τῇ χρείᾳ μόνῃ ἀρκουμένους, κἄν πλείους αὐτοῖς κοινωνεῖν ἐθέλωσι καὶ μεταδιδόναι τὰ ὑπὲρ τὰς χρείας. νῦν μὲν οὖν τάχα, ὅτε διὰ τὸ πλῆθος τῶν προσερχομένων τῷ λόγῳ καὶ πλούσιοι καὶ τινες τῶν ἐν ἀξιώμασι καὶ γύναια τὰ ἀβρὰ καὶ εὔγενῃ ἀποδέχονται τοὺς ἀπὸ τοῦ λόγου, τολμήσει τις λέγειν διὰ τὸ δοξάριον προΐστασθαι τινας τῆς κατὰ Χριστιανοὺς διδασκαλίας· οὐ μὴν κατὰ τὴν ἀρχὴν, ὅτε πολὺς ὁ κίνδυνος μάλιστα τοῖς διδάσκουσιν ἦν, οἵον τε τὸ τοιοῦτον εὐλόγως ὑπονοεῖν. καὶ νῦν δὲ πλείων ἐστὶν ἡ παρὰ τοῖς λοιποῖς ἀδοξίᾳ τῆς παρὰ τοῖς ὀμιδόζοις νομίζομένης δόξης, καὶ ταύτης οὐ πᾶσι. ψεῦδος οὖν αὐτόθεν ὅτι, εἴ ἐθελήσουσι πάντες ἄνθρωποι εἶναι Χριστιανοί, οὐκ ἀν ἔτι οἴδε ἐθέλοιεν.

## Section 10

3.10 | Ὁρα δὲ καὶ τί φησιν εἶναι τούτου τεκμήριον· ὅτι ἀρχόμενοι μὲν, φησὶν, ὀλίγοι τε ἥσαν καὶ ἐν ἐφρόνουν· είς πλῆθος δὲ σπαρέντες αὐθις αὖ τέμνονται καὶ σχίζονται καὶ στάσεις ιδίας ἔχειν ἔκαστοι θέλουσι· τούτου γὰρ ἀρχῆθεν ἔχρηζον. ὅτι

3.9 | Since he clearly lies in the following, let us bring forth his words: if all people wanted to be Christians, these would no longer want to be. That this is a lie is clear from the fact that Christians do not neglect to spread their message throughout the whole world. Some have even made it their work to go around not only cities but also villages and farms, so that they may prepare others to be pious toward God. No one would say that they do this for wealth, as they often do not even take what they need for food. If they are ever forced by this poverty, they are satisfied with just their needs, even if they want to share more with others and give what is beyond their needs. Now, perhaps, when many are coming to the message, and wealthy people and some in positions of power, as well as noble and gentle women, accept those who come from the message, someone may dare to say that they lead some in the teaching about Christians. However, in the beginning, when the danger was greatest for those teaching, it is reasonable to suspect such a thing. Even now, there is more unpopularity among others compared to the respect given to those who share the same beliefs, and this is not true for everyone. Therefore, it is a lie that if all people wanted to be Christians, these would no longer want to be.

3.10 | Look at what he says is the proof of this: he claims that at the beginning, there were few and they all thought the same. But as they spread into a crowd, they again divide and split, each wanting to have their own factions. For this reason, they were

μὲν οὖν συγκρίσει τοῦ ἐξῆς πλήθους όλίγοι  
ησαν ἀρχόμενοι Χριστιανοὶ δῆλον, καίτοι  
οὐ πάντῃ ἥσαν όλίγοι, τὸ γὰρ κινῆσαν  
φθόνον τῷ Ἰησοῦ καὶ διερεθίσαν  
Ἰουδαίους πρὸς τὴν κατὰ τούτου  
ἐπιβουλὴν τὸ πλῆθος τῶν ἐπομένων αὐτῷ  
εἰς τὰς ἑρήμους ην, πεντακισχιλίων καὶ  
τετρακισχιλίων ἀνδρῶν αὐτῷ  
ἀκολουθούντων χωρὶς τοῦ τῶν γυναικῶν  
καὶ τῶν παιδίων ἀριθμοῦ, τοσαύτη γάρ τις  
ἴゅγξ ἦν ἐν τοῖς Ἰησοῦ λόγοις, ὡς οὐ μόνον  
ἄνδρας ἔπεσθαι θέλειν αὐτῷ εἰς τὰς  
έρημίας ἀλλὰ καὶ γυναικας, οὐχ  
ὑποτεμνομένας τὴν γυναικείαν ἀσθένειαν  
καὶ τὸ δοκοῦν ἐν τῷ ἀκολουθεῖν εἰς τὰς  
έρημίας τῷ διδασκάλῳ· ἀπαθέστατα δὲ  
παιδία, ἥτοι τοῖς γεννήσασιν ἐπόμενα ἢ  
τάχα καὶ ὑπὸ τῆς θειότητος αὐτοῦ  
ἀγόμενα, ἵνα αὐτοῖς ἐνσπαρῇ θειότης,  
ἡκολούθει μετὰ τῶν γεγενηκότων, ἀλλ’  
ἔστω όλίγους γεγονέναι κατὰ τὴν ἀρχήν· τί  
τοῦτο συμβάλλεται πρὸς τὸ μὴ ἀνέθελῆσαι  
Χριστιανοὺς ἐμποιῆσαι πᾶσιν ἀνθρώποις  
περὶ τοῦ λόγου πειθώ;

lacking from the start. It is clear that in comparison to the later crowd, the early Christians were few, although they were not everywhere few. For the crowd that followed Jesus, stirred up by jealousy and inciting the Jews against him, was in the thousands, with five thousand and four thousand men following him, not counting the number of women and children. Such was the call in the words of Jesus that not only men wanted to follow him into the wilderness, but also women, who were not held back by their supposed weakness in following the teacher into the wilderness. And there were very young children, either following their parents or perhaps even being led by his divinity, so that divinity might be sown in them. They followed along with those who had given birth to them. But let it be that there were few at the beginning; what does this have to do with the idea that Christians would not want to persuade all people about the message?

## Section 11

3.11 | Φησὶ δὲ καὶ ὅτι ἐν ἐφρόνουν πάντες,  
οὐδ' ἐν τούτῳ ὄρῶν ὅτι ἀρχῆθεν περὶ τὴν  
ἐν τοῖς πεπιστευμένοις θείοις εἶναι βιβλίοις  
ἐκδοχὴν γεγόνασι διαφωνίαι τῶν  
πιστεύοντων, ἔτι γοῦν τῶν ἀποστόλων  
κηρυσσόντων καὶ τῶν αὐτοπτῶν τοῦ  
Ἰησοῦ διδασκόντων τὰ ἐκείνου μαθήματα,  
ζήτησις οὐκ όλιγη πρὸς ἀλλήλους  
γεγένηται παρὰ τοῖς ἀπὸ Ιουδαίων  
πιστεύοντι περὶ τῶν ἔξ ἔθνῶν  
ἐπερχομένων τῷ λόγῳ, πότερον δεῖ τὰ  
Ἰουδαϊκὰ αὐτοὺς τηρεῖν ἔθη ἢ τὸ περὶ  
καθαρῶν καὶ ἀκαθάρτων βρωμάτων  
„βάρος“ ἀφαιρεῖν ὡς οὐκ ἐπεῖγον ἀπὸ τῶν  
τὰ πάτρια καταλιπόντων ἐν τοῖς ἔθνεσι καὶ

3.11 | He also says that everyone thought the same, but in this, he does not see that from the beginning there have been disagreements among the believers about the divine books. Even among the apostles who preached and those who saw Jesus teaching his lessons, there was much questioning among the Jewish believers about the Gentiles coming to the message. They wondered whether they should keep Jewish customs or remove the burden of clean and unclean foods, as it was not urgent for those leaving their homeland among the nations and believing in Jesus. In Paul's letters, written during the time of

πιστευόντων τῷ Ἰησοῦ, ἀλλὰ καὶ ἐν ταῖς Παύλου ἐπιστολαῖς, γενομένου ἐν τῷ χρόνῳ τῶν Ἰησοῦν ἐωρακότων, εὐρίσκεται λεγόμενά τινα ὡς ζητηθέντων τινῶν περὶ ἀναστάσεως καὶ περὶ τοῦ „ἥδη“ αὐτὴν „γεγονέναι“ καὶ περὶ ἡμέρας κυρίου, πότερον „ἐνέστηκεν“ ἢ μή, ἀλλὰ καὶ τὸ „έκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως, ἦν τινες ἐπαγγελλόμενοι“, περὶ τὴν πίστιν ἐναυάγησαν, δηλωτικόν ἔστιν ὅτι ἀπ’ ἀρχῆς γεγόνασί τινες παρεκδοχαὶ, οὐδέπω, ὡς οἴεται Κέλσος, πολλῶν τῶν πιστευόντων γεγενημένων.

## Section 12

3.12 | Εἶτ' ἐπεὶ ὡς κατηγορῶν τοῦ λόγου τὰ περὶ τῶν ἐν χριστιανισμῷ αἰρέσεων ὄνειδίζει ἡμῖν λέγων· εἰς πλῆθος δὲ σπαρέντες αὐθις αὖ σχίζονται καὶ τέμνονται καὶ στάσεις ἴδιας ἔχειν ἔκαστοι θέλουσι· φησὶ δ' ὅτι καὶ ὑπὸ πλήθους πάλιν διιστάμενοι σφᾶς αὐτοὺς ἐλέγχουσιν· ἐνὸς ὡς εἴπειν ἔτι κοινωνοῦντες, εἴ γε κοινωνοῦσι, τοῦ ὄνόματος, καὶ τοῦτο μόνον ἐγκαταλιπεῖν ὅμως αἰσχύνονται· τὰ λοιπὰ δ' ἄλλοι ἀλλαχῇ τετάχαται· καὶ πρὸς τοῦτο φήσομεν ὅτι οὐδενὸς πράγματος, οὐ μὴ σπουδαίᾳ ἔστιν ἡ ἀρχὴ καὶ τῷ βίῳ χρήσιμος, γεγόνασιν αἰρέσεις διάφοροι, ἐπεὶ γάρ ιατρικὴ χρήσιμος καὶ ἀναγκαία τῷ γένει τῶν ἀνθρώπων, πολλά τε τὰ ἐν αὐτῇ ζητούμενα περὶ τοῦ τρόπου τῆς τῶν σωμάτων θεραπείας, διὰ τοῦτο αἰρέσεις ἐν ιατρικῇ παρὰ μὲν Ἑλλησιν εὐρίσκονται διμολογουμένως πλείονες, ἔγὼ δ' οἶμαι ὅτι καὶ παρὰ βαρβάροις, ὅσοι (γε) ἐπαγγέλλονται χρῆσθαι ιατρικῇ, πάλιν τε αὖ ἐπεὶ φιλοσοφία ἀλήθειαν ἐπαγγελλομένη καὶ γνῶσιν τῶν ὄντων πῶς δεῖ βιοῦν ὑποτίθεται καὶ πειρᾶται

those who saw Jesus, we find some discussions about the resurrection and whether it has already happened and about the day of the Lord, whether it has come or not. There were also those who were turning away from empty talk and the oppositions of false knowledge, which some, promising about the faith, have shipwrecked. This shows that from the beginning there have been some variations in beliefs, not yet, as Kelsus thinks, many believers having come into being.

3.12 | Then, since he accuses us of the divisions within Christianity, saying that as they spread into a crowd, they again divide and split, each wanting to have their own factions, he claims that they are also criticized by the crowd for this. He says that they are still sharing in the name, if they indeed share, but they are ashamed to leave this behind, while the rest have scattered in different directions. We should say that for no matter what, if the beginning is not serious and useful for life, different sects arise. For since medicine is useful and necessary for the human race, there are many questions about how to treat the body, and for this reason, there are more recognized sects in medicine among the Greeks. I believe there are also among the barbarians, as many as claim to practice medicine. Moreover, since philosophy promises truth and knowledge of what is, and teaches how we should live for our benefit, there are many questions about this, and for this reason, many sects have arisen in philosophy, some of which

διδάσκειν τὰ ὡφέλιμα ἡμῶν τῷ γένει,  
πολλὴν δ' ἔχει τὰ ζητούμενα πράγματα  
διολκήν, διὰ τοῦτο αἱρέσεις ἐν φιλοσοφίᾳ  
συνέστησαν πλεῖσται ὅσαι, ὃν αἱ μὲν εἰσὶ<sup>1</sup>  
διασημότεραι αἱ δὲ οὐ τοιαῦται, ἀλλὰ καὶ  
Ιουδαϊσμὸς πρόφασιν ἔσχε γενέσεως  
αἱρέσεων τὴν διάφορον ἐκδοχὴν τῶν  
Μω(??)σέως γραμμάτων καὶ τῶν  
προφητικῶν λόγων. οὕτω τοίνυν, ἐπεὶ  
σεμνόν τι ἐφάνη τοῖς ἀνθρώποις  
χριστιανισμὸς, οὐ μόνοις, ὡς ὁ Κέλσος  
οἴεται, τοῖς ἀνδραποδωδεστέροις ἀλλὰ καὶ  
πολλοῖς τῶν παρ' Ἑλλησι φιλολόγων,  
ἀναγκαίως ὑπέστησαν οὐ πάντως διὰ (τὰς)  
στάσεις καὶ τὸ φιλόνεικον αἱρέσεις ἀλλὰ  
διὰ τὸ σπουδάζειν συνιέναι τὰ  
χριστιανισμοῦ καὶ τῶν φιλολόγων  
πλείονας, τούτῳ δ' ἡκολούθησε, διαφόρως  
ἐκδεξαμένων τοὺς ἄμα πᾶσι πιστευθέντας  
εἶναι θείους λόγους, τὸ γενέσθαι αἱρέσεις  
ἐπωνύμους τῶν θαυμασάντων μὲν τὴν τοῦ  
λόγου ἀρχὴν κινηθέντων δ' ὅπως ποτ' οὖν  
ὑπὸ τινῶν πιθανοτήτων πρὸς τὰς εἰς  
ἀλλήλους διαφωνίας. ἀλλ' οὕτ' ίατρικὴν  
εύλογως ἂν τις φεύγοι διὰ τὰς ἐν αὐτῇ  
αἱρέσεις, οὕτε φιλοσοφίαν τοῦ πρέποντος  
στοχαζόμενός τις ἂν μισοῦ, πρόφασιν τοῦ  
μισεῖν αὐτὴν ποριζόμενος τὰς πολλὰς  
αἱρέσεις. οὕτως οὐδὲ διὰ τὰς ἐν Ιουδαίοις  
αἱρέσεις καταγνωστέον τῶν Μωϋσέως καὶ  
τῶν προφητῶν ἱερῶν βιβλίων.

## Section 13

3.13 | Εἰ δὲ ταῦτ' ἔχει ἀκολουθίαν, πῶς  
οὐχὶ ὁμοίως ἀπολογησόμεθα καὶ περὶ τῶν  
ἐν Χριστιανοῖς αἱρέσεων; περὶ ὃν πάνυ  
θαυμασίως ὁ Παῦλος είρηκέναι μοι δοκεῖ  
τό· „δεῖ γὰρ καὶ αἱρέσεις ἐν ὑμῖν εἶναι, ἵνα οἱ  
δόκιμοι φανεροὶ γένωνται (ἐν ὑμῖν).“ ὡς  
γὰρ δόκιμος ἐν ίατρικῇ διὰ τὸ  
γυμνάσασθαι ἐν ποικίλαις αἱρέσεσι καὶ

are more notable than others. Judaism also has been a reason for the rise of sects due to the different interpretations of the writings of Moses and the prophetic words. Thus, since Christianity has appeared as something serious to people, not only to those who are more enslaved, as Kelsus thinks, but also to many among the Greeks who love learning, they have necessarily faced not only divisions and hostile sects but also the serious study of understanding Christianity and the many philosophical ideas. This led to the different interpretations of those who believed to be divine words, with sects arising from those who were amazed at the beginning of the message and how some were led to disagreements with one another. But no one would reasonably avoid medicine because of the sects within it, nor would someone hate philosophy while considering its many sects as a reason to do so. Therefore, we should not judge the sacred books of Moses and the prophets because of the sects among the Jews.

3.13 | If this is the case, how can we not defend ourselves in the same way regarding the divisions among Christians? About this, Paul has wonderfully said, "For there must also be divisions among you, so that those who are approved may be made known among you." Just as in medicine, the approved doctor is known through training

εύγνωμόνως ἔξητακέναι τὰς πλείονας ἐλόμενος τὴν διαφέρουσαν, καὶ ὡς ὁ πάνυ προκόπτων ἐν φιλοσοφίᾳ ἀπὸ τοῦ πλείονα ἐγνωκέναι ἐγγυμνασάμενος αὐτοῖς καὶ τῷ κρατήσαντι προσθέμενος λόγῳ· οὕτως εἴποιμ' ἂν καὶ τὸν ἐπιμελῶς ἐνιδόντα ταῖς ίουδαϊσμοῦ καὶ χριστιανισμοῦ αἰρέσεσι σοφώτατον Χριστιανὸν γενέσθαι. ὁ δὲ ἐγκαλῶν τῷ λόγῳ διὰ τὰς αἰρέσεις ἐγκαλέσαι ἂν καὶ τῇ Σωκράτους διδασκαλίᾳ, ἀφ' οὗ τῆς διατριβῆς πολλαὶ γεγόνασιν οὐ τὰ αὐτὰ φρονούντων σχολαί ἀλλὰ καὶ Πλάτωνος ἐγκαλέσαι ἂν τις τοῖς δόγμασι δι' Ἀριστοτέλην, ἀποφοιτήσαντα τῆς διατριβῆς αὐτοῦ ἐν καινοτομίαις· περὶ οὗ καὶ ἐν τοῖς ἀνωτέρω εἰρήκαμεν. δοκεῖ δέ μοι ὁ Κέλσος ἐγνωκέναι τινὰς αἰρέσεις μηδὲ τοῦ ὄνόματος τοῦ Ἰησοῦ κοινωνούσας ἡμῖν. τάχα γάρ περιήχητο περὶ τῶν καλουμένων Ὁφιανῶν καὶ τῶν Καϊανῶν, καὶ εἴ τις ἄλλη τοιαύτη ἐξ ὅλων ἀποφοιτήσασα τοῦ Ἰησοῦ συνέστη γνώμῃ· πλὴν οὐδὲν τοῦτο πρὸς τὸ ἐγκλητέον εἶναι τὸν Χριστιανῶν λόγον.

## Section 14

3.14 | Μετὰ ταῦτά φησι· Θαυμασιώτερον μὴν τὸ σύνθημα αὐτῶν τοσῷδε. ὅσω γε μᾶλλον ἔξ οὐδεμιᾶς ὑποθέσεως ἀξιόχρεω συνεστὸς ἐλέγχοιτο. ἀλλ' ἔστιν ἀξιόχρεως ὑπόθεσις ἡ στάσις καὶ ἡ δι' αὐτὴν ὡφέλεια καὶ τὸ τῶν ἔξωθεν δέος· ταῦτα βεβαιοῦ τὴν πίστιν αὐτοῖς. καὶ πρὸς τοῦτο δὲ φήσομεν ὅτι οὕτως ἔξ ὑποθέσεως, μᾶλλον δὲ οὐδὲ ὑποθέσεως ἀλλὰ θείας ἐνεργείας τὸ σύνθημα ἡμῶν ἔστιν, ὥστε τὴν ἀρχὴν αὐτοῦ εἶναι θεὸν. ἐν προφήταις διδάσκοντα τοὺς ἀνθρώπους ἐλπίσαι ἐπιδημίαν Χριστοῦ, σώσοντος τοὺς ἀνθρώπους. ὅσον γάρ τοῦτο οὐκ ἀληθῶς ἐλέγχεται, κάν δοκῇ ὑπὸ τῶν ἀπίστων

in various sects and carefully examining the differences, and just as the one who is advancing in philosophy learns from many, so I would say that the one who carefully studies the sects of Judaism and Christianity becomes the wisest Christian. But the one who criticizes the teachings because of the sects could also criticize Socrates' teaching, from which many schools have arisen that do not think the same. One could also criticize Plato's doctrines because of Aristotle, who departed from his teachings with new ideas. It seems to me that Kelsus has recognized some sects that do not share in the name of Jesus. Perhaps he has heard about those called Ophites and Cainites, or some other similar group that has arisen from Jesus' teachings. However, this does not affect the message of the Christians.

3.14 | After this, he says: "Their sign is even more wonderful." The more it stands without any basis, the more it is worthy of being examined. But there is a worthy basis in the division and the benefit from it, as well as the fear from outside; these things strengthen their faith. We should also say that our sign is not based on any human reasoning, but rather on divine action, so that its origin is God. The prophets teach people to hope for the coming of Christ, who saves humanity. For as much as this is not truly proven, even if it seems to be challenged by the unbelievers. The word stands as the word of God, and Jesus, being

έλέγχεσθαι. ἐπὶ τοσοῦτον ὁ λόγος ὡς θεοῦ λόγος συνίσταται, καὶ ὁ Ἰησοῦς υἱὸς ὁν θεοῦ καὶ πρὶν ἐνανθρωπῆσαι καὶ ἐνανθρωπήσας ἀποδείκνυται. ἐγὼ δέ φημι ὅτι καὶ μετὰ τὴν ἐνανθρώπησιν ἀεὶ εὐρίσκεται τοῖς ἔχουσιν ὄφθαλμοὺς ψυχῆς ὁξυδερκεστάτους θεοπρεπέστατος καὶ ἀληθῶς θεόθεν πρὸς ἡμᾶς κατελθών, καὶ οὐκ ἀπὸ συνέσεως ἀνθρωπίνης τὴν ἀρχὴν ἥτα ἔξῆς τῇ ἀρχῇ ἔχων ἀλλ' ἀπὸ τῆς τοῦ θεοῦ ἐπιφανείας, ποικίλῃ σοφίᾳ καὶ ποικίλαις δυνάμεσι συστήσαντος πρότερον μὲν τὸν ίουδαϊσμὸν μετὰ δ' αὐτὸν τὸν χριστιανισμόν· ἡλέγχθη δὲ καὶ τὸ στάσιν νομίζεσθαι καὶ τὴν διὰ τὴν στάσιν ὀφέλειαν ἀρχὴν εἶναι τῷ τοσούτους ἐπιστρέψαντι καὶ βελτιώσαντι λόγῳ.

## Section 15

3.15 | "Οτι δὲ ούδὲ τὸ (τῶν) ἔξωθεν δέος τὸ σύνθημα ἡμῶν διακρατεῖ δῆλον ἐκ τοῦ καὶ τοῦτο βουληθέντος θεοῦ πεπαῦσθαι ἥδη χρόνῳ πλείονι. καὶ εἰκὸς παύσεσθαι τὸ ὡς πρὸς τὸν βίον τοῦτον τοῖς πιστεύουσιν ἔγγενόμενον ἀδεὲς, ἐπάν πάλιν οὶ παντὶ τρόπῳ διαβάλλοντες τὸν λόγον τὴν αἵτιαν τῆς ἐπὶ τοσοῦτο νῦν στάσεως ἐν πλήθει τῶν πιστευόντων νομίσωσιν εἶναι. ἐν τῷ μὴ προσπολεμῆσθαι αὐτοὺς ὑπὸ τῶν ἡγουμένων ὁμοίως τοῖς πάλαι χρόνοις. μεμαθήκαμεν γάρ ἀπὸ τοῦ λόγου μήτ' ἐν είρήνῃ ἐκλύεσθαι καὶ τῇ ἀνέσει ἐαυτοὺς ἐπιδιδόναι μήτ' ἐν τῷ πολεμῆσθαι ὑπὸ τοῦ κόσμου ἔκκακεῖν καὶ ἀφίστασθαι τῆς πρὸς τὸν θεὸν τῶν ὅλων ἐν Ἰησοῦ τῷ Χριστῷ ἀγάπης. σαφῶς δὴ τὸ σεμνὸν τῆς ἡμετέρας ἀρχῆς παριστῶμεν καὶ οὐχ. ὡς οἴεται Κέλσος, ἀποκρύπτομεν, ἐπάν καὶ τοῖς πρώτως εἰσαγομένοις καταφρόνησιν μὲν τῶν εἰδώλων καὶ πάντων τῶν ἀγαλμάτων ἐμποιήσωμεν, καὶ πρὸς τούτοις ἐπαίροντες

the Son of God, is shown both before becoming human and after becoming human. I say that even after the incarnation, he is always found to those who have the sharpest eyes of the soul, most fitting for God, truly coming down to us, not from human understanding as his origin or from what follows, but from the appearance of God, who established Judaism first and then Christianity with various wisdom and powers. The division is also challenged, as it is thought to be the beginning of the benefit for those who have turned back and improved through this word.

3.15 | That the fear from outside does not hold our sign is clear from the fact that this has already ceased to be a concern for a long time. It is likely that the fear related to this life, which arises for believers, will also stop when those who slander the word in every way think that the reason for the current division among so many believers is this. In not being attacked by the leaders, just like in ancient times, we have learned from the word not to be shaken in peace and not to give ourselves over to despair, nor to lose heart when being attacked by the world, but to remain in love towards God, who is all in all, in Jesus Christ. We should clearly present the seriousness of our beginning and not hide it as Kelsus thinks. When we show contempt for idols and all images to those who are first introduced to our faith, we should lift their thoughts from serving created things instead of God to the Creator of all. We

τὰ φρονήματα αύτῶν ἀπὸ τοῦ δουλεύειν τοῖς κτισθεῖσιν ἀντὶ θεοῦ ἐπὶ τὸν κτίσαντα τὰ ὅλα αὐτοὺς ἀναβιβάζωμεν· ἔμφανῶς παριστάντες τὸν προφητευθέντα ἐκ τῶν περὶ αὐτοῦ προφητειῶν (πολλαὶ δέ εἰσιν αὗται) καὶ ἐκ τῶν ἔξητασμένως παραδιδομένων τοῖς δυναμένοις ἀκούειν συνετώτερον τῶν εὐαγγελίων καὶ τῶν ἀποστολικῶν φωνῶν.

## Section 16

3.16 | Ποῖα δὲ παντοδαπὰ ἐπισπώμεθα ἢ τίνα συμπλάσσομεν δείματα, ὡς ἀναποδείκτως γράφει ὁ Κέλσος,  
παραστησάτω ὁ βουλόμενος. εἰ μὴ ἄρα τὴν περὶ δικαστοῦ θεοῦ καὶ δικαζομένων ἀνθρώπων ἐφ' οὓς ἔπραξαν πᾶσι διδασκαλίαν μετὰ κατασκευῆς ποικίλης, πῆ μὲν τῆς ἀπὸ τῶν γραφῶν πῆδε καὶ ἀπὸ τοῦ εἰκότος λόγου, δείματα βούλεται λέγειν ὁ Κέλσος συμπεπλασμένα. καίτοι γε (φύλη γάρ ἢ ἀλήθεια) φησὶ πρὸς τοῖς τελευταίοις ὁ Κέλσος ὅτι μήτε τούτοις εἴη μήτ' ἐμοὶ μήτε ἄλλῳ τινὶ ἀνθρώπων ἀποθέσθαι τὸ περὶ τοῦ κολασθήσεσθαι τοὺς ἀδίκους καὶ γερῶν ἀξιωθήσεσθαι τοὺς δικαίους δόγμα. ποῖα οὖν δείματα. ἐὰν ἀνέλης τὸν περὶ κολάσεως λόγον. συμπλάττοντες ἐπισπώμεθα τοὺς ἀνθρώπους; ἄλλὰ καὶ ἐπάν λέγῃ ὅτι τὰ τοῦ παλαιοῦ λόγου παρακούσματα συμπλάττοντες τούτοις προκαταυλοῦμεν καὶ προκατηχοῦμεν τοὺς ἀνθρώπους ὡς οἱ τοὺς κορυβαντιζομένους περιβομβοῦντες, φήσομεν πρὸς αὐτόν· ποίου παλαιοῦ λόγου παρακούσματα; εἴτε γάρ τοῦ Ἑλληνικοῦ, καὶ διδάξαντος περὶ τῶν ὑπὸ γῆν δικαστηρίων. εἴτε τοῦ Ἰουδαϊκοῦ, μετὰ τῶν ἄλλων καὶ περὶ τῆς ἐξῆς τῷ βίῳ τούτῳ ζωῆς προφητεύσαντος, οὐκ ἀν ἔχοι παραστῆσαι ὅτι ἡμεῖς ἐν παρακούσμασι γενόμενοι τῆς ἀληθείας,

should openly present the prophesied one, both from the many prophecies about him and from the teachings that are carefully handed down to those able to hear, more wisely than the gospels and the apostolic voices.

3.16 | What various fears do we gather or what fears do we create, as Kelsus writes without proof? Let whoever wants to present them. If he is not talking about the judgment of God and the judgment of humans based on what they have done, with teachings and various arguments from the scriptures and from reasonable discourse, then what fears does Kelsus want to mention? And yet, truthfully, Kelsus says in his later writings that neither these teachings nor mine nor any other human's should be dismissed regarding the punishment of the unjust and the reward of the righteous. So what fears? If you remove the discussion about punishment, are we creating fears among people? But even if he says that we are misleading people by mixing in the old teachings, we should ask him: what old teachings are we mixing in? Whether it is from the Greek tradition, which teaches about the courts beneath the earth, or from the Jewish tradition, which prophesies about the life to come, he would not be able to show that we are misled by the truth, as many of us try to believe with reason, living by such teachings.

ὅσοι γε πειρώμεθα μετὰ λόγου πιστεύειν,  
πρὸς τὰ τοιαῦτα ζῶμεν δόγματα.

## Section 17

3.17 | Παραβάλλειν δὲ τὰ τῆς πίστεως  
ἡμῶν τοῖς Αἴγυπτίων θέλει πράγμασι· παρ'  
οῖς προσιόντι μέν ἔστι λαμπρὰ τεμένη καὶ  
ἄλση καὶ προπυλαίων μεγέθη τε καὶ κάλλη  
καὶ νεῷ θαυμάσιοι καὶ σκηναὶ πέριξ  
ὑπερήφανοι καὶ θρησκεῖαι μάλα  
δεισιδαίμονες καὶ μυστηριώτιδες, ἥδη δὲ  
εἰσιόντι καὶ ἐνδοτέρῳ γινομένῳ θεωρεῖται  
προσκυνούμενος αἴλουρος ἢ πίθηκος ἢ  
κροκόδειλος ἢ τράγος ἢ κύων. τί γὰρ τὸ  
ἀνάλογον τοῖς πρὸς τοὺς προσιόντας  
σεμνοφανέσιν Αἴγυπτίων ἔστι παρ' ἡμῖν, τί  
δὲ τὸ ἀνάλογον τοῖς ἔνδον μετὰ τὰ σεμνὰ  
προπύλαια ἀλόγοις ζῷοις  
προσκυνουμένοις; ἢ τὰς μὲν προφητείας  
καὶ τὸν ἐπὶ πᾶσι θεὸν καὶ τὰ κατὰ τῶν  
ἀγαλμάτων ἔστι τὰ καὶ κατ' αὐτὸν σεμνὰ,  
Ἴησοῦς δὲ Χριστὸς ἔσταυρωμένος τὸ  
ἀνάλογον τῷ προσκυνουμένῳ ἀλόγῳ ζῷῳ;  
ἄλλ' ἔὰν τοῦτο λέγῃ (οὐ γὰρ ἄλλο τι οἶμαι  
φήσειν αὐτὸν), ἀπαντήσομεν ὅτι πλείονα  
ἐν τοῖς ἀνωτέρῳ ήμιν εἰς κατασκευὴν τῶν  
κατὰ τὸν Ἴησοῦν εἴρηται, ὅτι καὶ τὰ  
δοκοῦντα κατ' ἄνθρωπον αὐτῷ  
συμβεβηκέναι χρησίμως γέγονεν [έν] τῷ  
παντὶ καὶ σωτηρίως τῷ δλῷ κόσμῳ.

## Section 18

3.18 | Εἶτα τὰ μὲν τῶν Αἴγυπτίων,  
σεμνολογούντων καὶ τὰ περὶ τῶν ἀλόγων  
ζῷων καὶ φασκόντων εἰναί τινα αὐτὰ θεοῦ  
σύμβολα ἢ ὅπως φίλον ὄνομάζειν τοῖς  
χρηματίζουσιν αὐτῶν προφήταις, φησὶ<sup>1</sup>  
φαντασίαν ἔξαποστέλλειν τοῖς ταῦτα  
μεμαθηκόσιν, ὅτι μὴ μάτην μεμύηνται· τὰ

3.17 | He wants to compare our faith to the practices of the Egyptians. Among them, there are bright temples, groves, grand gates, and beautiful buildings, as well as marvelous shrines and proud tents, along with superstitious and mysterious rituals. But when one goes inside, they see worshiped animals like cats, monkeys, crocodiles, goats, or dogs. What is the equivalent of the solemnity of the Egyptians for us? What is the equivalent of worshiping irrational animals inside their grand gates? Are the prophecies and the one true God, along with the teachings against idols, not solemn? Is Jesus Christ, who was crucified, really comparable to the worship of irrational animals? But if he says this (for I think he will say nothing else), we will respond that there is much more in what has been said about Jesus than in the earlier practices. For what seems to have happened to him as a human has been beneficial and brings salvation to the whole world.

3.18 | Then, the Egyptians, who speak solemnly about the irrational animals and claim that these are symbols of their god, send out a fantasy to those who have learned these things, so that they do not think they are in vain. But in our teachings, from what is called a gift by Paul, in the

δ' ἐν τοῖς ἡμετέροις λόγοις ἀπὸ τοῦ καλουμένου παρὰ τῷ Παύλῳ χαρίσματος ἐν τῷ „διὰ τοῦ πνεύματος“λόγῳ σοφίας καὶ ἐν τῷ „κατὰ τὸ πνεῦμα“λόγῳ γνώσεως παριστάμενα τοῖς ἐν χριστιανισμῷ πολυμαθέσιν οὐδὲ πεφαντάσθαι μοι ὁ Κέλσος δοκεῖ οὐ μόνον ἀπὸ τούτων ἀλλὰ καὶ ἔξ ὧν ἐν τοῖς ἔξης κατηγορῶν τοῦ συστήματος Χριστιανῶν λέγει, ὡς πάντα μὲν σοφὸν ἀπελαυνόντων τοῦ λόγου τῆς πίστεως αὐτῶν μόνους δὲ ἀνοήτους καὶ τοὺς ἀνδραποδώδεις καλούντων, περὶ ὧν κατὰ καιρὸν εἰσόμεθα. γενόμενοι κατὰ τὸν τόπον.

## Section 19

3.19 | Καί φησι γὲ ἡμᾶς τῶν μὲν Αἴγυπτίων καταγελᾶν. καίτοι πολλὰ καὶ οὐ φαῦλα παρεχόντων αἰνίγματα, ἐπὰν ἴδεων ἀϊδίων καὶ ούχ, ὡς δοκοῦσιν οἱ πολλοὶ, ζῷων ἐφημερίων τιμᾶς εἶναι τὰ τοιαῦτα διδάσκωσιν· εὐήθεις δ' εἶναι μηδὲν σεμνότερον τράγων καὶ κυνῶν τῶν παρ' Αἴγυπτίοις εἰσάγοντας ἐν ταῖς περὶ τοῦ Ἰησοῦ διηγήσεσι. καὶ πρὸς τοῦτο δὲ φήσομεν· ἄρ'. Ὡ γενναῖε, τὸ μὲν Αἴγυπτίους πολλὰ καὶ οὐ φαῦλα παρέχεσθαι αἰνίγματα καὶ ἀσαφεῖς διηγήσεις περὶ τῶν παρ' αὐτοῖς ζῷων εὐλόγως ἐπαίρεις τῷ λόγῳ, οὐ δεόντως δὲ ποιεῖς ἡμῶν κατηγορῶν ὡς πειθόμενος μηδὲν ἡμᾶς λέγειν ἀλλὰ πάντα οὐδενὸς λόγου καὶ φαῦλα. ἐπὰν τὰ περὶ τοῦ Ἰησοῦ κατὰ τὴν τοῦ λόγου σοφίαν διεξοδεύωμεν τοῖς ὡς ἐν χριστιανισμῷ τελείοις· περὶ ὧν ὡς ἱκανῶν ἀκοῦσαι τῆς ἐν χριστιανισμῷ σοφίας διδάσκων ὁ Παῦλος φησι· „σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις. σοφίαν δὲ οὐ τοῦ αἰώνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰώνος τούτου τῶν καταργουμένων· ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην,

"word of wisdom through the Spirit" and in the "word of knowledge according to the Spirit," we present to those well-educated in Christianity something that Kelsus does not seem to recognize, not only from these but also from what he later says in his accusations against the Christian system. He claims that while all others are wise, they alone call the foolish and the enslaved people, about whom we will discuss in due time. They are made according to their place.

3.19 | And he says that we laugh at the Egyptians. Yet, while they provide many riddles and not insignificant ones, they teach that the honors of irrational animals are eternal ideas, contrary to what most people think. It is foolish to bring in the honors of goats and dogs from the Egyptians into the stories about Jesus. To this, we will say: "O noble one, while you rightly praise the Egyptians for their many and significant riddles and unclear stories about their animals, you do not justly accuse us as if you believe we have nothing to say, but rather that everything we say is worthless and trivial. When we explain the matters concerning Jesus according to the wisdom of the word, we will speak to those who are perfect in Christianity. About this, Paul teaches that he speaks wisdom among the perfect. This wisdom is not of this age nor of the rulers of this age who are being brought to nothing. But we speak the wisdom of God in a mystery, which God has hidden and prepared for our glory before the ages, which none of the rulers of this

ἢν προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων είς δόξαν ἡμῶν, ἢν οὐδεὶς τῶν ἀρχόντων τοῦ αἰώνος τούτου ἔγνωκε."

## Section 20

3.20 | Καί φαμεν τοῖς ὄμονοοῦσι τῷ Κέλσῳ ὅτι οὐδεμίαν ἄρα φανταζόμενος ὑπερέχουσαν σοφίαν ὁ Παῦλος ἐπηγγέλλετο „σοφίαν“ λαλεῖν „ἐν τοῖς τελείοις“; ἐπειδὰν δὲ κατὰ τὸ ἐαυτοῦ θρασὺ φήσῃ ὅτι οὐδὲν ἔχων σοφὸν ταῦτα ἐπηγγέλλετο, ἀνταποκρινούμεθα αὐτῷ λέγοντες· πρῶτον σαφήνισον τοῦ ταῦτα λέγοντος τὰς ἐπιστολὰς καὶ ἐνατενίσας τῷ βουλήματι ἐκάστης ἐν αὐταῖς λέξεως, φέρ' εἴπειν τῇ πρὸς Ἐφεσίους καὶ πρὸς Κολασσαῖς καὶ τῇ πρὸς Θεσσαλονικεῖς καὶ Φιλιππησίους καὶ πρὸς Ῥωμαίους. ἀμφότερα δεῖξον, καὶ ὅτι νενόηκας τοὺς Παύλου λόγους καὶ ὅτι παραστῆσαι ἔχεις εὐήθεις τινὰς ἢ ἡλιθίους. ἐὰν γάρ ἐπιδῷ ἐαυτὸν τῇ μετὰ τοῦ προσέχειν ἀναγνώσει, εῦ οἶδ' ὅτι ἢ θαυμάσεται τὸν νοῦν τοῦ ἀνδρὸς, ἐν ἴδιωτικῇ λέξει μεγάλα περινοοῦντος. ἢ μὴ θαυμάσας αὐτὸς καταγέλαστος φανεῖται, εἴτε διηγούμενος ὡς νενοηκὼς τὸ βούλημα τοῦ ἀνδρὸς ἢ καὶ ἀντιλέγειν καὶ ἀνατρέπειν πειρώμενος ἀέφαντάσθη αὐτὸν νενοηκέναι.

## Section 21

3.21 | Καὶ οὕπω λέγω περὶ τῆς ἐν τοῖς εὐαγγελίοις τηρήσεως πάντων τῶν γεγραμμένων· ὃν ἔκαστον πολὺν καὶ δυσθεώρητον οὐ μόνον τοῖς πολλοῖς ἀλλὰ καὶ τισι τῶν συνετῶν περιέχει λόγον. ἔχοντα διήγησιν βαθυτάτην παραβολῶν, ὃν τοῖς „ἔξω“ ἐλάλησεν ὁ Ἰησοῦς, τηρῶν αὐτῶν τὴν σαφήνειαν τοῖς ὑπερβεβηκόσι

age has known."

3.20 | And we say to those who agree with Kelsus that Paul was not claiming to speak a "wisdom" that is superior. But when he boldly says that he has nothing wise to offer, we will respond to him by saying: First, clarify what he means by these letters and examine the intention behind each word in them. For example, look at his letters to the Ephesians, the Colossians, the Thessalonians, the Philippians, and the Romans. Show both that you have understood Paul's words and that you have some simple or foolish people in mind. For if he applies himself to careful reading, he will know well that he will either admire the man's mind, which thinks deeply in simple language, or, if he does not admire it, he will appear ridiculous, whether he is telling a story as if he understands the man's intention or trying to argue and twist what he thinks he has understood.

3.21 | And I am not yet speaking about the keeping of all that is written in the gospels; each of these contains much that is hard to see, not only for most people but even for some of the wise. They have a very deep narrative of parables, which Jesus spoke to those "outside," keeping their clarity for those who have crossed the line, while to

τὰς ἔξωτερικὰς ἀκοὰς καὶ κατ' ίδίαν αὐτῷ „ἐν τῇ οἰκίᾳ“ προσερχομένοις, θαυμάσεται δὲ νοήσας, τίνα λόγον ἔχει τὸ „ἔξω“ τινὰς ὄνομάζεσθαι καὶ ἄλλους „ἐν τῇ οἰκίᾳ.“ καὶ πάλιν τίς ούκ ἀν καταπλαγείη τῶν δυναμένων βλέπειν τὰς Ἰησοῦς μεταβάσεις, ἀναβαίνοντος μὲν εἰς ὄρος ἐπὶ τοιοῦσδε λόγοις ἢ πράξειν ἢ τῇ ἑαυτοῦ μεταμορφώσει. κάτω δὲ θεραπεύοντος τοὺς ἀσθενοῦντας καὶ μὴ δυναμένους ἀναβαίνειν ὅπου ἔπονται αὐτῷ οἱ μαθηταὶ αὐτοῦ; διηγεῖσθαι δὲ νῦν τὰ ἀληθῶς σεμνὰ καὶ θεῖα τῶν εὐαγγελίων ἢ τὸν ἐν τῷ Παύλῳ Χριστοῦ. τουτέστι τῆς σοφίας καὶ τοῦ λόγου, νοῦν ούκ εὔκαιρον. ἀλλ' αὐτάρκῃ καὶ ταῦτα πρὸς τὴν ἀφιλόσοφον χλεύην τοῦ Κέλσου. ὅμοιοῦντος τὰ ἔνδον καὶ μυστικὰ τῆς ἐκκλησίας τοῦ θεοῦ τοῖς Αἴγυπτίων αἴλούροις ἢ πιθήκοις ἢ κροκοδείλοις ἢ τράγοις ἢ κυσίν.

those who come to him "in the house," he explains them privately. And he will be amazed, having understood, what the term "outside" means for some and others "in the house." And again, who would not be astonished by the changes of Jesus, going up a mountain with such words or actions or by his own transformation? But when he is down, healing the sick and those who cannot follow him, where do his disciples go? Now, let us tell of the truly serious and divine things of the gospels or of Christ in Paul. That is, of wisdom and of the word, not a mind that is unfit. But these things are sufficient against Kelsus's unphilosophical mockery. He compares the inner and secret things of the church of God to the Egyptian animals, like cats or monkeys or crocodiles or goats or dogs.

## Section 22

3.22 | Ούδεν δὲ εἶδος τοῦ περὶ ἡμῶν διασυρμοῦ καὶ καταγέλωτος καταλιπὼν ὁ βωμολόχος Κέλσος ἐν τῷ καθ' ἡμῶν λόγῳ Διοσκούρους καὶ Ἡρακλέα καὶ Ἀσκιληπίον καὶ Διόνυσον ὄνομάζει, τοὺς ἔξ ἀνθρώπων πεπιστευμένους παρ' Ἔλλησι γεγονέναι θεοὺς. καὶ φησιν ούκ ἀνέχεσθαι μὲν ἡμᾶς τούτους νομίζειν θεοὺς. ὅτι ἀνθρωποι ἦσαν καὶ πρῶτοι. καίτοι πολλὰ ἐπιδειξαμένους καὶ γενναῖα ὑπὲρ ἀνθρώπων τὸν δ' Ἰησοῦν ἀποθανόντα ὑπὸ τῶν ίδίων θιασωτῶν ὥφθαι φαμεν· προσκατηγορεῖ δ' ἡμῶν καὶ ὡς λεγόντων αὐτὸν ὥφθαι, καὶ ταῦτα σκιάν. καὶ πρὸς ταῦτα δὲ φήσομεν ὅτι δεινῶς ὁ Κέλσος οὕτε σαφῶς παρέστησε μὴ σέβειν τούτους ὡς θεοὺς (εὐλαβεῖτο γάρ τὴν δόξαν τῶν ἐντευξομένων αὐτοῦ τῇ γραφῇ. ὑποληψιομένων αὐτὸν ἄθεον, εἴ τι τῆς φαινομένης αὐτῷ ἀληθείας

3.22 | And the buffoon Kelsus, leaving behind no form of mockery and ridicule about us, names in our discussion the Dioscuri, Heracles, Asclepius, and Dionysus, who are believed by the Greeks to be gods from among men. And he says that we cannot accept these as gods, claiming that they were men and the first of them. Yet, many have shown great deeds above those of men. But concerning Jesus, he says that he was killed by his own followers, and he accuses us of saying that he was seen, and these are just shadows. To this, we will say that Kelsus has not clearly presented that we do not honor these as gods (for he feared the opinion of those who would pray to them in writing, thinking him an atheist if he spoke against the apparent truth). He neither pretended nor believed them to be

έπρεσβευεν). οὕτ' αὐτὸς προσεποιήσατο καὶ αὐτὸς αὐτοὺς θεοὺς νομίζειν· πρὸς ἐκάτερον γὰρ ἀν αὐτῶν ἀπεκρινάμεθα. φέρε οὖν πρὸς μὲν τοὺς μὴ νομίζοντας αὐτοὺς εἶναι θεοὺς ταῦτ' εἴπωμεν. ἅρ' οὐδὲ τὴν ἀρχήν εἰσιν οὗτοι, ἀλλ', ὥσπερ οἴονται τινες περὶ τῆς τῶν ἀνθρώπων ψυχῆς ὡς παραχρῆμα διαφθειρομένης, διεφθάρη καὶ τούτων ἡ ψυχή· ἡ κατὰ τὴν δόξαν τῶν λεγόντων ἐπιδιαμένειν ἡ ἀθάνατον αὐτὴν εἶναι ἐπιδιαμένουσιν οὗτοι ἡ ἀθάνατοι εἰσι, καὶ θεοὶ μὲν οὐκ εἰσὶν ἥρωες δέ· ἡ οὐδὲ ἥρωες ἀλλ' ἀπαξαπλῶς ψυχαί; εἴ μὲν οὖν οὐκ εἶναι ὑπολαμβάνετε αὐτοὺς. τὸν προηγούμενον ἡμῖν περὶ ψυχῆς κατασκευαστέον λόγον· εἴ δὲ εἰσὶ, καὶ οὕτω τὸν περὶ ἀθανασίας ἀποδεκτέον οὐ μόνον ἐκ τῶν καλῶς περὶ αὐτῆς εἰπόντων Ἑλλήνων ἀλλὰ καὶ κατὰ τὸ ἀρέσκον τοῖς θείοις μαθήμασι. καὶ δείξομεν ὅτι οὐχ οἶν τε τούτους πολυθέους γενομένους ἐν χώρᾳ καὶ μερίδι κρείττονι γεγονέναι μετὰ τὴν ἐντεῦθεν ἀπαλλαγὴν, φέροντες τὰς περὶ αὐτῶν ἴστορίας, ἐν αἷς ἀναγέγραπται πολλὴ Ἡρακλέους ἀκολασία καὶ ἡ πρὸς τὴν Ὄμφαλην γυναικείως δουλεία, καὶ τὰ περὶ Ἀσκληπιοῦ ὡς κεραυνῷ βληθέντος ὑπὸ τοῦ Διὸς αὐτῶν. λελέξεται δὲ καὶ τὰ περὶ τῶν Διοσκούρων, ὡς ἄλλοτε μὲν ζώουσ' ἐτερήμεροι, ἄλλοτε δ' αὔτε τεθνᾶσιν τιμὴν δὲ λελόγχασιν Ἰσα θεοῖσιν οἱ πολλάκις ἀποθνήσκοντες. πῶς οὖν οἴονται κατὰ τὸ εὖλογον τούτων νομισθῆναι τινα θεὸν ἡ ἥρωα;

## Section 23

3.23 | Ἡμεῖς δὲ τὰ περὶ τοῦ ἡμετέρου Ἰησοῦ ἀπὸ τῶν προφητικῶν δεικνύντες καὶ μετὰ τοῦτο παραβάλλοντες τὴν περὶ αὐτοῦ ἴστορίαν ταῖς περὶ ἔκείνων ἴστορίαις. . . ὅτι οὐδεμίᾳ τούτου φέρεται ἀκολασία. οὐδὲ

gods himself; for we would have responded to each of them. Therefore, let us say these things to those who do not consider them to be gods. Are they not the beginning? But, as some think about the human soul as being quickly destroyed, so was the soul of these men destroyed; or according to the opinion of those who say they remain or that they are immortal, they remain as such, or they are immortal, and they are not gods but heroes; or are they not even heroes but simply souls? If you think they are not, then we must construct an argument about the soul. But if they are, then we must accept the argument about immortality, not only from the Greeks who speak well of it but also according to what is pleasing to divine teachings. And we will show that it is not possible for these many gods to have come into being in a land and part that is better after their release from here, bringing with them the stories about them, in which much of Heracles' debauchery is written, and his servitude to Omphale, and the story of Asclepius being struck by lightning from Zeus. And the stories about the Dioscuri will be told, as sometimes they are alive and sometimes they are dead; yet they receive equal honor with the gods, often dying. How then do they think it reasonable for any of these to be considered a god or a hero?

3.23 | But we show about our Jesus from the prophetic writings and then compare the history about him with the histories about those others. There is no mention of any wrongdoing by him. For even those

γὰρ αὐτοὶ οἱ ἐπιβουλεύοντες αὔτῷ καὶ  
ζητήσαντες κατ’ αὐτοῦ  
„ψευδομαρτυρίαν“ κάν πιθανότητα εὗρον  
εἰς τὴν κατ’ αὐτοῦ „ψευδομαρτυρίαν“, ἵν’  
ἀκολασίας ἔνεκεν αὐτοῦ κατηγορήσωσιν·  
ἄλλὰ καὶ ὁ θάνατος αὐτοῦ ἐξ ἐπιβουλῆς  
ἀνθρώπων γέγονε καὶ οὐδὲν ὅμοιον ἔσχε  
τῷ πρὸς τὸν Ἀσκληπιὸν κεραυνῷ. τί δὲ  
σεμνὸν ἔχει ὁ μαινόλας Διόνυσος καὶ  
γυναικεῖα περιβεβλημένος, ἵν’ ὡς θεὸς  
προσκυνηθῇ; ἐὰν δὲ καὶ οἱ περὶ τούτων  
ἀπολογούμενοι ἐπὶ ἀλληγορίας  
καταφεύγωσιν, ἴδιᾳ μὲν ἔξεταστέον τὰς  
ἀλληγορίας, εἴ τὸ ὑγιὲς ἔχουσιν, ἴδιᾳ δὲ, εἴ  
δύνανται ὑπόστασιν ἔχειν καὶ ἄξιοι εἶναι  
σεβασμῶν καὶ προσκυνήσεως  
σπαρατόμενοι ὑπὸ Τιτάνων καὶ  
καταβαλλόμενοι ἀπὸ τοῦ οὐρανίου θρόνου.  
ὁ δ’ ἡμέτερος Ἰησοῦς ὁ ὄφθεὶς τοῖς ἰδίοις  
θιασώταις (χρήσομαι γὰρ τῷ παρὰ τῷ  
Κέλσῳ όνόματι) ὥφθη μὲν κατ’ ἀλήθειαν,  
συκοφαντεῖ δὲ τὸν λόγον ὁ Κέλσος λέγων  
αὐτὸν ὠφθαι σκιάν. καὶ συνεξεταζέσθω γε  
τὰ τῶν περὶ ἐκείνων ἴστοριῶν τῇ περὶ τοῦ  
Ἰησοῦ. ἡ ἐκεῖνα μὲν βούλεται ὁ Κέλσος  
εἶναι ἀλήθη, ταῦτα δὲ ἀναγραφέντα ὑπὸ  
τῶν τεθεαμένων καὶ τῷ ἔργῳ δειξάντων  
τὴν ἐνάργειαν τῆς καταλήψεως περὶ τοῦ  
τεθεωρημένου καὶ παραστησάντων τὴν  
διάθεσιν ἐν οἷς προθύμως ὑπὲρ τοῦ λόγου  
αὐτοῦ πεπόνθασιν εἶναι πλάσματα; καὶ τίς  
ἄν κατὰ τὸ εὖλογον πάντα πράττειν θέλων  
ἀποκληρωτικῶς συγκαταθοῖτο μὲν (τοῖς)  
περὶ ἐκείνων εἰς δὲ τὰ περὶ τούτου  
ἀνεξετάστως ὀρμῶν ἀπιστήσαι τοῖς περὶ  
αὐτοῦ;

## Section 24

3.24 | Καὶ πάλιν ἐπάν μὲν περὶ τοῦ  
Ἀσκληπιοῦ λέγηται ὅτι πολὺ ἀνθρώπων  
πλῆθος Ἑλλήνων τε καὶ βαρβάρων

who plotted against him and sought to bring "false witness" against him found no possibility in their "false witness" to accuse him of wrongdoing. But his death came from the plots of men and had nothing in common with the lightning strike against Asclepius. What is serious about the frenzied Dionysus, dressed in women's clothing, that he should be worshiped as a god? And if those defending these figures resort to allegory, we must examine the allegories individually to see if they are healthy, and also whether they can have substance and are worthy of respect and worship, being torn apart by Titans and cast down from the heavenly throne. But our Jesus, who was seen by his own followers (for I will use the name given by Kelsus), was truly seen, while Kelsus slanders the account by saying he was seen as a shadow. And let us examine the histories of those others alongside the history of Jesus. Does Kelsus want those accounts to be true while dismissing these accounts written by those who witnessed and demonstrated the reality of what they saw and showed their disposition towards his word? And who would reasonably want to look closely at those accounts while carelessly doubting the accounts about him?

3.24 | And again, when it is said about Asclepius that many people, both Greeks and non-Greeks, often claim to have seen

όμοιογεῖ πολλάκις ἵδεῖν καὶ ἔτι ὄρᾶν, οὐ φάσμα αὐτὸ τοῦτο ἀλλὰ θεραπεύοντα καὶ εὔεργετοῦντα καὶ τὰ μέλλοντα προλέγοντα. πιστεύειν ἡμᾶς ὁ Κέλσος ἀξιοῖ καὶ οὐκ ἐγκαλεῖ τοῖς εἰς τὸν Ἰησοῦν πιστοῖς, ἐπὰν τούτοις πιστεύωμεν· ἐπὰν δὲ τοῖς μαθηταῖς καὶ τεθεαμένοις τὰ τεράστια τοῦ Ἰησοῦ καὶ παριστᾶσιν ἐναργῶς τὸ εὔγνωμον τῆς ἐαυτῶν συνειδήσεως συγκαταθώμεθα, ὅρῶντες τὸ ἀπάνουργον αὐτῶν, ὅσον ἔστιν ἵδεῖν συνείδησιν ἀπὸ γραμμάτων, εὐήθεις τινὲς εἶναι παρὰ τῷ Κέλσῳ ὄνομαζόμεθα, οὐκ ἔχοντι παρστῆσαι ἀμύθητον, ὡς φησι. πλῆθος ἀνθρώπων Ἑλλήνων καὶ βαρβάρων ὅμοιογούντων Ἀσκληπιῶν. ἡμεῖς γάρ, εἰ τοῦτο σεμνὸν εἶναι νομίζει, ἐναργῶς δείκνυμεν ἀμύθητόν τι πλῆθος Ἑλλήνων τε καὶ βαρβάρων ὄμοιογούντων τῷ Ἰησοῦν. τινὲς δὲ σημεῖα τοῦ εἰληφέναι τι διὰ τὴν πίστιν ταύτην παραδοξότερον ἐπιδείκνυνται ἐν οἷς θεραπεύουσιν. ούδὲν ἄλλο καλοῦντες ἐπὶ τοὺς δεομένους θεραπείας ἢ τὸν ἐπὶ πᾶσι θεὸν καὶ τὸ τοῦ Ἰησοῦ ὄνομα μετὰ τῆς περὶ αὐτοῦ ἱστορίας. τούτοις γάρ καὶ ἡμεῖς ἐωράκαμεν πολλοὺς ἀπαλλαγέντας χαλεπῶν συμπτωμάτων καὶ ἔκστάσεων καὶ μανιῶν καὶ ἄλλων μυρίων, ἅπερ οὕτ' ἀνθρωποι οὕτε δαίμονες ἐθεράπευσαν.

## Section 25

3.25 | "Ινα δὲ καὶ δῶ ἰατρόν τινα δαίμονα θεραπεύειν σώματα τὸν καλούμενον Ἀσκληπιὸν, εἴποιμ' ἀν πρὸς τοὺς θαυμάζοντας τὸ τοιοῦτο ἢ τὴν Ἀπόλλωνος μαντείαν ὅτι. εἴπερ μέσον ἔστιν ἢ τῶν σωμάτων ἰατρικὴ καὶ πρᾶγμα πίπτον οὐκ εἰς ἀστείους μόνον ἀλλὰ καὶ φαύλους. μέσον δὲ καὶ ἡ περὶ τῶν μελλόντων πρόγνωσις (οὐ γάρ πάντως ἐμφαίνει τὸ

and still see him, not as a phantom but as one who heals and does good and predicts the future. Kelsus thinks we should believe this and does not accuse those who believe in Jesus. If we believe these things, then when it comes to the disciples and those who have witnessed the great works of Jesus, we should agree with the clear awareness of their own consciousness, seeing their cleverness. As far as it is possible to see consciousness from writings, we are called simple-minded by Kelsus, who does not have the ability to present something unanswerable, as he claims. A multitude of Greeks and non-Greeks testify to Asclepius. For if he thinks this is serious, we clearly show an uncountable multitude of Greeks and non-Greeks testifying to Jesus. Some show signs of receiving something through this faith in a more extraordinary way in which they heal. They call upon no other than the God of all and the name of Jesus along with the history about him when they pray for healing. For through these, we have seen many freed from severe conditions, seizures, madness, and countless other things that neither humans nor demons have healed.

3.25 | In order to show that a certain demon, called Asclepius, heals bodies, I could say to those who marvel at such things or at the oracle of Apollo that if healing is a middle ground, it is not just for the noble but also for the lowly. And the knowledge of the future is also a middle ground (for the one who predicts does not always show something noble). Show how

άστεῖον ὁ προγινώσκων), παραστήσατε πῶς ούδαμῶς μέν είσι φαῦλοι οἱ θεραπεύοντες ἡ οἱ προγινώσκοντες παντὶ δὲ τρόπῳ ἀποδείκνυνται ἀστεῖοι τινες καὶ οὐ μακρὰν τοῦ ὑποληφθῆναι εἶναι θεοί. ἀλλ' οὐ δυνήσονται ἀστείους ἀποδεῖξαι τοὺς θεραπεύοντας ἡ τοὺς προγινώσκοντας. πολλῶν καὶ ἀναξίων τοῦ ζῆν θεραπεύεσθαι λεγομένων, οὓς οὐκ ἀν οὔδ' ὁ σοφὸς ἰατρὸς ὃν θεραπεῦσαι ἡθέλησεν ἀκαθηκόντως ζῶντας. καὶ ἐν τοῖς χρησμοῖς δὲ τοῦ Πυθίου εὑροις ἀν προστασόμενά τινα οὐκ εὔλογα. ὃν δύο ἐπὶ τοῦ παρόντος παραθήσομαι, ὅτι Κλεομήδην μὲν, οἶμαι τὸν πύκτην, ίσοθέοις τιμαῖς ἔκέλευε τιμᾶσθαι. οὐκ οἴδ' ὅ τι ποτὲ σεμνὸν ἴδων ἐν τῇ πυκτικῇ αὐτοῦ, οὕτε δὲ Πυθαγόραν οὕτε Σωκράτην ἐτίμησε ταῖς τιμαῖς τοῦ πύκτου. ἀλλὰ καὶ „Μουσῶν θεράποντα“ εἰπὼν τὸν Ἀρχίλοχον. ἄνδρα ἐν κακίστῃ καὶ ἀσελγεστάτῃ ὑποθέσει ἐπιδειξάμενον τὴν ἐαυτοῦ ποιητικὴν καὶ ἥθος ἀσελγές καὶ ἀκάθαρτον παραστήσαντα. ὅσον ἐπὶ τῷ „θεράποντα“ εἶναι „Μουσῶν, νομιζομένων εἶναι θεῶν. εύσεβῃ τινα ἀνηγόρευσεν. οὐκ οἶδα δὲ εἰ καὶ ὁ τυχών τὸν εύσεβῃ φήσει μὴ πάσῃ κεκομῆσθαι μετριότητι καὶ ἀρετῇ, καὶ κόσμιος τοιαῦτα λέγοι ἀν, ὅποια περιέχουσιν οἱ μὴ σεμνοὶ τοῦ Ἀρχιλόχου ἵαμβοι. εἰ δὲ μηδὲν θεῖον αὐτόθεν ἐμφαίνεται ἀπὸ τῆς Ἀσκληπιοῦ ἰατρικῆς καὶ Ἀπόλλωνος μαντικῆς, πῶς εὐλόγως ἄν τις. ἵνα καὶ δῶ ταῦθ' οὕτως ἔχειν. ως θεοὺς αὐτοὺς σέβοι ἀν καθαρούς τινας; καὶ μάλισθ' ὅτε διὰ τοῦ Πυθίου στομίου περικαθεζομένη τῇ καλουμένῃ προφήτιδι πνεῦμα διὰ τῶν γυναικείων ὑπεισέρχεται τὸ μαντικὸν, ὁ Ἀπόλλων, τὸ καθαρὸν ἀπὸ γηῖνου σώματος. ούδεν δὲ τοιοῦτον ἡμεῖς περὶ τοῦ Ἰησοῦ καὶ τῆς δυνάμεως αὐτοῦ δοξάζομεν. τὸ γὰρ γεγεννημένον ἀπὸ τῆς παρθένου σῶμα ἦν ἀπὸ τῆς ἀνθρωπίνης

those who heal or predict are not at all lowly but are instead shown to be somewhat noble and not far from being thought of as gods. But they will not be able to prove that those who heal or predict are noble. Many are said to be healed who are unworthy of life, whom even a wise doctor would not want to heal while they are living in a disgraceful way. And in the oracles of the Pythia, you would find some things that are not reasonable. I will mention two examples: Cleomedes, the boxer, was ordered to be honored with equal honors. I do not know what he ever saw that was noble in his boxing, nor did he honor Pythagoras or Socrates with the honors of boxing. But even saying "the servant of the Muses," he referred to Archilochus, a man who showed his poetic talent in a very bad and shameful way, presenting a shameful and impure character. As for being "the servant of the Muses," they are thought to be gods. He proclaimed someone as pious. I do not know if the one who happens to be pious would say that he is not adorned with moderation and virtue, and a respectable person would say such things as those who are not noble in Archilochus's iambs. If nothing divine is shown from the healing of Asclepius and the prophecy of Apollo, how could anyone reasonably think otherwise? In order to show that these things are so, how could one honor them as gods? Especially when through the mouth of the Pythia, the so-called prophetess, the prophetic spirit enters through women, Apollo, the pure one, comes from a mortal body. But we do not think anything like this about Jesus and his power. For the body born from the virgin was made from human material, capable of human wounds and death.

ύλης συνεστηκός, δεκτικὸν τῶν  
ἀνθρωπίνων τραυμάτων καὶ θανάτου.

## Section 26

3.26 | "Ιδωμεν δὲ καὶ ἂ μετὰ ταῦτα λέγει ὁ Κέλσος, παρατιθέμενος ἀπὸ ἴστοριῶν παράδοξα καὶ καθ' αὐτὰ μὲν ἀπίστοις ἔοικότα ὑπ' αὐτοῦ δὲ οὐκ ἀπιστούμενα ὅσον γε ἐπὶ τῇ λέξει αὐτοῦ. καὶ πρῶτον γε τὰ περὶ τὸν Προκοννήσιον Ἀριστέαν, περὶ οὗ ταῦτα φησιν· εἴτ' Ἀριστέαν μὲν τὸν Προκοννήσιον ἀφανισθέντα τε οὕτως δαιμονίως ἐξ ἀνθρώπων καὶ αὐθις ἐναργῶς φανέντα καὶ πολλοῖς ὕστερον χρόνοις πολλαχοῦ τῆς οἰκουμένης ἐπιδημήσαντα καὶ θαυμαστὰ ἀγγείλαντα, καὶ τοῦ Ἀπόλλωνος ἐπισκήψαντος Μεταποντίνοις ἐν θεῶν μοίρᾳ νέμειν τὸν Ἀριστέαν, τοῦτον οὐδεὶς ἔτι νομίζει θεόν. ἔοικε δ' εἰληφέναι τὴν ἴστορίαν ἀπὸ Πινδάρου καὶ Ἡροδότου. ἀρκεῖ δὲ νῦν τὴν Ἡροδότου παραθέσθαι λέξιν ἀπὸ τῆς τετάρτης τῶν ἴστοριῶν οὕτως περὶ αὐτοῦ ἔχουσαν. „καὶ ὅθεν μὲν ἦν Ἀριστέης ὁ ταῦτα εἴπας, εἴρηκα· δὸν δὲ περὶ αὐτοῦ λόγον ἤκουον ἐν Προκοννήσῳ καὶ Κυζίκῳ, λέξω. Ἀριστέην γάρ λέγουσιν ἔοντα τῶν ἀστῶν οὐδενὸς γένει ὑποδεέστερον, εἰσελθόντα ἐς κναφήιον ἐν Προκοννήσῳ ἀποθανεῖν· καὶ τὸν κναφέα κατακληῆσαντα τὸ ἐργαστήριον οἴχεσθαι ἀγγελέοντα τοῖς προσήκουσι τῷ νέκυῳ. ἐσκεδασμένου δὲ ἥδη τοῦ λόγου ἀνὰ τὴν πόλιν. ὡς τεθνεώς εἴη (ὸ) Ἀριστέης, ἐς ἀμφισβασίας τοῖς λέγουσιν ἀπικέσθαι ἄνδρα Κυζικηνὸν ἤκοντα ἐξ Ἀρτάκης πόλιος, φάντα συντυχεῖν τε οἱ ίόντι ἐπὶ Κυζίκου καὶ ἐς λόγους ἀπικέσθαι. καὶ τοῦτον μὲν ἐντεταμένως ἀμφισβατέειν, τοὺς δὲ προσήκοντας τῷ νέκυῳ ἐπὶ τὸ κναφήιον παρεῖναι ἔχοντας τὰ πρόσφορα ὡς ἀναιρησομένους· ἀνοιχθέντος δὲ τοῦ

3.26 | Let us also see what Kelsus says next, presenting strange things from histories that seem unbelievable on their own but are not doubted by him as far as his wording goes. First, he talks about the Proconnesian Aristaeus, saying that Aristaeus, who vanished in a mysterious way from humans, later appeared clearly and was seen in many places around the world, bringing wonderful news. He mentions that Apollo came to the Metapontines and assigned Aristaeus a share among the gods, but no one considers him a god anymore. It seems that the story is taken from Pindar and Herodotus. It is enough now to present the words of Herodotus from the fourth book of his histories, which say this about him: "And I have said where Aristaeus, who said these things, was from. I will tell the story I heard in Proconnesus and Cyzicus. They say that Aristaeus was one of the citizens, not inferior to anyone, who entered a bathhouse in Proconnesus and died. The bathkeeper called the workers to tell them about the dead man. As the news spread throughout the city, they thought Aristaeus was dead. A man from Cyzicus, arriving from the city of Artace, came to dispute with those who said he was dead. He happened to meet those going to Cyzicus and arrived to speak. He disputed strongly about this, while those related to the dead man were present at the bathhouse, bringing offerings as if he were to be buried. When the house was opened, neither living nor dead Aristaeus was found.

οίκήματος ούτε ζῶντα ούτε τεθνεώτα φαίνεσθαι Ἀριστέην. μετὰ δὲ ἐβδόμῳ ἔτεϊ φανέντα αὐτὸν ἐς Προκόννησον ποιῆσαι τὰ ἔπεια ταῦτα, ἢ δὴ νῦν ὑπὸ Ἑλλήνων Ἀριμάσπεια καλέεται, ποιήσαντα δὲ ἀφανισθῆναι τὸ δεύτερον. ταῦτα μὲν οὖν αἱ πόλιες αὗται λέγουσι· τάδε δὲ οἶδα Μεταποντίνοις τοῖς ἐν Ἰταλίῃ συγκυρήσαντα μετὰ τὴν ἀφάνισιν τὴν δευτέρην Ἀριστέω ἔτεσι τεσσαράκοντα καὶ διακοσίοις, ὡς ἐγὼ συμβαλλόμενος ἐν Προκονήσῳ καὶ Μεταποντίῳ εὑρισκον. Μεταποντῖνοι δέ φασιν αὐτὸν Ἀριστέην φανέντα σφιν ἐς τὴν χώρην κελεῦσαι βωμὸν Ἀπόλλωνος (ἰδρύσασθαι) καὶ Ἀριστέω τοῦ Προκοννησίου ἐπωνυμίην ἔχοντα ἀνδριάντα παραστῆσαι. φάναι γάρ σφιν τὸν Ἀπόλλωνα Ἰταλιωτέων μούνοισι δὴ ἀπικέσθαι ἐς τὴν χώρην, καὶ αὐτός οἱ ἔπεσθαι ὁ νῦν ἐών Ἀριστέης· τότε δὲ, ὅτε εἴπετο τῷ θεῷ, εἶναι κόραξ. καὶ τὸν μὲν εἰπόντα ταῦτα ἀφανισθῆναι, σφέας δὲ Μεταποντῖνοι λέγουσιν ἐς Δελφοὺς πέμψαντας τὸν θεὸν ἐπερωτᾶν, ὅ τι τὸ φάσμα τοῦ ἀνθρώπου εἴη. τὴν δὲ Πυθίην σφέας κελεῦσαι πείθεσθαι τῷ φάσματι, πειθομένοισί τε ἄμεινον συνοίσεσθαι. καὶ σφέας δεξαμένους ταῦτα ποιῆσαι ἐπιτελέα. καὶ νῦν ἔστηκεν ἀνδριάς ἐπωνυμίην ἔχων Ἀριστέω παρ' αὐτῷ τῷ ἀγάλματι τοῦ Ἀπόλλωνος, πέριξ δὲ αὐτὸν δάφναι είσι· τὸ δὲ ἄγαλμα ἐν τῇ ἀγορῇ ἔργον τοσαῦτα είρήσθω.

After seven years, he appeared in Proconnesus to compose these verses, which are now called by the Greeks the "Arimaspea," and after composing them, he vanished a second time. These cities say these things. I know that the Metapontines in Italy say that after the second disappearance of Aristaeus, forty-two years passed, as I found out while gathering information in Proconnesus and Metapontum. The Metapontines say that when Aristaeus appeared to them, he ordered a temple of Apollo to be built and to set up a statue of Aristaeus, who was named after Proconnesus. They say that Apollo alone came to the land of the Italians, and that Aristaeus, who is now, followed him; at that time, when he followed the god, he was a raven. After saying these things, he vanished, but the Metapontines say they sent to Delphi to ask the god what the appearance of the man was. They told the Pythia to believe the vision, and those who were persuaded would better understand. And they, having received these things, made it happen. And now there stands a statue named after Aristaeus beside the statue of Apollo, and around him are laurel trees; the statue is set up in the marketplace. So much for Aristaeus."

## Section 27

3.27 | Λεκτέον δὴ πρὸς τὴν περὶ τοῦ Ἀριστέου ἴστορίαν ὅτι, εἴ μὲν ὁ Κέλσος ὡς ἴστορίαν αὐτὴν ἔξετίθετο, μὴ καὶ τὴν ἐαυτοῦ συγκατάθεσιν ἐμφαίνων παραδεξαμένου αὐτὴν ὡς ἀληθῆ, αλλως ἀν πρὸς τὸν λόγον αὐτοῦ ἀπηντήσαμεν· ἐπεὶ

3.27 | It should be said about the history of Aristaeus that if Kelsus presented it as history, he should not also show his own agreement with it as true, otherwise we would have responded differently to his argument. Since he claims that Aristaeus

δὲ δαιμονίως αύτὸν ἡφανίσθαι ἐναργῶς δ'  
αὐθις φανῆναι καὶ πολλαχοῦ τῆς  
οἰκουμένης ἐπιδεδημηκέναι φησὶ καὶ  
θαυμαστὰ ἡγγελέναι, ἵτι δὲ καὶ χρησμὸν  
τοῦ Ἀπόλλωνος, ἐπισκήψαντος  
Μεταποντίνοις ἐν θεῶν μοίρᾳ νέμειν τὸν  
Ἀριστέαν, ὡς ἀφ' ἔαυτοῦ καὶ  
συγκατατιθέμενος ἐκτίθεται, † λόγον τὸν  
πρὸς αύτόν· καὶ πῶς ὅλως τε πλάσματα  
ὑπολαμβάνων τὰ ὑπὸ τῶν Ἰησοῦ μαθητῶν  
παράδοξα περὶ αὐτοῦ ἀναγεγραμμένα καὶ  
μεμφόμενος τοῖς πιστεύουσιν αὐτοῖς,  
ταῦτα οὕ(τε) τερατείαν οὕτε πλάσματα  
εἶναι νομίζεις; πῶς δὲ καὶ ὁ ἄλλοις ἐγκαλῶν  
ὡς ἀλόγως πιστεύουσι τοῖς περὶ τοῦ Ἰησοῦ  
παραδόξοις σὺ τοσούτοις ἐμφαίνῃ  
πεπιστευκέναι. ούδεμίαν ἀπόδειξιν περὶ  
αύτῶν ἡ κατασκευὴν περὶ τοῦ αὐτὰ  
γεγονέναι φέρων; ἡ Ἡρόδοτος μὲν καὶ  
Πίνδαρος ἀψευδεῖν παρὰ σοὶ νομίζονται, οἱ  
δ' ἀποθνήσκειν μελετήσαντες ὑπὲρ τῶν  
Ἰησοῦ μαθημάτων καὶ τοιαῦτα περὶ ὃν  
ἐπείσθησαν τοῖς ἔξῆς καταλιπόντες  
γράμματα, περὶ πλασμάτων, ὡς οἵει, καὶ  
μύθων καὶ τερατειῶν τοσοῦτον  
ἀγωνίζονται, ὡς καὶ ζῆν περιστατικῶς δι'  
αὐτὰ καὶ ἀποθνήσκειν βιαίως; μέσον  
τοίνυν σαυτὸν στήσας τῶν τε περὶ τοῦ  
Ἀριστέου γεγραμμένων καὶ τῶν περὶ τοῦ  
Ἰησοῦ ἴστορουμένων, ἵδε εἴ μὴ ἐκ τοῦ  
ἀποβάντος καὶ τῶν ὀφελουμένων εἰς ἡθῶν  
ἐπανόρθωσιν καὶ εὐλάβειαν τὴν πρὸς τὸν  
ἐπὶ πᾶσι θεὸν ἔστιν εἰπεῖν ὅτι πιστευτέον  
μὲν ὡς οὐκ ἀθεεί γενομένοις τοῖς περὶ  
Ἰησοῦ ἴστορουμένοις οὐχὶ δὲ τοῖς περὶ τοῦ  
Προκοννησίου Ἀριστέου.

## Section 28

3.28 | Τί μὲν γὰρ βουλομένη ἡ πρόνοια τὰ  
περὶ τὸν Ἀριστέαν παράδοξα  
ἐπραγματεύετο, καὶ τί ὀφελῆσαι τὸ τῶν

vanished in a mysterious way and then  
appeared clearly, being seen in many  
places around the world and bringing  
wonderful news, and also that Apollo  
assigned Aristaeus a share among the gods,  
it seems he is presenting this as true. How  
can he accept these stories while rejecting  
the strange accounts written by the  
disciples of Jesus? Does he not think these  
are either wonders or fabrications? How  
can he accuse others of believing  
unreasonable things about Jesus while he  
himself seems to have believed so much in  
these tales? Does he provide any proof or  
construction to show that these things  
happened? Do Herodotus and Pindar seem  
to him to be truthful, while those who died  
studying the teachings of Jesus and left  
behind writings about such matters are  
said to be fabrications, myths, and  
wonders? So, placing yourself between the  
writings about Aristaeus and those about  
Jesus, see if it is not from the outcomes and  
the benefits to morals and reverence  
toward the god of all that it can be said that  
one should believe in the accounts of Jesus,  
which are not to be dismissed, rather than  
those about Proconnesian Aristaeus.

3.28 | What does providence want to  
achieve with the strange stories about  
Aristaeus, and how does it intend to benefit

άνθρωπων γένος βουλομένη τὰ τηλικαῦτα, ώς οἶει, ἐπεδείκνυτο; ούκ ἔχεις λέγειν. ἡμεῖς δὲ, ἐπάν τὰ περὶ τοῦ Ἰησοῦ διηγώμεθα, οὐ τὴν τυχοῦσαν φέρομεν ἀπολογίαν περὶ τοῦ ταῦτα γεγονέναι, τὸ τὸν θεὸν βεβουλῆσθαι συστῆσαι τὸν διὰ Ἰησοῦ ως σωτήριον τοῖς ἀνθρώποις λόγον. βεβαιούμενον μὲν τοῖς ἀποστόλοις ὡσπερεὶ θεμελίοις τῆς καταβαλλομένης οἰκοδομῆς τοῦ χριστιανισμοῦ ἐπιδιδόντα δὲ καὶ κατὰ τοὺς ἔξῆς χρόνους, ἐν οἷς οὐκ ὄλιγαι θεραπεῖαι τῷ Ἰησοῦ ὄνόματι καὶ ἄλλαι τινὲς ἐπιφάνειαι οὐκ εὐκαταφρόνητοι ἐπιτελοῦνται. ποταπὸς δὲ καὶ ὁ Ἀπόλλων, ἐπισκήπτων Μεταποντίνοις ἐν θεῶν μοίρᾳ νέμειν τὸν Ἀριστέαν; καὶ τί βουλόμενος τοῦτο ποιεῖ, ποίαν τε ὠφέλειαν ἐκ τῆς ως πρὸς θεὸν τιμῆς οἰκονομῶν τοῖς Μεταποντίνοις γενέσθαι, εἰ τὸν πρὸς ὄλιγου ἀνθρωπον νῦν θεὸν λογίζοιντο; ἀλλ' Ἀπόλλωνος μὲν, τοῦ καθ' ἡμᾶς δαίμονος λαχόντος γέρας „λοιβῆς τε κνίσσης τε, “αἱ περὶ τοῦ Ἀριστέου συστάσεις ἀξιόλογοί σοι φαίνονται εἶναι, αἱ δὲ τοῦ ἐπὶ πᾶσι θεοῦ καὶ τῶν ἀγίων ἀγγέλων αὐτοῦ διὰ προφητῶν οὐ μετὰ τὸ γεγονέναι τὸν Ἰησοῦν ἄλλὰ πρὶν ἐπιδημῆσαι τῷ βίῳ τῶν ἀνθρώπων προαγορεύομεναι οὐ κινοῦσί σε πρὸς τὸ θαυμάσαι καὶ τοὺς χωρήσαντας θεῖον πνεῦμα προφήτας καὶ τὸν ὑπ' αὐτῶν προφητευόμενον; οῦ τὴν εἰς τὸν βίον ἐπιδημίαν πολλοῖς πρότερον ἔτεσιν οὕτω διὰ πλειόνων κεκηρύχθαι συμβέβηκεν, ὥστε τὸ Ἰουδαίων ὅλον ἔθνος ἡρτημένον τῆς περὶ τοῦ ἐλπιζομένου ἐπιδημήσειν προσδοκίας εἰς τὴν πρὸς ἀλλήλους ζήτησιν ἐληλυθέναι τοῦ Ἰησοῦ ἐπιδημήσαντος, καὶ πολὺ μὲν πλῆθος αὐτῶν ὡμολογηκέναι Χριστὸν καὶ πεπιστευκέναι αὐτὸν εἶναι τὸν προφητευόμενον τοὺς δὲ μὴ πιστεύοντας, καταφρονήσαντας τῆς πραότητος τῶν διὰ τὰ Ἰησοῦ μαθήματα ούδε μέχρι τοῦ τυχόντος στασιάζειν βουληθέντων,

humanity with such things, as you think? You cannot say. But when we tell the story about Jesus, we do not just bring a random defense about what happened; we show that God has chosen to establish through Jesus a message of salvation for humanity. This is confirmed by the apostles, like the foundation of the building of Christianity, and in the following years, many healings in the name of Jesus and other significant appearances take place. What about Apollo, assigning Aristaeus a share among the gods? What does he intend to do, and what benefit does this honor bring to the Metapontines if they now consider a recently human man to be a god? But the offerings to Apollo, our god, seem to you to be worthy, while the prophecies from the one true God and his holy angels, which were foretold before Jesus lived among humans, do not move you to wonder at the prophets who were inspired by the divine spirit? Many years before, it happened that the coming of Jesus was proclaimed so widely that the whole Jewish nation was waiting for the expected arrival of Jesus, and many of them acknowledged Christ and believed he was the prophesied one. But those who did not believe, disregarding the gentleness of the teachings of Jesus, even attempted to oppose him, daring to challenge what his disciples wrote truthfully and gratefully, without hiding the strange history surrounding him, which many thought brought shame to the Christian message. For Jesus himself and his disciples wanted not only those who came to believe in his divinity and his wonders to do so, but they also recognized that he took on human nature and experienced human circumstances, showing that he was both divine and human. They saw that from him, a divine

τολμῆσαι κατὰ τοῦ Ἰησοῦ τοιαῦτα, ἅτινα φιλαλήθως καὶ εὐγνωμόνως ἀνέγραψαν οἱ μαθηταὶ αὐτοῦ, ούχ ὑπεκκλέψαντες τῆς περὶ αὐτοῦ παραδόξου ἱστορίας τὸ δοκοῦν τοῖς πολλοῖς αἰσχύνην τῷ λόγῳ Χριστιανῶν φέρειν. καὶ αὐτὸς γάρ ὁ Ἰησοῦς ἔβούλετο καὶ οἱ μαθηταὶ αὐτοῦ μὴ μόνον τῇ θειότητι καὶ τοῖς παραδόξοις αὐτοῦ πιστεύειν τοὺς προσιόντας, ὡς οὐ κοινωνίσαντος τῇ ἀνθρωπίνῃ φύσει οὔδ’ ἀναλαβόντος τὴν ἐν ἀνθρώποις σάρκα ἐπιθυμοῦσαν „κατὰ τοῦ πνεύματος“ ἀλλὰ γάρ καὶ τὴν καταβᾶσαν εἰς ἀνθρωπίνην φύσιν καὶ εἰς ἀνθρωπίνας περιστάσεις δύναμιν καὶ ἀναλαβοῦσαν ψυχὴν καὶ σῶμα ἀνθρώπινον ἐώρων ἐκ τοῦ πιστεύεσθαι μετὰ τῶν θειοτέρων συμβαλλομένην εἰς σωτηρίαν τοῖς πιστεύουσιν, ὀρῶσιν ὅτι ἀπ’ ἔκείνου ἥρξατο θεία καὶ ἀνθρωπίνη συνυφαίνεσθαι φύσις, ἵν’ ἡ ἀνθρωπίνη τῇ πρὸς τὸ θειότερον κοινωνίᾳ γένηται θεία οὐκ ἐν μόνῳ τῷ Ἰησοῦ ἀλλὰ καὶ πᾶσι τοῖς μετὰ τοῦ πιστεύειν ἀναλαμβάνουσι βίον, ὃν Ἰησοῦς ἐδίδαξεν, ἀνάγοντα ἐπὶ τὴν πρὸς θεὸν φιλίαν καὶ τὴν πρὸς ἔκεινον κοινωνίαν πάντα τὸν κατὰ τὰς Ἰησοῦς ὑποθήκας ζῶντα.

## Section 29

3.29 | Ό μὲν οὖν κατὰ τὸν Κέλσον Ἀπόλλων βούλεται τοὺς Μεταποντίνους ἐν θεῶν μοίρᾳ νέμειν τὸν Ἀριστέαν. ἐπεὶ δὲ οἱ Μεταποντῖνοι τὴν περὶ τοῦ Ἀριστέου ἀνθρώπου καὶ τάχα οὐ σπουδαίου ἐνάργειαν κρείττονα ἐνόμιζον εἶναι τοῦ περὶ αὐτοῦ χρησμοῦ ὡς θεοῦ ἢ θείων τιμῶν ἀξίου, διὰ τοῦτο οὐκ ἔβούλοντο πείθεσθαι τῷ Ἀπόλλωνι, καὶ οὕτως τὸν Ἀριστέαν οὐδεὶς νομίζει θεόν. περὶ δὲ τοῦ Ἰησοῦ εἴποιμεν ἀν, ἐπεὶ συμφέρον ἦν τῷ τῶν ἀνθρώπων γένει παραδέξασθαι αὐτὸν

and human nature began to intertwine, so that humanity could become divine through its connection with the divine. This is not only true for Jesus but also for all who live according to his teachings, leading them to friendship with God and communion with him, living according to all that Jesus taught.

3.29 | According to Kelsus, Apollo wants to assign Aristaeus a place among the gods for the Metapontines. However, the Metapontines thought that the story of Aristaeus, a man who may not have been very important, was more impressive than the oracle about him as a god or someone worthy of divine honors. Because of this, they did not want to believe Apollo, and thus no one considers Aristaeus to be a god. Now, if we speak about Jesus, it was beneficial for humanity to accept him as the

ώς υἱὸν θεοῦ, θεὸν ἐληλυθότα ἐν  
ἀνθρωπίνῃ ψυχῇ καὶ σῶματι, καὶ οὐκ  
ἐδόκει τοῦτο τῇ λιχνείᾳ τῶν φιλοσωμάτων  
δαιμόνων καὶ τῶν νομιζόντων αὐτοὺς  
θεοὺς εἶναι λυσιτελές, διὰ τοῦθ' οἱ μὲν ἐπὶ<sup>1</sup>  
γῆς δαιμονες. παρὰ τοῖς μὴ παιδευθεῖσι  
περὶ δαιμόνων νομιζόμενοι εἶναι θεοὶ. ἀλλὰ  
καὶ οἱ θεραπεύοντες αὐτοὺς ἔβουλήθησαν  
κωλῦσαι τὴν νομήν τῆς Ἰησοῦ διδασκαλίας  
ἐώρων γὰρ τὰς λοιβὰς καὶ τὰς κνίσσας, ἐφ'  
αἷς λίχνως ἥδοντο, καθαιρουμένας ἐκ τοῦ  
κρατεῖν τὰ Ἰησοῦ μαθήματα. ὁ δὲ πέμψας  
τὸν Ἰησοῦν θεὸς ἐκλύσας πᾶσαν τὴν τῶν  
δαιμόνων ἐπιβουλὴν ἐποίησε πανταχοῦ  
τῆς οἰκουμένης ὑπὲρ τῆς τῶν ἀνθρώπων  
ἐπιστροφῆς καὶ διορθώσεως κρατῆσαι τὸ  
εὐαγγέλιον Ἰησοῦ καὶ γενέσθαι πανταχοῦ  
ἐκκλησίας ἀντιπολιτευομένας ἐκκλησίαις  
δεισιδαιμόνων καὶ ἀκολάστων καὶ ἀδίκων  
τοιαῦτα γὰρ τὰ πανταχοῦ πολιτευόμενα ἐν  
ταῖς ἐκκλησίαις τῶν πόλεων πλήθη. αἱ δὲ  
τοῦ θεοῦ Χριστῷ μαθητευθεῖσαι ἐκκλησίαι,  
συνεξεταζόμεναι ταῖς ὕν παροικοῦσι  
δήμων ἐκκλησίαις, „ώς φωστῆρές“ εἰσιν „ἐν  
κόσμῳ.“ τίς γὰρ οὐκ ἀν ὄμολογήσαι καὶ  
τοὺς χείρους τῶν ἀπὸ τῆς ἐκκλησίας καὶ  
συγκρίσει βελτιόνων ἐλάττους πολλῷ  
κρείττους τυγχάνειν τῶν ἐν τοῖς δήμοις  
ἐκκλησιῶν;

## Section 30

3.30 | Ἐκκλησία μὲν γὰρ τοῦ θεοῦ, φέρ'  
είπειν, ἡ Ἀθήνησι πραεῖά τις καὶ εύσταθής·  
ἄτε θεῷ ἀρέσκειν τῷ ἐπὶ πᾶσι βουλομένῃ·  
ἡ δ' Ἀθηναίων ἐκκλησία στασιώδης καὶ  
οὐδαμῶς παραβαλλομένη τῇ ἐκεῖ ἐκκλησίᾳ  
τοῦ θεοῦ. τὸ δ' αὐτὸ ἐρεῖς περὶ ἐκκλησίας  
τοῦ θεοῦ τῆς ἐν Κορίνθῳ καὶ τῆς ἐκκλησίας  
τοῦ δήμου Κορινθίων καὶ, φέρ' είπειν, περὶ<sup>2</sup>  
ἐκκλησίας τοῦ θεοῦ τῆς ἐν Ἀλεξανδρείᾳ καὶ  
ἐκκλησίας τοῦ Ἀλεξανδρέων δήμου. καὶ ἔὰν

Son of God, a god who came in a human soul and body. This did not seem useful to those who believed in the physical nature of demons and thought they were gods. Therefore, the demons on earth, along with those who were not educated about demons, were seen as gods. But those who served them wanted to prevent the spread of Jesus' teachings. They saw the offerings and the incense, which they enjoyed, being removed because of the strength of Jesus' teachings. But God, who sent Jesus, removed all the plots of the demons everywhere in the world for the return and correction of humanity, allowing the gospel of Jesus to prevail and establishing churches everywhere that opposed the superstitious, immoral, and unjust practices. Such things were happening in the churches of the cities. The churches that were taught by Christ were like "lights" in the "world." Who would not agree that those who are less worthy from the church are much better than those in the communities of the cities?

3.30 | The church of God, you could say, is gentle and stable in Athens, as it seeks to please God above all. But the assembly of the Athenians is divided and cannot be compared to the church of God there. The same can be said about the church of God in Corinth and the assembly of the Corinthian people, and also about the church of God in Alexandria and the assembly of the Alexandrians. If someone listens to this

εύγνώμων ἢ ὁ τούτου ἀκούων καὶ φιλαλήθως ἔξετάζῃ τὰ πράγματα, θαυμάσεται τὸν καὶ βουλευσάμενον καὶ ἀνύσαι δυνηθέντα πανταχοῦ συστήσασθαι ἐκκλησίας τοῦ θεοῦ, παροικούσας ἐκκλησίας τῶν καθ' ἐκάστην πόλιν δῆμων. οὕτω δὲ καὶ βουλὴν ἐκκλησίας θεοῦ βουλῇ τῇ καθ' ἐκάστην πόλιν συνεξετάζων εὑροις ἀν, τίνες μὲν τῆς ἐκκλησίας βουλευταὶ ἄξιοι εἰσιν, εἴ τις ἔστιν ἐν τῷ παντὶ πόλις τοῦ θεοῦ, ἐν ἑκείνῃ πολιτεύεσθαι· οἱ δὲ πανταχοῦ βουλευταὶ οὐδέν ἄξιον τῆς ἐκ κατατάξεως ὑπεροχῆς, ἥν ὑπερέχειν δοκοῦσι τῶν πολιτῶν, φέρουσιν ἐν τοῖς ἐαυτῶν ἡθεσιν. οὕτω δὲ καὶ ἄρχοντα ἐκκλησίας ἐκάστης πόλεως ἄρχοντι τῶν ἐν τῇ πόλει συγκριτέον· ἵνα κατανοήσῃς ὅτι καὶ ἐπὶ τῶν σφόδρα ἀποτυγχανομένων βουλευτῶν καὶ ἀρχόντων ἐκκλησίας θεοῦ καὶ ἥραθυμότερον παρὰ τοὺς εύτονωτέρως βιούντων οὐδέν (??)ττον ἔστιν εὐρεῖν ὡς ἐπίπαν ὑπεροχὴν τὴν ἐν τῇ ἐπὶ τὰς ἀρετὰς προκοπῇ παρὰ τὰ ἡθη τῶν ἐν ταῖς πόλεσι βουλευόντων καὶ ἀρχόντων.

## Section 31

3.31 | Εἰ δὲ ταῦθ' οὕτως ἔχει, πῶς οὐκ εὔλογον μὲν νομίζειν περὶ τοῦ Ἰησοῦ, τοσαῦτα συστῆσαι δεδυνημένου, ὅτι οὐχ ἡ τυχοῦσα θειότης ἦν ἐν αὐτῷ, οὐκέτι δὲ οὕτε ἐν τῷ Προκοννησίῳ Ἀριστέᾳ. κἄν ὁ Ἀπόλλων αὐτὸν βούληται ἐν θεῶν μοίρᾳ νέμειν, οὕτ' ἐν οἷς ἔξαριθμεῖται ὁ Κέλσος λέγων ὅτι οὐδεὶς νομίζει θεὸν Ἀβαριν τὸν Ὑπερβόρειον, ὃς δύναμιν εἶχε τοσήνδε, ὥστε ὁῖστῷ [βέλει] συμφέρεσθαι; τί γάρ βουλομένη ἡ χαρισαμένη θειότης τῷ Ὑπερβορείῳ Ἀβάριδι ὁῖστῷ συμφέρεσθαι τὸ τηλικοῦτον αὐτῷ ἐδωρεῖτο: ἵνα τι ὡφεληθῇ τὸ τῶν ἀνθρώπων γένος; ἡ αὐτὸς ἑκεῖνος τί ὄντα ὁῖστῷ συμφέρεσθαι; ἵνα

with understanding and examines the matters honestly, they will be amazed at how the one who planned and was able to establish churches of God everywhere has done so, living among the churches of each city. Thus, if you examine the will of the church of God along with the will of each city, you will find out which members of the church are worthy, if there is a city of God, to live in that city. But the members everywhere do not have any worthiness that exceeds the order of the church, which they think is superior to the citizens, according to their own customs. So, you should compare the leader of the church in each city with the leaders of the city. You will see that even among the very unsuccessful members and leaders of the church of God, it is no easier to find someone who stands out in virtue than among those who are more successful in the cities.

3.31 | If this is the case, how is it not reasonable to think about Jesus, who was able to establish so many things, that there was indeed a divine nature in him, unlike Aristaeus in Proconnesus? Even if Apollo wants him to have a place among the gods, Kelsus says that no one considers the Hyperborean Abaris to be a god, even though he had such power that he could shoot arrows. What does the gracious divine nature want with Abaris, to have such power given to him? Is it to benefit humanity? Or what could he himself gain from having such power? It must be accepted that these things are not mere

καὶ συγχωρηθῆ ταῦτα μηδαμῶς εἶναι πλάσματα ἀλλὰ κατά τινα δαιμονίου συνεργίαν γεγονέναι. ἐὰν δὲ ὁ ἐμὸς Ἰησοῦς ἀναλαμβάνεσθαι „ἐν δόξῃ“ λέγηται, ὅρῳ τὴν οἰκονομίαν, δτι τοῖς θεωρήσασι συνίστη τὸν διδάσκαλον ὃ τοῦτ’ ἐνεργήσας γενέσθαι θεός· ἵν’ ὡς οὐχ ὑπὲρ ἀνθρωπίνων μαθημάτων ἀλλὰ θείας διδασκαλίας ἀγωνιζόμενοι ὅση δύναμις ἔαυτοὺς ἀναθῶσι τῷ ἐπὶ πᾶσι θεῷ καὶ πάντα πράττωσιν ὑπὲρ τῆς πρὸς ἐκεῖνον ἀρεσκείας, ὡς ἀποληψόμενοι κατ’ ἀξίαν ἐν θείῳ δικαστηρίῳ ἄπερ ἐν τῷ βίῳ τούτῳ εὗη ἡ κακῶς πεποιήκασιν.

## Section 32

3.32 | Ἐπεὶ δὲ μετὰ ταῦτα καὶ περὶ τοῦ Κλαζομενίου ὃ Κέλσος εἶπε προσθεὶς ἐπὶ τῆς κατ’ αὐτὸν ἱστορίας· μῶν οὐ τοῦτό φασιν, ὡς ἄρα ἡ ψυχὴ αὐτοῦ πολλάκις ἀπολιποῦσα τὸ σῶμα περιεπόλει ἀσώματος; καὶ οὐδὲ τοῦτον ἐνόμισαν θεὸν οἱ ἀνθρώποι. καὶ πρὸς τοῦτο φήσομεν δτι τάχα πονηροί τινες δαίμονες τοιαῦτα ϕκονόμητσαν ἀναγραφῆναι (οὐ γάρ πιστεύω δτι καὶ γενέσθαι ϕκονόμητσαν). Ἱνα τὰ προφητευθέντα περὶ τοῦ Ἰησοῦ καὶ τὰ λεχθέντα ὑπ’ αὐτοῦ ἦτοι ὡς πλάσματα ὅμοια ἐκείνοις διαβάλληται, η ὡς οὐδὲν πλεῖον ἐτέρων ἔχοντα μὴ πάνυ θαυμάζηται. ἔλεγε δὴ ὁ ἐμὸς Ἰησοῦς περὶ τῆς ἔαυτοῦ ψυχῆς. οὐ κατὰ τὸ ἀνθρώπινον χρεών χωριζομένης τοῦ σώματος ἀλλὰ κατὰ τὴν δοθεῖσαν αὐτῷ καὶ περὶ τούτου παράδοξον ἔξουσίαν, τό· „οὐδεὶς αἴρει τὴν ψυχήν μου ἀπ’ ἐμοῦ, ἀλλ’ ἐγὼ τίθημι αὐτὴν ἀπ’ ἐμαυτοῦ. ἔξουσίαν ἔχω θεῖναι αὐτὴν, καὶ πάλιν ἔξουσίαν ἔχω λαβεῖν αὐτὴν.“ ἐπεὶ γάρ „ἔξουσίαν“ εἶχε „θεῖναι αὐτὴν.“ ἔθηκε μὲν ἡνίκα εἶπε· „πάτερ, ίνατί με ἐγκατέλιπες;“ καὶ „κράξας φωνῇ μεγάλῃ

fabrications but happened through some kind of demonic cooperation. But if my Jesus is said to be taken up "in glory," I see the plan that those who witnessed him recognize that the teacher who performed these things became God. So that they strive not for human teachings but for divine teachings, as much strength as they can offer to the one true God, doing everything for the sake of pleasing him, so that they may receive their due reward in the divine court based on how they lived in this life, whether well or poorly.

3.32 | After this, Kelsus also spoke about the Clazomenian, adding to his history: do they not say that his soul often left the body and wandered around as a disembodied spirit? And people did not consider him a god. To this, we might say that perhaps some wicked demons arranged for such stories to be written down (for I do not believe that they actually happened). This is so that the prophecies about Jesus and the things said by him could be dismissed as fabrications similar to those stories, or as having no more significance than others, so that they are not greatly admired. My Jesus spoke about his own soul, not in the human way of being separated from the body, but according to the extraordinary power given to him. He said, "No one takes my soul from me, but I lay it down of my own accord. I have the authority to lay it down, and I have the authority to take it up again." For he had the authority to lay it down. When he said, "Father, why have you forsaken me?" and "With a loud cry, he gave up his spirit," he anticipated those

άφηκε τὸ πνεῦμα, "προλαβὼν τοὺς ἐπὶ τῶν ἀνασκολοπιζομένων δημίους.  
ὑποτέμνοντας τὰ σκέλη τῶν σταυρουμένων καὶ διὰ τοῦθ' ὑποτέμνοντας, ἵνα μὴ ἐπὶ πλέον τιμωρίαν τίσωσιν. ἔλαβε δὲ „τὴν ψυχὴν“, ὅτε ἐσυτὸν ἐνεφάνισε τοῖς μαθηταῖς, προειπὼν ἐπ' αὐτῶν τοῖς ἀπιστοῦσιν αὐτῷ Ἰουδαίοις· „λύσατε τὸν ναὸν τοῦτον, κάγὼ ἐν τρισὶν ἡμέραις ἐγέρω αὐτόν.“ καὶ „ἔλεγέ γε τοῦτο περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. “καὶ τῶν προφητῶν προκηρυξάντων τὸ τοιοῦτο διὰ πλειόνων καὶ διὰ τοῦ· „ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι· ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς τὸν ἄδην οὐδὲ δώσεις τὸν ὅσιόν σου ἴδεῖν διαφθοράν.“

## Section 33

3.33 | "Εδειξε δ' ὁ Κέλσος ὅτι πλείονας ἀνέγνω ἱστορίας Ἑλληνικὰς, παραθέμενος καὶ τὰ περὶ τοῦ Ἀστυπαλαιέως Κλεομήδους· ὃν ἱστόρησεν εἰς κιβωτὸν καταδύντα καὶ ἔνδοθεν αὐτῆς εἰλημμένον μὴ εὐρῆσθαι ἔνδον· ἀλλ' ἔκτοθι δαιμονίᾳ τινὶ μοίρᾳ διαπήναι, ἡνίκα ὑπὲρ τοῦ αὐτὸν συλλαβεῖν διέκοψάν τινες τὴν κιβωτόν. καὶ τοῦτο δὲ εί μὲν πλάσμα ἔστιν, ὥσπερ ἔοικεν εἶναι πλάσμα, οὐ παραβάλλεται τοῖς περὶ τοῦ Ἰησοῦ· ἐπείπερ ἔκείνων μὲν οὐδὲν τῆς ἱστορουμένης θειότητος ἐν τῷ βίῳ τῶν ἀνθρώπων σύμβολον εὐρίσκεται, τοῦ δὲ Ἰησοῦ αἱ τῶν ὡφελουμένων ἐκκλησίαι καὶ αἱ περὶ αὐτοῦ λελεγμέναι προφητεῖαι καὶ αἱ ἐν ὄνόματι αὐτοῦ γινόμεναι θεραπεῖαι καὶ ἡ κατ' αὐτὸν μετὰ σοφίας γνῶσις καὶ λόγος εὐρισκόμενος παρὰ τοῖς φροντίσασιν ἀναβῆναι μὲν ἀπὸ τῆς ψιλῆς πίστεως, ἔρευνῆσαι δὲ τὸν ἐν ταῖς θείαις γραφαῖς νοῦν κατὰ τὰς τοῦ Ἰησοῦ ὑποθήκας εἴπόντος· „ἔρευνᾶτε τὰς γραφὰς, “καὶ κατὰ

who were being crucified. They broke the legs of those crucified to prevent them from suffering longer. He took "the soul" when he appeared to his disciples, saying to the unbelieving Jews, "Destroy this temple, and I will raise it up in three days." And "he was speaking about the temple of his body." And the prophets proclaimed such things through many words, saying, "Yet my flesh will dwell in hope; for you will not abandon my soul to Hades, nor let your holy one see corruption."

3.33 | Kelsus showed that he read more Greek histories, mentioning also the story of Cleomedes from Astypalaea. He told how Cleomedes sank into a chest and was not found inside it; instead, he supposedly vanished due to some demon's influence when some people cut open the chest to capture him. If this is a fabrication, as it seems to be, it cannot be compared to the stories about Jesus. For in the case of those stories, there is no sign of divine nature in the lives of those people, while in the case of Jesus, there are the churches that benefit people, the prophecies spoken about him, the healings done in his name, and the wisdom and knowledge found among those who seek to understand his teachings. They rise above mere belief and investigate the mind in the divine scriptures according to the teachings of Jesus, who said, "Search the scriptures," and according to the will of the teacher Paul, we should "know" each

τὸ βιούλημα τοῦ διδάξαντος Παύλου δεῖν „είδέναι“ ἡμᾶς „ἐκάστω“ κατὰ τὸ δέον „ἀποκρίνεσθαι.“ ἀλλὰ καὶ τοῦ είπόντος „ἔτοιμοι ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἴτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν πίστεως.“ εἰ δὲ βιούλεται αὐτὸς συγχωρεῖσθαι μὴ εἶναι πλάσμα. λεγέτω. τί βουλομένη ἡ ὑπὲρ ἄνθρωπον δύναμις πεποίηκεν ἔκτοθι τῆς κιβωτοῦ δαιμονίᾳ τινὶ μοίρᾳ διαπήναι. εἰ μὲν γὰρ ἀξιόλογόν τι παραστήσει καὶ βιούλημα θεοῦ ἄξιον τὸ δωρησάμενον τὸ τοιοῦτον τῷ Κλεομήδει, κρινοῦμεν, τί χρὴ λέγειν πρὸς αὐτόν· εἰ δ' ἀπορήσει κἄν πιθανόν τι εἴς τὸν τόπον λέγειν. δηλονότι τὸ ὅσον ἐπὶ τῷ μὴ εὐρίσκεσθαι λόγον, ἥτοι διαβαλοῦμεν τοῖς αὐτὴν μὴ παραδεξαμένοις καὶ ἐγκαλέσομεν τῇ ἴστορίᾳ ὡς οὐκ ἀληθεῖ, ἢ δαιμόνιον τι φήσομεν παραπλήσιον τοῖς ἐπιδεικνυμένοις γόησιν ἀπάτῃ ὁφθαλμῶν πεποιηκέναι καὶ περὶ τὸν Ἀστυπαλαιέα· περὶ οὗ οἴεται ὁ Κέλσος ὅτι θεοπρόπιον τι ἔθεσπισεν. ὡς ἄρα μοίρᾳ τινὶ δαιμονίᾳ διέπτη ἀπὸ τῆς κιβωτοῦ.

## Section 34

3.34 | Ἔγὼ μὲν οὖν ἡγοῦμαι ὅτι τούτους μόνους ἡπίστατο ὁ Κέλσος. καὶ ἵνα δοκῇ ἐκών παραλιπεῖν τὰ παραπλήσια, εἴπε τό· καὶ ἄλλους ἔχοι τις ἀν εἰπεῖν τοιούσδε πλείονας. ἔστω δ' οὖν καὶ δεδόσθω τοιούσδε γεγονέναι πλείονας, μηδὲν ὡφεληκότας τὸ τῶν ἄνθρωπων γένος. τί τούτων ἔκαστον εὐρεθείη ἀν πρὸς τὸ τοῦ Ἰησοῦ ἔργον καὶ τὰ περὶ αὐτοῦ παράδοξα, περὶ ἀν ἐπὶ πλεῖον είρηκαμεν; μετὰ ταῦτα παραπλήσιον ἡμᾶς οἴεται πεποιηκέναι τὸν, ὡς φησιν ὁ Κέλσος, ἀλόντα καὶ ἀποθανόντα θρησκεύοντας τοῖς Γέταις σέβουσι τὸν Ζάμολξιν καὶ Κίλιξι τὸν Μόψον καὶ Ἀκαρνᾶσι τὸν Ἀμφίλοχον καὶ Θηβαίοις

one "how to respond." Also, he said, "Always be ready to give an answer to anyone who asks you for a reason for the hope that is in you." But if he wants to allow that it is not a fabrication, let him say so. What does the power beyond a human want to do with a demon's influence to vanish from the chest? If it presents something worthy and deserving of God's gift to Cleomedes, we can judge what should be said to him. But if he struggles to find a plausible explanation, it is clear that the reason for not finding a story is either to slander those who did not accept it and to accuse the history of being untrue, or to say that some demon created a similar deception to those shown by sorcerers regarding Cleomedes, whom Kelsus thinks was somehow divine. Thus, he suggests that he vanished from the chest due to some demon's influence.

3.34 | I believe that Kelsus only knew these few stories. And to make it seem like he is intentionally leaving out similar ones, he said that there could be others like these. Let's say that there are indeed more like these that do not benefit humanity at all. What would each of them contribute to the work of Jesus and the wonders surrounding him, about which we have spoken more? After this, does he think we have made something similar to what he claims, that those who were captured and died worshipped Zalmoxis among the Getae, Mopsus among the Cilicians, Amphiaraus among the Thebans, and

τὸν Ἀμφιάρεω καὶ Λεβαδίοις τὸν  
Τροφώνιον. καὶ ἐν τούτοις δὲ ἐλέγχομεν  
αὐτὸν οὐκ εὐλόγως ἡμᾶς ὅμοιώσαντα τοῖς  
προειρημένοις. οἱ μὲν γὰρ νεώς καὶ  
ἀγάλματα κατεσκεύασαν τοῖς  
κατειλεγμένοις, ἡμεῖς δὲ τὴν διὰ τῶν  
τοιούτων τιμὴν ἀνελόντες ἀπὸ τοῦ θείου  
(ὡς ἀρμοζόντων μᾶλλον δαιμονίοις οὐκ  
οἴδ' ὅπως ἰδρυμένοις ἔν τινι τόπῳ, ὃν ἡτοι  
προκαταλαμβάνουσιν ἢ διά τινων τελετῶν  
ἀχθέντες καὶ μαγγανεῖων ὁσπερ οἰκοῦσιν)  
τεθήπαμεν τὸν Ἰησοῦν τὸν νοῦν ἡμῶν  
μεταθέντα ἀπὸ παντὸς αἰσθητοῦ. ὡς οὐ  
μόνον φθαρτοῦ ἄλλὰ καὶ φθαρησομένου,  
καὶ ἀνάγοντα ἐπὶ τὴν μετὰ ὄρθοῦ βίου  
πρὸς τὸν ἐπὶ πᾶσι θεὸν τιμὴν μετ' εὐχῶν,  
ἄς προσάγομεν αὐτῷ ὡς διὰ μεταξὺ ὄντος  
τῆς τοῦ ἀγενήτου καὶ τῆς τῶν γενητῶν  
πάντων φύσεως, καὶ φέροντος μὲν ἡμῖν  
τὰς ἀπὸ τοῦ πατρὸς εὔεργεσίας  
διακομίζοντος δ' ἡμῶν τρόπον ἀρχιερέως  
τὰς εὐχὰς πρὸς τὸν ἐπὶ πᾶσι θεόν.

Trophonius among the Lebadeans? In these cases, we will show that he is not rightly comparing us to those mentioned before. For they built temples and statues for the ones they worshipped, while we have taken the honor due to the divine away from such things. (As if they were more fitting for demons, I do not know how they are established in a certain place, whether they are preoccupied with some rituals or brought there through magic, as if they were living there.) We have placed Jesus, who has moved our minds away from all that is physical. He is not only perishable but also destined to perish, and he leads us to honor the one true God with prayers, which we offer to him as he stands between the nature of the uncreated and that of all created beings. He brings us the blessings from the Father and carries our prayers to the one true God as our high priest.

## Section 35

3.35 | Ἐβουλόμην δὲ πρὸς τὸν οὐκ οἶδ'  
ὅπως τοιαῦτα λέγοντα τοιαῦτά τινα  
πρεπόντως αὐτῷ ἀδολεσχῆσαι· ἢρ' οὖν  
οὐδέν εἰσιν οὗτοι, οὓς κατέλεξας, καὶ  
οὐδεμία δύναμις ἔστιν ἐν Λεβαδίᾳ κατὰ τὸν  
Τροφώνιον οὐδ' ἐν Θήβαις περὶ τὸν τοῦ  
Ἀμφιάρεω νεών οὐδ' ἐν Ἀκαρνανίᾳ περὶ  
τὸν Ἀμφίλοχον οὐδ' ἐν Κιλικίᾳ περὶ τὸν  
Μόψον; ἢ ἔστι τις ἐν τοῖς τοιούτοις εἴτε  
δαίμων εἴτε ἥρως εἴτε καὶ θεός, ἐνεργῶν  
τινα μείζονα ἢ κατὰ ἄνθρωπον; εἰ μὲν γάρ  
φησι μηδὲν ἔτερον εἶναι μήτε δαιμόνιον  
μήτε θεῖον περὶ τούτους, καν νῦν  
δημολογησάτω τὴν ἐαυτοῦ γνώμην.  
Ἐπικούρειος δῶν καὶ μὴ τὰ αὐτὰ τοῖς  
Ἐλλησι φρονῶν καὶ μήτε δαίμονας  
γινώσκων μήτε καν ως Ἐλληνες θεοὺς

3.35 | I wanted to ask how he can say such things and still speak properly. Are these people he mentioned nothing at all? Is there no power in Lebadea regarding Trophonius, or in Thebes concerning Amphiaraus, or in Acarnania about Amphilochus, or in Cilicia about Mopsus? Or is there someone among these, whether a demon, a hero, or even a god, who does something greater than a human? If he claims that there is nothing other than a demon or divine being regarding these, then let him admit his own opinion now. Being an Epicurean and not thinking the same as the Greeks, he neither knows demons nor honors gods like the Greeks do, and he should be shown that he has

σέβων, καὶ ἐλεγχέσθω ὅτι μάτην καὶ τὰ προειρημένα ως παραδεξάμενος αὐτὰ εἶναι ἀληθῆ ἐκόμισε καὶ τὰ ἐν τοῖς ἔξης ἐπιφερόμενα. εἰ δὲ φήσει εἴτε δαίμονας εἴτε ἥρωας εἴτε καὶ θεοὺς εἶναι τοὺς κατειλεγμένους, ὅρατω ὅτι ὅπερ οὐ βούλεται κατασκευάσει δι’ ὄντος εἴρηκεν, ως καὶ ὁ Ἰησοῦς τοιοῦτόν τι ἦν· διὸ καὶ δεδύνηται ἐαυτὸν παραστῆσαι οὐκ ὀλίγοις τῶν ἀνθρώπων θεόθεν ἐπιδεδημηκέναι τῷ γένει τῶν ἀνθρώπων. ἅπαξ δὲ τοῦτ’ ἔαν παραδέξηται, ὅρα εἰ μὴ ἀναγκασθήσεται ἴσχυρότερον αὐτὸν φῆσαι τούτων. οἷς αὐτὸν συγκατηρίθμησεν· ἐπεὶ ἐκείνων μέν γε οὐδεὶς κωλύει τὰς πρὸς τοὺς ἐτέρους τιμὰς, οὗτος δὲ ἐαυτῷ θαρρῶν ως πάντων ἐκείνων δυνατώτερος ἀπαγορεύει τὰς τούτων ἀποδοχὰς ως μοχθηρῶν δαιμόνων καὶ τόπους „ἐπὶ γῆς προκατειληφότων. ἐπεὶ τῆς καθαρωτέρας οὐ δύνανται ἐφάψασθαι χώρας καὶ θειοτέρας, ἐνθα μὴ φθάνουσιν αἱ ἀπὸ τῆς γῆς καὶ τῶν ἐν αὐτῇ μυρίων κακῶν παχύτητες.

## Section 36

3.36 | Ἐπεὶ δὲ μετὰ ταῦτα καὶ τὰ περὶ τῶν παιδικῶν Ἀδριανοῦ (λέγω δὲ τὰ περὶ Ἀντινόου τοῦ μειρακίου καὶ τὰς εἰς αὐτὸν τῶν ἐν Ἀντινόου (πόλει) τῆς Αίγυπτου τιμὰς) οὐδὲν οἴεται ἀποδεῖν τῆς ἡμετέρας πρὸς τὸν Ἰησοῦν τιμῆς, φέρε καὶ τοῦτο ως φιλέχθως λεγόμενον διελέγχωμεν. τί γάρ κοινὸν ἔχει ὁ γενόμενος ἐν τοῖς Ἀδριανοῦ παιδικοῖς βίος, οὐδὲ τὸν ἄρρενα ἀπαθῆ γυναικείας νόσου φυλάξαντος. πρὸς τὸν σεμνὸν ἡμῶν Ἰησοῦν, οὗ μηδὲ οἱ μυρία κατηγορήσαντες καὶ ψευδῆ ὅσα περὶ αὐτοῦ λέγοντες δεδύνηται κατειπεῖν ως κἄν τὸ τυχὸν ἀκολασίας κἄν ἐπ’ ὀλίγον γευσαμένου; ἀλλὰ καὶ εἴπερ φιλαλήθως καὶ ἀδεκάστως τὰ περὶ τὸν Ἀντίνου ἔχετάζοι

foolishly accepted the previously mentioned things as true and has brought in the following claims. But if he says that the ones mentioned are either demons, heroes, or gods, he should see that he is trying to create something he does not want, as if Jesus were something like that. Therefore, he has hesitated to present himself as superior to many humans. If he accepts this, let him see if he will not be forced to say that he is stronger than those he has compared himself to. For no one prevents those from honoring others, but he himself boldly claims that he is stronger than all of them while rejecting their honors as those of wicked demons and places "taken on earth." Since they cannot touch the purest and most divine place, where the evils from the earth and the many troubles within it do not reach.

3.36 | After this, regarding the stories about the boy Antinous (I mean the stories about the young man Antinous and the honors given to him in the city of Antinous in Egypt), he thinks that these do not take away from the honor due to Jesus. Let us also discuss this as if it were said in good faith. What does the life of the boy Antinous have in common with our serious Jesus, who even those who have accused him many times and spoken falsehoods about him have not been able to say anything about him that suggests he was even slightly immoral? But even if someone were to examine the matters concerning Antinous fairly and without bias, they

τις, μαγγανείας ἀν Αίγυπτίων καὶ τελετὰς εὑροι τὰς αίτιας τοῦ δοκεῖν τι αὐτὸν ποιεῖν ἐν Ἀντινόου πόλει καὶ μετὰ τὴν τελευτὴν αὐτοῦ ὅπερ καὶ ἐπ' ἄλλων νεών ἰστορεῖται ὑπὸ Αίγυπτίων καὶ τῶν τὰ τοιαῦτα δεινῶν γεγονέναι, ἐν τισι τόποις ἴδρυσάντων δαίμονας μαντικούς ἢ ιατρικούς πολλάκις δὲ καὶ βασανίζοντας τοὺς δοκοῦντάς τι παραβεβηκέναι περὶ τῶν τυχόντων βρωμάτων ἢ περὶ τοῦ θιγεῖν νεκροῦ σώματος ἀνθρωπίνου, ἵνα δοκοῖεν δεδίττεσθαι τὸν πολὺν καὶ ἀπαίδευτον. τοιοῦτος δέ ἔστι καὶ ἐν Ἀντινόου πόλει τῆς Αίγυπτου νομισθεὶς εἶναι θεὸς, οὗ ἀρετὰς οἱ μέν τινες κυβευτικώτερον ζῶντες καταψεύδονται, ἔτεροι δὲ ὑπὸ τοῦ ἐκεῖ ἴδρυμένου δαίμονος ἀπατώμενοι καὶ ἄλλοι ἀπὸ ἀσθενοῦς τοῦ συνειδότος ἐλεγχόμενοι οἴονται τίνειν θεήλατον ἀπὸ τοῦ Ἀντινόου ποινήν. τοιαῦτα δέ ἔστι καὶ τὰ δρώμενα αὐτῶν μυστήρια καὶ αἱ δοκοῦσαι μαντεῖαι, ᾧ πάνυ μακράν ἔστι τὰ τοῦ Ἰησοῦ. οὐ γὰρ συνελθόντες γόητες, χάριν τίνοντες βασιλεῖ τινι κελεύοντι ἢ ἡγεμόνι προστάσσοντι, πεποιηκέναι ἔδοξαν αὐτὸν εἶναι θεὸν, ἀλλ' αὐτὸς ὁ τῶν ὅλων δημιουργὸς ἀκολούθως τῇ ἐν τῷ λέγειν τεραστίως πιστικῇ δυνάμει συνέστησεν αὐτὸν ὡς τιμῆς ἄξιον οὐ τοῖς εὐφρονεῖν ἐθέλουσι μόνον ἀνθρώποις ἀλλὰ καὶ δαίμοσι καὶ ἄλλαις ἀοράτοις δυνάμεσιν αἴτινες μέχρι τοῦ δεῦρο ἐμφαίνουσιν ἥτοι φοβούμεναι τὸ ὄνομα τοῦ Ἰησοῦ ὡς κρείττονος ἢ σεβασμίως ἀποδεχόμεναι ὡς κατὰ νόμους αὐτῶν ἀρχοντος. εἰ γὰρ μὴ θεόθεν ἦν αὐτῷ δοθεῖσα σύστασις, οὐκ ἀν καὶ δαίμονες τῷ ὀνόματι αὐτοῦ ἀπαγγελλομένῳ μόνον εἴκοντες ἀνεχώρουν ἀπὸ τῶν ὑπ' αὐτῶν πολεμουμένων.

would find the reasons for believing he did something in the city of Antinous are linked to Egyptian magic and rituals after his death. This is also reported about other temples by the Egyptians, where they have established demons that are said to be prophetic or healing, often tormenting those who seem to have suffered from unclean things or from touching a dead human body, so that they seem to be deceived by the many and uneducated. Such is the case with the one considered a god in the city of Antinous in Egypt, whose virtues some people falsely claim to be more than human, while others, deceived by the demon established there, believe they owe something divine to Antinous. Such are also the mysteries they perform and the supposed prophecies, which are very far from those of Jesus. For the magicians do not gather to honor a king or a ruler, thinking they have made him a god, but the creator of all has made him worthy of honor with a truly powerful presence, not just to those who wish to please humans, but also to demons and other unseen powers. These powers even now show themselves either fearing the name of Jesus as greater or respectfully accepting it as a ruler according to their own laws. For if he did not have a divine nature given to him, demons would not flee just at the mention of his name when they are being attacked.

## Section 37

3.37 | Αίγυπτιοι μὲν οὖν διδαχθέντες τὸν Ἀντίνουν σέβειν, ἐὰν παραβάλῃς (αὐτῷ) Ἀπόλλωνα ἢ Δία, ἀνέχονται, σεμνύνοντες τὸν Ἀντίνουν διὰ τοῦ ἐκείνοις αὐτὸν συναριθμεῖν· καὶ ἐν τούτοις γὰρ ὁ Κέλσος σαφῶς ψεύδεται λέγων· κἄν παραβάλῃς αὐτῷ τὸν Ἀπόλλωνα ἢ τὸν Δία, οὐκ ἀνέχονται. Χριστιανοῖς δὲ μεμαθηκόσι τὴν αἰώνιον αὐτοῖς εἶναι ζωὴν ἐν τῷ γινώσκειν „τὸν μόνον“ ἐπὶ πᾶσιν „ἀληθινὸν θεὸν καὶ ὃν“ ἐκεῖνος ἀπέστειλεν „Ιησοῦν Χριστὸν,“ μαθοῦσι δὲ καὶ „ὅτι πάντες μὲν οἱ θεοὶ τῶν ἔθνῶν εἰσὶ δαίμονια“ λίχνα καὶ περὶ τὰς θυσίας καὶ τὰς αἴματα καὶ τὰς ἀπὸ τῶν θυσιῶν ἀποφορὰς καλινδούμενα ἐπὶ ἀπάτῃ τῶν μὴ προσπεφευγότων τῷ ἐπὶ πᾶσι θεῷ, οἱ δὲ τοῦ θεοῦ θεῖοι καὶ ἄγιοι ἄγγελοι ἄλλης εἰσὶ φύσεως καὶ προαιρέσεως παρὰ τοὺς ἐπὶ γῆς πάντας δαίμονας, καὶ ὅτι οὗτοι σφόδρα ὀλίγοις γινώσκονται τοῖς περὶ τῶν τοιούτων συνετῶς καὶ ἐπιμελῶς ζητήσασιν, ἐὰν παραβάλῃς Ἀπόλλωνα καὶ Δία ἢ τινα τῶν μετὰ κνίσσης καὶ αἵματος καὶ θυσιῶν προσκυνουμένων, οὐκ ἀνέχονται· τινὲς μὲν διὰ τὴν πολλὴν ἀπλότητα μὴ εἰδότες μὲν δοῦναι λόγον περὶ ὧν ποιοῦσιν εὐγνωμόνως δὲ τηροῦντες ἢ παρειλήφασιν, ἔτεροι δὲ μετ' οὐκ εὔκαταφρονήτων λόγων ἄλλὰ καὶ βαθυτέρων καὶ, ὡς ἀν εἴποι τις Ἐλλην, ἐσωτερικῶν καὶ ἐποπτικῶν, ἐν οἷς πολύς ἔστι λόγος περὶ θεοῦ καὶ τῶν τετιμημένων ἀπὸ θεοῦ διὰ τοῦ μονογενοῦς θεοῦ λόγου μετοχῇ θεότητος διὰ τοῦτο δὲ καὶ ὄνόματι. πολὺς δὲ ὁ λόγος καὶ ὁ περὶ τῶν θείων ἀγγέλων καὶ ὁ περὶ τῶν ἐναντίων μὲν τῇ ἀληθείᾳ ἡπατημένων δὲ καὶ ἔξ ἀπάτης αὐτοὺς ἀναγορευόντων θεοὺς ἢ ἀγγέλους θεοῦ ἢ δαίμονας ἀγαθοὺς ἢ ἥρωας ἐκ μεταβολῆς συστάντας ἀγαθῆς ἀνθρωπίνης ψυχῆς. οἱ δὲ τοιοῦτοι Χριστιανοὶ εἶναι ἐν ἀληθείᾳ, ἢτοι ἐαυτοὺς ὡσπερ πολλοὶ ἐν φιλοσοφίᾳ δοκοῦσιν εἶναι

3.37 | The Egyptians, having been taught to honor Antinous, would accept him if you compare him to Apollo or Zeus, honoring Antinous by placing him among them. In this, Kelsus clearly lies when he says that if you compare him to Apollo or Zeus, they will not accept it. But Christians have learned that their eternal life comes from knowing "the only true God" and the one he sent, "Jesus Christ." They also learn that all the gods of the nations are demons, and regarding sacrifices and blood and the offerings from sacrifices, they are deceived by those who do not flee to the one true God. The divine and holy angels of God are of a different nature and purpose than all the demons on earth. These angels are known only to a few who have sought the truth carefully and diligently. If you compare them to Apollo and Zeus or any of those worshipped with incense and blood and sacrifices, they will not accept it. Some, due to their great simplicity, do not know how to explain what they do, but they hold on to what they have received with gratitude. Others, with more serious and deeper arguments, as a Greek might say, speak of God and those honored by God through the only-begotten Word of God, thus sharing in divinity. There is much to say about the divine angels and about those who are deceived by falsehood and call themselves gods or angels of God or good demons or heroes, arising from a good human soul. Such Christians are truly those who, like many in philosophy, believe they are in the truth, or they have made themselves wise with plausible words or have been led by others' arguments and have foolishly accepted them. Because of such reasons, it is thought that among humans, it is impossible to find anyone who can be trusted as a god, except for the

έν άληθείᾳ, ἦτοι ἐαυτοὺς κατασοφισάμενοι λόγοις πιθανοῖς ἢ τοῖς ὑφ' ἔτέρων προσαγομένοις καὶ εὐρεθεῖσι συγκαταθέμενοι προπετῶς, οὕτως εἰσὶ καὶ [αἱ] ἐν ταῖς ἔξω σωμάτων ψυχαῖς καὶ ἀγγέλοις καὶ δαίμοσί τινες, ὑπὸ τῶν πιθανοτήτων ἐλκυσθέντες πρὸς τὸ ἐαυτοὺς ἀναγορεῦσαι θεούς. καὶ διὰ τοὺς τοιούτους γε λόγους κατὰ τὸ ἀκριβὲς τελείως ἐν ἀνθρώποις μὴ δυναμένους εὐρεθῆναι ἀσφαλές ἐνομίσθη τὸ μηδενὶ ἐαυτὸν ἐμπιστεῦσαι ἀνθρωπον ὄντα ὡς θεῷ, πλὴν μόνου τοῦ ἐπὶ πᾶσιν ὡς διαιτητοῦ, τοῦ βαθύτατα ταῦτα καὶ θεωρήσαντος καὶ ὀλίγοις παραδόντος Ἰησοῦ Χριστοῦ.

## Section 38

3.38 | Περὶ μὲν οὗν τοῦ Ἀντινόοθ ἢ τινος ἄλλου τοιούτου. εἴτε παρ' Αίγυπτίοις εἴτε παρ' Ἑλλησι, πίστις ἐστὶν, ἵν' οὕτως ὀνομάσω, ἀτυχής· περὶ δὲ τοῦ Ἰησοῦ ἦτοι δόξασα ἀν εἶναι εύτυχῆς ἢ καὶ βεβασανισμένως ἔξητασμένη, δοκοῦσα μὲν εύτυχῆς παρὰ τοῖς πολλοῖς βεβασανισμένως δὲ ἔξητασμένη παρὰ πάνυ ὀλιγωτάτοις. καὶν λέγω δέ τινα πίστιν εἶναι, ὡς ἀν οἱ πολλοὶ ὀνομάσαιεν, εύτυχῆ, καὶ περὶ ταύτης ἀναφέρω τὸν λόγον ἐπὶ τὸν εἰδότα θεὸν τὰς αἰτίας τῶν ἐκάστω μεμερισμένων ἐπιδημοῦντι τῷ βίῳ τῶν ἀνθρώπων. καὶ Ἐλληνες δὲ φήσουσι καὶ ἐν τοῖς νομιζομένοις εἶναι σοφωτάτοις κατὰ πολλὰ τὴν εύτυχίαν εἶναι αἰτίαν, οἷον περὶ διδασκάλων τοιῶνδε καὶ τοῦ περιπεσεῖν τοῖς κρείττοσιν, ὄντων καὶ τῶν τὰς ἐναντίας αἰρέσεις διδασκόντων, καὶ περὶ ἀνατροφῆς τῆς ἐν βελτίοσι. πολλοῖς γὰρ καὶ τὰ τῆς ἀνατροφῆς ἐν τοιούτοις γεγένηται, ὡς μηδὲ φαντασίαν ἐπιτραπῆναι τῶν κρειττόνων λαβεῖν ἀλλ'

one who is the ultimate judge, who has deeply understood these matters and has revealed them to only a few, Jesus Christ.

3.38 | Regarding Antinous or any other like him, whether among the Egyptians or the Greeks, belief is, in this way, unfortunate. But concerning Jesus, one could either think he is fortunate or that he has been examined in a tortured way, appearing fortunate to many but examined in a tortured manner by very few. If I say that there is some belief, as many would name it, fortunate, and I refer this to the one true God who knows the reasons for each person's life, the Greeks would also say that among those considered wise, fortune is often the cause, such as with teachers of this kind and those who fall among the better ones, while there are also those teaching opposing beliefs and regarding the upbringing of the better ones. For many have had their upbringing in such ways that not even the thought of receiving from the better ones is allowed, but always from early childhood, either being among immoral men or masters or in some other

άει καὶ ἐκ πρώτης ἡλικίας ᾧτοι ἐν παιδικοῖς εἶναι ἀκολάστων ἀνδρῶν ἡ δεσποτῶν ἡ ἐν ἄλλῃ τινὶ κωλυούσῃ ἀναβλέπειν τὴν ψυχὴν κακοδαιμονίᾳ. τὰς δὲ περὶ τούτων αἰτίας πάντως μὲν εἰκὸς εἶναι ἐν τοῖς τῆς προνοίας λόγοις, πíπτειν δὲ αὐτὰς εἰς ἀνθρώπους οὐκ εὐχερές, ἔδοξε δέ μοι ταῦτα διὰ μέσου ἐν παρεκβάσει είρηκέναι διὰ τὸ τοσοῦτόν (τι) ποιεῖ πίστις ὅποια δὴ προκατασχοῦσα. ἔχρην γὰρ διὰ τὰς διαφόρους ἀνατροφὰς είπεῖν διαφορὰς τῶν ἐν ἀνθρώποις πίστεων, εύτυχέστερον ἡ ἀτυχέστερον πιστεύουσι· καὶ ἐκ τούτου ἀναβῆναι ὅτι δόξαι ἀν καὶ τοῖς ἐντρεχεστέροις εἰς αὐτὸν δοκεῖν εἶναι λογικωτέροις καὶ λογικώτερον προστίθεσθαι τὰ πολλὰ δόγμασιν ἡ ὄνομαζομένη εύτυχία καὶ ἡ λεγομένη ἀτυχία συνεργεῖν. ἀλλὰ γὰρ περὶ τούτων ἄλις.

## Section 39

3.39 | Τὰ δ' ἔξῆς τοῦ Κέλσου κατανοητέον. ἐν οἷς καὶ ἡμῖν φησι πίστιν ποιεῖν προκαταλαβοῦσαν ἡμῶν τὴν ψυχὴν τὴν περὶ τοῦ Ἰησοῦ τοιάνδε συγκατάθεσιν. ἀληθῶς (μὲν) γὰρ πίστις ἡμῖν ποιεῖ τὴν τοιαύτην συγκατάθεσιν ὅρα δὲ εἰ μὴ αὐτόθεν ἡ πίστις αὕτη τὸ ἐπαινετὸν παρίστησιν, ὅτε πιστεύομεν ἐαυτοὺς τῷ ἐπὶ πᾶσι θεῷ, χάριν ὁμολογοῦντες τῷ εἰς τοιαύτην πίστιν ὀδηγῷ καὶ λέγοντες αὐτὸν οὐκ ἀθεεί τὸ τηλικοῦτον τετολμηκέναι καὶ ἡνυκέναι· πιστεύομεν δὲ καὶ ταῖς προαιρέσεσι τῶν γραψάντων τὰ εὐαγγέλια. καταστοχαζόμενοι τῆς εύλαβείας αὐτῶν καὶ τοῦ συνειδότος, ἐμφαινομένων τοῖς γράμμασιν, οὐδὲν νόθον καὶ κυβευτικὸν καὶ πεπλασμένον καὶ πανοῦργον ἔχόντων, καὶ γὰρ παρίσταται ἡμῖν οτι οὐκ ἀν ψυχαὶ, μὴ μαθοῦσαι τὰ

situation that prevents the soul from looking up to good fortune. The reasons for these things are likely to be found in discussions about providence, but it is not easy for them to fall upon humans. I thought it good to mention these things in passing because belief, in whatever way it is held, makes a difference. It would be necessary to speak of the differences in beliefs among humans due to their various upbringings, whether they believe they are more fortunate or unfortunate. From this, it can be concluded that those who are more thoughtful would be more logical and would add to the many doctrines the so-called fortune and the so-called misfortune. But there is enough said about these matters.

3.39 | Next, we must consider what Kelsus says. He claims that our belief about Jesus leads our soul to a certain agreement. Truly, belief gives us such an agreement. But see if this belief presents something praiseworthy, when we believe in the one true God, acknowledging that he leads us to such belief and saying that he is not godless for having dared and succeeded in such things. We believe in the choices of those who wrote the Gospels. Considering their reverence and awareness, shown in the writings, there is nothing false, deceptive, or cunning in them. For it is clear to us that souls would not know such things without learning them. What the clever sophistry among the Greeks teaches has much probability and sharpness. And the rhetoric used in the courts is also clever. Thus, they

τοιαῦτα. ὅποῖα διδάσκει ἡ παρ' Ἐλλησι πανοῦργος σοφιστεία, πολλὴν ἔχουσα τὴν πιθανότητα καὶ τὴν ὄξυτητα. καὶ ἡ ἐν τοῖς δικαστηρίοις καλινδουμένη ῥήτορική. οὕτως πλάσαι οἷοί τ' ἡσαν πράγματα, δυνάμενα ἀφ' αὐτῶν ἔχειν τὸ πρὸς πίστιν καὶ τὸν ἀνάλογον τῇ πίστει βίον ἀγωγόν. οἶμαι δὲ καὶ τὸν Ἰησοῦν διὰ τοῦτο βεβουλῆσθαι διδασκάλοις τοῦ δόγματος χρῆσθαι τοιούτοις, ἵνα μηδεμίαν μὲν ἔχῃ χώραν ὑπόνοια πιθανῶν σοφισμάτων, λαμπρῶς δὲ τοῖς συνιέναι δυναμένοις ἔμφαίηται ὅτι τὸ ἄδολον τῆς προαιρέσεως τῶν γραψάντων, ἔχούσης πολὺ τὸ, ἵν' οὕτως ὄνομάσω, ἀφελὲς, ἡξιώθη θειοτέρας δυνάμεως, πολλῷ μᾶλλον ἀνυούσης ἥπερ ἀνύειν δύνασθαι δοκεῖ περιβολὴ λόγων καὶ λέξεων σύνθεσις καὶ μετὰ διαιρέσεων καὶ τεχνολογίας Ἑλληνικῆς ἀκολουθία.

## Section 40

3.40 | Ὁρα δὲ εί μὴ τὰ τῆς πίστεως ἡμῶν ταῖς κοιναῖς ἐννοίαις ἀρχῆθεν συναγορεύοντα μετατίθησι τοὺς εὐγνωμόνως ἀκούοντας τῶν λεγομένων. εἰ γάρ καὶ ἡ διαστροφὴ δεδύνηται, πολλῆς αὐτῇ κατηχήσεως συναγορευούσης, τοῖς πολλοῖς ἔμφυτεῦσαι τὸν περὶ ἀγαλμάτων λόγον ὡς θεῶν καὶ τὸν περὶ τῶν γενομένων ἐκ χρυσοῦ καὶ ἀργύρου καὶ ἐλέφαντος καὶ λίθου ὡς προσικυνήσεως ἀξίων· ἀλλ' ἡ κοινὴ ἐννοια ἀπαιτεῖ ἐννοεῖν ὅτι θεὸς οὐδαμῶς ἐστιν ὅλη φθαρτὴ οὐδὲ τιμᾶται ἐν ἀψύχοις ὅλαις ὑπὸ ἀνθρώπων μορφούμενος, ὡς „κατ' εἰκόνα“ ἡ τινα σύμβολα ἔκείνου γινομέναις. διόπερ εὐθέως λέγεται τὰ περὶ ἀγαλμάτων, „ὅτι οὐκ εἰσὶ θεοὶ,“ καὶ τὰ περὶ τῶν τοιούτων δημιουργημάτων, ὅτι οὐκ εἰσὶ συγκριτὰ πρὸς τὸν δημιουργὸν, ὅλιγα τε περὶ τοῦ ἐπὶ πᾶσι θεοῦ δημιουργήσαντος καὶ

could shape things in such a way that they could have faith and a life that corresponds to that faith. I think that Jesus chose to use such teachers of doctrine so that there would be no room for the suspicion of clever arguments, but rather it would clearly show to those who understand that the pure intention of the writings, which has much to say, is worthy of a divine power, much more than any cleverness in words and phrases or the Greek techniques of argumentation.

3.40 | But see if he does not shift the things of our faith from common ideas, changing the opinions of those who listen with understanding. For even if distortion has been able to gather much teaching, it has implanted in many the idea about statues as gods and about those made of gold, silver, ivory, and stone as worthy of worship. However, common sense requires us to understand that a god is not at all made of perishable material or formed from lifeless matter by humans, like something made "in the image" or any symbols of that. Therefore, it is immediately said about statues, "that they are not gods," and about such creations, that they are not comparable to the creator, who is the one who created and holds everything and governs all. And immediately, as if recognizing what is

συνέχοντος καὶ κυβερνῶντος τὰ ὅλα. καὶ εὐθέως ὡσπερεὶ τὸ συγγενὲς ἐπιγνοῦσα ἡ λογικὴ ψυχὴ ἀπορρίπτει μὲν ἂ τέως ἐδόξαζεν εἶναι θεοὺς φίλτρον δ'  
ἀναλαμβάνει φυσικὸν τὸ πρὸς τὸν  
κτίσαντα, καὶ διὰ τὸ πρὸς ἐκεῖνον φίλτρον  
ὑπεραποδέχεται καὶ τὸν ταῦτα πρῶτον  
πᾶσι τοῖς ἔθνεσι παραστήσαντα δι' ὃν  
κατεσκεύασε μαθητῶν, οὓς ἔξεπεμψε μετὰ  
θείας δυνάμεως καὶ ἔξουσίας κηρύξαι τὸν  
περὶ τοῦ θεοῦ καὶ τῆς βασιλείας αὐτοῦ  
λόγον.

## Section 41

3.41 | Ἐπεὶ δ' ἐγκαλεῖ ἡμῖν, οὐκ οἶδ' ἥδη  
ὅποσάκις, περὶ τοῦ Ἰησοῦ ὅτι ἐκ θνητοῦ  
σώματος ὄντα θεὸν νομίζομεν καὶ ἐν τούτῳ  
ὅσια δρᾶν δοκοῦμεν, περισσὸν μὲν τὸ ἔτι  
πρὸς τοῦτο λέγειν, πλείονα γὰρ ἐν τοῖς  
ἀνωτέρῳ λέλεκται· ὅμως δὲ ἵστωσαν οἱ  
ἐγκαλοῦντες ὅτι. δὸν μὲν νομίζομεν καὶ  
πεπείσμεθα ἀρχῆθεν εἶναι θεὸν καὶ υἱὸν  
θεοῦ, οὗτος ὁ αὐτολόγος ἐστὶ καὶ ἡ  
αὐτοσοφία καὶ ἡ αὐτοαλήθεια· τὸ δὲ  
θνητὸν αὐτοῦ σῶμα καὶ τὴν ἀνθρωπίνην ἐν  
αὐτῷ ψυχὴν τῇ πρὸς ἐκεῖνον οὐ μόνον  
κοινωνίᾳ ἀλλὰ καὶ ἐνώσει καὶ ἀνακράσει  
τὰ μέγιστά φαμεν προσειληφέναι καὶ τῆς  
ἐκείνου θειότητος κεκοινωνηκότα εἰς θεὸν  
μεταβεβληκέναι. ἔὰν δέ τις προσκόπτῃ καὶ  
περὶ τοῦ σώματος αὐτοῦ ταῦθ' ἡμῶν  
λεγόντων, ἐπιστησάτω τοῖς ὑπὸ Ἑλλήνων  
λεγομένοις περὶ τῆς τῷ ἴδιῳ λόγῳ ἀποίου  
ὕλης, ποιότητας ἀμφισκομένης, ὅποιας ὁ  
δημιουργὸς βούλεται αὐτῇ περιτιθέναι, καὶ  
πολλάκις τὰς μὲν προτέρας ἀποτιθεμένης  
κρείττονας δὲ καὶ διαφόρους  
ἀναλαμβανούσης. εἰ γὰρ ὑγιῆ τὰ τοιαῦτα.  
τί θαυμαστὸν τὴν ποιότητα τοῦ θνητοῦ  
κατὰ τὸ τοῦ Ἰησοῦ σῶμα προνοίᾳ θεοῦ  
βουληθέντος μεταβαλεῖν εἰς αἰθέριον καὶ

related, the rational soul rejects what it once thought to be gods and takes up the natural filter toward the creator. Because of this filter toward him, it rightly accepts the one who first presented these things to all nations through the disciples he sent with divine power and authority to proclaim the word about God and his kingdom.

3.41 | Since he accuses us, I do not know how many times, that we believe Jesus, who is from a mortal body, to be God and that we seem to act piously in this. It is excessive to speak more about this, for more has already been said above. Nevertheless, let those who accuse know this: the one we believe and are convinced from the beginning is God and the Son of God, is the same as the self-logos, the self-wisdom, and the self-truth. His mortal body and the human soul within him are not only in communion with him but also united and transformed into the greatest things we say have been taken up and have shared in his divinity, having been changed into God. But if someone stumbles over our words about his body, let them pay attention to what the Greeks say about the nature of matter, which is often debated regarding the quality that the creator wants to give it, and how often the earlier qualities are set aside for better and different ones. For if such things are healthy, what is so wonderful about the quality of the mortal body of Jesus being changed by God's will into a

θείαν ποιότητα;

heavenly and divine quality?

## Section 42

3.42 | Ούχ ώς διαλεκτικός μὲν οὖν εἶπεν ὁ Κέλσος, παραβάλλων τὰς ἀνθρωπίνας τοῦ Ἰησοῦ σάρκας χρυσῷ καὶ ἀργύρῳ καὶ λίθῳ, ὅτι αὗται ἔκείνων φθαρτότεραι. πρὸς γὰρ τὸν ἀκριβῆ λόγον οὕτ' ἄφθαρτον ἀφθάρτου ἀφθαρτότερον οὔτε φθαρτὸν φθαρτοῦ φθαρτότερον. ἀλλ' εἰ ἄρα φθαρτότερον, ὅμως δὲ καὶ πρὸς τοῦτο φήσομεν ὅτι, εἴπερ δυνατὸν ἀμείβειν ποιότητας τὴν ὑποκειμένην πάσαις ποιότησιν ὑλὴν, πῶς οὐ δυνατὸν καὶ τὴν σάρκα τοῦ Ἰησοῦ ἀμείψασαν ποιότητας γεγονέναι τοιαύτην, ὅποιαν ἔχρην εἶναι τὴν ἐν αἰθέρι καὶ τοῖς ἀνωτέρω αὐτοῦ τόποις πολιτευομένην, οὐκέτι ἔχουσαν τὰ τῆς σαρκικῆς ἀσθενείας ἴδια καὶ ἄτινα μιαρώτερα ὡνόμασεν ὁ Κέλσος; οὐδὲ τοῦτο φιλοσόφως ποιῶν· τὸ γὰρ κυρίως μιαρὸν ἀπὸ κακίας τοιοῦτόν ἔστι· φύσις δὲ σώματος οὐ μιαρά· οὐ γὰρ ἡ φύσις σώματός ἔστι, τὸ γεννητικὸν τῆς μιαρότητος ἔχει τὴν κακίαν. εἴτ' ἐπεὶ ὑπιδόμενος τὴν παρ' ἡμῶν ἀπολογίαν λέγει περὶ τῆς μεταβολῆς τοῦ σώματος αὐτοῦ ὅτι ἀλλ' ἀποθέμενος ταύτας ἄρα ἔσται θεός· τί οὖν οὐχὶ μᾶλλον ὁ Ἀσκληπιός καὶ Διόνυσος καὶ Ἡρακλῆς; φήσομεν· τί τηλικοῦτον Ἀσκληπιός ἡ Διόνυσος ἡ Ἡρακλῆς είργάσαντο; καὶ τίνας ἔξουσιν ἀποδεῖξαι βελτιωθέντας τὰ ἥθη καὶ κρείττους γενομένους ἀπὸ τῶν λόγων καὶ τοῦ βίου αὐτῶν, ἵνα γένωνται θεοί; πολλὰς γὰρ τὰς περὶ αὐτῶν ἴστορίας ἀναγνόντες, ἰδωμεν εἰ ἐκαθάρευσαν ἀπὸ ἀκολασίας ἡ ἀδικίας ἡ ἀφροσύνης ἡ δειλίας, καὶ εἰ μὲν μηδὲν εὑρεθείη τοιοῦτον ἐν αὐτοῖς, ἴσχυρὸς ἀν εἴη ὁ τοῦ Κέλσου λόγος, ἔξισῶν τῷ Ἰησοῦ τοὺς προειρημένους· εἰ δὲ δῆλόν ἔστι, κἄν τινα

3.42 | Not as a dialectician, then, did Kelsus say that the human body of Jesus is more perishable than gold, silver, and stone. For according to the precise word, neither is the imperishable more imperishable than the imperishable, nor is the perishable more perishable than the perishable. But if it is more perishable, we still say that if it is possible to change the quality of any material, how can it not be possible for the flesh of Jesus to be changed into a quality such as it should be in the heavenly and higher places, no longer having the weaknesses of the flesh that Kelsus called impure? Nor am I saying this philosophically; for what is truly impure comes from evil. The nature of the body is not impure; for in the nature of the body, the generative aspect has the evil of impurity. Then, since he takes up our defense, he says about the change of his body that if he puts this off, then he will be God. So why not more so Asclepius, Dionysus, and Heracles? We should ask: what did Asclepius, Dionysus, or Heracles do that was so great? And what examples do they have to show that they improved their character and became better from their words and their lives, so that they became gods? For after reading many stories about them, let us see if they were cleansed from immorality, injustice, foolishness, or cowardice. And if nothing like that is found in them, then Kelsus's argument would be strong, equating those mentioned with Jesus. But if it is clear, and even if something is said about them as being better, there are many things written

φέρηται περὶ αὐτῶν ὡς χρηστότερα, ὅτι  
μυρία ὅσα παρὰ τὸν ὄρθὸν λόγον  
πεποιηκέναι ἀναγεγραμμένοι εἰσὶ. πῶς ἔτι  
εὐλόγως μᾶλλον τοῦ Ἰησοῦ φήσεις αὐτοὺς  
ἀποθεμένους τὸ θνητὸν σῶμα γεγονέναι  
θεούς;

## Section 43

3.43 | Μετὰ ταῦτα λέγει περὶ ἡμῶν ὅτι  
καταγελῶμεν τῶν προσκυνούντων τὸν Δία,  
ἐπεὶ τάφος αὐτοῦ ἐν Κρήτῃ δείκνυται, καὶ  
οὐδὲν ἥττον σέβομεν τὸν ἀπὸ τοῦ τάφου.  
οὐκ εἰδότες, πῶς καὶ καθὸ Κρῆτες τὸ  
τοιοῦτον ποιοῦσιν. ὅρα οὖν ὅτι ἐν τούτοις  
ἀπολογεῖται μὲν περὶ Κρητῶν καὶ τοῦ Διὸς  
καὶ τοῦ τάφου αὐτοῦ. αἰνιττόμενος  
τροπικὰς ὑπονοίας, καθ' ἃς πεπλάσθαι  
λέγεται ὁ περὶ τοῦ Διὸς μῦθος· ἡμῶν δὲ  
κατηγορεῖ, ὅμιλογούντων μὲν τετάφθαι  
τὸν ἡμέτερον Ἰησοῦν φασκόντων δὲ καὶ  
ἐγηγέρθαι αὐτὸν ἀπὸ τοῦ τάφου, ὅπερ  
Κρῆτες οὐκέτι περὶ τοῦ Διὸς ἴστοροῦσιν.  
ἐπεὶ δὲ δοκεῖ συναγορεύειν τῷ ἐν Κρήτῃ  
τάφῳ τοῦ Διὸς λέγων· ὅπως μὲν καὶ καθότι  
Κρῆτες τοῦτο ποιοῦσιν, οὐκ εἰδότες,  
φήσομεν ὅτι καὶ ὁ Κυρηναῖος Καλλίμαχος,  
πλεῖστα ὅσα ἀναγνούς ποιήματα καὶ  
ἱστορίαν σχεδὸν πᾶσαν ἀναλεξάμενος  
Ἐλληνικὴν, οὐδεμίαν οἶδε τροπολογίαν ἐν  
τοῖς περὶ Διὸς καὶ τοῦ τάφου αὐτοῦ. διὸ καὶ  
ἐγκαλεῖ τοῖς Κρησὶν ἐν τῷ εἰς τὸν Δία  
γραφέντι αὐτῷ ὕμνῳ λέγων· Κρῆτες ἀεὶ<sup>1</sup>  
ψεῦσται· καὶ γὰρ τάφον, ὃ ἄνα σειο  
Κρῆτες ἐτεκτήναντο· σὺ δ' οὐ θάνες. ἐσσὶ<sup>2</sup>  
γὰρ αἰεὶ. καὶ ὁ εἰπὼν „σὺ δ' οὐ θάνες, ἐσσὶ<sup>2</sup>  
γὰρ αἰεὶ.“ ἀρνησάμενος τὴν ἐν Κρήτῃ ταφὴν  
τοῦ Διὸς, τὴν ἀρχὴν τοῦ θανάτου ἴστορεῖ  
γεγονέναι περὶ τὸν Δία. ἀρχὴ δὲ θανάτου ἡ  
ἐπὶ γῆς γένεσις· λέγει δὲ οὕτως· ἐν δέ σε  
Παρέβασίοις Θείη τέκεν εύνηθεῖσα. ἔχρην δ'  
αὐτὸν, ὡς ἡρνήσατο τὴν ἐν Κρήτῃ γένεσιν

about them that are far from the correct word. How then can you reasonably say that they, having put off their mortal bodies, became gods more than Jesus?

3.43 | After this, he says about us that we mock those who worship Zeus, since his tomb is shown in Crete, and yet we honor the one who came from the tomb. Not knowing how the Cretans do such a thing. So see that he defends the Cretans and Zeus and his tomb. Hinting at indirect suggestions, he says that the myth about Zeus was made up, but he accuses us, admitting that our Jesus was buried and claiming that he arose from the tomb, which the Cretans no longer tell about Zeus. Since he seems to gather together the story of Zeus's tomb in Crete, we say that just as the Cretans do this without knowing, so too did the Cyrenian Callimachus, having read many poems and nearly all of Greek history, know no change in the stories about Zeus and his tomb. Therefore, he also accuses the Cretans in the hymn written to Zeus, saying: "Cretans are always liars; for a tomb, O lord, the Cretans built for you; but you will not die. For you are always." And the one who said, "But you will not die, for you are always," denying the tomb of Zeus in Crete, tells of the beginning of death happening to Zeus. The beginning of death is the birth on earth; he says this: "And in Phrygia, Rhea bore you after being loved." He should have seen that, as he denied the birth of Zeus in Crete because of his tomb, he should notice that he followed the story of his birth in

τοῦ Διὸς διὰ τὸν τάφον αὐτοῦ, ὅρπαν ὅτι ἡκολούθει τῇ ἐν Ἀρκαδίᾳ γενέσει αὐτοῦ τὸ καὶ ἀποθανεῖν τὸν γεγεννημένον. τοιαῦτα δὲ καὶ περὶ τούτων λέγει ὁ Καλλίμαχος· Ζεῦ. σὲ μὲν Ἰδαίοισιν ἐν οὔρεσί φασι γενέσθαι, Ζεῦ, σὲ δ' ἐν Ἀρκαδίῃ· πότεροι, πάτερ, ἔψεύσαντο; Κρῆτες ἀεὶ ψεῦσται· καὶ τὰ ἔξῆς. εἰς ταῦτα δ' ἡμᾶς ἥγαγεν ὁ Κέλσος. ἀγνωμονῶν περὶ τοῦ Ἰησοῦ καὶ συγκατατιθέμενος μὲν τοῖς γεγραμμένοις, ὅτι ἀπέθανε καὶ ἐτάφη, πλάσμα δ' ἥγούμενος εἶναι ὅτι καὶ ἀνέστη ἀπὸ τῶν νεκρῶν, καὶ ταῦτα μυρίων προφητῶν καὶ τοῦτο προειρηκότων καὶ πολλῶν ὄντων σημείων τῆς μετὰ θάνατον ἐπιφανείας αὐτοῦ.

## Section 44

3.44 | Εἴθ' ἔξῆς τούτοις ὁ Κέλσος τὰ ὑπὸ ὀλίγων πάνυ παρὰ τὴν διδασκαλίαν Ἰησοῦ λεγόμενα νομιζομένων Χριστιανῶν. οὐ φρονιμωτέρων. ὡς οἰεται, ἀλλ' ἀμαθεστάτων, φέρων φησὶ τοιαῦτα ὑπὸ αὐτῶν προστάσσεσθαι· μηδεὶς προσίτω πεπαιδευμένος. μηδεὶς σοφὸς, μηδεὶς φρόνιμος· κακὰ γάρ ταῦτα νομίζεται παρ' ἡμῖν· ἀλλ' εἴ τις ἀμαθής, εἴ τις ἀνόητος, εἴ τις ἀπαίδευτος, εἴ τις νήπιος, θαρρῶν ἡκέτω. τούτους γάρ ἀξίους (εἶναι) τοῦ σφετέρου θεοῦ αὐτόθεν δύολογοῦντες, δῆλοι εἰσιν ὅτι μόνους τοὺς ἡλιθίους καὶ ἀγεννεῖς καὶ ἀναισθήτους καὶ ἀνδράποδα καὶ γύναια καὶ παιδάρια πείθειν ἐθέλουσί τε καὶ δύνανται. καὶ πρὸς ταῦτα δέ φαμεν ὅτι. ὡσπερ εἴ τις. τοῦ Ἰησοῦ διδάσκοντος τὰ περὶ σωφροσύνης καὶ λέγοντος „ὅς ἐὰν ἐμβλέψῃ γυναικὶ πρὸς τὸ ἐπιθυμῆσαι. ἥδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ“, ἐώρα (τινὰς) ὀλίγους ἀπὸ τῶν τοσούτων Χριστιανοὺς εἶναι νομιζομένους ἀκολάστως ζῶντας, εὐλογώτατα μὲν (ἄν)

Arcadia, which also includes the death of the one born. Callimachus also says such things about these: "Zeus, they say you were born in the Idaean mountains, Zeus, but you were born in Arcadia; which of them, father, lied? Cretans are always liars." And so on. To these things, Kelsus has led us. Ignorant about Jesus and agreeing with what is written, that he died and was buried, but thinking that it is a fiction that he arose from the dead, and these things were foretold by many prophets and were many signs of his appearance after death.

3.44 | Then, next, Kelsus speaks about us, saying that the teachings of Jesus are thought to be by a few Christians. He believes they are not wise, but rather ignorant, claiming that they say such things: let no educated person come near. Let no wise person, let no sensible person; for these things are considered bad by us. But if someone is ignorant, if someone is foolish, if someone is uneducated, if someone is childish, let them come boldly. For these are worthy of their own god, admitting that they are clearly only able to persuade the foolish, lowly, insensible, slaves, women, and children. And in addition to this, we say that just as if someone were teaching about Jesus regarding self-control and saying, "Whoever looks at a woman to desire her has already committed adultery with her in his heart," he sees that a few of those Christians are thought to be living without restraint. It would be very blessed for them

αύτοῖς ἔνεκάλει παρὰ τὴν Ἰησοῦν βιοῦσι διδασκαλίαν ἀλογώτατα δ' ἀν ἐποίησεν, εἴ τὸ κατ' ἔκείνων ἔγκλημα τῷ λόγῳ προσῆπτεν· οὕτως ἐὰν εὐρίσκηται οὐδενὸς ἥττον ὁ Χριστιανῶν λόγος ἐπὶ σοφίαν προκαλούμενος, ἔγκλητέον μὲν ἔσται τοῖς συναγορεύουσι τῇ σφῶν ἀμαθίᾳ καὶ λέγουσιν οὐ ταῦτα μὲν, ἅπερ ὁ Κέλσος ἀνέγραψεν (οὐδὲ γάρ οὕτως ἀναισχύντως, κανὶν ἴδιωταί τινες ὡστὶ καὶ ἀμαθεῖς, λέγουσιν), ἔτερα δὲ πολλῷ ἐλάττονα καὶ ἀποτρεπτικὰ τοῦ ἀσκεῖν σοφίαν.

to be called according to the teaching of Jesus, but it would be very unreasonable if the accusation against them was attached to the word. Thus, if the word of Christians is found no less than that of wisdom, it will be blamed on those who gather together in their ignorance and say that these things are not what Kelsus wrote (for he does not so shamelessly write). Even if some are private individuals and ignorant, they say other things that are much less and discourage the practice of wisdom.

## Section 45

3.45 | "Οτι δὲ βούλεται ἡμᾶς εἶναι σοφοὺς ὁ λόγος, δεικτέον καὶ ἀπὸ τῶν παλαιῶν καὶ Ἰουδαϊκῶν γραμμάτων. οἵς καὶ ἡμεῖς χρώμεθα· οὐχ ἥττον δὲ καὶ ἀπὸ τῶν μετὰ τὸν Ἰησοῦν γραφέντων καὶ ἐν ταῖς ἐκκλησίαις θείων εἶναι πεπιστευμένων. ἀναγέγραπται δὴ ἐν πεντηκοστῷ ψαλμῷ Δαυὶδ ἐν τῇ πρὸς θεὸν εὐχῇ λέγων· „τὰ ἄδηλα καὶ τὰ κρύφια τῆς σοφίας σου ἐδήλωσάς μοι.“ καὶ εἴ τις γε ἐντύχοι τοῖς ψαλμοῖς. εὔροι ἀν πολλῶν καὶ σοφῶν δογμάτων πλήρη τὴν βίβλον. καὶ Σολομὼν δὲ. ἐπεὶ σοφίαν ἥτησεν, ἀπεδέχθη· καὶ τῆς σοφίας αὐτοῦ τὰ ἔχνη ἔστιν ἐν τοῖς συγγράμμασι θεωρῆσαι, μεγάλην ἔχοντα ἐν βραχυλογίᾳ περίνοιαν· ἐν οἷς ἀν εὔροις πολλὰ ἔγκώμια τῆς σοφίας καὶ προτρεπτικὰ περὶ τοῦ σοφίαν δεῖν ἀναλαβεῖν. καὶ οὕτω γε σοφὸς ην Σολομὼν. ὡστε τὴν βασιλίδα Σαβὰ, ἀκούσασαν αὐτοῦ „τὸ ὄνομα“, „καὶ τὸ ὄνομα κυρίου,“ ἔλθεῖν „πειράσαι αὐτὸν ἐν αἰνίγμασιν.“ ἦτις „καὶ ἐλάλησεν αὐτῷ πάντα, δσα ἦν ἐν τῇ καρδίᾳ αὐτῆς. καὶ ἀπήγγειλεν αὐτῇ Σολομὼν πάντας τοὺς λόγους αὐτῆς· οὐκ ἦν λόγος παρεωραμένος ὑπὸ τοῦ βασιλέως, ὃν οὐκ ἀπήγγειλεν

3.45 | That the word wants us to be wise, it should be shown from both the ancient and Jewish writings, which we also use. No less, it should also come from the writings after Jesus that are believed to be divine in the churches. It is written in the Pentecost psalm of David in his prayer to God, saying, "You have made known to me the hidden and secret things of your wisdom." And if someone were to look into the psalms, they would find the book full of many wise sayings. Solomon, too, when he asked for wisdom, received it; and the traces of his wisdom can be seen in the writings, having great insight in few words. In them, you would find many praises of wisdom and encouragement to take up wisdom. Thus, Solomon was so wise that the Queen of Sheba, having heard his "name" and the "name of the Lord," came to "test him with riddles." She "spoke to him everything that was in her heart. And Solomon answered all her words; there was not a word hidden from the king that he did not explain to her." And the Queen of Sheba saw all the wisdom of Solomon and what he had done, and she said to the king, "The report that I

αύτῇ. καὶ εἶδε βασίλισσα Σαβά πᾶσαν φρόνησιν Σολομῶν "καὶ τὰ κατ' αὐτόν" „καὶ ἔξ αὐτῆς ἐγένετο. καὶ εἶπε πρὸς τὸν βασιλέα· ἀληθῆς ὁ λόγος. ὃν ἤκουσα ἐν τῇ γῇ μου περὶ σοῦ καὶ περὶ τῆς φρονήσεώς σου· καὶ οὐκ ἐπίστευσα τοῖς λαλοῦσί μοι, ἔως ὅτε παρεγενόμην καὶ ἐωράκασιν οἱ ὄφθαλμοί μου· καὶ ἴδοὺ οὐκ ἔστι καθὼς ἀπήγγειλάν μοι τὸ ἥμισυ. προστέθεικας σοφίαν καὶ ἀγαθὴν πρὸς αὐτὰ ἐπὶ πᾶσαν τὴν ἀκοήν. ἦν ἤκουσα. "γέγραπται δὴ περὶ (τοῦ) αὐτοῦ ὅτι „καὶ ἔδωκε κύριος φρόνησιν τῷ Σολομῶν καὶ σοφίαν πολλὴν σφόδρα καὶ χύμα καρδίας ὡς ἡ ἄμμος ἡ παρὰ τὴν θάλασσαν. καὶ ἐπληθύνθη σοφία ἐν Σολομῶν σφόδρᾳ ὑπὲρ τὴν φρόνησιν πάντων ἀρχαίων καὶ ὑπὲρ πάντας φρονίμους Αἴγυπτου. καὶ ἐσοφίσατο ὑπὲρ πάντας ἀνθρώπους, καὶ ἐσοφίσατο ὑπὲρ Γεθᾶν τὸν Ἐζαρίτην καὶ τὸν Ἐμὰδ καὶ τὸν Χαλκαδὶ καὶ Ἀραδὰ. υἱὸὺς Μάδ· καὶ ἦν ὄνομαστὸς ἐν πᾶσι τοῖς ἔθνεσι κύκλῳ. καὶ ἐλάλησε Σολομῶν τρισχιλίας παραβολὰς, καὶ ἥσαν ὡδαὶ αὐτοῦ πεντακισχιλιαὶ καὶ ἐλάλησεν περὶ τῶν ξύλων ἀπὸ τῆς κέδρου τῆς ἐν τῷ Λιβάνῳ καὶ ἔως τῆς ὑσσώπου τῆς ἐκπορευομένης διὰ τοῦ τοίχου. καὶ ἐλάλησε περὶ τῶν ἰχθύων καὶ τῶν κτηνῶν· καὶ παρεγίνοντο πάντες οἱ λαοὶ ἀκοῦσαι τῆς σοφίας Σολομῶντος· καὶ περὶ πάντων τῶν βασιλέων τῆς γῆς. οὕτοις τῆς σοφίας αὐτοῦ. "οὕτω δὲ βούλεται σοφοὺς εἶναι ἐν τοῖς πιστεύουσιν ὁ λόγος, ὥστε ὑπὲρ τοῦ γυμνάσαι τὴν σύνεσιν τῶν ἀκουόντων τὰ μὲν (ἐν) αἰνίγμασι τὰ δὲ ἐν τοῖς καλουμένοις σκοτεινοῖς λόγοις λελαληκέναι τὰ δὲ διὰ παραβολῶν καὶ ἄλλα διὰ προβλημάτων. καί φησι γέ τις τῶν προφητῶν, ὁ Ὁσηὲ. ἐπὶ τέλει τῶν λόγων ἐαυτοῦ· „τίς σοφὸς καὶ συνήσει ταῦτα; ἢ συνετὸς καὶ ἐπιγνώσεται αὐτά; "Δανιὴλ δὲ καὶ οἱ μετ' αὐτοῦ αἰχμαλωτισθέντες τοσοῦτον προέκοψαν

heard in my land about you and your wisdom is true. I did not believe those who spoke to me until I came and my own eyes saw it. And behold, the half was not told to me; you have added wisdom and goodness beyond what I heard." It is written about him that "the Lord gave Solomon wisdom and very great understanding, and breadth of heart like the sand on the seashore. And the wisdom of Solomon was greater than the wisdom of all the ancient men and greater than all the wise men of Egypt." And he was wiser than all men, and he spoke three thousand proverbs, and his songs were five thousand. He spoke about trees, from the cedar of Lebanon to the hyssop that grows out of the wall. He also spoke about animals and birds; and all the people came to hear the wisdom of Solomon, and about all the kings of the earth who heard of his wisdom. Thus, the word wants to make those who believe wise, so that it may reveal the understanding of the listeners through riddles, through what are called dark sayings, through parables, and other problems. And one of the prophets, Hosea, says at the end of his words, "Who is wise and will understand these things? Or prudent and will know them?" Daniel and those with him, who were taken captive, excelled so much in the studies they pursued in Babylon that they were shown to be ten times better than all the wise men around the king. It is also said in Ezekiel to the prince of Tyre, who was very wise, "Are you wiser than Daniel? There is no secret that is hidden from you?"

καὶ ἐν τοῖς μαθήμασιν. ἄτινα ἥσκουν ἐν Βαβυλῶνι οἱ περὶ τὸν βασιλέα σοφοὶ, ὡς πάντων αὐτῶν διαφέροντας ἀποδειχθῆναι τούτους „δεκαπλασίως.“ λέγεται δὲ (καὶ) ἐν τῷ Ἰεζεκιὴλ πρὸς τὸν Τύρου ἄρχοντα, μέγα φρονοῦντα ἐπὶ σοφίᾳ: „μὴ σὺ σοφώτερος εἶ τοῦ Δανιήλ; πᾶν κρύφιον οὐκ ἔπειδείχθη σοι;“

## Section 46

3.46 | Ἐὰν δὲ καὶ ἐπὶ τὰ μετὰ τὸν Ἰησοῦν γεγραμμένα ἔλθῃς βιβλία, εὔροις ἀν τοὺς μὲν ὄχλους τῶν πιστεύοντων τῶν παραβολῶν ἀκούοντας ὡς ἔξω τυγχάνοντας καὶ ἀξίους μόνον τῶν ἔξωτερικῶν λόγων. τοὺς δὲ μαθητὰς κατ’ ίδίαν τῶν παραβολῶν μανθάνοντας τὰς διηγήσεις „κατ’ ίδίαν“ γάρ „τοῖς ίδίοις μαθηταῖς ἐπέλυεν ἅπαντα“ ὁ Ἰησοῦς. προτιμῶν παρὰ τοὺς ὄχλους τοὺς τῆς σοφίας αὐτοῦ ἐπιδικαζομένους. ἐπαγγέλλεται δὲ τοῖς εἰς αὐτὸν πιστεύουσι πέμψαι „σοφοὺς καὶ γραμματεῖς“ λέγων „ίδού ἐγὼ ἀποστελῶ εἰς ὑμᾶς σοφοὺς καὶ γραμματεῖς, καὶ ἔξ αὐτῶν ἀποκτενοῦσι καὶ σταυρώσουσι.“ καὶ ὁ Παῦλος δ’ ἐν τῷ καταλόγῳ τῶν ὑπὸ τοῦ θεοῦ διδομένων χαρισμάτων πρῶτον ἔταξε τὸν λόγον τῆς σοφίας καὶ δεύτερον, ὡς ὑποβεβηκότα παρ’ ἑκεῖνον, τὸν λόγον τῆς γνώσεως τρίτον δέ που καὶ κατωτέρω τὴν πίστιν. καὶ ἐπεὶ τὸν λόγον προετίμα τῶν τεραστίων ἐνεργειῶν, διὰ τοῦτ’ „ἐνεργήματα δυνάμεων“ καὶ „χαρίσματα ἰαμάτων“ ἐν τῇ κατωτέρω τίθησι χώρᾳ παρὰ τὰ λογικὰ χαρίσματα. μαρτυρεῖ δὲ τῇ Μωϋσέως πολυμαθείᾳ ὃ ἐν ταῖς Πράξεσι τῶν ἀποστόλων Στέφανος, πάντως ἀπὸ τῶν παλαιῶν καὶ μὴ εἰς πολλοὺς ἐφθακότων γραμμάτων λαβών· φησὶ γάρ „καὶ ἐπαιδεύθη Μωϋσῆς ἐν πάσῃ σοφίᾳ“

3.46 | If you come to the writings after Jesus, you would find that the crowds of believers listen to the parables as if they are outside, and they are worthy only of the outer words. But the disciples learn the stories of the parables "individually," for "to his own disciples he explained everything," Jesus preferred them over the crowds who were judging his wisdom. He promises to those who believe in him that he will send "wise men and scribes," saying, "Behold, I will send to you wise men and scribes, and some of them you will kill and crucify." And Paul, in the list of the gifts given by God, first placed the word of wisdom and second, as if it were lower, the word of knowledge, and third, perhaps, faith. And since he prepared the word for the great works, therefore he places "works of power" and "gifts of healing" in the lower part next to the logical gifts. Stephen, in the Acts of the Apostles, testifies to the great learning of Moses, having received from the ancient writings and not having reached many. For he says, "And Moses was educated in all the wisdom of the Egyptians." And for this reason, it was also suggested in the great signs that he did not do these things according to the promise of God but according to the teachings of the Egyptians, being wise among them. For

Αίγυπτιών. "διὰ τοῦτο δὲ καὶ ἐν τοῖς τεραστίοις ὑπενοεῖτο, μή ποτ' οὐ κατὰ τὴν ἐπαγγελίαν τοῦ θεόθεν ἥκειν ἐποίει αὐτὰ ἀλλὰ κατὰ τὰ Αἴγυπτίων μαθήματα, σοφὸς ὃν ἐν αὐτοῖς τοιαῦτα γάρ ὑπονοῶν περὶ αὐτοῦ ὁ βασιλεὺς ἔκάλεσε τοὺς ἐπαοιδοὺς τῶν Αἴγυπτίων καὶ τοὺς σοφιστὰς καὶ τοὺς φαρμακεῖς, οἵτινες ἡλέγχθησαν τὸ ούδεν ὅντες ὡς πρὸς τὴν ἐν Μωϋσεῖ σοφίᾳν ὑπὲρ πᾶσαν Αἴγυπτίων σοφίαν.

## Section 47

3.47 | Ἀλλ' εἰκὸς τὰ γεγραμμένα ἐν τῇ πρὸς Κορινθίους προτέρᾳ τῷ Παύλῳ, ὡς πρὸς Ἕλληνας καὶ μέγα φυσῶντας ἐπὶ τῇ Ἑλληνικῇ σοφίᾳ, κεκινηκέναι τινὰς, ὡς τοῦ λόγου μὴ βουλομένου σοφούς. ἀλλ' ἀκούετω ὁ τὰ τοιαῦτα νομίζων ὅτι. ὡσπερ διαβάλλων ἀνθρώπους φαύλους ὁ λόγος φησὶν αὐτοὺς εἶναι οὐ περὶ τῶν νοητῶν καὶ ἀοράτων καὶ αἰώνιων σοφούς, ἀλλὰ περὶ μόνων τῶν αἰσθητῶν πραγματευσαμένους καὶ ἐν τούτοις τὰ πάντα τιθεμένους εἶναι σοφούς τοῦ κόσμου· οὕτως καὶ πολλῶν ὅντων δογμάτων. τὰ μὲν συναγορεύοντα ὕλη καὶ σώμασι καὶ πάντα φάσκοντα εἶναι σώματα τὰ προηγουμένως ὑφεστηκότα καὶ μηδὲν παρὰ ταῦτα εἶναι ἄλλο, εἴτε λεγόμενον ἀόρατον εἴτ' ὄνομαζόμενον ἀσώματον. φησὶν εἶναι „σοφίαν τοῦ κόσμου“ καταργουμένην καὶ μωραινομένην καὶ σοφίαν τοῦ αἰώνος τούτου· τὰ δὲ μετατιθέντα τὴν ψυχὴν ἀπὸ τῶν τῆδε πραγμάτων ἐπὶ τὴν παρὰ θεῷ μακαριότητα καὶ τὴν καλουμένην αὐτοῦ βασιλείαν. καὶ διδάσκοντα καταφρονεῖν μὲν ὡς προσκαίρων πάντων τῶν αἰσθητῶν καὶ βλεπομένων σπεύδειν δὲ ἐπὶ τὰ ἀόρατα καὶ σκοπεῖν τὰ μὴ βλεπόμενα, ταῦτά φησι „σοφίαν“ εἶναι „θεοῦ“. φιλαλήθης δ' ὃν ὁ Παῦλός φησι περὶ τινῶν ἐν Ἑλλησι σοφῶν,

thinking such things about him, the king called the magicians of the Egyptians and the wise men and the sorcerers, who were shown to be nothing compared to the wisdom in Moses, above all the wisdom of the Egyptians.

3.47 | But it is likely that what is written in the first letter to the Corinthians by Paul, as he speaks to the Greeks who are greatly impressed by Greek wisdom, has stirred some up, as if the word does not want wise people. But let the one who thinks such things listen. Just as the word says that those who slander people are not wise about the things that are understood and unseen and eternal, but only about the things that can be sensed, claiming that they are wise of the world. Thus, many doctrines exist that gather together matter and bodies, saying that everything is bodies, and that nothing else exists besides these, whether it is called invisible or named incorporeal. It says that "the wisdom of the world" is being made useless and foolish, and the wisdom of this age. But those who transfer the soul from these things to the blessedness that is with God and to his so-called kingdom teach to despise all the visible and sensed things as temporary and to hurry toward the invisible and to look at the unseen, saying that this is "the wisdom of God." Being loving, Paul speaks about some wise men among the Greeks, in which they are truthful, saying, "For although they knew

έν οῖς ἀληθεύουσιν. „ὅτι γνόντες τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν ἢ ηὔχαριστησαν.“ καὶ μαρτυρεῖ αὐτοῖς ἔγνωκέναι θεόν· λέγει δὲ καὶ τοῦτ' οὐκ ἀθεεὶ αὐτοῖς γεγονέναι ἐν οῖς γράφει τὸ „ὁ θεὸς γὰρ αὐτοῖς ἐφανέρωσεν.“ αἰνισσόμενος οἴμαι τοὺς ἀναβαίνοντας ἀπὸ τῶν ὁρατῶν ἐπὶ τὰ νοητὰ, δτε γράφει ὅτι „τὰ ἀόρατα τοῦ θεοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται. ἢ τε ἀΐδιος αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους, διότι γνόντες τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν ἢ ηὔχαριστησαν.“

God, they did not honor him as God or give thanks." And he testifies that they knew God, saying that this was not denied to them, in which he writes, "For God made himself known to them." I think he is hinting at those who rise from the visible to the intelligible, when he writes that "the invisible things of God are seen through the creation of the world, being understood by the things that have been made." His eternal power and divine nature leave them without excuse, because although they knew God, they did not honor him as God or give thanks.

## Section 48

3.48 | Τάχα δὲ καὶ ἐκ τοῦ „βλέπετε δὲ τὴν κλῆσιν ὑμῶν, ἀδελφοὶ, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοὶ, οὐ πολλοὶ εὐγενεῖς· ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἔξελέξατο ὁ θεὸς. ἵνα καταισχύνῃ τοὺς σοφοὺς, καὶ τὰ ἀγενῆ καὶ τὰ ἔξουθενημένα ἔξελέξατο ὁ θεὸς καὶ τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ, ἵνα μὴ καυχήσηται πᾶσα σάρκα ἐνώπιον αὐτοῦ“έκινήθησάν τινες πρὸς τὸ οἰεσθαι ὅτι οὐδεὶς πεπαιδευμένος ἢ σοφὸς ἢ φρόνιμος προσέρχεται τῷ λόγῳ· καὶ πρὸς τὸν τοιοῦτον δὲ φήσομεν ὅτι οὐκ εἴρηται ὅτι οὐδεὶς σοφὸς „κατὰ σάρκα,“ἀλλ’ „οὐ πολλοὶ σοφοὶ κατὰ σάρκα.“καὶ δῆλον ὅτι ἐν τῷ χαρακτηριστικῷ τῶν καλουμένων ἐπισκόπων διαγράφων ὁ Παῦλος, ὃποιον εἶναι χρὴ τὸν ἐπίσκοπον, ἔταξε καὶ τὸν διδάσκαλον, λέγων δεῖν αὐτὸν εἶναι δυνατὸν „καὶ τοὺς ἀντιλέγοντας ἐλέγχειν,“ἵνα τοὺς ματαιολόγους καὶ φρεναπάτας ἐπιστομίζῃ διὰ τῆς ἐν αὐτῷ σοφίας. καὶ ὥσπερ μονόγαμον μᾶλλον διγάμου αἰρεῖται εἰς ἐπισκοπὴν καὶ „ἀνεπίληπτον“ἐπιλήπτου καὶ

3.48 | Perhaps also from the saying, "Look at your calling, brothers, that not many wise according to the flesh, not many powerful, not many noble are called; but God chose the foolish things of the world to shame the wise, and God chose the weak and the despised things of the world, and the things that are not, to bring to nothing the things that are, so that no flesh may boast in his presence," some have been stirred up to think that no educated or wise or sensible person comes to the word. And to such a one, we would say that it is not said that no one is wise "according to the flesh," but "not many wise according to the flesh." And it is clear that in the description of those called bishops, Paul wrote what kind of person a bishop should be, saying that he must be able "to refute those who oppose," so that he may silence the vain talkers and deceivers through the wisdom in him. And just as a single man is preferred over a married man for the role of bishop, and he must be "above reproach" and "sober," not such a one who is "not sober"

„νηφάλιον“ τοῦ μὴ τοιούτου καὶ „σώφρονα“ τοῦ μὴ σώφρονος καὶ „κόσμιον“ παρὰ τὸν κᾶν ἐπ’ ὄλίγον ἄκοσμον, οὕτως θέλει τὸν προηγουμένως εἰς ἐπισκοπὴν κατασταθησόμενον εἶναι διδακτικὸν καὶ δυνατὸν πρὸς τὸ „τοὺς ἀντιλέγοντας ἔλέγχειν.“ πῶς οὖν εὐλόγως ἔγκαλεῖ ὁ Κέλσος ήμιν ὡς φάσκουσι· μηδεὶς προσίτω πεπαιδευμένος, μηδεὶς σοφὸς, μηδεὶς φρόνιμος; ἀλλὰ προσίτω μὲν πεπαιδευμένος καὶ σοφὸς καὶ φρόνιμος ὁ βουλόμενος οὐδὲν δ’ ἥττον προσίτω καὶ εἴ τις ἀμαθής καὶ ἀνόητος καὶ ἀπαίδευτος καὶ νήπιος. καὶ γάρ τοὺς τοιούτους προσελθόντας ἐπαγγέλλεται θεραπεύειν ὁ λόγος, πάντας ἀξίους κατασκευάζων τοῦ θεοῦ.

## Section 49

3.49 | Ψεῦδος δὲ καὶ τὸ μόνους ἡλιθίους καὶ ἀγεννεῖς καὶ ἀναισθήτους καὶ ἀνδράποδα καὶ γύναια καὶ παιδάρια πείθειν ἐθέλειν τοὺς διδάσκοντας τὸν θεῖον λόγον. καὶ τούτους μὲν γάρ καλεῖ ὁ λόγος, ἵνα αὐτοὺς βελτιώσῃ· καλεῖ δὲ καὶ τοὺς πολλῷ τούτων διαφέροντας· ἐπεὶ „σωτήρ ἐστιν πάντων ἀνθρώπων“ ὁ Χριστὸς καὶ „μάλιστα πιστῶν.“ εἴτε συνετῶν εἴτε ἀπλουστέρων, καὶ „ἰλασμός ἐστι“, „πρὸς τὸν πατέρα“, „περὶ τῶν ἀμαρτιῶν ἡμῶν, οὓ μόνον δὲ περὶ τῶν ἡμετέρων ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.“ περισσὸν οὖν τὸ θέλειν μετὰ ταῦτ’ ἀπολογήσασθαι ἡμᾶς πρὸς τὰς Κέλσου λέξεις οὕτως ἔχούσας· τί γάρ ἐστιν ἄλλως κακὸν τὸ πεπαιδεῦσθαι καὶ λόγων τῶν ἀρίστων ἐπιμεμελῆσθαι καὶ φρόνιμον εἶναι τε καὶ δοκεῖν; τί δὲ κωλύει τοῦτο πρὸς τὸ γνῶναι θεόν; τί δ’ οὐχὶ προοῦργου μᾶλλον καὶ δι’ οῦ μᾶλλόν τις ἀν ἐφικέσθαι δύναιτο ἀληθείας; τὸ μὲν οὖν ἀληθῶς πεπαιδεῦσθαι οὐ κακόν· ὀδὸς γάρ ἐπ’

and "self-controlled," and "orderly," even if he is a little disorderly, so he wants the one who is to be appointed as bishop to be able to teach and able to "refute those who oppose." How then does Celsus rightly accuse us, saying that no one should come who is educated, no one wise, no one sensible? But let the one who wants to come be educated and wise and sensible; yet still let anyone who is uneducated, foolish, untrained, and simple come. For the word promises to heal such people, making them all worthy of God.

3.49 | But it is a lie that the divine word wants to persuade only foolish, lowly, insensitive people, slaves, women, and children. For the word calls these people in order to improve them; it also calls those who are much different from them. For Christ is "the Savior of all people," and "especially of believers," whether they are wise or simple. And he is "an atonement" "to the Father" "for our sins," not only for ours but also for the whole world. Therefore, it is excessive to want to defend ourselves against the words of Celsus that say such things. For what is wrong with being educated and caring for the best words and being sensible and seeming to be so? What prevents this from knowing God? And why would it not be more useful through this to reach the truth? So truly being educated is not bad; education is a path to virtue. However, even among the educated, counting those who hold false

άρετήν ἔστιν ἡ παίδευσις· τὸ μέντοι γε ἐν πεπαιδευμένοις ἀριθμεῖν τοὺς ἐσφαλμένα δόγματα ἔχοντας ούδ' οἱ Ἑλλήνων σοφοὶ φήσουσι. πάλιν τ' αὖτις οὐκ ἄν δημολογήσαι ὅτι λόγων τῶν ἀρίστων ἐπιμεμελῆσθαι ἀγαθόν ἔστιν; ἀλλὰ τίνας ἔροῦμεν τοὺς ἀρίστους λόγους ἢ τοὺς ἀληθεῖς καὶ ἐπ' ἀρετὴν παρακαλοῦντας; ἀλλὰ καὶ τὸ φρόνιμον εἶναι καλόν ἔστιν, οὐκέτι δὲ τὸ δοκεῖν, ὅπερ εἴπεν ὁ Κέλσος· καὶ οὐ κωλύει γε πρὸς τὸ γνῶναι θεὸν ἀλλὰ καὶ συνεργεῖ τὸ πεπαιδεῦσθαι καὶ λόγων ἀρίστων ἐπιμεμελῆσθαι καὶ φρόνιμον εἶναι· καὶ ἡμῖν μᾶλλον πρέπει τοῦτο λέγειν ἡ Κέλσω, καὶ μάλιστ' ἐὰν Ἐπικούρειος ὧν ἐλέγχηται.

## Section 50

3.50 | "Ιδωμεν δ' αύτοῦ καὶ τὰ ἔξῆς οὕτως ἔχοντα· ἀλλ' ὅρῶμεν δή που καὶ τοὺς ἐν ταῖς ἀγοραῖς (τὰ) ἐπιρρήτοτατα ἐπιδεικνυμένους καὶ ἀγείροντας εἰς μὲν φρονίμων ἀνδρῶν σύλλογον οὐκ ἄν ποτε παρελθόντας ούδ' ἐν τούτοις τὰ ἑαυτῶν κατατολμήσαντας ἐπιδεικνύειν. ἐνθα δ' ἄν ὅρῶσι μειράκια καὶ οίκοτρίβων ὅχλον καὶ ἀνοήτων ἀνθρώπων ὅμιλον. ἐνταῦθα ὡθουμένους τε καὶ καλλωπιζομένους. ὅρα δὲ καὶ ἐν τούτοις, τίνα τρόπον ἡμᾶς συκοφαντεῖ, ἔξομοιῶν τοῖς ἐν ταῖς ἀγοραῖς τὰ ἐπιρρήτοτατα ἐπιδεικνυμένοις καὶ ἀγείρουσι. ποῖα δὴ ἐπιρρήτοτατα ἐπιδεικνύμεθα; ή τί τούτοις παραπλήσιον πράττομεν, οἱ καὶ δι' ἀναγνωσμάτων καὶ διὰ τῶν εἰς τὰ ἀναγνώσματα διηγήσεων προτρέποντες μὲν ἐπὶ τὴν εἰς τὸν θεὸν τῶν ὅλων εὔσέβειαν καὶ τὰς συνθρόνους ταύτης ἀρετᾶς. ἀποτρέποντες δ' ἀπὸ τοῦ καταφρονεῖν τοῦ θείου καὶ πάντων τῶν παρὰ τὸν ὄρθον λόγον πραττομένων; καὶ οἱ φιλόσοφοι γ' ἄν εὔξαιντο ἀγείρειν

beliefs, even the wise of the Greeks would not say this. Again, who would not agree that caring for the best words is good? But who are we to call the best words, or the true ones that encourage virtue? It is also good to be sensible, but not merely to seem so, as Celsus said. And being educated does not prevent knowing God; rather, it helps to be educated and to care for the best words and to be sensible. And it is more fitting for us to say this than for Celsus, especially if he is challenged as an Epicurean.

3.50 | Let us see how things are with him next. But we indeed see those in the marketplaces showing off the most impressive things and gathering crowds, and they would never pass by the gathering of wise men, nor would they dare to show off their own things among them. But wherever they see young men and a crowd of busy and foolish people, there they push and adorn themselves. But look at how he slanders us by comparing us to those in the marketplaces who show off the most impressive things and gather crowds. What exactly do we show off that is so impressive? Or what do we do that is similar to them, those who encourage others through readings and through stories about the readings, urging them toward the piety of the one true God and the virtues that go along with it? And surely the philosophers would pray to gather such listeners, calling them to the good, which some of the Cynics have done, speaking

τοσούτους ἀκροατὰς λόγων ἐπὶ τὸ καλὸν παρακαλούντων· ὅπερ πεποιήκασι μάλιστα τῶν Κυνικῶν τινες, δημοσίᾳ πρὸς τοὺς παρατυχάνοντας διαλεγόμενοι. ἢρ' οὖν καὶ τούτους, μὴ συναθροίζοντας μὲν τοὺς νομιζομένους πεπαιδεῦσθαι καλοῦντας δ' ἀπὸ τῆς τριόδου καὶ συνάγοντας ἀκροατὰς, φήσουσι παραπλησίους εἶναι τοῖς ἐν ταῖς ἀγοραῖς τὰ ἐπιρρήτατα ἐπιδεικνυμένοις καὶ ἀγείρουσιν; ἀλλ' οὕτε Κέλσος οὕτε τις τῶν ταύτα φρονούντων ἔγκαλοῦσι τοῖς κατὰ τὸ φαινόμενον αὐτοῖς φιλάνθρωπον κινοῦσι λόγους καὶ πρὸς τοὺς ἴδιωτικοὺς δῆμους.

## Section 51

3.51 | Εἰ δ' ἔκεινοι οὐκ ἔγκλητοι τοῦτο πράττοντες, ἵδωμεν εἴ μὴ Χριστιανοὶ μᾶλλον καὶ τούτων βέλτιον πλήθη ἐπὶ καλοκάγαθίαν προκαλοῦνται. οἱ μὲν γὰρ δημοσίᾳ διαλεγόμενοι φιλόσοφοι οὐ φυλοκρινοῦσι τοὺς ἀκούοντας. ἀλλ' ὁ βουλόμενος ἔστηκε καὶ ἀκούει· Χριστιανοὶ δὲ κατὰ τὸ δυνατὸν αὐτοῖς προβασανίσαντες τῶν ἀκούειν σφῶν βουλομένων τὰς ψυχὰς καὶ κατ' ίδιαν αὐτοῖς προεπάσαντες, ἐπὰν δοκῶσιν αὐτάρκως οἱ ἀκροαταὶ πρὶν εἰς τὸ κοινὸν εἰσελθεῖν ἐπιδεδωκέναι πρὸς τὸ θέλειν καλῶς βιοῦν, τὸ τηνικάδε αὐτοὺς εἰσάγουσιν, ίδιᾳ μὲν ποιήσαντες τάγμα τῶν ἄρτι ἀρχομένων καὶ εἰσαγομένων καὶ οὐδέπω τὸ σύμβολον τοῦ ἀποκεκαθάρθαι ἀνειληφότων, ἔτερον δὲ τὸ τῶν κατὰ τὸ δυνατὸν παραστησάντων ἐστῶν τὴν προαίρεσιν οὐκ ἄλλο τι βιούλεσθαι ἢ τὰ Χριστιανοῖς δοκοῦντα· παρ' οἷς είσι τινὲς τεταγμένοι πρὸς τὸ φιλοπευστεῖν τοὺς βίους καὶ τὰς ἀγωγὰς τῶν προσιόντων, ἵνα τοὺς μὲν τὰ ἐπιρρήτα πράττοντας ἀποκωλύσωσιν ἥκειν ἐπὶ τὸν κοινὸν αὐτῶν

publicly to those who happen to be around. So do they also say that these people, not gathering those who are thought to be educated but calling them from the streets and gathering listeners, are similar to those in the marketplaces who show off the most impressive things and gather crowds? But neither Celsus nor anyone who thinks the same way accuses those who, according to appearances, move the hearts of people with their words and speak to private crowds.

3.51 | But if those people are not blamed for doing this, let us see if Christians gather even better crowds for goodness and virtue. For the philosophers who speak publicly do not judge their listeners. But whoever wants to stand and listen can do so. Christians, on the other hand, try as much as they can to reach those who want to hear, and they invite them individually. When the listeners seem ready to live well before entering the public assembly, they bring them in, having first gathered a group of those just starting out and who have not yet received the symbol of being cleansed. They do not want anything else but what seems good to Christians. Among them, some are arranged to encourage the lives and behaviors of those who come, so that they may keep away those who show off and bring in those who are not like that, accepting them wholeheartedly and preparing them to be better every day. And what kind of guidance do they have regarding those who sin, especially the immoral ones, whom the people similar to

σύλλογον τοὺς δὲ μὴ τοιούτους ὅλη ψυχῇ  
ἀποδεχόμενοι βελτίους ὀσημέραι  
κατασκευάζωσιν. οĩα δ' ἔστὶν αὐτοῖς  
ἀγωγὴ καὶ περὶ ἀμαρτανόντων καὶ μάλιστα  
τῶν ἀκολασταινόντων, οὓς ἀπελαύνουσι  
τοῦ κοινοῦ οὶ κατὰ τὸν Κέλσον  
παραπλήσιοι τοῖς ἐν ταῖς ἀγοραῖς τὰ  
ἐπιρρήτότα(τα) ἐπιδεικνυμένοις. καὶ τὸ μὲν  
τῶν Πυθαγορείων σεμνὸν διδασκαλεῖον  
κενοτάφια τῶν ἀποστάντων τῆς σφῶν  
φιλοσοφίας κατεσκεύαζε. λογιζόμενον  
νεκροὺς αὐτοὺς γεγονέναι· οὗτοι δὲ ὡς  
ἀπολωλότας καὶ τεθνηκότας τῷ θεῷ τοὺς  
ὑπ' ἀσελγείας ἥ τινος ἀτόπου νενικημένους  
ὡς νεκροὺς πενθοῦσι. καὶ ὡς ἐκ νεκρῶν  
ἀναστάντας. ἐὰν ἀξιόλογον ἐνδείξωνται  
μεταβολὴν, χρόνῳ πλείονι τῶν κατ' ἀρχὰς  
εἰσαγομένων ὕστερόν ποτε προσίενται· εἰς  
οὐδεμίᾳν ἀρχὴν καὶ προστασίαν τῆς  
λεγομένης ἐκκλησίας τοῦ θεοῦ  
καταλέγοντες τοὺς φθάσαντας μετὰ τὸ  
προσεληλυθέναι τῷ λόγῳ ἐπταικέναι.

Celsus keep away from the common gathering, just like those in the marketplaces who show off the most impressive things? The Pythagoreans, for example, built a solemn school for the dead of their philosophy, thinking of them as having become dead. But these people mourn those who have been defeated by immorality or some strange thing, as if they were dead. And as if they had risen from the dead, if they show a significant change, they may later join those who were first brought in. They do not belong to any beginning or authority of what is called the church of God, claiming that those who have come after hearing the word have stumbled.

## Section 52

3.52 | Ὁρα δὴ μετὰ ταῦτα τὸ ὑπὸ τοῦ  
Κέλσου λεγόμενον· ὄρῶμέν που καὶ τοὺς ἐν  
ταῖς ἀγοραῖς (τὰ) ἐπιρρήτοτατα  
ἐπιδεικνυμένους καὶ ἀγείροντας εἰ μὴ  
ἄντικρυς ψευδῶς εἴρηται καὶ ἀνομοίως  
παραβέβληται. τούτους δὴ, οἵς ἡμᾶς ὁ  
Κέλσος ὅμοιοι, τοῖς ἐν ταῖς ἀγοραῖς τὰ  
ἐπιρρήτοτατα ἐπιδεικνυμένοις καὶ  
ἀγείρουσι, φησὶν εἰς μὲν φρονίμων ἀνδρῶν  
σύλλογον οὐκ ἄν ποτε παρελθεῖν οὔδ' ἐν  
τούτοις τὰ ἐαυτῶν κατατολμᾶν  
ἐπιδεικνύειν, ἔνθα δ' ἄν ὄρῶσι μειράκια καὶ  
οίκοτρίβων ὅχλον καὶ ἀνθρώπων ἀνοήτων  
ὅμιλον, ἐνταῦθα ὡθουμένους τε καὶ  
καλλωπιζομένους, καὶ ἐν τούτῳ οὐδὲν ἄλλο  
ποιῶν ἥ λοιδορούμενος ἡμῖν παραπλησίως  
ταῖς ἐν ταῖς τριόδοις γυναιξὶ, σκοπὸν

3.52 | Now look at what Celsus says after this. He seems to see those in the marketplaces showing off the most impressive things and gathering crowds, as if he has falsely claimed and compared them. He says that those he compares us to, who show off the most impressive things in the marketplaces, would never pass by the gathering of wise men, nor would they dare to show off their own things among them. But wherever they see young men and a crowd of busy and foolish people, there they push and adorn themselves. In doing this, he does nothing but insult us, similar to how women in the streets speak badly of each other. For we do everything we can to make our gathering be one of wise men,

έχούσαις τὸ κακῶς ἀλλήλας λέγειν. ήμεῖς γάρ ὅση δύναμις πάντα πράττομεν ὑπὲρ τοῦ φρονίμων ἀνδρῶν γενέσθαι τὸν σύλλογον ἡμῶν, καὶ τὰ ἐν ἡμῖν μάλιστα καλὰ καὶ θεῖα τότε τολμῶμεν ἐν τοῖς πρὸς τὸ κοινὸν διαλόγοις φέρειν εἰς μέσον, ὅτ' εὐποροῦμεν συνετῶν ἀκροατῶν· ἀποκρύπτομεν δὲ καὶ παρασιωπῶμεν τὰ βαθύτερα, (ἐπάν τὸ πλουστέρους θεωρῶμεν) τοὺς συνερχομένους καὶ δεομένους λόγων τροπικῶς ὄνομαζομένων „γάλα.“

## Section 53

3.53 | Γέγραπται γάρ παρὰ τῷ Παύλῳ ἡμῶν Κορινθίοις ἐπιστέλλοντι, Ἐλλησι μὲν, οὐ κεκαθαρμένοις δέ πω τὰ ἥθη· „γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα· οὕπω γάρ ἐδύνασθε. ἀλλ’ οὔδὲ ἔτι νῦν δύνασθε· ἔτι γάρ σαρκικοί ἔστε. ὅπου γάρ ἐν ὑμῖν ζῆλος καὶ ἔρις, οὐχὶ σαρκικοί ἔστε καὶ κατὰ ἀνθρωπὸν περιπατεῖτε;“ ὃ δ’ αὐτὸς οὗτος ἐπιστάμενος (τὰ) μέν τινα τροφὴν εἶναι τελειοτέρας ψυχῆς. τὰ δὲ τῶν εἰσαγομένων παραβάλλεσθαι γάλακτι νηπίων, φησί· „καὶ γεγόνατε χρείαν ἔχοντες γάλακτος. οὐ στερεᾶς τροφῆς. πᾶς γάρ ὁ μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης, νήπιος γάρ ἔστι· τελείων δέ ἔστιν ἡ στερεὰ τροφὴ. τῶν διὰ τὴν ἔξιν τὰ αἱσθητήρια γεγυμνασμένα ἔχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.“ ἔτι δέ οὖν οἱ τούτοις ὡς καλῶς είρημένοις πιστεύοντες ὑπολάβοιεν ἀν τὰ καλὰ τοῦ λόγου εἰς μὲν φρονίμων ἀνδρῶν σύλλογον οὐκ ἀν ποτε λεχθήσεσθαι, ἐνθα δ’ ἀν δρῶσι μειράκια καὶ οἴκοτρίβων ὄχλον καὶ ἀνθρώπων ἀνοήτων ὅμιλον, ἐνταῦθα τὰ θεῖα καὶ σεμνὰ φέρειν εἰς μέσον καὶ παρὰ τοῖς τοιούτοις περὶ αὐτῶν ἐγκαλλωπίζεσθαι; ἀλλὰ σαφὲς τῷ ἔξετάζοντι ὅλον τὸ

and we dare to bring forth the best and divine things among the public discussions when we have capable listeners. But we hide and keep quiet about the deeper matters when we see those who come together and ask for simpler words, which are called "milk."

3.53 | For it is written by Paul in his letter to the Corinthians, who were Greeks and not yet cleansed in their habits: "I fed you with milk, not solid food, for you were not able to take it. And even now you are still not able, for you are still fleshly. For where there is jealousy and strife among you, are you not fleshly and walking like mere men?" This same Paul knows that some food is for a more mature soul. He compares the food of those just starting out to milk for infants, saying, "And you have become in need of milk, not solid food. For everyone who partakes of milk is unskilled in the word of righteousness, for he is a babe. But solid food is for the mature, for those who have their senses trained to discern good and evil." So, would these people, believing what has been well said, think that the good things of the word would never be spoken in the gathering of wise men? But wherever they see young men and a crowd of busy and foolish people, would they bring forth the divine and serious things among them and adorn themselves in front of such people? But it is clear to anyone examining the whole

βούλημα τῶν ἡμετέρων γραμμάτων ὅτι  
ἀπεχθόμενος ὁμοίως τοῖς ίδιωτικοῖς δήμοις  
ὸ Κέλσος πρὸς τὸ Χριστιανῶν γένος τὰ  
τοιαῦτα ἀνεξετάστως καὶ ψευδόμενος  
λέγει.

## Section 54

3.54 | Όμολογοῦμεν δὲ πάντας ἔθέλειν  
παιδεῦσαι τῷ τοῦ θεοῦ, κανὸν μὴ βούληται  
Κέλσος, λόγῳ, ὥστε καὶ μειρακίοις  
μεταδιδόναι τῆς ἀρμοζούσης αὐτοῖς  
προτροπῆς καὶ οἰκότριψιν ὑποδεικνύναι.  
πῶς ἐλεύθερον ἀναλαβόντες φρόνημα  
ἔξευγενισθεῖεν ὑπὸ τοῦ λόγου. οἱ δὲ παρ'  
ἡμῖν πρεσβεύοντες τὸν χριστιανισμὸν  
ἰκανῶς φασιν ὄφειλέται εἶναι „Ἐλλησι καὶ  
βαρβάροις, σοφοῖς καὶ ἀνοήτοις“ οὐ γάρ  
ἀρνοῦνται τὸ καὶ ἀνοήτων δεῖν τὰς ψυχὰς  
θεραπεύειν, ἵν' ὅστι δύναμις ἀποτιθέμενοι  
τὴν ἄγνοιαν ἐπὶ τὸ συνετώτερον  
σπεύδωσιν. ἀκούοντες καὶ Σολομῶντος  
λέγοντος: „οἱ δὲ ἄφρονες ἔνθεσθε  
καρδίαν“καί: „ὅς ἐστιν ὑμῶν  
ἄφρονέστατος, ἐκκλινάτω πρός με, ἐνδεέσι  
δὲ φρενῶν παρακελεύομαι λέγουσα ἡ  
σοφία:„Ἐλθετε. φάγετε τὸν ἐμὸν ἄρτον καὶ  
πίετε οἶνον. ὃν, ἐκέρασα ὑμῖν· ἀπολείπετε  
ἀφροσύνην, ἵνα ζήσητε, καὶ κατορθώσατε  
ἐν γνώσει σύνεσιν.“εἴποιμ(??)δ' ἀν καὶ  
ταῦτα διὰ τὰ ἔγκείμενα πρὸς τὸν Κέλσου  
λόγον· ἀρά οἱ φιλοσοφοῦντες οὐ  
προκαλοῦνται μειράκια ἐπὶ τὴν ἀκρόασιν;  
καὶ τοὺς ἀπὸ κακίστου βίου νέους οὐ  
παρακαλοῦσιν ἐπὶ τὰ βελτίονα; τί δὲ τοὺς  
οἰκότριβας οὐ βούλονται φιλοσοφεῖν; ἢ καὶ  
ἡμεῖς μέλλομεν ἔγκαλεῖν φιλοσόφοις  
οἰκότριβας ἐπ' ἀρετὴν προτρεψαμένοις,  
Πυθαγόρᾳ μὲν τὸν Ζάμολξιν Ζήνωνι δὲ τὸν  
Περσαῖον καὶ χθὲς καὶ πρώην τοῖς  
προτρεψαμένοις Ἐπίκτητον ἐπὶ τὸ  
φιλοσοφεῖν; ἢ ὑμῖν μὲν, ὡς Ἐλληνες, ἔξεστι

purpose of our writings that Celsus, being hostile to the private gatherings, speaks falsely about the Christians.

3.54 | We agree that everyone wants to be taught by the word of God, even if Celsus does not want this, so that we can also share the appropriate encouragement with young people and show them how to live well. How can they take up a free spirit and be refined by the word? Those among us who advocate for Christianity say that it should be owed to "Greeks and barbarians, wise and foolish." They do not deny that even the foolish need their souls to be healed, so that as much as possible they can leave ignorance and hurry toward wisdom. They listen to Solomon saying, "But the foolish set their hearts," and, "Whoever among you is the most foolish, let him turn to me, for wisdom calls out to the needy." "Come, eat my bread and drink the wine I have mixed for you; leave foolishness behind so that you may live and gain understanding." I could also say these things in response to Celsus's words: do those who study philosophy not call young people to listen? And do they not encourage young people from a bad life to strive for better things? Why do they not want to encourage the busy people to think? Or should we accuse philosophers of calling the busy people to virtue, like Pythagoras did with Zamolxis and Zeno did with the Persian, and those who encouraged Epictetus to study philosophy yesterday and the day before? But for you, O Greeks, it is allowed to call young people,

μειράκια καὶ οἰκότριβας καὶ ἀνοήτους ἀνθρώπους ἐπὶ φιλοσοφίαν καλεῖν· ἡμεῖς δὲ τοῦτο ποιοῦντες οὐ φιλανθρώπως αύτὸ πράττομεν, τῇ ἀπὸ τοῦ λόγου ίατρικῇ πᾶσαν λογικὴν φύσιν θεραπεῦσαι βουλόμενοι καὶ οἰκειῶσαι τῷ δημιουργήσαντι πάντα θεῶ; Ἡρκει μὲν οὖν καὶ ταῦτα πρὸς τὰς Κέλσου λοιδορίας μᾶλλον ἡ κατηγορίας.

## Section 55

3.55 | Ἐπεὶ δ' ἐνηδόμενος τῷ τῶν καθ' ἡμῶν λοιδοριῶν λόγῳ προσέθηκε καὶ ἔτερα, φέρε καὶ ταῦτα ἐκθέμενοι ἵδωμεν, πότερον Χριστιανοὶ ἀσχημονοῦσιν ἢ Κέλσος ἐπὶ τοῖς λεγομένοις, ὃς φησιν· ὅρῶμεν δὴ καὶ κατὰ τὰς ἴδιας οἰκίας ἔριουργοὺς καὶ σκυτοτόμους καὶ κναφεῖς καὶ τοὺς ἀπαιδευτοτάτους τε καὶ ἀγροικοτάτους ἐναντίον μὲν τῶν πρεσβυτέρων καὶ φρονιμωτέρων δεσποτῶν οὐδὲν φθέγγεσθαι τολμῶντας, ἐπειδὴν δὲ τῶν παίδων αὐτῶν ἰδίᾳ λάβωνται καὶ γυναίων τινῶν σὺν αὐτοῖς ἀνοήτων, θαυμάσι' ἄττα διεξιόντας, ως οὐ χρὴ προσέχειν τῷ πατρὶ καὶ τοῖς διδασκάλοις σφίσι δὲ πείθεσθαι· (καὶ) τοὺς μέν γε ληρεῖν καὶ ἀποπλήκτους εἶναι καὶ μηδὲν τῷ ὅντι καλὸν μήτ' εἰδέναι μήτε δύνασθαι ποιεῖν, ὕθλοις κενοῖς προκατειλημμένους, σφᾶς δὲ μόνους ὅπως δεῖ ζῆν ἐπίστασθαι, καὶ ἀν αὐτοῖς οἱ παῖδες πείθωνται, μακαρίους αὐτοὺς ἔσεσθαι καὶ τὸν οἴκον ἀποφαίνειν εύδαιμονα· καὶ ἅμα λέγοντες ἐὰν ἵδωσί τινα παριόντα τῶν παιδείας διδασκάλων καὶ φρονιμωτέρων ἥ καὶ αὐτὸν τὸν πατέρα. οἱ μὲν εὐλαβέστεροι αὐτῶν διέτρεσαν, οἱ δὲ ἵταμώτεροι τοὺς παῖδας ἀφηνιάζειν ἐπαίρουσι, τοιαῦτα ψιθυρίζοντες, ως παρόντος μὲν τοῦ πατρὸς καὶ τῶν διδασκάλων οὐδὲν αὐτοὶ

busy people, and foolish people to philosophy; yet when we do this, we are not acting unkindly, but we want to heal every rational nature through the word and bring them closer to the God who created everything. Therefore, these points are more relevant to Celsus's insults than to accusations.

3.55 | Since he has added other things to the insults against us, let us also examine these and see whether Christians behave badly or if Celsus does with what he says. He claims, "We see in their own homes quarrelsome people, cobblers, and those who are the most uneducated and rude, who do not dare to speak in front of the older and wiser masters. But when they take their children privately and some foolish women with them, they go through wonders, saying that it is not necessary to pay attention to their father and to obey their teachers." And they say that these people are foolish and worthless, knowing nothing good and unable to do anything good, filled with empty chatter, while they alone know how to live. If their children obey them, they will be blessed and show their home to be happy. At the same time, they say that if they see any of the teachers of education or wiser people passing by, the more cautious among them will avoid them, while the bolder ones will encourage the children to ignore them, whispering such things that when their father and teachers are present, they will not want or be able to explain anything good to the children, for they will turn away from their ignorance and rudeness, being completely

έθελήσουσιν ούδε δυνήσονται τοῖς παισὶν ἐρμηνεύειν ἀγαθὸν, ἐκτρέπεσθαι γὰρ τὴν ἔκείνων ἀβελτηρίαν καὶ σκαιότητα, πάντῃ διεφθαρμένων καὶ πόρρῳ κακίας ἡκόντων καὶ σφᾶς κολαζόντων· εἰ δὲ θέλοιεν. χρῆναι αὐτοὺς ἀφεμένους τοῦ πατρός τε καὶ τῶν διδασκάλων ίέναι σὺν τοῖς γυναῖσι καὶ τοῖς συμπαίζουσι παιδαρίοις εἰς τὴν γυναικῶν ἥ τὸ σκυτεῖον ἥ τὸ κναφεῖον, ἵνα τὸ τέλειον λάβωσι· καὶ ταῦτα λέγοντες πείθουσιν.

## Section 56

3.56 | Ὁρα δὴ καὶ ἐν τούτοις, τίνα τρόπον διασύρων τοὺς παρ' ἡμῖν διδάσκοντας τὸν λόγον καὶ ἐπὶ τὸν τῶν ὅλων δημιουργὸν παντὶ τρόπῳ τὴν ψυχὴν ἀναβιβάζειν πειρωμένους, παριστάντας δὲ καὶ ὡς χρὴ μὲν τῶν αἰσθητῶν καὶ προσκαίρων καὶ βλεπομένων πάντων καταφρονεῖν πάντα δὲ πράττειν ὑπὲρ τοῦ τυχεῖν τῆς τοῦ θεοῦ κοινωνίας καὶ τῆς τῶν νοητῶν καὶ ἀοράτων θεωρίας καὶ μακαρίας μετὰ θεοῦ καὶ τῶν οἰκείων τοῦ θεοῦ διεξαγωγῆς, παραβάλλει αὐτοὺς τοῖς κατὰ τὰς οἰκίας ἐριουργοῖς καὶ τοῖς σκυτοτόμοις καὶ τοῖς κναφεῦσι καὶ τοῖς ἀγροικοτάτοις τῶν ἀνθρώπων, ἐπὶ τὰ φαῦλα προκαλουμένους παῖδας κομιδῇ νηπίους καὶ γύναια. Ἡν' ἀποστῶσι μὲν πατρὸς καὶ διδασκάλων αὐτοῖς δὲ ἔπωνται. τίνος γὰρ πατρὸς σωφρονοῦντος ἥ τίνων διδασκάλων σεμνότερα διδασκόντων ἀφίσταμεν τοὺς παῖδας καὶ τὰ γύναια, παραστησάτω δὲ Κέλσος καὶ ἀντιπαραβαλέτω ἐπὶ τῶν προσιόντων τῷ λόγῳ ἡμῶν παίδων καὶ γυναιών, πότερά τινα ὃν ἥκουν βελτίονα τῶν ἡμετέρων. καὶ τίνα τρόπον καλῶν τινων καὶ σεμνῶν μαθημάτων ἀφιστάντες παῖδας καὶ γύναια ἐπὶ τὰ χείρονα προκαλούμεθα. ἀλλ' οὐχ ἔξει παραστῆσαι

corrupted and far gone in evil, punishing themselves. But if they want, they should go away from their father and teachers along with the women and the children playing to the women's quarters or to the cobbler or the tanner, so that they can receive the perfect things. And by saying these things, they persuade them.

3.56 | Look here at how he slanders those among us who teach the word and try in every way to lift the soul up to the creator of all things. He presents them as if they should despise all the things that can be seen and felt, while doing everything to achieve a share in the divine and to contemplate the invisible and blessed things with God and to be guided by God's own. He compares them to quarrelsome people in their homes, cobblers, tanners, and the most rude of men, calling children and foolish women to lowly things. So that they may turn away from their father and teachers and follow these others. For which father, being wise, or which teachers, being serious, would we turn away the children and women from? Let Celsus show us and compare our children and women with those who come to our teachings, to see if any of them are better than ours. And in what way are we called to turn children and women away from good and serious teachings to the worse? But he will not be able to show such a thing about us. On the contrary, we turn away women from the immorality and corruption that comes from being with the wrong people, and from all

τὸ τοιοῦτο καθ' ἡμῶν· τούναντίον γὰρ τὰ μὲν γύναια ἀκολασίας καὶ διαστροφῆς τῆς ἀπὸ τῶν συνόντων ἀφίσταμεν καὶ πάσης θεατρομανίας καὶ ὄρχηστομανίας καὶ δεισιδαιμονίας. τοὺς δὲ παῖδας ἅρτι ἡβῶντας καὶ σφριγῶντας ταῖς περὶ τὰ ἀφροδίσια ὥρξεσι σωφρονίζομεν, παρατιθέντες οὐ μόνον τὸ ἐν τοῖς ἀμαρτανομένοις αἰσχρὸν ἀλλὰ καὶ ἐν οἷς ἔσται διὰ τὰ τοιαῦτα ἡ τῶν φαύλων ψυχὴ, καὶ οἵας τίσει δίκας καὶ ὡς κολασθήσεται.

## Section 57

3.57 | Τίνας δὲ διδασκάλους λέγομεν ληρεῖν καὶ ἀποπλήκτους εἶναι, ὑπὲρ ὃν ὁ Κέλσος ἴσταται ὡς διδασκόντων τὰ κρείττονα; εἴ μὴ ἅρα καλοὺς οὕτει διδασκάλους γυναίων καὶ μὴ ληροῦντας τοὺς ἐπὶ δεισιδαιμονίαν καὶ τὰς ἀκολάστους θέας προκαλούμενους, ἔτι δὲ καὶ μὴ ἀποπλήκτους εἶναι τοὺς ἄγοντας καὶ φέροντας τοὺς νέους ἐπὶ πάντα, ὅσα ἵσμεν ἀτάκτως ὑπ' αὐτῶν πολλαχοῦ γινόμενα. ἡμεῖς μὲν οὖν καὶ τοὺς ἀπὸ τῶν φιλοσόφων δογμάτων ὅστι δύναμις προκαλούμεθα ἐπὶ τὴν καθ' ἡμᾶς θεοσέβειαν, τὸ ἔξαίρετον καὶ τὸ εἰλικρινὲς αὐτῆς παριστάντες, ἐπεὶ δὲ δι' ὃν ἔλεγεν ὁ Κέλσος παρέστησε τοῦτο μὲν ἡμᾶς μὴ ποιεῖν μόνους δὲ τοὺς ἀνοήτους καλεῖν, εἴποιμεν ἀν πρὸς αὐτόν· εἴ μὲν ἐνεκάλεις ἡμῖν ὡς ἀφιστᾶσι φιλοσοφίας τοὺς ἥδη προκατειλημμένους ἐν αὐτῇ, ἀλήθειαν μὲν οὐκ ἀν ἔφασκες. πιθανότητα δ' ἀν εἴχε σου δὲ λόγος· νυνὶ δὲ λέγων ἡμᾶς ἀφιστᾶν διδασκάλων τοὺς προσιόντας ἀγαθῶν, παράστησον τοὺς διδασκάλους ἄλλους παρὰ ποὺς φιλοσοφίας διδασκάλους ἢ τοὺς κατά τι τῶν χρησίμων πεποιημένους. ἀλλ' οὐδὲν ἔξει τοιοῦτον δεικνύναι. μακαρίους δὲ ἔσεσθαι ἐπαγγελλόμεθα μετὰ

theater craziness, dancing, and superstitions. We teach the young boys, who are just coming of age and full of desires, to be moderate, showing them not only the shame in what they might do wrong but also what will happen to the souls of those who are foolish, and what kind of punishment they will face.

3.57 | What kind of teachers do we say are foolish and worthless, for whom Celsus stands as if they are teaching better things? Does he think that the good teachers of women do not speak nonsense, while those who promote superstition and immoral practices do? And are those who lead and guide the young not foolish and worthless, considering how often they act recklessly? We, on the other hand, call upon the teachings of philosophers as much as we can for our piety, presenting what is excellent and sincere about it. Since Celsus said that we do not teach the foolish alone, we could respond to him: if you call us to turn away those already caught up in philosophy, you would not be speaking the truth. Your argument might seem convincing, but now, by saying we turn away good teachers from those who come to us, show us other teachers besides those of philosophy or those who teach useful things. But he will not be able to show such a thing. We promise that those who live according to the word of God will be blessed openly and not secretly, focusing everything on Him and doing all things as if in the presence of God. So are these

παρόησίας καὶ οὐ κρύβδην τοὺς ζῶντας  
κατὰ τὸν τοῦ θεοῦ λόγον καὶ πάντα εἰς  
έκεινον ἀφορῶντας καὶ ὡς ἐπὶ θεοῦ  
θεατοῦ πᾶν ὃ τι ποτ’ οὖν ἐπιτελοῦντας, ἅρ’  
οὖν ταῦτα ἐριουργῶν καὶ σκυτοτόμων καὶ  
κναφέων καὶ ἀπαιδευτοτάτων ἀγροίκων  
ἔστι μαθήματα; ἀλλὰ τοῦτο δεικνύναι οὐ  
δυνήσεται.

## Section 58

3.58 | Οἱ δὲ παρὰ τῷ Κέλσῳ παραπλήσιοι  
τοῖς ἐν ταῖς οἰκίαις ἐριουργοῖς ὅμοιοι δὲ καὶ  
τοῖς σκυτοτόμοις καὶ κναφεῦσι καὶ  
ἀπαιδευτοτάτοις ἀγροίκοις παρόντος μὲν  
πατρὸς καὶ διδασκάλων οὐδέν φησι λέγειν  
ἐθελήσουσιν οὐδὲ δυνήσονται τοῖς παισὶν  
ἐρμηνεύειν ἀγαθόν. καὶ πρὸς τοῦτο δ’  
ἐροῦμεν ποίου φῆς. Ὡς οὗτος, πατρὸς καὶ  
ποίου διδασκάλου; εἴ μὲν τοῦ ἀρετὴν  
ἀποδεχομένου καὶ κακίαν  
ἀποστρεφομένου καὶ ἀσπαζομένου τὰ  
κρείττονα, ἄκουε ὅτι καὶ μάλα θαρροῦντες  
ώς εύδοκιμοῦντες παρὰ τῷ τοιούτῳ κριτῇ  
ἐροῦμεν τοῖς παισὶ τὰ ἡμέτερα. εἰ δ’  
ἐνώπιον πατρὸς διαβεβοημένου πρὸς  
ἀρετὴν καὶ καλοκάγαθίαν σιωπῶμεν καὶ  
τῶν τὰ ἑναντία τῷ ὑγιεῖ λόγῳ  
διδασκόντων, τοῦτο μηδ’ ἡμῖν ἔγκαλει, οὐ  
γάρ εὐλόγως ἐγκαλεῖς, καὶ σὺ γοῦν τὰ  
φιλοσοφίας ὅργια τοῖς νέοις καὶ υἱοῖς,  
πατέρων ἀργὸν πρᾶγμα καὶ ἀνωφελὲς  
νομιζόντων φιλοσοφίαν, παραδιδούς τοῖς  
παισὶν οὐκ ἐπὶ τῶν φαύλων πατέρων ἔρεῖς  
ἀλλὰ βουλόμενος χωρίζεσθαι τοὺς  
προτραπέντας ἐπὶ φιλοσοφίαν υἱὸν τῶν  
μοχθηρῶν πατέρων ἐπιτηρήσεις καιροὺς,  
ἵνα καθίκωνται οἱ φιλοσοφίας λόγοι τῶν  
νέων, καὶ περὶ τῶν διδασκάλων δὲ τὰ αὐτὰ  
φήσομεν, εἴ μὲν γάρ ἀποτρέπομεν  
διδασκάλων διδασκόντων τὰ ἄσεμνα τῆς  
κωμῳδίας καὶ τοὺς ἀκολάστους τῶν

teachings of quarrelsome people, cobblers, tanners, and the most uneducated and rude? But he will not be able to prove this.

3.58 | Those who are similar to the quarrelsome people in their homes, cobblers, tanners, and the most uneducated and rude, when the father and teachers are present, will say nothing and will not be able to explain anything good to the children. To this we will say: whose father and whose teacher do you mean? If you mean one who accepts virtue and turns away from vice and embraces what is better, then we will say that we are very confident in teaching our children in front of such a judge. But if we are silent in front of a father who encourages virtue and goodness while those teaching the opposite to healthy reasoning are present, do not blame us for that, for it is not reasonable to accuse us. You, at least, think that the teachings of philosophy are useless and unhelpful for the young, while handing them over to the children, you will not say anything about the worthless fathers. But wanting to separate those who are encouraged to study philosophy from the wicked fathers, you will keep an eye on the times, so that the teachings of philosophy settle in the young. And we will say the same about the teachers. For if we turn away teachers who teach the indecent things of comedy and the immoral things of iambic poetry and other such things, which

ιάμβων καὶ ὅσα ἄλλα, ἀ μήτε τὸν λέγοντα  
ἐπιστρέφει μήτε τοὺς ἀκούοντας ὡφελεῖ,  
καὶ μὴ εἰδότας φιλοσόφως ἀκούειν  
ποιημάτων καὶ ἐπιλέγειν ἐκάστοις τὰ  
συντείνοντα εἰς ὥφέλειαν τῶν νέων, τοῦτο  
ποιοῦντες οὐκ αἰσχυνόμεθα δύολογεῖν τὸ  
πραττόμενον· εἴ δὲ παραστήσεις μοι  
διδασκάλους πρὸς φιλοσοφίαν  
προπαιδεύοντας καὶ ἐν φιλοσοφίᾳ  
γυμνάζοντας, οὐκ ἀποτρέψω μὲν ἀπὸ  
τούτων τοὺς νέους πειράσομαι δὲ  
προγυμνασαμένους αὐτοὺς ὡς ἐν  
ἔγκυκλίοις μαθήμασι καὶ τοῖς  
φιλοσοφουμένοις ἀναβιβάσαι ἐπὶ τὸ  
σεμνὸν καὶ ὑψηλὸν τῆς λεληθυίας τοὺς  
πολλοὺς Χριστιανῶν μεγαλοφωνίας, περὶ  
τῶν μεγίστων καὶ ἀναγκαιοτάτων  
διαλαμβανόντων καὶ ἀποδεικνύντων καὶ  
παριστάντων αὐτὰ πεφιλοσοφῆσθαι παρὰ  
τοῖς τοῦ θεοῦ προφήταις καὶ τοῖς τοῦ  
Ιησοῦ ἀποστόλοις.

do not benefit either the speaker or the listeners, and do not know how to listen wisely to poetry and choose what is useful for the young, we do not feel ashamed to admit what we are doing. But if you show me teachers who prepare the young for philosophy and train them in philosophy, I will not turn the young away from them, but I will try to raise them up as if in a complete education, leading them to the serious and high things of the Christian teachings, concerning the greatest and most necessary matters, showing and proving them to be philosophized by the prophets of God and the apostles of Jesus.

## Section 59

3.59 | Εἶτα μετὰ ταῦτα αἰσθόμενος ἔαυτοῦ  
ὅτι δέ οὐδὲν πικρότερον ἡμῖν λοιδορησαμένου  
ώσπερεὶ ἀπολογούμενος τοιαῦτά φησιν·  
ὅτι δὲ οὐδὲν πικρότερον ἐπαιτιῶμαι ἢ ἐφ'  
ὅσον ἡ ἀλήθεια βιάζεται, τεκμαιρέσθω καὶ  
τοῖσδέ τις, οἱ μὲν γὰρ εἰς τὰς ἄλλας τελετὰς  
καλοῦντες προκηρύττουσι τάδε· ὅστις  
χεῖρας καθαρὸς καὶ φωνὴν συνετὸς, καὶ  
αὐθις ἔτεροι ὅστις ἀγνὸς ἀπὸ παντὸς  
μύσους, καὶ ὅτῳ ἡ ψυχὴ οὐδὲν σύνοιδε  
κακὸν, καὶ ὅτῳ εὖ καὶ δικαίως βεβίωται,  
καὶ ταῦτα προκηρύττουσιν οἱ καθάρσια  
ἀμαρτημάτων ὑπισχνούμενοι,  
ἐπακούσωμεν δὲ τίνας ποτὲ οὗτοι  
καλοῦσιν· ὅστις, φασὶν, ἀμαρτωλὸς, ὅστις  
ἀσύνετος, ὅστις νήπιος, καὶ ὡς ἀπλῶς  
εἰπεῖν ὅστις κακοδαίμων, τοῦτον ἡ  
βασιλεία τοῦ θεοῦ δέξεται, τὸν ἀμαρτωλὸν

3.59 | Then, after this, Celsus, feeling bitter about us, seems to be defending himself by saying such things: that I do not accuse him of anything more bitter than the truth being forced. Let someone consider this: those who call to other rituals proclaim these things: whoever has clean hands and a wise voice, and again others say: whoever is pure from all filth, and whoever's soul knows no evil, and whoever lives well and justly. These are what those promising purification from sins proclaim. Let us listen to whom they call: they say, "Whoever is a sinner, whoever is foolish, whoever is a child, and simply put, whoever is unfortunate, this one will be accepted by the kingdom of God." Do you not mean the sinner, the unjust, the thief,

ἄρα οὐ τοῦτον λέγετε, τὸν ἄδικον καὶ  
κλέπτην καὶ τοιχωρύχον καὶ φαρμακέα καὶ  
ἱερόσυλον καὶ τυμβωρύχον; τίνας ἀν  
ἄλλους προκηρύττων ληστῆς ἐκάλεσε; καὶ  
πρὸς ταῦτα δέ φαμεν οτι οὐ ταύτον ἔστι  
νοσοῦντας τὴν ψυχὴν ἐπὶ θεραπείαν καλεῖν  
καὶ ὑγιαίνοντας ἐπὶ τὴν τῶν θειοτέρων  
γνῶσιν καὶ ἐπιστήμην, καὶ ἡμεῖς δὲ  
ἀμφότερα ταῦτα γινώσκοντες, κατ' ἀρχὰς  
μὲν προκαλούμενοι ἐπὶ τὸ θεραπευθῆναι  
τοὺς ἀνθρώπους προτρέπομεν τοὺς  
ἀμαρτωλοὺς ἥκειν ἐπὶ τοὺς διδάσκοντας  
λόγους μὴ ἀμαρτάνειν καὶ τοὺς ἀσυνέτους  
ἐπὶ τοὺς ἐμποιοῦντας σύνεσιν καὶ τοὺς  
νηπίους εἰς τὸ ἀναβαίνειν φρονήματι ἐπὶ  
τὸν ἄνδρα καὶ τοὺς ἀπλῶς κακοδαίμονας  
ἐπὶ εὐδαιμονίαν ἥ, ὅπερ κυριώτερόν ἔστιν  
εἴπειν, ἐπὶ μακαριότητα, ἐπάν δ' οἱ  
προκόπτοντες τῶν προτραπέντων  
παραστήσωσι τὸ κεκαθάρθαι ὑπὸ τοῦ  
λόγου καὶ ὅσῃ δύναμις βέλτιον βεβιωκέναι,  
τὸ τηνικάδε καλοῦμεν αὐτοὺς ἐπὶ τὰς παρ'  
ἡμῖν τελετάς· „σοφίαν γὰρ λαλοῦμεν ἐν τοῖς  
τελείοις“.

## Section 60

3.60 | Καὶ διδάσκοντες „ὅτι είς κακότεχνον  
ψυχὴν οὐκ είσελεύσεται σοφία οὐδὲ  
κατοικήσει ἐν σώματι κατάχρεω  
ἀμαρτίας“ φαμέν· ὅστις χεῖρας καθαρὸς καὶ  
διὰ τοῦτ' ἐπαίρων „χεῖρας ὁσίους“ τῷ θεῷ  
καὶ παρὰ τὸ διηρμένα καὶ οὐράνια  
ἐπιτελεῖν δύναται λέγειν· „ἐπαρσις τῶν  
χειρῶν μου θυσίᾳ ἐσπερινή“, ἥκέτω πρὸς  
ἡμᾶς· καὶ οστις φωνὴν συνετὸς τῷ μελετᾶν  
τὸν νόμον κυρίου „ἡμέρας καὶ νυκτὸς“ καὶ  
τῷ „διὰ τὴν ἔξιν τὰ αἰσθητήρια  
γεγυμνασμένα“ ἐσχηκέναι „πρὸς διάκρισιν  
καλοῦ τε καὶ κακοῦ“ μὴ ὄκνείτω προσιέναι  
στερεαῖς λογικαῖς τροφαῖς καὶ  
ἀρμοζούσαις ἀθληταῖς εύσεβείας καὶ

the wall-breaker, the poisoner, the temple  
robber, and the grave robber? Who else  
would they call a robber? And to this, we  
say that it is not the same to call those  
whose souls are sick to healing and those  
who are healthy to the knowledge and  
understanding of the divine. We, knowing  
both, at first call upon those who are sinful  
to come to the teachers of words so they do  
not sin, and the foolish to those who  
provide understanding, and the children to  
rise up in thought to the man, and the  
simply unfortunate to happiness or, which  
is more important to say, to blessedness.  
But when those who are improving from  
those encouraged come to be cleansed by  
the word, and how much better they have  
lived, we call them to our rituals, saying,  
"For we speak wisdom in the perfect  
things."

3.60 | And teaching that "wisdom will not  
enter a bad soul nor dwell in a body  
burdened by sin," we say: whoever has  
clean hands and, by this, lifting "holy  
hands" to God, and can perform the  
heavenly rituals, says: "The lifting of my  
hands is an evening sacrifice," let him come  
to us. And whoever has a wise voice to  
meditate on the law of the Lord "day and  
night" and has "trained the senses through  
practice" to discern good from evil, let him  
not hesitate to approach solid logical  
teachings and suitable exercises of piety  
and all virtue. Since "the grace" of God is  
"with all those who love immortality," let

πάσης ἀρετῆς, ἐπεὶ δὲ καὶ „ἡ χάρις“ τοῦ θεοῦ ἔστι „μετὰ πάντων τῶν ἐν ἀφθαρσίᾳ ἀγαπώντων“ τὸν διδάσκαλον τῶν τῆς ἀθανασίας μαθημάτων, δοτις ἀγνὸς οὐ μόνον ἀπὸ παντὸς μύσους ἀλλὰ καὶ τῶν ἐλαττόνων εἶναι νομιζομένων ἀμαρτημάτων, θαρρῶν μυείσθω τὰ μόνοις ἀγίοις καὶ καθαροῖς εὐλόγως παραδιδόμενα μυστήρια τῆς κατὰ Ἰησοῦν θεοσεβείας, ὃ μὲν οὖν Κέλσου μύστης φησίν· ὅτῳ οὐδὲν ἡ ψυχὴ σύνοιδε κακὸν, ἡκέτῳ· ὃ δὲ κατὰ τὸν Ἰησοῦν μυσταγωγῶν τῷ θεῷ τοῖς κεκαθαρμένοις τὴν ψυχὴν ἔρει· ὅτῳ πολλῷ χρόνῳ ἡ ψυχὴ οὐδὲν σύνοιδε κακὸν, καὶ μάλιστα ἀφ' οὗ προσελήλυθε τῇ τοῦ λόγου θεραπείᾳ, οὗτος καὶ τῶν κατ' ίδίαν λελαλημένων ὑπὸ τοῦ Ἰησοῦ τοῖς γνησίοις μαθηταῖς ἀκουέτω, οὐκοῦν καὶ ἐν οἷς ἀντιπαρατίθησι τὰ τῶν μυούντων ἐν· Ἐλλησι τοῖς διδάσκουσι τὰ τοῦ Ἰησοῦ οὐκ οἶδε διαφορὰν καλουμένων ἐπὶ μὲν θεραπείαν φαύλων ἐπὶ δὲ τὰ μυστικώτερα τῶν ἥδη καθαρωτάτων.

## Section 61

3.61 | Οὐκ ἐπὶ μυστήρια οὖν καὶ κοινωνίαν σοφίας „ἐν μυστηρίῳ“ ἀποκεκρυμμένης, „ἢ προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων εἰς δόξαν“ τῶν δικαίων ἐαυτοῦ, καλοῦμεν τὸν ἄδικον καὶ κλέπτην καὶ τοιχωρύχον καὶ φαρμακέα καὶ ιερόσυλον καὶ τυμβωρύχον καὶ δοσούς ἀν ἄλλους δεινοποιῶν ὁ Κέλσος ὄνομάσαι, ἀλλ' ἐπὶ θεραπείαν, ἔστι γὰρ ἐν τῇ τοῦ λόγου θειότητι ἄλλα μὲν τὰ θεραπευτικὰ τῶν „κακῶς“ ἔχοντων βοηθήματα, περὶ ᾧν εἶπεν ὁ λόγος τό· „οὐ χρείαν ἔχουσιν οἱ ισχύοντες ίατροῦ ἀλλ' οἱ κακῶς ἔχοντες.“ ἄλλα δὲ τὰ τοῖς καθαροῖς ψυχὴν καὶ σῶμα παραδεικνύντα „ἀποκάλυψιν μυστηρίου, χρόνοις αἰώνιοις

the teacher of the lessons of immortality be welcomed. Whoever is pure not only from all filth but also from lesser sins, let him be initiated into the mysteries of true piety according to Jesus, which are rightly handed down to the holy and pure. Celsus says that whoever's soul knows no evil, let him come. But the one who leads to God through Jesus will say to the purified soul: whoever for a long time has known no evil, especially since he has come to the healing of the word, let him listen to what has been spoken privately by Jesus to his true disciples. Thus, in what he contrasts, those who are initiated in Greek teachings with those who teach the things of Jesus, he does not know the difference between those called to the healing of the worthless and those called to the more secret things of the already pure.

3.61 | Therefore, we do not call upon the unjust, the thief, the wall-breaker, the poisoner, the temple robber, and the grave robber, as Celsus names them, for the mysteries and communion of wisdom hidden "in a mystery," which God has destined for the glory of his righteous ones before the ages. But we call upon them for healing, for in the divine nature of the word, there are different kinds of healing for those who are "ill." About this, the word says: "Those who are strong do not need a physician, but those who are ill." There are also those who reveal the "mystery" to the pure in soul and body, "the revelation of a

σεσιγημένου φανερωθέντος δὲ νῦν διά τε γραφῶν προφητικῶν "καὶ „τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, "ἐκάστῳ τῶν τελείων ἐπιφαινομένης καὶ φωτιζούσης εἰς ἀψευδῆ γνῶσιν τῶν πραγμάτων τὸ ἡγεμονικόν, ἐπεὶ δὲ δεινοποιῶν τὰ καθ' ἡμῶν ἔγκλήματα ἐπιφέρει οἵς ὠνόμασεν ἐν ἀνθρώποις μιαρωτάτοις τὸ τίνας ἄλλους προκηρύττων ληστῆς ἐκάλεσε; καὶ πρὸς τοῦτο φήσομεν ὅτι ληστὴς μὲν τοὺς τοιούτους καλεῖ, χρώμενος αὐτῶν τῇ πονηρίᾳ κατ' ἀνθρώπων, οὓς φονεύειν καὶ συλᾶν βούλεται· Χριστιανὸς δὲ κάν καλῇ οὓς ὁ ληστὴς καλεῖ, διάφορον κλῆσιν αὐτοὺς καλεῖ, ὃν' αὐτῶν καταδήσῃ „τὰ τραύματα“ τῷ λόγῳ καὶ ἐπιχέῃ τῇ φλεγμαίνούσῃ ἐν κακοῖς ψυχῇ τὰ ἀπὸ τοῦ λόγου φάρμακα, ἀνάλογον οὖν καὶ ἔλαιώ καὶ μαλάγματι καὶ τοῖς λοιποῖς ἀπὸ ιατρικῆς ψυχῆς βοηθήμασιν.

## Section 62

3.62 | Εἶτα συκοφαντῶν τὰ προτροπῆς ἔνεκα είρημένα καὶ γεγραμμένα τῆς πρὸς τοὺς κακῶς βεβιωκότας καὶ καλοῦντα αὐτοὺς ἐπὶ μετάνοιαν καὶ διόρθωσιν τῆς ψυχῆς αὐτῶν, φησὶν ἡμᾶς λέγειν τοῖς ἀμαρτωλοῖς πεπέμφθαι τὸν Θεόν, δύμοιον δὲ καὶ τοῦτο ποιεῖ, ὡς εἴ ἐνεκάλει τισὶ λέγουσι διὰ τοὺς κακῶς διάγοντας ἐν τῇ πόλει πεπέμφθαι ὑπὸ φιλανθρωποτάτου βασιλέως τὸν ίατρόν, ἐπέμφθη οὖν θεὸς λόγος καθὸ μὲν ίατρὸς τοῖς ἀμαρτωλοῖς, καθὸ δὲ διδάσκαλος θείων μυστηρίων τοῖς ἥδη καθαροῖς καὶ μηκέτι ἀμαρτάνουσιν. ὁ δὲ Κέλσος ταῦτα μὴ δυνηθεὶς διακρῖναι (οὐ γάρ ἡβουλήθη φιλομαθῆσαι) φησί· τί δὲ τοῖς ἀναμαρτήτοις ούκ ἐπέμφθη; τί κακόν ἔστι τὸ μὴ ἡμαρτηκέναι; καὶ πρὸς τοῦτο φαμεν ὅτι, εἴ μὲν ἀναμαρτήτους λέγει τοὺς

mystery, which has been kept silent for eternal times but has now been made known through prophetic writings and the appearing of our Lord Jesus Christ," shining upon each of the perfect ones and enlightening them to the true knowledge of things. But since Celsus brings up our crimes, let us ask whom he calls a robber among the most filthy of men. To this, we will say that a robber calls such people, using their wickedness against humans, whom he wishes to kill and plunder. But a Christian, even if he calls those whom the robber calls, gives them a different calling, so that he may bind their "wounds" with the word and pour the healing remedies from the word upon the burning evil in their souls, similar to wine, oil, and ointment, and the other aids from the healing of the soul.

3.62 | Then, because of slander, it is said and written that God has sent to those who live badly, calling them to repentance and the correction of their souls. Celsus claims that we say God has been sent to sinners, and he does the same, as if he were calling someone who lives badly in the city to be sent by the most compassionate king, the physician. So, the word of God was sent as a physician to sinners and as a teacher of divine mysteries to those who are already pure and no longer sin. But Celsus, unable to distinguish this (for he did not wish to learn), asks: "Why was he not sent to the sinless? What wrong is it not to have sinned?" To this, we say that if he refers to those who no longer sin, our Savior Jesus was sent to them too, but not as a

μηκέτι ἀμαρτάνοντας, ἐπέμφθη καὶ τούτοις ὁ σωτὴρ ἡμῶν Ἰησοῦς, ἀλλ' οὐχ ὡς ἰατρός· εἰ δ' ἀναμαρτήτοις τοῖς μηδεπώποτε ἡμαρτηκόσιν (οὐ γάρ διεστείλατο ἐν τῇ ἑαυτοῦ λέξει), ἔροῦμεν ὅτι ἀδύνατον εἶναι οὕτως ἄνθρωπον ἀναμάρτητον, τοῦτο δέ φαμεν ὑπεξαιρουμένου τοῦ κατὰ τὸν Ἰησοῦν νοούμενου ἀνθρώπου, „ὅς ἀμαρτίαν οὐκ ἔποίησε.“ κακούργως δή φησιν ὁ Κέλσος περὶ ἡμῶν ὡς δὴ φασκόντων ὅτι τὸν μὲν ἄδικον, ἔὰν αὐτὸν ὑπὸ μοχθηρίας ταπεινώσῃ, δέξεται ὁ θεὸς, τὸν δὲ δίκαιον, ἔὰν μετ' ἀρετῆς ἀπ' ἀρχῆς ἄνω πρὸς αὐτὸν βλέπῃ, τοῦτον οὐ δέξεται, ἀδύνατον (γάρ) φαμεν εἶναι ἄνθρωπον μετ' ἀρετῆς ἀπ' ἀρχῆς πρὸς τὸν θεὸν ἄνω βλέπειν· κακίαν γάρ ὑφίστασθαι ἀναγκαῖον πρῶτον ἐν ἀνθρώποις, καθὸ καὶ ὁ Παῦλος λέγει· „έλθούσης δὲ τῆς ἐντολῆς ἡ ἀμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον“ ἀλλὰ καὶ οὐ διδάσκομεν περὶ τοῦ ἀδίκου ὅτι αὔταρκες αὐτῷ τὸ διὰ τὴν μοχθηρίαν ἑαυτὸν ταπεινοῦν πρὸς τὸ δεχθῆναι ὑπὸ τοῦ θεοῦ, ἀλλ' ἔὰν μὲν ἐπὶ τοῖς προτέροις ἑαυτοῦ καταγνοὺς πορεύηται „ταπεινὸς“ ἐπ' ἔκείνοις καὶ „κεκοσμημένος“ ἐπὶ τοῖς δευτέροις, τοῦτον παραδέξεται ὁ θεός.

## Section 63

3.63 | Εἴτα μὴ νοῶν, πῶς εἴρηται τὸ „πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται,“ μηδὲ κἄν ἀπὸ τοῦ Πλάτωνος διδαχθεὶς ὅτι ὁ καλὸς καὶ ἀγαθὸς πορεύεται „ταπεινὸς καὶ κεκοσμημένος,“ μὴ εἰδῶς δὲ καὶ, ὡς φαμεν· „ταπεινωθῆτε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ,“ φησὶν ὅτι ἄνθρωποι μὲν ὄρθως δίκης προϊστάμενοι τοὺς ἐπὶ τοῖς ἀδικήμασιν ὄλοφυρομένους ἀποπαύουσι λόγων οἰκτρογόων, ἵνα μὴ πρὸς ἔλεον μᾶλλον ἥ-

physician. If he means the sinless who have never sinned (for he did not clarify in his statement), we will say that it is impossible for a person to be without sin. We say this while excluding the person understood according to Jesus, "who committed no sin." Celsus speaks wickedly about us, claiming that God will accept the unjust if he humbles himself through wickedness, but he will not accept the righteous if he looks up to him with virtue from the beginning. We say it is impossible for a person with virtue to look up to God, for it is necessary for evil to exist first among humans, as Paul also says: "But when the commandment came, sin revived, and I died." However, we do not teach about the unjust that it is enough for him to humble himself because of his wickedness to be accepted by God. But if he goes along, having recognized his earlier faults, "humble" in those and "adorned" in the later ones, God will accept him.

3.63 | Then, not understanding how it is said, "Everyone who exalts himself will be humbled," and not knowing that the good and virtuous person walks "humbly and adorned," he claims that people, rightly judging those who mourn for their wrongdoings, stop their pitiful words so that they are judged more toward mercy than toward truth. But God does not judge toward truth but toward flattery. What kind of flattery is this, and what pitiful

πρὸς ἀλήθειαν δικασθῶσιν· ὁ θεὸς δ' ἄρα οὐ πρὸς ἀλήθειαν ἄλλὰ πρὸς κολακείαν δικάζει. ποίᾳ γὰρ κολακείᾳ, καὶ ποῖος λόγος οἴκτρόγοος κατὰ τὰς θείας γινόμενος γραφὰς, ἐπὰν ὁ ἀμαρτάνων λέγη ἐν ταῖς πρὸς θεὸν εὐχαῖς: „τὴν ἀμαρτίαν μου ἔγνωρισα, καὶ τὴν ἀνομίαν μου ούκ ἔκαλυψα, εἴπα: ἔξαγορεύσω κατ' ἔμοῦ τὴν ἀνομίαν μου τῷ κυρίῳ“καὶ τὰ ἔξης; ἀλλὰ δύναται παραστῆσαι ὅτι οὐκ ἔστιν ἐπιστρεπτικὸν τὸ τοιοῦτον τῶν ἀμαρτανόντων, ὑπὸ τὸν θεὸν ἐαυτοὺς ταπεινούντων ἐν ταῖς εὐχαῖς; καὶ συγκεχυμένος δ' ἀπὸ τῆς πρὸς τὸ κατηγορεῖν ὄρμῆς ἐαυτῷ ἐναντία λέγει, ὅπου μὲν ἐμφαίνων εἰδέναι ἀναμάρτητον ἄνθρωπον καὶ δίκαιον, μετ' ἀρετῆς ἀπ' ἀρχῆς πρὸς αὐτὸν ἄνω βλέποντα, ὅπου δ' ἀποδεχόμενος τὸ λεγόμενον ὑφ' ἡμῶν, ὅτι „τίς ἄνθρωπος τελέως δίκαιος, ἢ τίς ἀναμάρτητος;“ώς ἀποδεχόμενος γὰρ αὐτό φησι· τοῦτο μὲν ἐπιεικῶς ἀληθὲς, ὅτι πέφυκε πως τὸ ἄνθρωπινον φῦλον ἀμαρτάνειν· εἴτα ὡς μὴ πάντων καλουμένων ὑπὸ τοῦ λόγου φησίν· ἔχρην οὖν ἀπλῶς πάντας καλεῖν. εἴ γε πάντες ἀμαρτάνουσι, καὶ ἐν τοῖς ἀνωτέρω δὲ παρεδείκνυμεν τὸν Ἰησοῦν εἱρηκέναι· „δεῦτε πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κάγὼ ἀναπαύσω ὑμᾶς.“πάντες οὖν ἄνθρωποι διὰ τὴν τῆς ἀμαρτίας φύσιν „κοπιῶντες καὶ πεφορτισμένοι“καλοῦνται ἐπὶ τὴν παρὰ τῷ λόγῳ τοῦ θεοῦ ἀνάπταυσιν· ἔξαπέστειλε γὰρ ὁ θεὸς „τὸν λόγον αὐτοῦ καὶ ἵσαστο αὐτοὺς καὶ ἐρήμασατο αὐτοὺς ἐκ τῶν διαφθορῶν αὐτῶν.“

## Section 64

3.64 | Ἐπεὶ δέ φησι καὶ τό· τίς οὖν αὕτη ποτὲ ἡ τῶν ἀμαρτωλῶν προτίμησις; καὶ

word is made in the divine writings when the sinner says in his prayers to God: "I acknowledged my sin, and I did not cover my wrongdoing; I said: I will confess my wrongdoing to the Lord"? But can it be shown that there is no turning back for such sinners who humble themselves before God in their prayers? And confused by the urge to accuse, he says the opposite: where he shows that he knows a sinless and righteous person, looking up to him with virtue from the beginning, but where he accepts what we say, that "Who is a completely righteous person, or who is sinless?" For he accepts this, saying: it is indeed true that the human race is somehow made to sin. Then, since not all are called by the word, he says it should simply call everyone. If all sin, and we have shown above that Jesus said: "Come to me, all you who are weary and burdened, and I will give you rest." Therefore, all people are called "weary and burdened" because of the nature of sin, to find rest in the word of God. For God sent "his word and healed them and rescued them from their destruction."

3.64 | Since he also says: "What then is this preference for sinners?" and similarly

ὅμοια τούτοις ἐπιφέρει, ἀποκρινούμεθα ὅτι καθάπαξ μὲν ἀμαρτωλὸς οὐ προτιμᾶται τοῦ μὴ ἀμαρτωλοῦ· ἔστι δ' ὅτε ἀμαρτωλὸς συναισθόμενος τῆς ἴδιας ἀμαρτίας καὶ διὰ τοῦτο πρὸς τὸ μετανοεῖν πορευόμενος ἐπὶ τοῖς ἡμαρτημένοις ταπεινὸς προτιμᾶται τοῦ ἔλαττον μὲν νομιζομένου εἶναι ἀμαρτωλοῦ, οὐκ οἰομένου δ' αὐτὸν ἀμαρτωλὸν ἄλλ' ἐπαιρομένου ἐπί τισιν, οἵ δοκεῖ συνειδέναι ἐαυτῷ κρείττοσι, καὶ πεφυσιωμένου ἐπ' αὐτοῖς. καὶ τοῦτο δηλοῖ τοῖς βουλομένοις εὐγνωμόνως ἐντυγχάνειν τοῖς εὐαγγελίοις ἡ περὶ τοῦ εἰπόντος τελώνου παραβολή· „Ιλάσθητί μοι τῷ ἀμαρτωλῷ“ καὶ περὶ τοῦ καυχησαμένου μετά τινος μοχθηροῦ οἱήματος Φαρισαίου καὶ φήσαντος· „εὔχαριστῷ σοι, ὅτι οὐκ εἴμὶ ως οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ως οὗτος ὁ τελώνης.“ ἐπιφέρει γὰρ ὁ Ἰησοῦς τῷ περὶ ἀμφοτέρων λόγῳ τὸ „κατέβῃ οὗτος εἰς τὸν οἴκον αὐτοῦ δεδικαιωμένος παρ' ἑκεῖνον· ὅτι πᾶς ὁ ὑψῶν ἐαυτὸν ταπεινωθήσεται, καὶ πᾶς ὁ ταπεινῶν ἐαυτὸν ὑψωθήσεται.“ οὐ βλασφημοῦμεν οὖν τὸν Θεὸν οὐδὲ καταψευδόμεθα, διδάσκοντες πάνθ' ὄντινοῦν συναισθέσθαι τῆς ἀνθρωπίνης βραχύτητος ως πρὸς τὴν τοῦ Θεοῦ μεγαλειότητα καὶ ἀεὶ αἰτεῖν ἀπ' ἑκείνου τὸ ἐνδέον τῇ φύσει ἡμῶν, τοῦ μόνου ἀναπληροῦν τὰ ἐλλιπῆ ἡμῖν δυναμένου.

## Section 65

3.65 | Οὕται δ' ὅτι τοιαῦτα εἰς προτροπὴν τῶν ἀμαρτανόντων φαμὲν ως μηδένα ἄνδρα τῷ ὄντι χρηστὸν καὶ δίκαιον προσάγεσθαι δυνάμενοι, καὶ ὅτι διὰ τοῦτο τοῖς ἀνοσιωτάτοις καὶ ἔξωλεστάτοις τὰς πύλας ἀνοίγομεν. ἡμεῖς δὲ, εἴ τις κατανοήσαι ἡμῶν εὐγνωμόνως τὸ

questions this, we respond that a sinner is not preferred over a sinless person. However, there are times when a sinner, feeling his own sin, is humble and thus is preferred over one who is thought to be less sinful, not considering himself a sinner but rather looking up to others whom he thinks are better than himself and feeling proud about it. This shows those who wish to understand well the parable about the tax collector in the gospels: "Have mercy on me, a sinner," and about the Pharisee who boasted with a wicked thought, saying: "I thank you that I am not like other people, robbers, unjust, adulterers, or even like this tax collector." For Jesus adds to both their words that "this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted." Therefore, we do not blaspheme God nor do we lie, teaching that everyone should feel their own human weakness in relation to God's greatness and always ask from him what is necessary for our nature, which alone can fill what is lacking in us.

3.65 | He thinks that we say such things to encourage sinners, as if no truly good and righteous man could be brought forward, and that for this reason we open the gates to the most wicked and lost. But if someone wishes to understand our gathering, we have more to present who are not from a

άθροισμα, πλείονας ἔχομεν παραστῆσαι τοὺς οὐκ ἀπὸ χαλεποῦ πάνυ βίου, ἥπερ τοὺς ἀπὸ ἔξωλεστάτων ἀμαρτημάτων ἐπιστρέψαντας. καὶ γὰρ πεφύκασιν οἱ τὰ κρείττονα ἐαυτοῖς συνεγνωκότες, εύχόμενοι ἀληθῆ εἶναι τὰ κηρυσσόμενα περὶ τῆς ὑπὸ θεοῦ τοῖς κρείττονιν ἀμοιβῆς, ἐτοιμότερον συγκατατίθεσθαι τοῖς λεγομένοις παρὰ τοὺς πάνυ μοχθηρῶς βεβιωκότας, ἀπ' αὐτοῦ τοῦ συνειδότος κωλυομένους παραδέξασθαι ὅτι κολασθήσονται ὑπὸ τοῦ ἐπὶ πᾶσι δικαστοῦ κολάσει. ἢτις πρέποι ἀν τῷ τὰ τοσαῦτα ἡμαρτηκότι καὶ οὐ παρὰ τὸν ὄρθὸν λόγον προσάγοιτο ὑπὸ τοῦ ἐπὶ πᾶσι δικαστοῦ. ἔσθ' ὅτε δὲ κἀν πάνυ ἔξωλεις παραδέξασθαι βούλωνται τὸν λόγον τὸν περὶ κολάσεως, διὰ τὴν ἐπὶ τῇ μετανοίᾳ ἐλπίδα ἐπιμόνως βεβαμένοι κωλύονται ἀπὸ τῆς πρὸς τὸ ἀμαρτάνειν συνηθείας, ὡσπερεὶ δευσοποιηθέντες ἀπὸ τῆς κακίας καὶ μηκέτι δυνάμενοι ἀπ' αὐτῆς ἀποστῆναι εὐχερῶς ἐπὶ τὸν καθεστηκότα καὶ τὸν κατὰ τὸν ὄρθὸν λόγον βίον. τοῦτο δὲ καὶ ὁ Κέλσος ἐννοήσας οὐκ οἴδ' ὅπως λέγει ἐν τοῖς ἔξης τοιαῦτα· καὶ μὴν παντὶ που δῆλον ὅτι τοὺς μὲν ἀμαρτάνειν πεφυκότας τε καὶ εἰθισμένους οὔδεις ἀν ούδε κολάζων πάντῃ μεταβάλοι. μήτι γε ἐλεῶν· φύσιν γὰρ ἀμεῖψαι τελέως παγχάλεπον· οἱ δ' ἀναμάρτητοι βελτίους κοινωνοὶ βίου.

## Section 66

3.66 | Καὶ ἐν τούτοις δ' ὁ Κέλσος πάνυ μοι ἐσφάλθαι δοκεῖ, μὴ διδοὺς τοῖς ἀμαρτάνειν πεφυκόσι καὶ τοῦτο πράττειν εἰθισμένοις τὴν παντελῆ μεταβολὴν, ὅστις ούδ' ἀπὸ κολάσεων αὐτοὺς οἴεται θεραπεύεσθαι. σαφῶς γὰρ φαίνεται ὅτι πάντες μὲν ἄνθρωποι πρὸς τὸ ἀμαρτάνειν πεφύκαμεν, ἔνιοι δὲ οὐ μόνον πεφύκασιν ὄλλὰ καὶ

very difficult life than those who have turned back from their lost sins. For those who know better about themselves, wishing that what is preached about the rewards from God for the better is true, are more willing to accept what is said than those who have lived very wickedly, who are prevented from accepting that they will be punished by the judge of all. What would be fitting for someone who has sinned so much and would not be brought before the right word by the judge of all? There are times when they even want to accept the word about punishment, but because of the hope in repentance, they are stubbornly held back from their habit of sinning, as if they have been made incapable of turning away from evil and can no longer easily turn to the established and right way of life. Celsus, realizing this, does not know how to say such things in the following lines. And indeed, it is clear that no one can change those who are naturally inclined to sin and are accustomed to it. Perhaps they do not even have mercy; for it is very difficult to completely change one's nature. But those who are sinless are better companions in life.

3.66 | And in this, Celsus seems to be completely wrong, not giving those who are naturally inclined to sin and are accustomed to doing so the chance for a complete change, thinking that they cannot be healed even from punishments. For it is clear that all people are naturally inclined to sin, and some are not only inclined but

είθισμένοι είσὶν ἀμαρτάνειν· ἀλλ' οὐ πάντες ἀνθρωποι ἀπαράδεκτοί εἰσι τῆς παντελοῦς μεταβολῆς. εἴσὶ γὰρ καὶ κατὰ πᾶσαν φιλοσοφίας αἵρεσιν καὶ κατὰ τὸν θεῖον λόγον οἱ τοσοῦτον μεταβεβληκέναι ἰστορούμενοι, ὡστε αὐτοὺς ἐγκεῖσθαι παράδειγμα τοῦ ἀρίστου βίου. καὶ φέρουσί τινες ἡρώων μὲν τὸν Ἡρακλέα καὶ τὸν Ὀδυσσέα, τῶν δ' ὑστερον τὸν Σωκράτην, τῶν δὲ χθὲς καὶ πρώην γεγονότων τὸν Μουσώνιον. οὐ μόνον οὖν καθ' ἡμᾶς ἐψεύσατο ὁ Κέλσος εἰπὼν παντί που δῆλον εἶναι τοὺς ἀμαρτάνειν πεφυκότας καὶ είθισμένους ὑπ' οὐδενὸς ἀν οὐδὲ κολαζομένους πάντῃ ἀχθῆναι πρὸς τὴν εἰς τὸ βέλτιον μεταβολὴν. ἀλλὰ καὶ κατὰ τοὺς γενναίως φιλοσοφήσαντας καὶ μὴ ἀπογνόντας τὴν τῆς ἀρετῆς ἀνάληψιν εἶναι δυνατὸν τοῖς ἀνθρώποις. ἀλλ' εἰ καὶ μὴ μετὰ ἀκριβείας ὅπερ ἐβούλετο παρέστησεν. οὐδὲν ἦτον εὐγνωμόνως αὐτοῦ ἀκούοντες καὶ οὕτως αὐτὸν ἐλέγχομεν οὐχ ὑγιῶς λέγοντα. εἴπε μὲν γάρ τοὺς πεφυκότας ἀμαρτάνειν καὶ είθισμένους οὐδεὶς ἀν οὐδὲ κολάζων πάντῃ μεταβάλοι· καὶ τοῦτο δὲ ψεῦδος ἀπὸ τῆς περὶ τινῶν φιλοσοφησάντων ἰστορίας ἀποδείκνυται. τίς γὰρ ἀνθρώπων οὐκ ἀν ἐν τοῖς ἔξωλεστάτοις τάσσοι τὸν ὅπως ποτὲ ὑπομείναντα εἶζαι δεσπότῃ, ἐπὶ τέγους αὐτὸν ἰστάντι, ἵνα πάντα τὸν θέλοντα αὐτὸν καταισχύνειν παραδέξηται; τοιαῦτα

also accustomed to sinning. However, not all people are unacceptable for a complete change. For there are those, according to every philosophical school and according to divine teaching, who are said to have changed so much that they serve as examples of the best life. Some bring up heroes like Heracles and Odysseus, and later Socrates, and more recently Musonius. Therefore, Celsus has not only lied about us by saying that it is clear that those who are naturally inclined to sin and are accustomed to it cannot be moved by anyone toward a better change. But also, among those who have philosophized nobly and have not given up on the pursuit of virtue, it is possible for people to change. But even if he did not present it with precision, he still spoke in a way that we can reasonably challenge him for not speaking healthily. For he said that those who are naturally inclined to sin and are accustomed to it cannot be changed by anyone. And we have turned around what is generally accepted from his words as possible for us.

## Section 67

3.67 | Είκὸς δ' αὐτὸν τοιοῦτον βούλεσθαι δῆλοῦν, ὅτι τοὺς πρὸς τὰ τοιάδε ἀμαρτήματα καὶ γινόμενα ὑπὸ τῶν ἔξωλεστάτων οὐ μόνον πεφυκότας ἀλλὰ καὶ είθισμένους οὐδεὶς αν οὐδὲ κολάζων πάντῃ μεταβάλοι. καὶ τοῦτο δὲ ψεῦδος ἀπὸ τῆς περὶ τινῶν φιλοσοφησάντων ἰστορίας ἀποδείκνυται. τίς γὰρ ἀνθρώπων οὐκ ἀν τοῖς ἔξωλεστάτοις τάσσοι τὸν ὅπως ποτὲ ὑπομείναντα εἶζαι δεσπότῃ, ἐπὶ τέγους αὐτὸν ἰστάντι, ἵνα πάντα τὸν θέλοντα αὐτὸν καταισχύνειν παραδέξηται; τοιαῦτα

3.67 | It is likely that he wants to show that those who are naturally inclined to such sins and are accustomed to them cannot be changed by anyone, even by punishments. This is proven to be false by the history of those who have philosophized. For who among people would not place among the lost those who once endured to be humiliated by a master, standing on the roof, so that anyone wanting to shame him could do so? Such things are told about Phaedo. And who would not say that the

δὲ περὶ τοῦ Φαίδωνος ἴστορεῖται. τίς δὲ τὸν μετὰ αὐλητρίδος καὶ κωμαστῶν τῶν συνασπευσαμένων εἰσβαλόντα εἰς τὴν τοῦ σεμνοτάτου Ξενοκράτους διατριβὴν, ἵν' ἐνυβρίσῃ ἄνδρα, ὃν καὶ οἱ ἑταῖροι ἔθαύμαζον, οὐ φήσει πάντων μιαρώτατον εἶναι ἀνθρώπων; ἀλλ' ὅμως ἶσχυσε λόγος καὶ τούτους ἐπιστρέψας ποιῆσαι ἐπὶ τοσοῦτον διαβεβηκέναι ἐν φιλοσοφίᾳ. ὥστε τὸν μὲν ὑπὸ Πλάτωνος κριθῆναι ἄξιον τοῦ τὸν περὶ τῆς ἀθανασίας διεξοδεῦσαι Σωκράτους λόγον καὶ τὴν ἐν τῷ δεσμωτηρίῳ εὔτονίαν αὐτοῦ παραστῆσαι, οὐ φροντίσαντος τοῦ κωνείου ἀλλ' ἀδεῶς καὶ μετὰ πάσης γαλήνης τῆς ἐν τῇ ψυχῇ διεξοδεύσαντος τοσαῦτα καὶ τηλικαῦτα, οἵς μόγις παρακολουθεῖν καὶ οἱ πάνυ καθεστηκότες καὶ ὑπὸ μηδεμιᾶς ἐνοχλούμενοι περιστάσεως δύνανται· τὸν δὲ Πολέμωνα, ἐξ ἀσώτου γενόμενον σωφρονέστατον, διαδέξασθαι τὴν τοῦ διαβοήτου ἐπὶ σεμνότητι Ξενοκράτους διατριβήν. οὐκ ἄρα ἀληθεύει Κέλσος λέγων τοὺς πεφυκότας ἀμαρτάνειν καὶ εἴθισμένους οὐδεὶς ἂν οὐδὲ κολάζων πάντῃ μεταβάλοι.

## Section 68

3.68 | Ἀλλὰ τὴν μὲν τάξιν καὶ σύνθεσιν καὶ φράσιν τῶν ἀπὸ φιλοσοφίας λόγων τοιαῦτα εἰς τοὺς προειρημένους πεποιηκέναι. καὶ ἄλλως κακῶς βεβιωκότας. οὐ πάνυ τι θαυμαστόν. ἐπὰν δὲ οὓς φησιν εἶναι ἴδιωτικοὺς λόγους ὁ Κέλσος κατανοήσωμεν, ὡσπερεὶ ἐπωδὰς δυνάμεως πεπληρωμένους, καὶ τοὺς λόγους θεωρῶμεν, ἀθρόως προτρέποντας πλήθη ἐπὶ τὸν ἔξ ἀκολάστων εἰς τὸν εὔσταθέστατον βίον καὶ τὸν ἔξ ἀδίκων εἰς τὸν χρηστότερον καὶ τὸν ἔκ δειλῶν ἥ ἀνάνδρων εἰς τὸν ἐπὶ τοσοῦτον εὔτονον,

one who entered the most serious gathering of the esteemed Xenocrates, to insult a man whom even his companions admired, was the most disgraceful of all people? Yet, despite this, reason prevailed, and those people were turned around to achieve such a high level in philosophy. So, it was deemed worthy by Plato to present the argument of Socrates about immortality and to show his calmness in prison, without worrying about the poison, but rather with complete peace of mind while discussing such deep matters, which even those who are very established and not disturbed by any circumstances can hardly follow. And Polemon, who became very wise after being a reckless person, passed on the teachings of the serious discussions of Xenocrates. Therefore, Celsus does not speak the truth when he says that those who are naturally inclined to sin and are accustomed to it cannot be changed by anyone, even by punishments.

3.68 | But the order, structure, and expression of the words from philosophy have made such things for those mentioned earlier. And they have lived badly in other ways. It is not surprising. When we consider those whom Celsus says are private words, let us think of them as filled with the power of incantations, and let us see the words urging crowds from a life of indulgence to a stable life, from injustice to a better life, and from cowardice or weakness to a life so peaceful that they even despise death because of the piety

ώς καὶ θανάτου διὰ τὴν φρανεῖσαν ἐν αὐτοῖς εύσέβειαν καταφρονεῖν· πῶς οὐχὶ δικαίως θαυμάσομεν τὴν ἐν αὐτῷ δύναμιν; „ὁ“γὰρ „λόγος“τῶν ταῦτα τὴν ἀρχὴν πρεσβευσάντων καὶ καμόντων, ἵνα συστήσωσιν ἐκκλησίας θεοῦ. ἀλλὰ καὶ „τὸ κήρυγμα“αὐτῶν ἐν πειθῷ μὲν γέγονεν οὐ τοιαύτῃ δὲ, ὅποια ἔστι πειθὼ ἐν τοῖς σοφίαν Πλάτωνος ἐπαγγελομένοις ἡ τινος τῶν φιλοσοφησάντων. ὅντων ἀνθρώπων καὶ οὐδὲν ἄλλο πλὴν ἀνθρωπίνης φύσεως ἔχόντων· ἡ δὲ ἀπόδειξις ἐν τοῖς Ἰησοῦ ἀποστόλοις θεόθεν δοθεῖσα πιστικὴ ἀπὸ „πνεύματος καὶ δυνάμεως.“διόπερ τάχιστα καὶ ὁξύτατα ἔδραμεν ὁ λόγος αὐτῶν, μᾶλλον δὲ ὁ τοῦ θεοῦ, δι’ αὐτῶν μεταβάλλων πολλοὺς τῶν ἀμαρτάνειν πεφυκότων καὶ εἴθισμένων· οὓς οὐδὲ κολάζων μὲν ἄν τις ἀνθρωπος μετέβαλεν, δὲ λόγος μετεποίησε μορφώσας καὶ τυπώσας αὐτοὺς κατὰ τὸ αὐτοῦ βούλημα.

shown in them. How can we not justly admire the power in them? For the "word" of those who have brought these things forth and worked for them is meant to establish the church of God. But their "preaching" has come about through persuasion, not in the same way as the persuasion found in the wisdom promised by Plato or any of the philosophers. These people are only human and have nothing else but human nature. But the proof given by the apostles of Jesus is from God, trustworthy from "spirit and power." Therefore, their word ran very quickly and sharply, even more so the word of God, changing many of those who are naturally inclined to sin and are accustomed to it. These people could not be changed by any human punishment, but the word transformed them, shaping and molding them according to its own will.

## Section 69

3.69 | Καὶ ὁ μὲν Κέλσος φησὶ τὰ ἀκόλουθα ἐαυτῷ ἐπιφέρων ὅτι φύσιν ἀμεῖψαι τελέως παγχάλεπον. ἡμεῖς δὲ, μίαν φύσιν ἐπιστάμενοι πάσης λογικῆς ψυχῆς καὶ μηδεμίαν φάσκοντες πονηρὰν ὑπὸ τοῦ κτίσαντος τὰ ὄλα δεδημιουργῆσθαι, γεγονέναι (δὲ) πολλοὺς κακοὺς παρὰ τὰς ἀνατροφὰς καὶ τὰς διαστροφὰς καὶ τὰς περιηγήσεις, ὥστε καὶ φυσιωθῆναι ἐν τισι τὴν κακίαν, πειθόμεθα ὅτι τῷ θείῳ λόγῳ ἀμεῖψαι κακίαν φυσιώσασάν ἔστιν οὐ μόνον οὐκ ἀδύνατον ἀλλὰ καὶ οὐ πάνυ χαλεπὸν, ἐπὰν μόνον παραδέξηται τις ὅτι πιστεύειν δεῖ ἐαυτὸν τῷ ἐπὶ πᾶσι θεῷ καὶ πάντα πράττειν κατ’ ἀναφορὰν τοῦ ἀρέσκειν ἐκείνῳ· παρ’ ὃ οὐκ ἔστιν ἐν δὲ ίῆ τιμῇ ἡμὲν κακός ἡδὲ καὶ ἐσθλός· οὐδὲ κάτθαν’ ὅμῶς ὅ τ’ ἀεργὸς ἀνήρ ὅ τε πολλὰ

3.69 | Celsus says that it is very difficult to completely change human nature. But we, knowing that there is one nature of every rational soul and claiming that none is evil by the creator of all things, believe that many become bad because of their upbringing, their habits, and their surroundings. So, we are convinced that it is not only possible but also not very hard to change evil through the divine word, if only someone accepts that they must believe in God and do everything to please Him. For with Him, there is no one who is both bad and good at the same time. Neither does the lazy man die the same way as the one who has worked hard. If it is very hard for some to change, the reason must be their reluctance to accept that God

έοργώς, εί δὲ καὶ τισι πάνυ χαλεπόν ἔστι τὸ μεταβάλλειν. τὴν αἴτιαν λεκτέον εἶναι περὶ τὴν συγκατάθεσιν αὐτῶν, ὄκνοῦσαν παραδέξασθαι τὸν ἐπὶ πᾶσι θεὸν εἶναι ἐκάστῳ δίκαιον κριτὴν περὶ πάντων τῶν ἐν τῷ βίῳ πεπραγμένων. μέγα γὰρ δύναται καὶ πρὸς τὰ δοκοῦντα εἶναι χαλεπώτατα καὶ, ἵνα καθ' ὑπερβολὴν ὄνομάσω, ἔγγυς που ἀδύνατα προαιρέσις καὶ ἀσκησις. ἡ βουληθεῖσα ἀνθρωπίνη φύσις ἐπὶ κάλου βαίνειν, τεταμένου διὰ μέσου τοῦ θεάτρου ἐν μετεώρῳ, καὶ μετὰ τοῦ φέρειν τοσαῦτα καὶ τηλικαῦτα βάρη δεδύνηται τῇ ἀσκήσει καὶ τῇ προσοχῇ τὸ τοιοῦτο ποιῆσαι· βουληθεῖσα δὲ κατ' ἀρετὴν βιῶσαι ἀδυνάτως ἔχει, κανὸν ἡ πρότερον φαυλοτάτη γεγενημένη; ἀλλ' ὅρα μή ποτε ὁ τὰ τοιαῦτα λέγων τῇ δημιουργῷ τοῦ λογικοῦ ζώου φύσει ἐγκαλεῖ μᾶλλον ἡ τῷ γεγενημένῳ. εἰ πρὸς μὲν τὰ οὕτω χαλεπὰ οὐδαμῶς ὄντα χρήσιμα πεποίηκε δυνατὴν τὴν τοῦ ἀνθρώπου φύσιν, ἀδύνατον δὲ πρὸς τὴν ἴδιαν μακαριότητα. ἀλλὰ γὰρ ἀρκεῖ καὶ ταῦτα πρὸς τὸ φύσιν γὰρ ἀμεῖψαι τελέως παγχάλεπον. ἐξῆς δέ φησιν ὅτι οἱ ἀναμάρτητοι βελτίους κοινωνοὶ βίου. μὴ σαφηνίσας, τίνας φησὶ τοὺς ἀναμαρτήτους, πότερον τοὺς ἀρχῆθεν ἡ τοὺς ἐκ μεταβολῆς. οἱ μὲν οὖν ἀρχῆθεν ἀδύνατοι, οἱ δὲ ἐκ μεταβολῆς σπανίως είσιν εὐρισκόμενοι, οἵτινες ἐκ τοῦ προσεληλυθέναι λόγῳ σώζοντι τοιοῦτοι γίνονται. οὐχὶ δὲ τοιοῦτοι ὄντες τῷ λόγῳ προσέρχονται· χωρὶς γὰρ λόγου καὶ ταῦτα τελείου ἀμήχανον ἀναμάρτητον γενέσθαι ἀνθρωπὸν.

## Section 70

3.70 | Εἴτα ἀνθυποφέρει ὠσπερεὶ λεγόμενον ὑφ' ἡμῶν τὸ δυνήσεται πάντα ὁ θεὸς, οὐδὲ τοῦθ' ὅρῶν πῶς λέλεκται, καὶ

is a just judge over all that happens in life. For it can be very powerful and seem very difficult, and to put it in extreme terms, it is almost impossible to choose and practice. Or if human nature wishes to walk toward goodness, it is stretched in the middle of the theater, and with so many heavy burdens, it cannot achieve this through effort and attention. But if it wishes to live according to virtue, it finds it impossible, even if it has previously been very bad. But look, let not the one who says such things blame the creator of rational beings more than the beings themselves. If He has made the human nature capable of such difficult things, it is impossible for it to reach its own happiness. But even this is enough, for it is very hard to completely change human nature. Next, he says that those who are without sin are better companions in life. He does not clarify who he means by those without sin, whether he refers to those who have always been so or those who have changed. Those who have always been unable to change, and those who change are rarely found, becoming such through the saving word. They do not approach the word as they are; for without the word, it is impossible for a person to become completely without sin.

3.70 | Then he argues as if we say that God can do everything, not seeing how this is said or what is included in it, and how it

τίνα πάντα ἐν τούτῳ παραλαμβάνονται, καὶ πῶς δύναται. περὶ ὧν οὐκ ἀναγκαῖον νῦν λέγειν, οὐδὲ γὰρ αὐτὸς. καίτοι γε δυνάμενος πρὸς αὐτὸν στῆναι πιθανῶς. ἔστι τάχα μηδὲ παρακολουθῶν τῇ λεχθησομένῃ ἀν κατὰ τούτου πιθανότητι, ἢ παρακολουθῶν μὲν θεωρῶν δὲ καὶ τὴν πρὸς τὸ λεγόμενον ἀπάντησιν. δύναται δὲ καθ' ἡμᾶς πάντα ὁ θεὸς, ἅπερ δυνάμενος τοῦ θεὸς εἶναι καὶ τοῦ ἀγαθὸς εἶναι καὶ σοφὸς εἶναι οὐκ ἔξισταται. ὃ δὲ Κέλσος φησὶν ὡς μὴ νοήσας, πῶς λέγεται ὁ θεὸς πάντα δύνασθαι, ὅτι οὐκ ἔθελήσει οὐδὲν ἄδικον, διδοὺς ὅτι δύναται μὲν καὶ τὸ ἄδικον, οὐ θέλει δέ. ἡμεῖς δέ φαμεν ὅτι. ὥσπερ οὐ δύναται τὸ πεφυκός γλυκαίνειν τῷ γλυκὺ τυγχάνειν πικράζειν παρὰ τὴν αὐτοῦ μόνην αἰτίαν. οὐδὲ τὸ πεφυκός φωτίζειν τῷ εἶναι φῶς σκοτίζειν, οὕτως οὐδὲ ὁ θεὸς δύναται ἄδικεν· ἐναντίον γάρ ἔστιν αὐτοῦ τῇ θειότητι καὶ τῇ κατ' αὐτὴν πάσῃ δυνάμει ἡ τοῦ ἄδικεν δύναμις. εἰ δέ τι τῶν ὅντων δύναται ἄδικεν τῷ καὶ πρὸς τὸ ἄδικεν πεφυκέναι, δύναται ἄδικεν οὐκ ἔχον ἐν τῇ φύσει τὸ μηδαμῶς δύνασθαι ἄδικεν.

## Section 71

3.71 | Μετὰ ταῦτα δὲ αὐτῷ λαμβάνει τὸ μὴ διδόμενον ὑπὸ τῶν λογικώτερον πιστευόντων, τάχα ὑπό τινων ἀνοήτων νομιζόμενον, ὡς ἄρα ὁμοίως τοῖς οἴκτῳ δουλεύουσι δουλεύσας οἴκτω τῶν οἴκτιζομένων ὁ θεὸς τοὺς κακοὺς κουφίζει καὶ μηδὲν τοιοῦτο δρῶντας τοὺς ἀγαθοὺς ἀπορρίπτει, ὅπερ ἔστιν ἄδικώτατον. καθ' ἡμᾶς γὰρ ἔτι οὐδένα μὴ προτετραμμένον ἐπ' ἀρετὴν κακὸν κουφίζει ὁ θεὸς καὶ οὐδένα ἥδη ἀγαθὸν ἀπορρίπτει, ἀλλὰ καὶ οὐδένα οἴκτιζόμενον παρὰ τὸ οἴκτιζεσθαι κουφίζει ἡ ἐλεεῖ. ἵνα κοινότερον τῷ ἐλέει

can be. About these things, it is not necessary to speak now, for he himself does not. And yet, he could stand by this claim persuasively. Perhaps he does not even follow the reasoning that will be said, or he follows it but sees the response to what is being said. But according to us, God can do everything, which means that being God and being good and wise does not change. Celsus says that without understanding, he questions how it is said that God can do everything, claiming that He would not want to do anything unjust, saying that He can do what is unjust but does not want to. But we say that just as what is naturally sweet cannot become bitter by its own nature, so too what is naturally light cannot become dark. In the same way, God cannot do injustice; for the power to do injustice is contrary to His divinity and all His power. If something that exists can do injustice, then it can do so because it is inclined to do so, but God does not have in His nature the ability to do injustice at all.

3.71 | After this, he takes on the belief that is not given by those who are more rational, perhaps thought by some foolish people, as if God, having served those who are pitiful, lightens the burdens of the bad and casts away the good who do not act in such a way, which is the most unjust thing. For us, God does not lighten the burden of anyone who has not yet turned to virtue, nor does He cast away anyone who is already good. He does not lighten or show mercy to anyone who is pitiful beyond being pitied. To use a more common term,

χρήσωμαι. ἀλλὰ τοὺς σφόδρα ἐαυτῶν ἐπὶ τοῖς ἡμαρτημένοις κατεγνωκότας, ως ἐπὶ τούτῳ οἰονεὶ πενθεῖν καὶ θρηνεῖν ἐαυτοὺς ως ἀπολωλότας ὅσον ἐπὶ τοῖς προπεπραγμένοις καὶ ἀξιόλογον ἐπιδεικνυμένους μεταβολὴν, προσίεται τῆς μετανοίας χάριν ὁ θεὸς. καὶ τοὺς ἐκ μεταβολῆς κακίστου βίου. ἀμνηστίαν γὰρ τοῖς τοιούτοις δίδωσιν ἀρετὴ. ἐπιδημοῦσα αὐτῶν ταῖς ψυχαῖς καὶ ἐκβεβληκυῖα τὴν προκαταλαβοῦσαν κακίαν. εἰ δὲ καὶ μὴ ἀρετὴ ἀξιόλογος δὲ προκοπὴ ἐγγένοιτο τῇ ψυχῇ, ἵκανὴ καὶ αὕτη κατὰ τὴν ἀναλογίαν τοῦ πᾶς εἴναι προκοπῆς ἐκβαλεῖν καὶ ἔξαφανίσαι τὴν τῆς κακίας χύσιν. ὥστ' αὐτὴν ἐγγὺς τοῦ μηκέτι τυγχάνειν ἐν τῇ ψυχῇ.

## Section 72

3.72 | Εἶτα ως ἐκ προσώπου τοῦ διδάσκοντος τὸν ἡμέτερον λόγον τοιαῦτά φησιν· οἱ σοφοὶ γὰρ ἀποτρέπονται τὰ ὑφ' ἡμῶν λεγόμενα. ὑπὸ τῆς σοφίας πλανώμενοι καὶ παραποδιζόμενοι. φήσομεν οὖν καὶ πρὸς τοῦτο ὅτι, εἴπερ ἡ σοφία ἐπιστήμη „θείων“έστι „καὶ ἀνθρωπίνων“πραγμάτων καὶ τῶν τούτων αἵτιων ἦ. ως ὁ θεῖος λόγος ὄριζεται, „ἄτμις“, τῆς τοῦ θεοῦ δυνάμεως καὶ ἀπόρροια τῆς τοῦ παντοκράτορος δόξης εἰλικρινῆς“καὶ „ἀπαύγασμα“, φωτὸς ἀιδίου καὶ ἔσοπτρον ἀκηλίδωτον τῆς τοῦ θεοῦ ἐνεργείας καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ,“οὐκ ἄν τις ὧν σοφὸς ἀποτρέποιτο τὰ ὑπὸ Χριστιανοῦ ἐπιστήμονος τοῦ χριστιανισμοῦ λεγόμενα οὐδὲ πλανηθείη ἀν ἡ παραποδίζοιτο ὑπ' αὐτῆς. ἡ γὰρ ἀληθὴς σοφία οὐ πλανᾷ ἀλλ' ἡ ἀμαθία, καὶ μόνον τῶν ὄντων βέβαιον ἐπιστήμῃ, καὶ ἀλήθεια ἄπερ ἐκ σοφίας παραγίνεται. ἐὰν δὲ παρὰ τὸν τῆς σοφίας ὅρον τὸν ὅ τι ποτ'

He does not show mercy to those who have condemned themselves for their sins, as if they were mourning and grieving for themselves as lost, just as they would for their past actions and showing a change that is worthy of notice. God grants the grace of repentance to them. And to those who have changed from a very bad life, He gives forgiveness. For He brings virtue to their souls and removes the evil that had taken hold of them. And if there is no notable virtue, but there is some progress in the soul, this is also enough to push out and make disappear the stain of evil. So, it comes close to no longer being present in the soul.

3.72 | Then, as if from the mouth of the teacher, he says such things: for the wise turn away from what we say. They are led astray and tripped up by wisdom. Therefore, we will also say about this that if wisdom is knowledge of "divine" and "human" matters and their causes, or as the divine word defines it, "a mist" of the power of God and "a reflection" of the eternal light and "a mirror" of God's energy and "an image" of His goodness, no one who is truly wise would turn away from what is said by a Christian scholar of Christianity, nor would they be led astray or tripped up by it. For true wisdom does not lead one astray, but ignorance does, and it is only certain knowledge of what exists and the truth that comes from wisdom. But if you speak of something as wise that goes beyond the limits of wisdom and is mixed with some sophistries, we would say that truly, according to the

οῦν δογματίζοντα μετά τινων σοφισμάτων λέγης σοφὸν, φήσομεν ὅτι ἀληθῶς ὁ κατὰ τὴν ὑπὸ σοῦ λεγομένην σοφίαν ποιὸς ἀποτρέπεται τοὺς λόγους τοῦ θεοῦ, πλανώμενος ὑπὸ τῶν πιθανοτήτων καὶ σοφισμάτων καὶ παραποδιζόμενος ὑπ’ αὐτῶν. καὶ ἐπεὶ κατὰ τὸν ἡμέτερον λόγον „οὐκ ἔστι σοφία πονηρίας ἐπιστήμη, „πονηρίας“ δὲ. ὅντες ὄνομάσω, „ἐπιστήμη“ ἔστιν ἐν τοῖς ψευδοδοξοῦσι καὶ ὑπὸ σοφισμάτιν ἡπατημένοις, διὰ τοῦτο ἀμαθίαν εἴποιμι μᾶλλον ἢ σοφίαν ἐν τοῖς τοιούτοις.

## Section 73

3.73 | Μετὰ ταῦτα πάλιν λοιδορεῖται τῷ πρεσβεύοντι χριστιανισμὸν καὶ ἀποφαίνεται μὲν περὶ αὐτοῦ ὡς καταγέλαστα διεξιόντος, οὐκ ἀποδείκνυσι δὲ οὐδὲ ἐναργῶς παρίστησιν ἃ φησιν εἶναι καταγέλαστα. καὶ λοιδορούμενος οὐδένα φρόνιμόν φησι πείθεσθαι τῷ λόγῳ, περιστώμενος ὑπὸ τοῦ πλήθους τῶν προσερχομένων αὐτῷ. ὅμιοιον δὲ ποιεῖ καὶ ἐν τούτῳ (τῷ) φάσκοντι διὰ τὸ πλῆθος τῶν κατὰ τοὺς νόμους ἀγομένων ἰδιωτῶν ὅτι φρόνιμος οὐδεὶς, φέρ’ εἰπεῖν, Σόλωνι ἢ Λυκούργῳ πείθεται ἢ Ζαλεύκῳ ἢ τινι τῶν λοιπῶν, καὶ μάλιστα ἐὰν φρόνιμον λαμβάνῃ τὸν κατ’ ἀρετὴν ποιόν. ὡς γὰρ ἐπὶ τούτων κατὰ τὸ φανὲν αὐτοῖς χρήσιμον οἱ νομοθέται πεποιήκασι τὸ τοιαύτῃ ἀγωγῇ αὐτοὺς περιβαλεῖν καὶ νόμοις, οὕτως νομοθετῶν ἐν τῷ Ἰησοῦ ὁ θεὸς τοῖς πανταχοῦ ἀνθρώποις καὶ τοὺς μὴ φρονίμους ἄγει, ὡς οἶόν τε ἔστιν ἄγεσθαι τοὺς τοιούτους ἐπὶ τὸ βέλτιον. ὅπερ. ὡς καὶ ἐν τοῖς ἀνωτέρω εἰρήκαμεν, ἐπιστάμενος ὃ ἐν Μωϋσεῖ θεὸς λέγει τό· „αὐτοὶ παρεζήλωσάν με ἐπ’ οὐ θεῷ. παρώργισάν με ἐν τοῖς είδώλοις αὐτῶν· κάγῳ

wisdom you speak of, who turns away from the words of God is led astray by the most plausible arguments and is tripped up by them. And since according to our teaching, "there is no knowledge of evil," I would call "knowledge" that which is in those who hold false beliefs and are deceived by sophistries. Therefore, I would rather call it ignorance than wisdom in such cases.

3.73 | After this, he is again mocked by the one representing Christianity, and he claims that what is said about it is laughable, but he does not prove or clearly present what he says is laughable. And while being mocked, he says that no wise person is persuaded by the argument, being overwhelmed by the crowd of those approaching him. He makes a similar point by saying that because of the many private citizens brought under the laws, no wise person is persuaded, for example, by Solon or Lycurgus or Zaleucus or any of the others, especially if the wise one is one who acts according to virtue. For just as the lawmakers have made it useful for them to be surrounded by such guidance and laws, so God, the lawgiver in Jesus, leads all people everywhere, including the unwise, in a way that they may be led to what is better. As we have said above, the God who is in Moses says this: "They have provoked me to jealousy with what is not God; they have angered me with their idols; and I will provoke them to jealousy with those who are not a people; with a foolish nation I will

παραζηλώσω αύτοὺς ἐπ' οὐκ ἔθνει, ἐπ'  
ἔθνει ἀσυνέτῳ παροργιῶ αύτούς, "εἰδὼς δὲ  
καὶ ὁ Παῦλος εἶπε· „τὰ μωρὰ τοῦ κόσμου  
ἔξελέξατο ὁ θεὸς, ἵνα καταισχύνῃ τοὺς  
σοφοὺς, „σοφοὺς" κοινότερον λέγων  
πάντας τοὺς δοκοῦντας προβεβηκέναι μὲν  
ἐν μαθήμασιν ἀποπεπτωκότας δὲ εἰς τὴν  
ἄθεον πολυθεότητα· ἐπεὶ „φάσκοντες εἴναι  
σοφοὶ ἐμωράνθησαν, καὶ ἥλλαξαν τὴν  
δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὅμοιώματι  
εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετεινῶν  
καὶ τετραπόδων καὶ ἐρπετῶν."

anger them." And Paul also said: "God chose the foolish things of the world to shame the wise," referring generally to all those who seem to have advanced in knowledge but have fallen into godless polytheism. For "claiming to be wise, they became fools, and exchanged the glory of the incorruptible God for images resembling corruptible man and birds and four-footed animals and reptiles."

## Section 74

3.74 | Ἐγκαλεῖ δὲ τῷ διδάσκοντι καὶ ὡς  
ἀνοήτους ζητοῦντι πρὸς δὸν εἴποιμεν ἄν·  
τίνας λέγεις τοὺς ἀνοήτους; κατὰ γὰρ τὸ  
ἀκριβὲς πᾶς φαῦλος ἀνόητός ἐστιν. εἰ  
τοίνυν λέγεις ἀνοήτους τοὺς φαύλους. ἄρα  
σὺ προσάγων ἀνθρώπους φιλοσοφίᾳ  
φαύλους ζητεῖς προσάγειν ἢ ἀστείους; ἀλλ'  
οὐχ οἶόν τε ἀστείους, ἥδη γὰρ  
πεφιλοσοφήκαστ' φαύλους ἄρα· εἰ δὲ  
φαύλους, ἀνοήτους. καὶ ζητεῖς πολλοὺς  
προσάγειν τοιούτους φιλοσοφίᾳ· καὶ σὺ  
ἄρα τοὺς ἀνοήτους ζητεῖς. ἐγὼ δὲ. κἄν τοὺς  
οὕτω λεγομένους ἀνοήτους ζητῶ. ὅμοιον  
ποιῶ. ὡς εἰ καὶ φιλάνθρωπος ἰατρὸς ἔζητει  
τοὺς κάμνοντας, ἵν' αὐτοῖς προσαγάγοι τὰ  
βιοθήματα καὶ ὥση ἀυτούς. εἰ δ'  
ἀνοήτους λέγεις τοὺς μὴ ἐντρεχεῖς ἀλλὰ  
τερατωδεστέρους τῶν ἀνθρώπων,  
ἀποκρινοῦμαί σοι ὅτι καὶ τούτους μὲν κατὰ  
τὸ δυνατὸν βελτιοῦν πειρῶμαι. οὐ μὴν ἐκ  
τούτων βούλομαι συστῆσαι τὸ Χριστιανῶν  
αθροισμα. ζητῶ γὰρ μᾶλλον τοὺς  
ἐντρεχεστέρους καὶ ὄξυτέρους ὡς  
δυναμένους παρακολουθῆσαι τῇ σαφηνείᾳ  
τῶν αἰνιγμάτων καὶ τῶν μετ' ἐπικρύψεως  
είρημένων ἐν νόμῳ καὶ προφήταις καὶ  
εὐαγγελίοις, ὡς οὐδὲν ἀξιόλογον

3.74 | He accuses the teacher of seeking the foolish. To whom we might say: who do you call the foolish? For according to the precise definition, every bad person is foolish. If you say that the bad are foolish, are you trying to bring forth bad people to philosophy or witty ones? But it is not possible to bring witty ones, for they have already engaged in philosophy; therefore, you are trying to bring forth the bad. If you are seeking the bad, then you are seeking the foolish. And I, too, if I seek those who are called foolish, do the same. It is like a compassionate doctor seeking those who are suffering, in order to bring them help and heal them. But if you say that the foolish are those who do not run but are more monstrous than other people, I reply that I also try to improve them as much as possible. However, I do not wish to gather the assembly of Christians from these. For I seek rather those who are more thoughtful and sharper, as they are able to follow the clarity of the riddles and the hidden meanings spoken in the law, the prophets, and the gospels, so that you have disregarded anything worthy contained in

περιεχόντων καταπεφρόνηκας, ού  
βασανίσας τὸν ἐν αὐτοῖς νοῦν μηδ'  
εἰσελθεῖν πειραθεὶς εἰς τὸ βούλημα τῶν  
γραψάντων.

## Section 75

3.75 | Ἐπεὶ δὲ καὶ μετὰ ταῦτα παραπλήσιόν  
φησι ποιεῖν τὸν τὰ χριστιανισμοῦ  
διδάσκοντα τῷ ὑπισχνουμένῳ μὲν ὑγιῆ  
ποιεῖν τὰ σώματα, ἀποτρέποντι δὲ τοῦ  
προσέχειν τοῖς ἐπιστήμοσιν ἰατροῦς τῷ  
έλεγχεσθαι ὑπ' αὐτῶν τὴν ἴδιωτείαν αὐτοῦ,  
καὶ πρὸς ταῦτα ἔροῦμεν τίνας φῆς  
ἰατροὺς, ἀφ' ὧν ἀποτρέπομεν τοὺς  
ἴδιωτας; οὐ γάρ δὴ ὑπολαμβάνεις τοῖς  
φιλοσοφοῦσι προσάγειν ἡμᾶς τὴν εἰς τὸν  
λόγον προτροπὴν, ἵν' ἐκείνους νομίσης  
εἶναι ἰατροὺς, ἀφ' ὧν ἀποτρέπομεν οὓς ἐπὶ<sup>1</sup>  
τὸν θεῖον καλοῦμεν λόγον. Ἡτοι οὖν οὐκ  
ἀποκρίνεται μὴ ἔχων λέγειν τοὺς ἰατροὺς. Ἡ  
ἀνάγκη αὐτὸν καταφεύγειν ἐπὶ τοὺς  
ἴδιωτας, οἱ καὶ αὐτοὶ περιηχοῦσιν  
ἀνδραποδῶδες τὰ περὶ πολλῶν θεῶν καὶ  
ὅσα ἄλλα λέγοιεν ἀν ίδιωται. ἐκατέρως οὖν  
έλεγχθήσεται μάτην παραλαβών ἐν τῷ  
λόγῳ τὸν ἀποτρέποντα τῶν ἐπιστημόνων  
ἰατρῶν. ἵνα δὲ καὶ ἀπὸ τῆς Ἐπικούρου  
φιλοσοφίας καὶ τῶν κατ' Ἐπίκουρον  
νομιζομένων Ἐπικουρείων ἰατρῶν  
ἀποτρέπωμεν τοὺς ἐν ἐκείνοις  
ἀπατωμένους, πῶς οὐχὶ εὐλογώτατα  
ποιήσομεν ἀφιστάντες νόσου χαλεπῆς, ἥν  
ἐνεποίησαν οἱ Κέλσου ἰατροὶ. τῆς κατὰ τὴν  
ἀναίρεσιν τῆς προνοίας καὶ εἰσαγωγὴν τῆς  
ἡδονῆς ὡς ἀγαθοῦ; ἀλλ' ἔστω ἰατρῶν ἡμᾶς  
ἄλλων φιλοσόφων ἀφιστάνειν τούτους,  
οὓς προτρέπομεν ἐπὶ τὸν ἡμέτερον λόγον.  
τῶν ἀπὸ τοῦ Περιπάτου. ἀναιρούντων τὴν  
πρὸς ἡμᾶς πρόνοιαν καὶ τὴν σχέσιν πρὸς  
ἀνθρώπους τοῦ θείου· πῶς οὐχὶ εύσεβεῖς  
μὲν ἡμεῖς κατασκευάσομεν καὶ

them, not having troubled the mind within  
them nor having attempted to enter into  
the intention of the writings.

3.75 | After this, he says that the one  
teaching Christianity makes a similar claim  
about making bodies healthy while turning  
people away from the knowledge of real  
doctors, thus questioning his own private  
knowledge. To this, we would ask: which  
doctors do you say we are turning the  
private citizens away from? For you surely  
do not think that we are encouraging those  
who study philosophy to consider them as  
doctors, from whom we turn away those  
we call to the divine word. So, it seems he  
cannot answer who the doctors are. Or is  
he forced to turn to the private citizens,  
who also foolishly chatter about many gods  
and whatever else private citizens might  
say? Thus, he will be proven wrong by  
taking the one who turns away from the  
knowledgeable doctors into his argument.  
And to turn away those who are deceived  
by the philosophy of Epicurus and those  
considered Epicurean doctors, how could  
we not do this most wisely, avoiding a  
serious illness caused by the doctors of  
Celsus? This illness comes from denying  
providence and introducing pleasure as  
good. But let us also turn away from these  
doctors, who we encourage to follow our  
teachings. From the Peripatetics, who deny  
providence and the relationship of the  
divine to humans, how could we not make  
the pious ones better and heal those who  
are troubled, convincing them to rely on  
the one true God, especially from the great  
wounds caused by the words of those

θεραπεύσομεν τοὺς προτετραμμένους,  
πείθοντες αὐτοὺς ἀνακεῖσθαι τῷ ἐπὶ πᾶσι  
θεῷ, μεγάλων δὲ τραυμάτων, τῶν ἀπὸ  
λόγων νομιζομένων φιλοσόφων,  
ἀπαλλάσσομεν τοὺς πειθομένους ἡμῖν;  
ἄλλὰ καὶ ἄλλους δεδόσθω ἡμᾶς ἀποτρέπειν  
ἀπὸ ίατρῶν Στωϊκῶν θεὸν φθαρτὸν  
εἰσαγόντων καὶ τὴν ούσίαν αὐτοῦ  
λεγόντων σῶμα τρεπτὸν δι’ ὅλων καὶ  
ἄλλοιωτὸν καὶ μεταβλητὸν. καὶ ποτε πάντα  
φθειρόντων καὶ μόνον τὸν θεὸν  
καταλειπόντων· πῶς οὐχὶ καὶ οὕτως κακῶν  
μὲν ἀπαλλάξομεν τοὺς πειθομένους.  
προσάξομεν δ’ εὐσεβεῖ λόγῳ τῷ περὶ τοῦ  
ἀνακεῖσθαι τῷ δημιουργῷ καὶ θαυμάζειν  
τὸν πατέρα τῆς Χριστιανῶν διδασκαλίας.  
φιλανθρωπότατα ἐπιστρεπτικὸν καὶ  
ψυχῶν μαθήματα οίκονομήσαντα  
ἐπισπαρῆναι ὅλω τῷ τῶν ἀνθρώπων γένει;  
ἄλλὰ καν τοὺς πεπονθότας τὴν περὶ  
μετενσωματώσεως ἄνοιαν ἀπὸ ίατρῶν,  
τῶν καταβιβαζόντων τὴν λογικὴν φύσιν  
ὅτε μὲν ἐπὶ τὴν ἄλογον πᾶσαν ὅτε δὲ καὶ  
ἐπὶ τὴν ἀφάνταστον. θεραπεύωμεν· πῶς οὐ  
βελτίονας ταῖς ψυχαῖς κατασκευάσομεν  
τοὺς πειθομένους λόγῳ. οὐ διδάσκοντι μὲν  
ἐν κολάσεως μοίρᾳ τῷ φαύλῳ  
ἀποδίδοσθαι ἀναισθησίαν ἢ ἀλογίαν,  
παριστάντι δὲ εἶναί τινα φάρμακα  
ἐπιστρεπτικὰ τοὺς ἀπὸ θεοῦ τοῖς φαύλοις  
προσαγομένους πόνους καὶ τὰς κολάσεις;  
τοῦτο γάρ οἱ φρονίμως Χριστιανοὶ ζῶντες  
φρονοῦντες οίκονομοῦσι τοὺς  
ἀπλουστέρους. ὡς καὶ οἱ πατέρες τοὺς  
κομιδῇ νηπίους. οὐ γάρ καταφεύγομεν οὖν  
ἐπὶ νηπίους καὶ ἥλιθίους ἀγροίκους  
λέγοντες αὐτοῖς· φεύγετε τοὺς ίατροὺς.  
οὐδὲ λέγομεν· ὅρᾶτε μή ποτε τὶς ὑμῶν  
ἐπιστήμης ἐπιλάβηται. οὐδὲ φάσκομεν ὅτι  
κακόν ἔστιν ἐπιστήμη, οὐδὲ μεμήναμεν, ὃν  
εἴπωμεν ὅτι γνῶσις σφάλλει τοὺς  
ἀνθρώπους ἀπὸ τῆς κατὰ ψυχὴν ὑγείας.  
ἄλλ’ οὐδὲ ἀπόλλυσθαι ἀπὸ σοφίας εἴποιμεν

considered wise? But also, let us turn away  
others from the Stoic doctors who  
introduce a corruptible god and say that his  
essence is a changing body, which at times  
destroys everything and leaves only the  
god. How could we not free those who are  
persuaded by such evils? We will lead them  
to the pious teaching about relying on the  
creator and marveling at the father of  
Christian teachings. Is it not the most  
compassionate and wise way to care for all  
of humanity? Even if we heal those who  
have the foolishness about reincarnation  
from doctors who lower the rational nature  
of humans to the irrational or the non-  
existent, how could we not make the souls  
of those persuaded by our words better?  
We do not teach that the foolish should be  
given insensitivity or irrationality as a  
punishment, nor do we present any  
remedies that would bring pain and  
punishments to those who are called  
foolish by God. For the wise Christians live  
thoughtfully, caring for the simpler ones,  
just as the fathers cared for the little  
children. We do not flee to the foolish and  
ignorant country folk, telling them: avoid  
the doctors. Nor do we say: be careful that  
someone might take hold of your  
knowledge. We do not claim that  
knowledge is bad, nor do we insist that it  
leads people away from the health of the  
soul. But we would not say that anyone  
should be lost from wisdom, those who do  
not even pay attention to what I say. And if  
we teach, we say: pay attention to the God  
of all and to the teacher of his teachings,  
Jesus. None of us is so arrogant as to say  
what Celsus attributed to the teacher's face,  
saying to the acquaintances: I alone will  
save you. So see how many lies he tells  
about us. But we do not say that the true  
doctors harm those they promise to heal.

ἄν τινα πώποτε, οἵτινες ούδε τὸ ἔμοὶ  
προσέχετε. καν διδάσκωμεν. φαμὲν. ἀλλά·  
τῷ θεῷ τῶν ὅλων προσέχετε καὶ  
διδασκάλῳ τῶν περὶ αὐτοῦ μαθημάτων τῷ  
Ἰησοῦ. ούδεις δ' ἡμῶν οὕτως ἐστὶν ἀλαζῶν,  
ἴν' ὅπερ Κέλσος περιέθηκε τῷ τοῦ  
διδάσκοντος προσώπῳ εἴποι πρὸς τοὺς  
γνωρίμους. τὸ ἔγῳ ὑμᾶς σώσω μόνος. ὅρα  
οὖν. πόσα ἡμῶν καταψεύδεται. ἀλλ' ούδε  
φαμεν ὅτι οἱ ἀληθῶς ίατροὶ φθείρουσιν ους  
ἐπαγγέλλονται θεραπεύειν.

## Section 76

3.76 | Καὶ δεύτερον δὲ φέρει καθ' ἡμῶν  
παράδειγμα φάσκων ὅμοιον ποιεῖν τὸν ἐν  
ἡμῖν διδάσκαλον, (ώς) εἴ τις μεθύων εἰς  
μεθύοντας παριών κακηγορεῖ τοὺς  
νήφοντας ὡς μεθύοντας. παραστησάτω  
γάρ ἐκ τῶν γραμμάτων, φέρ' εἰπεῖν.  
Παύλου ὅτι ἐμέθυεν ὁ τοῦ Ἰησοῦ  
ἀπόστολος καὶ οὐκ ἥσαν οἱ λόγοι αὐτοῦ  
νήφοντες, ἢ ἐξ ὧν ἔγραψεν Ἰωάννης ὅτι  
οὐχὶ σωφρονοῦντος καὶ ἀπηλλαγμένου τῆς  
ἀπὸ κακίας μέθης πνεῦ αὐτοῦ τὰ νοήματα.  
ούδεις οὖν σωφρονῶν καὶ διδάσκων τὸν  
Χριστιανῶν λόγον μεθύει. ἀλλ'  
ἀφιλοσόφως ἡμῖν λοιδορούμενος ταῦτά  
φησιν ὁ Κέλσος. τίνας δὲ καὶ νήφοντας  
κακηγοροῦμεν οἱ πρεσβεύοντες τὰ  
Χριστιανῶν δόγματα. λεγέτω ὁ Κέλσος.  
πάντες γάρ καθ' ἡμᾶς μεθύουσιν οἱ τοῖς  
ἀψύχοις ὡς θεῷ προσλαλοῦντες. καὶ τί  
λέγω μεθύουσι; μᾶλλον γάρ μεμήνασιν. εἰς  
τοὺς νεώς σπεύδοντες καὶ ὡς θεοῖς τοῖς  
ἀγάλμασιν ἢ τοῖς ζῷοις προσκυνοῦντες.  
οὐχ ἥττον δὲ τούτων μαίνονται καὶ οἱ  
νομίζοντες εἰς τιμὴν θεῶν ἀληθινῶν  
κατεσκευάσθαι τὰ ὑπὸ βαναύσων καὶ  
φαυλοτάτων ἔσθ' ὅτε ἀνδρῶν  
κατασκευαζόμενα.

3.76 | And secondly, he brings an example  
against us, saying that the teacher among  
us acts similarly, as if someone who is  
drunk goes among the sober and accuses  
them of being drunk. Let him stand up and  
say from the writings: that Paul, the apostle  
of Jesus, was drunk and that his words  
were not sober, or from what John wrote  
that his thoughts do not come from a sober  
mind freed from the drunkenness of evil.  
Therefore, no sober person teaching the  
Christian message gets drunk. But Celsus,  
foolishly mocking us, says these things. And  
who are we accusing of being sober? Let  
Celsus say. For all among us are drunk,  
those who speak to the lifeless as if they  
were gods. And what do I mean by drunk?  
Rather, they are more awake. They hurry  
into the temples and worship the statues of  
gods or animals. No less mad are those who  
think that the things made by the lowly and  
the most worthless are constructed in  
honor of true gods.

## Section 77

3.77 | Μετὰ ταῦτ’ ἔξομοιοῖ τὸν μὲν διδάσκοντα ὄφθαλμιῶντι τοὺς δὲ μανθάνοντας ὄφθαλμιῶσι καὶ φησι τοῦτον ἐπὶ τῶν ὄφθαλμώντων αἰτιᾶσθαι τοὺς ὅξν βλέποντας ὡς πεπηρωμένους. τίνες οὖν τὸ εἴποιμεν Ἐλληνες οἱ καθ’ ἡμᾶς οὐ βλέποντες ἢ οἱ ἐκ τοῦ τηλικούτου μεγέθους τῶν ἐν τῷ κόσμῳ καὶ τοῦ κάλλους τῶν δημιουργημάτων μὴ δυνάμενοι ἀναβλέψαι καὶ θεωρῆσαι ὅτι προσκυνεῖν καὶ θαυμάζειν καὶ σέβειν χρὴ μόνον τὸν ταῦτα πεποιηκότα, καὶ οὐδὲν τῶν παρ’ ἀνθρώποις κατασκευαζομένων καὶ εἰς θεῶν τιμὴν παραλαμβανομένων καθηκόντως ἃν τις σέβοι εἴτε χωρὶς τοῦ δημιουργοῦ θεοῦ εἴτε καὶ μετ’ ἑκείνου; τὰ γὰρ οὐδαμῶς συγκριτὰ συγκρίνειν τῷ ἀπείρῳ, ὑπεροχῇ ὑπερέχοντι πάσῃς γενητῆς φύσεως. τυφλῶν τὴν διάνοιάν ἔστιν ἔργον. οὐκ ὄφθαλμιῶντας οὖν τοὺς ὅξν βλέποντας λέγομεν εἶναι ἡ πεπηρωμένους, ἀλλὰ τοὺς καλινδουμένους ἀγνοίᾳ θεοῦ ἐπὶ τοὺς νεώς καὶ τὰ ἀγάλματα καὶ τὰς λεγομένας ἱερομηνίας φάσκομεν τετυφλῶσθαι τὸν νοῦν· καὶ μάλιστα ὅτε πρὸς τῇ ἀσεβείᾳ καὶ ἐν ἀσελγείᾳ ζῶσιν, ὅ τι ποτ’ ἔστιν αἰδέσιμον ἔργον μηδὲ ζητοῦντες ἀλλὰ πάντ’ αἰσχύνης ἄξια πράττοντες.

## Section 78

3.78 | Μετὰ ταῦτα τοσαῦθ’ ἡμᾶς αἰτιασάμενος θέλει ἐμφῆναι ὅτι καὶ ἔτερα ἔχων λέγειν παρασιωπᾶ αὐτά. ἔχει δὲ οὕτως αὐτοῦ ἡ λέξις· ταῦτα μὲν αἰτιῶμαι καὶ τὰ τοιαῦτα, ἵνα μὴ πάντ’ ἀπαριθμῶ, καί φημι πλημμελεῖν αὐτοὺς ἐπηρεάζοντας εἰς τὸν θεὸν, ἵνα πονηροὺς ἀνθρώπους

3.77 | After this, he compares the teacher to those who see, while accusing the learners of being blind, and he says that he blames those who see clearly as if they were blind. So, who should we say are the Greeks among us who do not see? Are they those who cannot look up and see the greatness and beauty of the creations in the world and realize that they should worship, admire, and honor only the one who made these things, and not anything made by humans that is taken as an offering to the gods? Whether they worship the creator God alone or along with him, for it is not right to compare anything made with the infinite, which surpasses all created nature. It is the work of the blind to have such a mindset. So, we do not say that those who see clearly are blind or hardened, but rather that those who are blinded by ignorance of God go to the temples and the statues and the so-called sacred rituals, and we claim that their minds are blinded. Especially when they live in impiety and immorality, doing things that are shameful and not seeking what is honorable, but doing everything worthy of disgrace.

3.78 | After this, he blames us for many things, wanting to show that he has other things to say but keeps silent about them. His words go like this: "I blame these things and such things, so that I do not have to list everything, and I say that they are wrong for leading people to God, so that they may

ύπάγωνται κούφαις ἐλπίσι καὶ παραπείσωσι καταφρονῆσαι τῶν κρειττόνων, ὡς, ἔὰν ἀπέχωνται αὐτῶν, ἄμεινον αὐτοῖς ἔσται. καὶ πρὸς ταῦτα δὲ λέγοιτ' ἀν ἀπὸ τῆς περὶ τῶν προσερχομένων χριστιανισμῷ ἐνεργείας ὅτι οὐ πάνυ τι πονηροὶ ὑπάγονται τῷ λόγῳ ὅσον οἱ ἀπλούστεροι καὶ (ὡς ἂν οἱ πολλοὶ ὄνομασαιεν) ἄκομψοι. οὗτοι γὰρ φόβῳ τῷ περὶ τῶν κολάσεων τῶν ἀπαγγελλομένων. κινοῦντι αὐτοὺς καὶ προτρέποντι ἐπὶ τῷ ἀπέχεσθαι τούτων, δι’ ἀ εἰ κολάσεις. πειρῶνται ἐπιδιδόναι ἑαυτοὺς τῇ κατὰ χριστιανισμὸν θεοσεβείᾳ· ἐπὶ τοσοῦτον ὑπὸ τοῦ λόγου κρατούμενοι, ὡς φόβῳ τῶν κατὰ τὸν λόγον ὄνομαζομένων αἰώνιων κολάσεων πάσης τῆς παρ’ ἀνθρώποις κατ’ αὐτῶν ἐπινοουμένης βασάνου καὶ μετὰ μυρίων πόνων θανάτου καταφρονεῖν· ὅπερ ούδεις ἀν τῶν εὗ φρονούντων φήσαι πονηρῶν προαιρέσεων ἔργον εἶναι. πῶς δ’ ἀπὸ προαιρέσεως πονηρᾶς ἐγκράτεια καὶ σωφροσύνη ἀσκεῖται ἢ τὸ μεταδοτικὸν καὶ κοινωνικόν; ἀλλ’ οὐδ’ ὁ πρὸς τὸ θεῖον φόβος, ἐφ’ ὃν ὡς χρήσιμον τοῖς πολλοῖς παρακαλεῖ ὁ λόγος τοὺς μηδέπω δυναμένους τὸ δι’ αὐτὸν αἰρετὸν βλέπειν καὶ αἰρεῖσθαι αὐτὸν ὡς μέγιστον ἀγαθὸν καὶ ὑπὲρ πᾶσαν ἐπαγγελίαν· ἔξ ᾧ οὐ τοῦτο τῷ κατὰ πονηρίαν αἰρουμένῳ ζῆν ἐγγενέσθαι πέφυκεν.

## Section 79

3.79 | Ἔὰν δέ τις ἐν τούτοις δεισιδαιμονίαν μᾶλλον ἢ πονηρίαν περὶ τοὺς πολλοὺς τῶν πιστευόντων τῷ λόγῳ εἶναι φαντάζηται καὶ ἐγκαλῇ ὡς δεισιδαίμονας ποιοῦντι τῷ λόγῳ ἡμῶν, φήσομεν πρὸς αὐτὸν ὅτι, ὥσπερ ἔλεγέ τις τῶν νομοθετῶν πρὸς τὸν ἔρωτῶντα, εἰ τοὺς καλλίστους ἔθετο τοῖς πολίταις νόμους, ὅτι οὐ τοὺς καθάπαξ

follow foolish hopes and look down on the better things, thinking that if they stay away from them, it will be better for them." And to this, he might also say from the actions of those coming to Christianity that not all are wicked who follow the message, as much as the simpler and, as many would call them, unrefined people. For these are moved by the fear of the punishments that are announced, urging them to stay away from these things because of the punishments. They try to give themselves to the piety according to Christianity; they are so held by the message that they fear the eternal punishments named in the message, thinking of all the torments and countless pains of death, and they look down on them. No one who thinks well would say that this is the work of wicked choices. But how can self-control and moderation come from a wicked choice, or from sharing and community? Also, the fear of the divine, which the message encourages as useful for many, does not lead those who are not yet able to see what is good and choose it as the greatest good, above all promises. From this, it is not natural for someone living according to wickedness to be born.

3.79 | But if someone thinks that there is more superstition than wickedness among many of those who believe in our message and accuses them of being superstitious, we will say to him that, just as one of the lawmakers said to the questioner, if he set the best laws for the citizens, he did not set the best laws all at once, but those that the

καλλίστους ἀλλ' ὁν ἐδύναντο τοὺς  
καλλίστους· οὕτω λέγοιτο ἂν καὶ ἀπὸ τοῦ  
πατρὸς τοῦ Χριστιανῶν λόγου ὅτι ὁν  
ἐδύναντο οἱ πολλοὶ εἰς βελτίωσιν ἡθῶν  
τοὺς καλλίστους ἔθεμην νόμους καὶ  
διδασκαλίαν, πόνους οὐ ψευδεῖς ἀπειλῶν  
καὶ κολάσεις τοῖς ἀμαρτάνουσιν ἀλλ'  
ἀληθεῖς μὲν καὶ ἀναγκαίους εἰς  
ἐπανόρθωσιν τῶν ἀντιτεινόντων  
προσαγομένους, οὐ μὴν καὶ πάντως  
νοούντων τὸ τοῦ κολάζοντος βούλημα καὶ  
τὸ τῶν πόνων ἔργον· καὶ τοῦτο γὰρ πρὸς  
τὸ χρήσιμον καὶ κατὰ τὸ ἀληθὲς καὶ μετ'  
ἐπικρύψεως συμφερόντως λέγεται. πλὴν  
ὡς ἐπίπαν οὐ πονηροὺς ὑπάγονται οἱ τὰ  
χριστιανισμοῦ πρεσβεύοντες. ἀλλ' οὐδὲ  
ἐπηρεάζομεν εἰς τὸ θεῖον· λέγομεν γὰρ περὶ  
αὐτοῦ καὶ ἀληθῆ καὶ τοῖς πολλοῖς σαφῆ μὲν  
εἶναι δοκοῦντα οὐ σαφῆ δ' ὄντα ἐκείνοις  
ὡς τοῖς ὀλίγοις, φιλοσοφεῖν ἀσκοῦσι τὰ  
κατὰ τὸν λόγον.

## Section 80

3.80 | Ἐπεὶ δὲ καὶ κούφαις ἐλπίσι φησὶν  
ὑπάγεσθαι τοὺς χριστιανίζοντας ὁ Κέλσος,  
φήσομεν πρὸς αὐτὸν ἐγκαλοῦντα τῷ περὶ  
τῆς μακαρίας ζωῆς λόγῳ καὶ τῷ περὶ τῆς  
πρὸς τὸ θεῖον κοινωνίας ὅτι ὅσον ἐπὶ σοὶ, ὃ  
οὗτος, κούφαις ὑπάγονται ἐλπίσι καὶ οἱ τὸν  
Πυθαγόρου καὶ Πλάτωνος παραδεξάμενοι  
περὶ ψυχῆς λόγον, πεψυκύιας ἀναβαίνειν  
ἐπὶ τὴν ἀψίδα τοῦ οὐρανοῦ καὶ ἐν τῷ  
ὑπερουρανίῳ τόπῳ θεωρεῖν τὰ τῶν  
εύδαιμόνων θεατῶν θεάματα. κατὰ σὲ δὲ.  
ὦ Κέλσε, καὶ οἱ παραδεξάμενοι τὴν τῆς  
ψυχῆς ἐπιδιαμονὴν καὶ βιοῦντες, ὥσθ'  
ἡρωες γενέσθαι καὶ μετὰ θεῶν ἔξειν τὰς  
διατριβὰς, κούφαις ἐλπίσιν ὑπάγονται.  
τάχα δὲ καὶ οἱ πεισθέντες περὶ τοῦ  
„θύραθεν“ νοῦ ὡς (ά)θανάτου, καὶ νοῦ  
διεξαγωγὴν ἔχοντος. κούφαις ἀν-

people could follow. So, it could be said from the teaching of the father of Christians that I set the best laws and teachings for the improvement of morals, which many could follow, not false threats of punishments, but true and necessary for the correction of those who oppose, and not all understanding the will of the punisher and the work of the pains. For this is said for what is useful and according to the truth, and without concealment. However, generally, those who advocate for Christianity are not wicked. But we are not influenced toward the divine; for we speak about it in a way that is true and clear to many, while seeming unclear to those few who study the message.

3.80 | Since Celsus says that those who follow Christianity go after foolish hopes, we will respond to him, accusing him of speaking about the blessed life and the relationship with the divine, that as far as he is concerned, those who accept the teachings of Pythagoras and Plato about the soul also follow foolish hopes, believing they can rise to the heavens and see the sights of the blessed. But according to you, Celsus, those who accept the idea of the soul's immortality and live in such a way that they become heroes and spend time with the gods also follow foolish hopes. Perhaps even those convinced about the "outside" world as a form of death and having a mind that leads to it would also be said to follow foolish hopes by Celsus.

ύπάγεσθαι λέγοιντο ὑπὸ Κέλσου ἐλπίσιν.  
ἀγωνισάσθω οὖν μηκέτι κρύπτων τὴν  
ἐαυτοῦ αἵρεσιν ἀλλ' ὄμοιογῶν  
Ἐπικούρειος εἶναι πρὸς τὰ παρ' Ἑλλησι καὶ  
βαρβάροις οὐκ εὔκαταφρονήτως λεγόμενα  
περὶ τῆς ἀθανασίας τῆς ψυχῆς ἢ τῆς  
ἐπιδιαμονῆς αὐτῆς ἢ τῆς τοῦ νοῦ  
ἀθανασίας, καὶ παραδεικνύτω ταῦτα μὲν  
εἶναι λόγους, κούφαις ἐλπίσιν ἀπατῶντας  
τοὺς συγκατατιθεμένους αὐτοῖς. τοὺς δὲ  
τῆς ἐαυτοῦ φιλοσοφίας καθαροὺς εἶναι  
κούφων ἐλπίδων καὶ ἥτοι προσάγοντας  
ἐλπίσιν ἀγαθαῖς ἢ. ὅπερ μᾶλλον ἀκόλουθόν  
ἔστιν αὐτῷ, οὐδεμίαν ἔμποιοῦντας ἐλπίδα  
διὰ τὴν τῆς ψυχῆς εὐθέως παντελῆ  
φθοράν. εἰ μὴ ἄρα Κέλσος καὶ οἱ  
Ἐπικούρειοι οὐ φήσουσι κούφην εἶναι  
ἐλπίδα τὴν περὶ τοῦ τέλους αὐτῶν τῆς  
ἡδονῆς, ἥτις κατ' αὐτούς ἔστι τὸ ἀγαθὸν,  
τὸ τῆς σαρκὸς εύσταθὲς κατάστημα καὶ τὸ  
περὶ ταύτης πιστὸν Ἐπικούρῳ ἐλπισμα.

Therefore, let him no longer hide his own beliefs but openly admit to being an Epicurean, which is not easily dismissed among the Greeks and non-Greeks when it comes to the immortality of the soul or its continued existence or the immortality of the mind. He should show that these are just words, deceiving those who agree with them into following foolish hopes. But those who are pure in their own philosophy are not following foolish hopes, either bringing good hopes or, which is more fitting for him, not creating any hope at all due to the complete destruction of the soul. If Celsus and the Epicureans do not say that the hope regarding their pleasure's end is foolish, which for them is the good, the stable condition of the body, and the reliable hope concerning it according to Epicurus.

## Section 81

3.81 | Μὴ ὑπολάβῃς δέ με οὐχ ἀρμοζόντως  
τῷ Χριστιανῷ λόγῳ παρειληφέναι πρὸς  
τὸν Κέλσον τοὺς περὶ τῆς ἀθανασίας ἢ τῆς  
ἐπιδιαμονῆς τῆς ψυχῆς φιλοσοφήσαντας·  
πρὸς οὓς κοινά τινα ἔχοντες εὐκαιρότερον  
παραστήσομεν ὅτι ἡ μέλλουσα μακαρία  
ζωὴ μόνοις ἔσται τοῖς (τὴν) κατὰ τὸν  
Ἰησοῦν θεοσέβειαν καὶ εἰς τὸν τῶν ὅλων  
δημιουργὸν εύσέβειαν εἴλικρινῇ καὶ  
καθαρὰν καὶ ἄμικτον πρὸς ὅτι ποτ' οὖν  
γενητὸν παραδεξαμένοις. ποίων δὲ  
κρειττόνων καταφρονεῖν παραπείθομεν  
τοὺς ἀνθρώπους, παραδεικνύτω ὁ  
βουλόμενος· καὶ ἀντιπαραθέτω τὸ καθ'  
ἡμᾶς παρὰ θεῷ ἐν Χριστῷ, τουτέστι τῷ  
λόγῳ καὶ τῇ σοφίᾳ καὶ πάσῃ ἀρετῇ. τέλος  
μακάριον τοῖς ἀμέμπτως καὶ καθαρῶς  
βιώσασι καὶ τὴν πρὸς τὸν τῶν ὅλων θεὸν

3.81 | Do not suppose that I have improperly included those who have thought about the immortality or continued existence of the soul in the message of Christians when responding to Celsus. We will present a common understanding that the future blessed life will only belong to those who have true and pure piety according to Jesus and to the creator of all things. Let anyone who wishes show what better things people should not despise. And let them compare what we have from God in Christ, that is, our message, wisdom, and all virtue. The ultimate blessing will come to those who live blamelessly and purely and who will have an undivided and inseparable love for the God of all, and they will meet the gift of God. Let them show

άγάπην ἀδιαίρετον καὶ ἄσχιστον  
ἀνειληφόσι συμβησόμενον, καὶ δωρεῇ θεοῦ  
ἀπαντησόμενον. τῷ καθ' ἐκάστην  
φιλόσοφον αἴρεσιν ἐν Ἑλλησιν ἥ  
βαρβάροις ἥ μυστηριώδῃ ἐπαγγελίαν τέλει·  
καὶ δεικνύτω τὸ κατά τινα τῶν ἄλλων  
τέλος κρείττον τοῦ καθ' ἡμᾶς καὶ  
ἀκόλουθον μὲν ὡς ἀληθὲς ἔκεινο τὸ δ'  
ἡμέτερον οὐχ ἀρμόζον δωρεῇ θεοῦ ούδὲ  
τοῖς εὗ βιώσασιν. ἥ οὐχ ὑπὸ θείου  
πνεύματος, πληρώσαντος τὰς τῶν  
καθαρῶν προφητῶν ψυχὰς, ταῦτα  
λελέχθαι. δεικνύτω δ' ὁ βουλόμενος  
κρείττονας τοὺς ὅμολογουμένους παρὰ  
πᾶσιν ἀνθρωπίνους λόγους τῶν  
ἀποδεικνυμένων θείων καὶ ἐκ θεοφορίας  
ἀπηγγελμένων. τίνων δὲ καὶ κρείττονων  
τοὺς ἀποδεχομένους διδάσκομεν ἀμεινον  
ἀπαλλάξειν; εἰ γάρ μὴ φορτικὸν είπεῖν,  
αὐτόθεν φαίνεται ὅτι ούδεν οὐκ  
ἐπινοηθῆναι ὡς κρείττον εἶναι δύναται τοῦ  
ἔμπιστεῦσαι ἐαυτὸν τῷ ἐπὶ πᾶσι θεῷ καὶ  
ἀναθεῖναι διδασκαλίᾳ, παντὸς μὲν  
ἀφιστάσῃ γενητοῦ προσαγούσῃ δὲ δι'  
ἔμψυχου καὶ ζῶντος λόγου, ὃς ἔστι καὶ  
σοφία ζῶσα καὶ υἱὸς θεοῦ, τῷ ἐπὶ πᾶσι  
θεῷ. ἀλλὰ γάρ αὐτάρκῃ περιγραφὴν ἐν  
τούτοις καὶ τοῦ τρίτου τόμου τῶν πρὸς τὸ  
Κέλσου σύγγραμμα ἡμῖν ὑπαγορευθέντων  
εὐληφότος, αὐτοῦ που καταπαύσομεν τὸν  
λόγον, ἐν τοῖς ἐξῆς πρὸς τὰ μετὰ τοῦτο  
γεγραμμένα τῷ Κέλσῳ ἀγωνιούμενοι.

how the end of any philosophy among Greeks or non-Greeks or mysterious teachings is less than ours and not truly aligned with the gift of God or with those who have lived well. Or is it not by divine spirit that the souls of the pure prophets have been filled? Let anyone who wishes demonstrate that those acknowledged by all human words are greater than those shown to be divine and revealed by divine inspiration. And who are we teaching to be better than those who accept these things? For if it is not burdensome to say, it is clear that nothing can be thought of as better than to trust oneself to the God of all and to submit to the teaching of the living and active word, which is both living wisdom and the Son of God. But indeed, this is a sufficient description in these matters, and since we have received the third book of our writing against Celsus, we will pause our discussion here and continue with what follows in the next writings to Celsus.

## Book Four (ΠΡΟΣ ΤΟΝ ΕΠΙΓΕΡΡΑΜΜΕΝΟΝ ΚΕΛΣΟΥ ΑΛΗΘΗ ΛΟΤΟΝ ΩΡΙΓΕΝΟΥΣ ΤΟΜΟΣ ΤΕΤΑΡΤΟΣ.)

### Section 1

4.1 | Ἐν τρισὶ τοῖς πρὸ τούτων  
διεξελθόντες βιβλίοις τὰ πρὸς τὸ Κέλσου  
σύγγραμμα νοηθέντα ἡμῖν, ἵερε Ἀμβρόσιε,

4.1 | In the three books that came before this one, we have discussed the writing against Celsus, holy Ambrose. Now, in the

τέταρτον πρὸς τὰ ἔξῆς εὐξάμενοι διὰ  
Χριστοῦ τῷ θεῷ ὑπαγορεύομεν. δοθεῖεν δ'  
ἡμῖν λόγοι, περὶ ὃν ἐν τῷ Ἱερεμίᾳ  
γέγραπται, ὡς τοῦ κυρίου πρὸς τὸν  
προφήτην εἰπόντος „ἴδοὺ δέδωκα τοὺς  
λόγους μου εἰς τὸ στόμα σου πῦρ. ἴδού  
καθέστακά σε σήμερον ἐπὶ ἔθνη καὶ  
βασιλείας, ἐκριζοῦν καὶ κατασκάπτειν καὶ  
ἀπολύειν καὶ κατασπᾶν καὶ ἀνοικοδομεῖν  
καὶ καταφυτεύειν.“ καὶ γὰρ ἡμεῖς νῦν  
χρήζομεν λόγων ἐκριζούντων τὰ κατὰ τῆς  
ἀληθείας ἀπὸ πάσης ψυχῆς. βεβλαμμένης  
ἀπὸ τοῦ συγγράμματος Κέλσου ἡ τῶν  
παραπλησίων αὐτῷ νοημάτων. δεόμεθα δὲ  
καὶ νοημάτων, κατασκαπτόντων πάσης  
ψευδοδοξίας οἰκοδομὰς καὶ τῆς Κέλσου ἐν  
τῷ συγγράμματι αὐτοῦ οἰκοδομῆς  
παραπλήσια τῇ οἰκοδομῇ τῶν εἰπόντων·  
„δεῦτε οἰκοδομήσωμεν ἐαυτοῖς πόλιν καὶ  
πύργον, οὗ ἡ κεφαλὴ ἔσται ἔως τοῦ  
οὐρανοῦ· ἀλλὰ καὶ χρήζομεν σοφίας  
κατασπώσης πάντα τὰ ἐπαιρόμενα „κατὰ  
τῆς γνώσεως τοῦ Θεοῦ“ ὑψώματα καὶ τὸ  
Κέλσου „ἐπαιρόμενον“ καθ' ἡμῶν τῆς  
ἀλαζονείας „ὕψωμα.“ εἴτ' ἐπεὶ μὴ χρὴ  
καταλήγειν ἡμᾶς ἐπὶ τὸ „ἐκριζοῦν καὶ  
κατασκάπτειν“ τὰ προειρημένα ἀλλ' εἰς μὲν  
τὴν χώραν τῶν ἐκριζωθέντων  
„καταφυτεύειν“ φυτείαν τοῦ κατὰ θεὸν  
γεωργίου, εἰς δὲ τὸν τόπον τῶν  
κατασκαφέντων οἰκοδομεῖν θεοῦ  
οἰκοδομὴν καὶ ναὸν δόξης θεοῦ, διὰ τοῦτο  
καὶ ἡμῖν εὐκτέον ἔστι τῷ δεδωκότι κυρίῳ  
τὰ ἐν τῷ Ἱερεμίᾳ γεγραμμένα, ἵνα καὶ ἡμῖν  
δῷ λόγους καὶ πρὸς τὸ οἰκοδομεῖν τὰ τοῦ  
Χριστοῦ καὶ „καταφυτεύειν“ τὸν  
πνευματικὸν νόμον καὶ τοὺς ἀνάλογον  
αὐτῷ προφητικὸς λόγους. καὶ μάλιστα  
χρεία ἡμῖν πρὸς τὰ νῦν ἔξῆς τοῖς  
προειρημένοις τῷ Κέλσῳ λεγόμενα  
κατασκευάσαι δτι καλῶς τὰ περὶ τοῦ  
Χριστοῦ πεπροφήτευται. ἅμα γὰρ πρὸς  
ἀμφοτέρους ιστάμενος ὁ Κέλσος,

fourth book, we pray to God through Christ. May we be given words about what is written in Jeremiah, where the Lord speaks to the prophet: "Behold, I have put my words in your mouth like fire. Behold, I have set you today over nations and kingdoms, to uproot and tear down, to destroy and overthrow, to build and plant." For we also now need words that will uproot everything against the truth from every soul harmed by the writing of Celsus or by similar ideas. We ask for thoughts that will tear down all false beliefs and the structure of Celsus in his writing, which is similar to the saying, "Come, let us build a city and a tower, whose top will reach to heaven." But we also need wisdom to bring down all the proud things that rise against the knowledge of God and Celsus's prideful ideas. Then, since we should not focus only on "uprooting and tearing down" what has been mentioned, but also to "plant" in the land of those uprooted, we should cultivate the field of God. In the place of those torn down, we should build a structure for God and a temple of God's glory. Therefore, we should pray to the Lord who has given us what is written in Jeremiah, so that he may also give us words to build up the things of Christ and "plant" the spiritual law and the prophetic words that relate to it. And we especially need to prepare for what follows in the next writings to Celsus, to show that the things about Christ have been well prophesied. For Celsus stands against both sides: the Jews who deny that Christ has come, hoping that he will come, and the Christians who confess that Jesus is the prophesied Christ, saying:

Ίουδαίους μὲν ἀρνουμένους γεγονέναι τὴν  
Χριστοῦ ἐπιδημίαν ἐλπίζοντας δ' αὐτὴν  
ἔσεσθαι, Χριστιανοὺς δὲ ὅμολογοῦντας τὸν  
Ίησοῦν εἶναι τὸν προφητευθέντα Χριστὸν,  
φησίν·

## Section 2

4.2 | Ὅτι δὲ καὶ Χριστιανῶν τινες καὶ  
Ίουδαῖοι, οἱ μὲν καταβεβηκέναι (λέγουσιν,)  
οἱ δὲ καταβήσεσθαι εἰς τὴν γῆν τινα θεὸν ἢ  
θεοῦ υἱὸν τῶν τῇδε δικαιωτὴν, τοῦτ'  
αἴσχιστον, καὶ οὐδὲ δεῖται μακροῦ λόγου ὁ  
ἔλεγχος, καὶ δοκεῖ γε ἀκριβῶς περὶ μὲν  
Ίουδαίων οὐ τινῶν ἀλλὰ πάντων λέγειν ὅτι  
οἴονταί τινα καταβήσεσθαι ἐπὶ τὴν γῆν,  
περὶ δὲ Χριστιανῶν οτι τινὲς αὐτῶν  
καταβεβηκέναι λέγουσιν. ἔμφαίνει γὰρ  
τοὺς ἀπὸ Ίουδαϊκῶν γραφῶν  
κατασκευάζοντας τὴν Χριστοῦ ἐπιδημίαν  
ὡς ἥδη γεγενημένην, καὶ ἔοικεν εἰδέναι ὅτι  
εἰσὶ τινες αἰρέσεις ἀρνούμεναι Χριστὸν  
Ίησοῦν εἶναι τὸν πεπροφητευμένον. ἥδη  
μὲν οὖν καὶ ἐν τοῖς προτέροις περὶ τοῦ  
πεπροφητεῦσθαι τὸν Χριστὸν κατὰ  
δύναμιν διειλήφαμεν, διὸ τὰ πολλὰ τῶν  
δυναμένων λέγεσθαι εἰς τὸν τόπον οὐκ  
ἐπαναλαμβάνομεν, ἵνα μὴ παλιλογῶμεν.  
ὅρα δὴ ὅτι, εἴπερ μετά τινος κάν δοκούσης  
ἀκολουθίας ἐβούλετο ἀνατρέπειν τὴν περὶ  
τῶν προφητειῶν (ἥ) περὶ τοῦ ἐπιδημήσειν  
ἥ ἐπιδεδημηκέναι τὸν Χριστὸν πίστιν,  
έχρην αὐτὸν αὐτὰς ἐκθέσθαι τὰς  
προφητείας. αἷς ἐν τῷ διαλέγεσθαι πρὸς  
ἄλλήλους χρώμεθα Χριστιανοὶ καὶ  
Ίουδαῖοι· οὕτως γὰρ ἀν κάν ἔδοξε τοὺς  
περισπωμένους ὑπὸ τῆς, ὡς οἴεται,  
πιθανότητος [δοκεῖν] ἀνατρέπειν ἀπὸ τῆς  
πρὸς τὰ προφητικὰ συγκαταθέσεως καὶ  
τῆς διὰ τὰ προφητικὰ εἰς τὸν Ίησοῦν ὡς  
ὄντα Χριστὸν πίστεως· νυνὶ δὲ ἥτοι μὴ  
δυνάμενος ἀπαντῆσαι πρὸς τὰς περὶ

4.2 | That some Christians and Jews say  
that some have already come down (they  
say), while others will come down to a  
certain land, either a god or the son of God,  
is the most shameful thing, and it does not  
need a long argument to prove it. It seems  
that he is speaking accurately about the  
Jews, saying that they believe that some  
will come down to the earth, but about  
Christians, he says that some of them have  
already come down. For those who build  
the coming of Christ from Jewish writings  
show it as already having happened, and it  
seems they know that there are some sects  
denying that Christ Jesus is the prophesied  
one. Therefore, we have already discussed  
the prophecies about Christ in the earlier  
parts, so we do not repeat what has been  
said about the many things that can be said  
on this topic, to avoid being repetitive.  
Now, if someone wanted to change the  
discussion about the prophecies or about  
the coming of Christ, it would be necessary  
for him to present the prophecies  
themselves. In the conversations we have  
with each other, Christians and Jews, this  
would seem to turn those who are swayed  
by what they think is convincing away from  
the agreement on the prophecies and from  
believing in Jesus as the Christ based on the  
prophecies. But now, either unable to  
respond to the prophecies about Christ or  
not knowing their beginning, what is  
prophesied about him, he does not mention

Χριστοῦ προφητείας (ἢ) μηδὲ τὴν ἀρχὴν είδως, τίνα ἔστι τὰ περὶ αὐτοῦ προφητευόμενα, ούδεμίαν μὲν λέξιν τίθησι προφητικὴν, καίτοι γε μυρίαι ὅσαι εἰσὶ περὶ Χριστοῦ, κατηγορεῖν δὲ οἴεται τῶν προφητικῶν, μηδ' ἦν εἴποι ἀνέκεινος πιθανότητα αὐτῶν ἐκθέμενος. ούκ οἶδε μέντοι γε ὅτι οὐ πάνυ τι Ἰουδαῖοι λέγουσι θεὸν ὄντα τὸν Χριστὸν καταβήσεσθαι ἢ θεοῦ υἱὸν, ὡς καὶ ἐν τοῖς ἀνωτέρω εἰρήκαμεν.

### Section 3

4.3 | Καὶ είπὼν αὐτὸν ὑφ' ἡμῶν μὲν λέγεσθαι καταβεβηκέναι ὑπὸ Ἰουδαίων δὲ καταβήσεσθαι δικαιωτὴν, κατηγορεῖν αὐτόθεν οἴεται τοῦ λεγομένου ὡς αἰσχίστου καὶ οὐδὲ μακροῦ ἐλέγχου δεομένου καὶ φησι' τίς ὁ νοῦς τῆς τοιᾶσδε καθόδου τῷ θεῷ; ούχ ὅρῶν ὅτι καὶ καθ' ἡμᾶς ἔστι τῆς καθόδου ὁ νοῦς.  
προηγουμένως μὲν τὰ λεγόμενα ἐν τῷ εὐαγγελίῳ „ἀπολωλότα πρόβατα οἴκου Ἰσραὴλ“ ἐπιστρέψαι, δευτέρως δὲ τὸ διὰ τὴν ἐκείνων ἀπείθειαν ἄραι ἀπ' αὐτῶν τὴν ὄνομασθεῖσαν βασιλείαν τοῦ θεοῦ καὶ δοῦναι „ἄλλοις γεωργοῖς“ παρὰ τοὺς πάλαι Ἰουδαίους Χριστιανοῖς, „τοὺς καρποὺς“ τῆς τοῦ θεοῦ βασιλείας „ἀποδώσουσι“ τῷ θεῷ „ἐν τοῖς“ ἐκάστης πράξεως οὕσης καρποῦ τῆς βασιλείας „καιροῖς.“ ἡμεῖς μὲν οὖν ἀπὸ πλειόνων ὀλίγα εἴπομεν πρὸς τὴν Κέλσου πεῦσιν εἰπόντος τίς γάρ ὁ νοῦς τῆς τοιᾶσδε καθόδου τῷ θεῷ; Κέλσος δὲ τὰ μήτε ὑπὸ Ἰουδαίων μήτε ὑφ' ἡμῶν λεχθέντα ἀνέαυτῷ ἀποφαίνεται λέγων· ἦ ἵνα μάθῃ τὰ ἐν ἀνθρώποις; ούδεις γάρ ἡμῶν φησιν ὅτι, ἵνα μάθῃ τὰ ἐν ἀνθρώποις, Χριστὸς ἐπιδημεῖ τῷ βίῳ. εἴτα ὡς εἰπόντων ἀν τινων τὸ ἵνα μάθῃ τὰ ἐν ἀνθρώποις, ἐαυτῷ ἀνθυποφέρει πρὸς τοῦτο τὸ οὐ γάρ

any prophetic words, even though there are countless prophecies about Christ. He thinks he can accuse the prophetic words without knowing which ones he would call convincing. However, he does not realize that the Jews say that Christ, being God, will come down or is the son of God, as we have mentioned above.

4.3 | And while he says that some among us claim that he has already come down, and that the Jews say he will come down as a righteous one, he thinks he can accuse this as the most shameful thing without needing a long argument. He asks, "What is the meaning of such a descent for God?" He does not see that we also have a meaning for this descent. Previously, it was said in the Gospel that "the lost sheep of the house of Israel" will be gathered, and secondly, that because of their disobedience, the named kingdom of God will be taken away from them and given to "other farmers," the Christians, who will "give the fruits" of God's kingdom to God "in the times of each action." So we have said a little about Celsus's question: "What is the meaning of such a descent for God?" Celsus seems to express something that neither the Jews nor we have said, asking whether it is to learn about what is in humans. For none of us says that Christ comes to learn about what is in humans. Then, as if responding to those who say it is to learn about what is in humans, he suggests that he does not know everything. Then, as if those responding say he knows, he again

οῖδε πάντα; εἴτα ως ἀποκρινουμένων ὅτι οἶδε, πάλιν ἐπαπορεῖ λέγων ὅτι ἄρα οἶδε μὲν, οὐκ ἐπανορθοῖ δὲ, οὐδ' οἶόν τε αὐτῷ θείᾳ δυνάμει ἐπανορθοῦν; καὶ ταῦτα δὲ πάντα εὐήθως λέγει. ἀεὶ γὰρ ὁ θεὸς τῷ ἑαυτοῦ λόγῳ, κατὰ γενεὰς εἰς ψυχὰς ὁσίας μεταβαίνοντι καὶ φίλους θεοῦ καὶ προφήτας κατασκευάζοντι, ἐπανορθοῖ τοὺς ἀκούοντας τῶν λεγομένων· καὶ ἐν τῇ Χριστοῦ δ' ἐπιδημίᾳ ἐπανορθοῖ τῷ κατὰ χριστιανισμὸν λόγῳ οὐχὶ τοὺς μὴ βουλομένους ἀλλὰ τοὺς τὸν κρείττονα βίον καὶ ἀρέσκοντα τῷ θεῷ ἐλομένους. οὐκ οἶδα δὲ καὶ ποταπὴν ἐπανόρθωσιν βουλόμενος ὁ Κέλσος γενέσθαι ἐπηπόρησε λέγων· ἄρ' οὐχ οἶόν τε αὐτῷ δυνάμει θείᾳ ἐπανορθοῦν, ἐὰν μὴ φύσει τινὰ ἐπὶ τοῦτο πέμψῃ; ἄρα γὰρ ἥθελε φαντασιούμενοι τοῖς ἀνθρώποις ὑπὸ θεοῦ, ἀπειληφότος μὲν ἀθρώπως τὴν κακίαν ἐμφύοντος δὲ τὴν ἀρετὴν, τὴν ἐπανόρθωσιν γενέσθαι; ἀλλος μὲν οὖν ζητήσει, εἰ ἀκόλουθον ἦ εἰ δυνατόν ἔστι τῇ φύσει τὸ τοιοῦτον ἡμεῖς δὲ εἴποιμεν ἀν ὅτι ἔστω, καὶ δυνατὸν αὐτὸ δεῖναι· ποῦ οὖν τὸ ἐφ' ἡμῖν, καὶ ποῦ ἐπαινετὴ συγκατάθεσις πρὸς τὸ ἀληθὲς τὸ ἀληθὲς ἢ ἀποδεκτὴ ἀνάνευσις ἀπὸ τοῦ ψεύδους; ἀλλὰ καὶ εἰ ἄπαξ δοθείη καὶ δυνατὸν τοῦτο καὶ πρεπόντως γινόμενον, διὰ τί οὐχὶ μᾶλλον ζητήσει τις τὴν ἀρχὴν, ἀνάλογόν τι φάσκων τῷ Κέλσῳ, ὅτι οὐκ οἶόν τε ἦν τῷ θεῷ θείᾳ δυνάμει μηδ' ἐπανορθώσεως δεομένους ποιῆσαι τοὺς ἀνθρώπους ἀλλ' αὐτόθεν σπουδαίους καὶ τελείους, οὐδὲ τὴν ἀρχὴν ὑποστάσης τῆς κακίας; ταῦτα δ' ἰδιώτας μὲν καὶ ἀσυνέτους δύναται συναρπάσαι οὐ μὴν καὶ τὸν ἐνορῶντα τῇ φύσει τῶν πραγμάτων· ὅτι ἀρετῆς μὲν ἔὰν ἀνέλῃς τὸ ἐκούσιον, ἀνεῖλες αὐτῆς καὶ τὴν οὐσίαν. ὅλης δ' εἰς ταῦτα πραγματείας χρεία· περὶ ἣς οὐκ ὀλίγα ἐν τοῖς περὶ προνοίας καὶ "Ἐλληνες εἰρήκασιν, οἱ μὴ εἰπόντες ἀν ἄπερ ὁ Κέλσος

wonders whether he knows but does not correct himself, nor is it possible for him to correct himself by divine power. And he says all this foolishly. For God always corrects those who listen to what is said through his word, passing down through generations to holy souls, making them friends of God and prophets. And in the coming of Christ, he will correct not those who do not want to be corrected, but those who choose a better life that pleases God. I do not know what kind of correction Celsus wants to happen, saying: "Is it not possible for him to correct, unless he sends someone for this?" For does he want to imagine that God, having taken away all evil and instilling virtue, would cause correction to happen? Another will seek whether such a thing is possible by nature. But we would say that it can be so. Where then is the responsibility on us, and where is the praiseworthy agreement with the true truth or the acceptable release from falsehood? But even if it were once given and possible and fitting, why would someone not seek the beginning more, claiming something similar to what Celsus said, that it was not possible for God, needing correction, to make humans good and perfect without first removing the root of evil? These things can deceive the ignorant and unlearned, but not the one who sees the nature of things. For if you remove the voluntary aspect of virtue, you have also removed its essence. And all this discussion is necessary; about which not a little has been said in the writings on providence, and the Greeks have also spoken, those who would not say what Celsus has laid out, saying: "He knows, but does not correct, nor is it possible for him to correct by divine power." And we have said many things about these matters as

έξέθετο λέγων· οἶδε μὲν, οὐκ ἐπανορθοῖ δὲ,  
οὐδ' οἶόν τε αὐτῷ δυνάμει θείᾳ  
ἐπανορθοῦν. καὶ ἡμεῖς δὲ πολλαχοῦ κατὰ  
τὸ δυνατὸν ἡμῖν είρήκαμεν περὶ τούτων,  
καὶ οἱ θεῖοι λόγοι τοῖς ἀκούειν δυναμένοις  
αὐτῶν παρέστησαν.

## Section 4

4.4 | Λελέξεται οὖν ὅπερ ἡμῖν καὶ Ἰουδαίοις προσάγει ὁ Κέλσος καὶ πρὸς αὐτόν· ὅτι ἄρα, ὡς οὗτος, οἶδεν ὃ ἐπὶ πᾶσι θεὸς τὰ ἐν ἀνθρώποις ἢ οὐκ οἶδεν; ἀλλ' εἴπερ τίθης εἶναι θεὸν καὶ πρόνοιαν, ὡς ἐμφαίνει σου τὸ σύγγραμμα, ἀναγκαῖον αὐτὸν εἰδέναι. εἰ δ' οἶδεν, διὰ τί οὐκ ἐπανορθοῖ; ἢ ἡμῖν μὲν ἀναγκαῖον ἀπολογεῖσθαι. διὰ τί εἰδὼς οὐκ ἐπανορθοῖ· σοὶ δὲ, μὴ πάνυ ἐμφαίνοντι διὰ τοῦ συγγράμματος τὸν Ἐπικούρειον ἀλλὰ προσποιουμένῳ πρόνοιαν εἰδέναι, οὐκ ἐπ' ἵσης λελέξεται, διὰ τί εἰδὼς τὰ ἐν ἀνθρώποις πάντα ὃ θεὸς οὐκ ἐπανορθοῖ οὐδὲ θείᾳ δυνάμει ἀπαλλάσσει πάντας τῆς κακίας; ἀλλ' οὐκ αἰσχυνόμεθα λέγειν ὅτι ἀεὶ μὲν πέμπει τοὺς ἐπανορθωσομένους· οἱ γὰρ ἐπὶ τὰ βέλτιστα προκαλούμενοι λόγοι, θεοῦ αὐτοὺς δεδωκότος. εἰσὶν ἐν ἀνθρώποις· ἥδη δὲ τῶν διακονουμένων τῷ θεῷ πολλαί εἰσι διαφοραί, καὶ ὀλίγοι εἰσὶν οἱ πάντῃ καὶ καθαρῶς πρεσβεύοντες τὰ τῆς ἀληθείας καὶ τὴν παντελῆ ἐπανόρθωσιν ἔργαζόμενοι, ὅποιοι ἦσαν Μωϋσῆς καὶ οἱ προφῆται. παρὰ δὲ τούτους πάντας μεγάλη ἡ διὰ τοῦ Ἰησοῦ ἐπανόρθωσις, οὐ τοὺς ἐν μιᾷ γωνίᾳ τῆς οἰκουμένης βουληθέντος μόνους θεραπεύεσθαι ἀλλὰ τὸ ὅσον ἐπ' αὐτῷ καὶ τοὺς πανταχοῦ· „σωτὴρ“ γὰρ ἦλθε „πάντων ἀνθρώπων.“

much as we can, and the divine words have presented themselves to those able to hear them.

4.4 | So, what Celsus brings against us and the Jews is this: does God, who is above all, know what is in humans or not? But if you say that there is a God and a providence, as your writing suggests, it is necessary for him to know. If he knows, then why does he not correct things? Or is it necessary for us to defend ourselves? Why, knowing, does he not correct? But for you, who seems to show the Epicurean view in your writing while pretending to know providence, it does not hold equally. Why, knowing everything in humans, does God not correct or free everyone from evil by divine power? But we are not ashamed to say that he always sends those who will be corrected. For those who are called to the best things are given by God himself. There are many differences among humans who serve God, and few are those who fully and purely advocate for the truth and work for complete correction, like Moses and the prophets were. But among all these, the correction through Jesus is great, not just for those who want to be healed in one corner of the world, but for all who are on him and everywhere. For he came as a "savior" for all people.

## Section 5

4.5 | Μετὰ ταῦθ' ὁ γενναιότατος Κέλσος οὐκ οἶδ' ὅπόθεν λαβὼν ἐπαπορεῖ πρὸς ἡμᾶς ὡς λέγοντας ὅτι αὐτὸς κάτεισι πρὸς ἀνθρώπους ὃ θεός· καὶ οἴεται ἀκολουθεῖν τούτῳ τὸ τὴν ἐαυτοῦ ἔδραν αὐτὸν καταλιπεῖν. οὐ γάρ οἶδε δύναμιν θεοῦ καὶ „ὅτι πνεῦμα κυρίου πεπλήρωκε τὴν οἰκουμένην, καὶ τὸ συνέχον τὰ πάντα γνῶσιν ἔχει φωνῆς, “ούδὲ συνιέναι δύναται τὸ „οὐχὶ τὸν οὐρανὸν καὶ τὴν γῆν ἐγὼ πληρῶ; λέγει κύριος, “ούδὲ βλέπει ὅτι κατὰ τὸν Χριστιανῶν λόγον οἱ πάντες „ἐν αὐτῷ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν, “ώς καὶ Παῦλος ἐν τῇ πρὸς Ἀθηναίους δημηγορίᾳ ἐδίδαξε. κāν ὃ θεός τοίνυν τῶν ὄλων τῇ ἐαυτοῦ δυνάμει συγκαταβαίνῃ τῷ Ἰησοῦ εἰς τὸν τῶν ἀνθρώπων βίον, κāν ὃ „ἐν ἀρχῇ πρὸς τὸν θεόν“ λόγος. „θεός“ καὶ αὐτὸς ὁν, ἔρχηται πρὸς ἡμᾶς. οὐκ ἔξεδρος γίνεται ούδὲ καταλείπει τὴν ἐαυτοῦ ἔδραν. ὡς τινὰ μὲν τόπον κενὸν αὐτοῦ εἶναι ἔτερον δὲ πλήρη, οὐ πρότερον αὐτὸν ἔχοντα. ἐπιδημεῖ δὲ δύναμις καὶ θειότης θεοῦ δι’ οὗ βούλεται καὶ ἐν ᾧ εὐρίσκει χώραν. οὐκ ἀμείβοντος τόπον ούδ’ ἐκλείποντος χώραν αὐτοῦ κενὴν καὶ ἄλλην πληροῦντος, ἵνα γάρ καὶ ἐκλείπειν αὐτὸν φῶμεν καὶ ἄλλον τινὰ πληροῦν, οὐ περὶ τόπου τὸ τοιοῦτον ἀποφανούμεθα· ἀλλὰ τὴν μὲν τοῦ φαύλου καὶ κεχυμένου ἐν τῇ κακίᾳ ψυχὴν φήσομεν καταλείπεσθαι ὑπὸ τοῦ θεοῦ, τὴν δὲ τοῦ βουλομένου ζῆν κατ’ ἀρετὴν ἥ καὶ προκόπτοντος ἥ καὶ ἥδη ζῶντος κατ’ αὐτὴν ἀποφανούμεθα πληροῦσθαι ἥ μετέχειν θείου πνεύματος. οὐ χρεία οὖν εἰς τὴν τοῦ Χριστοῦ κάθιδον ἥ εἰς τὴν πρὸς ἀνθρώπους ἐπιστροφὴν τοῦ θεοῦ καταλείπεσθαι ἔδραν μείζονα καὶ μεταβάλλεσθαι τὰ τῆδε, ὡς ὁ Κέλσος οἴεται, λέγων· εἰ γάρ ἔν τι τῶν τῆδε

4.5 | After this, the most noble Celsus does not know from where he gets confused when he says that God comes down to humans. He thinks that this means he has to leave his own place. For he does not understand the power of God and that "the spirit of the Lord fills the whole world, and has knowledge of everything that holds all things together," nor can he understand that "Do I not fill heaven and earth?" says the Lord. He does not see that according to Christian teaching, "in him we live and move and exist," as Paul taught in his speech to the Athenians. Even if God, by his own power, comes down to Jesus into the life of humans, and even if the "Word was with God in the beginning," and being God himself, he comes to us, he does not leave his own place. It is not as if there is a vacant space of his somewhere else and another space is filled, as if he did not have it before. The power and divinity of God is present wherever he wants and finds a place. It is not about changing places or leaving one space empty while filling another. For we say that the soul of the wicked and scattered in evil is left by God, but the soul that wants to live according to virtue or is already living according to it is filled or participates in the divine spirit. Therefore, there is no need for God to leave a greater place in the descent of Christ or in his return to humans, as Celsus thinks, saying: "For if you change even the least thing here, everything will be overturned for you." But if it is necessary to say that there is a change in the presence of God's power and the coming of the Word to some humans, we will not hesitate to say that there is a change from the wicked to the

τούλάχιστον μεταβάλοις, ἀνατραπέντα  
οἰχήσεται σοι τὰ πάντα. εἰ δὲ χρὴ λέγειν  
μεταβάλλειν παρουσίᾳ δυνάμεως θεοῦ καὶ  
ἐπιδημίᾳ τοῦ λόγου εἰς ἀνθρώπους τινὰ,  
οὐκ ὄκνήσομεν λέγειν μεταβάλλειν ἐκ  
φαύλου εἰς ἀστεῖον καὶ ἐξ ἀκολάστου εἰς  
σώφρονα καὶ ἐκ δεισιδαίμονος εἰς εὔσεβῆ  
τὸν παραδεξάμενον τὴν τοῦ λόγου τοῦ  
θεοῦ ἐπιδημίαν εἰς τὴν ἑαυτοῦ ψυχήν.

## Section 6

4.6 | Εἴ δὲ καὶ πρὸς τὰ καταγελαστότατα  
τοῦ Κέλσου θέλεις ἡμᾶς ἀπαντᾶν, ἀκουε  
αὐτοῦ λέγοντος· ἀλλὰ γὰρ ἀγνοούμενος ὁ  
θεὸς ἐν ἀνθρώποις καὶ παρὰ τοῦτ' ἔλαττον  
ἔχειν δοκῶν ἐθέλοι ἀν γνωσθῆναι καὶ τοὺς  
πιστεύοντάς τε καὶ ἀπιστοῦντας  
διαπειράσαι, καθάπερ οἱ νεόπλουτοι τῶν  
ἀνθρώπων ἐπιδεικτιῶντες; πολλὴν (γοῦν)  
τινα καὶ πάνυ θνητὴν φιλοτιμίαν τοῦ θεοῦ  
καταμαρτυροῦσι. φαμὲν οὖν ὅτι  
ἀγνοούμενος θεὸς ὑπὸ φαύλων ἀνθρώπων  
οὐ παρὰ τὸ αὐτὸς ἔλαττον ᔁχειν δοκεῖν  
θέλοι ἀν γνωσθῆναι, ἀλλὰ τὸ τὴν γνῶσιν  
αὐτοῦ κακοδαιμονίας ἀπαλλάσσειν τὸν  
γινώσκοντα. ἀλλ’ οὐδὲ διαπειράσαι θέλων  
τοὺς πιστεύοντας ἢ τοὺς ἀπιστοῦντας ἥτοι  
αὐτὸς ἀρρήτω καὶ θείᾳ δυνάμει ἐν τισιν  
ἐπιδημεῖ ἢ πέμπει τὸν Χριστὸν αὐτοῦ, ἀλλ’  
ὑπὲρ τοῦ πιστεύοντας μὲν καὶ  
καταλαμβάνοντας αὐτοῦ τὴν θεότητα  
ἀπαλλάσσεσθαι πάσης κακοδαιμονίας,  
ἀπιστοῦντας δὲ μηδ’ ἀπολογίας ἔτι χώραν  
ἔχειν. ὡς παρὰ τὸ μὴ ἀκηκοέναι καὶ  
δεδιδάχθαι οὐ πιστεύσαντας. τίς οὖν λόγος  
παρίστησιν ἀκολουθεῖν ἡμῖν τὸ τὸν θεὸν  
καθ’ ἡμᾶς εἶναι ὡς τοὺς νεοπλούτους τῶν  
ἀνθρώπων ἐπιδεικτιῶντας; οὐ γὰρ  
ἐπιδεικτῇ ὁ θεὸς πρὸς ἡμᾶς, βουλόμενος  
ἡμᾶς συνιέναι καὶ νοεῖν αὐτοῦ τὴν  
ὑπεροχήν· ἀλλὰ τὴν ἀπὸ τοῦ γινώσκεσθαι

good, from the unrestrained to the self-controlled, and from the superstitious to the pious for the one who has received the coming of the Word of God into his own soul.

4.6 | If you want us to respond to the most laughable things of Celsus, listen to what he says: he thinks that God, being unknown among humans, would want to be known even less, and he would like to test both believers and non-believers, just like wealthy people show off. They certainly bear witness to a great and very mortal ambition of God. So we say that an unknown God, by lowly humans, does not seem to want to be known any less, but rather that knowing him frees the one who knows from misfortune. But he does not want to test those who believe or those who do not believe, either by himself being present with a silent and divine power or by sending his Christ. Instead, for those who believe and understand his divinity, they are freed from all misfortune, while non-believers have no excuse left. It is as if they do not believe because they have not heard or been taught. What reason, then, is there for us to follow the idea that God is among us like the wealthy people showing off? For God does not show off to us, wanting us to understand and know his greatness. Rather, he wants to bring happiness to our souls through being known by us, and he works through Christ and the constant presence of the Word to

ἡμῖν αὐτὸν ἔγγινομένην ταῖς ψυχαῖς ἡμῶν μακαριότητα ἐμφύεσθαι ἡμῖν θέλων, πραγματεύεται διὰ τοῦ Χριστοῦ καὶ τῆς ἀεὶ ἐπιδημίας τοῦ λόγου ἀναλαμβάνειν ἡμᾶς τὴν πρὸς αὐτὸν οἰκείωσιν. οὐδεμίαν οὖν θνητὴν φιλοτιμίαν ὁ Χριστιανῶν λόγος καταμαρτυρεῖ τοῦ θεοῦ.

## Section 7

4.7 | Οὐκ οἶδα δ' ὅπως φλυαρήσας μάτην ἐφ' οἷς ἔξεθμεθα, ὑστερόν ποτε ἐκτίθεται ὅτι οὐ δι' αὐτὸν δεόμενος γνωσθῆναι ἀλλὰ διὰ τὴν ἡμετέραν σωτηρίαν γνῶσιν ἡμῖν παρασχεῖν ἐαυτοῦ βούλεται· ἵν' οἱ μὲν παραδεξάμενοι αὐτὴν χρηστοὶ γενόμενοι σωθῶσιν, οἱ δὲ μὴ παραδεξάμενοι ἀποδειχθέντες πονηροὶ κολασθῶσιν. καὶ ἐκθέμενός γε τὸ τοιοῦτον ἐπαπορεῖ λέγων· νῦν ἄρα μετὰ τοσοῦτον αἰῶνα ὁ θεὸς ἀνεμνήσθη δικαιῶσαι τὸν ἀνθρώπων βίον, πρότερον δὲ ἡμέλει; καὶ πρὸς τοῦτο δὲ φήσομεν ὅτι οὐκ ἔστιν ὅτ' οὐκ ἐβουλήθη δικαιῶσαι τὸν ἀνθρώπων βίον ὁ θεὸς, ἀλλὰ καὶ ἀεὶ ἐπεμελήθη διδοὺς ἀρετῆς ἀφορμὰς τοῦ ἐπανορθοῦσθαι τὸ λογικὸν ζῶν. κατὰ γὰρ ἐκάστην γενεὰν ἡ σοφία τοῦ θεοῦ εἴς ψυχὰς. ἃς εὐρίσκει ὁσίας. μεταβαίνουσα φίλους θεοῦ καὶ προφήτας κατασκευάζει. καὶ εὐρεθεῖν γ' ἀν ἐν ταῖς ιεραῖς βίβλοις οἱ καθ' ἐκάστην γενεὰν ὅσιοι καὶ δεκτικοὶ τοῦ θείου πνεύματος, καὶ ὡς ἐπέστρεψον τοὺς καθ' αὐτοὺς ὅση δύναμις.

## Section 8

4.8 | Οὐδὲν δὲ θαυμαστὸν τὸ γενεαῖς τισι προφήτας γεγονέναι, ὑπερέχοντας ἐν τῇ παραδοχῇ τῆς θειότητος διὰ τὸν ἐπὶ πλεῖστον εὔτονον καὶ ἐρήμωμένον βίον ἐτέρων

bring us closer to him. Therefore, the teachings of Christians do not bear witness to any mortal ambition of God.

4.7 | I do not know how, after speaking nonsense about what we have set forth, he later claims that God does not want to be known for himself, but rather wants to give us knowledge for our salvation. This is so that those who accept it may become good and be saved, while those who do not accept it will be shown to be wicked and punished. And he raises this question, saying: "Now, after such a long time, has God remembered to justify human life, when before he did not care?" To this, we will say that there has never been a time when God did not want to justify human life, but he has always cared, giving opportunities for virtue to correct rational beings. For in every generation, the wisdom of God comes into the souls he finds to be holy. It prepares friends of God and prophets. And indeed, in the sacred books, there can be found holy and receptive people of the divine spirit in each generation, who, as they turned back to themselves, did so with all their strength.

4.8 | It is not surprising that in some generations there have been prophets who excel in the acceptance of divinity due to the more comfortable and strong lives of

προφητῶν, τινῶν μὲν κατ' αύτοὺς ἄλλων δὲ προγενεστέρων ἢ μεταγενεστέρων. οὕτω δὲ οὐ θαυμαστὸν καί τινα καιρὸν γεγονέναι, ὅτ' ἔξαίρετόν τι χρῆμα ἐπιδεδήμηκε τῷ γένει τῶν ἀνθρώπων καὶ διαφέρον παρὰ τοὺς προγενεστέρους αύτοῦ ἢ καὶ μεταγενεστέρους. ἔχει δέ τι ὁ περὶ τούτων λόγος μυστικώτερον καὶ βαθύτερον καὶ μὴ πάνυ τι φθάνειν δυνάμενον ἐπὶ τὴν δημωδεστέραν ἀκοήν. καὶ δεῖ ὑπὲρ τοῦ ταῦτα σαφηνισθῆναι καὶ ἀπαντηθῆναι πρὸς τὰ λεγόμενα περὶ τῆς Χριστοῦ ἐπιδημίας. ὅτι νῦν ἄρα μετὰ τοσοῦτον αἰῶνα ὁ θεὸς ἀνεμνήσθη δικαιῶσαι τὸ ἀνθρώπων γένος, πρότερον δὲ ἡμέλει; ἄψασθαι τοῦ περὶ μερίδων λόγου καὶ σαφηνίσαι. διὰ τί „ὅτε διεμέριζεν ὁ Ὑψιστος ἔθνη. ὡς διέσπειρεν υἱὸν Ἀδὰμ, ἔστησεν ὅρια ἔθνῶν κατ' ἀριθμὸν ἀγγέλων θεοῦ· καὶ ἐγενήθη μερὶς κυρίου λαὸς αύτοῦ Ἰακὼβ, σχοίνισμα κληρονομίας αύτοῦ Ἰσραὴλ“ καὶ δεήσει τὴν αἵτιαν εἰπεῖν τῆς εἰς ἔκαστον ὅριον γενέσεως ὑπὸ τὸν κεκληρωμένον τὸ ὅριον, καὶ πῶς εὐλόγως „ἐγενήθη μερὶς κυρίου λαὸς αύτοῦ Ἰακὼβ, σχοίνισμα κληρονομίας αύτοῦ Ἰσραὴλ“· καὶ διὰ τί πρότερον μὲν ἦν „μερὶς κυρίου λαὸς αύτοῦ Ἰακὼβ, σχοίνισμα κληρονομίας αύτοῦ Ἰσραὴλ,“ περὶ δὲ τῶν ὕστερον λέγεται πρὸς τὸν σωτῆρα ὑπὸ τοῦ πατρός· „αἴτησαι παρ' ἐμοῦ, καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς.“ εἰσὶ γάρ τινες εἰρμοὶ καὶ ἀκολουθίαι ἄφατοι καὶ ἀνεκδιήγητοι περὶ τῆς κατὰ τὰς ἀνθρωπίνας ψυχὰς διαφόρους οἰκονομίας.

other prophets, some being from earlier times and others from later. Thus, it is not surprising that there has been a time when something exceptional has appeared among humans, different from those who came before or after. There is indeed a more mysterious and profound discussion about these things that cannot easily reach the common understanding. And it is necessary to clarify and respond to what is said about the coming of Christ. Is it true that after such a long time, God has remembered to justify humanity when he did not care before? We need to touch on the topic of divisions and clarify it. For when the Most High divided the nations, as he scattered the sons of Adam, he set boundaries for the nations according to the number of the angels of God. And the portion of the Lord became his people Jacob, the share of his inheritance Israel. We must explain the reason for each boundary established for each generation under the chosen limit, and how it is reasonable that "the portion of the Lord became his people Jacob, the share of his inheritance Israel." And why before it was said, "the portion of the Lord became his people Jacob, the share of his inheritance Israel," but later it is said to the Savior by the Father: "Ask of me, and I will give you the nations as your inheritance and the ends of the earth as your possession." For there are indeed some connections and sequences that are unfathomable and indescribable regarding the different management of human souls.

## Section 9

4.9 | Ἡλθεν οὖν, καν μὴ βούληται Κέλσος, μετὰ πολλοὺς προφήτας ἐπανορθουμένους

4.9 | Therefore, even if Celsus does not want to accept it, Christ came as the

τὰ τοῦ Ἰσραὴλ ἔκείνου ἐπανορθωτής ὅλου τοῦ κόσμου ὁ Χριστὸς, οὐ δεόμενος κατὰ τὴν προτέραν οἰκονομίαν τῆς κατ' ἀνθρώπων χρήσεως μαστίγων καὶ δεσμῶν καὶ βασανιστηρίων ἥρκει γὰρ ἡ διδασκαλία, ὅτε „έξῆλθεν ὁ σπείρων τοῦ σπείρειν,“ ἵνα σπείρῃ τὸν λόγον πανταχοῦ. εἰ δὲ ἐπιστήσεται τις χρόνος, περιγράφων τὸν κόσμον ἀναγκαίαν περιγραφὴν τῷ αὐτὸν ἀρχὴν ἐσχηκέναι, καὶ ἐπιστήσεται τι τέλος τῷ κόσμῳ καὶ μετὰ τὸ τέλος δικαία περὶ πάντων κρίσις δεήσει μὲν τὸν φιλοσοφοῦντα τὰ τοῦ λόγου κατασκευάζειν μετὰ παντοδαπῶν ἀποδείξεων, τῶν τε ἀπὸ τῶν θείων γραμμάτων καὶ τῶν ἀπὸ τῆς ἐν τοῖς λόγοις ἀκολουθίας, δεήσει δὲ τὸν πολὺν καὶ ἀπλούστερον καὶ μὴ δυνάμενον παρακολουθεῖν τοῖς ποικιλωτάτοις τῆς σοφίας τοῦ θεοῦ θεωρήμασιν, ἐμπιστεύσαντα ἐαυτὸν θεῶ καὶ τῷ σωτῆρι τοῦ γένους ἡμῶν, τούτου μᾶλλον ἀρκεσθῆναι τῷ „αὐτὸς ἔφα“ ἢ ἄλλου οὐτινοσοῦν.

## Section 10

4.10 | Μετὰ ταῦτα πάλιν, ὡς σύνηθές ἐστιν αὐτῷ, μηδὲν κατασκευάσας μηδὲ ἀποδείξας ὁ Κέλσος, ὡσπερεὶ οὐχ ὀσίως ἡμῶν ούδε εὐαγῶς περὶ τοῦ θεοῦ θρυλούντων, φησίν· ὅτι μὲν οὖν οὐχ ὀσίως ούδὲ εὐαγῶς ταῦτα περὶ τοῦ θεοῦ θρυλοῦσιν εὑδηλον, καὶ οἴεται γε ἐπὶ Θάμβει τῶν ἴδιωτῶν ταῦθ’ ἡμᾶς ποιεῖν, οὐχὶ δὲ τάληθῇ περὶ κολάσεων λέγοντας ἀναγκαίων τοῖς ἡμαρτηκόσι· διόπερ ἔξομοιοῖ ἡμᾶς τοῖς ἐν ταῖς Βακχικαῖς τελεταῖς τὰ φάσματα καὶ τὰ δείματα προεισάγουσι. περὶ μὲν οὖν τῶν Βακχικῶν τελετῶν εἴτε τις ἐστὶ πιθανὸς λόγος εἴτε μηδεὶς τοιοῦτος, λεγέτωσαν Ἕλληνες καὶ ἀκουέτω Κέλσος καὶ οἱ συνθιασῶται

restorer of all the world, along with many prophets who were restoring the things of Israel. He did not need the previous way of dealing with humans that involved whips, chains, and tortures; for the teaching was enough when "the sower went out to sow," so that he could spread the word everywhere. If a time comes when someone describes the world, it will be necessary to give a description that has the same beginning, and there will be an end to the world, and after the end, there will be a just judgment about everything. The philosopher will need to prepare the matters of the word with various proofs, both from the divine writings and from the connections in the words. But the simple and straightforward person, who cannot follow the most varied insights of God's wisdom, will trust himself to God and to the Savior of our race, and will find it sufficient to say "he himself said" rather than anything else.

4.10 | After this, as is usual for him, Celsus, having made no argument or proof, says that we speak about God in an unholy and unworthy way. It is clear that those who speak about God in such a way are not doing so with respect or truth, and he thinks that this will amaze the common people, rather than saying the truth about punishments that are necessary for those who have sinned. For this reason, he compares us to those who introduce fears and visions in the Bacchic rites. As for the Bacchic rites, whether there is a convincing argument or none at all, let the Greeks speak and let Celsus and his followers

αύτοῦ· ἡμεῖς δὲ περὶ τῶν ἡμετέρων  
ἀπολογούμεθα, λέγοντες ὅτι τὸ  
προκείμενον ἡμῖν ἔστιν ἐπανορθοῦν τὸ  
γένος τῶν ἀνθρώπων εἴτε διὰ τῶν περὶ  
κολάσεων ἀπειλῶν, ἃς πεπείσμεθα  
ἀναγκαίας εἶναι τῷ παντὶ τάχα δὲ καὶ τοῖς  
πεισομένοις αὐτάς οὐκ ἀχρήστους, εἴτε διὰ  
τῶν ἐπὶ τοὺς καλῶς βεβιωκότας  
ἐπαγγελιῶν, περιεχουσῶν τὰ περὶ τῆς  
μακαρίας ἐν τῇ βασιλείᾳ τοῦ θεοῦ τοῖς  
ἀξίοις ὑπ’ αὐτοῦ βασιλεύεσθαι διεξαγωγῆς.

## Section 11

4.11 | Μετὰ ταῦτα βουλόμενος ἡμᾶς  
παραδεῖξαι μηδὲν παράδοξον μηδὲ καινὸν  
λέγειν περὶ κατακλυσμοῦ ἢ ἐκπυρώσεως,  
ἀλλὰ καὶ παρακούσαντας τῶν παρ'  
Ἐλλησιν ἢ βαρβάροις περὶ τούτων  
λεγομένων ταῖς ἡμετέραις πεπιστευκέναι  
περὶ αὐτῶν γραφαῖς, φησὶ ταῦτα· ἐπῆλθε  
δ' αὐτοῖς καὶ ταῦτα ἔκείνων  
παρακούσασιν, ὅτι δὴ κατὰ χρόνων  
μακρῶν κύκλους καὶ ἀστρων ἐπανόδους τε  
καὶ συνόδους ἐκπυρώσεις καὶ ἐπικλύσεις  
συμβαίνουσι, καὶ ὅτι μετὰ τὸν τελευταῖον  
ἐπὶ Δευκαλίωνος κατακλυσμὸν ἢ περίοδος  
κατὰ τὴν τῶν ὅλων ἀμοιβὴν ἐκπύρωσιν  
ἀπαιτεῖ· ταῦτ' αὐτοὺς ἐποίησεν ἐσφαλμένη  
δόξῃ λέγειν ὅτι ὁ θεὸς καταβήσεται δίκην  
βασανιστοῦ πῦρ φέρων. καὶ πρὸς ταῦτα δὲ  
φήσομεν ὅτι οὐκ οἴδ' ὅπως ὁ πολλὰ  
ἀναγνοὺς καὶ ἴστορίας πολλὰς  
ἐπιδειξάμενος ἐγνωκέναι Κέλσος οὐκ  
ἐπέστησε τῇ Μω(??)σέως ἀρχαιότητι,  
ἰστορουμένου ὑπό τινων Ἑλληνικῶν  
συγγραφέων κατὰ τοὺς χρόνους γεγονέναι  
Ίνάχου τοῦ Φορωνέως· καὶ ὑπὸ Αἴγυπτίων  
δ' ἀρχαιότατος εἶναι ὅμολογεῖται ἀλλὰ καὶ  
ὑπὸ τῶν τὰ Φοινικικὰ πραγματευσαμένων  
καὶ ὁ βουλόμενός γε ἀναγνώτω τὰ  
Φλαυῖου Ίωσήπου περὶ τῆς Ιουδαίων

listen. But we defend our own beliefs, saying that our purpose is to restore humanity, whether through threats of punishments, which we believe are necessary for everyone, and perhaps even for those who will suffer them, or through the promises made to those who live well, containing the blessings of the kingdom of God for those worthy to be ruled by him.

4.11 | After this, wanting to show us that he has nothing strange or new to say about the flood or the burning, Celsus claims that we should trust the writings of the Greeks or the barbarians about these matters. He says that they have heard that, indeed, over long periods of time, cycles and returns of stars lead to burnings and floods, and that after the last flood in the time of Deucalion, a period requires a burning as a change for all things. This led them to mistakenly believe that God will come down bringing fire like a torturer. In response to this, we will say that we do not understand how Celsus, who has read much and shown many histories, has not compared the ancient times of Moses, which are recorded by some Greek writers, to the times of Inachus the Phoronean. It is also acknowledged by the Egyptians that he is the oldest, as well as by those who have written about the Phoenicians. Anyone who wants to should read the two books of Flavius Josephus about the antiquity of the Jews, to understand how Moses was older than the long periods of floods and burnings that they claim happened in the world. Celsus says that the Jews and

άρχαιότητος δύο βιβλία, ἵνα γνῶ, τίνα τρόπον ἀρχαιότερος ἦν Μωϋσῆς τῶν κατὰ χρόνων μακρὰς περιόδους κατακλυσμοὺς καὶ ἔκπυρώσεις φησάντων γίνεσθαι ἐν τῷ κόσμῳ ὃν παρακηκοέναι λέγει ὁ Κέλσος Ἰουδαίους καὶ Χριστιανοὺς καὶ μὴ νοήσαντας τὰ περὶ ἔκπυρώσεως εἰρηκέναι ὅτι ὁ Θεὸς καταβήσεται δίκην βασανιστοῦ πῦρ φέρων.

## Section 12

4.12 | Πότερον μὲν οὖν είσι περίοδοι καὶ κατὰ περιόδους κατακλυσμοὶ ἡ ἔκπυρώσεις, ἢ μὴ είσι, καὶ εἴ ἐπίσταται καὶ ταῦθ' ὁ λόγος, ἐν πολλοῖς μὲν καὶ ἐν οἷς δὲ Σολομών φησι: „τί τὸ γεγονός; αὐτὸ τὸ γενησόμενον· καὶ τί τὸ πεποιημένον; αὐτὸ τὸ ποιηθσόμενον“καὶ τὰ ἔχῆς, οὐ τοῦ παρόντος ἔστι καιροῦ λέγειν. ἀρκεῖ γάρ μόνον ἐπισημειώσασθαι ὅτι ἀρχαιότατοι ἄνδρες γενόμενοι Μωϋσῆς καὶ τινες τῶν προφητῶν οὐ παρ' ἐτέρων εἴλήφασι τὰ περὶ τῆς τοῦ κόσμου ἔκπυρώσεως ἄλλ', εἰ χρὴ ἐπιστήσαντα τοῖς χρόνοις είπειν, μᾶλλον τούτων ἔτεροι παρακούσαντες καὶ μὴ ἀκριβώσαντες τὰ ὑπὸ τούτων λεγόμενα ἀνέπλασαν κατὰ περιόδους ταυτότητας καὶ ἀπαραλλάκτους τοῖς ἴδιοις ποιοῖς καὶ τοῖς συμβεβηκόσιν αὐτοῖς. ἡμεῖς δὲ οὕτε τὸν κατακλυσμὸν οὔτε τὴν ἔκπυρωσιν κύκλοις καὶ ἀστέρων περιόδοις ἀνατίθεμεν, ἀλλὰ τὴν τούτων αίτιαν φαμὲν εἶναι κακίαν ἐπὶ πλεῖον χεομένην καὶ καθαιρομένην κατακλυσμῷ ἡ ἔκπυρώσει. Θεὸν δὲ καταβαίνοντα ἐὰν λέγωσιν αἱ προφητικαὶ φωναὶ τὸν φήσαντα: „οὐχὶ τὸν οὐρανὸν καὶ τὴν γῆν ἐγὼ πληρῶ; λέγει κύριος,“τροπολογοῦμεν. καταβαίνει γάρ ὁ Θεὸς ἀπὸ τοῦ ἴδιου μεγέθους καὶ ὑψους, ὅτε τὰ τῶν ἀνθρώπων καὶ μάλιστα τῶν φαύλων οίκονομεῖ. καὶ ὥσπερ ἡ συνήθεια

Christians have not understood what has been said about the burning, that God will come down bringing fire like a torturer.

4.12 | So, are there cycles and floods or burnings that happen in cycles, or are there not? And if the argument knows these things, in many places, including where Solomon says, "What has happened? It is the same as what will happen; and what has been done? It is the same as what will be done," and so on, it is not the right time to speak of the present. For it is enough to point out that the very ancient men, Moses and some of the prophets, did not receive their teachings about the burning of the world from others. Rather, if one must speak of the times, it seems that others, having heard them but not understanding what was said, have created similar stories based on their own experiences and events. We do not place the flood or the burning in cycles of stars and periods, but we say that the cause of these things is a great evil that is poured out and destroyed by flood or fire. If the prophetic voices say that God will come down, saying, "Do I not fill heaven and earth?" says the Lord, we are interpreting this differently. God comes down from his own greatness and height when he manages the affairs of humans, especially the wicked. Just as teachers come down to young children, and wise men come down to those just beginning

συγκαταβαίνειν φησὶ τοῖς νηπίοις τοὺς διδασκάλους καὶ τοῖς ἄρτι προτραπεῖσιν ἐπὶ φιλοσοφίαν νέοις τοὺς σοφοὺς ἢ τοὺς προκόπτοντας οὐ τῷ σωματικῷ αὐτοὺς καταβαίνειν, οὕτως εἴ που λέγεται ἐν ταῖς θείαις γραφαῖς καταβαίνειν ὁ θεὸς, ἀνάλογον νοεῖται τῇ οὐτωσὶ χρωμένῃ τῷ ὀνόματι συνηθείᾳ, οὕτω δὲ καὶ ἀναβαίνειν.

## Section 13

4.13 | Ἐπεὶ δὲ χλευάζων ὁ Κέλσος φησὶν ἡμᾶς λέγειν τὸν θεὸν δίκην βασανιστοῦ πῦρ φέροντα καταβαίνειν καὶ ἀναγκάζει ἡμᾶς οὐ κατὰ καιρὸν βαθυτέρους ἔξετάζειν λόγους, ὀλίγα εἰπόντες, ὅσον γεῦσαι τοὺς ἀκροατὰς ἀπολογίας καθαιρούσης τὴν καθ' ἡμῶν τοῦ Κέλσου χλεύην, ἐπὶ τὰ ἐξῆς τραπησόμεθα. φησὶ δὴ ὁ θεῖος λόγος τὸν θεὸν ἡμῶν εἶναι „πῦρ καταναλίσκον,“ καὶ „ποταμοὺς πυρὸς ἔλκειν ἔμπροσθεν αὐτοῦ,“ ἀλλὰ καὶ αὐτὸν εἰσπορεύεσθαι „ώς πῦρ χωνευτηρίου καὶ ὡς ποίαν πλυνόντων,“ ἵνα χωνεύσῃ τὸν ἐαυτοῦ λαόν, ἐπὰν οὖν λέγηται „πῦρ“ εἶναι „καταναλίσκον,“ ζητοῦμεν, τίνα πρέπει ὑπὸ θεοῦ καταναλίσκεσθαι, καί φαμεν ὅτι τὴν κακίαν καὶ τὰ ἀπ' αὐτῆς πραττόμενα καὶ τροπικῶς λεγόμενα „ξύλα“ εἶναι καὶ „χόρτον“ καὶ „καλάμην“ καταναλίσκει ὁ θεὸς ὡς πῦρ, „ἐποικοδομεῖν“ γοῦν ὁ φαῦλος λέγεται τῷ προϋποβεβλημένῳ λογικῷ θεμελίῳ „ξύλα“ καὶ „χόρτον“ καὶ „καλάμην,“ εἴ μὲν οὖν ἔχει δεῖξαι ἄλλως νενοήσθαι ταῦτα τῷ ἀναγράψαντι, καὶ σωματικῷ δύναται τις παραστῆσαι ἐποικοδομοῦντα τὸν φαῦλον „ξύλα“ ἢ „χόρτον“ ἢ „καλάμην,“ δῆλον ὅτι καὶ τὸ πῦρ ὑλικὸν καὶ αἰσθητὸν νοηθήσεται· εἴ δ' ἄντικρυς τροπολογεῖται τὰ τοῦ φαύλου ἕργα, λεγόμενα εἶναι „ξύλα“ ἢ „χόρτος“ ἢ „καλάμη,“ πῶς οὐκ αὐτόθεν προπίπτει,

philosophy, it is not that they physically come down. In the same way, when it is said in the holy writings that God comes down, it is understood in a manner similar to this common usage of the name, and so it is with going up as well.

4.13 | Since Celsus mocks us by saying that we claim God comes down bringing fire like a torturer, he forces us to examine deeper arguments, even if we only say a little to show the listeners the foolishness of Celsus's words about us. The divine word says that our God is "a consuming fire," and "he draws rivers of fire before him," and that he enters "like a furnace fire and like the soap of launderers," to refine his people. When it is said that God is "a consuming fire," we ask what should be consumed by God. We say that the evil and the things that come from it, which are often called "wood," "grass," and "straw," are consumed by God like fire. The wicked are said to build upon a logical foundation of "wood," "grass," and "straw." If someone needs to show these things differently to the one who wrote them, and if it is possible to present the wicked as "wood," "grass," or "straw," it is clear that fire is also understood as something physical and sensible. But if the works of the wicked are interpreted as "wood," "grass," or "straw," how does fire come to consume them? For each person's work will be tested by fire, and if someone's work remains, they will receive a reward; if someone's work is burned up, they will suffer loss. What kind of work is burned up among these, or is it

ποδαπὸν πῦρ παραλαμβάνεται, ἵνα τὰ τοιαῦτα „ξύλα“ ἀναλωθῆ; „ἐκάστου“ γάρ φησι „τὸ ἔργον ὃ ποιῶν ἐστι, τὸ πῦρ αὐτὸ δοκιμάσει, εἴ τινος τὸ ἔργον μένει, ὅ ἐπωκοδόμησε, μισθὸν λήψεται· εἴ τινος τὸ ἔργον κατακαήσεται, ζημιώθήσεται, „ἔργον δὲ κατακαιόμενον ποῖον ὃν ἐν τούτοις λέγοιτο ἢ πᾶν τὸ ἀπὸ κακίας πραττόμενον; οὐκοῦν ὁ θεὸς ἡμῶν „πῦρ καταναλίσκον“ ἐστὶν, ὡς ἀποδεδώκαμεν, καὶ οὕτως „εἰσπορεύεται ὡς πῦρ χωνευτηρίου,“ χωνεύσων τὴν λογικήν φύσιν, πεπληρωμένην τοῦ ἀπὸ τῆς κακίας μολύβδου καὶ τῶν ἄλλων ἀκαθάρτων ὄλων, τὴν τοῦ χρυσοῦ, ἵν' οὕτως ὄνομάσω, φύσιν τῆς ψυχῆς ἢ τὴν ἀργύρου δολωσάντων, οὕτω δὲ καὶ ποταμοὶ „πυρὸς“ „ἔμπροσθεν“ λέγονται εἶναι τοῦ θεοῦ, τοῦ ἔξαφανιοῦντος τὴν δι' ὅλης τῆς ψυχῆς ἀνακεκραμένην κακίαν, ἀλλὰ γὰρ ἀρκεῖ ταῦτα πρὸς τὸ ταῦτ' αὐτοὺς ἐποίησεν ἐσφαλμένη δόξῃ λέγειν ὅτι ὁ θεὸς καταβήσεται δίκην βασανιστοῦ πῦρ φέρων.

## Section 14

4.14 | "Ιδωμεν δὲ καὶ ἄπερ ἐξῆς φησιν ὁ Κέλσος μετὰ μεγάλης ἀπαγγελίας τοῦτον τὸν τρόπον· ἔτι δὲ, φησὶν, ἀνωθεν πλείοσιν ἀποδείξειν ἀναλάβωμεν τὸν λόγον, λέγω δὲ οὐδὲν καὶνὸν ἄλλὰ πάλαι δεδογμένα, ὁ θεὸς ἀγαθός ἐστι καὶ καλὸς καὶ εύδαιμων καὶ ἐν τῷ καλλίστῳ καὶ ἀρίστῳ· εἰ δὴ ἐς ἀνθρώπους κάτεισι, μεταβολῆς αὐτῷ δεῖ, μεταβολῆς δὲ ἐξ ἀγαθοῦ εἰς κακὸν καὶ ἐκ καλοῦ εἰς αἰσχρὸν καὶ ἐξ εὐδαιμονίας εἰς κακοδαιμονίαν καὶ ἐκ τοῦ ἀρίστου εἰς τὸ πονηρότατον, τίς ἂν οὖν ἔλοιτο τοιαύτην μεταβολήν; καὶ μὲν δὴ τῷ θνητῷ μὲν ἀλλάττεσθαι καὶ μεταπλάττεσθαι φύσις, τῷ δ' ἀθανάτῳ κατὰ τὰ αὐτὰ καὶ ὠσαύτως

everything done from evil? Therefore, our God is "a consuming fire," as we have shown, and thus "he enters like a furnace fire," refining the logical nature filled with the lead of evil and other impure materials, the nature of gold, or the nature of silver that has been corrupted. In this way, the rivers of "fire" are said to be before God, who destroys the evil that has been mixed throughout the whole soul. But it is enough to say that these things led them to mistakenly believe that God will come down bringing fire like a torturer.

4.14 | Let us also see what Celsus says next with great emphasis. He says that we should take up more proofs, and I say nothing new, but what has been established long ago: God is good, beautiful, and happy, and in the best and highest state. If he comes down to humans, he must change, and this change would be from good to evil, from beautiful to ugly, from happiness to misery, and from the best to the worst. Who would choose such a change? Indeed, it is natural for mortals to change and be reshaped, but for the immortal, it remains the same and is just as it is. Therefore, God would not accept even

έχειν, ούκ ἀν οὖν ούδε ταύτην τὴν μεταβολὴν θεὸς δέχοιτο, δοκεῖ δή μοι πρὸς ταῦτα λέγεσθαι τὰ δέοντα διηγησαμένω τὴν ἐν ταῖς γραφαῖς λεγομένην κατάβασιν θεοῦ πρὸς τὰ ἀνθρώπινα εἰς ἥν οὐ μεταβολῆς αὐτῷ δεῖ, ὡς Κέλσος οἴεται ἡμᾶς λέγειν, οὕτε τροπῆς τῆς ἐξ ἀγαθοῦ εἰς κακὸν ἡ ἐκ καλοῦ εἰς αἰσχρὸν ἡ ἐξ εὐδαιμονίας εἰς κακοδαιμονίαν ἡ ἐκ τοῦ ἀρίστου εἰς τὸ πονηρότατον, μένων γὰρ τῇ οὐσίᾳ ἄτρεπτος συγκαταβαίνει τῇ προνοίᾳ καὶ τῇ οἰκονομίᾳ τοῖς ἀνθρωπίνοις πράγμασιν, ἡμεῖς μὲν οὖν καὶ τὰ θεῖα γράμματα παρίσταμεν ἄτρεπτον λέγοντα τὸν θεὸν ἐν τε τῷ „σὺ δὲ ὁ αὐτὸς εἶ“ καὶ ἐν τῷ „οὐκ ἡλλοίωμαι“ οἱ δὲ τοῦ Ἐπικούρου θεοὶ, σύνθετοι ἐξ ἀτόμων τυγχάνοντες καὶ τὸ ὅσον ἐπὶ τῇ συστάσει ἀναλυτοί, πραγματεύονται τὰς φθοροποιούς ἀτόμους ἀποσείεσθαι· ἀλλὰ καὶ ὁ τῶν Στωϊκῶν θεὸς, ἄτε σῶμα τυγχάνων, ὅτε μὲν ἡγεμονικὸν ἔχει τὴν ὅλην οὐσίαν, ὅταν ἡ ἐκπύρωσις ἦ· ὅτε δὲ ἐπὶ μέρους γίνεται αὐτῆς, ὅταν ἡ διακόσμησις. οὐδὲ γὰρ δεδύνηται οὗτοι τρανῶσαι τὴν φυσικὴν τοῦ θεοῦ ἔννοιαν ὡς πάντῃ ἀφθάρτου καὶ ἀπλοῦ καὶ ἀσυνθέτου καὶ ἀδιαιρέτου.

## Section 15

4.15 | Τὸ δὲ καταβεβηκὸς εἰς ἀνθρώπους „ἐν μορφῇ θεοῦ“ ὑπῆρχε καὶ διὰ φιλανθρωπίαν, „ἐαυτὸν ἐκένωσεν,“ ἵνα χωρηθῆναι ὑπ’ ἀνθρώπων δυνηθῆ, οὐ δή που δ’ ἐξ ἀγαθοῦ εἰς κακὸν γέγονεν αὐτῷ μεταβολὴ, „ἀμαρτίαν“ γὰρ „οὐκ ἐποίησεν,“ „οὐδὲ ἐκ καλοῦ εἰς αἰσχρὸν, οὐ γὰρ ἔγνω „ἀμαρτίαν,“ οὐδὲ ἐξ εὐδαιμονίας ἥλθεν εἰς κακοδαιμονίαν, ἀλλ’ „ἐαυτὸν“ μὲν „έταπείνωσεν“ οὐδὲν δ’ ἥττον μακάριος ἦν, καὶ ὅτε συμφερόντως τῷ γένει ἡμῶν ἐαυτὸν ἔταπείνου, ἀλλ’ οὐδὲ μεταβολή τις

this change. It seems to me that what needs to be said about this is what is mentioned in the scriptures regarding God's descent to human affairs. In this descent, there is no need for change, as Celsus thinks we say, nor a change from good to evil, or from beautiful to ugly, or from happiness to misery, or from the best to the worst. For he remains unchanged in his essence, and he descends in his providence and management of human affairs. Thus, we present the divine writings as declaring that God is unchanging, both in "you are the same" and "I do not change." But the gods of Epicurus are made up of atoms and are analyzed to the extent of their composition, and they deal with the destructive atoms as if they could be shaken off. But the Stoic god, being a body, sometimes has the whole essence as a guiding principle when there is a burning, and sometimes becomes part of it when there is decoration. For they have not been able to express the natural concept of God as always imperishable, simple, uncomposed, and indivisible.

4.15 | The one who came down to humans "was in the form of God" and out of love for humanity "emptied himself" so that he could be received by people. This was not a change from good to evil for him, for "he did not commit sin," and "he did not go from beautiful to ugly," for he did not know "sin," nor did he come from happiness to misery. Rather, he "humbled himself," yet he was no less blessed. When he humbles himself for our benefit, there is no change for him from the best to the worst. Where

αύτῷ γέγονεν ἐκ τοῦ ἀρίστου εἰς τὸ πονηρότατον· ποῦ γάρ πονηρότατον τὸ χρηστὸν καὶ φιλάνθρωπον; ἡ ὥρα λέγειν καὶ τὸν ἰατρὸν δρῶντα δεινὰ καὶ θιγγάνοντα ἀηδῶν, ἵνα τοὺς κάμνοντας ιάσηται, ἔξ αγαθοῦ εἰς κακὸν ἡ ἐκ καλοῦ εἰς αἰσχρὸν ἡ ἔξ εὐδαιμονίας εἰς κακοδαιμονίαν ἔρχεσθαι, καίτοι γε ὁ ἰατρὸς δρῶν τὰ δεινὰ καὶ θιγγάνων τῶν ἀηδῶν οὐ πάντας ἔκφεύγει τὸ τοῖς αὐτοῖς δύνασθαι περιπεσεῖν· ὁ δὲ „τὰ τραύματα“ τῶν ψυχῶν ἡμῶν θεραπεύων διὰ τοῦ ἐν αὐτῷ λόγου θεοῦ αὐτὸς πάσης κακίας ἀπαράδεκτος ἦν, εἴ δὲ καὶ σῶμα θνητὸν καὶ ψυχὴν ἀνθρωπίνην ἀναλαβὼν ὁ ἀθάνατος θεὸς λόγος δοκεῖ τῷ Κέλσῳ ἀλλάττεσθαι καὶ μεταπλάττεσθαι, μανθανέτω ὅτι „ὁ λόγος“ τῇ οὐσίᾳ μένων λόγος οὐδὲν μὲν πάσχει ὃν πάσχει τὸ σῶμα ἡ ἡ ψυχὴ, συγκαταβαίνων δ' ἔσθ' ὅτε τῷ μὴ δυναμένῳ αὐτοῦ τὰς μαρμαρυγὰς καὶ τὴν λαμπρότητα τῆς θειότητος βλέπειν οἰονεὶ „σὰρξ“ γίνεται, σωματικῶς λαλούμενος, ἔως ὃ τοιοῦτον αὐτὸν παραδεξάμενος κατὰ βραχὺ ὑπὸ τοῦ λόγου μετεωριζόμενος δυνηθῇ αὐτοῦ καὶ τὴν, ἵν' οὕτως ὄνομάσω, προηγουμένην μορφὴν θεάσασθαι.

## Section 16

4.16 | Είσὶ γάρ διάφοροι οἰονεὶ τοῦ λόγου μορφαὶ, καθὼς ἐκάστῳ τῶν εἰς ἐπιστήμην ἀγομένων φαίνεται ὁ λόγος, ἀνάλογον τῇ ἔξει τοῦ εἰσαγομένου ἡ ἐπ’ ὄλιγον προκόπτοντος ἡ ἐπὶ πλεῖον ἡ καὶ ἐγγὺς ἥδη γινομένου τῆς ἀρετῆς ἡ καὶ ἐν ἀρετῇ γεγενημένου, δθεν ούχ, ὡς ὁ Κέλσος καὶ οἱ παραπλήσιοι αὐτῷ βούλονται, „μετεμορφώθῃ“ ὁ θεὸς ἡμῶν καὶ „εἰς τὸ ὑψηλὸν ὅρος“ ἀναβάς ἀλλην ἔδειξε τὴν ἐαυτοῦ μορφὴν καὶ πολλῷ κρείττονα ἥς οἱ κάτω μένοντες καὶ μὴ δυνάμενοι αὐτῷ εἰς

is the worst in being good and loving? Or should we say that a doctor, seeing terrible things and touching the sick, goes from good to evil, or from beautiful to ugly, or from happiness to misery? Even though the doctor sees terrible things and touches the sick, he does not completely escape the possibility of falling into the same situation. But the one who heals the wounds of our souls through the word of God was completely free from all evil. If the immortal God, taking on a mortal body and a human soul, seems to Celsus to change and be reshaped, let him learn that "the Word" remains unchanged in its essence and does not suffer what the body or soul suffers. When he humbles himself, he does so to allow those who cannot see the brightness and glory of divinity to perceive him as "flesh," speaking physically. Until someone receives him in this way, they can be lifted up by the Word and see the preceding form, as I would call it.

4.16 | For there are different forms of the Word, as the Word appears to each person who is coming to knowledge, according to their readiness, whether they are just beginning to progress, or are advancing more, or are already close to virtue, or have even become virtuous. Therefore, contrary to what Celsus and those like him want to say, our God did not "change form" and did not show another form when he went up to the high mountain, which was much better than what those below could see. Those

ὕψος ἀκολουθεῖν ἔθεώρουν, οὐ γὰρ εἶχον οἱ κάτω ὄφθαλμοὺς δυναμένους βλέπειν τὴν τοῦ λόγου ἐπὶ τὸ ἔνδοξον καὶ θειότερον μεταμόρφωσιν· ἀλλὰ μόγις αὐτὸν ἔδύναντο χωρῆσαι τοιοῦτον, ὡστε λέγεσθαι ἀν περὶ αὐτοῦ ὑπὸ τῶν μὴ δυναμένων τὸ κρεῖττον αὐτοῦ βλέπειν τό „εἴδομεν αὐτὸν, καὶ οὐκ εἶχεν εἴδος οὐδὲ κάλλος, ἀλλὰ τὸ εἴδος αὐτοῦ ἄτιμον, ἐκλεῖπον παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων,“ καὶ ταῦτα δὲ πρὸς τὴν Κέλσου ὑπόληψιν, μὴ νοήσαντος τὰς ὡς ἐν ιστορίαις λεγομένας μεταβολὰς ἢ μεταμορφώσεις τοῦ Ἰησοῦ καὶ τὸ θνητὸν ἢ ἀθάνατον αὐτοῦ, λελέχθω.

## Section 17

4.17 | Ἄρα δὲ οὐ πολλῷ ταῦτα, καὶ μάλιστα ὅτε δὸν δεῖ τρόπον νοεῖται, σεμνότερα φανεῖται Διονύσου ὑπὸ τῶν Τιτάνων ἀπατωμένου καὶ ἐκπίπτοντος ἀπὸ τοῦ Διὸς Θρόνου καὶ σπαρασσομένου ὑπ’ αὐτῶν καὶ μετὰ ταῦτα πάλιν συντιθεμένου καὶ οἰονεὶ ἀναβιώσκοντος καὶ ἀναβαίνοντος εἰς οὐρανόν; ἢ “Ἐλλησι μὲν ἔξεστι τὰ τοιαῦτα εἰς τὸν περὶ Ψυχῆς ἀνάγειν λόγον καὶ τροπολογεῖν, ἡμῖν δ’ ἀποκέκλεισται θύρα ἀκολούθου διηγήσεως, καὶ πανταχοῦ συναδούσης καὶ συμφωνούσης ἐν ταῖς ἀπὸ τοῦ θείου πνεύματος γραφαῖς, γενομένου ἐν καθαραῖς Ψυχαῖς; οὐδαμῶς οὖν ὁ Κέλσος εἶδε τὸ βούλημα τῶν ἡμετέρων γραμμάτων· διόπερ τὴν ἐαυτοῦ ἐκδοχὴν καὶ οὐχὶ τὴν τῶν γραφῶν διαβάλλει. εἰ δὲ ἦν ἐννοήσας, τί ἀκολουθεῖ Ψυχῇ ἐν αἰωνίῳ ἐσομένῃ ζωῇ καὶ τί χρὴ φρονεῖν περὶ τῆς ούσιας αὐτῆς καὶ περὶ τῶν ἀρχῶν αὐτῆς, οὐκ ἀν οὕτως διέσυρε τὸν ἀθάνατον εἰς θνητὸν ἔρχόμενον σῶμα, οὐ κατὰ τὴν Πλάτωνος μετενσωμάτωσιν ἀλλὰ κατ’ ἄλλην τινὰ ὑψηλοτέραν θεωρίαν, εἶδε δ’ ἀν

below did not have eyes capable of seeing the glorious and divine transformation of the Word. They could hardly bear to see him in such a way that they would say about him, "We saw him, and he had no form or beauty, but his appearance was despised, rejected by the sons of men." This is in line with Celsus's misunderstanding, as he does not grasp the changes or transformations of Jesus as described in the histories, nor the mortal or immortal nature of him.

4.17 | Is it not much more fitting, especially when one considers the way it should be understood, that the story of Dionysus being deceived and falling from the throne of Zeus, being torn apart by the Titans, and then being put back together and seemingly coming back to life and ascending to heaven, is seen as more serious? For the Greeks, such stories can be related to the discussion about the soul and can be interpreted in different ways. But for us, the door to following such narratives is closed, and everywhere the writings inspired by the divine spirit agree and harmonize, being present in pure souls. Therefore, Celsus did not see the intention of our writings; instead, he presents his own interpretation and not that of the scriptures. If he had understood what follows for the soul in eternal life and what one should think about its essence and its principles, he would not have so easily dragged the immortal into a mortal body, not according to Plato's theory of

καὶ μίαν ἔξαίρετον ἀπὸ πολλῆς  
φιλανθρωπίας κατάβασιν ὑπὲρ τοῦ  
ἐπιστρέψαι τὰ, ὡς ἡ θεία ὄντος  
μυστικῶς γραφὴ, „ἀπολωλότα πρόβατα  
οἴκου Ἰσραὴλ,” καὶ καταβάντα ἀπὸ τῶν  
ὄρῶν πρὸς ἂ ὁ ποιμὴν ἐν τισι παραβολαῖς  
καταβεβηκέναι λέγεται, καταλιπὼν ἐν τοῖς  
ὅρεσι τὰ μὴ ἐσφαλμένα.

reincarnation, but according to some higher understanding. He would have seen a unique descent out of great love to seek what was lost, as the divine writing mysteriously names, "the lost sheep of the house of Israel," and descending from the mountains to where the shepherd is said to have come down in certain parables, leaving behind in the mountains those who were not lost.

## Section 18

4.18 | Προσδιατρίβων δ' ὁ Κέλσος οἵς οὐ νενόηκεν αἴτιος ἡμῖν γίνεται ταυτολογίας, οὐ βουλομένοις κᾶν τῷ δοκεῖν ἀβασάνιστον τῶν ὑπ' αὐτοῦ λελεγμένων τι καταλελοιπέναι, φησὶν οὖν ἐξῆς ὅτι ἡτοι ὡς ἀληθῶς μεταβάλλει ὁ θεὸς, ὥσπερ οὗτοί φασιν, εἰς σῶμα θνητὸν, καὶ προείρηται ὅτι ἀδυνατεῖ· ἡ αὐτὸς μὲν οὐ μεταβάλλει, ποιεῖ δὲ τοὺς ὄρῶντας δοκεῖν καὶ πλανῆς καὶ ψεύδεται, ἀπάτη δὲ καὶ ψεῦδος ἄλλως μὲν κακὰ, μόνως δ' ἂν ὡς ἐν φαρμάκου μοίρᾳ χρῶτό τις ἡτοι πρὸς φίλους νοσοῦντας καὶ μεμηνότας, ίώμενος, ἡ πρὸς ἔχθρούς, κίνδυνον ἐκφυγεῖν προμηθούμενος, οὕτε δὲ νοσῶν ἡ μεμηνώς ούδεις θεῶφ φίλος, οὕτε φοβεῖται τινα ὁ θεὸς, ἵνα πλανήσας κίνδυνον διαφύγῃ, καὶ πρὸς τοῦτο λέγοιτ' ἀν πῇ μὲν περὶ τῆς τοῦ θείου λόγου φύσεως, ὅντος θεοῦ, πῇ δὲ περὶ τῆς Ἰησοῦ ψυχῆς· περὶ μὲν οὖν τῆς τοῦ λόγου φύσεως ὅτι, ὥσπερ ἡ τῶν τροφῶν ποιότης πρὸς τὴν τοῦ νηπίου φύσιν εἰς γάλα μεταβάλλει ἐν τῇ τρεφούσῃ, ἡ ὑπὸ τοῦ ιατροῦ κατασκευάζεται πρὸς τὸ τῆς ὑγείας χρειῶδες τῷ κάμνοντι, ἡ τῷ ἴσχυροτέρῳ ὡς δυνατωτέρῳ οὐτωσὶ εὐτρεπίζεται· οὕτως τὴν τοῦ πεφυκότος (τρέφειν) ἀνθρωπίνην ψυχὴν λόγου δύναμιν ὁ θεὸς τοῖς ἀνθρώποις ἐκάστω κατ' ἀξίαν

4.18 | By insisting on things he has not understood, Celsus becomes the cause of his own confusion. He claims that either God truly changes, as they say, into a mortal body, and it has been said that this is impossible; or that God does not change but makes those who see him think he does, deceiving them. Deception and falsehood are bad in any case, just as someone might use a potion to help friends who are sick or to avoid danger from enemies. Neither the sick nor the troubled are friends of God, nor does God fear anyone to escape danger by deceiving them. Regarding the nature of the divine Word, it is God, and concerning the soul of Jesus, if someone considers the nature of the Word, just as the quality of food changes to suit the nature of an infant into milk for nourishment, or is prepared by a doctor for the health of the sick, or is made suitable for the stronger as needed, in the same way, God changes the power of the Word for each person according to their worth. To some, as the scripture calls it, it becomes "pure spiritual milk," to others, like weaker ones, it is like vegetables, and to others, it is given as "solid food." The Word does not deceive its own nature,

μεταβάλλει, καὶ τινὶ μὲν, ὡς ὠνόμασεν ἡ γραφὴ, „λογικὸν ἄδολον γάλα“ γίνεται, τινὶ δὲ ὡς ἀσθενεστέρῳ οἰονεὶ λάχανον, τινὶ δὲ τελείῳ „στερεὰ τροφὴ“ παραδίδοται, καὶ οὐ δή που ψεύδεται τὴν ἐαυτοῦ φύσιν ὁ λόγος, ἐκάστῳ τρόφιμος γινόμενος, ὡς χωρεῖ αὐτὸν παραδέξασθαι, καὶ οὐ πλανᾷ οὐδὲ ψεύδεται. εἰ δ' ἐπὶ τῆς Ἰησοῦ ψυχῆς λαμβάνει τις τὴν μεταβολὴν, αὐτῆς εἰς σῶμα ἔλθούσης, πευσόμεθα, πῶς λέγει μεταβολὴν. εἰ μὲν γάρ της οὐσίας, οὐ δίδοται οὐ μόνον ἐπ' ἔκείνης ἀλλ' οὐδὲ περὶ ἄλλου λογικῆς ψυχῆς· εἰ δ' ὅτι πάσχει τι ὑπὸ τοῦ σώματος ἀνακεκραμένη αὐτῷ καὶ ἀπὸ τοῦ τόπου, εἰς ὃν ἐλήλυθε, καὶ τί ἀτοπὸν ἀπαντᾷ τῷ λόγῳ, ἀπὸ πολλῆς φιλανθρωπίας καταβιβάζοντι σωτῆρα τῷ γένει τῶν ἀνθρώπων; ἐπεὶ μηδεὶς τῶν πρότερον θεραπεύειν ἐπαγγειλαμένων τοσοῦτον ἐδύνατο, ὅσον αὐτῇ ἐπεδείξατο δι' ὃν πεποίηκε, καὶ ἐκουσίως εἰς τὰς ἀνθρωπίνας κῆρας ὑπὲρ τοῦ γένους ἡμῶν καταβᾶσα. ταῦτα δ' ἐπιστάμενος ὁ Θεῖος λόγος πολλὰ πολλαχοῦ λέγει τῶν γραφῶν. ἀρκεῖ δ' ἐπὶ τοῦ παρόντος μίαν παραθέσθαι Παύλου λέξιν οὕτως ἔχουσαν· „τοῦτο φρονείσθω ἐν ὑμῖν, ὅ καὶ ἐν Χριστῷ Ἰησοῦ, δις ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἵσα θεῶ, ἀλλ' ἐαυτὸν ἐκένωσε μορφὴν δούλου λαβὼν, „καὶ σχήματι εὐρεθεὶς ὡς ἀνθρωπος ἐταπείνωσεν ἐαυτὸν, γενόμενος ὑπῆκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσε καὶ ἔχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα.“

## Section 19

4.19 | Ἄλλοι μὲν οὖν διδότωσαν τῷ Κέλσῳ ὅτι οὐ μεταβάλλει μὲν, ποιεῖ δὲ τοὺς δρῶντας δοκεῖν αὐτὸν μεταβεβληκέναι·

becoming suitable for each person who can receive it, and it neither deceives nor lies. If someone considers the change in the soul of Jesus when it enters the body, we will ask how it is called a change. If it is about the essence, it is not given to discuss that, not only about that but also about any rational soul. If it is that it suffers something from the body it has taken on and from the place it has come to, what is strange about the Word descending out of great love to save the human race? Since no one before could heal as much as he showed through what he did, willingly descending to our human state for our sake. Knowing these things, the divine Word speaks many things in the scriptures. It is enough to present one saying of Paul that goes like this: "Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made himself of no reputation, taking the form of a servant, and coming in the likeness of men. And being found in appearance as a man, he humbled himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted him and given him the name which is above every name."

4.19 | Others may say to Celsus that God does not change, but makes those who see him think he has changed. We, however,

ἡμεῖς, δὲ πειθόμενοι οἱ' δόκησιν ἀλλ'  
ἀλήθειαν εἶναι καὶ ἐνάργειαν κατὰ τὴν  
Ἰησοῦ εἰς ἀνθρώπους ἐπιδημίαν, οὐχ  
ὑποκείμεθα τῇ Κέλσου κατηγορίᾳ. ὅμως δ'  
ἀπολογησόμεθα ὅτι οὐ φῆσ, ὡς Κέλσε, ὡς ἐν  
φαρμάκου μοίρᾳ ποτὲ δίδοται χρῆσθαι τῷ  
πλανᾶν καὶ τῷ ψεύδεσθαι; τί οὖν ἄτοπον,  
εἴ τοιοῦτόν τι ἔμελλε σώζειν, τοιοῦτόν τι  
γεγονέναι; καὶ γάρ τινες τῶν λόγων τὰ  
τοιαδὶ ἥθη κατὰ τὸ ψεῦδος μᾶλλον  
λεγόμενοι ἐπιστρέφουσιν, ὕσπερ καὶ τῶν  
ἰατρῶν ποτε λόγοι τοιοίδε πρὸς τοὺς  
κάμνοντας. ἥπερ κατὰ τὸ ἀληθές. ἀλλὰ  
ταῦτα μὲν περὶ ἑτέρων ἀπολελογήσθω  
ἡμῖν. καὶ γάρ οὐκ ἄτοπόν ἔστι τὸν ἴώμενον  
φίλους νοσοῦντας ιάσασθαι τὸ φίλον τῶν  
ἀνθρώπων γένος τοῖς τοιοῦσδε, οἵς οὐκ ἀν  
τις χρήσαιτο προηγουμένως ἀλλ' ἐκ  
περιστάσεως. καὶ μεμηνὸς δὲ τὸ γένος τῶν  
ἀνθρώπων ἔδει θεραπευθῆναι διὰ  
μεθόδων, ὃν ἐώρα ὁ λόγος χρησίμων τοῖς  
μεμηνόσιν, ἵνα σωφρονήσωσι. φησὶ δ' ὅτι  
καὶ τὰ τοιάδε τις ποιεῖ πρὸς ἔχθροὺς,  
κίνδυνον ἐκφυγεῖν προμηθούμενος. οὐ  
φοβεῖται δέ τινας ὁ Θεὸς, ἵνα πλανήσας  
τοὺς ἐπιβούλευοντας κίνδυνον διαφύγῃ.  
πάντῃ δὲ περισσὸν καὶ ἄλογον  
ἀπολογήσασθαι πρὸς τὸ ὑπὲρ οὐδενὸς περὶ  
τοῦ σωτῆρος ἡμῶν λεγόμενον. προείρηται  
δ' εἰς τὴν περὶ ἑτέρων ἡμῖν ἀπολογίαν πρὸς  
τὸ οὕτε δὲ νοσῶν ἥ μεμηνὼς οὐδεὶς φίλος  
τῷ θεῷ· ὁ γάρ ἀπολογησάμενός φησιν οὐχ  
ὑπὲρ τῶν ἥδη φίλων νοσοῦντων ἥ  
μεμηνότων τὴν τοιάνδε οἰκονομίαν  
γίνεσθαι ἀλλ' ὑπὲρ τῶν διὰ νόσου τῆς  
ψυχῆς καὶ ἔκστασιν τοῦ κατὰ φύσιν  
λογισμοῦ ἔτι ἔχθρῶν. ἵνα γένωνται φίλοι  
τῷ θεῷ. καὶ γάρ σαφῶς ὑπὲρ ἀμαρτωλῶν  
λέγεται πάντα ἀναδεδέχθαι ὁ Ιησοῦς. ἵν  
αὐτοὺς „ἀπαλλάξῃ“ τῆς ἀμαρτίας καὶ  
ποιήσῃ „δικαίους.“

believing that there is truth and clarity in the presence of Jesus among people, do not fall under Celsus's accusation. But we will defend ourselves by asking, "O Celsus, do you not say that it is sometimes necessary to use a potion to deceive and mislead?" What then is strange if something like this was meant to save? Some of the words are spoken in such a way that they seem more false, just as some doctors speak to those who are suffering. But let us speak about others. It is not strange for a healer to cure friends who are sick, using methods that one would not use beforehand but only in certain situations. The human race, which is troubled, should be healed through methods that the Word has shown to be useful for those who are suffering, so that they may be wise. He also says that some do such things against enemies, trying to escape danger. But God does not fear anyone to deceive those who are plotting against him to avoid danger. It is excessive and unreasonable to defend against what is said about our Savior. It has already been said in our defense regarding others that neither the sick nor the troubled are friends of God. For the one who defends says that it is not for those who are already friends, suffering or troubled, that such a plan is made, but for those who, through the sickness of the soul and the loss of natural reasoning, are still enemies. So that they may become friends of God. For it is clearly said that Jesus accepts all on behalf of sinners, so that he may "free" them from sin and make them "righteous."

## Section 20

4.20 | Εἶτ' ἐπεὶ προσωποποιεῖ ἴδια μὲν Ίουδαίους αἴτιολογοῦντας τὴν κατ' αὐτοὺς μέλλουσαν Χριστοῦ ἐπιδημίαν ἴδια δὲ Χριστιανοὺς λέγοντας περὶ τῆς ἥδη γεγενημένης ἐπιδημίας εἰς τὸν βίον τῶν ἀνθρώπων τοῦ υἱοῦ τοῦ Θεοῦ· φέρε καὶ ταῦτα, ὡς οἶόν τε ἔστι, διὰ βραχέων κατανοήσωμεν. Ίουδαῖοι δὴ παρ' αὐτῷ λέγουσι πληρωθέντα τὸν βίον πάσης κακίας δεῖσθαι τοῦ καταπεμπομένου ἀπὸ Θεοῦ, ἵν' οὶ μὲν ἄδικοι κολασθῶσι, τὰ δὲ πάντα καθαρθῆ ἀνάλογον τῷ πρώτῳ συμβάντι κατακλυσμῷ. ἐπεὶ δὲ λέγονται καὶ Χριστιανοὶ τούτοις προστιθέναι ἔτερα. δῆλον ὅτι καὶ τούτοις φησὶ ταῦτα λέγεσθαι. καὶ τί ἄτοπον ἐπὶ τῇ χύσει τῆς κακίας ἐπιδημήσειν τὸν ἀποκαθαροῦντα τὸν κόσμον καὶ ἐκάστῳ κατ' ἀξίαν χρησόμενον; οὐ γάρ κατὰ τὸν θεὸν ἔστι μὴ στῆσαι τὴν τῆς κακίας νομὴν καὶ ἀνακαινῶσαι τὰ πράγματα. ἶσασι δὲ καὶ "Ἐλληνες κατακλυσμῷ ἢ πυρὶ τὴν γῆν κατὰ περιόδους καθαιρομένην. ὡς καὶ Πλάτων που οὕτω λέγει: „ὅταν δ' οἱ θεοὶ τὴν γῆν ὕδασι καθαίροντες κατακλύζωσιν, οἱ μὲν ἐν τοῖς ὅρεσι“ καὶ τὰ ἔξης, λεκτέον οὖν ὅτι ἄρ' ἐὰν μὲν ἔκεινοι ταῦτα φάσκωσι, σεμνά ἔστι καὶ λόγου ἄξια τὰ ἐπαγγελλόμενα, ἐὰν δ' ἡμεῖς τάδε τινὰ ὑπὸ Ἐλλήνων ἐπαινούμενα καὶ αὐτοὶ κατασκευάζωμεν, οὐκέτι καλά ἔστι ταῦτα δόγματα; καίτοι γε οἵς μέλει τῆς πάντων γεγραμμένων διαρθρώσεως καὶ ἀκριβείας πειράσονται δεικνύναι οὐ μόνον τὴν ἀρχαιότητα τῶν ταῦτα γραψάντων ἀλλὰ καὶ τὴν σεμνότητα τῶν λελεγμένων καὶ τὸ ἀκόλουθον αὐτοῖς.

4.20 | Then, since he personifies the Jews by blaming them for the coming presence of Christ, and the Christians by saying that the presence has already happened in the life of the Son of God, let us briefly consider these points. The Jews say that when the life is filled with all wickedness, it is necessary to expect the one sent from God, so that the unjust may be punished and everything may be cleansed, similar to the first flood. But the Christians add other things to this. It is clear that they also say these things. And what is strange about the one who purifies the world coming during the outpouring of wickedness and dealing with each person according to their worth? For it is not in accordance with God to not establish the measure of wickedness and renew things. The Greeks also know that the earth is cleansed by flood or fire at certain times. As Plato says, "When the gods cleanse the earth with water, some are in the mountains," and so on. It must be said then, if they claim these things, the promises they make are serious and worthy of discussion. But if we praise these things under the Greeks and also construct them, are these doctrines no longer good? Yet those who care about the arrangement and accuracy of all that has been written will try to show not only the ancient nature of those who wrote these things but also the seriousness of what has been said and the consistency that follows them.

## Section 21

4.21 | Ούκ οἶδα δ' ὅπως παραπλησίως τῷ κατακλυσμῷ καθήραντι τὴν γῆν, ὡς δὲ Ἰουδαίων καὶ Χριστιανῶν βούλεται λόγος, οἴεται καὶ τὴν τοῦ πύργου κατάρρῳψιν γεγονέναι. Ὅταν γὰρ μηδὲν αἰνίσσηται ἡ κατὰ τὸν πύργον ἴστορία κειμένη ἐν τῇ Γενέσει ἀλλ', ὡς οἴεται Κέλσος, σαφῆς τυγχάνῃ, οὐ δ' οὕτως φαίνεται ἐπὶ καθαρσίῳ τῆς γῆς τοῦτο συμβεβηκέναι· εἰς μὴ ἄρα καθάρσιον τῆς γῆς οἴεται τὴν καλουμένην τῶν γλωσσῶν „σύγχυσιν“ περὶ ἣς δὲ δυνάμενος εὔκαιρότερον διηγήσεται, ἐπάν τὸ προκείμενον ἢ παραστῆσαι καὶ τὰ τῆς κατὰ τὸν τόπον ἴστορίας, τίνα ἔχοι λόγον, καὶ τὰ τῆς περὶ αὐτοῦ ἀναγωγῆς. ἐπεὶ δ' οἴεται Μωϋσέα, τὸν ἀναγράψαντα τὰ περὶ τοῦ πύργου καὶ τῆς τῶν διαλέκτων συγχύσεως, παραφθείροντα τὰ περὶ τῶν Ἀλωέως υἱῶν ἴστορούμενα τοιαῦτα περὶ τοῦ πύργου ἀναγεγραφέναι, λεκτέον δτι τὰ μὲν περὶ τῶν Ἀλωέως υἱῶν οὐκ οἴμαι πρὸ Ὁμήρου τινὰ εἰρηκέναι, τὰ δὲ περὶ τοῦ πύργου, πολλῷ πρεσβύτερα Ὁμήρου ἀλλὰ καὶ τῆς τῶν Ἑλληνικῶν γραμμάτων εὐρέσεως ὄντα, τὸν Μωϋσέα ἀναγεγραφέναι πείθομαι. τίνες οὖν μᾶλλον τὰ τίνων παραφθείρουσιν; ἄρα τὰ περὶ τοῦ πύργου οἱ περὶ Ἀλωέως υἱῶν ἴστοροῦντες, ἢ τὰ τῶν Ἀλωειδῶν ὃ τὰ περὶ τοῦ πύργου καὶ τῆς συγχύσεως τῶν διαλέκτων γράψας; ἀλλὰ φαίνεται τοῖς ἀδεκάστοις ἀκροαταῖς ἀρχαιότερος Μω(??)σῆς ὁν Ὁμήρου. καὶ τὰ περὶ Σοδόμων δὲ καὶ Γομόρρων ὑπὸ Μωϋσέως ἴστορούμενα ἐν τῇ Γενέσει, ὡς διὰ τὴν ἀμαρτίαν πυρὶ ἔξαφανισθέντων. παραβάλλει δὲ Κέλσος τῇ κατὰ τὸν Φαέθοντα ἴστορίᾳ, ἐνὶ σφάλματι. τῷ περὶ τοῦ μὴ τετηρηκέναι τὰ τῆς Μωϋσέως ἀρχαιότητος. ἀκολούθως πάντα ποιήσας. οἱ γὰρ τὰ περὶ Φαέθοντος ἴστοροῦντες ἔοικασι καὶ Ὁμήρου νεώτεροι, τοῦ πολλῷ Μωϋσέως νεωτέρου. οὐκ ἀρνούμεθα οὖν τὸ καθάρσιον πῦρ καὶ τὴν τοῦ κόσμου

4.21 | I do not see how, similarly to the flood that cleansed the earth, as the Jews and Christians say, he believes that the fall of the tower also happened. For the history about the tower in Genesis should not be ambiguous, but, as Celsus thinks, should be clear. It does not seem that this occurred during the cleansing of the earth unless he believes that the so-called "confusion" of languages is a cleansing of the earth. Regarding this, he who can tell the story more conveniently will explain when the context is present and the history of the place is established, what reason there is, and the connection to it. Since he thinks that Moses, who wrote about the tower and the confusion of languages, is corrupting the story of the sons of Alueus, it must be said that I do not think anything about the sons of Alueus was said before Homer, but the story about the tower is much older than Homer and even predates the discovery of Greek writings, and I am convinced that it was written by Moses. So who is more likely to corrupt the accounts? Is it those who tell about the tower or those who write about the sons of Alueus? But it seems to the uneducated listeners that Moses is older than Homer. The accounts about Sodom and Gomorrah, told by Moses in Genesis, say that they were destroyed by fire because of their sin. Celsus compares this to the story of Phaethon, making one mistake: regarding the fact that the antiquity of Moses has not been preserved. Thus, he makes everything. For those who tell about Phaethon seem to be much younger than Homer, while they are much younger than Moses. We do not deny the cleansing fire and the destruction of the world in the removal of wickedness and the renewal of everything, saying that we have learned this from the prophets in the

φθορὰν ἐπὶ καθαιρέσει τῆς κακίας καὶ ἀνακαινώσει τοῦ παντὸς, λέγοντες παρὰ τῶν προφητῶν ἐκ τῶν ἱερῶν βιβλίων μεμαθηκέναι. ἐπάν μέντοι. ὡς ἐν τοῖς ἀνωτέρῳ εἰρήκαμεν, πολλὰ περὶ μελλόντων οἱ προφῆται λέγοντες ἀποδεικνύσσονται περὶ πολλῶν παρεληλυθότων ἡληθευκέναι καὶ δεῖγμα διδόναι τοῦ θείον πνεῦμα ἐν αὐτοῖς γεγονέναι, δῆλον ὅτι καὶ περὶ τῶν μελλόντων πιστευτέον αὐτοῖς, μᾶλλον δὲ τῷ ἐν αὐτοῖς θείᾳ πνεύματι.

## Section 22

4.22 | Καὶ Χριστιανοὶ δὲ κατὰ τὸν Κέλσον προστιθέντες τινὰς λόγους τοῖς ὑπὸ Ἰουδαίων λεγομένοις φασὶ διὰ τὰς τῶν Ἰουδαίων ἀμαρτίας ἥδη πεπέμφθαι τὸν υἱὸν τοῦ θεοῦ, καὶ ὅτι Ἰουδαῖοι κολάσαντες τὸν Ἰησοῦν καὶ χολὴν ποτίσαντες ἐπὶ σφᾶς αὐτοὺς ἐκ θεοῦ χόλον ἐπεσπάσαντο. ἐλεγχέτω δὴ τὸ λεγόμενον ὡς ψεῦδος ὁ βουλόμενος, εἴ μὴ ἀνάστατον τὸ πάντων Ἰουδαίων ἔθνος γεγένηται οὐδὲ μετὰ γενεὰν ὅλην μίαν τοῦ ταῦτα πεπονθέναι ὑπ’ αὐτῶν τὸν Ἰησοῦν· τεσσαράκοντα γάρ ἔτη καὶ δύο οἷμαι ἀφ’ οὗ ἐσταύρωσαν τὸν Ἰησοῦν γεγονέναι ἐπὶ τὴν Ἱεροσολύμων καθαίρεσιν. καὶ οὐδέ ποτε γὲ ιστόρηται, ἐξ οὗ Ἰουδαῖοί είσι, τοσοῦτον αὐτοὺς χρόνον ἐκβεβλῆσθαι τῆς σεμνῆς ἀγιστείας καὶ λατρείας, κρατηθέντας ὑπὸ δυνατωτέρων ἄλλ’ εἰ καὶ ποτε ἔδοξαν δι’ ἀμαρτίας καταλείπεσθαι. οὐδὲν ἦττον ἐπεσκοπήθησαν καὶ ἐπανελθόντες τὰ ἴδια ἀπειλήφασιν, ἀκωλύτως ποιοῦντες τὰ νενομισμένα. ἐν οὖν τῶν παριστάντων θεῖόν τι καὶ ἱερὸν χρῆμα γεγονέναι τὸν Ἰησοῦν ἔστι καὶ τὸ Ἰουδαίοις ἐπ’ αὐτῷ τοσαῦτα καὶ τοιαῦτα πολλῷ ἥδη συμβεβηκέναι χρόνῳ. Θαρροῦντες δ’

sacred books. However, as we have said above, the prophets, speaking about many future events, show that many past events have been true and give proof that the divine spirit has come upon them. It is clear that we should also trust them regarding future events, especially because of the divine spirit within them.

4.22 | And Christians, according to Celsus, add some words to what the Jews say, claiming that because of the sins of the Jews, the Son of God has already been sent, and that the Jews punished Jesus and brought upon themselves the wrath of God. Let the one who wants to argue this as a falsehood be challenged, unless the entire nation of the Jews has become unshakeable and has not suffered anything from them regarding Jesus for a whole generation. For I think it has been forty-two years since they crucified Jesus, which happened during the destruction of Jerusalem. And it has never been recorded that the Jews have been so long removed from their sacred worship and service, being held by stronger powers, unless they seemed to be left behind because of their sins. Nevertheless, they were watched over and returned to their own practices, freely doing what was customary. Therefore, one of the things presented is that Jesus has become something divine and holy, and that so many and such things have already happened to the Jews for a long time. And we will boldly say that they will not be

έροῦμεν ὅτι ούδ' ἀποκατασταθήσονται. ἄγος γὰρ ἔπραξαν τὸ πάντων ἀνοσιώτατον. τῷ σωτῆρι τοῦ γένους τῶν ἀνθρώπων ἐπιβουλεύσαντες ἐν τῇ πόλει, ἔνθα τὰ νενομισμένα σύμβολα μεγάλων μυστηρίων ἐποίουν τῷ θεῷ. ἔχρην οὖν ἔκεινην τὴν πόλιν, ὅπου ταῦτα πέπονθεν Ἰησοῦς, ἄρδην ἀπολωλέναι καὶ τὸ Ἰουδαίων ἔθνος ἀνάστατον γεγονέναι καὶ ἐπ' ἄλλους τὴν τοῦ θεοῦ εἰς μακαριότητα κλῆσιν μεταβεβηκέναι, τοὺς Χριστιανὸς λέγω, ἐφ' οὓς ἐλήλυθεν ἡ περὶ τῆς εἰλικρινοῦς καὶ καθαρᾶς θεοσεβείας διδασκαλία, παραλαβόντας νόμους καινοὺς καὶ ἀρμόζοντας τῇ πανταχοῦ καθεστώσῃ πολιτείᾳ· ἐπεὶ μὴ οἱ πρότερον δοθέντες ὡς ἐνὶ ἔθνει, ὑπὸ οίκειων καὶ ὁμοήθων βασιλευομένῳ, οἵοί τε ἡσαν πάντες νῦν ἐπιτελεῖσθαι.

## Section 23

4.23 | Μετὰ ταῦτα συνήθως ἐαυτῷ γελῶν τὸ Ἰουδαίων καὶ Χριστιανῶν γένος πάντας παραβέβληκε νυκτερίδων ὄρμαθῷ ἢ μύρμηξιν ἐκ καλιάς προελθοῦσιν ἢ βατράχοις περὶ τέλμα συνεδρεύουσιν ἢ σκώληξιν ἐν βορβόρου γωνίᾳ ἐκκλησιάζουσι καὶ πρὸς ἄλλήλους διαφερομένοις, τίνες αὐτῶν εἰεν ἀμαρτωλότεροι, καὶ φάσκουσιν ὅτι πάντα ἡμῖν ὁ θεὸς προδηλοῖ καὶ προκαταγγέλλει, καὶ τὸν πάντα κόσμον καὶ τὴν οὐράνιον φορὰν ἀπολιπών καὶ τὴν τοσαύτην γῆν παριδῶν ἡμῖν μόνοις πολιτεύεται καὶ πρὸς ἡμᾶς μόνους ἐπικηρυκεύεται καὶ πέμπων οὐ διαλείπει καὶ ζητῶν, ὅπως ἀεὶ συνῶμεν αὐτῷ. καὶ ἐν τῷ ἀναπλάσματί γε ἐαυτοῦ παραπλησίους ἡμᾶς ποιεῖ σκώληξι, φάσκουσιν ὅτι ὁ θεός ἐστιν, εἴτα μετ' ἔκεινον ἡμεῖς ὑπ' αὐτοῦ γεγονότες πάντῃ ὅμοιοι τῷ θεῷ, καὶ ἡμῖν πάντα

restored. For they committed the most impious act against the Savior of the human race in the city where they performed the customary symbols of great mysteries to God. It was necessary for that city, where Jesus suffered these things, to be completely destroyed, and for the nation of the Jews to become unshakeable, and for others, I mean the Christians, to be called to the blessedness of God, upon whom the teaching of sincere and pure worship has come, receiving new laws that fit with the established governance everywhere. For those who were previously given laws as one nation, ruled by their own and similar kings, are now being fulfilled.

4.23 | After this, he laughs at the Jews and Christians, comparing them to a swarm of night creatures or ants coming out of a hole, or frogs gathering around a puddle, or worms in a muddy corner, arguing with each other about who among them is more sinful. They claim that God reveals and announces everything to them, and that he has abandoned the whole world and the heavenly realm, only governing us and seeking us out so that we may always be with him. In their reshaping of themselves, they say that God makes us similar to worms, and then after that, we have become entirely like God. They claim that everything has been given to us: earth, water, air, and stars, and that everything serves us. The worms say that now, since some among us are sinning, God will come or send his Son to punish the unjust. And

ύποβέβληται, γῇ καὶ ὕδωρ καὶ ἄὴρ καὶ ἄστρα, καὶ ἡμῶν ἔνεκα πάντα, καὶ ἡμῖν δουλεύειν τέτακται. λέγουσι δέ τι παρ' αὐτῷ οἱ σκώληκες, ἡμεῖς δηλαδὴ, ὅτι νῦν, ἐπειδή τινες (ἐν) ἡμῖν πλημμελοῦσιν, ἀφίξεται θεὸς ἡ πέμψει τὸν υἱὸν. ἵνα καταφλέξῃ τοὺς ἀδίκους. καὶ οἱ λοιποὶ σὺν αὐτῷ ζωὴν αἰώνιον ἔχωμεν. καὶ ἐπιφέρει γε πᾶσιν ὅτι ταῦτα (μᾶλλον) ἀνεκτὰ. σκωλήκων καὶ βατράχων, ἢ Ἰουδαίων καὶ Χριστιανῶν πρὸς ἀλλήλους διαφερομένων.

## Section 24

4.24 | Πρὸς ταῦτα δὴ πυνθανόμεθα τῶν ἀποδεχομένων τὰ οὕτω καθ' ἡμῶν είρημένα καὶ φαμεν· ἄρα πάντας ἀνθρώπους ὄρμαθόν εἶναι νυκτερίδων ἢ μύρμηκας ἢ βατράχους ἢ σκώληκας ὑπολαμβάνετε διὰ τὴν τοῦ θεοῦ ὑπεροχήν; ἢ τοὺς μὲν ἄλλους ἀνθρώπους είς τὴν προκειμένην είκόνα μὴ παραλαμβάνετε ἀλλὰ διὰ τὸ λογικὸν καὶ τοὺς καθεστῶτας νόμους τηρεῖτε αὐτοὺς ἀνθρώπους. Χριστιανοὺς δὲ καὶ Ἰουδαίους διὰ τὰ μὴ ἀρέσκοντα ὑμῖν αὐτῶν δόγματα ἔξευτελίζοντες τούτοις τοῖς ζῷοις παραβεβλήκατε; καὶ ὅπότερόν γε ἀν εἴπητε πρὸς τὴν πεῦσιν ἡμῶν, ἀποκρινούμεθα ἀποδεικνύναι πειρώμενοι οὐ δεόντως λελέχθαι περὶ τῶν πάντων ἀνθρώπων ἢ περὶ ἡμῶν τὰ τοιαῦτα. ἔστω γὰρ ὑμᾶς πρῶτον λέγειν ὅτι πάντες ἀνθρωποι ὡς πρὸς θεὸν τοῖς εὔτελέσι τούτοις παραβάλλονται ζῷοις. ἐπεὶ μηδαμῶς ἔστιν αὐτῶν ἡ μικρότητος συγκριτὴ τῇ ὑπεροχῇ τοῦ θεοῦ. ποίᾳ δὴ μικρότης; ἀποκρίνασθέ μοι, ὃ οὗτοι. εἴ μὲν γὰρ ἡ τῶν σωμάτων, ἀκούσατε ὅτι τὸ ὑπερέχον καὶ τὸ ἐνδέον ὡς πρὸς ἀλήθειαν δικάζουσαν οὐκ ἐν σώματι κρίνεται· οὕτω γὰρ γρῦπες καὶ ἐλέφαντες ἡμῶν τῶν ἀνθρώπων ἔσονται κρείττους,

the rest of us will have eternal life with him. They insist that these things are more tolerable than the disputes between worms and frogs, or between Jews and Christians.

4.24 | To this, we ask those who accept what has been said about us: do you really think all people are like a swarm of night creatures, ants, frogs, or worms because of God's greatness? Or do you not consider other people in the same way, but instead hold them to be rational and keep the established laws? Have you compared Christians and Jews, who do not please you, to these animals? And whichever you say in response to our question, we will try to show that it is not right to speak about all people or about us in such a way. For let it be your first statement that all people, in relation to God, are compared to these lowly creatures. Since their smallness cannot be compared to the greatness of God, what kind of smallness is this? Answer me, you who are here. If it is about bodies, listen: the superior and the inferior are judged not in the body. For then, the griffins and elephants would be greater than us humans, since they are larger, stronger, and longer-lived. But no one who thinks well would say that these irrational creatures are greater because of their bodies. Rather, the rational being has a much greater superiority over all irrational

καὶ γὰρ μείζους καὶ ἰσχυρότεροι καὶ πολυχρονιώτεροι οὗτοι· ἀλλ’ οὐδεὶς ἀν τῶν εὗ φρονούντων λέγοι κρείττονα εἶναι διὰ τὰ σώματα τάδε τὰ ἄλογα τῶν λογικῶν (πολὺ γὰρ εἰς ὑπεροχὴν ἀνάγει ὁ λόγος τὸ λογικὸν παρὰ πάντα τὰ ἄλογα) ἀλλ’ οὐδὲ τὰ σπουδαῖα καὶ μακάρια, εἴτε, ὡς ὑμεῖς φατε, οἱ ἀγαθοὶ δαίμονες εἴτε. ὡς ἡμῖν ἔθος ὄνομάζειν. οἱ τοῦ θεοῦ ἄγγελοι ἢ αἱ δοπιαιδηποτοῦν ὑπερέχουσαι τῶν ἀνθρώπων φύσεις· ἀλλ’ ἐπεὶ τὸ ἐν αὐτοῖς λογικὸν τετελείωται καὶ κατὰ πᾶσαν ἀρετὴν πεποιώται.

## Section 25

4.25 | Εἴ δὲ τὴν τοῦ ἀνθρώπου μικρότητα οὐ διὰ τὸ σῶμα ἔξευτελίζετε ἀλλὰ διὰ τὴν ψυχὴν, ὡς οὖσαν ὑποδεεστέραν τῶν λοιπῶν λογικῶν καὶ μάλιστα σπουδαίων καὶ διὰ τοῦθ’ ὑποδεεστέραν, ἐπείπερ ἡ κακία ἐστίν ἐν αὐτῇ, τί μᾶλλον οἱ ἐν Χριστιανοῖς φαῦλοι καὶ οἱ ἐν Ἰουδαίοις κακῶς βιοῦντες ὄρμαθός είσι νυκτερίδων ἢ μύρμηκες ἢ σκώληκες ἢ βάτραχοι, ἢ οἱ ἐν τοῖς λοιποῖς ἔθνεσι μοχθηροί; ὡς κατὰ τοῦτο πάνθ’ ὄντιναοῦν, μάλιστα κεχυμένῃ τῇ κακίᾳ χρώμενον, νυκτερίδα καὶ σκώληκα καὶ βάτραχον καὶ μύρμηκα εἶναι ὡς πρὸς τοὺς λοιποὺς ἀνθρώπους. κάν Δημοσθένης τις οὖν ὁ ῥήτωρ ἢ μετὰ τῆς παραπλησίας ἐκείνῳ κακίας καὶ τῶν ἀπὸ κακίας αὐτῷ πεπραγμένων, κάν Ἀντιφῶν ἄλλος ῥήτωρ νομιζόμενος εἶναι, καὶ τὴν πρόνοιαν ἀναιρῶν ἐν τοῖς ἐπιγεγραμμένοις περὶ ἀληθείας παραπλησίως τῇ Κέλσου ἐπιγραφῇ· οὐδὲν ἡττόν είσιν οὗτοι σκώληκες ἐν βορβόρου γωνίᾳ τοῦ τῆς ἀμαθίας καὶ ἀγνοίας καλινδούμενοι. καίτοι γε ὅποιον δὴ τὸ λογικὸν οὐκ ἀν εὐλόγως σκώληκι παραβάλλοιτο, ἀφορμὰς ἔχον πρὸς ἀρετήν. αὗται γὰρ αἱ πρὸς αὐτὴν

beings. Nor can the important and blessed beings, whether you call them good demons or whatever you wish, be compared to the angels of God or any beings that surpass human nature. But since the rational part in them is perfected and has achieved every virtue.

4.25 | If you do not belittle the smallness of humans because of their bodies but because of their souls, claiming that they are inferior to other rational beings, especially the important ones, and that this is due to their wickedness, then what makes those among Christians who live poorly, and those among Jews who live badly, worse than a swarm of night creatures, ants, worms, or frogs, or those who are wicked in other nations? In this case, all those who are filled with wickedness would be like night creatures, worms, frogs, and ants compared to other humans. Even if a certain Demosthenes, the orator, is associated with such wickedness and actions, and if another orator, Antiphon, is thought to be the same, and he denies the care for truth in the writings about it, they are no less worms in the corner of ignorance and folly. And yet, what kind of rational being could reasonably be compared to a worm, when it has the potential for virtue? For these examples do not allow a worm to be compared to those who have the potential for virtue and

ύποτυπώσεις ούκ ἔωσι σκώληκι παραβάλλεσθαι τοὺς δυνάμει ἔχοντας τὴν ἀρετὴν καὶ τὰ σπέρματα αὐτῆς πάντῃ ἀπολέσαι οὐ δυναμένους. οὐκοῦν ἀναφαίνεται ὅτι οὕθ' οἱ ἄνθρωποι καθόλου σκώληκες ἀν εἴεν ὡς πρὸς θεόν· ὃ γάρ λόγος τὴν ἀρχὴν ἔχων ἀπὸ τοῦ παρὰ θεοῦ λόγου οὐκ ἔξι τὸ λογικὸν ζῷον πάντῃ ἀλλότριον νομισθῆναι θεοῦ· οὗτε μᾶλλον οἱ ἐν Χριστιανοῖς καὶ Ιουδαίοις φαῦλοι. καὶ ὡς πρὸς τὸ ἀληθὲς οὐ Χριστιανοὶ οὔδε Ιουδαῖοι. τῶν λοιπῶν φαύλων παραβάλλοιντο ἐν γωνίᾳ βορβόρου καλινδουμένοις σκώληξιν. εἰ δ' ἡ τοῦ λόγου φύσις οὔδε τοῦτο παραδέξασθαι ἐπιτρέπει, δηλονότι οὐχ ὑβρίσομεν τὴν πρὸς ἀρετὴν κατεσκευασμένην ἄνθρωπίνην φύσιν, καν δι' ἄγνοιαν ἔξαμαρτάνῃ. οὔδ' ἔξομοιώσομεν αὐτὴν τοῖς τοιοῦσδε ζῷοις.

## Section 26

4.26 | Εἰ δὲ διὰ τὰ μὴ ἀρέσκοντα Κέλσω Χριστιανῶν καὶ Ιουδαίων δόγματα. (ἄ) μηδὲ τὴν ἀρχὴν ἐπίστασθαι φαίνεται. οὗτοι μὲν σκώληκες καὶ μύρμηκες οἱ δὲ λοιποὶ οὐ τοιοῦτοι. φέρε ἔξετάσωμεν καὶ τὰ αὐτόθεν πᾶσι προφαινόμενα δόγματα Χριστιανῶν καὶ Ιουδαίων τοῖς τῶν λοιπῶν ἄνθρώπων, εἰ μὴ ἀναφανεῖται τοῖς ἄπαξ παραδεχομένοις εἶναι τινας ἄνθρωπους σκώληκας καὶ μύρμηκας ὅτι σκώληκες μὲν καὶ μύρμηκες καὶ βάτραχοι οἱ καταπεπτωκότες ἀπὸ τῆς περὶ θεοῦ ὑγιοῦς ὑπολήψεως φαντασίᾳ δ' εύσεβείας ἥτοι ἄλογα ζῷα ἢ ἀγάλματα σέβοντες ἢ καὶ τὰ δημιουργήματα, δέον ἐκ τοῦ κάλλους αὐτῶν θαυμάζειν τὸν πεποιηκότα κάκεινον σέβειν, ἄνθρωποι δὲ καὶ εἴ τι ἄνθρωπων τιμιώτερον οἱ δυνηθέντες ἀναβῆναι ἀκολουθοῦντες τῷ λόγῳ ἀπὸ λίθων καὶ ξύλων ἀλλὰ καὶ τῆς νομιζομένης ὥλης εἶναι

cannot be entirely destroyed. Therefore, it is clear that humans cannot be considered worms in relation to God. For reason, having its origin from the divine Word, does not allow a rational being to be thought of as entirely separate from God, nor do those who are wicked among Christians and Jews. And in truth, neither Christians nor Jews can be compared to the other lowly beings that are thought to be worms in a muddy corner. If the nature of reason does not allow even this to be accepted, it is clear that we do not insult the human nature that is made for virtue, even if it sins out of ignorance. Nor will we compare it to such creatures.

4.26 | If it is because of the things that do not please Celsus that he considers the doctrines of Christians and Jews to be unworthy, and he seems not to understand their foundation, then he sees them as worms and ants, while others are not like this. Let us examine the doctrines of Christians and Jews, and see if it is clear to those who accept them that some people are indeed worms and ants. For those who have fallen away from a healthy understanding of God are like worms, ants, and frogs, either worshiping irrational animals or idols, or even the creations themselves, thinking they should admire the beauty of the creator. But humans, if they are to be considered more honorable, can rise above stones and wood, and even the materials thought to be more precious than silver and gold. Having risen from the

τιμιωτάτης ἀργύρου καὶ χρυσοῦ.  
ἀναβάντες δὲ καὶ ἀπὸ τῶν ἐν κόσμῳ καλῶν  
ἐπὶ τὸν τὰ ὅλα ποιήσαντα καὶ ἔκεινῷ  
ἔσαντοὺς πιστεύσαντες καὶ ὡς μόνῳ  
διαρκεῖν δυναμένῳ ἐπὶ πάντα τὰ ὄντα καὶ  
ἔφορᾶν τοὺς πάντων λογισμοὺς καὶ  
ἀκούειν τῆς πάντων εὐχῆς τὰς εὐχὰς  
ἔκεινῷ ἀναπέμποντες καὶ ὡς ἐπὶ θεατοῦ  
αὐτοῦ τῶν γινομένων πάντα πράττοντες  
καὶ ὡς ἐπὶ ἀκροατοῦ τῶν λεγομένων  
φυλαττόμενοι λέγειν τὸ μὴ ἀρεσκόντως  
ἀπαγγελόμενον τῷ θεῷ. εἰ μὴ ἄρα ἡ  
τηλικαύτη εύσέβεια, οὕθ' ὑπὸ πόνων οὕθ'  
ὑπὸ κινδύνου θανάτου οὕθ' ὑπὸ λογικῶν  
πιθανοτήτων νικωμένη. οὐδὲν βοηθεῖ τοῖς  
ἀνειληφόσιν αὐτὴν πρὸς τὸ μηκέτι αὐτοὺς  
παραβάλλεσθαι σκώληξιν, εἰ καὶ  
παρεβάλλοντο πρὸ τῆς τηλικαύτης  
εύσεβείας· ἄρα δὲ οἱ νικῶντες τὴν  
δριμυτάτην πρὸς ἀφροδίσια ὄρεξιν,  
πολλῶν ποιήσασαν τοὺς θυμοὺς  
μαλθακοὺς καὶ κηρίνους, καὶ διὰ τοῦτο  
νικῶντες. ἐπείπερ ἐπείσθησαν μὴ ἄλλως  
οἰκειωθῆναι δύνασθαι τῷ θεῷ. ἐὰν μὴ καὶ  
διὰ σωφροσύνης ἀναβῶσι πρὸς αὐτὸν,  
σκωλήκων ἡμῖν δοκοῦσιν εἶναι ἀδελφοὶ καὶ  
μυρμήκων συγγενεῖς καὶ βατράχοις  
παραπλήσιοι; τί δὲ, τὸ λαμπρὸν τῆς  
δικαιοσύνης. τηρούσης τὸ πρὸς τὸν  
πλησίον καὶ ὁμογενὲς κοινωνικὸν καὶ  
δίκαιον καὶ φιλάνθρωπον καὶ χρηστὸν,  
οὐδὲν ἀνύει πρὸς τὸ μὴ εἶναι νυκτερίδα τὸν  
τοιονδί; οἱ δὲ περὶ τὰς ἀκολασίας  
καλινδούμενοι, διοῖοί είσιν οἱ πολλοὶ τῶν  
ἀνθρώπων, καὶ οἱ ταῖς χαμαιτύπαις  
ἀδιαφόρως προσιόντες διδάσκοντες δὲ καὶ  
μὴ πάντως παρὰ τὸ καθῆκον τοῦτο  
γίνεσθαι οὐκ είσιν ἐν βορβόρῳ σκώληκες;  
καὶ μάλιστα συγκρινόμενοι τοῖς διδαχθεῖσι  
μὴ αἴρειν „τὰ μέλη τοῦ Χριστοῦ“καὶ τὸ ὑπὸ<sup>τοῦ</sup> λόγου οἰκούμενον σῶμα καὶ ποιεῖν  
αὐτὰ „πόρνης μέλη,“μαθοῦσι δὲ ἥδη καὶ  
(ὅτι) τὸ τοῦ λογικοῦ καὶ τῷ θεῷ τῶν ὅλων

beautiful things in the world to the one who created everything, they believe in him as the only one who lasts forever, overseeing all thoughts and hearing the prayers of all, sending their prayers to him as if he were a spectator of all that happens and a listener to all that is said. If this kind of piety does not yield to pain, danger of death, or logical arguments, it does not help those who have taken it up to no longer be compared to worms, even if they were compared before this great piety. Are those who overcome strong desires, which soften many hearts, really victorious? For they have been convinced that they cannot be close to God in any other way. If they do not rise to him through self-control, do they seem to us to be brothers of worms, relatives of ants, or similar to frogs? What about the brilliance of justice? It takes care of relationships with others, being social, just, kind, and good. Does this not help someone not to be considered a night creature? But those who are caught up in immoral actions, like many people, and those who carelessly approach the lowly things, are they not worms in the mud? Especially when compared to those who have been taught not to raise "the members of Christ" and to see the body that is governed by the Word as "the body of a harlot," they already learn that the rational being is "the temple" of the God they worship. They are becoming such from pure thoughts about the creator. They also, through unlawful unions, destroy "the temple of God," while practicing self-control as a form of piety toward God.

άνακείμενον „σῶμα“ „ναός ἐστι“ τοῦ προσκυνουμένου ὑπ' αὐτῶν θεοῦ, τοιοῦτον ἀπὸ τῆς καθαρᾶς περὶ τοῦ δημιουργοῦ ἐννοίας γινόμενον· οἱ καὶ φυλαττόμενοι διὰ τῆς παρανόμου συνουσίας φθείρειν „τὸν ναὸν τοῦ θεοῦ“ ὡς εἰς θεὸν εὐσέβειαν ἀσκοῦσι τὴν σωφροσύνην.

## Section 27

4.27 | Καὶ οὕπω λέγω τὰ λοιπὰ ἐν ἀνθρώποις κακὰ, ὃν οὐ ταχέως ούδ' οἱ φιλοσοφεῖν δοκοῦντες καθαρεύουσι (πολλοὶ γὰρ καὶ οἱ ἐν φιλοσοφίᾳ νόθοι) ούδε φημι πώ ὅτι πολλὰ μὲν ἐστι τὰ τοιαῦτα παρὰ τοῖς μήτε Ἰουδαίοις μήτε Χριστιανοῖς ἥτοι δὲ ούδ' ὅλως ὑπάρχει ἐν Χριστιανοῖς, εἴ κυρίως ἔξετάζοις, τίς ὁ Χριστιανὸς, ἢ εἰ καὶ εὐρεθείη, ἀλλ' οὕτι γε ἐν τοῖς συνεδρεύουσι καὶ ἐπὶ τὰς κοινὰς εὐχὰς ἐρχομένοις καὶ μὴ ἀποκλειομένοις ἀπ' αὐτῶν· εἴ μὴ ἄρα τις σπανίως λανθάνων ἐν τοῖς πολλοῖς εὐρίσκοιτο τοιοῦτος. οὐ σκώληκες οὖν ἐκκλησιάζοντές ἐσμεν οἱ πρὸς Ἰουδαίους ἰστάμενοι ἀπὸ τῶν πεπιστευμένων αὐτοῖς εἶναι γραμμάτων Ἱερῶν καὶ δεικνύντες τὸν τε προφητευόμενον ἐπιδεδημηκέναι καὶ διὰ τὰ μέγιστα ἀμαρτήματα ἐκείνους ἔγκαταλελεῖφθαι καὶ ἡμᾶς, τοὺς παραδεξαμένους τὸν λόγον, ἐλπίδας ἔχειν παρὰ θεῷ τὰς ἀρίστας ἐκ τῆς εἰς αὐτὸν πίστεως καὶ τοῦ δυναμένου ἡμᾶς οίκειῶσαι αὐτῷ καθαροὺς ἀπὸ πάσης πονηρίας καὶ κακίας βίου. οὐχ ἀπλῶς οὖν, εἴ τις Ἰουδαῖον ἐαυτὸν ἢ Χριστιανὸν ἀναγορεύει, οὗτος λέγοι ἀν ὅτι τὸν πάντα κόσμον καὶ τὴν οὐράνιον φορὰν ἡμῖν μάλιστα πεποίκηκεν ὁ Θεός. ἀλλ' εἴ τις, ὡς ὁ Ἰησοῦς ἐδίδαξε, καθαρός ἐστι „τῇ καρδίᾳ“ καὶ πρᾶξος καὶ είρηνοποιὸς καὶ προθύμως ὑπομένων τοὺς

4.27 | And I do not yet say that there are other bad things among humans, of which those who think they are philosophers do not quickly cleanse themselves (for many among them are illegitimate). Nor do I say that there are many such things among either Jews or Christians; in fact, there is not at all among Christians, if you examine closely, who a Christian is. Even if one were to be found, he would not be among those who gather together for common prayers and are not excluded from them. Unless perhaps someone, rarely unnoticed among the many, would be found to be such. Therefore, we are not worms when we gather together, standing with the Jews, believing in their sacred writings and showing that the prophesied one has come, and because of their greatest sins, they have been abandoned, while we, who have accepted the Word, have the best hopes from God through our faith in him and by being able to approach him, pure from all wickedness and evil in life. So, if someone calls himself a Jew or a Christian, he would say that God has created the whole world and the heavenly realm for us. But if someone is, as Jesus taught, pure "in heart," gentle, a peacemaker, and willingly enduring dangers for the sake of piety, such a person would rightly be bold before God.

διὰ τὴν εὔσέβειαν κινδύνους, εὐλόγως ἀνὸς τοιοῦτος θαρροίη τῷ Θεῷ, συνιεὶς δὲ καὶ τὸν ἐν ταῖς προφητείαις λόγον φήσαι ἀνὸς τό· πάντα ταῦτα ἡμῖν τοῖς πιστεύουσιν ὁ Θεὸς προδεδήλωκε καὶ κατήγγειλεν.

## Section 28

4.28 | Ἐπεὶ δὲ πεποίηκεν οὓς ἡγεῖται σκώληκας Χριστιανοὺς λέγοντας ὅτι τὴν οὐράνιον φορὰν ἀπολιπὼν ὁ Θεὸς καὶ τὴν τοσαύτην γῆν παριδών ἡμῖν μόνοις πολιτεύεται καὶ πρὸς ἡμᾶς ἐπικηρυκεύεται καὶ πέμπων οὐ διαλείπει καὶ ζητῶν. ὅπως ἀεὶ συνῶμεν αὐτῷ, λεκτέον ὅτι τὰ μὴ λεγόμενα πρὸς ἡμῶν περιτίθησιν ἡμῖν, τοῖς καὶ ἀναγινώσκουσι καὶ γινώσκουσιν ὅτι ἀγαπᾷ πάντα τὰ ὄντα ὁ Θεὸς καὶ οὐδὲν βδελύσσεται ὃν ἐποίησεν οὐδὲ γάρ ἀν μισῶν τι κατεσκεύασεν. ἀνέγνωμεν δὲ καὶ τό· „φείδῃ δὲ πάντων, ὅτι σά έστι πάντα. φιλόψυχε. τὸ γάρ ἄφθαρτόν (σου) πνεῦμά έστιν ἐν πᾶσι· διὸ καὶ τοὺς παραπίπτοντας κατ’ ὄλιγον ἐλέγχεις. καὶ ἐν οἷς ἀμαρτάνουσιν ὑπομιμνήσκων νουθετεῖς.“ πῶς δὲ δυνάμεθα λέγειν τὴν οὐράνιον φορὰν καὶ τὸν πάντα κόσμον ἀπολιπόντα τὸν Θεὸν καὶ τὴν τοσαύτην γῆν παριδόντα ἡμῖν μόνοις ἐμπολιτεύεσθαι; οἵτινες ἐν ταῖς εὐχαῖς εὔρομεν δεῖν τι λέγειν φρονοῦντας ὅτι „τοῦ ἐλέους κυρίου πλήρης ἡ γῆ,“ καὶ „ἔλεος κυρίου ἐπὶ πᾶσαν σάρκα,“ καὶ ὅτι ἀγαθὸς ὃν ὁ Θεὸς „ἀνατέλλει“, τὸν ἥλιον αὐτοῦ ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους, “καὶ ἡμᾶς, ἵνα γενώμεθα αὐτοῦ υἱοὶ, ἐπὶ τὰ παραπλήσια προτρέπων καὶ διδάσκων εἰς πάντας ἡμᾶς ἀνθρώπους κατὰ τὸ δυνατὸν ἔκτείνειν τὰς εὐποίησας, καὶ γάρ αὐτὸς εἴρηται „σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν,“ καὶ ὁ Χριστὸς αὐτοῦ „ἰλασμὸς“ εἶναι „περὶ τῶν ἀμαρτιῶν

Understanding the word in the prophecies, he would say that all these things have been clearly revealed and announced to us who believe.

4.28 | Since he considers Christians to be worms, saying that God has left the heavenly realm and overlooks this vast earth, governing only us and seeking us out, we must say that what is not said to us is added to us. For those who read and understand know that God loves all beings and does not reject anything he has made; for he would not create something he hates. We have also read: "He spares all things, for all things are yours, O loving soul. For your immortal spirit is in all; therefore, you gently correct those who stumble and remind them of their sins." How can we say that God has left the heavenly realm and the whole world, and overlooks this vast earth to govern only us? In our prayers, we find it necessary to say that "the earth is full of the Lord's mercy," and "the Lord's mercy is upon all flesh," and that God, being good, "rises" "his sun upon the evil and the good, and rains on the just and the unjust," and us, so that we may become his children, urging and teaching us to extend good deeds to all people as much as we can. For he himself is called "the savior of all people, especially of believers," and Christ is said to be "the atonement for our sins, not only for ours but for the whole world." And perhaps not all that Celsus has written is true; some might say certain private things about the Jews, but certainly not about Christians, who have been taught that "God shows his love for us in that

ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνων ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου, "καὶ τάχα μὲν οὐ ταῦτα. ὅσα ἀνέγραψεν ὁ Κέλσος, ἄλλα δὲ τινα ἴδιωτικὰ εἴποιεν ἀνὸν Ἰουδαίων τινὲς, ἄλλ' οὕτι γε καὶ Χριστιανοὶ, οἱ διδαχθέντες ὅτι „συνίστησι τὴν ἐαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεὸς, ὅτι ἔτι ἀμαρτωλῶν ὅντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε.“ καίτοι γε „μόγις τις ὑπὲρ τοῦ δικαίου ἀποθανεῖται“ ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾶ ἀποθανεῖν. „νυνὶ δὲ ὑπὲρ τῶν πανταχοῦ ἀμαρτωλῶν. ἵνα καταλίπωσι τὴν ἀμαρτίαν καὶ πιστεύσωσι τῷ θεῷ ἐαυτοὺς, ἐπιδεδημηκέναι κεκήρυκται ὁ Ἰησοῦς, πατρίώ τινὶ τοῖς λόγοις τούτοις συνηθείᾳ καὶ Χριστὸς εἶναι λεγόμενος τοῦ θεοῦ.

## Section 29

4.29 | Τάχα δέ τινων παρήκουσεν ὁ Κέλσος ὅτι ὁ θεός ἔστιν, εἴτα μετ' ἐκεῖνον ἡμεῖς, οὓς ὠνόμασε σκάληκας, καὶ ὅμοιον ποιεῖ τοῖς ὅλῃ αἰρέσει φιλοσοφίας ἐγκαλοῦσι διά τινα λεγόμενα ὑπὸ προπετοῦς μειρακίου, τριῶν ἡμερῶν φοιτήσαντος εἰς φιλοσόφους καὶ ἐπαιρομένου κατὰ τῶν λοιπῶν ὡς ἐλαττόνων καὶ ἀφιλοσόφων. ἴσμεν γὰρ ὅτι πολλά ἔστιν ἀνθρώπου τιμιώτερα, καὶ ἀνέγνωμεν ὅτι „ὁ θεὸς ἔστη ἐν συναγωγῇ θεῶν, "θεῶν δὲ οὐ τῶν προσκυνουμένων ὑπὸ τῶν λοιπῶν („πάντες γὰρ οἱ θεοὶ τῶν ἔθνῶν δαιμόνια“), καὶ ἀνέγνωμεν ὅτι „ὁ θεὸς“ στὰς „ἐν συναγωγῇ θεῶν ἐν μέσῳ θεοὺς διακρίνει“ οἴδαμεν δὲ καὶ ὅτι „εἴπερ εἰσὶ θεοὶ λεγόμενοι, εἴτ' ἐν οὐρανῷ εἴτε ἐπὶ γῆς, ὥσπερ εἰσὶ θεοὶ πολλοὶ καὶ κύριοι πολλοὶ, ἄλλ' ἡμῖν εῖς θεὸς ὁ πατὴρ, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτὸν, καὶ εἰς κύριος Ἰησοῦς Χριστὸς, δι' οὐ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ“· οἴδαμεν δὲ καὶ τοὺς ἀγγέλους οὕτως εἶναι ἀνθρώπων κρείττονας, ὥστε

while we were still sinners, Christ died for us." Indeed, "rarely will anyone die for a righteous person; though perhaps for a good person someone might dare to die." But now, he died for all sinners everywhere, so that they might leave their sin and believe in God. Jesus has been proclaimed as the one who has come, and he is called Christ, the Son of God.

4.29 | Perhaps Celsus has misunderstood that God is, and then after him, we, whom he called worms. He makes a comparison to those who blame all philosophy for something said by a foolish young man, who visited a philosopher for three days and boasted against the others as if they were lesser and unphilosophical. We know that many things are more honorable than a human, and we have read that "God stands in the assembly of gods," and these gods are not those worshiped by others (for "all the gods of the nations are demons"), and we have read that "God, standing in the assembly of gods, distinguishes among the gods." We also know that "if there are gods called so, whether in heaven or on earth, as there are many gods and many lords, yet for us there is one God, the Father, from whom are all things and we for him, and one Lord Jesus Christ, through whom are all things and we

τοὺς ἀνθρώπους τελειωθέντας ἵσαγγέλους γίνεσθαι· „ἐν γὰρ τῇ ἀναστάσει τῶν νεκρῶν οὕτε γαμοῦσιν οὕτ' ἐγγαμίζονται, ἀλλ' εἰσὶν ὡς οἱ ἄγγελοι τῶν οὐρανῶν“οἱ δίκαιοι καὶ γίνονται „ἱσάγγελοι“ οἴδαμεν δὲν τῇ διατάξει τῶν ὅλων εἶναι τινας τοὺς καλουμένους θρόνους καὶ ἄλλους κυριότητας καὶ ἄλλους ἔχουσίας καὶ ἄλλους ἀρχάς· καὶ ὅρῶμεν ὅτι πολὺ τούτων ἡμεῖς οἱ ἀνθρωποι ἀπολειπόμενοι ἐλπίδας ἔχομεν ἐκ τοῦ καλῶς βιοῦν καὶ πάντα πράττειν κατὰ τὸν λόγον ἀναβαίνειν ἐπὶ τὴν τούτων πάντων ἔξομοίωσιν. καὶ τελευταῖον ἐπεὶ „μήπω ἐφανερώθη, τί ἐσόμεθα, οἴδαμεν ὅτι, ἐὰν φανερωθῆ, ἐσόμεθα ὅμοιοι τῷ θεῷ καὶ ὄψόμεθα αὐτὸν, καθὼς ἔστιν.“εἰ δέ τις τὸ λεγόμενον ὑπὸ τινῶν, εἴτε τῶν νοούντων εἴτε τῶν μὴ συνιέντων ἀλλὰ παρακουσάντων λόγου ὑγιοῦς, φάσκοι, ὅτι ὁ θεός ἔστιν, εἴτα μετ' ἔκεινον ἡμεῖς· καὶ τοῦτο γ' ἀν ἐρμηνεύοιμι. τὸ ἡμεῖς λέγων ἀντὶ τοῦ οἱ λογικοὶ καὶ ἔτι μᾶλλον οἱ σπουδαῖοι λογικοί· καθ' ἡμᾶς γὰρ ἡ αὐτὴ ἀρετὴ ἔστι τῶν μακαρίων πάντων, ὥστε καὶ ἡ αὐτὴ ἀρετὴ ἀνθρώπου καὶ θεοῦ. διόπερ γίνεσθαι „τέλειοι, ὡς ὁ πατὴρ ὑμῶν ὁ οὐρανίος τέλειός ἔστι.“διδασκόμεθα. ούδεις οὖν καλὸς καὶ ἀγαθὸς σκώληξ ἔστιν ἐννηχόμενος βιοβόρως καὶ ούδεις εύσεβὴς μύρμηξ καὶ ούδεις δίκαιος βάτραχος, καὶ ούδεις τῷ λαμπρῷ φωτὶ τῆς ἀληθείας καταυγαζόμενος τὴν ψυχὴν νυκτερίδι ἀν εύλόγως παραβάλλοιτο.

through him." We know that angels are greater than humans, so that perfected humans become like angels: "For in the resurrection of the dead, they neither marry nor are given in marriage, but are like the angels of heaven." The righteous become "like angels." We know that in the order of all things, there are some called thrones and others of dominion and others of authority and others of rule. And we see that we humans, having left behind much of this, have hopes from living well and doing everything according to the Word, rising to the likeness of all these things. And finally, since "it has not yet been revealed what we shall be, we know that when he is revealed, we shall be like him, for we shall see him as he is." If someone says something about this, whether those who understand or those who do not but have heard a healthy word, they might claim that God is, and then after him, we are. And I would interpret this: when we say "we," we mean the rational beings, and even more so, the serious rational beings. For in our view, the same virtue belongs to all the blessed, so the same virtue belongs to both humans and God. Therefore, we are taught to "be perfect, as your heavenly Father is perfect." So, no good and virtuous worm is found wallowing in filth, nor is there a pious ant, nor is there a just frog, and no one whose soul is illuminated by the bright light of truth would reasonably compare themselves to a night creature.

## Section 30

4.30 | Δοκεῖ δέ μοι παρακηκοέναι ὁ Κέλσος καὶ τοῦ „ποιήσωμεν ἀνθρωπὸν κατ' εἰκόνα καὶ ὁμοίωσιν ἡμετέραν“καὶ παρὰ τοῦτο πεποιηκέναι τοὺς σκώληκας λέγοντας ὅτι

4.30 | It seems to me that Celsus has misunderstood when he says that "let us make man in our image and likeness," and he claims that he has made worms, saying

ύπὸ τοῦ θεοῦ γεγονότες πάντη ἐσμὲν αὐτῷ  
ὅμοιοι. εἰ μέντοι ἔγνωκει διαφορὰν τοῦ  
„κατ’ εἰκόνα“θεοῦ γεγονέναι τὸν ἄνθρωπον  
πρὸς τὸ „καθ’ ὅμοίωσιν.“ καὶ ὅτι  
ἀναγέγραπται εἰρηκέναι ὁ θεός·  
„ποιήσωμεν ἄνθρωπον κατ’ εἰκόνα καὶ  
ὅμοίωσιν ἡμετέραν, ἐποίησε δ’ ὁ θεὸς τὸν  
ἄνθρωπον „κατ’ εἰκόνα“θεοῦ ἀλλ’ οὐχὶ καὶ  
„καθ’ ὅμοίωσιν“ῆδη· οὐκ ἀνέποιει ἡμᾶς  
λέγοντας ὅτι πάντη ὅμοιοί ἐσμεν τῷ θεῷ.  
οὐ λέγομεν δ’ ὅτι ὑποβέβληται ἡμῖν καὶ τὰ  
ἄστρα. ἐπεὶ ἡ τῶν δικαίων λεγομένη  
ἀνάστασις καὶ ὑπὸ τῶν σοφῶν νοούμενη  
παραβάλλεται ἡλίῳ καὶ σελήνῃ καὶ ἄστροις  
ὑπὸ τοῦ φάσκοντος· „ἄλλη δόξα ἡλίου, καὶ  
ἄλλη δόξα σελήνης. καὶ ἄλλη δόξα  
ἄστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν  
δόξῃ. οὕτως καὶ ἡ ἀνάστασις τῶν  
νεκρῶν, „καὶ τοῦ Δανιὴλ περὶ τούτων πάλαι  
προφητεύσαντος, φησὶ δ’ ἡμᾶς λέγειν ὅτι  
πάντα ἡμῖν δουλεύειν τέτακται. τάχα μὲν  
οὐκ ἀκούσας τῶν ἐν ἡμῖν συνετῶν τοιαῦτα  
λεγόντων τάχα δὲ καὶ μὴ ἐπιστάμενος, πῶς  
λέλεκται πάντων εἶναι δοῦλον τὸν ἐν ἡμῖν  
μείζονα. καὶ ἐὰν μὲν Ἐλληνες λέγωσιν· εἴθ’  
ἡλιος μὲν νύξ τε δουλεύει βροτοῖς,  
ἐπαινέσαντες τὸ λεγόμενον καὶ διηγοῦνται  
αὐτό· ἐπὰν δὲ τὸ τοιοῦτον ἡ μὴ λέγηται ἡ  
ἄλλως λέγηται, συκοφαντεῖ ἡμᾶς ὁ Κέλσος  
καὶ ἐπὶ τούτοις. ἐλέγομεν δὲ παρὰ τῷ  
Κέλσῳ ἡμεῖς, οἱ κατ’ αὐτὸν σκώληκες, ὅτι  
ἐπεὶ τινες ἐν ἡμῖν πλημμελοῦσιν, ἀφίξεται  
πρὸς ἡμᾶς ὁ θεὸς ἡ πέμψει τὸν υἱὸν  
ἐαυτοῦ, ἵνα καταφλέξῃ τοὺς ἀδίκους, οἱ δὲ  
λοιποὶ βάτραχοι σὺν αὐτῷ βίον αἰώνιον  
ἔχωμεν. καὶ ὅρα πῶς ὡς βωμολόχος τὴν  
περὶ κρίσεως θείαν ἀπαγγελίαν καὶ περὶ  
κολάσεως μὲν τῆς „κατὰ τῶν  
ἀδίκων“γέρως δὲ τοῦ εἰς τοὺς δικαίους εἰς  
χλεύην καὶ γέλωτα καὶ διασυρμὸν ἤνεγκεν  
ὁ σεμνὸς φιλόσοφος, καὶ ἐπιλέγει πᾶσι  
τούτοις ἀνεκτὰ εἶναι μᾶλλον ταῦτα ὑπὸ<sup>1</sup>  
σκωλήκων καὶ βατράχων λεγόμενα ἡ ὑπὸ

that we are all alike to God. However, if he understood the difference between being made "in the image" of God and "according to the likeness," and that it is written, "Let us make man in our image and likeness," then God made man "in the image" of God, but not "according to the likeness." He would not have made us saying that we are all alike to God. We do not say that the stars are beneath us. Since the resurrection of the righteous is compared by the wise to the sun and moon and stars, as it is said, "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory." So also is the resurrection of the dead, as Daniel prophesied long ago about these things. He says that all things are arranged to serve us. Perhaps he has not heard those among us saying such things, or perhaps he does not understand how it is said that the greater among us is a servant. And if the Greeks say, "The sun and night serve mortals," praising this saying and telling it, but if such a thing is not said or is said differently, Celsus slanders us on these matters. We, the so-called worms according to Celsus, say that since some among us commit wrongs, God will come to us or send his Son to punish the unjust, while the rest of us frogs may have eternal life with him. And see how, like a buffoon, he has conveyed the divine message about judgment and the punishment of the unjust, while bringing ridicule and laughter upon the honor due to the righteous. He concludes that it is more acceptable for these things to be said by worms and frogs than by Jews and Christians arguing with each other. But we will not imitate him, nor will we say similar things about the nature of all things, as philosophers discuss among themselves how all things were made and

Ίουδαίων καὶ Χριστιανῶν πρὸς ἄλλήλους διαφερομένων ἀπαγγελλόμενα. ἀλλ' οὐ μιησόμεθά γε αὐτὸν ἡμεῖς ούδ' ἔροῦμεν τὰ παραπλήσια περὶ τῶν τὴν τῶν δλων φύσιν ἐπαγγελλομένων εἰδέναι φιλοσόφων καὶ πρὸς ἄλλήλους διαλεγομένων περὶ τοῦ, τίνα τρόπον συνέστη τὰ ὅλα καὶ γέγονεν ὁ οὐρανὸς καὶ γῆ καὶ τὰ ἐν αὐτοῖς πάντα, καὶ ὡς αἱ ψυχαὶ ἥτοι ἀγέννητοι οὖσαι καὶ μὴ ὑπὸ θεοῦ κτισθεῖσαι διακοσμοῦνται ὑπὸ αὐτοῦ καὶ ἀμείβουσι σώματα, ἥ συσπαρεῖσαι τοῖς σώμασιν ἐπιδιαμένουσιν ἢ οὐκ ἐπιδιαμένουσιν. ἐδύνατο γάρ τις καὶ ταῦτα ἀντὶ τοῦ σεμνολογεῖν καὶ ἀποδέχεσθαι τὴν προαίρεσιν τῶν τῷ ἔξετάζειν τὴν ἀλήθειαν ἐαυτοὺς ἀνατεθεικότων χλευάζων καὶ κακολογῶν φάσκειν ὅτι σκώληκές είσιν οὗτοι ἐν γωνίᾳ τοῦ ἐν τῷ βίῳ τῶν ἀνθρώπων βορβόρου ἐαυτοὺς μὴ μετροῦντες καὶ διὰ τοῦτο ἀποφανόμενοι περὶ τῶν τηλικούτων ὡς κατειληφότες. καὶ ὅτι λέγουσι διατεινόμενοι ὡς τεθεωρηκότες περὶ πραγμάτων, τῶν μὴ δυναμένων χωρὶς ἐπιπνοίας κρείττονος καὶ θειοτέρας δυνάμεως θεωρηθῆναι. „οὐδεὶς γάρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ οὔτω καὶ τὰ τοῦ θεοῦ οὐδεὶς ἔγνωκεν, εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ.“ ἀλλ' οὐ μεμήναμεν οὐδὲ τὴν τηλικαύτην ἀνθρώπων σύνεσιν, κοινότερον δὲ λέγω σύνεσιν. ἀσχοληθεῖσαν οὐ περὶ τὰ τῶν πολλῶν ἀλλὰ περὶ τὴν ἔξετασιν τῆς ἀληθείας, κινήμασι σκωλήκων ἢ ἄλλων τινῶν τοιούτων παραβάλλομεν· φιλαλήθως δὲ περὶ τινῶν μαρτυροῦμεν Ἑλλήνων φιλοσόφων ὅτι ἐπέγνωσαν τὸν θεὸν, ἐπεὶ „ὁ θεὸς αὐτοῖς ἐφανέρωσεν.“ εἰ καὶ μὴ „ώς θεὸν ἐδόξασαν ἢ ηύχαριστησαν ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν,“ καὶ „φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὄμοιώματι εἰκόνος

how heaven and earth and all that is in them came to be, and whether souls are uncreated and not made by God, or whether they are joined to bodies or not. For someone could instead of being serious and accepting the truth, mock and slander those who examine the truth, claiming that these are worms in the corner of the filth of human life, not measuring themselves and thus appearing to be caught up in such matters. And they say, stretching themselves as if they have seen the truth of things, that things cannot be seen without a greater and divine power. "For no one knows the things of a person except the spirit of the person that is in him; so also no one knows the things of God except the Spirit of God." But we have not forgotten even this understanding of humans, or rather, I say, of understanding. They have busied themselves not with the matters of the many but with the examination of the truth, and we compare them to the movements of worms or other such creatures. We honestly bear witness about certain Greek philosophers that they recognized God, since "God revealed himself to them." Even if they did not glorify him as God or give thanks, but became futile in their thoughts, and "claiming to be wise, they became fools and exchanged the glory of the incorruptible God for an image resembling corruptible man and birds and four-footed animals and reptiles."

φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἐρπετῶν.“

## Section 31

4.31 | Μετὰ ταῦτα βουλόμενος κατασκευάζειν ὅτι μηδὲν τῶν προειρημένων παρ' αὐτῷ ζώων διαφέρουσιν Ἰουδαῖοι καὶ Χριστιανοί φησιν Ἰουδαίους ἀπ' Αἴγυπτου δραπέτας γεγονέναι, μηδὲν πώποτε ἀξιόλογον πράξαντας, οὕτ' ἐν λόγῳ οὕτ' ἐν λόγῳ οὕτ' ἐν ἀριθμῷ αύτούς ποτε γεγενημένους. περὶ μὲν οὖν τοῦ μὴ δραπέτας αύτοὺς γεγονέναι μηδ' Αἴγυπτίους ἄλλ' Ἐβραίους ὄντας παρωκηκέναι ἐν τῇ Αἴγυπτῳ, ἐν τοῖς ἀνωτέρω ἡμῖν λέλεκται· εἰ δὲ τὸ μήτ' ἐν λόγῳ μήτ' ἐν ἀριθμῷ αύτοὺς γεγονέναι κατασκευάζεσθαι νομίζει ἐκ τοῦ μὴ πάνω τι τὴν περὶ αὐτῶν ἴστορίαν εὐρίσκεσθαι παρὰ τοῖς Ἑλλησι, φήσομεν ὅτι εἴ τις ἐνατενίσαι τῇ ἀρχῆθεν αύτῶν πολιτείᾳ καὶ τῇ τῶν νόμων διατάξει, εὔροι ἂν ὅτι γεγόνασιν ἀνθρωποι σκιάν οὐρανίου βίου παραδεικνύντες ἐπὶ γῆς· παρ' οἷς οὐδὲν ἄλλο θεὸς νενόμιστο ἢ ὃ ἐπὶ πᾶσι, καὶ οὐδεὶς τῶν είκόνας ποιούντων ἐπολιτεύετο. οὕτε γὰρ ζωγράφος οὕτ' ἀγαλματοποιὸς ἐν τῇ πολιτείᾳ αύτῶν ἦν, ἐκβάλλοντος πάντας τοὺς τοιούτους ἀπ' αὐτῆς τοῦ νόμου, ἵνα μηδεμίᾳ πρόφασις ἢ τῆς τῶν ἀγαλμάτων κατασκευῆς, τοὺς ἀνοήτους τῶν ἀνθρώπων ἐπισπωμένης καὶ καθελκούσης ἀπὸ τοῦ θεοῦ εἰς γῆν τοὺς ὄφθαλμοὺς τῆς ψυχῆς. ἦν οὖν παρ' αύτοῖς νόμος καὶ τοιοῦτος· „μὴ ἀνομήσητε καὶ ποιήσητε ὑμῖν ἐαυτοῖς γλυπτὸν ὁμοίωμα, πᾶσαν είκόνα ὁμοίωμα ἀρσενικοῦ ἢ θηλυκοῦ, ὁμοίωμα παντὸς κτήνους τῶν ὄντων ἐπὶ τῆς γῆς, ὁμοίωμα παντὸς ὄρνεου πτερωτοῦ, ὃ πέταται ὑπὸ τὸν οὐρανὸν, ὁμοίωμα παντὸς ἐρπετοῦ, ὃ ἔρπει ἐπὶ τῆς

4.31 | After this, wanting to show that there is no difference between Jews and Christians, he says that the Jews became fugitives from Egypt, having never done anything remarkable, neither in word nor in number. About the fact that they are not fugitives but rather Hebrews who lived in Egypt, it has been said above. If he thinks that they have not been recorded in history by the Greeks, we would say that if someone were to look into their original way of life and the arrangement of their laws, they would find that they were people showing a shadow of heavenly life on earth. Among them, no other god was honored except the one who is above all, and none of those who made images lived among them. For there was neither a painter nor a sculptor in their society, as all such people were cast out by the law, so that there would be no excuse for making images, leading the foolish eyes of men away from God to the earth. Therefore, there was a law among them that said: "You shall not make for yourselves a carved image, any likeness of male or female, any likeness of any animal that is on the earth, any likeness of any winged bird that flies under heaven, any likeness of any creeping thing that creeps on the earth, any likeness of any fish that is in the waters beneath the earth." And the law wished that they should not create anything other than the truth, falsely representing what is truly male or truly female, or the nature of animals, or birds, or creeping things, or fish. It was also solemn and great among them not to look

γῆς, ὁμοίωμα παντὸς ἵχθυος, ὅσα ἔστιν ἐν τοῖς ὕδασιν ὑποκάτω τῆς γῆς.“καὶ ἐβούλετό γε ὁ νόμος τῇ περὶ ἐκάστου ἀληθείᾳ ὁμιλοῦντας αὐτοὺς μὴ ἀναπλάσσειν ἔτερα παρὰ τὴν ἀλήθειαν, ψευδόμενα τὸ ἀληθῶς ἀρσενικὸν ἢ τὸ ὄντως θηλυκὸν ἢ τὴν κτηνῶν φύσιν ἢ τὸ ὄρνέων ἢ τὸ ἐρπετῶν γένος ἢ τὸ ἵχθυων. σεμνὸν δὲ καὶ μεγαλοφυὲς παρ’ αὐτοῖς καὶ τὸ „μὴ ἀναβλέψας εἰς τὸν οὐρανὸν καὶ ἴδων τὸν ἥλιον καὶ τὴν σελήνην καὶ τοὺς ἀστέρας, πάντα τὸν κόσμον τοῦ οὐρανοῦ, πλανηθεὶς προσκυνήσῃς αὐτοῖς καὶ λατρεύσῃς αὐτοῖς.“οὕτα δὲ πολιτείᾳ ἦν ὅλου ἔθνους, παρ’ ὃ οὐδὲ φαίνεσθαι θηλυδρίαν οἶόν τ’ ἦν. Θαυμαστὸν δὲ καὶ τὸ τὰ τῶν νέων ὑπεκκαύματα, τὰς ἑταίρας, ἀναιρεῖσθαι ἀπὸ τῆς πολιτείας αὐτῶν. ἦν δὲ καὶ δικαστήρια τῶν δικαιοτάτων καὶ ἀπόδειξιν ὑγιοῦς βίου πολλῷ δεδωκότων χρόνῳ, πιστευομένων τὰς κρίσεις· οἵτινες διὰ τὸ καθαρὸν ἥθος καὶ τὸ ὑπὲρ ἀνθρωπὸν ἐλέγοντο εἶναι θεοὶ πατρίω τινὶ Ἰουδαίων ἔθει, καὶ ἦν ἰδεῖν ἔθνος ὅλον φιλοσοφοῦν, καὶ διὰ τὴν πρὸς τὸ ἀκούειν τῶν θείων νόμων σχολὴν τὰ καλούμενα σάββατα καὶ αἱ λοιπαὶ παρ’ αὐτοῖς ἱερέων καὶ θυσιῶν, μυρία σύμβολα περιεχουσῶν τοῖς φιλομαθοῦσι σαφηνιζόμενα;

## Section 32

4.32 | Ἄλλ’ ἐπεὶ οὐδὲν βέβαιον ἐν ἀνθρωπίνῃ φύσει, ἔχρην κάκείνην τὴν πολιτείαν κατὰ βραχὺ καταφθειρομένην ἐκδιαιτηθῆναι. ἡ πρόνοια δὲ τὸ σεμνὸν τοῦ λόγου αὐτῶν ἀρμοζόντως τοῖς πανταχοῦ κατὰ τὰ δεόμενα μεταποιήσεως μεταποιήσασα, ἀντ’ ἔκείνων τοῖς ἀπὸ τῶν πανταχοῦ ἀνθρώπων πιστεύουσι παραδέδωκε τὴν σεμνὴν κατὰ τὸν Ἰησοῦν θεοσέβειαν· ὅστις οὐ μόνον συνέσει ἀλλὰ

up to heaven and see the sun and the moon and the stars, and being led astray, to worship and serve them. Such was the character of the whole nation, among whom it was not even possible to see any hint of femininity. It is also remarkable that the young men's companions were removed from their society. There were also courts of the just and a demonstration of healthy living given over a long time, believing in their judgments; those who, because of their pure character, were said to be gods according to the ancestral customs of the Jews. And it was possible to see a whole nation that philosophized, and because of their attention to the divine laws, the so-called Sabbaths and other holy days for them, filled with many symbols that were made clear to those who loved to learn.

4.32 | But since nothing is certain in human nature, it was necessary for that society to be quickly destroyed and judged. The divine plan appropriately transformed their solemn words according to the needs of all people everywhere, and instead of those, it delivered the sacred worship according to Jesus to those who believe. He not only understood but also, being adorned with divine fate, cast down the

καὶ θείᾳ μοίρᾳ κοσμηθεὶς καὶ καταβαλών τὸν περὶ τῶν ἐπὶ γῆς δαιμόνων λόγον, λιβανωτῷ καὶ αἴματι καὶ ταῖς ἀπὸ τῆς κνίσσης ἀναθυμιάσεσι χαιρόντων καὶ τοὺς ἀνθρώπους κατασπώντων δίκην τῶν μυθευομένων Τιτάνων ἢ Γιγάντων ἀπὸ τῆς περὶ θεοῦ ἐννοίας, αὐτὸς οὐ φροντίσας τῆς ἐπιβουλῆς αὐτῶν, ἐπιβουλευόντων μάλιστα τοῖς βελτίσιν, ἔθετο νόμους, καθ' οὓς οἱ βιοῦντες μακάριοι ἔσονται, μηδαμῶς τοὺς δαίμονας διὰ τῶν θυσιῶν κολακεύοντες καὶ πάντῃ καταφρονοῦντες αὐτῶν διὰ τὸν βοηθοῦντα τοῦ θεοῦ λόγον τοῖς ἄνω καὶ πρὸς θεὸν βλέπουσι. καὶ ἐπεὶ ὁ θεὸς ἐβούλετο κρατῆσαι ἐν τοῖς ἀνθρώποις τὸν τοῦ Ἰησοῦ λόγον, οὐδὲν δεδύνηται δαίμονες. καίτοι γε πάντα κάλων κινήσαντες, ἵνα μὴ Χριστιανοὶ μηκέτ' ᾔσι· τούς τε γάρ βασιλεύοντας καὶ τὴν σύγκλητον βουλὴν καὶ τοὺς ἄρχοντας πανταχοῦ ἀλλὰ καὶ τοὺς δῆμους αὐτοὺς. οὐκ αἰσθανομένους τῆς ἀλόγου καὶ πονηρᾶς τῶν δαιμόνων ἐνεργείας, ἔξετάραξαν κατὰ τοῦ λόγου καὶ τῶν πιστευόντων εἰς αὐτόν ἀλλ' ὁ πάντων δυνατώτερος τοῦ θεοῦ λόγος, καὶ κωλυόμενος ὡσπερὶ τροφὴν πρὸς τὸ αὔξειν τὸ κωλύεσθαι λαμβάνων, προβαίνων πλείονας ἐνέμετο ψυχάς· θεὸς γάρ τοῦτ' ἐβούλετο. ταῦτα δ' ἡμῖν εἴ καὶ ἐν παρεκβάσει λέλεκται. ἀλλὰ ἀναγκαίως οἴμαι. ἐβουλόμεθα γάρ ἀπαντῆσαι πρὸς τὸ περὶ Ἰουδαίων ὑπὸ τοῦ Κέλσου λεγόμενον, ὅτι δὴ ἀπ' Αἰγύπτου δραπέται γεγόνασι, καὶ ὅτι μηδὲν πώποτ' ἀξιόλογον οἱ ἀνθρώποι οἱ θεοφιλεῖς ἔπραξαν. ἀλλὰ καὶ πρὸς τὸ οὕτ' ἐν λόγῳ οὕτ' ἐν ἀριθμῷ γεγόνασί φαμεν ὅτι ὡς „γένος ἐκλεκτὸν“ καὶ „βασίλειον ἱεράτευμα“ ἀναχωροῦντες καὶ ἐκκλίνοντες τὴν πρὸς τοὺς πολλοὺς ἐπιμεξίαν, ἵνα μὴ διαφθαρεῖεν τὰ ἥθη, ἐφρουροῦντο ὑπὸ τῆς θείας δυνάμεως· οὕτ' ἐπιθυμοῦντες, ὡς οἱ

teachings about the demons on earth, offering incense and blood and the smoke from the sacrifices, pleasing those who consume them and punishing the humans like the myths of Titans or Giants, while he himself did not care about their plots, especially against the better ones. He established laws by which the blessed would live, not flattering the demons through sacrifices and despising them in every way, because they look up to God and see the divine word. And since God wanted to maintain the word of Jesus among humans, the demons could do nothing. Yet they stirred up everything to ensure that Christians would no longer exist, both the kings and the senate and the rulers everywhere, as well as the common people themselves. Not sensing the foolish and wicked actions of the demons, they stirred up against the word and those who believed in it. But the word of God, who is all-powerful, was hindered as if it were food that takes in what hinders it from growing, and it continued to spread more and more souls, for God desired this. These things have been said to us even if they are somewhat off-topic. But I think it is necessary. For we wanted to respond to what Celsus said about the Jews, that they indeed became fugitives from Egypt, and that the God-loving people never did anything remarkable. But we also say that they did not exist either in word or in number, as "a chosen race" and "a royal priesthood," withdrawing and avoiding mingling with the many, so that their morals would not be corrupted, they were guarded by divine power. They did not desire, like most people, to take for themselves other kingdoms, nor did they leave, fearing that due to their small number they would become targets for

πολλοὶ τῶν ἀνθρώπων, προσλαβεῖν  
ἐαυτοῖς ἄλλας βασιλείας οὕτε  
καταλειπόμενοι, ὡς διὰ τὴν ὀλιγότητα  
εὐεπιβουλεύτους αὐτοὺς γενέσθαι καὶ  
ὅσον ἐπὶ τῇ ὀλιγότητι ἄρδην ἀπολέσθαι.  
καὶ τοῦτ' ἐγίνετο, ὅσον ἔτι ἡσαν ἄξιοι τῆς  
ἀπὸ θεοῦ φρουρᾶς· ὅτε δὲ ἐχρῆν αὐτοὺς ὡς  
ὅλον ἔθνος ἀμαρτάνον διὰ πόνων  
ἐπιστρέφεσθαι πρὸς τὸν θεὸν αὐτῶν, ὅτε  
μὲν ἐπὶ πλεῖον ὅτε δὲ ἐπ' ἔλαττον  
ἐγκατελείποντο, ἔως ἐπὶ Ρωμαίων τὴν  
μεγίστην ποιήσαντες ἀμαρτίαν ἐν τῷ  
ἀποκτεῖναι τὸν Ἰησοῦν τέλεον  
ἐγκατελείφθησαν.

## Section 33

4.33 | Ἐξῆς δὲ τούτοις ὁ Κέλσος ἐπιτρέχων  
τὰ ἀπὸ τῆς πρώτης βίβλου Μωϋσέως. ἥτις  
ἐπιγέγραπται Γένεσις, φησὶν ὡς ἄρα  
ἐπεχείρησαν γενεαλογεῖν αὐτοὺς ἀπὸ  
πρώτης σπορᾶς γοήτων καὶ πλάνων  
ἀνθρώπων, ἀμυδρὰς καὶ ἀμφιβόλους  
φωνὰς ἐν σκότῳ που κρυψίους  
ἐπιμαρτυρόμενοι καὶ τοῖς ἀμαθέσι καὶ  
ἀνοήτοις παρεξηγούμενοι, καὶ ταῦτα μηδὲ  
πώποτ' ἐν πολλῷ τῷ πρόσθεν χρόνῳ τοῦ  
τοιοῦδε μηδ' ἀμφισβητηθέντος. πάνυ δὲ  
ἀσαφῶς ἐν τούτοις δοκεῖ μοι εἰρηκέναι  
ὅπερ ἐβούλετο. εἰκὸς δὲ καὶ τὴν κατὰ τὸν  
τόπον ἀσάφειαν ἐπιτετηδευκέναι αὐτὸν,  
ἐπείπερ ἐώρα ισχυρὸν τὸν λόγον τὸν  
κατασκευάζοντα ἀπὸ τοιωνδὶ προγόνων  
εἶναι τὸ Ιουδαίων ἔθνος· πάλιν τ' αὖ  
ἐβούληθη μὴ δοκεῖν ἀγνοεῖν πρᾶγμα περὶ  
Ιουδαίων καὶ τοῦ γένους αὐτῶν οὐκ  
εὔκαταφρόνητον. σαφὲς δὴ ὅτι καὶ  
γενεαλογοῦνται Ιουδαῖοι ἀπὸ τῶν τριῶν  
πατέρων τοῦ Ἀβραὰμ καὶ τοῦ Ἰσαὰκ καὶ  
τοῦ Ἰακώβ· ὃν τοσοῦτον δύναται τὰ  
ὄνόματα συναπτόμενα τῇ τοῦ θεοῦ  
προσηγορίᾳ, ὡς οὐ μόνον τοὺς ἀπὸ τοῦ

plots and be completely destroyed because of their smallness. And this happened as long as they were worthy of divine protection. But when they needed to turn back to their God as a whole nation because of their sins, sometimes more and sometimes less, they were abandoned until they committed the greatest sin under the Romans by killing Jesus.

4.33 | Next, Celsus, rushing to the first book of Moses, which is titled Genesis, says that they attempted to trace their genealogy from the first seed of living beings and created humans, giving vague and uncertain accounts that are hidden in darkness, misunderstood by the ignorant and foolish, and that these things were never disputed in the long time before this. It seems to me that he spoke very unclearly about what he intended. It is likely that he has also cultivated ambiguity about the place, since he saw that the argument establishing the Jewish nation was strong. Again, he wanted not to seem ignorant about the Jews and their race, which is not to be easily dismissed. It is clear that the Jews trace their genealogy from the three fathers: Abraham, Isaac, and Jacob. Their names are so connected to the title of God that not only do those from the nation use them in their prayers to God, but also when they call upon the demons, they say, "the God of Abraham, the God of Isaac, and the God of Jacob." Indeed, almost all those who

ἔθνους χρῆσθαι ἐν ταῖς πρὸς θεὸν εύχαῖς καὶ ἐν τῷ κατεπάδειν δαίμονας τῷ ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακὼβ ἀλλὰ γὰρ σχεδὸν καὶ πάντας τοὺς τὰ τῶν ἐπωδῶν καὶ μαγειῶν πραγματευομένους. εὐρίσκεται γὰρ ἐν τοῖς μαγικοῖς συγγράμμασι πολλαχοῦ ἡ τοιαύτη τοῦ θεοῦ ἐπίκλησις καὶ παράληψις τοῦ τοῦ θεοῦ ὄνόματος ὡς οἰκείου τοῖς ἀνδράσι τούτοις εἰς τὰ κατὰ τῶν δαιμόνων. ταῦτ' οὖν δοκεῖ μοι, ὑπὸ Ἰουδαίων καὶ Χριστιανῶν προσαγόμενα εἰς ἀπόδειξιν τοῦ ἱερούς τινας ἄνδρας γεγονέναι τὸν Ἀβραὰμ καὶ τὸν Ἰσαὰκ καὶ τὸν Ἰακὼβ, τοὺς πατέρας τοῦ Ἰουδαίων ἔθνους. μὴ πάντῃ μὲν ἡγονηκέναι ὁ Κέλσος οὐ μὴν σαφῶς ἐκτεθεῖσθαι, ἐπεὶ μὴ ἐδύνατο ἀπαντῆσαι πρὸς τὸν λόγον.

## Section 34

4.34 | Πυνθανόμεθα γὰρ ὅπάντων τῶν χρωμένων ταῖς τοιαύταις τοῦ θεοῦ κατακλήσεσιν· εἴπατε ἡμῖν, ὡς οὗτοι, τίς ὁ Ἀβραὰμ καὶ πηλίκος ὁ Ἰσαὰκ καὶ ποίας δυνάμεως γέγονεν ὁ Ἰακὼβ, ὡς τὴν θεὸς προσηγορίαν ἀρμοζομένην αὐτῶν τῷ ὄνόματι τηλικάσδε ποιεῖν δυνάμεις; καὶ παρὰ τίνων μεμαθήκατε ἡ δύνασθε μαθεῖν τὰ περὶ τῶν ἀνδρῶν τούτων; τίς δὲ καὶ ἐπραγματεύσατο ἀναγράψαι τὴν περὶ αὐτοὺς ἱστορίαν, εἴτε καὶ αὐτόθεν σεμνύνουσαν ἐν ἀπορρήτοις τοὺς ἄνδρας εἴτε καὶ δι’ ὑπονοιῶν αἵνισσομένην τινὰ μεγάλα καὶ θαυμάσια τοῖς θεωρῆσαι αὐτὰ δυναμένοις; εἴτ’ ἐπὰν πυθομένων ἡμῶν μηδεὶς ἔχῃ παραστῆσαι ἀφ’ οἰας δή ποτε ἱστορίας, εἴτε Ἑλληνικῆς εἴτε καὶ βαρβαρικῆς ἢ οὐχ ἱστορίας ἀλλά τινος μυστικῆς ἀναγραφῆς τὰ περὶ τῶν ἀνδρῶν τούτων ἡμεῖς προσοίσομεν τὴν ἐπιγεγραμμένην Γένεσιν, περιέχουσαν τὰς

deal with spells and magic can be found using such invocations of God in many magical writings, referring to the name of God as familiar to these men in their dealings against the demons. Therefore, it seems to me that this is brought forward by Jews and Christians as proof that certain holy men, Abraham, Isaac, and Jacob, were the fathers of the Jewish nation. Celsus has not entirely ignored this, but he has not clearly expressed it, since he could not respond to the argument.

4.34 | For we ask all those who use such names of God: tell us, you who are these, who is Abraham, and how great is Isaac, and what power did Jacob have, that God's title is made to fit their names in such ways? And from whom have you learned or can you learn about these men? Who even attempted to write the history about them, either honoring them in sacred writings or hinting at some great and marvelous things for those able to see them? Then, when we ask, no one can present to us from what histories, whether Greek or barbarian, or from some secret writings, anything about these men. We will refer to the titled Genesis, which contains the deeds of these men and the oracles of God to them, saying that perhaps you should not take the names of these three founders of the nation lightly, as their clarity shows that they cannot be dismissed from their calling. We

πράξεις τῶν ἀνδρῶν τούτων καὶ τοὺς τοῦ θεοῦ χρησμοὺς πρὸς αὐτοὺς, ἐροῦμέν τε ὅτι μή ποτε τὸ καὶ ὑφ' ὑμῶν παραλαμβάνεσθαι τὰ ὄνόματα τῶν τριῶν τούτων γεναρχῶν τοῦ ἔθνους, τῇ ἐναργείᾳ καταλαμβανόντων οὐκ εὐκαταφρόνητα ἀνύεσθαι ἐκ τῆς κατεπικλήσεως αὐτῶν, παρίστησι τὸ θεῖον τῶν ἀνδρῶν; οὓς οὐδαμόθεν ἡ ἀπὸ τῶν Ἱερῶν παρὰ Ἰουδαίοις βιβλίων παραλαμβάνομεν. ἀλλὰ γάρ καὶ ὁ θεὸς τοῦ Ἰσραὴλ καὶ ὁ θεὸς τῶν Ἐβραίων καὶ ὁ θεὸς ὁ καταποντώσας ἐν τῇ ἐρυθρᾷ θαλάσσῃ τὸν Αἴγυπτίων βασιλέα καὶ τοὺς Αἴγυπτίους πολλάκις ὄνομάζεται παραλαμβανόμενος κατὰ δαιμόνων ἡ τινῶν πονηρῶν δυνάμεων. μανθάνομεν δὲ τὴν περὶ τὰ ὄνομαζόμενα ἱστορίαν καὶ τὴν τῶν ὄνομάτων ἐρμηνείαν ἀπὸ Ἐβραίων, τῶν τοῖς πατρίοις γράμμασι καὶ τῇ πατρίῳ διαλέκτῳ ταῦτα σεμνυνόντων καὶ διηγουμένων· πῶς οὖν Ἰουδαῖοι ταῦτ' ἐπιχειρήσαντες ἐαυτοὺς γενεαλογεῖν ἀπὸ πρώτης σπορᾶς τούτων, οὓς γόντας καὶ πλανήτας ἀνθρώπους ὑπείληφεν εἶναι ὁ Κέλσος, ἀναισχύντως ἐπιχειροῦσιν ἐαυτοὺς καὶ τὴν ἀρχὴν αὐτῶν ἐπὶ τούτους ἀνάγειν, ὃν τὰ ὄνόματα Ἐβραϊκὰ τυγχάνοντα μαρτυρεῖ Ἐβραίοις, τὰ Ἱερὰ αὐτῶν βιβλία ἐν Ἐβραίων ἔχουσι διαλέκτῳ καὶ γράμμασιν. ὅτι οἰκεῖόν ἐστι τὸ ἔθνος αὐτῶν τοῖς ἀνδράσι τούτοις; καὶ γάρ μέχρι τοῦ δεῦρο τὰ Ἰουδαϊκὰ ὄνόματα, τῆς Ἐβραίων ἔχόμενα διαλέκτου. ἥτοι ἀπὸ τῶν γραμμάτων αὐτῶν ἐλήφθη ἡ καὶ ἀπαξαπλῶς ἀπὸ τῶν σημαινομένων ὑπὸ τῆς Ἐβραίων φωνῆς.

## Section 35

4.35 | Καὶ ὅρα ὁ ἐντυγχάνων τῇ Κέλσου γραφῇ εἰ μὴ ταῦτ' αἰνίττεται τὸ καὶ ἐπεχείρησαν γενεαλογῆσαι αὐτοὺς ἀπὸ

do not receive them from anywhere or from the sacred books of the Jews. But indeed, the God of Israel, the God of the Hebrews, and the God who drowned the Egyptian king and the Egyptians in the Red Sea is often named in connection with demons or some wicked powers. We learn about the so-called history and the interpretation of the names from the Hebrews, who honor and tell these things in their native writings and language. How then did the Jews attempt to trace their genealogy from the first seed of these, whom Celsus claimed to be sorcerers and wandering men, shamelessly trying to trace their origin back to them, whose names are indeed Hebrew, as the Hebrews have their sacred books in their own language and script? Is it not appropriate for their nation to be connected to these men? For even until now, the Jewish names are held in the Hebrew language. Either they were taken from their writings or simply from what is indicated by the Hebrew voice.

4.35 | And look, the one who encounters Celsus's writing should see whether he hints at the fact that they attempted to

πρώτης σπορᾶς γοήτων καὶ πλάνων  
ἀνθρώπων, ἀμυδρᾶς καὶ ἀμφιβόλους  
φωνᾶς ἐν σκότῳ που κρυφίους  
ἐπιμαρτυρόμενοι. κρύφια γάρ καὶ οὐκ ἐν  
φωτὶ καὶ γνώσει πολλῶν ἔστι τὰ ὄνόματα  
ταῦτα. καθ' ἡμᾶς μὲν οὐκ ἀμφίβολα. καν  
ὑπὸ τῶν ἀλλοτρίων τῆς ἡμετέρας  
θεοσεβείας παραλαμβάνηται· κατὰ δὲ  
Κέλσον, οὐ παριστάντα τὸ τῶν φωνῶν  
ἀμφίβολον, οὐκ οἶδ' ὅπως παρέρριπται.  
καίτοι γε ἔχρην αὐτὸν, εἴπερ εὐγνωμόνως  
ἀνατρέπειν ἔβούλετο ἦν ώήθη  
ἀναισχυντότατα παρειλῆφθαι γενεαλογίαν  
Ἰουδαίοις αύχοῦσι τὸν Ἀβραάμ καὶ τοὺς  
ἀπ' αὐτοῦ, ὅλα ἐκθέσθαι τὰ κατὰ τὸν  
τόπον καὶ πρότερον συναγορεῦσαι ἢ  
ἐνόμιζε πιθανότητι καὶ μετὰ τοῦτο  
γενναίως ἀνατρέψαι τῇ φαινομένῃ αὐτῷ  
ἀληθείᾳ καὶ τοῖς ὑπὲρ αὐτῆς λογίοις τὰ  
κατὰ τὸν τόπον. ἀλλ' οὕτε Κέλσος οὕτ'  
ἄλλος τις δυνήσεται τὰ περὶ φύσεως  
ὄνομάτων εἰς δυνάμεις  
παραλαμβανομένων διαλαμβάνων τὸν  
ἀκριβῆ περὶ τούτων παραστῆσαι λόγον καὶ  
έλέγξαι, ὡς εὔκαταφρόνητοι γεγόνασιν  
ἀνθρώποι, ὃν καὶ αἱ ὄνομασίαι μόνον οὐ  
παρὰ τοῖς οίκείοις μόνοις ἀλλὰ καὶ παρὰ  
τοῖς ἀλλοτρίοις δύνανται. ἔδει δ' αὐτὸν  
παραθέσθαι, πῶς ἡμεῖς μὲν τοῖς ἀμαθέσι  
καὶ ἀνοήτοις παρεξηγούμενοι τὰ περὶ τῶν  
ὄνομάτων τούτων ἀπατῶμεν, ὡς οἴεται,  
τοὺς ἀκούοντας, αὐτὸς δὲ, ὁ αύχῶν εἶναι μὴ  
ἀμαθής μηδὲ ἀνόητος, τὴν ἀληθῆ λέγει περὶ<sup>1</sup>  
τούτων ἐρμηνείαν. παρέρριψε δ' ἐν τοῖς  
κατὰ τὰ ὄνόματα ταῦτα, ἀφ' ὃν  
γενεαλογοῦνται Ιουδαῖοι, ὅτι οὐδὲ πώποτ'  
ἐν πολλῷ τῷ πρόσθεν χρόνῳ  
ἀμφισβήτησις γεγένηται περὶ τῶν τοιῶνδε  
ὄνομάτων, ἀλλὰ νῦν Ιουδαῖοι πρὸς ἐτέρους  
τινάς, οὓς οὐκ ὠνόμασε, περὶ τούτων  
ἀμφισβητοῦσι. δεικνύτω γάρ ὁ  
βουλόμενος, τίνες οἱ ἐπιδικαζόμενοι καὶ  
καν πιθανότητι χρώμενοι κατὰ Ιουδαίων

trace their genealogy from the first seed of living beings and created humans, giving vague and uncertain accounts that are hidden in darkness. For these names are secret and not known in the light and knowledge of many. For us, they are not uncertain. Even if they are received from outsiders regarding our piety, according to Celsus, he does not present the uncertainty of the names. I do not know how he dismisses it. Yet he should have, if he truly wanted to turn back the claim that the Jews shamelessly boast about Abraham and his descendants, to present everything about the place and gather earlier arguments that he thought were convincing, and then boldly turn to the apparent truth and the reasoning about it. But neither Celsus nor anyone else can clearly present the argument about the nature of names being taken as powers, nor can they prove that these people have become dismissible. It should have been shown how we, being misunderstood by the ignorant and foolish about these names, deceive those who hear, while he, who claims not to be ignorant or foolish, speaks the true interpretation about these things. He dismissed the arguments concerning these names, from which the Jews trace their genealogy, saying that there has never been any dispute about such names in the long time before this, but now the Jews dispute with some others, whom he did not name, about these matters. Let the one who wishes to show demonstrate who those are being judged, and even if they use convincing arguments against the Jews, they do not report the matters healthily about the Jews and Christians, regarding the names that are found, while others have the wisest and truest things about them. But we are convinced that no one

πρὸς τὸ μὴ ὑγιῶς μὲν Ἰουδαίους καὶ  
Χριστιανοὺς τὰ περὶ τούτων ἀπαγγέλλειν,  
καθ' ᾧν κεῖται τὰ ὄνόματα, ἐτέρους δ' εἶναι  
τοὺς (τὰ) σοφώτατα καὶ τὰ ἀληθέστατα  
περὶ τούτων διειληφότας. ἀλλὰ  
πεπείσμεθα ὅτι οὐ δυνήσονται τὸ τοιοῦτον  
ποιῆσαι τινες, ἐναργοῦς ὄντος τοῦ τὰ  
ὄνόματα ἀπὸ τῆς Ἐβραίων εἰλῆφθαι  
διαλέκτου, παρὰ μόνοις Ἰουδαίοις  
εὑρισκομένης.

## Section 36

4.36 | Μετὰ ταῦτα ὁ Κέλσος ἔκτιθέμενος τὰ  
ἀπὸ τῆς ἔξω τοῦ θείου λόγου ἱστορίας, τὰ  
περὶ τῶν ἐπιδικασμένων ἀνθρώπων τῆς  
ἀρχαιότητος, οἷον Ἀθηναίων καὶ Αίγυπτίων  
καὶ Ἀρκάδων καὶ Φρυγῶν, καὶ γηγενεῖς  
τινας παρὰ σφίσιν γεγονέναι λεγόντων καὶ  
τεκμήρια τούτων παρεχομένων ἐκάστων,  
φησὶν ὡς ἄρα Ἰουδαῖοι ἐν γωνίᾳ που τῆς  
Παλαιστίνης συγκύψαντες, παντελῶς  
ἀπαίδευτοι καὶ οὐ προακηκοότες πάλαι  
ταῦτα Ἡσιόδῳ καὶ ἄλλοις μυρίοις ἀνδράσιν  
ἐνθέοις ὑμνημένα, συνέθεσαν  
ἀπιθανώτατα καὶ ἀμουσότατα, ἀνθρωπόν  
τινα ὑπὸ χειρῶν θεοῦ πλασσόμενόν τε καὶ  
έμφυσώμενον καὶ γύναιον ἐκ τῆς πλευρᾶς  
καὶ παραγγέλματα τοῦ θεοῦ καὶ ὄφιν  
τούτοις ἀντιπράσσοντα καὶ περιγινόμενον  
τῶν θεοῦ προσταγμάτων τὸν ὄφιν, μῆθόν  
τινα ὡς γραυσὶ διηγούμενοι καὶ ποιοῦντες  
ἀνοσιώτατα τὸν θεὸν, εύθὺς ἀπ' ἀρχῆς  
ἀσθενοῦντα καὶ μηδ' ἐν' ἀνθρωπον, ὃν  
αὐτὸς ἔπλασε, πεῖσαι δυνάμενον. διὰ  
τούτων δὴ ὁ πολυΐστωρ καὶ πολυμαθῆς καὶ  
Ἰουδαίοις καὶ Χριστιανοῖς ἀμαθίαν  
έγκαλῶν καὶ ἀπαιδευσίαν Κέλσος σαφῶς  
παρίστησι, τίνα τρόπον ἀκριβῶς ἥδει τοὺς  
ἐκάστου συγγραφέως χρόνους, Ἕλληνος  
καὶ βαρβάρου· ὃς γε οἴεται Ἡσιόδον καὶ  
ἄλλους μυρίους. οὓς ὄνομάζει ἄνδρας

will be able to do such a thing, since it is clear that the names are taken from the Hebrew language, found only among the Jews.

4.36 | After this, Celsus, explaining the stories from outside the divine word, speaks about the ancient people who were judged, such as the Athenians, Egyptians, Arcadians, and Phrygians, and some natives among them, providing evidence for each. He says that the Jews, huddled in some corner of Palestine, completely uneducated and having never heard these things sung by Hesiod and many other inspired men, composed the most unbelievable and unmusical tales, about a man being formed by the hands of God and being breathed into, and a woman being made from his side, and the commands of God and a serpent opposing them and being overcome by God's commands, telling a story that dishonors God, immediately from the beginning weak and unable to persuade even a single man whom he himself created. Through these things, the very learned and knowledgeable Celsus clearly accuses both Jews and Christians of ignorance and lack of education, showing how he precisely knows the times of each writer, whether Greek or barbarian; he thinks that Hesiod and many others are inspired men. He claims they are older than Moses and his writings. Moses, who is

ένθέους. πρεσβυτέρους εῖναι Μωϋσέως καὶ τῶν τούτου γραμμάτων. Μωϋσέως, τοῦ ἀποδεικνυμένου πολλῷ τῶν Ἰλιακῶν πρεσβυτέρου. οὐκ' Ιουδαῖοι οὖν συνέθεσαν ἀπιθανώτατα καὶ ἀμουσότατα τὰ περὶ τὸν γηγενῆ ἄνθρωπον, ἀλλ' οἱ κατὰ Κέλσον ἄνδρες ἔνθεοι, Ἡσίοδος καὶ οἱ ἄλλοι αὐτοῦ μυρίοι, τοὺς πολλῷ πρεσβυτέρους καὶ σεμνοτάτους ἐν τῇ Παλαιστίνῃ λόγους μήτε μαθόντες μήτ' ἀκηκοότες. τοιαύτας ἔγραψαν ιστορίας περὶ τῶν ἀρχαίων. ὅποιας καὶ θεογονίας. γένεσιν τὸ ὄσον ἐφ' ἑαυτοῖς περιτιθέντες θεοῖς. καὶ ἄλλα μυρία. εὐλόγως (οὗν) ἐκβάλλει τῆς ἑαυτοῦ πολιτείας Πλάτων ὡς ἐπιτρίβοντας τοὺς νέους τὸν "Ομηρον καὶ τοὺς τοιαῦτα γράφοντας ποιήματα. ἀλλὰ Πλάτων μὲν δῆλος ἔστι μὴ φρονήσας ἐνθέους γεγονέναι ἄνδρας τοὺς τοιαῦτα ποιήματα καταλελοιπότας· ὁ δὲ κρίνειν μᾶλλον Πλάτωνος δυνάμενος, ὁ Ἐπικούρειος Κέλσος. εἴ γε οὗτός ἔστι καὶ ὁ κατὰ Χριστιανῶν ἄλλα δύο βιβλία συντάξας, τάχα ἡμῖν φιλονεικῶν οὓς μὴ ἐφρόνει ἐνθέους ἐνθέους ὠνόμασεν.

## Section 37

4.37 | Ἐγκαλεῖ δ' ἡμῖν ὡς ὑπὸ χειρῶν θεοῦ πλασθέντα είσαγαγοῦσιν ἄνθρωπον. τοῦ μὲν τῆς Γενέσεως βιβλίου οὕτ' ἐπὶ τῆς ποιήσεως τοῦ ἀνθρώπου οὕτ' ἐπὶ τῆς πλάσεως χεῖρας παραλαβόντος θεοῦ. τοῦ δὲ Ἰὼβ καὶ τοῦ Δαυὶδ εἰπόντων τό· „αἱ χεῖρές σου ἐποίησάν με καὶ ἐπλασάν με, „περὶ ὧν „πολὺς“, „ὁ λόγος“ εἰς τὸ παραστῆσαι τὰ νενοημένα τοῖς ταῦτα είρηκόσιν οὐ μόνον περὶ διαφορᾶς ποιήσεως καὶ πλάσεως ἀλλὰ καὶ περὶ χειρῶν θεοῦ· ἃς οἱ μὴ νοήσαντες καὶ τὰς τοιαύτας ἀπὸ τῶν θείων γραφῶν φωνάς οἴονται ἡμᾶς τοιοῦτον σχῆμα περιτιθέναι

shown to be much older than the Iliad. Therefore, it was not the Jews who composed the most unbelievable and unmusical tales about the native man, but rather those men according to Celsus, inspired, like Hesiod and his many others, who are much older and more revered in Palestine, having neither learned nor heard these things. They wrote such histories about the ancients, including theogony and genealogy, as much as they attributed to their own gods. And many other things. Thus, he rightly dismisses Plato from his own city as someone who leads the youth to Homer and those who write such poems. But it is clear that Plato did not think that those who wrote such poems were inspired men. Celsus, who is able to judge more than Plato, is an Epicurean. If indeed he is the same one who wrote two other books against Christians, perhaps he is quarreling with us, calling those who do not think inspired men.

4.37 | He accuses us of bringing in a man formed by the hands of God. But in the book of Genesis, there is neither mention of God taking hands in the creation of man nor in the forming of him. When Job and David say, "Your hands made me and formed me," there is much discussion about the difference between creation and formation, and about the hands of God. Those who do not understand these things and think we give such a shape to the all-powerful God believe that we think of him as having a human form, as if we also believe he has wings in the body of God,

τῷ ἐπὶ πᾶσι θεῷ ὅποιόν ἔστι τὸ ἀνθρώπινον, καθ' οὓς καὶ πτέρυγας ἀκόλουθον νομίζειν ἡμᾶς εἶναι ἐν τῷ σώματι τοῦ θεοῦ, ἐπεὶ καὶ ταῦτα λέγουσιν αἱ κατὰ τὸ ἥητὸν περὶ τοῦ θεοῦ ἡμῶν γραφαί. ταῦτα δὲ νῦν ἐρμηνεύειν οὐκ ἀπαιτεῖ ἡ προκειμένη πραγματείᾳ· προηγουμένως γάρ ἐν τοῖς εἰς τὴν Γένεσιν ἔξηγητικοῖς ταῦθ' ἡμῖν κατὰ τὸ δυνατὸν ἔξήτασται. εἴθ' ὅρα κακοήθειαν τοῦ Κέλσου ἐν τοῖς ἔξῃς. τῆς γὰρ γραφῆς ἡμῶν λεγούσης ἐπὶ τῆς τοῦ ἀνθρώπου πλάσεως· „καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς. καὶ ἐγένετο ὁ ἀνθρωπὸς εἰς ψυχὴν ζῶσαν,“ ὃ δὲ κακοήθως διασύρειν βουλόμενος τὸ „ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν (ζωῆς),“ ὅπερ οὐδὲ νενόηκε τίνα τρόπον λέλεκται, ἀνέγραψεν ὅτι συνέθεσαν ἀνθρωπὸν ὑπὸ χειρῶν θεοῦ πλασσόμενον (καὶ ἐμφυσώμενον), ἵνα τὸ ἐμφυσώμενον παραπλησίως τις νομίσας λελέχθαι τοῖς ἐμφυσωμένοις ἀσκοῖς γελάσῃ τὸ „ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς“ τροπικῶς είρημένον καὶ δεόμενον διηγήσεως, παριστάσης μεταδεδωκέναι τὸν θεὸν τοῦ ἀφθάρτου πνεύματος τῷ ἀνθρώπῳ· καθὸ λέλεκται· „τὸ δὲ ἀφθαρτόν σου πνεῦμά ἔστιν ἐν πᾶσιν.“

## Section 38

4.38 | Εἴτ' ἐπεὶ προκείμενον ἦν αὐτῷ κακηγορεῖν τὰ γεγραμμένα, διεχλεύασε καὶ τὸ „ἐπέβαλεν ὁ θεὸς ἔκστασιν ἐπὶ τὸν Ἄδαμ, καὶ ὑπνωσε. καὶ ἔλαβε μίαν τῶν πλευρῶν αὐτοῦ καὶ ἀνεπλήρωσε σάρκα ἀντ' αὐτῆς· καὶ ὠκοδόμησε τὴν πλευρὰν, ἦν ἔλαβεν ἀπὸ τοῦ Ἄδαμ, εἰς γυναῖκα“ καὶ τὰ ἔξῃς, οὐδὲ τὴν λέξιν ἐκθέμενος. δυναμένην ἐπιστῆσαι τὸν ἀκούοντα ὅτι μετὰ τροπολογίας εἴρηται. καὶ οὐκ ἡθέλησέ γε

since our sacred writings say these things explicitly. But the current work does not require us to explain these things now; for they have already been examined as much as possible in the earlier explanations about Genesis. Then, look at the malice of Celsus in what follows. For our scripture speaks about the formation of man: "And he breathed into his face the breath of life. And man became a living soul." But he, wanting to maliciously distort this, claims that "he breathed into his face the breath of life," which he does not even understand how it is said, he wrote that a man was formed by the hands of God and breathed into, so that someone might think that the breathing in is similar to the breath blown into a bag, and laugh at the phrase "he breathed into his face the breath of life," which is said metaphorically and needs explanation, presenting God as giving the immortal spirit to man, as it is said: "But your immortal spirit is in all."

4.38 | Then, since it was easy for him to slander the written texts, he twisted the words, "And God caused a deep sleep to fall upon Adam, and he slept. And he took one of his ribs and filled up flesh instead of it; and he built the rib, which he took from Adam, into a woman," without even explaining the wording. He could have understood that it was said with a metaphor. And he did not want to pretend

προσποιήσασθαι ἀλληγορεῖσθαι τὰ  
τοιαῦτα, καίτοι γε ἐν τοῖς ἔξῆς λέγων δὴ οἱ  
ἐπιεικέστεροι Ἰουδαίων τε καὶ Χριστιανῶν  
ἐπὶ τούτοις αἰσχυνόμενοι πειρῶνταί πως  
ἀλληγορεῖν αὐτά. ἔστι δ' εἴπειν πρὸς αὐτόν  
ἄρα τὰ μὲν τῷ ἐνθέῳ σου Ἡσιόδῳ είρημένα  
ἐν μύθῳ σχήματι περὶ τῆς γυναικὸς  
ἀλληγορεῖται. ὡς ἄρα δέδοται αὕτη τοῖς  
ἀνθρώποις ὑπὸ τοῦ Διὸς „κακὸν“ „ἀντὶ τοῦ  
πυρός“· ἡ δ' ἀπὸ τῆς πλευρᾶς τοῦ μετ'  
„ἔκστασιν“ κοιμηθέντος ληφθεῖσα γυνὴ καὶ  
οἰκοδομηθεῖσα ὑπὸ τοῦ θεοῦ χωρὶς παντὸς  
λόγου καὶ τινος ἐπικρύψεως λελέχθαι σοι  
φαίνεται; ἀλλ' οὐκ εὔγνωμον ἔκεινα μὲν μὴ  
γελᾶν ὡς μῦθον ἀλλὰ θαυμάζειν ὡς ἐν  
μύθῳ φιλοσοφούμενα, ταῦτα δὲ μόνη τῇ  
λέξει τὴν διάνοιαν ἐναπερείσαντα  
μυχθίζειν καὶ μηδενὸς λόγου νομίζειν  
ἔσεσθαι. εἰ γάρ ψιλῆς ἔνεκεν λέξεως χρή  
κατηγορεῖν τῶν ἐν ὑπονοίαις λελεγμένων,  
ὅρα εἰ μὴ τὰ Ἡσιόδου μᾶλλον γέλωτα  
μέλλει ὄφλεῖν, ἀνδρὸς, ὡς φῆς, ἐνθέου  
τοιαῦτα γράψαντος· τὸν δὲ χολωσάμενος  
προσέφη νεφεληγερέτα Ζεύς· Ἰαπετιονίδη.  
πάντων πέρι μήδεα εἰδὼς, χαίρεις πῦρ  
κλέψας καὶ ἐμάς φρέ νας ἡπεροπεύσας, σοί  
τ' αὐτῷ μέγα πῆμα καὶ ἀνδράσιν  
ἔσσομένοισι. τοῖς δ' ἔγῳ ἀντὶ πυρὸς δώσω  
κακὸν, ὃ κεν ἅπαντες τέρπωνται κατὰ  
θυμὸν ἐδὼν κακὸν ἀμφαγαπῶντες. ὡς ἔφατ'  
ἐκ δ' ἐτέλεσσε πατὴρ ἀνδρῶν τε θεῶν τε  
„Ηφαιστον δ' ἐκέλευσε περικλυτὸν δῆτι  
τάχιστα γαῖαν ὕδει φύρειν, ἐν δ' ἀνθρώπου  
θέμεν αὐδὴν καὶ σθένος, ἀθανάτοις δὲ  
θεοῖς εἰς ὥπα ἔσκειν παρθενικῆς καλὸν  
εἶδος ἐπήρατον· αὐτὰρ Ἀθήνην ἔργα  
διδασκέμεναι, πολυδαίδαλον ἴστὸν  
ὑφαίνειν· καὶ χάριν ἀμφιχέαι κεφαλῆ  
χρυσῆν Ἀφροδίτην καὶ πόθον ἀργαλέον καὶ  
γυιοκόρους μελεδῶνας· ἐν δὲ θέμεν κύνεόν  
τε νόον καὶ ἐπίκλοπον ἥθος (Ἐρμείην  
ἥνωγε. διάκτορον ἀργεῖφόντην.) ὡς ἔφαθ'  
οἱ δ' ἐπίθοντο Διᾶς Κρονίωνι ἄνακτι. αὐτίκα

to interpret such things allegorically, even  
though he later says that the more  
reasonable Jews and Christians, feeling  
ashamed of these things, try somehow to  
interpret them allegorically. It can be said  
to him: Are the things said by your inspired  
Hesiod about women interpreted  
allegorically? As if this was given to men by  
Zeus as a "bad" thing "instead of fire"? But  
the woman taken from the rib of the one  
who was put to sleep is built by God  
without any explanation or concealment,  
does that seem to you? But it is not wise to  
laugh at those things as myths, but to  
marvel at them as philosophical thoughts in  
a myth. These things, however, only with  
their wording, seem to hide the meaning  
and think that there will be no explanation.  
For if one must accuse the things said in  
hints for the sake of mere wording, see if  
Hesiod's words will not bring more  
laughter, as you say, from a man who wrote  
such things inspired by the gods. Then,  
angry, Zeus said: "You, who know all things,  
rejoice having stolen fire and deceived my  
mind, and you will bring great suffering to  
men." But instead of fire, I will give them a  
"bad thing," which they all will delight in,  
loving their own badness. Thus he spoke.  
And the father of men and gods  
commanded Hephaestus to quickly make a  
beautiful woman from the earth, and to  
give her the voice and strength of a man,  
and to make her beautiful in appearance  
for the immortal gods to see. And Athena,  
teaching her crafts, wove a marvelous web;  
and she poured grace upon her head,  
golden Aphrodite, and desire that causes  
pain and soft arms. And he made her  
cunning and a deceptive character. Thus he  
spoke. And they obeyed Zeus, the son of  
Cronus. Immediately from the earth, the  
famous Hephaestus shaped a maiden like

δ' ἐκ γαίης πλάσσεν κλυτὸς Ἀμφιγυήεις  
παρθένω αἰδοίῃ ἵκελον Κρονίδεω διὰ  
βουλάς· ζῶσε δὲ καὶ κόσμησε θεὰ  
γλαυκῶπις Ἀθήνη· ἀμφὶ δέ οἱ Χάριτές τε  
θεαὶ καὶ πότνια Πειθώ ὅρμους χρυσείους  
ἔθεσαν (χροῖ) ἀμφὶ δὲ τήνδες Ὕραι  
καλλίκομοι στέφον ἄνθεσιν εἰαρινοῖσιν·  
πάντα δέ (οἱ) χροῖ κόσμον ἐφήρμοσε  
Παλλὰς Ἀθήνη· ἐν δ' ἄρα οἱ στήθεσσι  
διάκτορος ἀργεῖφόντης ψεύδεά θ'  
αἰμυλίους τε λόγους καὶ ἐπίκλοπον ἥθος  
τεῦξε Διὸς βουλῆσι βαρυκτύπου· ἐν δ' ἄρα  
φωνὴν θῆκε θεῶν κῆρυξ, ὄνόμην δὲ τήνδες  
γυναῖκα Πανδώρη. ὅτι πάντες Ὄλύμπια  
δώματ' ἔχοντες δῶρον ἐδώρησαν, πῆμ'  
ἀνδράσιν ἀλφηστῆσι. γελοῖον δ' αὐτόθεν  
καὶ τὸ περὶ τοῦ πίθου λεγόμενον, ὅτι πρὶν  
μὲν γάρ ζώεσκον ἐπὶ χθονὶ φῦλ' ἀνθρώπων  
νόσφιν ἄτερ τε κακῶν καὶ ἄτερ χαλεποῖο  
πόνοιο νούσων τ' ἀργαλέων. αἴ τ' ἀνδράσι  
κῆρας ἔδωκαν. ἀλλὰ γυνὴ χείρεσσι πίθου  
μέγα πῶμ' ἀφελοῦσα ἐσκέδασ'  
ἀνθρώποισι δ' ἐμήσατο κήδεα λυγρά.  
μούνη δ' αὐτόθε 'Ἐλπὶς ἐν ἀφρήκτοισι  
δόμοισιν ἐνδον ἔμιμνε πίθου ὑπὸ χείλεσιν,  
οὐδὲ θύραζε ἔξεπτη· πρόσθεν γάρ  
ἐπέμβαλε πῶμα πίθιοι. πρὸς δὲ τὸν ταῦτα  
σεμνῶς ἀλληγοροῦντα, εἴτ' ἐπιτυγχάνοντα  
ἐν τῇ ἀλληγορίᾳ εἴτε καὶ μὴ, ἐροῦμεν· ἄρα  
μόνοις "Ἐλλησιν ἐν ὑπονόᾳ ἔξεστι  
φιλοσοφεῖν, ἀλλὰ καὶ Αἴγυπτοις, καὶ ὅσοι  
τῶν βαρβάρων σεμνύνονται ἐπὶ μυστηρίοις  
καὶ ἀληθείᾳ· μόνοι δὲ Ἰουδαῖοι ἔδοξάν σοι  
καὶ ὁ τούτων νομοθέτης καὶ οἱ συγγραφεῖς  
πάντων ἀνθρώπων εἶναι ἀνοητότατοι, καὶ  
μόνον τοῦτο τὸ ἔθνος οὐδεμιᾶς δυνάμεως  
θεοῦ μετειληφέναι. τὸ οὔτως  
μεγαλοφυέστατα δεδιδαγμένον ἀναβαίνειν  
ἐπὶ τὴν ἀγένητον τοῦ θεοῦ φύσιν κάκείνω  
μόνῳ ἐνορᾶν καὶ τὰς ἀπ' αὐτοῦ μόνου  
ἐλπίδας προσδοκᾶν;

the daughter of Cronus by his plans; and  
the goddess with the bright eyes, Athena,  
dressed her. And around her, the Graces  
and the lovely goddess Persuasion placed  
golden ornaments; and around her, the  
beautiful Hours wove a crown of spring  
flowers. And all these things were arranged  
by Pallas Athena. And then the messenger  
of the gods, the swift Hermes, made her  
deceitful words and a cunning character by  
the will of mighty Zeus. And he gave her a  
voice, and she was named Pandora.  
Because all the Olympian gods, having their  
homes, gave her a gift, a burden to men.  
And it is ridiculous what is said about the  
jar, that before they lived on earth, the race  
of men was free from evils and hard labor  
and painful diseases. They gave men their  
fates. But a woman, taking the great lid of  
the jar, scattered it. And she brought to  
men many sorrows. But only Hope  
remained in the unbreakable house under  
the lid of the jar, nor did she fly out. For she  
had put the lid on the jar first. To him who  
speaks solemnly about these things,  
whether he succeeds in the allegory or not,  
we will say: Is it only among the Greeks  
that it is allowed to philosophize in hints,  
but also among the Egyptians, and all those  
barbarians who are serious about  
mysteries and truth? But only the Jews  
seem to you and their lawgiver and all the  
writers of all men to be the most foolish,  
and this nation alone has not received any  
power from God. Is it so that the most  
brilliant teaching rises to the ungenerated  
nature of God and only to him alone do they  
look and expect hopes only from him?

## Section 39

4.39 | Ἐπεὶ δὲ καὶ τὰ περὶ τὸν ὄφιν ὡς ἀντιπράσσοντα τοῖς τοῦ θεοῦ πρὸς τὸν ἄνθρωπον παραγγέλμασιν ὁ Κέλσος κωμῳδεῖ, μῆθόν τινα παραπλήσιον τοῖς παραδιδομένοις ταῖς γραυσὶν ὑπολαβὼν εἶναι τὸν λόγον, καὶ ἐκών οὕτε τὸν θεοῦ „παράδεισον“ ὀνόμασεν οὐδ’ ὡς πεφυτευκέναι λέγεται „ὁ θεὸς“, „ἐν Ἐδὲμ κατ’ ἀνατολὰς“ καὶ μετὰ τοῦτο ἔξανατεταλκέναι „ἐκ τῆς γῆς πᾶν ξύλον ὡραῖον εἰς ὅρασιν καὶ καλὸν εἰς βρῶσιν καὶ τὸ ξύλον τῆς ζωῆς ἐν μέσῳ τῷ παραδείσῳ καὶ τὸ γνωστὸν καλοῦ καὶ πονηροῦ ξύλον“ καὶ τὰ ἐπὶ τούτοις είρημένα, δυνάμενα αὐτόθεν κινῆσαι τὸν εὔμενῶς ἐντυγχάνοντα, ὅτι πάντα ταῦτα οὐκ ἀσέμνως τροπολογεῖται· φέρε ἀντιπαραθῶμεν ἐκ τοῦ Συμποσίου Πλάτωνος τὰ είρημένα περὶ τοῦ Ἔρωτος τῷ Σωκράτει καὶ ὡς σεμνότερα πάντων τῶν ἐν τῷ Συμποσίῳ είπόντων περὶ αὐτοῦ τῷ Σωκράτει περιτεθέντα. οὕτω δ’ ἔχει ἡ Πλάτωνος λέξις· „ὅτ’ ἐγένετο ἡ Ἀφροδίτη, εἰστιῶντο οἱ θεοὶ, οἵ τε ἄλλοι καὶ ὁ τῆς Μήτιδος υἱὸς Πόρος. ἐπειδὴ δὲ ἐδείπνησαν, προσαιτήσουσα οἶνον δὴ εὐώχιάς οὕσης ἀφίκετο ἡ Πενία καὶ ἦν περὶ τὰς θύρας. ὁ οὖν Πόρος μεθυσθεὶς τοῦ νέκταρος (οὗνος γὰρ οὕπω ἦν) εἰς τὸν τοῦ Διὸς κῆπον εἰσελθὼν βεβαρημένος εῦδεν. ἡ οὖν Πενία ἐπιβουλεύουσα διὰ τὴν αὐτῆς ἀπορίαν παιδίον ποιήσασθαι ἐκ τοῦ Πόρου, κατακλίνεται τε παρ’ αὐτῷ καὶ ἐκύησε τὸν Ἔρωτα. διὸ δὴ καὶ τῆς Ἀφροδίτης ἀκόλουθος θεράπων γέγονεν ὁ Ἔρως, γεννηθεὶς ἐν τοῖς ἑκείνης γενεθλίοις καὶ ἀμα φύσει ἐραστῆς ὧν περὶ τὸ καλὸν, καὶ τῆς Ἀφροδίτης καλῆς οὕσης. ἅτε οὖν Πόρου καὶ Πενίας υἱὸς ὧν ὁ Ἔρως ἐν τοιαύτῃ τύχῃ καθέστηκε. πρῶτον μὲν

4.39 | Since Celsus also mocks the story about the serpent as opposing God's commands to man, he takes a similar myth from the writings and claims that God did not even name the "paradise" in Eden, nor is it said that "God planted" it in the east. After this, he twists the words about how "from the earth God made every beautiful tree to be pleasant to the sight and good for food, and the tree of life in the midst of the garden, and the tree of knowledge of good and evil," suggesting that all these things are not said in a shameful way. Let us bring forth what is said in Plato's Symposium about Love to Socrates, which is more serious than all that is said in the Symposium. Thus, Plato's wording goes: "When Aphrodite was born, the gods were feasting, both the others and the son of Metis, Poros. And when they had dined, Penia, as if there was a feast, came to the doors. So Poros, having been made drunk by nectar (for there was no wine yet), entered the garden of Zeus and, being heavy, fell asleep. Then Penia, plotting because of her own poverty, made a child with Poros, and she lay beside him and conceived Love. Therefore, Love became a follower of Aphrodite, born at her birthday and being by nature a lover of beauty, since Aphrodite is beautiful." Thus, Love, being the son of Poros and Penia, is in such a condition. First, he is always poor and needs much, both soft and beautiful, as many think, but he is hard and rough and without shoes and homeless, always lying on doorsteps and in the streets, sleeping outdoors, having the nature of his mother, always in need and living with others. But according to his father, he is a schemer of

πένης άει ἔστι καὶ πολλοῦ δεῖ ἀπαλός τε καὶ καλὸς, οἶνος οἱ πολλοὶ οἴονται, ἀλλὰ σκληρὸς καὶ αύχμηρὸς καὶ ἀνυπόδητος καὶ ἄσικος, χαμαιπετῆς ἀεὶ ὧν καὶ ἄστρωτος, ἐπὶ θύραις καὶ ἐν ὁδοῖς ὑπαίθριος κοιφώμενος, τὴν τῆς μητρὸς φύσιν ἔχων ἀεὶ ἐνδείᾳ ξύνοικος. κατὰ δ' αὖ τὸν πατέρα ἐπίβουλός ἔστι τοῖς καλοῖς καὶ τοῖς ἀγαθοῖς. ἀνδρεῖος ὧν καὶ ἵτης καὶ σύντονος, θηρευτῆς δεινὸς, ἀεὶ προσπλέκων μηχανὰς καὶ φρονήσεως ἐπιθυμητῆς καὶ πόριμος, φιλοσοφῶν διὰ παντὸς τοῦ βίου, δεινὸς γόνος καὶ φαρμακεὺς καὶ σοφιστής· καὶ οὕτε ὡς ἀθάνατος πέφυκεν οὕτε ὡς θνητὸς, ἀλλὰ τοτὲ μὲν τῆς αὐτῆς ἡμέρας θάλλει καὶ ζῇ, ὅταν εύπορήσῃ, τοτὲ δ' ἀποθνήσκει [πάλιν], πάλιν δ' ἀναβιώσκεται διὰ τὴν τοῦ πατρὸς φύσιν. τὸ δὲ ποριζόμενον ἀεὶ ὑπεκρεῖ, ὥστε οὕτε ἀπορεῖ "Ἐρως ποτὲ οὕτε πλουτεῖ. σοφίας δ' αὖ καὶ ἀμαθίας ἐν μέσῳ ἔστιν." ἅρα γὰρ οἱ ἐντυγχάνοντες τούτοις ἔὰν μὲν τὴν κακοήθειαν τοῦ Κέλσου μιμῶνται, ὅπερ Χριστιανῶν ἀπείη, καταγελάσονται τοῦ μύθου καὶ ἐν χλεύῃ θήσονται τὸν τηλικοῦτον Πλάτωνα· ἔὰν δὲ τὰ ἐν μύθου σχήματι λεγόμενα φιλοσόφως ἔξετάζοντες δυνηθῶσιν εὐρεῖν τὸ βούλημα τοῦ Πλάτωνος. . . , τίνα τρόπον δεδύνηται τὰ μεγάλα ἐαυτῷ φαινόμενα δόγματα κρύψαι μὲν διὰ τοὺς πολλοὺς ἐν τῷ τοῦ μύθου σχήματι, εἰπεῖν δ' ὡς ἔχρην τοῖς εἰδόσιν ἀπὸ μύθων εὐρίσκειν τὸ περὶ ἀληθείας τοῦ ταῦτα συντάξαντος βούλημα. τοῦτον δὲ τὸν παρὰ Πλάτωνι μῆθον ἔξεθέμην διὰ „τὸν“ παρ' αὐτῷ „τοῦ Διὸς κῆπον,“ παραπλήσιόν τι ἔχειν δοκοῦντα τῷ παραδεῖσῷ τοῦ Θεοῦ, καὶ τὴν Πενίαν, τῷ ἔκεī ὅφει παραβαλλομένην, καὶ τὸν ὑπὸ τῆς Πενίας ἐπιβουλευόμενον Πόρον τῷ ἀνθρώπῳ ἐπιβουλευομένῳ ὑπὸ τοῦ ὅφεως, οὐ πάνυ δὲ δῆλον, πότερον κατὰ συντυχίαν ἐπιπέπτωκε τούτοις ὁ Πλάτων ἦ, ὡς

the beautiful and good. He is brave and wise and full of desire, a fierce hunter, always plotting and desiring wisdom throughout life, a skilled magician and a healer and a sophist. He is neither born immortal nor mortal, but sometimes on the same day he flourishes and lives when he is prosperous, and sometimes he dies again, and again he comes to life because of his father's nature. What he obtains always slips away, so Love is never in need nor does he become rich. But he is in the middle of wisdom and ignorance. Therefore, those who imitate the malice of Celsus, which is far from Christians, will laugh at the myth and mock such a great Plato. But if they examine what is said in the form of a myth philosophically, they may find the intention of Plato. What way has he managed to hide the great doctrines that seem to him by using many myths, saying that those who know should find the truth from the myths of the one who composed these things? I have presented this myth from Plato because it seems to have something similar to the paradise of God, and Penia is compared to the serpent there, and Poros, being plotted against by Penia, is compared to the man plotted against by the serpent. It is not clear whether Plato fell upon these things by chance or, as some think, encountered them during his journey to Egypt and learned something from those who philosophize among the Jews, keeping some things and making others, being careful not to offend the Greeks by keeping the wisdom of the Jews. Many have slandered him because of the strangeness of their laws and their peculiar way of life. Now is not the time to discuss either Plato's myth or the story about the serpent and the paradise of God and all that is written in it;

οῖονταί τινες, ἐν τῇ εἰς Αἴγυπτον ἀποδημίᾳ συντυχών καὶ τοῖς τὰ Ἰουδαίων φιλοσοφοῦσι καὶ μαθών τινα παρ' αὐτῶν τὰ μέν τινα τετήρηκε τὰ δὲ παρεποίησε, φυλαξάμενος προσκόψαι τοῖς Ἐλλησιν ἐκ τοῦ πάντη τὰ τῆς Ἰουδαίων τηρῆσαι σοφίας. διαβεβλημένων παρὰ τοῖς πολλοῖς διὰ τὸ ξενίζον τῶν νόμων καὶ τὴν ἴδιότροπον κατ' αὐτοὺς πολιτείαν. οὕτε δὲ τὸν Πλάτωνος μῦθον οὕτε τὰ περὶ τὸν ὄφιν καὶ τὸν παράδεισον τοῦ θεοῦ καὶ ὅσα ἐν αὐτῷ ἀναγέγραπται γεγονέναι νῦν καιρὸς ἦν διηγήσασθαι· προηγουμένως γὰρ ἐν τοῖς ἔξηγητικοῖς τῆς Γενέσεως, ὡς οἶόν τ' ἦν, εἰς ταῦτα ἐπραγματευσάμεθα.

## Section 40

4.40 | Ἐπὰν δὲ φάσκῃ ὡς ἄρα ἀνοσιώτατα τὸν θεὸν, εὐθὺς καὶ ἀπ' ἀρχῆς ἀσθενοῦντα καὶ μηδ' ἔνα ἄνθρωπον, ὃν αὐτὸς ἔπλασε. πεῖσαι δυνάμενον. εἰσήγαγεν ὁ Μωϋσέως λόγος, καὶ πρὸς τοῦτο φήσομεν ὅτι ὅμοιόν ἐστι τὸ λεγόμενον, ὡς εἴ τις ἐνεκάλει ἐπὶ τῇ τῆς κακίας συστάσει, ἥν ούδετε ἀπὸ ἐνὸς ἄνθρωπου δεδύνηται κωλῦσαι ὁ θεὸς, ὥστε κάνει ἔνα τινὰ ἄνθρωπον εὐρεθῆναι ἀρχῆθεν ἄγευστον κακίας γεγενημένον. ὡς γὰρ περὶ τούτου οἵς μέλει ἀπολογεῖσθαι περὶ προνοίας ἀπολογοῦνται οὐ δι' ὄλιγων ούδε δι' εὐκαταφρονήτων, οὕτω δὲ καὶ περὶ τοῦ Ἀδάμ καὶ περὶ τῆς ἀμαρτίας αὐτοῦ φιλοσοφήσουσιν οἱ Ἕγνωκότες ὅτι καθ' Ἑλλάδα φωνὴν ὁ Ἀδάμ ἄνθρωπός ἐστι, καὶ ἐν τοῖς δοκοῦσι περὶ τοῦ Ἀδάμ εἶναι φυσιολογῆ Μωϋσῆς τὰ περὶ τῆς τοῦ ἄνθρωπου φύσεως. καὶ „γάρ ἐν τῷ Ἀδὰμ,“ ὡς φησιν ὁ λόγος, „πάντες ἀποθνήσκουσι,“ καὶ κατεδικάσθησαν ἐν „τῷ ὅμοιώματι τῆς παραβάσεως Ἀδὰμ,“ οὐκ οὕτως περὶ ἐνός τινος ὡς περὶ ὅλου τοῦ γένους ταῦτα φάσκοντος τοῦ θείου λόγου.

for we have previously dealt with these matters in the explanations of Genesis as much as was possible.

4.40 | But when he claims that God is most impious, immediately he says that from the beginning God is weak and cannot persuade even one man whom he himself made. The words of Moses introduce this, and we will say that what is said is similar, as if someone were to call upon the arrangement of evil, which God cannot prevent even from one man, so that if one man were found who was never touched by evil. For concerning this, those who need to defend themselves about providence do not argue about a few things or trivial matters; in the same way, those who know will philosophize about Adam and his sin, knowing that in Greece the name Adam means man, and in what seems to be about Adam, Moses speaks about the nature of man. For "in Adam," as the saying goes, "all die," and they were condemned "in the likeness of Adam's transgression," not as if it were about one person but about the whole race, as the divine word states. For in the saying about one, the curse of Adam

καὶ γὰρ ἐν τῇ τῶν λεγομένων ὡς περὶ ἐνὸς ἀκολουθίᾳ ἡ ἄρὰ τοῦ Ἀδὰμ κοινὴ πάντων ἔστι· καὶ τὰ κατὰ τῆς γυναικὸς οὐκ ἔστι καθ' ἣς οὐ λέγεται. καὶ ὁ ἐκβαλλόμενος δὲ ἐκ τοῦ παραδείσου ἄνθρωπος μετὰ τῆς γυναικὸς, τοὺς „δερματίνους“ ἡμφιεσμένος „χιτῶνας,“ οὓς διὰ τὴν παράβασιν τῶν ἄνθρωπων ἐποίησε τοῖς ἀμαρτήσασιν ὁ Θεὸς, ἀπόρρητόν τινα καὶ μυστικὸν ἔχει λόγον, ὑπὲρ τὴν κατὰ Πλάτωνα κάθ(οδ)ον τῆς ψυχῆς, πτερορύθουόσης καὶ δεῦρο φερομένης, „ἔως ἂν στερεοῦ τινος λάβηται.“

## Section 41

4.41 | Ἔξῆς δὲ τοιαῦτά φησιν· εἴτα κατακλυσμόν τινα καὶ κιβωτὸν ἀλλόκοτον, ἅπαντα ἔνδον ἔχουσαν, καὶ περιστεράν τινα καὶ κορώνην ἀγγέλους, παραχαράττοντες καὶ ῥᾳδιουργοῦντες τὸν Δευκαλίωνα· οὐ γὰρ οἶμαι προσεδόκησαν ὅτι ταῦτ' εἰς φῶς πρόεισιν, ἀλλ' ἀτεχνῶς παισὶ νηπίοις ἐμυθολόγησαν. καὶ ἐν τούτοις δὴ ὅρα τὴν ἀφιλόσοφον ἀπέχθειαν τοῦ ἀνδρὸς πρὸς τὴν ἀρχαιοτάτην Ἰουδαίων γραφήν. οὐ γὰρ ἔχων τὴν περὶ κατακλυσμοῦ ἱστορίαν κακολογεῖν οὔδ' ἐπιστήσας οἵς ἐδύνατο λέγειν κατὰ τῆς κιβωτοῦ καὶ τῶν μέτρων αὐτῆς, καὶ ὡς οὕτον τ' ἦν κατὰ τὸν τῶν πολλῶν νοῦν ἐκλαμβάνοντα τὰ περὶ τῶν „τριακοσίων“ τοῦ μήκους „τῆς κιβωτοῦ „πήχεων“, καὶ πεντήκοντα“ τοῦ πλάτους „καὶ τριάκοντα“ τοῦ ὕψους φάσκειν αὐτὴν κεχωρηκέναι τὰ ἐπὶ γῆς ζῶα, καθαρὰ μὲν ἀνὰ τέσσαρα καὶ δέκα ἀκάθαρτα δὲ ἀνὰ τέσσαρα· ἀπλῶς εἴπεν ἀλλόκοτον, πάντ' ἔχουσαν ἔνδον. τί γὰρ τὸ ἀλλόκοτον αὐτῆς, ἐκατὸν ἔτεσιν ἱστορουμένης γεγενῆσθαι καὶ συναγομένης ἀπὸ τῶν „τριακοσίων“ τοῦ μήκους

is common to all. And what is said about the woman is not said in a way that does not apply to her. And the man cast out of paradise, along with the woman, was clothed in "skin" tunics, which God made for those who sinned because of the transgression of men, has a certain unspeakable and secret meaning, beyond the path of the soul according to Plato, which is winged and brought here "until it takes hold of something solid."

4.41 | Next, he says such things: then he speaks of a flood and a strange ark, which holds everything inside, and a dove and a crown of angels, mocking and tricking Deucalion; for I do not think they expected these things to come to light, but they told them plainly as if to little children. And in this, see the unphilosophical hatred of the man towards the ancient Jewish writings. For not having the history of the flood, he slanders it and does not know how to speak against the ark and its measurements, and how it was not possible, according to the common understanding, to take in the "three hundred" cubits of the ark's length and "fifty" cubits of its width and "thirty" cubits of its height, claiming that it contained the animals on the earth, clean by sevens and unclean by twos. He simply called it strange, saying it held everything inside. For what is strange about it, when it is said to have been built a hundred years ago and gathered from the "three hundred" cubits of length and "fifty" cubits of width, until the height cubits "thirty" would end in one cubit of length and width? How could it

„πήχεων“καὶ τῶν „πεντήκοντα“τοῦ πλάτους, ἔως οἱ τοῦ ὑψους πήχεις „τριάκοντα“καταλήξουσιν εἰς ἕνα πῆχυν μήκους καὶ πλάτους; πῶς δ' οὐχὶ μᾶλλον θαυμαστὸν ἦν τὸ κατασκεύασμα καὶ μεγίστη πόλει ἐοικός τῷ δυνάμει λέγεσθαι τὰ μέτρα, ὡς ἐννέα μὲν εἶναι μυριάδων τὸ μῆκος κατὰ τὴν βάσιν κατὰ δὲ τὸ πλάτος δισχιλίων πεντακοσίων; πῶς δ' οὐκ ἦν θαυμάσαι τὴν ἐπίνοιαν τοῦ ἐρηρεισμένην γενέσθαι καὶ δυναμένην ὑπομεῖναι χειμῶνα κατακλυσμοῦ ποιητικόν; καὶ γὰρ οὐ πίσσῃ οὔδ' ἄλλῃ τινὶ τοιαύτῃ ὥλῃ, ἀσφάλτῳ δὲ στερβόως ἐκέχριστο. πῶς δ' οὐ θαυμαστὸν τὸ ζώπυρα παντὸς γένους εἰσάγεσθαι ἔνδον προνοίᾳ θεοῦ. ἵν' ἔχῃ πάντων σπέρματα ζῷων πάλιν ἡ γῆ, τοῦ θεοῦ δικαιοτάτῳ ἀνδρὶ χρησαμένου, πατρὶ ἐσομένῳ τῶν μετὰ τὸν κατακλυσμόν;

## Section 42

4.42 | "Ερόιψε δ' ὁ Κέλσος τὰ περὶ τῆς περιστερᾶς, ἵνα δόξῃ ἀνεγνωκέναι τὸ βιβλίον τὴν Γένεσιν, ούδὲν δυνηθεὶς εἴπειν πρὸς τὸ ἐλέγξαι πλασματῶδες τὸ κατὰ τὴν περιστεράν. εἴθ' ὡς ἔθος αὐτῷ ἐστιν ἐπὶ τὸ γελοιότερον μεταφράζειν τὰ γεγραμμένα, „τὸν κόρακα“εἰς κορώνην μετείληφε καὶ οἴεται ταῦτα Μωϋσέα ἀναγεγραφέναι, ῥᾳδιουργοῦντα τὰ κατὰ τὸν παρ' Ἑλλησι Δευκαλίωνα· εἴ μὴ ἄρα οὐδὲ Μωϋσέως οἴεται εἶναι τὴν γραφὴν ἄλλα τινων πλειόνων· τοιοῦτον γὰρ δῆλοι τὸ παραχαράττοντες καὶ ῥᾳδιουργοῦντες τὸν Δευκαλίωνα, καὶ τοῦτο· οὐ γὰρ οἴμαι προσεδόκησαν ὅτι ταῦτ' εἰς φῶς πρόεισι. πῶς δ' οἱ ὄλως ἔθνει διδόντες γράμματα οὐ προσεδόκησαν αὐτὰ εἰς φῶς προελθεῖν, οἵ καὶ ἐπροφήτευσαν πᾶσι τοῖς ἔθνεσι τὴν θεοσέβειαν ταύτην κηρυχθήσεσθαι; ὃ δ' Ἰησοῦς τὸ „ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία

not be more wonderful that the construction and the greatest city were said to have these measurements, as if the length at the base were nine thousand myriads and the width two thousand five hundred? How could it not be amazing that it became deserted and was able to withstand the flood of winter? For it was not covered with pitch or any other such material, but was securely coated with asphalt. How is it not wonderful that all kinds of living things were brought inside by the providence of God? So that the earth might again hold the seeds of all animals, after the flood, given to the most just man of God, who would be the father of those after the flood?

4.42 | Celsus threw in comments about the dove, hoping to seem like he has read the book of Genesis, but he could say nothing to prove that the story about the dove is false. Then, as is his custom, he translates the written words in a silly way, changing "the raven" to "the crow," and he thinks these things were written by Moses, mocking the story of Deucalion among the Greeks. If he does not think that Moses wrote this, then he believes it was written by others. For this shows that he is mocking and making fun of Deucalion, and he does not think these things would come to light. How could those who gave writings to the whole nation not expect them to come to light, those who prophesied that this piety would be proclaimed to all nations? When Jesus said, "The kingdom of God will be taken from you and given to a nation producing

τοῦ θεοῦ καὶ διοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς "Ιουδαίοις λέγων τί ἄλλο ὡκονόμει ἢ εἰς φῶς αύτὸς θείᾳ δυνάμει προαγαγεῖν πᾶσαν τὴν Ἰουδαϊκὴν γραφὴν, περιέχουσαν μυστήρια τῆς τοῦ θεοῦ βασιλείας; εἴτα ἐὰν μὲν τὰς Ἑλλήνων θεογονίας καὶ τὰς περὶ θεῶν δώδεκα ιστορίας ἀναγινώσκωσι, σεμνοποιοῦσιν αὐτὰς ταῖς ἀλληγορίαις, ἐὰν δὲ τὰ ἡμέτερα διασύρειν βούλωνται, ἀτεχνῶς φασι παισὶ νηπίοις αὐτὰ μεμυθολογῆσθαι.

## Section 43

4.43 | Άτοπωτάτην δὲ λέγει καὶ ἔξωρον παιδοποιῶν, εἴ καὶ μὴ ὡνόμασε, δῆλον δ' ὅτι λέγων τὴν τοῦ Ἀβραὰμ καὶ τῆς Σάρρας, ῥίπτων δὲ καὶ τὰς τῶν ἀδελφῶν ἐπιβουλὰς ἦτοι τὸν Καΐν ἐπιβουλεύσαντα τῷ Ἀβελ λέγει ἢ πρὸς τούτῳ καὶ τὸν Ἡσαῦ τῷ Ἰακὼβ· πατρὸς δὲ λύπην, τάχα μὲν καὶ τὴν Ἰσαὰκ ἐπὶ τῇ τοῦ Ἰακὼβ ἀποδημίᾳ τάχα δὲ καὶ τὴν τοῦ Ἰακὼβ διὰ τὸν Ἰωσὴφ πραθέντα εἰς Αἴγυπτον. μητέρων δ' οἵμαι ἐνέδρας ἀναγράφοντα αὐτὸν δηλοῦν τὴν Ρεβέκκαν, οἴκονομήσασαν τὰς τοῦ Ἰσαὰκ εὐχὰς μὴ ἐπὶ τὸν Ἡσαῦ ἀλλ' ἐπὶ τὸν Ἰακὼβ φθάσαι. ἄγχιστα δὲ τούτοις πᾶσι συμπολιτευόμενον εἴ φαμεν τὸν θεὸν, τί ἄτοπον πράσσομεν πειθόμενοι μηδέ ποτε ἀφιστάνειν τὴν ἐαυτοῦ θειότητα τῶν μετὰ τοῦ καλῶς καὶ ἔρῳμένως βιοῦν αὐτῷ ἀνακειμένων; ἔχλεύασε δὲ τὴν παρὰ τῷ Λάβαν κτῆσιν τοῦ Ἰακὼβ, μὴ νοήσας, ἐπὶ τί ἀναφέρεται τὸ „καὶ ἦν τὰ ἄσημα τοῦ Λάβαν, τὰ δὲ ἐπίσημα τοῦ Ἰακὼβ.“ καί φησι τὸν θεὸν τοῖς υἱοῖς ὄνταρια καὶ προβάτια καὶ καμήλους δεδωρῆσθαι· καὶ οὐχ ἐώρα ὅτι „ταῦτα πάντα τυπικῶς συνέβαινεν ἐκείνοις, ἔγραψη δὲ δι' ἡμᾶς. εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησε“· παρ' οἷς τὸ ποικίλα ἥθη „ἐπίσημα“ γινόμενα τῷ λόγῳ

its fruits," what else is he doing but bringing all Jewish writings to light by divine power, which contain the mysteries of God's kingdom? Then, if they read the Greek myths about the gods and the twelve histories about them, they honor them with allegories, but if they try to tear apart our writings, they simply say that they are myths told to little children.

4.43 | He speaks of very strange and childish things, even if he does not name them, clearly referring to Abraham and Sarah. He also throws in the plots of the brothers, either Cain plotting against Abel, or Esau against Jacob. The father felt sorrow, perhaps also for Isaac during Jacob's departure, and perhaps for Jacob because of Joseph being sold into Egypt. But I think he is showing the traps of the mothers, clearly indicating Rebecca, who arranged Isaac's blessings not for Esau but for Jacob. Closely related to all these things, if we say that God is involved, what is strange about us acting in a way that we never stop believing in his divinity while living well and strongly? He mocked Jacob's possessions from Laban, not understanding why it is said, "And the marks of Laban were different from those of Jacob." And he says that God gave the sons dreams and flocks and camels; and he did not see that "all these things happened as examples for them, but were written for us, upon whom the ends of the ages have come." Among those, the various customs became "marks" according to the word of God, given as possessions to Jacob, who is called

τοῦ θεοῦ πολιτεύεται, δοθέντα κτῆσις τῷ τροπικῷ καλουμένῳ Ἰακὼβ. ἀπὸ γὰρ τῶν ἔθνῶν οἱ εἰς αὐτὸν πιστεύοντες ἐδηλοῦντο διὰ τῶν ἀναγεγραμμένων περὶ Λάβαν καὶ Ἰακὼβ.

## Section 44

4.44 | Πόρρω δὲ τυγχάνων τοῦ βουλήματος τῶν γεγραμμένων φησὶ τὸν θεὸν καὶ φρέατα τοῖς δικαίοις δεδωκέναι. οὐ γὰρ ἔτήρησεν ὅτι οἱ δίκαιοι λάκκους μὲν οὐ κατασκευάζουσι „φρέατα“δὲ ὄρύσσουσι, τὴν ἐνυπάρχουσαν (πη)γὴν καὶ ἀρχὴν τῶν ποτίμων ἀγαθῶν ἔξευρεῖν ζητοῦντες, ἅτε καὶ τροπικὴν λαμβάνοντες ἐντολὴν τὴν φάσκουσαν: „πīνε ὑδατα ἀπὸ σῶν ἀγγείων καὶ ἀπὸ σῶν φρεάτων πηγῆς. μὴ ὑπερεκχείσθω σοι ὑδατα ἔξω τῆς σῆς πηγῆς, εἰς δὲ σᾶς πλατείας διαπορευέσθω τὰ σὰ ὑδατα. ἔστω σοι μόνω ὑπάρχοντα, καὶ μηδεὶς ἀλλότριος μετασχέτω σοι.“ πολλαχοῦ δὲ ιστορίαις γενομέναις συγχρησάμενος ὁ λόγος ἀνέγραψεν αὐτὰς εἰς παράστασιν μειζόνων καὶ ἐν ὑπονοίᾳ δηλουμένων· ὅποιά ἔστι καὶ τὰ περὶ φρέατα καὶ τὰ περὶ τοὺς γάμους καὶ τὰς διαφόρους μίξεις τῶν δικαιων, περὶ δὲ εὐκαιρότερον ἐν τοῖς εἰς αὐτὰ ἔκεινα ἔξηγητικοῖς τις σαφηνίζειν πειράσεται. ὅτι δὲ καὶ φρέατα ἐν γῇ Φιλιστιαίων κατεσκεύασται ὑπὸ τῶν δικαίων, ὡς ἐν τῇ Γενέσει ἀναγέγραπται, δῆλον ἐκ τῶν δεικνυμένων ἐν τῇ Ἀσκάλωνι θαυμαστῶν φρεάτων καὶ ιστορίας ἀξίων διὰ τὸ ξένον καὶ παρηλλαγμένον τῆς κατασκευῆς ὡς πρὸς τὰ λοιπὰ φρέατα. νύμφας τε καὶ θεραπαινίδας ἀνάγεσθαι ἐπὶ τροπολογίαν οὐχ ἡμεῖς διδάσκομεν, ἀλλ’ ἀνωθεν ἀπὸ σοφῶν παρειλήφαμεν· δῶν εἶς τις ἔφασκε διεγέίρων τὸν ἀκροατὴν ἐπὶ τροπολογίας· „λέγετέ μοι, οἱ τὸν νόμον ἀναγινώσκοντες.

"tropical." For from the nations, those who believed in him were shown through the writings about Laban and Jacob.

4.44 | He speaks of very strange and childish things, even if he does not name them, clearly referring to God giving wells to the righteous. For he did not keep in mind that the righteous do not dig pits but dig "wells," seeking the source and beginning of good things to drink, as they receive the command that says, "Drink water from your own cistern and from your own well. Let not your waters flow outside your well, but let your waters flow in your streets. Let it be only for you, and let no stranger share with you." In many histories, the word has used these things to present greater matters and to show hidden meanings, such as those about wells and marriages and the various unions of the righteous, about which someone will try to explain more clearly in the writings about them. That wells were built in the land of the Philistines by the righteous, as is written in Genesis, is clear from the wonderful wells shown in Ashkelon and the worthy histories because of the foreign and changed nature of their construction compared to other wells. We do not teach how to bring forth brides and maid-servants, but we have learned from wise sources; one of whom said, stirring the audience toward change, "Tell me, you who read the law. Do you not hear the law? For it is written that Abraham had two sons, one from the maid-servant and one from the free woman. But the one from the

τὸν νόμον ούκ ἀκούετε; γέγραπται γὰρ ὅτι Ἀβραὰμ δύο νιὸν ἔσχεν, ἕνα ἐκ τῆς παιδίσκης καὶ ἕνα ἐκ τῆς ἑλευθέρας. ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς ἑλευθέρας διὰ τῆς ἐπαγγελίας. ἀτινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσι δύο διαθῆκαι, μία μὲν ἀπὸ ὄρους Σινᾶ. εἰς δουλείαν γεννῶσα, ἥτις ἐστὶν "Ἄγαρ·" καὶ μετ' ὀλίγα· „ἡ δ' ἄνω, "φησὶν, „Ιερουσαλὴμ ἑλευθέρα ἐστὶν, ἥτις ἐστὶ μήτηρ ἡμῶν." ὁ δὲ βουλόμενος λαβεῖν τὴν πρὸς Γαλάτας ἐπιστολὴν εἴσεται, τίνα τρόπον ἡλληγόρηται τὰ κατὰ τοὺς γάμους καὶ τὰς μίξεις τῶν θεραπαινίδων, βουλομένου τοῦ λόγου καὶ ἡμᾶς οὐ τὰς σωματικὰς νομιζομένας πράξεις ζηλοῦν τῶν ταῦτα πεποιηκότων ἀλλ', ὡς καλεῖν εἰώθασιν οἱ τοῦ Ἰησοῦ ἀπόστολοι, τὰς πνευματικάς.

## Section 45

4.45 | Δέον δ' αύτὸν τὸ φιλάληθες τῶν ἀναγραψάντων τὰς θείας γραφὰς ἀποδεξάμενον. μὴ κρυψάντων καὶ τὰ ἀπεμφαίνοντα, προσαχθῆναι καὶ περὶ τῶν λοιπῶν καὶ παραδοξοτέρων ὡς οὐ πεπλασμένων, ὁ δὲ τούναντίον πεποίηκε καὶ τὰ περὶ τὸν Λὼτ καὶ τὰς θυγατέρας, οὕτε κατὰ τὸ ῥῆτὸν ἔξετάσας οὕτε κατὰ τὴν ἀναγωγὴν ἐρευνήσας. τῶν Θυεστείων εἶπε κακῶν ἀνομώτερα. τὰ μὲν οὖν τῆς κατὰ τὸν τόπον τροπολογίας οὐκ ἀναγκαῖον νῦν λέγειν, τίνα τε τὰ Σόδομα. καὶ τίς δὲ πρὸς τὸν ἔκειθεν διασωζόμενον τῶν ἀγγέλων λόγος, φασκόντων· „μὴ περιβλέψῃ εἰς τὰ ὄπίσω μηδὲ στῆς ἐν πάσῃ τῇ περιχώρῳ· εἰς τὸ ὄρος σῷζου, μή ποτε συμπαραληφθῆς," καὶ τίς δὲ Λὼτ, τίς τε ἡ γυνὴ αὐτοῦ, γενομένη „στήλη ἀλός" διὰ τὸ ἐστράφθαι εἰς τούπισω, καὶ τίνες αἱ θυγατέρες αὐτοῦ, καταμεθύσκουσαι τὸν

maidservant was born according to the flesh, while the one from the free woman was born through the promise. These are allegorized; for these are two covenants, one from Mount Sinai, which bears children for slavery, which is Hagar." And shortly after, "But the above, he says, is the free Jerusalem, which is our mother." The one wanting to take the letter to the Galatians will see how it allegorizes the matters of marriages and the unions of maidservants, wanting to call not the physical actions of those who have done these things, but, as is usual for the apostles of Jesus, the spiritual ones.

4.45 | It is necessary for him to accept the truthful writings of the divine scriptures. He should not hide or ignore what is clear, but should also address the other strange matters that are not made up. Instead, he has done the opposite and has spoken about Lot and his daughters, neither examining the text itself nor investigating the context. He spoke more wickedly about the evils of Thyestes. Therefore, it is not necessary to discuss now the changes in the place of Sodom. And what is the message to the angels who were saved from there, saying, "Do not look back or stop anywhere in the plain; escape to the mountain, lest you be swept away"? And who is Lot, and who is his wife, who became "a pillar of salt" because she looked back? And what about his daughters, who made their father drunk so they could

πατέρα, ἵνα γένωνται ἔξ αὐτοῦ μητέρες· φέρε δὲ τὰ τῆς κατὰ τὴν ἱστορίαν ἀπεμφάσεως δι' ὀλίγων παραμυθησώμεθα, τὴν τῶν ἀγαθῶν καὶ κακῶν καὶ ἀδιαφόρων ἐζήτησαν καὶ Ἐλληνες φύσιν· καὶ οἱ ἐπιτυγχάνοντές γε αὐτῶν τὰ μὲν ἀγαθὰ καὶ κακὰ τίθενται ἐν προαιρέσει μόνῃ, πάντα δὲ ἀδιάφορα τῷ ἴδιῳ λόγῳ φασὶν εἶναι τὰ χωρὶς προαιρέσεως ἔξεταζόμενα· τὴν δὲ προαιρέσιν τούτοις χρωμένην δεόντως μὲν ἐπαινεῖτὴν εἶναι, οὐ δεόντως δὲ ψεκτήν, εἴπον οὖν ἐν τῷ περὶ ἀδιαφόρων τόπῳ ὅτι τῷ ἴδιῳ λόγῳ θυγατράσι μίγνυσθαι ἀδιάφορόν ἐστιν, εἰ καὶ μὴ χρὴ ἐν ταῖς καθεστώσαις πολιτείαις τὸ τοιοῦτον ποιεῖν, καὶ ὑποθέσεως χάριν πρὸς παράστασιν τοῦ ἀδιάφορον εἶναι τὸ τοιοῦτον παρειλήφασι τὸν σοφὸν μετὰ τῆς θυγατρὸς μόνης καταλειπμένον, παντὸς τοῦ τῶν ἀνθρώπων γένους διεφθαρμένου, καὶ ζητοῦσιν εἰ καθηκόντως ὁ πατὴρ συνελεύσεται τῇ θυγατρὶ ὑπὲρ τοῦ μὴ ἀπολέσθαι κατ' αὐτὴν τὴν ὑπόθεσιν τὸ πᾶν τῶν ἀνθρώπων γένος. ἅρ' οὖν παρὰ μὲν Ἐλλησιν ὑγιῶς ταῦτα λέγεται, καὶ οὐκ εὔκαταφρόνητος αὐτοῖς αἴρεσις ἡ τῶν Στωϊκῶν συναγορεύει· ἐπάν δὲ κόρια, περὶ ἐκπυρώσεως τοῦ κόσμου μεμαθηκότα οὐ τετρανωκότα δὲ, ἰδόντα πῦρ διειληφότς τὴν πόλιν αὐτῶν καὶ τὴν χώραν, ὑπολαμβάνοντα ζώπυρον τοῦ γένους τῶν ἀνθρώπων καταλεῖψθαι ἐν τῷ πατρὶ καὶ αὐταῖς, βουληθῆ διὰ τὴν τοιανδὶ ὑπόληψιν συστήσασθαι τὸν κόσμον, ἐλάττονα ἔσται τοῦ κατὰ τὴν τῶν Στωϊκῶν ὑπόθεσιν σοφοῦ, καθηκόντως ἐν τῇ φθορᾷ τῶν πάντων ἀνθρώπων μιγνυμένου ταῖς θυγατράσιν; οὐκ ἀγνοῶ δ' ὅτι προσκόψαντές τινες τῷ βουλήματι τῶν τοῦ Λώτ θυγατέρων καὶ ἀνόσιον τὸ ἔργον εἶναι ὑπειλήφασι καὶ ὡς ἔξ ἀνοσίων μίξεων είρήκασι γεγονέναι ἔθνη ἐπάρατα, τὸ Μωαβιτῶν καὶ τὸ Ἀμμανιτῶν, καὶ ἀληθῶς

become mothers by him? Let us briefly comfort ourselves with the historical account of the good and evil that the Greeks sought, and those who encountered them placed good and evil in their own choices, while they say that everything else without choice is examined. The choice they use is rightly praised, but not rightly blamed. I said in the discussion about indifference that mixing with daughters is indifferent, even if it should not be done in established societies. And for the sake of the argument, they have taken the wise one left alone with his daughter, as the whole race of mankind has been corrupted. They seek to know if the father will come together with his daughter to avoid the destruction of the whole human race. So, do the Greeks say these things healthily, and is the Stoic belief not easily dismissed? When the girls, having learned about the burning of the world, see fire surrounding their city and land, thinking that the race of mankind has been left behind in the father and the daughters, they want to establish the world based on such an assumption. It will be less than what the Stoics claim about the wise man, rightly placed in the decay of all mankind mixed with daughters. I do not ignore that some, having stumbled upon the actions of Lot's daughters, consider the act to be wicked and say that nations arose from wicked unions, the Moabites and the Ammonites. And truly, the divine scripture does not clearly accept that such things happened well or that it blamed or complained about them. However, how it came to be is raised as a matter of interpretation, and it has some defense in itself.

γε ούχ εύρισκεται ἡ θεία γραφὴ σαφῶς παραδεξαμένη ὡς καλῶς γεγενημένον τὸ τοιοῦτον ἡ αίτιασαμένη καὶ μεμψαμένη· πλὴν ὅπως ποτὲ ἔχει τὸ γενόμενον, ἀνάγεται μὲν ἐπὶ τροπολογιαν ἔχει δέ τινα καὶ καθ' αὐτὸ ἀπολογίαν.

## Section 46

4.46 | Παραρήπτει δ' ὁ Κέλσος τὴν ἀπέχθειαν, οἶμαι τοῦ Ἡσαῦ πρὸς τὸν Ἰακὼβ, ἀνδρὸς κατὰ τὴν γραφὴν ὅμοιογουμένου φαύλου· καὶ μὴ σαφῶς ἐκτιθέμενος τὰ περὶ τὸν Συμέων καὶ τὸν Λευΐ, ἐπεξελθόντας τῇ ὕβρει τῆς ἀδελφῆς βιασθείσης ὑπὸ τοῦ υἱοῦ τοῦ βασιλέως Σικίμων, σφᾶς αἴτιαται· ἀδελφοὺς δὲ πωλοῦντας τοὺς υἱοὺς λέγει τοῦ Ἰακὼβ, καὶ ἀδελφὸν πιπρασκόμενον τὸν Ἰωσὴφ, καὶ πατέρα ἔξαπατώμενον τὸν Ἰακὼβ, ἐπεὶ μηδὲν ὑπονοήσας περὶ τῶν υἱῶν ἐπιδεικνύντων „τὸν ποικίλον χιτῶνα“ τοῦ Ἰωσὴφ ἀλλὰ πιστεύσας αὐτοῖς „ἐπένθει ὡς ἀπολωλότα τὸν Ἰωσὴφ ἐν Αἴγυπτῳ δουλεύοντα, ὅρα δὲ τινα τρόπον ἀπεχθῶς καὶ οὐ φιλαλήθωσι συνήγαγε τὰ ἀπὸ τῆς ἱστορίας ὁ Κέλσος· ὥστε ὅπου μὲν ἐδόκει αὐτῷ κατηγορίαν περιέχειν ἡ ἱστορία, ἐκτιθεται αὐτὴν, ὅπου δὲ σωφροσύνης ἀξιολόγου ἐπίδειξις γεγένηται, τοῦ Ἰωσὴφ οὐκ ἐνδόντος πρὸς τὸν ἔρωτα τῆς νομιζομένης δεσποίνης πῆ μὲν παρακαλούσης πῆ δ' ἀπειλούσης, οὐδὲ ὑπεμνήσθη τῆς ἱστορίας. πολλῷ γάρ κρείττονα τῶν κατὰ τὸν Βελλεροφόντην ἱστορουμένων ἵδοιμεν ἀν τὸν Ἰωσὴφ, ἐλόμενον κατακλεισθῆναι ἐν φυλακῇ ἥπερ ἀπολέσαι νοῦν σώφρονα· δυνάμενος γοῦν ἀπολογίσασθαι καὶ δικαιολογήσασθαι πρὸς τὴν κατηγορήσασαν μεγαλοψύχως ἀπεσιώπησε τῷ θεῷ ἐπιτρέψας τὰ καθ'

4.46 | Celsus dismisses the hatred, I think, of Esau toward Jacob, a man acknowledged in the scriptures as wicked. And he does not clearly explain the matters concerning Simeon and Levi, who, in their rage, attacked the son of the king, Shechem, and he blames them. He speaks of the brothers selling Jacob's sons and of the brother Joseph being sold, and of the father Jacob being deceived, since he suspected nothing about his sons when they showed him Joseph's "colorful coat," but believed them when they said, "A wild animal has devoured Joseph; see how he is mourned as lost in Egypt." Celsus has gathered the history in a way that is hateful and not truthful. Wherever he thought the history contained a charge against someone, he presented it; but where there was a demonstration of worthy self-control, he did not mention Joseph's refusal to yield to the advances of the supposed mistress, who was both inviting and threatening him. For we would see Joseph as much greater than those recorded in the story of Bellerophon, being imprisoned rather than losing a sound mind. He was able to defend himself and justify himself against the accusations, but he nobly remained silent, entrusting his matters to God.

έαυτόν.

## Section 47

4.47 | Μετὰ ταῦτα ὁ Κέλσος ὀσιας ἐνεκεν μετὰ πάσης ἀσαφείας ὑπομινήσκεται τῶν ὄνειράτων τοῦ ἀρχισινοχού καὶ τοῦ ἀρχισιτοποιοῦ καὶ τοῦ Φαραὼ καὶ τῆς λύσεως αὐτῶν ἐξ ἣς προήχθη ἀπὸ τῆς φυλακῆς ἐπὶ τὸ ἐμπιστευθῆναι ὑπὸ τοῦ Φαραὼ τὸν δεύτερον κατ' Αἴγυπτίων θρόνον ὁ Ἰωσὴφ τί οὖν ἄτοπον εἶχεν ὁ λόγος τῆς ἱστορίας καὶ καθ' ἔαυτὸν ὅτι αὐτὰ ἔθηκεν ἐν μέρει κατηγορίας ὁ ἀληθῆ λόγον ἐπιγράψας τὸν οὐ δόγματα ἐκτιθέμενον ἀλλὰ Χριστιανῶν καὶ Ἰουδαίων κατηγορήσαντα; καὶ τοῖς πωλήσασί γε ἀδελφοῖς λιμώττουσι καὶ σταλεῖσι κατ' ἐμπορίαν μετὰ τῶν ὄνων φησὶ χαριζόμενον τὸν πραθέντα πεποιηκέναι ἢ οὐδὲ παρέστησεν ὁ Κέλσος, καὶ τὸν ἀναγνωρισμὸν δὲ τίθησιν, οὐκ οἶδα τί βουλόμενος καὶ τί ἐμφαίνων ἄτοπον ἐκ τοῦ ἀναγνωρισμοῦ· οὐδὲ γάρ, ὡς ἔστιν εἰπεῖν, καὶ αὐτῷ τῷ Μώμῳ δυνατὸν ἦν τούτων εὐλόγως κατηγορεῖν, καὶ χωρὶς τῆς τροπολογίας ἔχόντων πολὺ τὸ ἀγωγόν, τίθησι δὲ καὶ τὸν εἰς δοῦλον πραθέντα Ἰωσὴφ ἐλευθερούμενον καὶ μετὰ πομπῆς ἐπανιόντα πρὸς τὸν τοῦ πατρὸς τάφον καὶ νομίζει κατηγορίαν περιέχειν τὸν λόγον εἰπών τό· ὑφ' οὗ (δῆλον δ' ὅτι τοῦ Ἰωσὴφ) τὸ λαμπρὸν καὶ θεσπέσιον Ἰουδαίων γένος, ἐπὶ πλῆθος ἐν Αἴγυπτῳ σπαρὲν, ἔξω που παροικεῖν καὶ ποιμαίνειν ἐν τοῖς ἀτίμοις ἐκελεύσθη, καὶ προσέθηκεν ἀπὸ τῆς μισητικῆς ἔαυτοῦ προαιρέσεως τὸ ἐν ἀτίμοις αὐτοὺς κεκελεῦσθαι ποιμαίνειν, οὐ παραστήσας, πῶς Γεσὲμ ὁ Αἴγυπτίων νομὸς ἀτιμός ἔστι, τὴν δ' ἀπ' Αἴγυπτου ἔξοδον τοῦ λαοῦ φυγὴν ὠνόμασεν, οὐδὲ τὴν ἀρχὴν ὑπομνησθεὶς τῶν ἐν τῇ Ἐξόδῳ

4.47 | After this, Celsus recalls the dreams of the chief cupbearer, the chief baker, and Pharaoh, and how Joseph was brought from prison to be trusted by Pharaoh as the second in command in Egypt. What then is inappropriate about the account of history, and why does he claim that it contains charges against the true account, which is not about doctrines but rather about Christians and Jews? He mentions the brothers selling Joseph and says they were starving and sent to trade with the donkeys, claiming that the one sold was made to do things that Celsus did not even present. And regarding the recognition, I do not know what he wants or what he shows as inappropriate from the recognition. For, as can be said, even the Mockery could reasonably accuse these things, and without changing the story, he also presents Joseph, who was sold as a slave, being freed and returning with a procession to his father's tomb. He thinks the account contains a charge when he says, "By whom (it is clear that it is Joseph) the glorious and divine Jewish race, spread in great numbers in Egypt, was commanded to dwell and shepherd in disgrace." He added, from his hateful choice, that they were commanded to shepherd in disgrace, not showing how the Egyptian law of Gessen was disgraceful, nor mentioning the beginning of the Exodus of the people, which he named as a flight from Egypt. He did not even mention the beginning of what is written in Exodus about the Hebrews' departure from Egypt. We have also stated these things, showing

γεγραμμένων περὶ τῆς ἔξοδου τῶν  
Ἐβραίων ἐκ γῆς Αἰγύπτου, ἔξεθέμεθα δὲ  
καὶ ταῦτα, παραδεικνύντες ὅτι καὶ τὰ μηδὲ  
κατὰ τὸ ῥῆτὸν τοῦ κατηγορεῖσθαι φανέντα  
ἄξια ἔθηκεν ἐν μοίρᾳ κατηγορίας καὶ  
φυλαρίας ὁ Κέλσος, μὴ παραστήσας λόγω ὃ  
οἴεται μοχθηρὸν τῆς γραφῆς ἡμῶν.

## Section 48

4.48 | Εἶτα ως εἰς τὸ μισεῖν μόνον καὶ  
ἀπεχθάνεσθαι τῷ κατ' Ιουδαίους καὶ  
Χριστιανοὺς λόγω ἐαυτὸν ἐπιδεδωκώς,  
φησὶν ὅτι καὶ Ιουδαίων καὶ Χριστιανῶν οἱ  
ἐπιεικέστεροι ταῦτ' ἀλληγοροῦσι· λέγει δὲ  
αἰσχυνομένους ἐπὶ τούτοις καταφεύγειν  
ἐπὶ τὴν ἀλληγορίαν, εἴπε δ' ἄν τις πρὸς  
αὐτὸν ὅτι, εἴπερ αἰσχύνης ἄξια τὰ κατὰ τὴν  
πρώτην ἐκδοχὴν χρὴ λέγειν μύθων καὶ  
ἀναπλασμάτων, εἴτε δι' ὑπονοίας  
γεγραμμένων εἴτε ἄλλως ὀπωσοῦν· ἐπὶ  
τίνων τοῦτο ἡ ἐπὶ τῶν Ἐλληνικῶν χρὴ  
λέγειν ιστοριῶν; ἐν αἷς νιὸι θεοὶ πατέρας  
θεοὺς ἐκτέμνουσι καὶ πατέρες θεοὶ νιὸὺς  
θεοὺς καταπίνουσι, καὶ θεὰ μήτηρ  
ἀντιδίδωσιν νιὸῦ τῷ πατρὶ „ἀνδρῶν τε  
θεῶν τε“λίθον, καὶ πατήρ θυγατρὶ μίγνυται,  
καὶ γυνὴ καταδεῖ τὸν ἄνδρα, συνεργοὺς εἰς  
τοὺς δεσμοὺς παραλαμβάνουσα τὸν  
ἀδελφὸν τοῦ καταδουμένου καὶ τὴν  
θυγατέρα αὐτοῦ, καὶ τί με δεῖ καταλέγειν  
τὰς περὶ θεῶν ἀτόπους Ἐλλήνων ιστορίας,  
αἰσχύνης αὐτόθεν ἄξιας καὶ  
ἄλληγορουμένας; ὅπου γε ὁ Σολεὺς  
Χρύσιππος, ὁ τὴν Στοὰν τῶν φιλοσόφων  
πολλοῖς συγγράμμασι συνετοῖς  
κεκοσμηκέναι νομιζόμενος, παρερμηνεύει  
γραφὴν τὴν ἐν Σάμῳ, ἐν ᾧ ἀρρήτοποιοῦσα  
ἡ Ἡρα τὸν Δία ἐγέγραπτο, λέγει γάρ ἐν τοῖς  
ἐαυτοῦ συγγράμμασιν ὁ σεμνὸς φιλόσοφος  
ὅτι τοὺς σπερματικὸν λόγους τοῦ θεοῦ ἡ  
ὑλὴ παραδεξαμένη ἔχει ἐν ἐαυτῇ εἰς

that even those things that were not clearly  
worthy of accusation were placed in a part  
of the charge and nonsense by Celsus, not  
presenting a word that he thinks is wicked  
in our scripture.

4.48 | Then, as he gives himself over only to  
hating the words against Jews and  
Christians, he says that even the more  
reasonable Jews and Christians interpret  
these things allegorically. He claims that  
they are ashamed and resort to allegory.  
But if someone were to say to him that if  
the first account is worthy of shame, it  
should be spoken of as myths and  
fabrications, whether through suspicion or  
in any other way, why should this be said  
about the Greek histories? In those, the  
sons of gods cut off their divine fathers, and  
divine fathers swallow their divine sons,  
and the goddess mother gives her son to  
the father as a stone, and the father mixes  
with his daughter, and a woman humiliates  
her husband, taking the brother of the  
enslaved and his daughter. Why should I  
recount the absurdities about the gods in  
the histories of the Greeks, which are  
worthy of shame and are interpreted  
allegorically? Where indeed the  
philosopher Chrysippus, who is thought to  
have adorned the Stoa of philosophers with  
many writings, misinterprets a text from  
Samos, where Hera is said to have made  
Zeus unutterable. For in his own writings,  
the solemn philosopher says that the  
material received the seed-like words of  
God to adorn all things. For the material in  
the writing from Samos is Hera and the god

κατακόσμησιν τῶν ὅλων, ὕλη γὰρ ή ἐν τῇ κατὰ τὴν Σάμιον γραφῇ ή Ἡρα καὶ ὁ θεὸς ὁ Ζεύς, καὶ διὰ ταῦτα δὴ ἡμεῖς καὶ διὰ τοὺς τοιούτους μύθους καὶ ἄλλους μυρίους οὐδὲ μέχρι ὀνόματος θέλομεν Δία καλεῖν τὸν ἐπὶ πᾶσι θεὸν οὐδ' Ἀπόλλωνα τὸν ἥλιον οὐδ' "Ἄρτεμιν τὴν σελήνην· ἀλλὰ καθαρὰν εὔσέβειαν εἰς τὸν δημιουργὸν ἀσκοῦντες καὶ τὰ καλὰ αὐτοῦ δημιουργήματα εύφημοῦντες οὐδὲ μέχρι ὀνόματος χραίνομεν τὰ θεῖα, ἀποδεχόμενοι τοῦ Πλάτωνος τὸν ἐν Φιλήβῳ λόγον, μὴ βουληθέντος τὴν ἡδονὴν παραδέξασθαι θεόν· „τὸ γὰρ ἐμὸν, „φησὶ, „δέος, ὡς Πρώταρχε, περὶ τὰ τῶν θεῶν ὄνόματα τοιόνδε ἔστιν, „ἡμεῖς οὖν ἀληθῶς ἔχομεν „δέος“ περὶ τὸ ὄνομα τοῦ θεοῦ καὶ τῶν καλῶν αὐτοῦ δημιουργημάτων, ὡς μηδὲ προφάσει τροπολογίας μῆθόν τινα παραδέξασθαι ἐπὶ βλάβῃ τῶν νέων.

## Section 49

4.49 | Εἰ δ' ἀδεκάστως ἀνεγνώκει τὴν γραφὴν ὁ Κέλσος, οὐκ ἀν εἴπεν οὐχ οἷα ἀλληγορίαν ἐπιδέχεσθαι εἶναι τὰ γράμματα ἡμῶν, ἀπὸ γὰρ τῶν προφητειῶν, ἐν αἷς τὰ ἀπὸ τῆς ἱστορίας γέγραπται, οὐχ ὡς ἀπὸ τῆς ἱστορίας ἔστι προσαχθῆναι καὶ ταῖς ἱστορίαις ὡς σκοπῷ τροπολογίας γεγραμμέναις καὶ σοφώτατα οἰκονομηθείσαις, ἐστοχασμένως τοῦ τε πλήθους τῶν ἀπλούστερον πιστευόντων καὶ τῶν ὀλίγων μετὰ συνέσεως ἔξετάζειν τὰ πράγματα βουλομένων ἢ καὶ δυναμένων, καὶ εἰ μὲν οἱ σήμερον νομιζόμενοι κατὰ Κέλσον ἐπιεικεῖς ἀπὸ Ἰουδαίων καὶ Χριστιανῶν ἡλληγόρουν τὰ γεγραμμένα, τάχα ἀν πιθανόν τι λέγειν ὑπενοεῖτο ὁ Κέλσος· ἐπεὶ δ' αὐτοὶ οἱ πατέρες τῶν δογμάτων καὶ συγγραφεῖς τὰ τοιαῦτα τροπολογοῦσι, τί ἔστιν ἄλλο

Zeus, and for this reason, we do not even want to call Zeus the god above all, nor Apollo the sun, nor Artemis the moon. But we practice pure piety toward the creator and praise his beautiful creations without even using the names of the divine, accepting Plato's words in the Philebus, that one should not wish to accept pleasure from God. "For my fear," he says, "oh First Leader, is about the names of the gods." Therefore, we truly have "fear" regarding the name of God and his beautiful creations, so that we do not even accept any myth under the pretense of changing it to harm the young.

4.49 | If Celsus had read the scripture fairly, he would not have said that our writings are to be received only as allegories. For from the prophecies, where things from history are written, it is not as if they should be approached and written as if they were meant for allegorical interpretation and were very wisely arranged, considering both the many who believe simply and the few who wish or are able to examine things with understanding. And if today those considered reasonable among Jews and Christians allegorize what is written, perhaps Celsus would imply that he has something plausible to say. But since the fathers of the doctrines and the writers interpret such things allegorically, what else could it mean but that it was written in such a way that it should be interpreted

ύπονοῆσαι ἡ ὅτι οὕτως ἐγράφη, ὥστε τροπολογεῖσθαι αὐτὰ κατὰ τὸν προηγούμενον νοῦν; ὀλίγα δ' ἀπὸ πάνυ πολλῶν παραθησόμεθα πρὸς τὸ δεῖξαι ὅτι μάτην συκοφαντεῖ τοὺς λόγους ὁ Κέλσος ὡς οὐχ οἶους τε ἐπιδέξασθαι ἀλληγορίαν, φησὶ δὴ ὁ τοῦ Ἰησοῦ ἀπόστολος Παῦλος· „ἐν τῷ νόμῳ γέγραπται· οὐ φιμώσεις βοῦν ἀλοῶντα, μὴ τῶν βιῶν μέλει τῷ θεῷ; ἢ δὶ’ ἡμᾶς πάντως λέγει; δι’ ἡμᾶς γὰρ ἐγράφη ὅτι ὄφειλει ἐπ’ ἔλπidi ὁ ἀροτριῶν ἀροτριῶν, καὶ ὁ ἀλοῶν ἐπ’ ἔλπidi τοῦ μετέχειν,“καὶ ἀλλαχοῦ φησιν ὁ αὐτός· „γέγραπται γὰρ ὅτι ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ προσκολλήθησεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν, τὸ μυστήριον τοῦτο μέγα ἑστὶν, ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν· καὶ πάλιν ἐν ἀλλῷ τόπῳ· „οἴδαμεν δ’ ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἤσαν, καὶ πάντες διὰ τῆς θαλάσσης διῆλθον, καὶ πάντες εἰς τὸν Μωϋσῆς ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ.“εἴθ’ ἐρμηνεύων τὴν περὶ τοῦ μάννα ἴστορίαν καὶ τὴν περὶ τοῦ ὕδατος ἐκ πέτρας ἔξεληλυθέναι ἀναγεγραμμένου παραδόξως τοιαῦτα λέγει· „καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον, καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα· ἔπιον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἡ δὲ πέτρα ἦν ὁ Χριστός,“παριστὰς δὲ ὁ Ἀσὰφ ὅτι „προβλήματα“καὶ „παραβολαί“εἰσιν αἱ κατὰ τὴν “Ἐξοδον ἴστορίαι καὶ τοὺς Ἀριθμοὺς, ὡς ἐν τῇ βίβλῳ τῶν Ψαλμῶν γέγραπται, μέλλων αὐτῶν ὑπομιμήσκεσθαι τοῦτον προοιμιάζεται τὸν τρόπον· „προσέχετε λαός μου τῷ νόμῳ μου, κλίνατε τὸ οὖς ὑμῶν εἰς τὰ ῥήματα τοῦ στόματός μου, ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, φθέγξομαι προβλήματα ἀπ’ ἀρχῆς, ὅσα ἡκούσαμεν καὶ ἔγνωμεν αὐτὰ. καὶ οἱ πατέρες ἡμῶν διηγήσαντο ἡμῖν.“

according to the previous understanding? We will present a few examples to show that Celsus slanders the words as if they cannot accept allegory. The apostle Paul of Jesus says, "It is written in the law: 'You shall not muzzle an ox while it is treading out the grain.' Is it for the oxen that God is concerned? Or does he not speak entirely for us? For it was written that the plowman should plow in hope, and the thresher should thresh in hope of sharing." And elsewhere he says, "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. This mystery is great, but I am speaking of Christ and the church." And again in another place, "For I know that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea." Then, interpreting the story about the manna and the water that came from the rock, he says, "And all ate the same spiritual food, and all drank the same spiritual drink; for they drank from the spiritual rock that followed them, and the rock was Christ." Asaph also points out that "problems" and "parables" are in the histories of Exodus and Numbers, as it is written in the book of Psalms, anticipating that he will remind them in this way: "Give ear, my people, to my law; incline your ears to the words of my mouth. I will open my mouth in a parable; I will utter dark sayings from of old, things that we have heard and known, that our fathers have told us."

## Section 50

4.50 | Άλλὰ καὶ εἶπερ ὁ Μωϋσέως νόμος μηδὲν εἶχεν ἐγγεγραμμένον δι' ὑπονοιῶν δηλούμενον, οὐκ ἀνὸ προφήτης εύχομενος ἔλεγε τῷ θεῷ· „ἀποκάλυψον τοὺς ὄφθαλμούς μου, καὶ κατανοήσω τὰ θαυμάσιά σου ἐκ τοῦ νόμου σου.“ νῦνὶ δὲ ἥδει ὅτι ἔστι τι „κάλυμμα“ ἀγνοίας ἐν τῇ καρδίᾳ τῶν ἀναγινωσκόντων καὶ μὴ συνιέντων τὰ τροπολογούμενα ἐπικείμενον ὅπερ „κάλυμμα περιαιρεῖται“ τοῦ θεοῦ δωρουμένου, ἐπὰν ἐπακούσῃ τῷ παρ’ ἐαυτοῦ πάντα ποιήσαντι καὶ διὰ τὴν ἔξιν τὰ αἰσθητήρια γυμνάσαντι πρὸς διάκρισιν καλοῦ καὶ κακοῦ καὶ ἐν τῇ εὐχῇ συνεχέστατα φήσαντι· „ἀποκάλυψον τοὺς ὄφθαλμούς μου, καὶ κατανοήσω τὰ θαυμάσιά σου ἐκ τοῦ νόμου σου.“ τίς δ’ ἀναγινώσκων δράκοντα ἐν τῷ Αἴγυπτῷ ποταμῷ ζῶντα καὶ τοὺς ἰχθύας ἐμφωλεύοντας αὐτοῦ ταῖς φολίσιν ἡ „ἀπὸ τῶν προχωρημάτων“ τοῦ Φαραὼ πληρούμενα τὰ Αἴγυπτου ὄρη, οὐ προάγεται αὐτόθεν πρὸς τὸ ζητῆσαι, τίς δὲ τοσούτων δυσωδῶν „προχωρημάτων“ αὐτοῦ πληρῶν τὰ Αἴγυπτών ὄρη καὶ τίνα τὰ τῶν Αἴγυπτών ὄρη καὶ τίνες οἱ ἐν Αἴγυπτῳ ποταμοὶ, περὶ ᾧν αὐχῶν λέγει ὁ προειρημένος Φαραὼ· „έμοι είσιν οἱ ποταμοὶ, καὶ ἐγὼ ἐποίησα αὐτοὺς,“ καὶ τίς ὁ ἀνάλογον τοῖς ἀποδειχθησομένοις ἀπὸ τῆς ἐρμηνείας ποταμοῖς δράκων καὶ τίνες οἱ ἐν ταῖς φολίσιν αὐτοῦ ἰχθύες; καὶ τί με δεῖ ἐπὶ πλέον κατασκευάζειν τὰ μὴ δεόμενα κατασκευῆς. ἐφ’ οἷς λέγεται τὸ „τίς σοφὸς καὶ συνήσει ταῦτα; ἡ συνετὸς καὶ ἐπιγνώσεται αὐτά;“ ἐπὶ πλεῖον δ’ ἔξετεινα τὸν λόγον βουλόμενος παραστῆσαι μὴ ὑγιῶς είρησθαι τῷ Κέλσῳ ὅτι οἱ ἐπιεικέστεροι Ιουδαίων καὶ Χριστιανῶν

4.50 | But even if the law of Moses had nothing written that was meant to be understood through suspicion, the prophet would not have prayed to God, saying, "Open my eyes, and I will behold your wonders from your law." Now he knew that there is a "veil" of ignorance in the hearts of those reading and not understanding the things that are meant to be interpreted. This "veil" is removed when God gives it, whenever he listens to the one who made everything and has made the senses clear to discern good and evil, and in prayer he constantly says, "Open my eyes, and I will behold your wonders from your law." Who, reading about a living dragon in the Egyptian river and the fish hiding in its scales, or "the advances" of Pharaoh filling the mountains of Egypt, does not go on to seek what is the source of such foul "advances" filling the mountains of Egypt, and what are the mountains of Egypt, and which rivers are in Egypt, about which Pharaoh previously boasts, "The rivers are mine, and I made them"? And what is the analogy to be shown from the interpretation of rivers and dragons, and what are the fish in its scales? And why should I further construct what does not need construction? On what is said, "Who is wise and will understand these things? Or prudent and will know them?" I have extended the discussion further, wanting to show that it is not healthy to say to Celsus that the more reasonable Jews and Christians are trying somehow to interpret these things allegorically, but rather they are told very simply as they are. For much more so, the myths of the Greeks are not only very simple but also very impious. For

πειρῶνται πως ἀλληγορεῖν αύτὰ, ἔστι δ'  
οὐχ οἶα ἀλληγορίαν ἐπιδέχεσθαί τινα ἀλλ'  
ἀντικρυς εύηθέστατα μεμυθολόγηται.  
πολλῷ γάρ μᾶλλον τὰ Ἑλλήνων οὐ μόνον  
εύηθέστατα ἀλλὰ καὶ ἀσεβέστατα  
μεμυθολόγηται. τὰ γάρ ἡμέτερα  
ἔστοχασται καὶ τοῦ πλήθους τῶν  
ἀπλουστέρων. ὅπερ οἱ τὰ Ἑλληνικὰ  
πλάσματα ποιήσαντες οὐκ ἐφυλάξαντο.  
διόπερ οὐκ ἄχαρίστως ὁ Πλάτων ἐκβάλλει  
τῆς ἑαυτοῦ πολιτείας τοὺς τοιουσδὶ μύθους  
καὶ τὰ τοιαδὶ ποιήματα.

## Section 51

4.51 | Δοκεῖ δέ μοι καὶ ἀκηκοέναι ὅτι ἔστὶ<sup>1</sup>  
συγγράμματα περιέχοντα τὰς τοῦ νόμου  
ἀλληγορίας, ἅπερ εἰ ἀνεγνώκει, οὐκ ἀν  
ἔλεγεν· αἱ γοῦν δοκοῦσαι περὶ αὐτῶν  
ἀλληγορίαι γεγράφθαι πολὺ τῶν μύθων  
αἰσχίους είσὶ καὶ ἀτοπώτεραι, τὰ μηδαμῇ  
μηδαμῶς ἀρμοσθῆναι δυνάμενα θαυμαστῆ  
τινι καὶ παντάπασιν ἀναισθήτῳ μωρίᾳ  
συνάπτουσαι. ἔοικε δὲ περὶ τῶν Φίλωνος  
συγγραμμάτων ταῦτα λέγειν ἢ καὶ τῶν ἔστι<sup>2</sup>  
ἀρχαιοτέρων, διποιά ἔστι τὰ Ἀριστοβούλου.  
στοχάζομαι δὲ τὸν Κέλσον μὴ ἀνεγνωκέναι  
τὰ βιβλία, ἐπεὶ πολλαχοῦ οὕτως  
ἐπιτεῦχθαί μοι φαίνεται, ὥστε αἰρεθῆναι  
ἄν καὶ τοὺς ἐν Ἑλλησι φιλοσοφοῦντας ἀπὸ<sup>3</sup>  
τῶν λεγομένων<sup>4</sup> ἐν οἷς οὐ μόνον φράσις  
ἔξησκηται ἀλλὰ καὶ νοήματα καὶ δόγματα  
καὶ ἡ χρῆσις τῶν, ὡς οἴεται, ἀπὸ τῶν  
γραφῶν μύθων ὁ Κέλσος. ἔγὼ δ' οὖδα καὶ  
Νουμήνιον τὸν Πυθαγόρειον. ἄνδρα πολλῷ  
κρεῖττον διηγησάμενον Πλάτωνα καὶ  
(περὶ) τῶν Πυθαγορείων δογμάτων  
πρεσβεύσαντα, πολλαχοῦ τῶν  
συγγραμμάτων αὐτοῦ ἐκτιθέμενον τὰ  
Μωϋσέως καὶ τῶν προφητῶν καὶ οὐκ  
ἀπιθάνως αύτὰ τροπολογοῦντα, ὥσπερ ἐν  
τῷ καλουμένῳ "Ἐποπὶ καὶ ἐν τοῖς περὶ

our things are aimed at and understood by  
the many who are simpler. This is  
something that those who created the  
Greek fables did not guard against.  
Therefore, Plato does not unjustly expel  
such myths and such poems from his own  
Republic.

4.51 | I also think I have heard that there  
are writings containing the allegories of the  
law, which if he had read, he would not  
have said. For the allegories about them  
seem to be much more shameful and  
absurd than the myths, which cannot  
possibly be connected in any wonderful  
way and are completely joined to a  
senseless foolishness. It seems that he is  
speaking about the writings of Philo or  
even older ones, like those of Aristobulus. I  
suspect that Celsus has not read these  
books, since he seems to have been so  
misled in many places that he could be  
swayed even by those who philosophize  
among the Greeks. In these writings, not  
only is there expression, but also meanings  
and doctrines, and the use of what Celsus  
thinks comes from the writings of myths. I  
know of Numenius the Pythagorean, a man  
who has explained Plato much better and  
has advocated for the Pythagorean  
doctrines, often presenting the writings of  
Moses and the prophets without  
misinterpreting them, as in the work called  
"Epopi" and in those about numbers and in  
those about place. In the third work about

άριθμῶν καὶ ἐν τοῖς περὶ τόπου. ἐν δὲ τῷ τρίτῳ περὶ τάγαθοῦ ἐκτίθεται καὶ περὶ τοῦ Ἰησοῦ ἱστορίαν τινὰ, τὸ ὄνομα αὐτοῦ οὐ λέγων, καὶ τροπολογεῖ αὐτήν· πότερον δ' ἐπιτετευγμένως ἢ ἀποτετευγμένως, ἄλλου καιροῦ ἐστιν εἰπεῖν. ἐκτίθεται καὶ τὴν περὶ Μωϋσέως καὶ Ἰαννοῦ καὶ Ἰαμβροῦ ἱστορίαν. ἀλλ' οὐκ ἐκείνῃ σεμνυνόμεθα, ἀποδεχόμεθα δ' αὐτὸν μᾶλλον Κέλσου καὶ ἄλλων Ἑλλήνων βουληθέντα φιλομαθῶς καὶ τὰ ἡμέτερα ἔξετάσαι καὶ κινηθέντα ὡς περὶ τροπολογουμένων καὶ οὐ μωρῶν συγγραμμάτων.

## Section 52

4.52 | Ἐξῆς δὲ τούτοις ἐπιλεξάμενος ἀπὸ πάντων συγγραμμάτων. τῶν περιεχόντων ἀλληγορίας καὶ διηγήσεις μετὰ οὐκ εὔκαταφρονήτου λέξεως, τὸ εὐτελέστερον καὶ δυνάμενον μέν τι πρὸς τοὺς πολλοὺς καὶ ἀπλουστέρους πίστεως χάριν συμβαλέσθαι οὐ μὴν οἶόν τε καὶ τοὺς συνετωτέρους κινῆσαι, φησιν· οἴαν δὴ καὶ Παπίσκου τινὸς καὶ Ἰάσονος ἀντιλογίαν ἔγνων, οὐ γέλωτος ἀλλὰ μᾶλλον ἐλέους καὶ μίσους ἀξίαν. ἔμοιγ' οὖν οὐ ταῦτ' ἐλέγχειν πρόκειται· ἔστι γὰρ παντί που δῆλα, καὶ μάλιστα εἴ τις ὑπομείναι καὶ ἀνάσχοιτο αὐτῶν ἐπακοῦσαι τῶν συγγραμμάτων. ἀλλ' ἐκεῖνο μᾶλλον ἐθέλω διδάξαι τὴν φύσιν, δτι ὁ θεὸς οὐδὲν θνητὸν ἐποίησεν· ἀλλὰ θεοῦ μὲν ἔργα ὅσα ἀθάνατα. θνητὰ δὲ ἐκείνων. καὶ ψυχὴ μὲν θεοῦ ἔργον, σώματος δὲ ἄλλη φύσις. καὶ ταύτη γε οὐδὲν διοίσει νυκτερίδος ἢ εὐλῆς ἢ βατράχου ἢ ἀνθρώπου σῶμα· ὥλη γὰρ ἡ αὐτὴ. καὶ τὸ φθαρτὸν αὐτῶν ὅμοιον. οὐδὲν δ' ἦττον ἐβουλόμην πάνθ' ὄντινον. ἀκούσαντα δεινολογοῦντος Κέλσου καὶ φάσκοντος τὸ ἐπιγεγραμμένον σύγγραμμα Ἰάσονος καὶ Παπίσκου ἀντιλογίαν περὶ

the good, he presents some history about Jesus, not mentioning his name, and he interprets it. Whether it is done successfully or unsuccessfully, it is another time to say. He also presents the history about Moses, Janus, and Jamblichus. But we do not boast about that; rather, we accept him more as someone who has wished to study and examine our things and has been moved as if regarding those that are interpreted and not foolish writings.

4.52 | Next, having chosen from all writings that contain allegories and narratives with no small value, the simpler and more accessible ones can connect with the many who are more straightforward in faith, and they can also move those who are more understanding. He says that he has recognized some argument of Papiscus and Jason, which is not worthy of laughter but rather deserving of pity and hatred. Therefore, it is not these things that I intend to refute; for it is clear to everyone, especially if someone were to endure and listen to the writings. But I want to teach more about the nature of things, that God has made nothing mortal; rather, all things made by God are immortal. The mortal things belong to those. The soul is a work of God, but the body has a different nature. In this, there is no difference between the body of a bat, a weasel, a frog, or a human; for the matter is the same. And their perishable nature is similar. Nevertheless, I wish for all things to be understood. Hearing Celsus speaking harshly and claiming that the writing titled "The

Χριστοῦ οὐ γέλωτος ἀλλὰ μίσους ἄξιον εἶναι, λαβεῖν εἰς χεῖρας τὸ συγγραμμάτιον καὶ ὑπομεῖναι καὶ ἀνασχέσθαι ἀκοῦσαι τῶν ἐν αὐτῷ, ἵν' αὐτόθεν καταγνῶ τοῦ Κέλσου, μηδὲν εὐρίσκων μίσους ἄξιον ἐν τῷ βιβλίῳ. ἔὰν δ' ἀδεκάστως τις ἐντυγχάνῃ. εὐρήσει ὅτι οὐδὲν ἐπὶ γέλωτα κινεῖ τὸ βιβλίον. ἐνῷ ἀναγέγραπται Χριστιανὸς Ἰουδαίως διαλεγόμενος ἀπὸ τῶν Ἰουδαϊκῶν γραφῶν καὶ δεικνὺς τὰς περὶ τοῦ Χριστοῦ προφητείας ἐφαρμόζειν τῷ Ἰησοῦ, καίτοι γε οὐκ ἀγεννῶς οὐδὲν ἀπρεπῶς τῷ Ἰουδαϊκῷ προσώπῳ τοῦ ἐτέρου ἰσταμένου πρὸς τὸν λόγον.

"Arguments of Jason and Papiscus" about Christ is not worthy of laughter but deserving of hatred, I would take the writing into my hands and endure it, listening to what is in it, so that I might judge Celsus from it, finding nothing deserving of hatred in the book. If someone encounters it without bias, they will find that the book does not even move one to laughter. In it, it is written that a Christian is debating with a Jew from the Jewish scriptures, showing how the prophecies about Christ apply to Jesus, and he does so neither in a base nor inappropriate manner toward the Jewish person standing against the argument.

## Section 53

4.53 | Οὐκ οἶδα δέ τις τὰ ἄμικτα καὶ οὐ πεφυκότα ἄμα συμβαίνειν ἀνθρωπίνη φύσει συναγαγῶν εἶπε τὸ βιβλίον ἐκεῖνο ἐλέους καὶ μίσους ἄξιον εἶναι. πᾶς γὰρ δύμολογήσει τὸν ἐλεούμενον μὴ μισεῖσθαι, ὅτε ἐλεεῖται, καὶ τὸν μισούμενον μὴ ἐλεεῖσθαι, ὅτε μισεῖται. διὰ τοῦτο δὲ μὴ προκεῖσθαι ἐλέγχειν φησὶ ταῦτα ὁ Κέλσος, ἐπεὶ οἴεται αὐτὰ παντί που δῆλα εἶναι καὶ πρὸ τοῦ ἐπαγομένου λογικῶς ἐλέγχου ὡς φαῦλα καὶ ἐλέους καὶ μίσους ἄξια. παρακαλοῦμεν δὲ τὸν ἐντυγχάνοντα τῇ ἀπολογίᾳ ταύτη πρὸς τὴν Κέλσου κατηγορίαν γεγραμμένη ἀνασχέσθαι καὶ ἐπακοῦσαι τῶν συγγραμμάτων ἡμῶν καὶ ὅση δύναμις ἔκ τῶν γεγραμμένων στοχάσασθαι τῆς προαιρέσεως τῶν γραψάντων καὶ τῆς συνειδήσεως καὶ τῆς διαθέσεως· εὐρήσει γὰρ ἄνδρας, διαπύρως περὶ ὃν ὑπειλήφασι διατεινομένους, τινὰς δὲ ἐμφαίνοντας καὶ τὸ ἱστορίαν ἐωραμένην καὶ καταληφθεῖσαν ἀναγράφειν ὡς παράδοξον καὶ γραφῆς ἄξιαν ἐπὶ ὥφελείᾳ

4.53 | I do not know how he could say that the book is worthy of pity and hatred while gathering together things that are mixed and not naturally fitting with human nature. For everyone will agree that one who is pitied should not be hated when they are being pitied, and one who is hated should not be pitied when they are being hated. For this reason, Celsus says that it is not worth refuting these things, since he thinks they are clear to everyone and are, before any logical argument is brought up, deserving of scorn and pity and hatred. But we encourage anyone who encounters this apology against Celsus's accusation to endure and listen to our writings, and to consider how much strength comes from the written words regarding the intention of the authors, their awareness, and their disposition. For they will find men passionately arguing about what they have taken up, some showing a history that has been seen and understood, writing it down

τῶν ἀκουσομένων. ἡ τολμάτω τις λέγειν μὴ πάσης ὥφελείας εῖναι πηγὴν καὶ ἀρχὴν τὸ πιστεῦσαι τῷ τῶν ὅλων θεῷ καὶ πάντα πράττειν κατ' ἀναφορὰν τοῦ ἔκεινων ἀρέσκειν περὶ οὐτινοσοῦν καὶ μηδὲν ἀπάρεστον αὐτῷ μηδ' ἐνθυμεῖσθαι, ὡς οὐ μόνον λόγων καὶ ἔργων ἄλλὰ καὶ διαλογισμῶν κριθησομένων. καὶ τίς ἂν ἄλλος λόγος ἐπιστρεφέστερον προσάγοι τὴν ἀνθρωπίνην φύσιν τῷ εὖ ζῆν ὡς ἡ πίστις ἡ ἡ διάληψις περὶ τοῦ πάντ' ἐφορᾶν τὸν ἐπὶ πᾶσι θεὸν τὰ ὑφ' ἡμῶν λεγόμενα καὶ πραττόμενα ἄλλὰ καὶ λογιζόμενα; παραβαλέτω γάρ ὁ βουλόμενος ἄλλην ὀδὸν, ἐπιστρέφουσαν ἄμα καὶ βελτιοῦσαν οὐ μόνον ἔνα που καὶ δεύτερον ἄλλ' ὅση δύναμις καὶ πλείστους ὅσους, ἵνα τις τῇ παραθέσει ἀμφοτέρων τῶν ὀδῶν ἀκριβῶς κατανοήσῃ τὸν διατιθέντα πρὸς τὸ καλὸν λόγον.

## Section 54

4.54 | Ἐπεὶ δ' ἐν τῇ ἔξεθέμην τοῦ Κέλσου λέξει παραφραζούσῃ ἀπὸ τοῦ Τιμαίου τινὰ γέγραπται, ὡς ἄρα ὁ μὲν θεὸς οὐδὲν θνητὸν ἐποίησεν ἄλλὰ μόνα τὰ ἀθάνατα, τὰ δὲ θνητὰ ἄλλων ἐστὶν ἔργα. καὶ ψυχὴ μὲν θεοῦ ἔργον. σώματος δὲ ἄλλη φύσις. καὶ οὐδὲν διοίσει σῶμα ἀνθρώπου σώματος νυκτερίδος ἡ εὐλῆς ἡ βατράχου· ὕλη γάρ ἡ αὐτὴ, καὶ τὸ φθαρτὸν αὐτῶν ὅμοιον· φέρε καὶ περὶ τούτων ἐπ' ὄλιγον διαλάβωμεν, ἐλέγχοντες τὸν ἦτοι μὴ προσποιούμενον τὴν ἐαυτοῦ Ἐπικούρειον γνώμην ἡ, ὡς ἂν εἴποι ἄν τις, ὑστερὸν μεταθέμενον ἐπὶ τὰ βελτίω ἡ καὶ, ὡς ἄν (ἄλλος τις) λέγοι. τὸν ὄμωνυμον τῷ Ἐπικουρείῳ. τοιαῦτα γάρ ἔχρην αὐτὸν ἀποφαινόμενον καὶ ἐναντία λέγειν οὐ μόνον ἡμῖν προθέμενον ἄλλὰ καὶ οὐκ ἀγεννεῖ φιλοσόφων αἰρέσει τῶν ἀπὸ τοῦ Κιτιέως Ζήνωνος κατασκευάσαι ὅτι τὰ

as something strange and worthy of being recorded for the benefit of those who hear. Or let someone dare to say that believing in the God of all is not a source and beginning of all benefit, and that doing everything according to what pleases him is not to be thought of, as if not only words and deeds but also thoughts will be judged. And what other argument could more effectively lead human nature to live well than faith or the understanding of everything concerning the God who oversees all that we say, do, and think? For let anyone who wishes to compare another path, turning it and improving it not just in one or two ways but in as many ways as possible, so that someone may accurately understand the arrangement of both paths in relation to the good argument.

4.54 | Since in what I have set forth, Celsus paraphrases a passage from Timaeus, saying that God has made nothing mortal but only the immortal things, while the mortal things are the works of others. The soul is a work of God, but the body has a different nature. And there is no difference between the body of a human and the body of a bat, a weasel, or a frog; for the matter is the same, and their perishable nature is similar. Let us briefly touch on these matters, refuting either those who do not claim their own Epicurean opinion or, as someone might say, those who later shift to better views or, as another might say, those who share the name with the Epicureans. For such things should be shown by him, not only saying the opposite to us but also not being unworthy of the philosophers

τῶν ζώων σώματα ούκ ἔστιν ἔργα τοῦ θεοῦ. καὶ ὅτι ἡ τοσαύτη περὶ αὐτὰ τέχνη ούκ ἀπὸ τοῦ πρώτου ἐλήλυθε νοῦ. ἔδει δὲ αὐτὸν καὶ περὶ τῶν τοσούτων καὶ ὑπὸ ἐνυπαρχούσης ἀφαντάστου φύσεως διοικουμένων παντοδαπῶν φυτῶν καὶ πρὸς χρείαν γεγονότων ούκ εὔκαταφρόνητον ἐν τῷ παντὶ ἀνθρώπων καὶ τῶν ἀνθρώποις διακονουμένων ζώων, ὅπως ποτὲ ἄλλως ὄντων, μὴ ἀποφήνασθαι μόνον ἄλλὰ καὶ διδάξαι ὅτι μὴ τέλειός τις νοῦς τὰς τοσαύτας ἐνεποίησε ποιότητας τῇ ὕλῃ τῶν φυτῶν. εἰ δὲ ἄπαξ θεοὺς ἐποίει δημιουργοὺς πάντων σωμάτων, ὡς μόνης ψυχῆς ἔργον οὕστης θεοῦ, πῶς οὐχὶ ἔξῆς ἦν τῷ μερίζοντι τὰ τοσαῦτα δημιουργήματα καὶ πολλοῖς διδόντι μετά τινος κατασκευάσαι ούκ εὔκαταφρονήτου λόγου θεῶν διαφοράς. τῶνδε μὲν ἀνθρώπεια κατασκευαζόντων σώματα ἐτέρων δὲ φέρειπεν κτήνεια καὶ ἄλλων θήρεια; ἔχρην δὲ αὐτὸν, δρῶντα θεοὺς δρακόντων καὶ ἀσπίδων καὶ βασιλίσκων δημιουργούς καὶ κατὰ ἄτομον εἶδος αὐτῶν τινας εἶναι δημιουργούς καὶ ἄλλους κατ' εἶδος ἐκάστου φυτοῦ καὶ ἐκάστης βοτάνης, λέγειν τὰς αἵτιας τῶν μερισμῶν. ἵσως γάρ ἀν ἐπιδοὺς ἐαυτὸν τῇ ἀκριβείᾳ τῆς τῶν κατὰ τὸν τόπον βασάνου ἥτοι ἐτήρει ἔνα θεὸν πάντων δημιουργὸν, πρός τι καὶ ἔνεκέν τινος ἔκαστον πεποιηκότα, ἢ μὴ τηρῶν ἐώρα τί χρὴ αὐτὸν ἀπολογήσασθαι περὶ ἀδιαφόρου τῇ αὐτοῦ φύσει πράγματος τοῦ φθαρτοῦ, καὶ ὅτι οὐδὲν ἀτοπὸν τὸν ἐξ ἀνομοίων συνεστηκότα κόσμον ὑπὸ ἐνὸς γεγονέναι τεχνίτου, συμφερόντως τῷ ὅλῳ τὰς διαφορὰς τῶν εἰδῶν κατασκευάζοντος. ἢ τὸ ἔσχατόν γε ἔδει αὐτὸν περὶ τηλικούτου δόγματος μηδὲ ἀποφαίνεσθαι τὴν ἀρχὴν, εἴπερ κατασκευάζειν ούκ ἔμελλεν ἀπέρ διδάσκειν ἐπηγγέλλετο· εἰ μὴ ἄρα ὁ ἐγκαλῶν τοῖς ψιλὴν πίστιν ἐπαγγελούμενοις αὐτὸς ἡμᾶς

who have chosen to build on the teachings of Zeno from Citium that the bodies of animals are not the works of God. And that such a great skill concerning them did not come from the first mind. He should also consider the many plants governed by an invisible nature that are useful to all humans and the animals serving humans, so that at some point, he should not only deny but also teach that a less than perfect mind did not create such qualities in the matter of plants. If indeed he once made gods as creators of all bodies, with only the soul being the work of God, how could it not follow that the one who divides such creations and gives many should not create a significant difference among the gods? Of these, human bodies are made by others, while one could say that the bodies of livestock and other beasts are made by others. He should see gods creating dragons, shields, and basilisks, and according to their individual forms, some should be creators of each type of plant and herb, stating the reasons for the divisions. For perhaps, by applying himself to the precision of the examination of the place, he would either maintain one god as the creator of all, making each thing for some purpose, or not maintaining that he sees what he needs to defend about the indifferent nature of the perishable thing, and that it is not strange for a world made from different things to come from one craftsman, suitably arranging the differences of the kinds. Or at the very least, he should not assert the beginning of such a doctrine if he was not going to create what he promised to teach. If not, then the one accusing those who promise mere faith wanted us to believe what he has declared, although he did not intend to deny but to teach.

πιστεύειν ἔβούλετο οἵς ἀπεφήνατο, καίτοι  
γε οὐ τὸ ἀποφήνασθαι ἀλλὰ τὸ διδάξαι  
ἐπαγγειλάμενος.

## Section 55

4.55 | Οὕπω δὲ λέγω ὅτι, εἴπερ ὑπέμεινε καὶ  
ήνεσχετο ἐπακοῦσαι τῶν, ὡς φησι,  
συγγραμμάτων Μωϋσέως καὶ τῶν  
προφητῶν, ἐπέστησεν ἄν, τί δήποτε τὸ μὲν  
„ἐποίησεν ὁ θεὸς“ ἐπ’ οὐρανοῦ καὶ γῆς  
τέτακται καὶ τοῦ καλουμένου στερεώματος  
ἔτι δὲ καὶ φωστήρων καὶ ἀστέρων καὶ μετὰ  
ταῦτα ἐπὶ κητῶν μεγάλων καὶ πάσης  
ψυχῆς „ζῶων ἐρπετῶν, ἃ ἔξηγαγε τὰ ὕδατα  
κατὰ γένη αὐτῶν,“ καὶ παντὸς πετεινοῦ  
πτερωτοῦ „κατὰ γένος“ καὶ ἐξῆς τούτοις ἐπὶ<sup>1</sup>  
τῶν θηρίων „τῆς γῆς κατὰ γένος“ καὶ τῶν  
κτηνῶν „κατὰ γένος“ καὶ πάντων τῶν  
ἐρπετῶν „τῆς γῆς κατὰ γένος“ αὐτῶν καὶ  
τελευταῖον ἐπὶ τοῦ ἀνθρώπου. μὴ  
εἰρημένου δὲ τοῦ „ἐποίησε“ περὶ ἐτέρων.  
ἀρκεῖται δὲ λόγος περὶ φωτὸς μὲν τῷ  
„ἐγένετο φῶς“ ἐπὶ δὲ συναγωγῆς μᾶς  
παντὸς ὕδατος τοῦ ὑποκάτω παντὸς τοῦ  
οὐρανοῦ τῷ „ἐγένετο οὕτως“· δύμοίως δὲ  
καὶ ἐπὶ τῶν βλαστησάντων ἀπὸ γῆς, ὅτι  
„ἔξήνεγκεν ἡ γῆ βοτάνην χόρτου σπεῖρον  
σπέρμα κατὰ γένος καὶ καθ’ ὄμοιότητα καὶ  
ξύλον κάρπιμον ποιοῦν καρπὸν, οὗ τὸ  
σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς  
γῆς.“ καὶ ἔζήτησεν ἄν, εἴ αἱ γεγραμμέναι  
προστάξεις τοῦ θεοῦ περὶ τοῦ γενέσθαι  
ἔκαστον τοῦ κόσμου μέρος τίνι ἡ τίσιν  
εἴρηνται, καὶ οὐκ ἄν εὔχερῶς κατηγόρησεν  
ὡς ἀδιανοήτων καὶ μηδεμίαν σύνεσιν  
ἀπόρρητον ἔχοντων τῶν ἡ ὑπὸ Μωϋσέως  
ἐν τούτοις γεγραμμένων ἦ, ὡς ἡμεῖς  
εἴποιμεν ἄν, ὑπὸ τοῦ ἐν Μωϋσεῖ θείου  
πνεύματος, ἀφ’ οὗ καὶ ἐπροφήτευσεν· ἐπεὶ  
μᾶλλον ἥδει τά τ’ ἔόντα τά τ’ ἔσσομενα πρό  
τ’ ἔόντα τῶν λεγομένων παρὰ τοῖς

4.55 | I do not yet say that if he had  
endured and listened to the writings of  
Moses and the prophets, he would have  
realized what the phrase "God created"  
means regarding heaven and earth, and the  
so-called firmament, and also the lights and  
stars, and after that, regarding the great sea  
creatures and every living soul of the  
creatures that crawl, which the waters  
brought forth according to their kinds, and  
every winged bird according to its kind,  
and then about the beasts of the earth  
according to their kinds, and the livestock  
according to their kinds, and all the  
creeping things of the earth according to  
their kinds, and finally about man. But he  
did not mention the "created" regarding  
other things. The account is sufficient  
regarding light with "let there be light," and  
regarding the gathering of all the waters  
under heaven with "it was so." Similarly, it  
is about the plants that sprang from the  
earth when "the earth brought forth grass,  
herb yielding seed after its kind, and the  
tree yielding fruit, whose seed is in itself  
after its kind upon the earth." He would  
have sought to know if the written  
commands of God regarding the creation of  
each part of the world are stated for whom  
or for what, and he would not easily accuse  
them as being without understanding and  
having no comprehension of the things  
written either by Moses or, as we would  
say, by the divine spirit in Moses, from  
which he also prophesied. For he knew  
more about what exists and what will come

ποιηταῖς μάντεων ταῦτ' ἔγνωκέναι.

## Section 56

4.56 | "Ετι δὲ ἐπεί φησιν ὁ Κέλσος ὅτι ψυχὴ μὲν θεοῦ ἔργον, σώματος δὲ ἄλλη φύσις. καὶ ταύτῃ γε οὐδὲν διοίσει νυκτερίδος ἢ εύλῆς ἢ βατράχου ἢ ἀνθρώπου σῶμα· ὥλη γὰρ ἡ αὐτὴ, καὶ τὸ φθαρτὸν αὐτῶν ὅμιον, λεκτέον καὶ πρὸς τοῦτον αὐτοῦ τὸν λόγον ὅτι εἴπερ. ἐπεὶ ἡ ὥλη ἡ αὐτὴ ὑπόκειται νυκτερίδος ἢ εύλῆς ἢ βατράχου ἢ ἀνθρώπου σώματι. οὐδὲν διοίσει ἄλλήλων ταῦτα τὰ σώματα. δηλονότι οὐδὲν διοίσει τὰ τούτων σώματα ἡλίου ἢ σελήνης ἢ ἀστέρων ἢ οὐρανοῦ ἢ οὐτινοσοῦν ἄλλου λεγομένου παρ' Ἐλλησιν αἰσθητοῦ θεοῦ. ὥλη γὰρ ἡ αὐτὴ πᾶσι τοῖς σώμασιν ὑποκειμένη τῷ ἴδιῳ λόγῳ ἀποιος καὶ ἀσχημάτιστος, τὰς ποιότητας οὐκ οἶδα κατὰ Κέλσον, τὸν μὴ θέλοντα φθαρτόν τι ἔργον εἶναι τοῦ θεοῦ, ὑπὸ τίνος λαμβάνουσα. τὸ γὰρ φθαρτὸν ἀνάγκη παντὸς οὐτινοσοῦν ἐκ τῆς αὐτῆς ὑποκειμένης ὥλης γεγενημένου ὅμιον εἶναι κατὰ τὸν Κέλσον τῷ ἐαυτοῦ λόγῳ. εἰ μὴ ἄρα ἐνταῦθα ὁ Κέλσος θλιβόμενος ἀποπηδήσεται μὲν ἀπὸ Πλάτωνος, τοῦ ἔκ τινος κρατῆρος τὴν ψυχὴν ποιοῦντος, προσφεύξεται δὲ Ἀριστοτέλει καὶ τοῖς ἀπὸ τοῦ Περιπάτου, ἄյλον φάσκουσιν εἶναι τὸν αἱθέρα, καὶ πέμπτης παρὰ τὰ τέσσαρα στοιχεῖα αὐτὸν εἶναι φύσεως· πρὸς ὃν λόγον οὐκ ἀγεννῶς καὶ οἱ ἀπὸ Πλάτωνος καὶ οἱ ἀπὸ τῆς Στοᾶς ἔστησαν. καὶ ἡμεῖς δὲ οἱ ὑπὸ τοῦ Κέλσου καταφρονούμενοι στησόμεθα, ἀπαιτούμενοι διηγήσασθαι καὶ κατασκευάσαι τὸ ἐν τῷ προφήτῃ λεγόμενον οὕτως· „οἱ οὐρανοὶ ἀπολοῦνται, σὺ δὲ διαμενεῖς· καὶ πάντες ὡς ἴμάτιον παλαιωθήσονται, καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτοὺς [ὡς ἴμάτιον], καὶ

to be than those who are called poets.

4.56 | Moreover, since Celsus says that the soul is a work of God, but the body has a different nature, he does not distinguish between the body of a bat, a weasel, a frog, or a human. For the matter is the same, and their perishable nature is similar. It should also be said regarding his own argument that if the same matter underlies the body of a bat, a weasel, a frog, or a human, then these bodies do not differ from one another. Clearly, the bodies of the sun, moon, stars, or any other so-called sensory god among the Greeks do not differ either. For the same matter underlies all bodies, being for each its own essence, without form and unshaped. I do not know the qualities according to Celsus, who does not want anything perishable to be a work of God, from whom it is derived. For the perishable must necessarily be similar to anything made from the same underlying matter, according to Celsus's own reasoning. If not, then here Celsus, troubled, will leap away from Plato, who makes the soul from some mixture, and will flee to Aristotle and those from the Lyceum, who say that the ether is incorporeal and is the fifth element alongside the four elements of nature. To this reasoning, not unworthy are those from Plato and those from the Stoic. And we, who are despised by Celsus, will stand firm, demanding to explain and construct what is said in the prophet: "The heavens will perish, but you will remain; and all will wear out like a garment, and like a robe, you will change them, and they will be changed. But you are the same." Yet, it is enough for Celsus to

άλλαγήσονται. σὺ δὲ ὁ αὐτὸς εἶ. "πλὴν ἀρκεῖ πρὸς τὸν Κέλσον καὶ ταῦτα ἀποφηνάμενον ὅτι ψυχὴ μὲν θεοῦ ἔργον, σώματος δὲ ἄλλη φύσις· οὗ τῷ λόγῳ ἡ κολούθησε μηδὲν διαφέρειν νυκτερίδος ἢ εὐλῆς ἢ βατράχου σῶμα τοῦ αἰθερίου σώματος.

declare that the soul is a work of God, but the body has a different nature; with this reasoning, he follows that there is no difference between the body of a bat, a weasel, a frog, and the etheric body.

## Section 57

4.57 | Ὅρα οὖν εί δεῖ τῷ μετὰ τοιούτων δογμάτων κατηγοροῦντι Χριστιανῶν προσθέσθαι καταλείποντα λόγον, διαφορὰν διδόντα διὰ τὰς ἐπικειμένας ποιότητας τοῖς σώμασι καὶ περὶ τὰ σώματα. ἴσμεν γάρ καὶ ἡμεῖς ὅτι ἔστι „καὶ σώματα ἐπουράνια καὶ σώματα ἐπίγεια,“ καὶ ἄλλη μὲν „ἐπουρανίων“ σωμάτων, „δόξα“ ἄλλη δὲ „ἐπιγείων,“ καὶ οὐδὲ τῶν „ἐπουρανίων“ ἡ αὐτή· „ἄλλη“ γάρ „δόξα ἡλίου“, καὶ ἄλλη δόξα ἀστέρων, „καὶ ἐν αὐτοῖς δὲ τοῖς ἀστροῖς, ἀστὴρ ἀστέρος διαφέρει ἐν δόξῃ.“ διὸ καὶ τὴν ἀνάστασιν, τῶν νεκρῶν „ἀποδεχόμενοι μεταβολάς φαμεν γίνεσθαι ποιοτήτων τῶν ἐν σώμασιν· ἐπεὶ σπειρόμενά τινα αὐτῶν, „ἐν φθορᾷ ἐγείρεται ἐν ἀφθαρσίᾳ,“ καὶ σπειρόμενα „ἐν ἀτιμίᾳ ἐγείρεται ἐν δόξῃ,“ καὶ σπειρόμενα „ἐν ἀσθενείᾳ ἐγείρεται ἐν δυνάμει,“ καὶ σπειρόμενα σώματα ψυχικὰ ἐγείρεται πνευματικά. περὶ δὲ τοῦ τὴν ὑποκειμένην ὕλην δεκτικὴν εἴναι ποιοτήτων, ὃν ὁ δημιουργὸς βούλεται, πάντες οἱ πρόνοιαν παραδεξάμενοι κατασκευάζομεν· καὶ βουλομένου μὲν θεοῦ ποιότης τοιαδὶ νῦν ἔστι περὶ τήνδε τὴν ὕλην ἐξῆς δὲ τοιαδὶ, φέρ' εἰπεῖν, βελτίων καὶ διαφέρουσα. ἐπεὶ δὲ καὶ ὄδοι είσι τεταγμέναι τῶν ἐν σώμασι μεταβολῶν, ἔξ οὗ κόσμος ἔστι καὶ ἐς ὅσον ἔστιν, οὐκ οἶδα εἰ καινῆς διαδεξαμένης ὄδοῦ καὶ ἀλλοίας μετὰ τὴν τοῦ κόσμου φθορὰν, καὶ ἦν οἱ ἡμέτεροι λόγοι

4.57 | So see if it is necessary to add a concluding statement to the one who accuses Christians with such doctrines, giving a distinction based on the qualities that are present in bodies and about the bodies themselves. For we also know that there are "heavenly bodies and earthly bodies," and that there is a different "glory" for the "heavenly" bodies and another for the "earthly." And the "heavenly" bodies do not have the same glory; for there is "one glory of the sun" and "another glory of the stars," and among those stars, "one star differs from another in glory." Therefore, we accept the resurrection of the dead, saying that changes occur in the qualities of the bodies. For what is sown "in corruption is raised in incorruption," and what is sown "in dishonor is raised in glory," and what is sown "in weakness is raised in power," and the bodies that are sown as natural are raised as spiritual. Regarding the underlying matter being receptive to the qualities that the creator desires, all who accept providence agree on this. And if God wants a certain quality, then this matter is such that it is better and different. Since there are also paths set for the changes in bodies, from which the world exists and to what extent it exists, I do not know if a new path has been received and changed after the decay of the world. And that which our words call completion, it is not surprising

όνομάζουσι συντέλειαν, ού θαυμαστὸν εἰ  
έπὶ τοῦ παρόντος ἔξ ἀνθρώπου νεκροῦ  
μεταπλαστόμενος ὄφις, ὡς οἱ πολλοί φασι,  
γίνεται ἀπὸ τοῦ νωτιαίου μυελοῦ καὶ ἐκ  
βιός μέλισσα καὶ ἔξ ἵππου σφήξ καὶ ἔξ ὄνου  
κάνθαρος καὶ ἀπαξαπλῶς ἐκ τῶν πλείστων  
σκώληκες. οἴεται δὲ τοῦτο ὁ Κέλσος  
κατασκευαστικὸν εἶναι τοῦ μηδὲν τούτων  
ἔργον εἶναι θεοῦ, ἀλλὰ τὰς ποιότητας, οὐκ  
οἶδ' ὅπόθεν οὕτω τεταγμένας ἐκ τῶν δε  
τάσδε γίνεσθαι, οὐχὶ θείου τινὸς λόγου  
ἔργον εἶναι, τὰς ἐν τῇ ὑλῇ ποιότητας  
ἀμείβοντος.

## Section 58

4.58 | "Ετι δὲ καὶ τοῦτο φαμεν τῷ Κέλσῳ  
εἰπόντι· ψυχὴ μὲν θεοῦ ἔργον, σώματος δὲ  
ἄλλῃ φύσις καὶ οὐ μόνον ἀκατασκευάστως  
τὸ τηλικοῦτον δόγμα δίψαντι ἀλλὰ καὶ  
ἀδιορίστως· οὐ γάρ ἐσαφήνισε, πότερον  
πᾶσα ψυχὴ θεοῦ ἔργον ἡ μόνη ἡ λογική·  
φαμὲν τοίνυν πρὸς αὐτόν· εἰ μὲν πᾶσα  
ψυχὴ θεοῦ ἔργον, δηλονότι καὶ τῶν  
ἀλόγων καὶ εὔτελεστάτων, ἵνα καὶ παντὸς  
σώματος ἄλλῃ φύσις ἡ παρὰ τὴν τῆς  
ψυχῆς. ἔοικε μέντοι ἐν τοῖς ἐξῆς. ἐν οἷς καὶ  
θεοφιλέστερα τὰ ἄλογα ζῶά φησιν ἡμῶν  
καὶ τοῦ θείου τὴν ἔννοιαν ἔχειν  
καθαρωτέραν, παριστάνειν ὅτι οὐ μόνον ἡ  
τῶν ἀνθρώπων ἀλλὰ πολὺ μᾶλλον καὶ ἡ  
τῶν ἀλόγων ζῶων ψυχὴ ἔργον ἔστι τοῦ  
θεοῦ· τοῦτο γάρ ἀκολουθεῖ τῷ  
θεοφιλέστερα λέγεσθαι ἐκεῖνα ἡμῶν. εἰ δὲ  
μόνη ἡ λογικὴ ψυχὴ θεοῦ ἔργον ἔστι,  
πρῶτον μὲν οὐκ ἐσαφήνισε τὸ τοιοῦτον·  
δεύτερον δὲ ἀκολουθεῖ τῷ ἀδιορίστως  
είρησθαι περὶ τῆς ψυχῆς, ὡς οὐ πάσης  
ἀλλὰ μόνης τῆς λογικῆς οὕσης θεοῦ ἔργον.  
τὸ μηδὲ παντὸς σώματος (ἄλλην) εἶναι  
φύσιν. εἰ δὲ μὴ παντὸς σώματος ἄλλῃ  
φύσις, ἀλλ' ἐκάστου ἔστι τὸ σῶμα ζῶου

if, from a dead human, a snake is transformed, as many say, coming from the spinal cord, and from a cow a bee, and from a horse a wasp, and from a donkey a beetle, and simply from many worms. Celsus thinks this is a creation that shows none of these things are a work of God, but the qualities, I do not know from where they are so arranged to become these things, not being a work of some divine reason, while the qualities in the matter are changing.

4.58 | Furthermore, we say this to Celsus, who claims: the soul is a work of God, but the body has a different nature, and not only does he throw out such a doctrine carelessly, but he also does so without clarity. For he did not make clear whether every soul is a work of God or just the rational one. So we say to him: if every soul is a work of God, then clearly this includes the souls of irrational and lowly creatures, so that there is a different nature for every body besides that of the soul. However, it seems that in the following points, he says that the irrational animals have a clearer understanding of the divine than humans do, suggesting that not only the souls of humans but much more so the souls of irrational animals are works of God. For this follows from the idea that those creatures are more beloved by God. But if only the rational soul is a work of God, first, he did not make such a statement clear; second, it follows that he spoke ambiguously about the soul, as if not every soul, but only the rational one, is a work of God. If there is not a different nature for

άνάλογον τῇ ψυχῇ, δῆλον ὅτι οὗ ψυχὴ θεοῦ ἔργον ἔστι, διαφέροι ἀν τὸ ταύτης σῶμα σώματος, ἐν ᾧ οίκεῖ ψυχὴ οὐκ οὖσα ἔργον θεοῦ. καὶ οὕτω ψεῦδος ἔσται τὸ μηδὲν διοίσειν νυκτερίδος ἢ εύλης ἢ βατράχου σῶμα παρὰ τὸ τοῦ ἀνθρώπου.

every body, but rather each body of an animal corresponds to its soul, then it is clear that where the soul is a work of God, that body would differ from another body, in which the soul is not a work of God.

Thus, it would be false to say that the body of a bat, a weasel, or a frog does not differ from that of a human.

## Section 59

4.59 | Καὶ γὰρ ἄτοπον λίθους μὲν λίθων καὶ οίκοδομήματα οίκοδομημάτων νομίζεσθαι εἶναι καθαρώτερα ἢ μιαρώτερα παρὰ τὸ εἰς τιμὴν τοῦ θείου κατεσκευάσθαι ἢ εἰς ἀτιμοτάτων σωμάτων καὶ ἐναγῶν ὑποδοχὴν, σώματα δὲ σωμάτων μὴ διαφέρειν παρὰ τὸ λογικὰ εἶναι τὰ ἐνοικήσαντα ἢ ἄλογα, καὶ λογικῶν τὰ σπουδαιότερα ἢ τοὺς φαυλοτάτους ἀνθρώπους. τὸ τοιοῦτόν γε πεποίηκε τολμῆσαι τινας ἀποθεῶσαι μὲν τὰ τῶν διαφερόντων σώματα ὡς δεξάμενα ψυχὴν σπουδαίαν. ἀπορρίψαι δὲ ἢ ἀτιμάσαι τὰ τῶν φαυλοτάτων· οὐχ ὅτι πάντως τὸ τοιοῦτον ὑγιῶς γεγένηται, ἀλλ’ ὅτι ἀπό τινος ἐννοίας ὑγιοῦς ἔσχε τὴν ἀρχήν. ἢ δομοίως ὁ σοφὸς μετὰ τὴν τελευτὴν Ἄνυτου καὶ Σωκράτους φροντίσει τῆς ταφῆς τοῦ Σωκράτους σώματος καὶ τῆς Ἄνυτου καὶ τὸ παραπλήσιον ἀμφοτέροις κατασκευάσει ἥριον ἢ τάφον; καὶ ταῦτα δὲ διὰ τὸ ὃν ούδεν ἔργον θεοῦ, τοῦ ὃν ἀναφερομένου ἐπὶ τὸ τοῦ ἀνθρώπου σῶμα ἢ τῶν ἐκ τοῦ σώματος ὄφεων καὶ ἐπὶ τὸ βοὸς ἢ τῶν ἐκ τοῦ σώματος βοὸς μελισσῶν καὶ ἐπὶ τὸ ἵππου ἢ ὄνου καὶ τῶν ἐξ ἵππου μὲν σφηκῶν ἐξ ὄνου δὲ κανθάρων, δι’ ἀ ήναγκάσθημεν ἐπαναλαβεῖν καὶ τὸ ψυχὴ μὲν θεοῦ ἔργον, σώματος δὲ ἄλλη φύσις.

4.59 | For it is indeed strange to think that stones are cleaner or more pure than buildings made for the honor of the divine or for the most dishonorable bodies and unworthy receptions. And that the bodies of beings do not differ based on whether they are rational or irrational, nor do the more important rational beings differ from the most base humans. This has led some to dare to deify the bodies of different creatures as if they received a worthy soul. Yet they would reject or dishonor the bodies of the most base creatures. It is not that such thinking is healthy, but rather that it has its origin from some healthy ideas. Or does the wise person, after the death of Anytus and Socrates, care for the burial of Socrates' body and that of Anytus, and will he prepare a similar tomb for both? And this is because none of these things are a work of God, which are referred to in relation to the body of a human or the creatures that come from the body of a cow or from the body of a bee, or from a horse or a donkey and the wasps from a horse or the beetles from a donkey. For these reasons, we have been compelled to repeat that the soul is a work of God, but the body has a different nature.

## Section 60

4.60 | Εἶθ' ἐξῆς φησιν ὅτι κοινὴ ἡ πάντων τῶν προειρημένων σωμάτων φύσις καὶ μία ἔς ἀμοιβὴν παλίντροπον ίοῦσα καὶ ἐπανιοῦσα. καὶ πρὸς τοῦτο δὲ δῆλον ἐκ τῶν προειρημένων ὅτι οὐ μόνον τῶν προκατειλεγμένων σωμάτων κοινὴ ἔστιν ἡ φύσις ἀλλὰ καὶ τῶν „ἐπουρανίων.“ καὶ εἴπερ τοῦθ' οὔτως ἔχει, δῆλον ὅτι κατ' αὐτὸν, οὐκ οἶδα δὲ εἰ καὶ κατὰ τὴν ἀλήθειαν, μία ἔς ἀμοιβὴν παλίντροπον ίοῦσα ἔστιν ἡ πάντων σωμάτων φύσις καὶ ἐπανιοῦσα. καὶ δῆλον μὲν ὅτι κατὰ τοὺς φθείροντας τὸν κόσμον τοῦθ' οὔτως ἔχει· πειράσονται δὲ δεικνύναι καὶ οἱ μὴ φθείροντες αὐτὸν μετὰ τοῦ μὴ προσίεσθαι „πέμπτον σῶμα“ ὅτι καὶ κατ' αὐτοὺς μία ἔς ἀμοιβὴν παλίντροπον ίοῦσα καὶ ἐπανιοῦσά ἔστιν ἡ πάντων σωμάτων φύσις. οὕτω δὲ καὶ τὸ ἀπολλύμενον εἰς μεταβολὴν διαμένει· τὸ γὰρ ὑπο(κεί)μενον ἡ ὕλη ἀπολλυμένης τῆς ποιότητος διαμένει κατὰ τοὺς ἀγένητον αὐτὴν εἰσάγοντας. ἐὰν μέντοι γε δυνηθῇ τις παραδεῖξαι λόγος οὐκ ἀγένητον αὐτὴν ἀλλὰ πρός τινα χρείαν γεγονέναι, δῆλον ὅτι οὐχ ἔχει φύσιν περὶ διαμονῆς τὴν αὐτὴν τῷ ἀγένητος ὑποτεθεῖσθαι. ἀλλ' οὐ ταῦτα νῦν πρόκειται ἀπαντῶσιν ἡμῖν πρὸς τὰς Κέλσου κατηγορίας φυσιολογεῖν.

## Section 61

4.61 | Φησὶ δ' ὅτι καὶ ὕλης ἔκγονον οὐδὲν ἀθάνατον. καὶ πρὸς τοῦτο λελέξεται ὅτι, εἴπερ ὕλης οὐδὲν ἔκγονον ἀθάνατον, ἢτοι ἀθάνατος ὅλος ὁ κόσμος καὶ οὐχ ὡς ὕλης ἔστιν ἔκγονον ἢ οὐδὲν ἀυτὸς χρῆμά ἔστιν ἀθάνατον. εἰ μὲν οὖν ἀθάνατος ὁ κόσμος, ὅπερ ἀρέσκει καὶ τοῖς θεοῦ ἔργον εἴποῦσι

4.60 | Then he says next that the nature of all the bodies mentioned is common and that it goes through a cycle of change, coming and going. And it is clear from the previous statements that not only the previously mentioned bodies share this common nature, but also the "heavenly" ones. If this is true, then according to him, I do not know if it is also true in reality, the nature of all bodies is one that goes through a cycle of change and returns. It is clear that according to those who destroy the world, this is how it is. But those who do not destroy it will also try to show that even without interfering, the "fifth body" also has a nature that goes through a cycle of change and returns. Thus, the body that is lost remains in transformation; for the underlying matter remains as the quality is lost, according to those who introduce the ungenerated. However, if someone can show that it is not ungenerated but has come to be for some purpose, it is clear that it will not have the same nature regarding permanence as that which is assumed to be ungenerated. But these things are not what we are discussing now in response to the accusations of Celsus.

4.61 | He says that nothing born of matter is immortal. And to this, he will say that if nothing born of matter is immortal, then either the whole world is immortal and not a product of matter, or it is not itself an immortal thing. If the world is immortal, which is pleasing to those who say that

μόνην τὴν ψυχὴν καὶ ἀπὸ τινος αὐτὴν  
κρατῆρος γεγονέναι λέγουσι. δεικνύτω ὁ  
Κέλσος οὐκ ἔξ ὕλης ἀποίου αὐτὸν  
γεγονέναι, τηρῶν τὸ ὕλης ἔκγονον οὐδὲν  
ἀθάνατον· εἰ δ', ἐπεὶ ὕλης ἔκγονόν ἐστιν ὁ  
κόσμος, οὐκ ἔστιν ἀθάνατον ὁ κόσμος·  
θνητὸν ὁ κόσμος ἄρ' οὖν καὶ φθειρόμενον  
ἡ μή; εἰ μὲν γὰρ φθειρόμενον, ὡς θεοῦ  
ἔργον ἔσται φθειρόμενον· εἴτ' ἐν τῇ φθορᾷ  
τοῦ κόσμου τὸ ἔργον τοῦ θεοῦ ἡ ψυχὴ τί  
ποιήσει. λεγέτω ὁ Κέλσος· εἰ δὲ  
διαστρέφων τὴν ἔννοιαν τοῦ ἀθανάτου  
φήσει τῷ φθαρτῷ μὲν οὐ φθειρόμενῳ δὲ  
ἀθάνατον αὐτὸν εἶναι, ὡς δεκτικὸν μὲν  
θανάτου οὐ μὴν δὲ καὶ ἀποθνήσκοντα.  
δῆλον ὅτι ἔσται τι κατ' ἑκεῖνον θνητὸν ἄμα  
καὶ ἀθάνατον τῷ ἀμφοτέρων εἶναι  
δεκτικὸν, καὶ ἔσται θνητὸν οὐκ  
ἀποθνήσκον, καὶ τὸ οὐ τῇ φύσει ἀθάνατον  
παρὰ τὸ μὴ ἀποθνήσκειν ἴδιως λεγόμενον  
ἀθάνατον. κατὰ ποιῶν οὖν σημαινόμενον  
διαστελλόμενος φήσει ὕλης ἔκγονον οὐδὲν  
ἀθάνατον; καὶ ὀρᾶς ὅτι πιεζόμενα αὐτὰ καὶ  
βασανίζομενα τὰ ἐν τοῖς γράμμασι  
νοήματα διελέγχεται οὐκ ἐπιδεχόμενα τὸ  
γενναῖον καὶ ἀναντίρρητον. εἰπὼν δὲ ταῦτ'  
ἐπιφέρει ὅτι τοῦδε μὲν πέρι ἀπόχρη  
τοσαῦτα· καὶ εἴ τις ἐπὶ πλεῖον ἀκούειν  
δύναιτο καὶ ζητεῖν. εἴσεται. Ἄδωμεν οὖν  
ἡμεῖς οἱ κατ' αὐτὸν ἀνόητοι, τί ἡκολούθησε  
τῷ κἀν ἐπ' ὀλίγον ἡμᾶς αὐτοῦ ἀκούειν  
δυνηθῆναι καὶ ζητεῖν.

## Section 62

4.62 | Ήξῆς τούτοις τὰ διὰ πολλῶν καὶ οὐκ  
εύκαταφρονήτων λόγων ποικίλως  
ζητηθέντα περὶ φύσεως κακῶν καὶ  
διαφόρως ἐρμηνευθέντα δι' ὀλίγων  
λεξιειδίων οὕται δύνασθαι ἡμᾶς μαθεῖν,  
φάσκων· κακὰ δ' ἐν τοῖς οὖσιν οὕτε  
πρόσθεν οὕτε νῦν οὕτε αὗθις ἥττω καὶ

only the soul is the work of God and that it  
has come to be from some source, then  
Celsus should show that it did not come  
from matter, keeping in mind that nothing  
born of matter is immortal. But if the world  
is a product of matter, then the world is not  
immortal; is the world mortal and subject  
to decay or not? If it is decaying, then as a  
work of God, it will be subject to decay.  
Then what will the soul, as a work of God,  
do in the decay of the world? Let Celsus  
say. But if he twists the meaning of  
immortal to say that the decaying thing is  
not decaying but is immortal, then it is  
subject to death but not actually dying. It is  
clear that there will be something that is  
both mortal and immortal, being capable of  
both, and it will be mortal but not dying,  
and what is not naturally immortal will be  
called immortal simply because it does not  
die. So, by what meaning does he say that  
nothing born of matter is immortal? And  
you see that the meanings pressed and  
tortured in the writings are not open to the  
noble and uncontradicted. After saying  
these things, he adds that this much is  
needed about this matter; and if anyone  
can listen more and seek further, they will  
know. Let us see then, we who are foolish  
according to him, what followed that we  
could listen to him even for a little while  
and seek.

4.62 | Next, he thinks that we can learn  
about the nature of evils from many  
complex and not easily dismissed  
arguments, saying that evils in existence  
can neither be lessened nor increased in  
the past, present, or future. For there is one  
nature of all things, and the generation of

πλείω γένοιτ' ἄν μία γὰρ ἡ τῶν ὅλων φύσις καὶ ἡ αὐτὴ, καὶ κακῶν γένεσις ἀεὶ ἡ αὐτή. ἔοικε δὲ καὶ ταῦτ' ἀπὸ τῶν ἐν τῷ Θεαιτήτῳ παραπεφράσθαι, ἐν οἷς ἔλεγεν ὁ παρὰ Πλάτωνι Σωκράτης „ἄλλ' οὔτε τὰ κακὰ ἔξ ἀνθρώπων ἀπολέσθαι δυνατὸν οὔτε παρὰ θεοῖς αὐτὰ ἰδρύσθαι“ καὶ τὰ ἔξης. καὶ δοκεῖ μοι μηδὲ Πλάτωνος ἀκριβῶς ἀκηκοέναι ὃ τὴν ἀλήθειαν ἐκπεριλαμβάνων ἐν τῷ ἐνὶ τούτῳ συγγράμματι καὶ ἐπιγράφων ἀληθῆ λόγον τὸ καθ' ἡμῶν ἐαυτοῦ βιβλίον. ἡ γὰρ ἐν τῷ Τιμαίῳ λέξις φάσκουσα· „ὅταν δ' οἱ θεοὶ τὴν γῆν ὕδατι καθαιρώσι“ δεδήλωκεν ὅτι καθαιρομένη ἡ γῆ τοῖς ὕδασιν ἥττονα ἔχει τὰ κακὰ παρὰ τὸν πρὸ τοῦ καθαίρεσθαι χρόνον. καὶ τοῦτο φαμεν κατὰ Πλάτωνα, τὸ ἥττονα εἶναί ποτε τὰ κακὰ, διὰ τὴν ἐν τῷ Θεαιτήτῳ λέξιν, φάσκουσαν μὴ δύνασθαι „ἀπολέσθαι ἔξ ἀνθρώπων τὰ κακά.“

## Section 63

4.63 | Οὐκ οἶδα δὲ τίνα τρόπον πρόνοιαν τιθεὶς ὅσον ἐπὶ ταῖς λέξεσι τοῦ βιβλίου τούτου οὔτε πλείονα οὔτ' ἐλάττονα ἄλλ' οἰονεὶ ὠρισμένα φησὶν εἶναι τὰ κακὰ, ἀναιρῶν δόγμα κάλλιστον περὶ τοῦ ἀόριστον εἶναι τὴν κακίαν καὶ τὰ κακὰ καὶ τῷ ίδιῳ λόγῳ ἀπειρα. καὶ ἔοικε τῷ μήτε ἥττω μήτε πλείονα κακὰ γεγονέναι ἢ εἶναι ἡ ἔσεσθαι ἀκολουθεῖν ὅτι, ὥσπερ κατὰ τοὺς ἀφθαρτον τὸν κόσμον τηροῦντας τὸ ἴσοστάσιον τῶν στοιχείων ἀπὸ τῆς προνοίας γίνεται, οὐκ ἐπιτρεπούσης πλεονεκτεῖν τὸ ἐν αὐτῶν, ἵνα μὴ ὁ κόσμος φθαρῇ· οὕτως οἰονεὶ πρόνοιά τις ἐφέστηκε τοῖς κακοῖς, τοσοῦσδε τυγχάνουσιν, ἵνα μήτε πλείονα γένηται μήτε ἥττονα. καὶ ἄλλως δ' ἐλέγχεται ὃ τοῦ Κέλσου περὶ τῶν κακῶν λόγος ἀπὸ τῶν ἔξετασάντων φιλοσόφων τὰ περὶ ἀγαθῶν καὶ κακῶν καὶ

evils is always the same. It seems that these ideas are borrowed from what is said in the Theaetetus, where Socrates, as reported by Plato, says, "But neither can evils be destroyed by humans nor established by the gods." And I think that he has not heard Plato accurately, as he tries to grasp the truth in this one writing and claims it as his own true account. For the statement in the Timaeus says, "When the gods cleanse the earth with water," indicating that when the earth is cleansed by water, evils are lessened compared to the time before the cleansing. And we say according to Plato that evils are sometimes lessened, based on the wording in the Theaetetus, which states that evils cannot be destroyed by humans.

4.63 | I do not know how he thinks that by putting forth the words of this book, we can learn anything about evils, saying that evils are defined in a certain way, neither more nor less, while he is denying the best teaching that evil is undefined and that evils are infinite in their own way. It seems that neither fewer nor more evils can come to be or exist or will exist, just as, according to those who maintain the unchanging world, the balance of elements is preserved by providence, not allowing one to gain an advantage so that the world does not perish. In the same way, some kind of providence is said to be applied to evils, so that they neither increase nor decrease. Moreover, the argument of Celsus about evils is also challenged by philosophers who have examined the nature of good and

παραστησάντων καὶ ἀπὸ τῆς ἱστορίας ὅτι πρῶτον μὲν ἔξω πόλεως καὶ προσωπεῖα περικείμεναι αἱ ἐταῖραι ἔξεμίσθουν ἐαυτὰς τοῖς βουλομένοις. εἴθ' ὑστερον καταφρονήσασαι ἀπέθεντο τὰ προσωπεῖα καὶ ὑπὸ τῶν νόμων μὴ ἐπιτρεπόμεναι εἰσίεναι εἰς τὰς πόλεις ἔξω ησαν αὐτῶν, πλείονος δὲ τῆς διαστροφῆς γινομένης δὸσμέραι ἐτόλμησαν καὶ εἰς τὰς πόλεις εἰσελθεῖν. ταῦτα δὲ Χρύσιππος φησιν ἐν τῇ περὶ ἀγαθῶν καὶ κακῶν εἰσαγωγῇ. ὅθεν ὡς τῶν κακῶν πλειόνων καὶ ἡττόνων γινομένων ἔστι λαβεῖν ὅτι οἱ καλούμενοι ἀμφίβολοι ἥσάν ποτε προεστηκότες, πάσχοντες καὶ διατιθέντες καὶ ταῖς ἐπιθυμίαις τῶν εἰσιόντων δουλεύοντες· ὑστερον δὲ οἱ ἀγορανόμοι τούτους ἔξωσαν. καὶ περὶ μυρίων δ' ἀν τῶν ἀπὸ κεχυμένης τῆς κακίας ἐπεισελθόντων τῷ βίῳ τῶν ἀνθρώπων ἔστιν εἴπειν ὅτι πρότερον οὐκ ἦν. αἱ γοῦν ἀρχαιόταται ἱστορίαι. καίτοι γε μυρία ὄσα κατηγοροῦσαι τῶν ἀμαρτανόντων, ἀρρητοποιούς οὐκ ἴσασι.

evil and by history, which shows that first, outside the city, the courtesans offered themselves to those who wanted them. Then, later, having looked down on this, they put aside their masks and, under the laws that did not allow them to enter the cities, remained outside. As the corruption increased, they dared to enter the cities. Chrysippus says this in his introduction about good and evil. From this, we can understand that as more and fewer evils come to be, those called ambiguous were once in charge, suffering and being arranged, serving the desires of those entering. Later, the market officials expelled them. And regarding the countless people who have entered the lives of humans due to the spread of evil, it can be said that they were not there before, according to the oldest histories. Yet, indeed, there are countless accusations against those who err, but they do not know how to speak of the unspeakable.

## Section 64

4.64 | Πῶς ἐκ τούτων καὶ τῶν παραπλησίων οὐ καταγέλαστος φαίνεται Κέλσος, οἴόμενος τὰ κακὰ μήτε πλείω μήτε ἡττω γενέσθαι ποτ' ἄν; εἰ γάρ καὶ μία τῶν ὅλων φύσις καὶ ἡ αὐτὴ, οὐ πάντως καὶ ἡ τῶν κακῶν γένεσις ἀεὶ ἡ αὐτή. ὡς γάρ μιᾶς καὶ τῆς αὐτῆς οὖσης τῆς τοῦδε τινος ἀνθρώπου φύσεως οὐκ ἀεὶ τὰ αὐτά ἔστι περὶ τὸ ἡγεμονικὸν αὐτοῦ καὶ τὸν λόγον αὐτοῦ καὶ τὰς πράξεις, ὅτε μὲν οὕτε λόγον ἀνειληφότος ὅτε δὲ μετὰ τοῦ λόγου κακίαν, καὶ ταύτην ἥτοι ἐπὶ πλεῖον ἡ ἐπ' ἔλαττον χεομένην, καὶ ἔστιν ὅτε προτραπέντος ἐπ' ἀρετὴν καὶ προκόπτοντος ἐπὶ πλεῖον ἡ ἐπ' ἔλαττον καὶ ἐνίστε φθάνοντος καὶ ἐπ' αὐτὴν τὴν ἀρετὴν ἐν πλείοσι θεωρίαις

4.64 | How does Celsus not seem ridiculous when he thinks that evils can neither increase nor decrease? For if there is one nature of all things, then the generation of evils must also always be the same. Just as the nature of a certain person does not always have the same qualities regarding their reason and actions, sometimes they act without reason and sometimes with it, showing either more or less evil. There are times when someone is encouraged towards virtue and makes progress, sometimes achieving more or less, and sometimes reaching the virtue itself in various ways. In the same way, we can say about the nature of all things that even if it

γινομένην ἡ ἐν ἔλαττοσιν. οὕτως ἔστιν εἰπεῖν μᾶλλον καὶ ἐπὶ τῆς τῶν ὅλων φύσεως ὅτι, εἴ καὶ μία ἔστι καὶ ἡ αὐτὴ τῷ γένει, ἀλλ' οὐ τὰ αὐτὰ ἀεὶ οὐδὲ ὄμοιγενῇ συμβαίνει ἐν τοῖς ὅλοις· οὔτε γάρ εὐφορίαι ἀεὶ οὕτ' ἀφορίαι ἀλλ' οὐδὲ ἐπομβρίαι οὔτε αὐχμοί· οὕτω δὲ οὐδὲ ψυχῶν κρειττόνων εὐφορίαι τεταγμέναι ἡ ἀφορίαι, καὶ χειρόνων ἐπὶ πλειον χύσις ἡ ἐπ' ἔλαττον. καὶ ἀναγκαῖός γε τοῖς ἀκριβοῦν πάντα κατὰ τὸ δυνατὸν βουλομένοις ὁ περὶ τῶν κακῶν λόγος, οὐ μενόντων ἀεὶ ἐν ταύτῳ διὰ τὴν ἥτοι τηροῦσαν τὰ ἐπὶ γῆς πρόνοιαν ἡ κατακλυσμοῖς καὶ ἐκπυρώσεσι καθαίρουσαν, καὶ τάχα οὐ τὰ ἐπὶ γῆς μόνον ἀλλὰ καὶ τὰ ἐν ὅλῳ τῷ κόσμῳ. δεομένω καθαρσίου, ὅταν πολλὴ ἡ κακία γένηται ἐν αὐτῷ.

## Section 65

4.65 | Μετὰ ταῦτά φησιν ὁ Κέλσος· τίς ἡ τῶν κακῶν γένεσις, οὐ ḥάδιον μὲν γνῶναι τῷ μὴ φιλοσοφήσαντι, ἔχαρκεī δ' εἰς πλῆθος εἰρῆσθαι ὡς ἐκ θεοῦ μὲν οὐκ ἔστι κακὰ, ὥλη δὲ πρόσκειται καὶ τοῖς θνητοῖς ἐμπολιτεύεται· ὄμοιά δ' ἀπ' ἀρχῆς εἰς τέλος ἡ τῶν θνητῶν περίοδος, καὶ κατὰ τὰς τεταγμένας ἀνακυκλήσεις ἀνάγκη τὰ αὐτὰ ἀεὶ καὶ γεγονέναι καὶ εἶναι καὶ ἔσεσθαι. καὶ ὁ μὲν Κέλσος φησὶ τὴν τῶν κακῶν γένεσιν οὐ ḥάδιον εἶναι γνῶναι τῷ μὴ φιλοσοφήσαντι, ὡς τοῦ μὲν φιλοσοφοῦντος γνῶναι τὴν γένεσιν αὐτῶν δυναμένου ḥαδίως, τοῦ δὲ μὴ φιλοσοφοῦντος οὐ ḥαδίως μὲν οἷον τε ὅντος θεωρεῖν τὴν γένεσιν τῶν κακῶν, πλὴν εἴ καὶ μετὰ καμάτου ἀλλά γε δυνατοῦ ὅντος γνῶναι. ἡμεῖς δὲ καὶ πρὸς τοῦτο φαμεν ὅτι τὴν τῶν κακῶν γένεσιν οὐδὲ τῷ φιλοσοφήσαντι γνῶναι ḥάδιον, τάχα δὲ οὐδὲ τούτοις καθαρῶς αὐτὴν γνῶναι

is one and the same in kind, not everything always happens the same way. For there are not always good times or bad times, nor always rain or drought. Likewise, there are not always good conditions for stronger souls or worse conditions for weaker ones. It is necessary for those who want to be precise about everything to consider the argument about evils, which does not remain the same due to either the providence that maintains things on earth or the cleansing by floods and fires, and perhaps not only the things on earth but also those in the whole universe. When there is a lot of evil, there is a need for cleansing.

4.65 | After this, Celsus says: "What is the origin of evils?" It is not easy for someone who has not studied philosophy to know this. It is enough to say that evils do not come from God, but are attached to matter and are present among mortals. The cycle of mortals is the same from beginning to end, and according to the established cycles, it is necessary for the same things to always have been, to be, and to be in the future. Celsus claims that the origin of evils is not easy to know for someone who has not studied philosophy, while the philosopher can easily understand their origin. However, for someone who has not studied, it is not easy to see the origin of evils unless they make an effort to understand it. We say that even for the philosopher, it is not easy to know the origin of evils, and perhaps it is not possible for anyone to know it clearly

δυνατὸν, ἔὰν μὴ θεοῦ ἐπιπνοίᾳ καὶ τίνα τὰ κακὰ τρανωθῆ καὶ πῶς ὑπέστη δηλωθῆ καὶ τίνα τρόπον ἀφανισθήσεται νοηθῆ. ἐν κακοῖς γοῦν οὕσης καὶ τῆς περὶ θεοῦ ἀγνοίας, ὅντος δὲ μεγίστου κακοῦ καὶ τοῦ μὴ εἰδέναι τὸν τρόπον τῆς τοῦ θεοῦ θεραπείας καὶ τῆς εἰς αὐτὸν εύσεβείας, πάντως μὲν καὶ κατὰ Κέλσον τινὲς τῶν φιλοσοφησάντων οὐκ ἔγνωσαν, ὅπερ δῆλόν ἐστιν ἐκ τῶν διαφόρων ἐν φιλοσοφίᾳ αἱρέσεων· καθ' ἡμᾶς δὲ οὐδεὶς μὴ ἔγνωκὼς κακὸν εἶναι τὸ νομίζειν εύσέβειαν σώζεσθαι ἐν τοῖς καθεστηκόσι κατὰ τὰς κοινότερον νοουμένας πολιτείας νόμοις οὗδις τε ἔσται τὴν γένεσιν γνῶναι τῶν κακῶν. καὶ οὐδεὶς μὴ διαλαβὼν τὰ περὶ τοῦ καλουμένου διαβόλου καὶ τῶν ἀγγέλων αὐτοῦ, τίς τε πρὸ τοῦ διάβολος γεγενῆσθαι οὗτος ἦν καὶ πῶς γεγένηται διάβολος καὶ τίς ἡ αἴτια τοῦ συναποστῆναι αὐτῷ τοὺς καλουμένους αὐτοῦ ἀγγέλους, οὗδις τε ἔσται γνῶναι τὴν γένεσιν τῶν κακῶν. δεῖ δὲ τὸν μέλλοντα ταύτην εἰδέναι καὶ περὶ δαιμόνων ἀκριβέστερον διειληφέναι ὅτι τε μή είσι, καθὸ δαίμονές είσι, δημιουργήματα τοῦ θεοῦ, ἀλλὰ μόνον καθὸ λογικοί τινες, καὶ πόθεν ἐληλύθασιν ἐπὶ τὸ τοιοῦτοι γενέσθαι, ὡς ἐν καταστάσει δαιμόνων αὐτῶν ὑποστῆναι τὸ ἡγεμονικόν. εἴπερ οὖν ἄλλος τις τόπος τῶν ἐν ἀνθρώποις ἔξετάσεως δεόμενος δυσθήρατός ἐστι τῇ φύσει ἡμῶν, ἐν τούτοις καὶ ἡ τῶν κακῶν ταχθείη ἀν γένεσις.

## Section 66

4.66 | Εἶτα, ὡς ἔχων μέν τινα περὶ τῆς τῶν κακῶν γενέσεως είπειν ἀπορρήτοτερα σιωπῶν δ' ἔκεινα καὶ τὰ πλήθεσιν ἀρμόζοντα λέγων, φησὶ τὸ ἔξαρκεῖν εἰρῆσθαι εἰς πλῆθος περὶ τῆς τῶν κακῶν

unless they have divine inspiration and understand what evils are and how they came to be, and in what way they can be eliminated. In the presence of evils and ignorance about God, when there is a great evil and one does not know how to worship God or how to be pious towards him, many of those who have studied philosophy, according to Celsus, have not understood this, which is clear from the different schools of philosophy. For us, no one who does not know that it is wrong to think that piety can save them according to the established laws of common societies will be able to know the origin of evils. And no one, having not understood the nature of the so-called devil and his angels, will know who this devil was before he became a devil, how he became a devil, and what caused his angels to depart from him. It is necessary for someone who will understand these things to know more precisely about demons, whether they exist as demons, as creations of God, or only as certain rational beings, and where they came from to become such, as they exist in the state of demons. If there is another area of inquiry among humans that is difficult to grasp by our nature, then the origin of evils would also be difficult to understand.

4.66 | Then, while he seems to have something to say about the origin of evils, he remains silent about those things and speaks about the many things that fit together. He says it is enough to state that

γενέσεως ὡς ἐκ θεοῦ μὲν οὐκ ἔστι κακὰ,  
ἄλη δὲ πρόσκειται καὶ τοῖς θνητοῖς  
ἔμπολιτεύεται. ἀληθὲς μὲν οὖν ὅτι οὐκ ἔστι  
κακὰ ἐκ θεοῦ· καὶ κατὰ τὸν Ἱερεμίαν γάρ  
ἡμῶν σαφὲς ὅτι „ἐκ στόματος κυρίου οὐκ  
έξελεύσεται τὰ κακὰ καὶ τὸ ἄγαθόν·“ τὸ δὲ  
τὴν ὑλὴν τοῖς θνητοῖς ἔμπολιτευομένην  
αἴτιαν εἶναι τῶν κακῶν καθ' ἡμᾶς οὐκ  
ἀληθές. τὸ γάρ ἐκάστου ἡγεμονικὸν αἴτιον  
τῆς ὑποστάσης ἐν αὐτῷ κακίας ἔστιν, ἥτις  
ἔστι τὸ κακόν· κακὰ δὲ καὶ αἱ ἀπ' αὐτῆς  
πράξεις. καὶ ἄλλο οὐδὲν ὡς πρὸς ἀκριβῆ  
λόγον καθ' ἡμᾶς ἔστι κακόν. ἀλλ' οἶδα τὸν  
λόγον δεόμενον πολλῆς ἔξεργασίας καὶ  
κατασκευῆς, χάριτι θεοῦ, φωτίζοντος τὸ  
ἡγεμονικὸν, δυναμένων γενέσθαι τῷ  
κριθέντι ὑπὸ θεοῦ ἀξίῳ καὶ τῆς περὶ τὸν  
τόπον τοῦτον γνώσεως.

evils do not come from God, but are attached to matter and are present among mortals. It is indeed true that evils do not come from God; for according to Jeremiah, it is clear that "evil and good do not come from the mouth of the Lord." However, the claim that matter is the cause of evils among us is not true. For the guiding principle within each person is the cause of the existence of evil in them, which is what evil is. And the actions that come from it are also evil. There is nothing else that can be considered evil according to a precise definition. But I know that the argument requires much work and preparation, with the help of God, enlightening the guiding principle, so that it can be understood by someone deemed worthy by God and through knowledge about this matter.

## Section 67

4.67 | Οὐκ οἶδα δὲ πῶς χρήσιμον ἔδοξε τῷ  
Κέλσῳ καθ' ἡμῶν γράφοντι παραρρίψαι  
δόγμα, πολλῆς δεόμενον κάν δοκούσης  
ἀποδείξεως, κατὰ τὸ δυνατὸν παριστάσης  
ὅτι δόμοιά ἀπ' ἀρχῆς εἰς τέλος ἔστιν ἡ τῶν  
θνητῶν περίοδος, καὶ κατὰ τὰς τεταγμένας  
ἀνακυκλήσεις ἀνάγκη τὰ αὐτὰ ἀεὶ καὶ  
γεγονέναι καὶ εἶναι καὶ ἔσεσθαι. ὅπερ ἔαν ἦ  
ἀληθές. τὸ ἐφ' ἡμῖν ἀνήρηται. εἰ γάρ κατὰ  
(τὰς) τεταγμένας ἀνακυκλήσεις ἀνάγκη τὰ  
αὐτὰ ἀεὶ καὶ γεγονέναι καὶ εἶναι καὶ  
ἔσεσθαι ἐν τῇ τῶν θνητῶν περιόδῳ. δῆλον  
ὅτι ἀνάγκη ἀεὶ Σωκράτη μὲν φιλοσοφήσειν  
καὶ κατηγορηθῆσθαι ἐπὶ καινοῖς  
δαιμονίοις καὶ τῇ τῶν νέων διαφθορᾷ,  
"Ἄνυτον δὲ καὶ Μέλητον ἀεὶ κατηγορήσειν  
αὐτοῦ, καὶ τὴν ἐν Ἀρείω πάγῳ βουλὴν  
καταψηφίσεσθαι αὐτοῦ τὸν διὰ τοῦ  
κωνείου θάνατον. οὕτω δὲ ἀνάγκη ἀεὶ<sup>1</sup>  
κατὰ τὰς τεταγμένας περιόδους Φάλαριν

4.67 | I do not know how it seemed useful to Celsus, while writing about us, to throw out a doctrine that requires much proof, showing that the cycle of mortals is the same from beginning to end, and that according to the established cycles, it is necessary for the same things to always have been, to be, and to be in the future. If this is true, then it is taken away from us. For if it is necessary for the same things to always have been, to be, and to be in the future in the cycle of mortals, it is clear that Socrates must always be philosophizing and be accused of new daemons and the corruption of the young, and that Anytus and Meletus must always accuse him, and that the council on the Areopagus must always condemn him to death by hemlock. In the same way, it is necessary for Phalaris to always be a tyrant and for the Alexander

τυραννήσειν καὶ τὸν Φεραῖον Ἀλέξανδρον τὰ αὐτὰ ώμοποιήσειν, τούς τε εἰς τὸν Φαλάριδος ταῦρον καταδικασθέντας ἀεὶ ἐν αὐτῷ μυκήσεσθαι· ἅπερ ἔὰν δοθῇ. οὐκ οἴδ' ὅπως τὸ ἐφ' ἡμῖν σωθήσεται καὶ ἔπαινοι καὶ ψύγοι εὐλόγως ἔσονται. λελέξεται δὲ πρὸς τὴν τοιαύτην ὑπόθεσιν τῷ Κέλσῳ ὅτι. εἴπερ ὅμοία ἔστιν ἀπ' ἀρχῆς εἰς τέλος ἡ τῶν θνητῶν ἀεὶ περίοδος. καὶ κατὰ τὰς τεταγμένας ἀνακυκλήσεις ἀνάγκη τὰ αὐτὰ ἀεὶ καὶ γεγονέναι καὶ εἶναι καὶ ἔσεσθαι, ἀνάγκη ἀεὶ κατὰ τὰς τεταγμένας περιόδους Μωϋσέα μὲν μετὰ τοῦ λαοῦ τῶν Ιουδαίων ἔξελθεῖν ἐκ τῆς Αἴγυπτου. Ιησοῦν δὲ πάλιν ἐπιδημῆσαι τῷ βίῳ τὰ αὐτὰ ποιήσοντα, ἅπερ οὐχ ἄπαξ ἀλλ' ἀπειράκις κατὰ περιόδους πεποίηκεν ἀλλὰ καὶ Χριστιανοὶ οἱ αὐτοὶ ἔσονται ἐν ταῖς τεταγμέναις ἀνακυκλήσεσιν, καὶ πάλιν Κέλσος γράψει τὸ βιβλίον τοῦτο. ἀπειράκις αὐτὸ πρότερον γράψας.

## Section 68

4.68 | Ό μὲν ουν Κέλσος μόνην τὴν θνητῶν περίοδον κατὰ τὰς τεταγμένας ἀνακυκλήσεις ἐξ ἀνάγκης φησὶν ἀεὶ γεγονέναι καὶ εἶναι καὶ ἔσεσθαι· τῶν δὲ Στωϊκῶν οἱ πλείους οὐ μόνον τὴν τῶν θνητῶν περίοδον τοιαύτην εἶναι φασιν ἀλλὰ καὶ τὴν τῶν ἀθανάτων καὶ τῶν κατ' αὐτοὺς θεῶν. μετὰ γὰρ τὴν τοῦ παντὸς ἐκπύρωσιν, ἀπειράκις γενομένην καὶ ἀπειράκις ἔσομένην, ἡ αὐτὴ τάξις ἀπ' ἀρχῆς μέχρι τέλους πάντων γέγονέ τε καὶ ἔσται. πειρώμενοι μέντοι θεραπεύειν πως τὰς ἀπεμφάσεις οἱ ἀπὸ τῆς Στοᾶς οὐκ οἴδ' ὅπως ἀπαραλλάκτους φασὶν ἔσεσθαι κατὰ περίοδον τοῖς ἀπὸ τῶν προτέρων περιόδων πάντας, ἵνα μὴ Σωκράτης πάλιν γένηται, ἀλλ' ἀπαράλλακτός τις τῷ Σωκράτει. γαμήσων ἀπαράλλακτον τῇ

of Phereae to always commit the same atrocities, and for those condemned to the bull of Phalaris to always be squealing in it, if it is given. I do not know how what is up to us will be saved, and praises and blame will reasonably exist. Celsus will say in response to such a hypothesis that if the cycle of mortals is always the same from beginning to end, and according to the established cycles, it is necessary for the same things to always have been, to be, and to be in the future, then it is necessary for Moses to always lead the Jewish people out of Egypt. And Jesus must again come to do the same things in life, which he has done not just once but countless times throughout the cycles. But even Christians will be the same in the established cycles, and again Celsus will write this book, having written it countless times before.

4.68 | Celsus claims that the cycle of mortals must always have happened, be happening, and will happen according to the established cycles. But most Stoics say that not only is the cycle of mortals like this, but also the cycle of immortals and the gods according to them. For after the burning up of everything, which has happened countless times and will happen countless times, the same order from beginning to end will have occurred and will occur. However, those from the Stoic school, trying to explain these things, say that all things will remain unchanged in each cycle, so that Socrates will not return, but rather someone who is unchanged like Socrates. He will marry the same Xanthippe and will be accused by the same Anytus and

Ξανθίππη καὶ κατηγορηθησόμενος ὑπὸ ἀπαραλλάκτων Ἀνύτῳ καὶ Μελήτῳ. οὐκ οἶδα δὲ πῶς ὁ μὲν κόσμος ἀεὶ ὁ αὐτός ἔστι καὶ οὐκ ἀπαράλλακτος ἔτερος ἐτέρω, τὰ δὲ ἐν αὐτῷ οὐ τὰ αὐτὰ ἄλλὰ ἀπαράλλακτα. ἄλλὰ γὰρ ὁ προηγούμενος καὶ πρὸς τὰς Κέλσου λέξεις καὶ πρὸς τὰς ἀπὸ τῆς Στοᾶς λόγος εὐκαιρότερον ἐν ἄλλοις ἔξετασθήσεται, ἐπεὶ μὴ κατὰ τὸν παρόντα καιρὸν καὶ τὴν ἐνεστηκυῖαν πρόθεσιν ἀρμόζει ἐν τούτοις πλεονάσαι.

## Section 69

4.69 | Μετὰ ταῦτα λέγει ὅτι οὕτε τὰ δρῶμενα ἀνθρώπῳ δέδοται, ἀλλ' ἔκαστα τοῦ ὄλου σωτηρίας εἴνεκα γίνεται τε καὶ ἀπόλλυται καθ' ἥν προεῖπον ἀμοιβὴν ἔξ αλλήλων εἰς ἄλληλα· περισσὸν δὲ τὸ προσδιατρίβειν τῇ τούτων ἀνατροπῇ, κατὰ δύναμιν ἡμῖν προεκτεθείσῃ. εἴρηται δὲ καὶ εἰς τοῦτο· οὕτε δὲ τὰ ἀγαθὰ οὕτε τὰ κακὰ ἐν τοῖς θνητοῖς ἐλάττῳ ἢ πλείω γένοιτ' ἄν. λέλεκται καὶ εἰς τό· οὕτε τῷ θεῷ καινοτέρας δεῖ διορθώσεως. ἀλλ' οὐδὲ ὡς ἀνθρωπος τεκτηνάμενός τι ἐνδεῶς καὶ ἀτεχνότερον δημιουργήσας ὁ θεὸς προσάγει διόρθωσιν τῷ κόσμῳ, καθαίρων αὐτὸν κατακλυσμῷ ἢ ἐκπυρώσει, ἀλλὰ τὴν χύσιν τῆς κακίας κωλύων ἐπὶ πλεῖον νέμεσθαι, ἔγω δὲ οἴμαι ὅτι καὶ πάντῃ τεταγμένως αὐτὴν ἀφανίζων συμφερόντως τῷ παντί. εἰ δὲ μετὰ τὸν ἀφανισμὸν τῆς κακίας λόγον ἔχει τὸ πάλιν αὐτὴν ὑφίστασθαι η μὴ, ἐν προηγούμενῷ λόγῳ τὰ τοιαῦτα ἔξετασθήσεται. Θέλει οὖν διὰ καινοτέρας διορθώσεως ἀεὶ ὁ θεὸς τὰ σφάλματα ἀναλαμβάνειν. εἰ γὰρ καὶ τέτακται αὐτῷ πάντα κάλλιστα καὶ ἀσφαλέστατα κατὰ τὴν τῶν ὄλων δημιουργίαν, ἀλλ' οὐδὲν ἦττον ιατρικῆς τινος αὐτῷ ἐδέησε τοῖς τὴν κακίαν νοσοῦσι

Meletus. I do not know how the world can always be the same and not be different from one another, while the things within it are not the same but are unchanged. But the previous argument, both in response to Celsus's words and to those from the Stoas, will be examined more appropriately in other contexts, since it does not fit with the current time and the present intention to expand on these matters.

4.69 | After this, he says that neither the visible things are given to man, but each thing happens and perishes for the sake of the whole salvation, as I previously mentioned, in a mutual exchange with one another. It is excessive to dwell on their overturning, which has been presented to us as much as possible. It has also been said that neither good nor evil among mortals can be less or more than it is. It has been stated that God does not need any new corrections. But just as a craftsman, lacking skill and creating something imperfect, does not bring correction to the world by cleansing it with a flood or fire, but rather prevents the spread of evil from increasing, I believe that he also systematically removes it for the benefit of all. If, after the removal of evil, there is a reason for it to exist again or not, such matters will be examined in the previous argument. Therefore, God will always take up the mistakes for new corrections. For if everything is arranged most beautifully and securely according to the creation of all things, it does not mean that he does not need a kind of doctor for those suffering from evil and for the whole world, as if it

καὶ παντὶ τῷ κόσμῳ, ὑπ’ αὐτῆς ὥσπερεὶ μολυνομένῳ, καὶ οὐδέν γε ἡμέληται τῷ θεῷ ἡ ἀμεληθήσεται, ποιοῦντι καθ’ ἔκαστον καιρὸν ὅπερ ἐπρεπεν αὐτὸν ποιεῖν ἐν τρεπτῷ καὶ μεταβλητῷ κόσμῳ. καὶ ὥσπερ γεωργὸς κατὰ τὰς διαφόρους τῶν τοῦ ἐνιαυτοῦ ἀρῶν διάφορα ἔργα γεωργικὰ ποιεῖ ἐπὶ τὴν γῆν καὶ τὰ ἐπ’ αὐτῆς φυόμενα, οὕτως ὁ θεὸς οἰονεὶ ἐνιαυτούς τινας, ἵν’ οὕτως ὄνομάσω. οίκονομεῖ ὅλους τοὺς αἰῶνας. καθ’ ἔκαστον αὐτῶν ποιῶν ὅσα ἀπαιτεῖ αὐτὸ τὸ περὶ τὰ ὅλα εὔλογον, ὑπὸ μόνου θεοῦ ὡς ἀληθείας ἔχει τρανότατα καταλαμβανόμενον καὶ ἐπιτελούμενον.

## Section 70

4.70 | "Εθηκε δέ τινα λόγον ὁ Κέλσος περὶ τῶν κακῶν τοιοῦτον, ὅτι κάν σοι τι δοκῇ κακὸν, οὕπω δῆλον εἴ κακόν ἐστιν· οὐ γάρ οἶσθα ὅ τι ἡ σοὶ ἡ ἄλλω ἡ τῷ ὅλῳ συμφέρει. καὶ ἔχει μέν τι ὁ λόγος εὐλαβὲς, ὑπονοεῖ δὲ καὶ τὴν τῶν κακῶν φύσιν οὐ πάντῃ εἶναι μοχθηρὰν διὰ τὸ ἐνδέχεσθαι τῷ ὅλῳ συμφέρειν τὸ νομιζόμενον ἐν τοῖς καθ’ ἔκαστον εἶναι κακόν. πλὴν ἵνα μὴ παρακούσας τις τοῦ λεγομένου ἐπιτριβῆς εὔρῃ ἀφορμὴν. ὡς καὶ τῆς κακίας αὐτοῦ χρησίμου τυγχανούσης τῷ παντὶ ἡ δυναμένης γε εἶναι χρησίμου. λελέξεται ὅτι σωζομένου τοῦ ἐφ’ ἡμῖν ἐκάστῳ κάν συγχρήσηται τῇ κακίᾳ τῶν φαύλων εἰς τὴν διάταξιν τοῦ παντὸς ὁ θεὸς, κατατάσσων αὐτοὺς εἰς χρείαν τοῦ παντὸς, οὐδὲν ἡττον ψεκτός τε ἐστὶν ὁ τοιόσδε καὶ ὡς ψεκτὸς κατατέτακται εἰς χρείαν ἀπευκταίαν μὲν ἐκάστῳ χρήσιμον δὲ τῷ παντί. ὡς εἰ καὶ ἐπὶ τῶν πόλεων τις ἔλεγε τὸν τάδε τινὰ ἡμαρτηκότα καὶ διὰ τὰ ἀμαρτήματα εἴς τινα δημόσια ἔργα χρήσιμα τῷ παντὶ καταδικαζόμενον ποιεῖν μέν τι χρήσιμον τῇ ολῇ πόλει, αὐτὸν δὲ γεγονέναι ἐν

were being polluted by it. And nothing is neglected by God or will be neglected, as he does what is appropriate for each time in a changing and variable world. Just as a farmer does different agricultural works according to the various seasons of the year for the land and what grows on it, so God, in a way, manages all the ages. For each of them, he does what is required for the whole, as it is most clearly understood and accomplished by the one true God.

4.70 | Celsus has put forward an argument about evils, saying that even if something seems bad to you, it is not clear if it is truly bad. For you do not know what is beneficial for you, for others, or for the whole. This argument has some caution in it, suggesting that the nature of evils is not always harmful because what is thought to be bad may actually benefit the whole in specific cases. However, I do not want anyone to misunderstand what is being said and find an excuse. Just as the nature of evil can be useful to the whole or can potentially be useful, it will be said that if each of us is saved, even if we use the evil of the worthless for the order of the whole, God arranges them for the need of the whole. This does not make such a person less blameworthy, and as blameworthy, he is arranged for a need that is undesirable for each but useful for the whole. For example, if someone in the cities said that a certain person has sinned and is condemned to do something useful for the whole community because of his sins, he himself has become

άπευκταίω πράγματι καὶ ἐν ᾧ οὐδεὶς τῶν κάνω μέτριον νοῦν ἔχοντων ἐβούλετο γενέσθαι. καὶ ὁ ἀπόστολος δὲ τοῦ Ἰησοῦ Παῦλος, διδάσκων ἡμᾶς συνοίσειν μὲν τῇ χρείᾳ τι τοῦ παντὸς καὶ τοὺς φαυλοτάτους, παρ' ἐαυτοὺς δὲ ἔσεσθαι ἐν τοῖς ἀπευκτοῖς, χρησιμωτάτους δ' ἔσεσθαι καὶ τοὺς σπουδαιοτάτους τῷ παντὶ, παρ' ἐαυτῶν αἴτιαν ἐν καλλίστῃ χώρᾳ ταχθησομένους, φησὶν „ἐν μεγάλῃ δ' οἰκίᾳ οὐκ ἔστι μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ ἀλλὰ καὶ ξύλινα καὶ ὄστρακινα, καὶ ἂ μὲν εἰς τιμὴν ἢ δὲ εἰς ἀτιμίαν ἔὰν οὖν τις ἐκκαθάρῃ ἐαυτὸν, ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον καὶ εὔχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.“καὶ ταῦτα δ' ἀναγκαίως ὑπολαμβάνω ἐκτεθεῖσθαι πρὸς τὸ κάνω σοὶ τι δοκῆι κακὸν, οὕπω δῆλον εἴ κακόν· οὐ γάρ οἶσθα ὅ τι ἡ σοὶ ἡ ἄλλω συμφέρει, ἵνα μὴ ἀφορμὴν λαμβάνῃ τις ἐκ τῶν κατὰ τὸν τόπον πρὸς τὸ ἀμαρτάνειν ὡς χρήσιμος τῷ ὅλῳ διὰ τὴν ἀμαρτίαν ἐσόμενος.

## Section 71

4.71 | Ἐπεὶ δὲ μετὰ ταῦτα μὴ νοήσας τὰς περὶ θεοῦ ὡς ἀνθρωποπαθοῦς ἐν ταῖς γραφαῖς λέξεις διασύρει ὁ Κέλσος ἐν αἷς ὄργης λέγονται κατὰ τῶν ἀσεβῶν φωναὶ καὶ ἀπειλαὶ κατὰ τῶν ἡμαρτηκότων, λεκτέον ὅτι, ὥσπερ ἡμεῖς τοῖς κομιδῇ νηπίοις διαλεγόμενοι οὐ τοῦ ἐαυτῶν ἐν τῷ λέγειν στοχαζόμεθα δυνατοῦ, ἀλλ' ἀρμοζόμενοι πρὸς τὸ ἀσθενὲς τῶν ὑποκειμένων φαμὲν ταῦτα ἀλλὰ καὶ ποιοῦμεν ἃ φαίνεται ἡμῖν χρήσιμα εἰς τὴν τῶν παιδῶν ὡς παιδῶν ἐπιστροφὴν καὶ διόρθωσιν· οὕτως ἔοικεν ὁ τοῦ θεοῦ λόγος ὡκονομηκέναι τὰ ἀναγεγραμμένα, μετρήσας τῇ δυνάμει τῶν ἀκουόντων καὶ τῷ πρὸς αὐτοὺς χρησίμῳ τὸ ἐν τῇ

part of something undesirable, which no one with even a moderate mind would want to be part of. And the apostle of Jesus, Paul, teaches us to understand that some of the most worthless people will be useful for the whole, while they themselves will be in undesirable situations. The most valuable and serious people will be placed in the best positions, as he says: "In a large house, there are not only gold and silver vessels but also wooden and clay ones, and some are for honor and some for dishonor. Therefore, if anyone cleanses himself, he will be a vessel for honor, sanctified and useful for the master, prepared for every good work." And I must necessarily conclude that when you think something is bad, it is not clear if it is truly bad. For you do not know what is beneficial for you or for others, so that no one takes an excuse from the local context to sin, thinking it is useful for the whole because of the sin.

4.71 | After this, Celsus, not understanding the words about God as human-like, misinterprets the statements in the scriptures where voices of anger and threats against the wicked are mentioned. It should be said that just as we, when speaking to little children, do not aim for our own understanding in what we say, but rather adjust to the weakness of those listening, saying and doing things that seem useful for the correction of the children, so it seems that the word of God has been arranged in a similar way. It measures according to the ability of the listeners and what is appropriate for them in the message. In general, concerning this kind of

άπαγγελία πρέπον, καὶ καθόλου γε περὶ τοῦ τοιούτου τρόπου τῆς ἀπαγγελίας τῶν περὶ θεοῦ ἐν τῷ Δευτερονομίῳ οὕτω λέλεκται: „έτροποφόρησε σε κύριος ὁ θεός σου, ὡς εἴ τις τροποφορήσαι ἄνθρωπος τὸν υἱὸν αὐτοῦ.“ οἰονεὶ ἄνθρωπου τρόπους πρὸς τὸ ἄνθρωπος λυσιτελές φορῶν ὁ λόγος τοιαῦτα λέγει· οὐ γάρ ἐδέοντο οἱ πολλοὶ προσωποποιοῦντος θεοῦ ἀρμοζόντως ἔαυτῷ τὰ πρὸς τοὺς τοιούσδε λεχθησόμενα. ἀλλ’ ᾧ μέλει τῆς τῶν θεών γραμμάτων σαφηνείας εὐρήσει ἀπ’ αὐτῶν τὰ λεγόμενα πνευματικὰ τοῖς ὄνομαζομένοις πνευματικοῖς. συγκρίνων τὸ βούλημα τῶν τε πρὸς τοὺς ἀσθενετέρους λεγομένων καὶ τῶν τοῖς ἐντρεχεστέροις ἀπαγγελλομένων, πολλάκις ἐν τῇ αὐτῇ λέξει ἐκατέρων τῷ είδότι ἀκούειν αὐτῆς κειμένων.

## Section 72

4.72 | Ὁργὴν μὲν οὖν ὄνομαζομεν θεοῦ, οὐ πάθος δ' αὐτοῦ αὐτὴν εἶναί φαμεν ἀλλά τι παραλαμβανόμενον εἰς τὴν διὰ σκυθρωποτέρων ἀγωγῶν παίδευσιν τοῖς τὰ τοσάδε καὶ τοιάδε ἡμαρτηκόσιν. ὅτι γάρ παιδεύει ἡ καλουμένη ὥργη τοῦ θεοῦ καὶ ὁ ὄνομαζομένος θυμὸς αὐτοῦ, καὶ τοῦτ' ἀρέσκει τῷ λόγῳ, δῆλον ἐκ τοῦ ἐν μὲν ἔκτῳ ψαλμῷ εἰρῆσθαι· „κύριε, μὴ τῷ θυμῷ σου ἐλέγξῃς με, μηδὲ τῇ ὥργῃ σου παιδεύσῃς με“ἐν δὲ τῷ Ἱερεμίᾳ· „παίδευσον ἡμᾶς, κύριε, πλὴν ἐν κρίσει καὶ μὴ ἐν θυμῷ, ἵνα μὴ ὀλίγους ἡμᾶς ποιήσῃς.“ ἀναγνοὺς δέ τις ἐν μὲν τῇ δευτέρᾳ τῶν βασιλειῶν „όργὴν“θεοῦ, ἀναπείθουσαν τὸν Δαυὶδ ἀριθμῆσαι τὸν λαὸν, ἐν δὲ τῇ πρώτῃ τῶν Παραλειπομένων τὸν „διάβολον,“ καὶ συνεξετάζων ἀλλήλοις τὰ ὃητὰ ὄψεται ἐπὶ τίνος τάσσεται ἡ ὥργη· ἦς καὶ „τέκνα“πάντας ἄνθρωπους γεγονέναι

way of speaking about God, it is said in Deuteronomy: "The Lord your God will carry you as a man carries his son." The word speaks in human ways for what is beneficial to humans. For the many do not need to adjust the words spoken about such matters to a God who shows no favoritism. But whoever cares for the clarity of the divine writings will find in them what is said spiritually for those called spiritual. By comparing the will of those who are called weak to those who are more capable, often in the same words, each hears what is meant by them.

4.72 | We call anger of God, but we do not say it is a passion of his; rather, it is something taken on for the purpose of educating those who have sinned in such ways. For the so-called anger of God and his wrath teaches, and this agrees with the scripture, as it is said in Psalm 6: "Lord, do not rebuke me in your anger, nor discipline me in your wrath." And in Jeremiah: "Correct us, Lord, but with justice, and not in anger, lest you make us few." When someone reads in 2 Samuel about the "anger" of God, which persuaded David to count the people, and in 1 Chronicles about the "devil," and by comparing these, one will see against whom the anger is directed. Paul says that "we were by nature children of wrath, like the rest." That anger is not a passion of God, but each person creates it for themselves through their own sins, as

φησὶν ὁ Παῦλος λέγων· „ῆμεθα τέκνα φύσει ὄργῆς ὡς καὶ οἱ λοιποί.“ δτι δ' οὐ πάθος τοῦ θεοῦ ἐστιν ἡ ὄργὴ, ἀλλ' ἔκαστος αὐτῷ ταύτην δι' ᾧ ἀμαρτάνει κατασκευάζει, δηλώσει ὁ Παῦλος ἐν τῷ· „ἡ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν δτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἄγει; κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὄργὴν ἐν ἡμέρᾳ ὄργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ θεοῦ.“ πῶς οὖν δύναται ἔκαστος „θησαυρίζειν ἐαυτῷ ὄργὴν ἐν ἡμέρᾳ ὄργῆς“, ὄργῆς “νοούμενης τοῦ πάθους; πῶς δὲ ὄργῆς πάθος παιδεύειν δύναται; ἀλλὰ καὶ οὐκ ἀν ὁ διδάσκων λόγος ἡμᾶς μηδαμῶς ὄργίζεσθαι καὶ φάσκων ἐν τριακοστῷ ἔκτῳ ψαλμῷ· „παῦσαι ἀπὸ ὄργῆς καὶ ἐγκατάλιπε θυμὸν,“ λέγων δὲ καὶ ἐν τῷ Παύλῳ· „ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὄργὴν θυμὸν κακίαν βλασφημίαν αἰσχρολογίαν,“ αὐτῷ τῷ θεῷ περιήπτεν τὸ πάθος, οὗ ἡμᾶς πάντη ἀπαλλάξαι βούλεται. δῆλον δὲ τὸ τροπολογεῖσθαι τὰ περὶ ὄργῆς θεοῦ ἐκ τοῦ καὶ ὑπὸν αὐτοῦ ἀναγεγράφθαι, ἀφ' οὗ ὕσπερ διϋπνίζων αὐτὸν ὁ προφήτης λέγει· „άναστηθι, ίνα τί ὑπνοῖς, κύριε“; καὶ πάλιν φησί· „καὶ ἔξηγέρθη ὡς ὁ ὑπνῶν κύριος, ὡς δυνατὸς κεκραιπαληκὼς ἐξ οἶνου.“ εἴπερ οὖν ὁ ὑπνος ἄλλο τι σημαίνει καὶ οὐχ ὅπερ ἡ πρόχειρος ἔκδοχὴ τῆς λέξεως δηλοῖ, διὰ τί οὐχὶ καὶ ἡ ὄργὴ παραπλησίως νοηθήσεται; καὶ αἱ ἀπειλαὶ δὲ ἀπαγγελίαι εἰσὶ περὶ τῶν ἀπαντησομένων τοῖς φαύλοις, ὡς εἰ ἀπειλάς τις ἔφασκεν εἶναι καὶ τοὺς τοῦ ιατροῦ λόγους, λέγοντος τοῖς κάμνουσι· τεμῶ σε καὶ καυστῆρας προσάξω σοι, ἐὰν μὴ πεισθῆς μου τοῖς νόμοις καὶ οὐτωσὶ μὲν διαιτήσῃ οὐτωσὶ δὲ σαυτὸν ἀγάγῃς. οὐκ ἀνθρώπινα οὖν πάθη προσάπτομεν τῷ θεῷ οὐδὲ δυσσεβεῖς δόξας ἔχομεν περὶ αὐτοῦ

Paul explains: "Or do you despise the riches of his goodness, forbearance, and long-suffering, not knowing that the goodness of God leads you to repentance? But according to your hardness and unrepentant heart, you are storing up for yourself wrath on the day of wrath and revelation of the righteous judgment of God." How then can each person "store up wrath for themselves on the day of wrath," if "wrath" is understood as a passion? How can the anger of God educate? Moreover, the teaching does not encourage us to be angry, as it says in Psalm 37: "Cease from anger and forsake wrath," and also in Paul: "Put away all malice, anger, evil speaking, and slander." It is clear that we do not attribute human passions to God, nor do we hold unholy views about him, nor do we misinterpret the accounts about him in the scriptures as we examine them together. The purpose of the message is to help those who listen to become wise, as much as possible, and to free them from foolishness.

ούδε πλανώμενοι τὰς περὶ τοῦτον  
διηγήσεις ἀπ' αὐτῶν τῶν γραμμάτων  
συνεξεταζομένων ἀλλήλοις παρίσταμεν·  
ούδε τὸ προκείμενον τοῖς ἐν ἡμῖν συνετῶς  
πρεσβεύουσι τοῦ λόγου ἄλλο ἔστιν ἥ  
εύηθείας μὲν ἀπαλλάξαι κατὰ τὸ δυνατὸν  
τοὺς ἀκούοντας ποιῆσαι δ' αὐτοὺς  
φρονίμους.

## Section 73

4.73 | Άκολούθως δὲ τῷ μὴ νενοηκέναι τὰ  
περὶ ὄργῆς ἀναγεγραμμένα θεοῦ φησιν· ἥ  
γάρ οὐ καταγέλαστον· εἰ ἀνθρωπος μὲν  
ὄργισθεὶς Ἰουδαίοις πάντας αὐτοὺς ἡβηδὸν  
ἀπώλεσεν καὶ ἐπυρπόλησεν, οὕτως οὐδὲν  
ῆσαν· θεὸς δ' ὁ μέγιστος, ὡς φασιν,  
όργιζόμενος καὶ θυμούμενος καὶ ἀπειλῶν  
πέμπει τὸν υἱὸν αὐτοῦ, καὶ τοιαῦτα πάσχει;  
εἴπερ οὖν Ἰουδαῖοι μετὰ τὸ διαθεῖναι τὸν  
Ἰησοῦν ἀπερ ἐτόλμησαν κατ' αὐτοῦ  
ἡβηδὸν ἀπώλοντο καὶ ἐπυρπολήθησαν,  
οὐκ ἀπ' ἄλλης ὄργῆς ἢ ἣς ἐαυτοῖς  
έθησαύρισαν ταῦτα πεπόνθασι. τῆς τοῦ  
θεοῦ κατ' αὐτῶν κρίσεως θεοῦ  
καταστήματι γεγενημένης. ὄνομαζομένης  
όργῆς πατρίω τινὶ Ἐβραίων ἔθει, καὶ  
πάσχει γε ὁ υἱὸς τοῦ μεγίστου θεοῦ  
βουληθεὶς ὑπὲρ τῆς τῶν ἀνθρώπων  
σωτηρίας, ὡς ἐν τοῖς ἀνωτέρω κατὰ τὸ  
δυνατὸν ἡμῖν λέλεκται. μετὰ ταῦτα φησιν·  
ἄλλ' ὅπως μὴ περὶ μόνων Ἰουδαίων (οὐ γάρ  
τοῦτο λέγω) ἀλλὰ περὶ τῆς ὅλης φύσεως,  
ὅπερ ἐπιγγειλάμην. ὁ λόγος ἡ. σαφέστερον  
ἐμφανιῶ τὰ προειρημένα. τίς δ' οὐκ ἀν  
τούτοις ἐντυγχάνων μέτριος καὶ  
αἰσθανόμενος τῆς ἀνθρωπίνης ἀσθενείας  
οὐκ ἀν περισταίη τὸ ἐπαχθὲς τοῦ περὶ ὅλης  
τῆς φύσεως ἐπαγγειλαμένου ἀποδοῦναι  
λόγον καὶ ἀλαζονευσαμένου ὁμοίως ἢ  
ἐτόλμησεν ἐπιγράψαι ἐπιγραφῇ τοῦ  
βιβλίου; ἴδωμεν δὴ τίνα ἔστιν ἂ περὶ ὅλης

4.73 | Therefore, he says that those who do not understand the writings about God's anger are foolish. For if a man, being angry, destroys all the Jews and burns them, they are nothing; but God, the greatest, is said to be angry, threatening, and sending his son, and suffers such things? If the Jews, after betraying Jesus, suffered destruction and were burned, it was not from any other anger than what they had stored up for themselves. This was the judgment of God against them, which came from God's anger, as is called in a certain Hebrew tradition. And the son of the greatest God suffers, willing to save humanity, as has been said above according to our understanding. After this, he says: "But not only about the Jews (for that is not what I mean) but about all of humanity, which I promised." The word is clear. I will explain the previous points more clearly. Who, encountering these things, being moderate and aware of human weakness, would not be troubled by the heavy burden of what is said about all of humanity? And who would dare to write a title for the book in the same way? Let us see what is said about all of humanity and what will be revealed.

τῆς φύσεως ἐπαγγέλλεται λέξειν καὶ τίνα  
ἔμφανίσειν.

## Section 74

4.74 | Διὰ πολλῶν δ' ἔξῆς ἐγκαλεῖ ἡμῖν ὡς  
τῷ ἀνθρώπῳ φάσκουσι πάντα  
πεποιηκέναι τὸν θεόν. (καὶ) βούλεται ἐκ  
τῆς περὶ τῶν ζώων ἱστορίας καὶ τῆς  
ἔμφαινομένης αὐτοῖς ἀγχινοίας δεικνύναι  
ὅτι οὐδὲν μᾶλλον ἀνθρώπων ἢ τῶν ἀλόγων  
ζώων ἔνεκεν γέγονε τὰ πάντα. καὶ δοκεῖ  
μοι ὅμοιόν τι εἴπειν τοῖς διὰ τὸ πρὸς τοὺς  
μισουμένους ἔχθος κατηγοροῦσιν αὐτῶν  
ἐφ' οἷς οἱ φίλτατοι αὐτῶν ἐπαινοῦνται.  
ῶσπερ γὰρ ἐπὶ τούτων τυφλοῖ τὸ ἔχθος  
πρὸς τὸ μὴ συνορᾶν ὅτι καὶ φιλτάτων  
κατηγοροῦσιν δι' ὃν κακῶς λέγειν  
νομίζουσι τοὺς ἔχθροὺς. τὸν αὐτὸν τρόπον  
καὶ ὁ Κέλσος συγχυθεὶς τὸν λογισμὸν οὐχ  
ἐώρακεν ὅτι καὶ τῶν ἀπὸ τῆς Στοᾶς  
φιλοσόφων κατηγορεῖ. οὐ κακῶς  
προταττόντων τὸν ἀνθρώπον καὶ  
ἀπαξαπλῶς τὴν λογικὴν φύσιν πάντων τῶν  
ἀλόγων καὶ διὰ ταύτην λεγόντων  
προηγουμένως τὴν πρόνοιαν πάντα  
πεποιηκέναι. καὶ λόγον μὲν ἔχει τὰ λογικὰ,  
ἄπερ ἐστὶ προηγούμενα. παίδων  
γεννωμένων τὰ δ' ἄλογα καὶ τὰ ἄψυχα  
χορίου συγκτιζομένου τῷ παιδίῳ. καὶ  
ἡγοῦμαί γε ὅτι, ὕσπερ ἐν ταῖς πόλεσιν οἱ  
προνοούμενοι τῶν ὥνιων καὶ τῆς ἀγορᾶς  
δι' οὐδὲν ἄλλο προνοοῦνται ἢ διὰ τοὺς  
ἀνθρώπους, παραπολαύουσι δὲ τῆς  
δαψιλείας καὶ κύνες καὶ ἄλλα τῶν ἀλόγων  
οὕτως ἢ πρόνοια τῶν μὲν λογικῶν  
προηγουμένως προνοεῖ, ἐπηκολούθησε δὲ  
τὸ καὶ τὰ [ἄλλα] ἄλογα ἀπολαύειν τῶν δι'  
ἀνθρώπους γινομένων. καὶ ὕσπερ  
ἀμαρτάνει ὁ λέγων τοὺς ἀγορανόμους  
προνοεῖν οὐ μᾶλλον τῶν ἀνθρώπων ἢ τῶν  
κυνῶν, ἐπεὶ καὶ οἱ κύνες παραπολαύουσι

4.74 | Next, he accuses us that humans  
claim everything has been made by God. He  
wants to show, from the history of animals  
and their apparent closeness to humans,  
that nothing has come to be more for  
humans than for irrational animals. It  
seems to me that he says something similar  
to those who, out of hatred for their  
enemies, accuse them of things for which  
their friends are praised. Just as in these  
cases, hatred blinds them to the fact that  
they are accusing their dearest ones for  
things they think are bad about their  
enemies. In the same way, Celsus, confused  
in his reasoning, does not see that he also  
accuses the philosophers from the Stoa.  
They do not wrongly place humans first  
and simply say that the rational nature is  
above all irrational beings, and through  
this, they say that providence has made  
everything. The rational beings have a  
reason, which is what has been said before.  
As children are born, the irrational and  
inanimate things are gathered around the  
child. I believe that, just as in cities, those  
who provide for the needs of the market do  
so only for humans, while dogs and other  
irrational beings benefit from the  
abundance meant for humans. In this way,  
providence first provides for rational  
beings, and then allows the other irrational  
beings to enjoy what is produced for  
humans. And just as it is a mistake to say  
that the market overseers provide for no  
more than humans or dogs, since dogs also  
benefit from the abundance of the market,  
so much more does Celsus and those who

τῆς δαψιλείας τῶν ὡνίων, οὕτω πολλῷ μᾶλλον Κέλσος καὶ οἱ τὰ αὐτὰ φρονοῦντες αύτῷ ἀσεβοῦσιν εἰς τὸν προνοοῦντα τῶν λογικῶν θεὸν. φάσκοντες· τί μᾶλλον ἀνθρώποις γίνεσθαι ταῦτα πρὸς τροφὴν ἢ τοῖς φυτοῖς δένδροις τε καὶ πόαις καὶ ἀκάνθαις;

## Section 75

4.75 | Οἶεται γάρ πρῶτον μὲν μὴ ἔργα θεοῦ εἶναι βροντὰς καὶ ἀστραπὰς καὶ ὑετοὺς. ἥδη σαφέστερον Ἐπικουρίζων δεύτερον δέ φησιν ὅτι. εἰ καὶ διδώῃ τις ταῦτα ἔργα εἶναι θεοῦ, οὐ μᾶλλον ἡμῖν τοῖς ἀνθρώποις ταῦτα γίνεται πρὸς τροφὴν ἢ τοῖς φυτοῖς δένδροις τε καὶ πόαις καὶ ἀκάνθαις. συντυχικῶς διδοὺς καὶ οὐ κατὰ πρόνοιαν ὡς ἀληθῶς Ἐπικούρειος ταῦτα συμβαίνειν. εἰ γάρ οὐ μᾶλλον ἡμῖν ἢ φυτοῖς καὶ δένδροις καὶ πόαις καὶ ἀκάνθαις ταῦτ' ἔστι χρήσιμα, δῆλον ὅτι οὐδὲ ἀπὸ προνοίας ταῦτ' ἔρχεται ἢ ἀπὸ προνοίας οὐ μᾶλλον ἡμῶν προνοούμενης ἢ δένδρων καὶ πόας καὶ ἀκάνθης. ἐκάτερον δ' αὐτόθεν ἀσεβές. καὶ τὸ τοῖς τοιούτοις ἀντιλέγειν ίσταμενον πρὸς τὸν ἀσέβειαν ἡμῶν κατηγοροῦντα εὕηθες· παντὶ γάρ δῆλον ἐκ τῶν εἰρημένων, τίς ὁ ἀσεβῆς. εἴτα φησιν ὅτι κάν ταῦτα λέγης ἀνθρώποις φύεσθαι (δῆλον δ' ὅτι τὰ φυτὰ καὶ δένδρα καὶ πόας καὶ ἀκάνθαις). τί μᾶλλον αὐτὰ ἀνθρώποις φήσεις φύεσθαι ἢ τοῖς ἀλόγοις ζῷοις τοῖς ἀγριωτάτοις; σαφῶς οὖν λεγέτω ὁ Κέλσος ὅτι ἡ τοσαύτη τῶν ἐπὶ γῆς φυομένων διαφορὰ οὐ προνοίας ἔστιν ἔργον. ἀλλὰ συντυχία τις ἀτόμων τὰς τοσαύτας ποιότητας πεποίκη, καὶ κατὰ συντυχίαν τοσαύτα εῖδη φυτῶν καὶ δένδρων καὶ πόας παραπλήσιά ἔστιν ἀλλήλοις. καὶ ὅτι οὐδεὶς λόγος τεχνικὸς ὑπέστησεν αὐτὰ, οὐδὲ ἀπὸ νοῦ ἔχει τὴν ἀρχὴν. πάντα θαυμασμὸν ὑπερβεβηκότος.

think like him disrespect the God who provides for rational beings. They say: "Why should these things happen for humans more than for trees, plants, and thorns?"

4.75 | For he thinks that thunder, lightning, and rain are not works of God. He is already more clearly following Epicurus. Secondly, he says that even if someone claims these are works of God, they happen for us humans no more than for trees, plants, and thorns. He suggests that these things occur by chance and not by providence, as Epicurus truly believes. If these things are useful to us no more than to plants and trees, it is clear that they do not come from providence, nor does providence care more for us than for trees, plants, and thorns. Both views are disrespectful. To argue against such things while accusing us of impiety is naive; it is clear to everyone from what has been said who the impious one is. Then he says that even if you say these things happen to humans (it is clear that plants, trees, and thorns also exist), why would you say they happen more to humans than to the most irrational animals? Therefore, Celsus should clearly say that such a difference among the things growing on earth is not the work of providence. Rather, some chance has produced such qualities, and by chance, there are so many similar types of plants, trees, and grasses. And since no technical reasoning has supported these things, they do not have a beginning from thought. Everything has gone beyond wonder. But

άλλ' ήμεῖς οὶ τῷ ταῦτα κτίσαντι μόνῳ  
ἀνακείμενοι θεῷ χριστιανοὶ καὶ ἐπὶ τούτοις  
χάριν οὕδαμεν τῷ καὶ τούτων δημιουργῷ,  
ὅτι ἡμῖν τηλικαύτην ἐστίαν εύτρεπισε καὶ  
δι' ἡμᾶς τοῖς δουλεύουσιν ἡμῖν ζώοις· „ὁ  
έξανατέλλων χόρτον τοῖς κτήνεσι καὶ  
χλόην τῇ δουλείᾳ τῶν ἀνθρώπων, (τοῦ)  
έξαγαγεῖν ἄρτον ἐκ τῆς γῆς, καὶ ἵν' οὗνος  
εὐφραίνῃ καρδίαν ἀνθρώπου, καὶ  
ἱλαρύνηται πρόσωπον ἐν ἔλαιῳ. καὶ ἄρτος  
στηρίζῃ καρδίαν ἀνθρώπου·“εἰ δὲ καὶ τοῖς  
ἀγριωτάτοις τῶν ζώων τροφὰς  
κατεσκεύασεν, οὐδὲν θαυμαστόν· καὶ  
ταῦτα γάρ τὰ ζῷα καὶ ἄλλοι τῶν  
φιλοσοφησάντων είρήκασι γυμνασίου  
ἔνεκα γεγονέναι τῷ λογικῷ ζῷῳ. φησὶ δέ  
που τῶν καθ' ἡμᾶς τις σοφῶν· „μὴ εἴπῃς· τί  
τοῦτο, εἰς τί τοῦτο; πάντα γάρ εἰς χρείαν  
αὐτῶν ἔκτισται“καὶ „μὴ εἴπῃς· τί τοῦτο, εἰς  
τί τοῦτο; πάντα γάρ ἐν καιρῷ αὐτῶν  
ζητηθήσεται.“

## Section 76

4.76 | Έξῆς τούτοις ὁ Κέλσος, θέλων μὴ  
μᾶλλον ἡμῖν τὴν πρόνοιαν πεποιηκέναι τὰ  
φυσόμενα ἐπὶ γῆς ἢ τοῖς τῶν ζώων  
ἀγριωτάτοις, φησίν· ήμεῖς μέν γε  
κάμνοντες καὶ προσταλαιπωροῦντες μόλις  
καὶ ἐπιπόνως τρεφόμεθα· τοῖς δ' „ἄσπαρτα  
καὶ ἀνήροτα πάντα φύονται,“οὐχ ὅρων ὅτι  
πανταχοῦ τὴν ἀνθρωπίνην σύνεσιν  
γυμνάζεσθαι βουλόμενος ὁ θεὸς, ἵνα μὴ  
μένη ἀργὴ καὶ ἀνεπινόητος τῶν τεχνῶν,  
πεποίηκε τὸν ἀνθρωπὸν ἐπιδεῆ· ἵνα δι'  
αὐτὸ τὸ ἐπιδεές αὐτοῦ ἀναγκασθῇ εὐρεῖν  
τέχνας, τινὰς μὲν διὰ τὴν τροφὴν ἄλλας δὲ  
διὰ τὴν σκέπην. καὶ γάρ κρεῖττον ἦν τοῖς μὴ  
μέλλουσι τὰ θεῖα ζητεῖν καὶ φιλοσοφεῖν τὸ  
ἀπορεῖν ὑπὲρ τοῦ τῇ συνέσει χρήσασθαι  
πρὸς εὔρεσιν τεχνῶν. ἥπερ ἐκ τοῦ εύπορεῖν  
πάντῃ τῆς συνέσεως ἀμελεῖν. η τῶν κατὰ

we Christians, who rely solely on the God  
who created these things, know that we  
owe thanks to the creator of all things, for  
he has provided us with such a home and  
for the animals that serve us. "He who  
brings forth grass for the cattle and plants  
for the work of humans, to bring forth  
bread from the earth, and wine that cheers  
the heart of man, and oil that makes the  
face shine. And bread strengthens the heart  
of man." If he has also prepared food for the  
most irrational animals, there is nothing  
surprising about it; for these animals and  
others have been said to exist for the sake  
of the rational animal. It is said by some of  
our wise men: "Do not ask, 'What is this?  
Why is this?' For everything has been  
created for their need," and "Do not ask,  
'What is this? Why is this?' For everything  
will be sought in its time."

4.76 | Next, Celsus, wanting to say that  
providence cares no more for us than for  
the most irrational animals, says: "We,  
indeed, toil and suffer, barely getting by."  
But he does not see that everywhere God  
wants human understanding to be  
exercised, so that it does not remain idle  
and unthoughtful about the arts. He made  
humans needy so that through their  
neediness, they would be forced to discover  
skills—some for food and others for  
shelter. For it would be better for those  
who do not seek the divine to be puzzled  
about how to use their understanding to  
find skills, rather than to neglect it because  
they are well-off. The lack of needs in life  
has led to the development of agriculture,  
viticulture, gardening, carpentry, and

τὸν βίον γοῦν χρειῶν ἀπορία συνέστησε τοῦτο μὲν γεωργικὴν τοῦτο δὲ ἀμπελουργικὴν τοῦτο δὲ τὰς περὶ τοὺς κήπους τέχνας τοῦτο δὲ τεκτονικὴν καὶ χαλκευτικὴν, ποιητικὰς ἐργαλείων ταῖς ὑπηρετουμέναις τέχναις τὰ πρὸς τροφήν· ἡ δὲ τῆς σκέπτης ἀπορία τοῦτο μὲν ὑφαντικὴν τὴν μετὰ τὴν ξαντικὴν καὶ τὴν νηστικὴν εἰσήγαγε τοῦτο δὲ οἰκοδομικὴν. καὶ οὕτως ἀναβέβηκεν ἡ σύνεστις καὶ ἐπὶ ἀρχιτεκτονικὴν. ἡ δὲ τῶν χρειῶν ἔνδεια πεποίηκε καὶ τὰ ἐν ἐτέροις τόποις γεννώμενα φέρεσθαι διὰ ναυτικῆς καὶ κυβερνητικῆς πρὸς τοὺς μὴ ἔχοντας ἐκεῖνα· ὥστε καὶ τούτων ἔνεκεν θαυμάσαι τις ἄν τὴν πρόνοιαν, συμφερόντως παρὰ τὰ ἄλογα ζῶα ἔνδεες ποιήσασαν τὸ λογικόν. τὰ μὲν γὰρ ἄλογα ἐτοίμην ἔχει τὴν τροφήν. ἄτε οὐδὲ ἀφορμὴν πρὸς τέχνας ἔχοντα· καὶ φυσικὴν δ' ἔχει τὴν σκέπην. τετρίχωται γὰρ ἡ ἐπτέρωται ἡ πεφολίδωται ἡ ὁστράκωται. καὶ ταῦτα δὲ πρὸς ἀπολογίαν ἡμῖν λελέχθω τῆς φασκούσης λέξεως παρὰ τῷ Κέλσῳ· ἡμεῖς μὲν κάμνοντες καὶ προσταλαιπωροῦντες μόλις τρεφόμεθα· τοῖς δ' „ἄσπαρτα καὶ ἀνήροτα πάντα φύονται.“

## Section 77

4.77 | Έξῆς δὲ τούτοις ἐπιλαθόμενος ὅτι τὸ προκείμενον αὐτῷ ἔστιν Ἰουδαίων καὶ Χριστιανῶν κατηγορεῖν, ἐσαυτῷ ἀνθυποφέρει Εύριπίδειον ἰαμβεῖον. ἐναντιούμενον αὐτοῦ τῇ γνώμῃ· καὶ ὅμοσε χωρήσας τῷ λελεγμένῳ κατηγορεῖ ὡς κακῶς είρημένου. ἔχει δ' οὕτως ἡ τοῦ Κέλσου λέξις· εἴ δὲ καὶ τὸ Εύριπίδειον ἐρεῖς, ὅτι ἥλιος μὲν νύξ τε δουλεύει βροτοῖς. τί μᾶλλον ἡμῖν ἡ τοῖς μύρμηξι καὶ ταῖς μυίαις; καὶ γὰρ ἐκείνοις ἡ μὲν „νὺξ“ γίνεται πρὸς ἀνάπτασιν ἡ δ' ἡμέρα πρὸς τὸ ὄρᾶν τε καὶ

metalworking, which are the practical skills that serve food. The lack of shelter has brought forth weaving, with both wool and linen, and construction skills. Thus, understanding has advanced even to architecture. The lack of needs has also caused goods from other places to be brought in through shipping and navigation for those who do not have them. Therefore, one might marvel at providence, which has made the rational being needy, while the irrational animals have their food ready. For irrational animals have their food prepared, having no need for skills. They have natural shelter, whether they are burrowed, feathered, scaled, or shelled. And these points have been made in response to what Celsus has said: "We toil and suffer, barely getting by," while he claims, "All things grow without sowing or care."

4.77 | Next, forgetting that he is accusing Jews and Christians, Celsus brings up a line from Euripides. He opposes his own view and agrees with what has been said, claiming it was poorly stated. Celsus says: "If you say the Euripidean line, that the sun and night serve humans, what more for us than for ants and flies? For for them, night is for rest and day is for seeing and acting." It is clear that not only some Jews and Christians have said that the sun and the things in the sky serve humans, but also a

ένεργειν. σαφὲς δὴ ὅτι οὐ μόνον Ἰουδαίων καὶ Χριστιανῶν τινες εἰρήκασιν ἡμῖν δουλεύειν ἥλιον καὶ τὰ ἐν οὐρανῷ ἀλλὰ καὶ ὁ κατά τινας σκηνικὸς φιλόσοφος καὶ φυσιολογίας τῆς Ἀναξαγόρου γενόμενος ἀκροατής· ὅστις ἀπὸ ἐνὸς λογικοῦ τοῦ ἀνθρώπου συνεκδοχικῶς πᾶσι τοῖς λογικοῖς (τὰ) τεταγμένα ἐν τῷ παντί φησι δουλεύειν. δηλούμενα πάλιν συνεκδοχικῶς ἐκ τοῦ· ἥλιος μὲν νῦξ τε. ἢ τάχα καὶ ὁ τραγικὸς ἀπὸ τοῦ ποιοῦντος τὴν ἡμέραν ἥλιου ὀνομασε τὴν ἡμέραν, διδάσκων ὅτι τὰ μάλιστα χρήζοντα ἡμέρας καὶ νυκτὸς τὰ ὑπὸ σελήνην ἔστι. καὶ οὐχ οὕτως ἀλλα ὡς τὰ ἐπὶ γῆς. ἡμέρα οὖν καὶ „νῦξ δουλεύει βροτοῖς, “γενόμεναι διὰ τὰ λογικά. εἰ δὲ παραπολαύουσι μύρμηκες καὶ μυῖαι. ἐνεργοῦντες μὲν ἡμέρας νυκτὸς δὲ διαναπαυόμενοι. τῶν δὲ ἀνθρώπους γεγενημένων, οὐχὶ καὶ διὰ μύρμηκας καὶ μυίας λεκτέον ἡμέραν γίνεσθαι καὶ νύκτα ούδε δι’ ούδεν, ἀλλὰ κατὰ πρόνοιαν ἀνθρώπων ἔνεκεν ταῦτα χρὴ νομίζειν γεγονέναι.

## Section 78

4.78 | Έξῆς δὲ τούτοις ἐαυτῷ ἀνθυποφέρει τὰ ὡς ὑπὲρ ἀνθρώπων λεγόμενα, ὅτι δὶ’ αὐτοὺς τὰ ἄλογα ζῷα δεδημιούργηται. καὶ φησιν ὅτι. εἴ τις ἡμᾶς λέγοι ἄρχοντας τῶν ζῷων. ἐπεὶ ἡμεῖς τὰ ἀλλα ζῷα θηρῶμέν τε καὶ δαινύμεθα. φήσομεν ὅτι τί δ’ οὐχὶ μᾶλλον ἡμεῖς δι’ ἔκεινα γεγόναμεν. ἐπεὶ ἔκεινα θηρᾶται ἡμᾶς καὶ ἐσθίει; ἀλλὰ καὶ ἡμῖν μὲν ἀρκύων καὶ ὅπλων δεῖ καὶ ἀνθρώπων πλειόνων βοηθῶν καὶ κυνῶν κατὰ τῶν θηρευομένων· ἔκεινοις δ’ αὐτίκα καὶ καθ’ αὐτὰ ἡ φύσις ὅπλα δέδωκεν. εὐχερῶς ἡμᾶς ὑπάγουσα ἔκεινοις. καὶ ἐνταῦθα δὲ ὀρᾶς. τίνα τρόπον ἡ σύνεσις μέγα βοήθημα ἡμῖν δέδοται καὶ παντὸς

certain philosopher who was a follower of Anaxagoras. He claims that everything logical serves the one logical human being. This is shown again by the example of "the sun and night." Perhaps the tragic poet named the day after the one who makes the day, teaching that the most necessary things of day and night are those under the moon. And not in the same way as the things on earth. Therefore, "day and night serve humans," coming about through reason. If ants and flies are busy during the day and rest at night, should we say that day and night come about for ants and flies as well? No, but these things should be thought to have happened for the sake of humans, according to providence.

4.78 | Next, Celsus argues that the irrational animals were created for humans. He says that if someone calls us the rulers of animals, since we hunt and eat other animals, we could say that we came to be for them. After all, they hunt us and eat us. But we need weapons and help from more humans and dogs against those we hunt, while nature has given those animals their own weapons. Here you can see how much understanding is a great help to us, better than any weapon that the animals might have. We, who are weaker in body than many animals, even hunt elephants because of our understanding. We manage

ὅπλου κρεῖττον. οὗ δοκεῖ ἔχειν τὰ θηρία.  
ἡμεῖς γοῦν οὶ πολλῷ τῷ σώματι τῶν ζώων  
ἀσθενέστεροι τινῶν δὲ καὶ εἰς ὑπερβολὴν  
βραχύτεροι κρατοῦμεν διὰ τὴν σύνεσιν  
τῶν θηρίων καὶ τοὺς τηλικούτους  
έλέφαντας θηρεύομεν. τὰ μὲν πεφυκότα  
τιθασσεύεσθαι ὑποτάσσοντες τῇ ἡμετέρᾳ  
ἡμερότητι. κατὰ δὲ τῶν μὴ πεφυκότων ἢ  
μὴ δοκούντων ἡμῖν χρείαν παρέχειν ἐκ τῆς  
τιθασείας οὕτω μετὰ τῆς ἡμετέρας  
ἰστάμεθα ἀσφαλείας. ὥστε. δτε μὲν  
βουλόμεθα. ἔχομεν τὰ τηλικαῦτα θηρία  
κατακεκλεισμένα. δτε δὲ χρήζομεν τροφῆς  
τῆς ἀπὸ τῶν σωμάτων αὐτῶν. οὕτως αὐτὰ  
ἀναιροῦμεν ὡς καὶ τὰ μὴ ἄγρια τῶν ζώων.  
δοῦλα οὖν πάντα τοῦ λογικοῦ ζώου καὶ τῆς  
φυσικῆς αὐτοῦ συνέσεως κατεσκεύασεν ὁ  
δημιουργός. καὶ εἰς ἄλλα μὲν κυνῶν  
χρήζομεν. φέρ' εἰπεῖν. εἰς φυλακὴν  
ποιμνίων ἢ βουκολίων ἢ αἴπολίων ἢ  
οίκιῶν. εἰς ἄλλα δὲ βοῶν οἶνον εἰς γεωργίαν.  
εἰς ἄλλα δ' ὑποζυγίοις χρώμεθα ἀ  
άχθιφοροις. οὕτως εἰς γυμνάσιον τῶν τῆς  
ἀνδρείας ἐν ἡμῖν σπερμάτων δεδόσθαι ἡμῖν  
λέγεται τὸ λεόντων καὶ ἄρκτων  
παρδάλεων τε καὶ συῶν καὶ τῶν τοιούτων  
γένος.

## Section 79

4.79 | Εἶτα λέγει πρὸς τὸ τῶν  
αίσθανομένων τῆς ἐαυτῶν ὑπεροχῆς  
ἀνθρώπων γένος. ἦν ὑπερέχει τῶν ἀλόγων  
ζώων. δτι πρὸς ὅ ὑμεῖς φατε, ὡς ὁ Θεὸς  
ἡμῖν δέδωκεν αἰρεῖν τὰ θηρία δύνασθαι καὶ  
καταχρήσασθαι, ἐροῦμεν δτι ὡς εἴκος. πρὶν  
πόλεις εἶναι καὶ τέχνας καὶ τοιαύτας  
ἐπιμιξίας καὶ ὅπλα καὶ δίκτυα. ἀνθρωποι  
μὲν ὑπὸ θηρίων ἡρπάζοντο καὶ ἡσθίοντο.  
θηρία δ' ὑπ' ἀνθρώπων ἤκιστα ἡλίσκετο.  
ὅρα δὲ πρὸς ταῦτα δτι, εἰ καὶ αἱροῦσιν  
ἀνθρωποι θηρία καὶ θηρία ἀνθρώπους

to tame what is naturally wild through our gentleness. For those that do not seem to need us, we stand secure because of our taming. So when we want, we have those large animals locked up. But when we need food from their bodies, we take them down just like we do with the wild animals. Thus, everything has been made for the rational animal and its natural understanding. We need dogs for guarding flocks or herds or homes. We also use oxen for farming and other animals as draft animals for carrying loads. In this way, it is said that we have been given the seeds of courage, just like lions, bears, leopards, and pigs.

4.79 | Then he says that humans are superior to the irrational animals. He claims that you say God has given us the ability to choose and use the animals. We would say that it is likely that before there were cities, crafts, and such mixtures, humans were being seized and eaten by wild animals, while animals were hardly ever caught by humans. Notice that even if humans catch animals and animals seize humans, there is a big difference between those who have understanding and those

ἀρπάζει. πολλή ἔστι διαφορὰ τῶν συνέσει κρατούντων παρὰ τὰ ἀγριότητι καὶ ὡμότητι περιγινόμενα τῶν οὐ χρωμένων τῇ συνέσει πρὸς τὸ μηδὲν ὑπὸ θηρίων παθεῖν. τὸ δὲ πρὸν πόλεις εἶναι καὶ τέχνας καὶ τοιαύτας ἐπιμιξίας ἐπιλελησμένου οἴμαι εἶναι ὃν ἀνωτέρω προεῖπεν. ὡς ἀγενήτου ὄντος τοῦ κόσμου καὶ ἀφθάρτου. καὶ μόνων τῶν ἐπὶ γῆς κατακλυσμοὺς καὶ ἐκπυρώσεις πασχόντων, καὶ οὐ πάντων ἅμα τούτοις περιπιπτόντων. ὡς οὐκ ἔστιν οὖν τοῖς ἀγένητον ὑφισταμένοις τὸν κόσμον ἀρχὴν αὐτοῦ εἰπεῖν. οὕτως οὐδὲ χρόνον. δτ' οὐδαμῶς ἥσαν πόλεις οὐδὲ τέχναι πω εὑρηντο. ἀλλ' ἔστω καὶ ταῦτα ἡμῖν μὲν συναδόντως αὐτῷ συγχωρεῖν αὐτῷ δὲ καὶ τοῖς ἀνωτέρω ὑπ' αὐτοῦ λελεγμένοις ούκετι· τί οὖν τοῦτο πρὸς τὸ πάντως κατ' ἀρχὰς τοὺς μὲν ἀνθρώπους ὑπὸ θηρίων ἀρπάζεσθαι καὶ ἔσθιεσθαι. μηκέτι δὲ τὰ θηρία ὑπ' ἀνθρώπων ἀλίσκεσθαι; εἴπερ γὰρ κατὰ πρόνοιαν ὁ κόσμος γεγένηται, καὶ θεὸς ἐφέστηκε τοῖς ὅλοις, ἀναγκαῖον ἦν τὰ ζῶπυρα τοῦ γένους τῶν ἀνθρώπων ἀρξάμενα ὑπό τινα γεγονέναι φρουρὰν τὴν ἀπὸ κρειττόνων. ὥστε κατ' ἀρχὰς ἐπιμιξίαν γεγονέναι τῆς θείας φύσεως πρὸς τοὺς ἀνθρώπους. ἅπερ καὶ ὁ Ἀσκραῖος ποιητὴς ἐννοῶν εἶπε· ξυναὶ γὰρ τότε δαῖτες ἔσαν, ξυνοὶ δὲ θόωκοι ἀθανάτοισι θεοῖσι καταθνητοῖς τ' ἀνθρώποις.

## Section 80

4.80 | Καὶ ὁ θεῖος δὲ κατὰ Μωϋσέα λόγος εἰσήγαγε τοὺς πρώτους ἀκούοντας θειοτέρας φωνῆς καὶ χρησμῶν καὶ δρῶντας ἔσθ' ὅτε ἀγγέλων θεοῦ ἐπιδημίας γεγενημένας πρὸς αὐτούς. καὶ γὰρ εἰκὸς ἐν ἀρχῇ τοῦ κόσμου ἐπὶ πλεῖστον βεβοηθῆσθαι τὴν ἀνθρώπων φύσιν· ἔως προκοπῆς

who are wild and savage. The earlier point about there being no cities or crafts is something I think he has forgotten. Since the world is uncreated and eternal, and only those on earth suffer from floods and fires, not all at once with them. Therefore, it is not possible to say that the uncreated beings have a beginning. Likewise, there is no time when there were no cities or crafts found. But let this be accepted by us as well, and let him not continue with what has been said above. So what does this mean for the fact that in the beginning, humans were seized and eaten by animals, but now animals are no longer caught by humans? If the world has come about by providence, and God has set everything in order, it was necessary for the human race to start being guarded by something stronger. Thus, in the beginning, there was a mixture of divine nature with humans. This is what the poet from Ascra meant when he said: "For there were feasts together, and the gods mingled with mortal men."

4.80 | And the divine word according to Moses introduced the first people who heard a more divine voice and prophecies and saw when the angels of God appeared to them. For it is likely that in the beginning of the world, the nature of humans was helped more. Until they progressed to

γενομένης είς σύνεσιν καὶ τὰς λοιπὰς ἀρετὰς καὶ τὴν εὑρεσιν τῶν τεχνῶν δυνηθῶσι καὶ καθ' ἑαυτοὺς ζῆν, οὐ χρήζοντες ἀεὶ ἐπιτροπευόντων καὶ οἰκονομούντων αὐτοὺς μετὰ παραδόξου ἐπιφανείας τῶν ὑπηρετουμένων τῷ τοῦ θεοῦ βουλήματι. ἀκόλουθον δὲ τούτοις τὸ ψεῦδος εἶναι ὅτι κατ' ἀρχὰς ἄνθρωποι μὲν ὑπὸ θηρίων ἡρπάζοντο καὶ ἡσθίοντο, θηρία δ' ὑπ' ἄνθρωπων ἥκιστα ἡλίσκετο. ἐκ δὴ τούτων φανερὸν ὅτι ψεῦδος καὶ τὸ ὑπὸ τοῦ Κέλσου οὕτως λεγόμενον· ὥστε ταύτῃ γε ὁ θεὸς τοὺς ἄνθρωπους μᾶλλον τοῖς θηρίοις ὑπέβαλεν. οὐ γὰρ ὑπέβαλε τοὺς ἄνθρωπους τοῖς θηρίοις ὁ θεὸς, ἀλλὰ τῇ συνέσει τῶν ἄνθρωπων ἀλωτὰ δέδωκεν εἶναι τὰ θηρία καὶ ταῖς ἀπὸ συνέσεως ὑφισταμέναις κατ' ἔκείνων τέχναις. οὐ γὰρ ἀθεεὶ ἐμηχανήσαντο σφίσιν αὐτοῖς οἱ ἄνθρωποι σωτηρίαν ἀπὸ τῶν θηρίων καὶ τὴν κατ' ἔκείνων ἐπικράτειαν.

## Section 81

4.81 | Οὐχ ὄρῶν δ' ὁ γεννάδας, ὅσων φιλοσόφων. τὴν πρόνοιαν είσαγόντων καὶ διὰ τὰ λογικὰ πάντα ποιεῖν αὐτὴν λεγόντων, συναναιρεῖ τὸ ὅσον ἐφ' αὐτῷ χρήσιμα δόγματα τῇ Χριστιανῷ κατὰ ταῦτα πρὸς φιλοσοφίαν συμφωνίᾳ, οὐδ' ὅση βλάβη κωλυτικὴ γίνεται εύσεβείας ἐκ τοῦ παραδέξασθαι ὅτι οὐδὲν μυρμήκων ἢ μελισσῶν διαφέρει ὁ ἄνθρωπος παρὰ τῷ θεῷ, φησὸν ὅτι, εἰ διὰ τοῦθ' οἱ ἄνθρωποι διαφέρειν δοκοῦσι τῶν ἀλόγων, ἐπεὶ πόλεις ὥκησαν καὶ χρῶνται πολιτείᾳ καὶ ἀρχαῖς καὶ ἡγεμονίαις, τοῦτ' οὐδὲν πρὸς ἔπος ἔστι, καὶ γὰρ οἱ μύρμηκες καὶ αἱ μέλισσαι. μελίσσαις γοῦν ἔστιν ἡγεμῶν, ἔστι δ' ἀκολουθία τε καὶ θεραπεία καὶ πόλεμοι καὶ νῖκαι καὶ τῶν ἡττημένων αἰρέσεις καὶ πόλεις καὶ προπόλεις γε καὶ

understanding and the other virtues and were able to discover the crafts and live on their own, no longer needing constant supervision and management with the strange appearance of those serving the will of God. It follows that the claim is false that in the beginning, humans were seized and eaten by wild animals, while animals were hardly ever caught by humans. From this, it is clear that what Celsus says is a lie; thus, God did not subject humans more to the wild animals. For God did not subject humans to the wild animals, but gave the wild animals to be captured by the understanding of humans and to be managed by their skills. For humans did not create a way for themselves to escape from the wild animals through disbelief, but through their understanding, they found a way to gain control over them.

4.81 | I do not see how the wise man, who introduces the providence of philosophers and claims that everything is done through reason, can agree with the teachings of Christians. He does not realize how much harm is done to piety by accepting that humans do not differ from ants or bees in relation to God. He says that if humans seem to differ from the irrational beings, since they live in cities and use laws and governments, this is of no importance, because ants and bees also have leaders, and they have organization, care, wars, victories, and the capture of the defeated, as well as cities and outposts and the passing down of work and justice against the lazy and wicked. Yet he has not seen how what is done through reason and

έργων διαδοχή καὶ δίκαιοι κατὰ τῶν ἀργῶν τε καὶ πονηρῶν· τοὺς γοῦν κηφῆνας ἀπελαύνουσί τε καὶ κολάζουσιν. οὐδ' ἐν τούτοις δὲ ἐώρακε, τίνι διαφέρει τὰ ἀπὸ λόγου καὶ λογικῆς ἐπιτελούμενα τῶν ἀπὸ ἀλόγου φύσεως καὶ κατασκευῆς ψιλῆς γινομένων. ὃν τὴν αἴτιαν οὐδεὶς μὲν ἐνυπάρχων τοῖς ποιοῦσι λόγος ἀναδέχεται (οὐδὲ γάρ ἔχουσιν αὐτὸν), ὁ πρεσβύτατος δὲ καὶ υἱὸς μὲν τοῦ θεοῦ πάντων δὲ τῶν ὑποκειμένων βασιλεὺς φύσιν ἄλογον πεποίηκε, βοηθοῦσαν ὡς ἄλογον τοῖς οὐκ ἀξιωθεῖσι λόγου. πόλεις οὖν παρ' ἀνθρώποις μετὰ πολλῶν ὑπέστησαν τεχνῶν καὶ διατάξεως νόμων· πολιτεῖαι δὲ καὶ ἀρχαὶ καὶ ἡγεμονίαι ἐν ἀνθρώποις ἥτοι αἱ κυρίως εἰσὶν οὕτως καλούμεναι σπουδαῖαι τινες ἔξεις καὶ ἐνέργειαι. ἡ καὶ αἱ καταχρηστικώτερον οὕτως ὄνομαζόμεναι πρὸς τὴν κατὰ τὸ δυνατὸν ἔκείνων μίμησιν ἔκείναις γάρ ἐνορῶντες οἱ ἐπιτετευγμένως νομοθετήσαντες συνεστήσαντο τὰς ἀρίστας πολιτείας καὶ τὰς ἀρχὰς καὶ τὰς ἡγεμονίας. ὃν οὐδὲν ἐν τοῖς ἀλόγοις ἔστιν εὐρεῖν, κāν ὁ Κέλσος τὰ λογικὰ ὄνόματα καὶ ἐπὶ λογικῶν τεταγμένα, πόλιν καὶ πολιτείας καὶ ἀρχὰς καὶ ἡγεμονίας, ἀναφέρῃ καὶ ἐπὶ μύρμηκας καὶ μελίσσας, ἐφ' οἷς οὐδαμῶς μὲν τοὺς μύρμηκας ἡ τὰς μελίσσας ἀποδεκτέον (οὐ γάρ σὺν λογισμῷ ποιοῦσι), τὴν θείαν δὲ φύσιν θαυμαστέον, μέχρι τῶν ἀλόγων ἔκτείνασαν τὸ οἰονεὶ πρὸς τὰ λογικὰ μίμημα, τάχα πρὸς δυσωπίαν τῶν λογικῶν, ἵν' ἐνορῶντες μύρμηξιν ἐργατικώτεροι γίνωνται καὶ ταμιευτικώτεροι τῶν ἐαυτοῖς χρησίμων, κατανοοῦντές τε μελίσσας πείθωνται μὲν ἡγεμονίαις διαιρῶνται δὲ τὰ χρήσιμα τῆς πολιτείας ἔργα πρὸς σωτηρίαν τῶν πόλεων.

understanding differs from what comes from the nature of irrational beings. No one who has reason can accept this (for they do not have it), but the oldest and only son of God has made all things without reason, helping those who are not worthy of reason. Thus, cities among humans have been established with many arts and laws. The governments and leadership among humans are called serious habits and activities. Or they may be called more abusive in relation to the possible imitation of those. For by observing those, the successful lawmakers have established the best cities and governments and leaderships. None of this can be found among the irrational beings, even if Celsus mentions logical names and refers to logical arrangements, cities, governments, and leaderships, comparing them to ants and bees, which should not be accepted (for they do not act with reason). The divine nature is to be admired, as it extends even to the irrational beings, so that they might become more industrious and thrifty with what is useful to them, and by observing bees, they are persuaded to divide the useful works of the city for the safety of the cities.

## Section 82

4.82 | Τάχα δὲ καὶ οἱ οἰονεὶ πόλεμοι τῶν μελισσῶν διδασκαλία ἔγκειται πρὸς τὸ δικαίους καὶ τεταγμένους πολέμους. εἴ̄ ποτε δέοι, γίνεσθαι ἐν ἀνθρώποις, καὶ οὐ πόλεις μὲν καὶ προπόλεις ἐν μελίσσαις, ἀλλ’ οἱ σύμβολοι καὶ τὰ ἔξαγωνα καὶ (τὰ) τῶν μελισσῶν ἔργα καὶ ἡ παρ’ ἔκείναις διαδοχὴ αὐτῶν διὰ τοὺς ἀνθρώπους εἰς πολλὰ τοῦ μέλιτος χρήζοντας. Θεραπείας τε σωμάτων πεπονθότων καὶ τροφὴν καθάριον. οὐ παραβλητέον δὲ τὰ (κατὰ) τῶν κηφήνων ὑπὸ τῶν μελισσῶν ἐπιτελούμενα ταῖς κατὰ τῶν ἀργῶν ἐν ταῖς πόλεσι καὶ πονηρῶν δίκαιαις καὶ ταῖς κατ’ αὐτῶν κολάσεσιν. ἀλλ’, ὡς προεῖπον, τὴν μὲν φύσιν ἐν τούτοις θαυμαστέον· τὸν δὲ ἄνθρωπον,  
ἐπιλογίσασθαι τὰ περὶ πάντων δυνάμενον καὶ κοσμῆσαι τὰ πάντων, ἀτε συνεργοῦντα τῇ προνοίᾳ ἀποδεκτέον, καὶ οὐ μόνης προνοίας θεοῦ ἔργα ἐπιτελοῦντα ἀλλὰ καὶ τῆς ἑαυτοῦ.

4.82 | Perhaps the so-called wars of the bees teach about just and organized battles, if ever they should happen among humans. And there are not cities and outposts among bees, but symbols and hexagons and the works of the bees, and their succession leads humans to desire much honey. They also provide care for their bodies and pure food. But the actions of the drones should not be compared to the laws against the lazy in the cities and the punishments against them. However, as I said before, the nature of these creatures is to be admired. Humans, on the other hand, can think about everything and arrange all things, as they cooperate with providence, and they do not only accomplish the works of divine providence but also their own.

## Section 83

4.83 | Εἶπὼν δὲ ὁ Κέλσος περὶ τῶν μελισσῶν, ἵνα τὸ ὅσον ἐφ’ ἑαυτῷ ἔξευτελίσῃ ἡμῶν οὐ Χριστιανῶν μόνον ἀλλὰ καὶ πάντων ἀνθρώπων τὰς πόλεις καὶ τὰς πολιτείας καὶ τὰς ἀρχὰς καὶ τὰς ἡγεμονίας καὶ τοὺς ὑπὲρ τῶν πατρίδων πολέμους, ἐξῆς ἐπιφέρει διεξιῶν μυρμήκων ἔγκωμιον· ὅπως τῷ περὶ ἔκείνων ἔγκωμίῳ τὸ τῶν ἀνθρώπων περὶ τὴν τροφὴν οἰκονομικὸν καταβάλῃ τῷ λόγῳ (τῷ) πρὸς τοὺς μύρμηκας καὶ τὸ τῶν χειμαδίων προνοητικὸν καταρρίψῃ ὡς οὐδὲν πλέον ἔχον τῆς ἀλόγου τῶν μυρμήκων ἐν οἷς ἔκεινος νομίζει προνοίας. τίνα δὲ οὐκ ἀν τῶν ἀπλουστέρων ἀνθρώπων καὶ οὐκ

4.83 | When Celsus speaks about the bees, he tries to belittle not just Christians but all human cities, governments, and leaderships, as well as the wars fought for their homelands. He then goes on to praise ants, hoping that by praising them, he can undermine the human approach to food and the care for animals. He thinks that there is nothing more to humans than the irrational nature of ants, in which he believes there is no providence. But how can he not see that the simpler humans, who do not understand much, are moved by the nature of all things? Celsus seems to suggest that ants help each other with

έπισταμένων ἐνορᾶν τῇ φύσει πάντων πραγμάτων ἀποτρέψαι τὸ ὅσον ἐφ' ἔαυτῷ ὁ Κέλσος ἀπὸ τοῦ (τοῖς) βαρουμένοις ὑπὸ φορτίων βοηθεῖν καὶ κοινωνεῖν ἐκείνοις τῶν καμάτων, λέγων περὶ μυρμήκων ὡς ἀν ἄλλήλοις τῶν φορτίων, ἐπειδάν τινα κάμνοντα ἴδωσιν, ἐπιλαμβάνωνται; ἐρεῖ γὰρ ὁ δεόμενος τῆς διὰ λόγου παιδεύσεως καὶ μηδαμῶς ἐπαἴων αὐτῆς· ἐπεὶ τοίνυν μηδὲν διαφέρομεν μυρμήκων, καὶ ὅτε τοῖς κάμνουσι διὰ τὸ φέρειν βαρύτατα φορτία βοηθοῦμεν, τί μάτην τὸ τοιοῦτον ποιοῦμεν; καὶ οἱ μὲν μύρμηκες, ἄτε ἄλογα ζῷα τυγχάνοντες, οὐκ ἀν ἐπαρθεῖν πρὸς τὸ μέγα φρονῆσαι διὰ τὸ παραβάλλεσθαι ἀνθρώποις τὰ ἔργα αὐτῶν· οἱ δ' ἀνθρωποι διὰ τὸν λόγον ἀκοῦσαι δυνηθέντες, τίνα τρόπον εὔτελίζεται αὐτῶν τὸ κοινωνικὸν. βλαβεῖεν ἀν τὸ ὅσον ἐπὶ τῷ Κέλσῳ καὶ τοῖς λόγοις αὐτοῦ, οὐκ ἰδόντι ὅτι χριστιανισμοῦ ἀποτρέψαι θέλων τοὺς ἐντυγχάνοντας αὐτοῦ τῇ γραφῇ ἀποτρέπει καὶ τῶν οὐ Χριστιανῶν τὸ πρὸς τοὺς φέροντας τὰ βαρύτατα τῶν φορτίων συμπαθές, ἔχρην δ' αὐτὸν, εἴπερ ην κἀν φιλόσοφος αἰσθανόμενος τοῦ κοινωνικοῦ, πρὸς τῷ (μὴ) συναναιρεῖν τῷ χριστιανισμῷ τὰ χρήσιμα τῶν ἐν ἀνθρώποις καὶ συνεργεῖν, εἴ οἶόν τ' ἦν, τοῖς κοινοῖς ἐν χριστιανισμῷ πρὸς τοὺς ἄλλους ἀνθρώπους καλοῖς. εἴ δὲ καὶ τῶν ἀποτιθεμένων καρπῶν τὰς ἐκφύσεις ἀπεκτιθέασιν οἱ μύρμηκες, ἵνα μὴ σπαργῶν. μένοιεν δὲ δι᾽ ἔτους αὐτοῖς εἰς τροφὴν, οὐ λογισμὸν εἶναι ἐν μύρμηξι τούτων αἴτιον ὑπονοητέον ἀλλὰ τὴν παμμήτορα φύσιν, καὶ τὰ ἄλογα κοσμήσασαν, ὡς μηδὲ τούλάχιστον καταλιπεῖν, μηδαμῶς φέρον ἵχνος τοῦ ἀπὸ τῆς φύσεως λόγου. εἴ μὴ ἄρα διὰ τούτων λεληθότως βούλεται ὁ Κέλσος (καὶ γὰρ ἐν πολλοῖς Πλατωνίζειν θέλει) ὅμοειδῆ εἶναι πᾶσαν ψυχὴν, καὶ μηδὲν διαφέρειν τὴν τοῦ ἀνθρώπου τῆς τῶν μυρμήκων καὶ τῶν

heavy loads, saying that when they see someone struggling, they come to help. The one in need of help does not understand this through reason. Since we do not differ from ants, and when we help those who are burdened with heavy loads, why do we do this in vain? Ants, being irrational creatures, would not think deeply about their actions by comparing them to humans. But humans, being able to think, can see how their social nature is diminished. It would harm Celsus and his arguments if he did not realize that he is trying to turn away those who encounter his writings from Christianity, and that those who are not Christians sympathize with those carrying heavy burdens. He should have, if he were a philosopher aware of social matters, not opposed the good things among humans and worked together, if possible, with the common good in Christianity for the benefit of other humans. If the ants also remove the seeds of the fruits so that they do not sprout, they keep them for food throughout the year. This should not be seen as reasoning among ants but as a natural instinct, ensuring that nothing is left behind, showing no trace of reason from nature. If Celsus secretly wants to argue that every soul is similar and that there is no difference between the soul of a human and that of ants or bees, this would lower the human soul from the heights of heaven not just to the human body but also to the rest. Christians will not be convinced by this. They hold the belief that the human soul was made "in the image" of God, and they see that it is impossible to erase the characteristics of this "image of God" and take on others, as they do not know what images are formed in the irrational beings.

μελισσῶν· ὅπερ κατάγοντός ἐστι τὴν ψυχὴν ἀπὸ τῶν ἀψίδων τοῦ οὐρανοῦ οὐκ ἐπὶ τὸ ἀνθρώπινον σῶμα μόνον ἀλλὰ καὶ ἐπὶ τὰ λοιπά. τούτοις δ' οὐ πείσονται Χριστιανοὶ προκατειληφότες τὸ „κατ' εἰκόνα“ γεγονέναι θεοῦ τὴν ἀνθρωπίνην ψυχὴν καὶ ὄρῶντες ὅτι ἀμήχανόν ἐστι τὴν „κατ' εἰκόνα“ θεοῦ δεδημιουργημένην φύσιν πάντῃ ἀπαλεῖψαι τοὺς χαρακτῆρας αὐτῆς καὶ ἄλλους ἀναλαβεῖν οὐκ οἶδα κατ' εἰκόνας τίνων γεγενημένους ἐν τοῖς ἀλόγοις.

## Section 84

4.84 | Ἐπεὶ δὲ καὶ τοῖς ἀποθνήσκουσιν μύρμηξί φησι τοὺς ζῶντας ἴδιόν τι ἀποκρίνειν χωρίον. κάκεινο αύτοῖς εἶναι πάτρια μνήματα, λεκτέον ὅτι ὅσῳ πλείονα λέγει τῶν ἀλόγων ζῷων ἔγκώμια, τοσούτῳ πλεῖον. κἄν μὴ θέλῃ, αὕξει τὸ τοῦ πάντα κοσμήσαντος λόγου ἔργον καὶ δείκνυσι τὴν ἐν ἀνθρώποις ἐντρέχειαν, δυναμένην κοσμεῖν τῷ λόγῳ καὶ τὰ πλεονεκτήματα τῆς φύσεως τῶν ἀλόγων. (τί δὲ λέγω τῶν ἀλόγων.) ἐπεὶ Κέλσω δοκεῖ μηδ' ἀλογα εἶναι τὰ κατὰ τὰς κοινὰς πάντων ἐννοίας ἀλογα καλούμενα; οὐδὲ τοὺς μύρμηκας γοῦν οἴεται εἶναι ἀλόγους ὡς περὶ τῆς ὅλης φύσεως ἐπαγγειλάμενος λέγειν καὶ τὴν ἀλήθειαν ἐν τῇ ἐπιγραφῇ τοῦ βιβλίου αὐχήσας. φησὶ γάρ περὶ τῶν μυρμήκων ὡς διαλεγομένων ἀλλήλοις τοιαῦτα· καὶ μὲν δὴ καὶ ἀπαντῶντες ἀλλήλοις διαλέγονται, ὅθεν οὐδὲ τῶν δῶν ἀμαρτάνουσιν· οὐκοῦν καὶ λόγου συμπλήρωσίς ἐστι παρ' αύτοῖς καὶ κοιναὶ ἐννοιαι καθολικῶν τινων καὶ φωνὴ καὶ τυγχάνοντα καὶ σημαινόμενα. τὸ γάρ διαλέγεσθαι τινα πρὸς ἔτερον ἐν φωνῇ γίνεται δηλούσῃ τι σημαινόμενον. πολλάκις δὲ καὶ περὶ τῶν καλουμένων τυγχανόντων ἀπαγγελλούσῃ·

4.84 | Since Celsus says that ants, when they die, have a special place for the living, he implies that they have their own ancestral memories. The more he praises the irrational animals, the more he elevates their status. Even if he does not want to, he increases the work of the one who arranged everything and shows the ability of humans to organize things with reason, highlighting the advantages of nature among the irrational beings. What do I mean by irrational? Celsus seems to think that even common ideas are not irrational. He does not even believe that ants are irrational, as he claims to speak about the whole nature and boasts of the truth in the title of his book. He says that ants talk to each other, and they respond to one another, so they do not miss the paths. Therefore, they have a kind of conversation and common ideas that are universal, along with voices and meanings. For one to converse with another in speech shows that something is being expressed. Often, they also convey messages about what is happening. How could it not be the most laughable thing to say that ants have no

ἄπερ καὶ ἐν μύρμηξι λέγειν εἶναι πῶς οὐ πάντων ἀν εἴη καταγελαστότατον;

communication?

## Section 85

4.85 | Καὶ οὐκ αἰδεῖταί γε ἐπιφέρων τούτοις, ἵνα καὶ τοῖς μετ' αὐτὸν ἐσομένοις ἐπιδεικνύηται τὴν τῶν δογμάτων ἐαυτοῦ ἀσχημοσύνην, λέγων· φέρ' οὖν, εἴ τις ἀπ' οὐρανοῦ ἐπὶ τὴν γῆν ἐπιβλέποι, τί ἀν δόξαι διαφέρειν τὰ ὑφ' ἡμῶν ἢ τὰ ὑπὸ μυρμήκων καὶ μελισσῶν δρῶμενα; ὁ ἀπ' οὐρανοῦ δὴ ἐπὶ γῆν κατὰ τὴν ὑπόθεσιν αὐτοῦ βλέπων τὰ δρῶμενα ὑπὸ τῶν ἀνθρώπων καὶ τὰ ὑπὸ τῶν μυρμήκων γινόμενα πότερον ἐνορᾶ μὲν ἀνθρώπων καὶ μυρμήκων σώμασιν, οὐ κατανοεῖ δὲ τὸ λογικὸν ἡγεμονικὸν καὶ λογισμῷ κινούμενον πάλιν τε αὗτὸν ἄλογον ἡγεμονικὸν καὶ ὑπὸ ὄρμῆς καὶ φαντασίας ἀλόγως κινούμενον μετά τινος φυσικῆς ὑποκατασκευῆς; ἀλλ' ἀτοπὸν τὸν ἀπ' οὐρανοῦ βλέποντα (τὰ) ἐπὶ γῆς ἐνορᾶν μὲν θέλειν σώμασιν ἀνθρώπων καὶ μυρμήκων ἀπὸ τοσούτου διαστήματος, μὴ πολὺ δὲ μᾶλλον βλέπειν ἡγεμονικῶν φύσεις καὶ πηγὴν ὄρμῶν λογικὴν ἢ ἄλογον. εἰ δ' ἀπαξ βλέπει τὴν πασῶν ὄρμῶν πηγὴν, δῆλον ὅτι καὶ τὴν διαφορὰν ἴδοι ἀν καὶ τὴν ὑπεροχὴν τοῦ ἀνθρώπου οὐ μόνον παρὰ τοὺς μύρμηκας ἀλλὰ καὶ παρὰ τοὺς ἔλέφαντας. ὁ γάρ βλέπων ἀπ' οὐρανοῦ ἐν μὲν τοῖς ἀλόγοις, κανὸν μεγάλα ἢ αὐτῶν τὰ σώματα. οὐκ ἀλλην ὄψεται ἀρχὴν ἢ τὴν, ἵνα οὕτως ὀνομάσω, ἀλογίαν· ἐν δὲ τοῖς λογικοῖς λόγον τὸν κοινὸν ἀνθρώπων πρὸς τὰ θεῖα καὶ ἐπουράνια τάχα δὲ καὶ αὐτὸν τὸν ἐπὶ πᾶσι θεὸν, διὸ καὶ „κατ' εἰκόνα“ γεγονέναι ὡνόμασται τοῦ Θεοῦ· „εἰκὼν“ γάρ τοῦ ἐπὶ πᾶσι θεοῦ ὁ λόγος ἐστὶν αὐτοῦ.

4.85 | And he is not ashamed to show this, so that he can demonstrate the ugliness of his own beliefs to those who come after him, saying: "Come now, if someone were to look down from heaven to earth, what would they think is different between what we do and what ants and bees do?" The one looking down from heaven, according to his assumption, would see the actions of humans and those of ants. Would they notice the bodies of humans and ants, but not understand the rational and guiding part of humans, while seeing the irrational guiding part of ants moving without reason and only by instinct? It is strange for someone looking from heaven to want to see the bodies of humans and ants from such a distance, but not to see the rational natures and the source of reasoning, whether rational or irrational. If they could see the source of all motivations, it is clear that they would also see the differences and the superiority of humans not only compared to ants but also to elephants. For the one looking from heaven would see that even in irrational beings, no matter how large their bodies are, they would not see anything other than what I would call irrationality. But in rational beings, they would see the common reasoning of humans in relation to the divine and heavenly, and perhaps even the very God above all. This is why humans are called "made in the image" of God; for the "image" is the reasoning of the one who is above all.

## Section 86

4.86 | Ἐξῆς δὲ τούτοις ὡσπερεὶ ἐπὶ πλεῖον καταβιβάσαι ἀγωνιζόμενος τὸ τῶν ἀνθρώπων γένος καὶ ἔξομοιῶσαι τοῖς ἀλόγοις καὶ μηδὲν ὅ τι καταλιπεῖν θέλων τῶν ἐν τοῖς ἀλόγοις ἴστορουμένων ἐμφαινόντων τὸ μεῖζον, καὶ τὰ τῆς γοητείας φησὶν εἶναι καὶ ἐν τισι τῶν ἀλόγων· ὡς μηδ' ἐπὶ τούτῳ τοὺς ἀνθρώπους ἔξαιρέτως σεμνύνεσθαι μηδὲ θέλειν ἔχειν τὴν πρὸς τὰ ὄλογα ὑπεροχήν· καὶ φησι ταῦτα· εἰ δέ τι καὶ (ἐπὶ) γοητείᾳ φρονοῦσιν ἀνθρωποι, ἥδη καὶ κατὰ τοῦτο σοφώτεροι ὄφεις καὶ ἀετοί· πολλὰ γοῦν ἵσασιν ἀλεξιφάρμακα καὶ ἀλεξίκακα καὶ δὴ καὶ λίθων τινῶν δυνάμεις ἐπὶ σωτηρίᾳ τῶν νεοσσῶν. οἵς ἀν ἐπιτύχωσιν ἀνθρωποι, θαυμαστόν τι κτῆμα ἔχειν νομίζουσι. καὶ πρῶτόν γε οὐκ οἴδ' ὄπως τὴν τῶν ζῷων περὶ τὰ φυσικὰ ἀλεξιφάρμακα εἴτε ἐμπειρίαν εἴτε φυσικήν τινα κατάληψιν γοητείαν ὀνόμασεν· ἐπ' ἄλλου γάρ τέτριπται τὸ τῆς γοητείας τάσσεσθαι ὄνομα· εἰ μὴ ἄρα λεληθότως διαβάλλειν βούλεται ὡς Ἐπικούρειος πᾶσαν τὴν τῶν τοιούτων χρῆσιν ὡς ἐν ἐπαγγελίᾳ γοήτων κειμένην. πλὴν ἀλλὰ δεδόσθω αὐτῷ τὸ τοὺς ἀνθρώπους φρονεῖν ἐπὶ τῇ τούτων γνώσει μέγα, εἴτε γόντας ὄντας εἴτε καὶ μή· πῶς ὅ τι σοφώτεροι κατὰ τοῦτο ἀνθρώπων εἰσὶν ὄφεις τῷ μαράθῳ εἰς ὁξυωπίαν καὶ ταχυτῆτα κινήσεως χρώμενοι. μόνον τοῦτο φυσικὸν οὐκ ἔξ ἐπιλογισμοῦ καταλαμβάνοντες ἀλλ' ἐκ κατασκευῆς; ἀνθρωποι δὲ οὐκ ἀπὸ ψιλῆς φύσεως ἐπὶ τὸ τοιοῦτον ὄμοιώς ὄφεσιν ἔρχονται· ἀλλὰ πῃ μὲν ἐκ πείρας πῃ δ' ἐκ λόγου. ἔσθ' ὅ τε δ' ἔξ ἐπιλογισμοῦ καὶ κατ' ἐπιστήμην. ὡς εἰ καὶ ἀετοὶ πρὸς σωτηρίαν τῶν ἐν τῇ καλιᾱͅ νεοσσῶν τὸν λεγόμενον ἀετίτην λίθον εὑρόντες φέρουσιν ἐπ' αὐτὴν, πόθεν ὅ τι

4.86 | Next, he seems to try to lower the human race and compare it to the irrational beings, wanting to leave nothing out of what is said about the irrational. He even claims that some of the irrational beings have a kind of magic. He argues that humans should not take pride in their superiority over the irrational. He says that if humans think they have any magic, then snakes and eagles are already wiser than them; after all, they know many remedies and the powers of certain stones for the safety of their young. Those who succeed in these things, humans believe they have something wonderful. First of all, I do not know how he calls the natural remedies of animals magic, whether it is from experience or some natural understanding. The name of magic is applied to something else. Unless he secretly wants to discredit everything, as Epicurus did, claiming that all such uses are just a promise of magic. However, let it be granted to him that humans think highly of their knowledge, whether they are magicians or not. How can he say that snakes are wiser than humans when it comes to speed and quick movement? They do not understand this from reasoning but from their natural design. But humans do not come to such abilities just from their nature; rather, they come from experience and reasoning. There are times when they act based on reasoning and knowledge. Just as eagles, when they find the so-called eagle stone for the safety of their young, are wise, how can he claim that eagles are wiser than humans when humans find natural help through reasoning and use it with thought?

σοφοὶ ἀετοὶ καὶ τῶν ἀνθρώπων  
σοφώτεροι, τῶν ἐκ πείρας τὸ τοῖς ἀετοῖς  
δοθὲν φυσικὸν βοήθημα εὐρόντων διὰ τὸν  
λογισμὸν καὶ μετὰ νοῦ χρησαμένων;

## Section 87

4.87 | "Εστω δὲ καὶ ἄλλα ὑπὸ τῶν ζώων γινώσκεσθαι ἀλεξιφάρμακα. τί οὖν τοῦτο πρὸς τὸ μὴ φύσιν ἄλλὰ λόγον εἶναι τὸν εὐρίσκοντα ταῦτα ἐν τοῖς ζώοις; εἰ μὲν γὰρ λόγος ἦν ὁ εὐρίσκων, οὐκ ἀν  
ἀποτεταγμένως τόδε τι μόνον εὐρίσκετο ἐν ὅφεσιν, ἔστω καὶ δεύτερον καὶ τρίτον, καὶ ἄλλο τι ἐν ἀετῷ καὶ οὔτως ἐν τοῖς λοιποῖς ζώοις. ἄλλὰ τοσαῦτα ἀν, ὅσα καὶ ἐν ἀνθρώποις· νυνὶ δὲ φανερὸν ἐκ τοῦ ἀποτεταγμένως πρός τινα ἐκάστου φύσιν ζώου νενευκέναι βοηθήματα ὅτι οὐ σοφίᾳ οὐδὲ λόγος ἔστιν ἐν αὐτοῖς ἄλλά τις φυσικὴ πρὸς τὰ τοιάδε σωτηρίας ἔνεκεν τῶν ζώων κατασκευὴ, ὑπὸ τοῦ λόγου γεγενημένη. καίτοι γε εἱ̄̄ ἐβουλόμην δόμοσε χωρεῖν τῷ Κέλσῳ κατὰ ταῦτα, ἔχρησάμην ἀν  
Σολομῶντος λέξει ἀπὸ τῶν Παροιμιῶν οὔτως ἔχούσῃ· „τέσσαρα δ' ἔστιν ἐλάχιστα ἐπὶ τῆς γῆς, ταῦτα δέ ἔστι σοφώτερα τῶν σοφῶν· οἱ μύρμηκες, οἵς μὴ ἔστιν ίσχὺς, οἱ ἐποιμάζονται ἐν θέρει τὴν τροφήν· καὶ οἱ χοιρογρύλλοι. ἔθνος οὐκ ίσχυρὸν, οἱ ἐποιήσαντο ἐν πέτραις τοὺς ἐαυτῶν οἴκους· ἀβασίλευτός ἔστιν ἡ ἀκρὶς, καὶ στρατεύει ἀπὸ ἐνὸς κελεύσματος εὐτάκτως· καὶ ἀσκαλαβώτης χερὸν ἔρειδόμενος καὶ εὐάλωτος ὃν οίκει ἐν ὄχυρῷ μασι βασιλέως. ‘ἄλλ’ οὐ συγχρῶμαι ὡς σαφέσι τοῖς ὅρησις, ἀκολούθως δὲ τῇ ἐπιγραφῇ (ἐπιγέγραπται γὰρ τὸ βιβλίον Παροιμίαι) ζητῶ ταῦτα ὡς αἰνίγματα. ἔθος γὰρ τοῖς ἀνδράσι τούτοις τὰ ἔτερον μέν τι αὐτόθεν δηλοῦντα ἔτερον δὲ ἐν ὑπονοίᾳ ἀπαγγέλλοντα διαιρεῖν εἰς εἴδη πολλὰ, ὃν

4.87 | Let it be that other animals also know remedies. So what does it matter if the one discovering these in animals is not natural but rational? If there was reason in the discoverer, they would not only find one thing in snakes but also a second and a third, and something else in eagles, and so on with other animals. But there would be as many as there are in humans. Now it is clear from the specific remedies for each kind of animal that there is no wisdom or reason in them, but rather some natural preparation for the safety of the animals, which has come from reason. And yet, if I wanted to agree with Celsus on this, I would use a saying from Solomon's Proverbs that goes like this: "There are four things on the earth that are the least, and these are wiser than the wise: the ants, which have no strength, but prepare their food in summer; and the conies, a weak nation that makes their homes in the rocks; the locust has no king, yet they all march out in ranks; and the lizard can be caught in the hand, yet it is found in kings' palaces." But I do not mix these sayings with clear statements; rather, according to the title (for the book is called Proverbs), I seek these as riddles. For it is customary for these men to show one thing directly and to hint at another, dividing into many kinds, of which one is the proverbs. This is why it is written in our Gospels that our Savior said: "I have spoken to you in parables; the time is coming when I will no longer speak to

(ἐν) εἶναι τὰς παροιμίας. διὸ καὶ ἐν τοῖς εὐαγγελίοις ἡμῶν γέγραπται ὁ σωτήρ ἡμῶν εἰρηκέναι· „ταῦτ’ ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὄρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν.“ οὐχ οἱ αἰσθητοὶ τοίνυν μύρμηκες σοφώτεροι καὶ „τῶν σοφῶν“ εἰσιν ἀλλ’ οἱ δηλούμενοι ὡς ἐν εἴδει παροιμῶν. οὕτω δὲ λεκτέον καὶ περὶ τῶν λοιπῶν ζώων· ἀλλὰ πάνυ ἀπλούστατα νομίζει εἶναι καὶ ἴδιωτικὰ ὁ Κέλσος τὰ Ίουδαίων καὶ Χριστιανῶν βιβλία καὶ οἴεται τοὺς ἀλληγοροῦντας αὐτὰ βιαζομένους τὸ βούλημα τῶν γραψάντων τοῦτο ποιεῖν. ἐληλέγχθω οὖν καὶ διὰ τούτων ὁ Κέλσος μάτην ἡμᾶς διαβάλλων· ἐληλέγχθω δὲ αὐτοῦ καὶ ὁ περὶ ὄφεων καὶ ἀετῶν λόγος, ἀποφηνάμενος εἶναι τούτους ἀνθρώπων σοφωτέρους.

## Section 88

4.88 | Θέλων δ' ἔτι διὰ πλειόνων μηδὲ τὰς περὶ τοῦ θείου ἐννοίας ἔξαιρέτους εἶναι παρὰ τὰ θνητὰ πάντα ἐν τῷ γένει τῶν ἀνθρώπων, ἀλλὰ καὶ τῶν ἀλόγων ζώων τινὰ ἀποφῆναι ἐννοοῦντα περὶ τοῦ θεοῦ. περὶ οὗ τοιαῦται διαφωνίαι γεγόνασι καὶ τοῖς ὄξυτέροις τῶν πανταχοῦ ἀνθρώπων, Ἑλλήνων καὶ βαρβάρων, φησὶν ὅτι εἰ δ', ὅτι θείας ἐννοίας ἀνθρωπος ἐπείληπται, νομίζεται ὑπερέχειν τῶν λοιπῶν ζώων· ἵστωσαν οἱ τοῦτο φάσκοντες ὅτι καὶ τούτου πολλὰ τῶν ἀλλων ζώων ἀντιποιηθήσεται· καὶ μάλιστα περὶ τοῦτος τοῦτο προγινώσκειν τε καὶ προδηλοῦν; τοῦτο τοίνυν ἀνθρωποι παρὰ τῶν ἀλλων ζώων καὶ μάλιστα παρ' ὄρνιθων μανθάνουσιν· καὶ ὅσοι τῆς ἐκείνων ἐνδείξεως ἐπαίσουσιν, οὗτοι μαντικοί. εἰ δ' ὄρνιθες ἄρα καὶ ὅσα (ἄλλα) ζῷα μαντικὰ ἐκ θεοῦ προγινώσκοντα διὰ συμβόλων ἡμᾶς

you in parables." So it is not the sensory ants that are wiser and "of the wise," but those indicated as in the form of proverbs. Thus, it should also be said about the other animals. But Celsus thinks that the books of the Jews and Christians are very simple and believes that those who interpret them are forcing the intention of the writers to do this. Therefore, let Celsus be shown to be wrong by these things, and let him also be shown wrong in his statements about snakes and eagles, claiming that they are wiser than humans.

4.88 | Next, he wants to show that even among irrational animals, there are some who think about the divine. He says that there have been many disagreements about this, even among the sharpest people, both Greeks and non-Greeks. He claims that if a person has divine thoughts, they are considered superior to other animals. Those who say this should know that many other animals will contest this idea, and rightly so. For what could anyone say is more divine than knowing the future? Humans learn this from other animals, especially from birds. Those who are skilled in observing them are called seers. If birds and other animals predict things from the divine through signs, then they seem to be closer to divine conversation and are considered wiser and more beloved by the divine. The wise among humans say that they have a connection with these animals,

διδάσκει, τοσοῦτον ἔοικεν ἐγγυτέρω τῆς θείας ὄμιλίας ἐκεῖνα πεφυκέναι καὶ εἶναι σοφώτερα καὶ θεοφιλέστερα. φασὶ δὲ τῶν ἀνθρώπων οἱ συνετοὶ καὶ ὄμιλίας ἐκείνοις εἶναι, δηλονότι τῶν ἡμετέρων ἱερωτέρας, καὶ αὐτοί που γνωρίζειν τὰ λεγόμενα καὶ ἔργω δεικνύειν ὅτι γνωρίζουσιν, ὅταν προειπόντες ὅτι ἔφασαν οἱ ὄρνιθες ὡς ἀπίασί ποι καὶ ποιήσουσι τόδε ἢ τόδε δεικνύωσιν ἀπελθόντας ἐκεῖ καὶ ποιοῦντας ἂ δὴ προεῖπον. ἐλεφάντων δὲ ούδεν εὔορκότερον ούδε πρὸς τὰ θεῖα πιστότερον εἶναι δοκεῖ, πάντως δή που διότι γνῶσιν αὐτοῦ ἔχουσιν. ὅρα δὲ ἐν τούτοις, ὅσα ζητούμενα παρὰ τοῖς φιλοσοφοῦσιν οὐ μόνον Ἑλλήνων ἀλλὰ καὶ τῶν ἐν βαρβάροις, εἴθ' εὐρόντων εἴτε παρὰ τινων δαιμόνων μαθόντων τὰ περὶ οἰωνῶν καὶ τῶν ἄλλων ζώων, ἀφ' ὧν μαντεῖαι τινες ἀνθρώποις γίνεσθαι λέγονται, συναρπάζει καὶ ὡς ὄμολογούμενα ἐκτίθεται. πρῶτον μὲν γὰρ ἐζήτηται, πότερον ἔστι τις τέχνη οἰωνιστικὴ καὶ ἀπαξαπλῶς ἢ διὰ ζώων μαντικὴ ἢ οὐκ ἔστι· δεύτερον δὲ παρὰ τοῖς παραδεξαμένοις εἶναι τὴν δι' ὄρνιθων μαντικὴν οὐ συμπεφώνηται ἢ αἵτια τοῦ τρόπου τῆς μαντείας· ἐπειδήπερ οἱ μὲν ἀπό τινων δαιμόνων ἡ θεῶν μαντικῶν φασι γίνεσθαι τὰς κινήσεις τοῖς ζώοις, ὄρνισι μὲν εἰς διαφόρους πτήσεις καὶ εἰς διαφόρους φωνὰς τοῖς δὲ λοιποῖς εἰς τὰς τοιασδή κινήσεις ἢ τοιασδή, ἄλλοι δὲ θειοτέρας αὐτῶν καὶ πρὸς τοῦτ' ἐπιτηδείους [αὐτῶν] εἶναι τὰς ψυχὰς, ὅπερ ἔστιν ἀπιθανώτατον.

## Section 89

4.89 | Ἐχρῆν οὖν τὸν Κέλσον, διὰ τῶν προκειμένων βουλόμενον θειότερα καὶ σοφώτερα ἀποδεῖξαι τὰ ἄλογα ζῷα τῶν ἀνθρώπων, κατασκευάσαι διὰ πλειόνων ὡς ὑπάρχουσαν τὴν τοιάνδε μαντικὴν καὶ

especially with our priests, and they show that they understand what is said by demonstrating it in action, when they predict what the birds will do and then see them doing exactly that. As for elephants, they do not seem to be more trustworthy or more faithful to the divine than other animals, but they certainly have some knowledge. Look at this: whatever is sought by philosophers, not only among Greeks but also among non-Greeks, whether they find it or learn it from some spirits about omens and other animals, from which certain prophecies are said to come, it captivates and is presented as agreed upon. First, it is asked whether there is a skill in interpreting omens and whether the divination through animals is real or not. Second, among those who accept this, the reason for divination through birds has not been agreed upon. Some say that the movements of animals come from certain spirits or gods, with birds showing different flights and sounds, while others say that the souls of these animals are more divine and suited to this, which is very unlikely.

4.89 | Celsus should have shown that irrational animals are more divine and wiser than humans by providing more evidence for this kind of divination and by clearly proving that the arguments against

τὴν ἀπολογίαν μετὰ τοῦτ' ἐναργεστέρως  
ἀποδεῖξαι καὶ ἀποδεικτικῶς ἀποδοκιμάσαι  
μὲν τοὺς λόγους τῶν ἀναιρούντων τὰς  
τοιασδὶ μαντείας ἀποδεικτικῶς δ'  
ἀνατρέψαι καὶ τοὺς λόγους τῶν εἰπόντων  
ἀπὸ δαιμόνων ἡ θεῶν γίνεσθαι τὰς  
κινήσεις τοῖς ζῷοις πρὸς τὸ μαντεύσασθαι  
καὶ μετὰ ταῦτα κατασκευάσαι περὶ τῆς  
τῶν ἀλόγων ζῷων ψυχῆς ὡς θειοτέρας.  
οὕτω γάρ ἀν πρὸς τὰ πιθανὰ αὐτοῦ,  
ἐπιδειξαμένου φιλόσοφον περὶ τῶν  
τηλικούτων ἔξιν, κατὰ τὸ δυνατὸν ἡμῖν  
ἐνέστημεν ἀνατρέποντες μὲν τὸ ὅτι  
σοφώτερα τὰ ἄλογα ζῷα τῶν ἀνθρώπων,  
ψευδοποιοῦντες δὲ καὶ ὅτι ἐννοίας ἔχει τοῦ  
θείου ἱερωτέρας ἡμῶν καὶ ὅτι ὀμιλίας ἔχει  
πρὸς ἄλληλα ἱεράς τινας. νυνὶ δ' ὁ ἐγκαλῶν  
ἡμῖν ὅτι πιστεύομεν τῷ ἐπὶ πᾶσι θεῷ ἀξιοῦ  
ἡμᾶς πιστεύειν ὅτι αἱ ψυχαὶ τῶν ὄρνιθων  
θειοτέρας ἔχουσιν ἐννοίας καὶ τρανοτέρας  
ἀνθρώπων. ὅπερ εἰ ἀληθές ἐστιν. ὅρνιθες  
μᾶλλον τρανοτέρας Κέλσου ἔχουσι περὶ<sup>1</sup>  
θεοῦ ἐννοίας· καὶ οὐ θαυμαστὸν εἰ Κέλσου.  
τοῦ ἐπὶ τοσοῦτον τὸν ἀνθρωπὸν  
ἔξευτελίζοντος. ἀλλὰ γάρ ὅσον ἐπὶ Κέλσῳ  
οἱ ὅρνιθες μείζονας καὶ θειοτέρας ἔχουσιν  
ἐννοίας οὐ λέγω ἡμῶν Χριστιανῶν ἡ τῶν  
ταῖς αὐταῖς ἡμῖν γραφαῖς χρωμένων  
Ἰουδαίων ἀλλὰ γάρ καὶ τῶν παρ' Ἑλλησι  
θεολόγων ἀνθρωποι γάρ ἥσαν. μᾶλλον οὖν  
κατὰ Κέλσον κατεύηφε τὴν τοῦ θείου  
φύσιν τὸ τῶν δῆθεν μαντικῶν ὄρνιθων  
γένος ἡ Φερεκύδης καὶ Πυθαγόρας καὶ  
Σωκράτης καὶ Πλάτων. καὶ ἔχρην γε ἡμᾶς  
πρὸς τοὺς ὅρνιθας φοιτᾶν διδασκάλους·  
ἴν'. ὕσπερ κατὰ τὴν Κέλσου ὑπόληψιν  
διδάσκουσιν ἡμᾶς μαντικῶς τὰ ἐσόμενα.  
οὕτω καὶ [περὶ] τοῦ ἀμφιβάλλειν περὶ τοῦ  
θείου ἀπαλλάξωσι τοὺς ἀνθρώπους. ἦν  
κατειλήφασι τρανὴν περὶ αὐτοῦ ἐννοιαν  
παραδιδόντες. Κέλσῳ μὲν οὖν ἀκολουθεῖ,  
τῷ διαφέρειν ἡγουμένῳ τῶν ἀνθρώπων  
τοὺς ὅρνιθας, διδασκάλοις αὐτὸν χρᾶσθαι

such divination are wrong. He should have also overturned the claims that the movements of animals come from spirits or gods for the purpose of divination and then argued that the souls of irrational animals are more divine. For this would align with his beliefs, showing a philosopher about such matters. By overturning the idea that irrational animals are wiser than humans and falsely claiming that our priests have divine thoughts and connections with other sacred beings, he would be addressing the accusations against us. Now, he accuses us of believing that the souls of birds have more divine thoughts than humans. If this is true, then birds indeed have greater thoughts about the divine than Celsus. It is not surprising if Celsus diminishes humans to such an extent. But I do not say that birds have greater and more divine thoughts than Christians or Jews who use the same scriptures as us, but even more than the theologians among the Greeks, who were human. Thus, according to Celsus, the nature of the so-called prophetic birds is more limited than that of figures like Phercydes, Pythagoras, Socrates, and Plato. We should go to the birds as teachers, as Celsus suggests, to learn about future events. This way, they might free humans from doubts about the divine, which they have taken to be a clear understanding of it. Celsus follows the idea that birds differ from humans, and he should use them as teachers, rather than relying on any of the philosophers among the Greeks.

ὅρνισι καὶ μηδενὶ οὕτως τῶν  
φιλοσοφησάντων παρ' Ἑλλησιν·

## Section 90

4.90 | ἡμῖν δ' ὀλίγα πρὸς τὰ προκείμενα  
ἀπὸ πολλῶν λεκτέον, διελέγχουσι τὴν  
άχάριστον ψευδοδοξίαν πρὸς τὸν  
πεποιηκότα αὐτὸν· „Ἄνθρωπος“ γάρ καὶ  
Κέλσος ὧν „ἐν τιμῇ ὧν οὐ συνῆκε,“ διὸ ούδε  
„παρασυνεβλήθη“ τοῖς ὅρνισι καὶ τοῖς  
ἄλλοις (ἀλόγοις) ζῷοις, οἷς νομίζει εἶναι  
μαντικοῖς, ἀλλ' ἐκείνοις παραχωρήσας τὰ  
πρωτεῖα ὑπὲρ Αἴγυπτίους, τοὺς τὰ ἄλογα  
ζῷα ὡς θεοὺς προσκυνοῦντας, ἐαυτὸν  
ὑπέταξε τὸ δ' ὅσον ἐπ' αὐτῷ καὶ πᾶν τὸ  
τῶν ἀνθρώπων γένος ὡς χεῖρον καὶ  
ἔλαττον νοοῦν περὶ τοῦ θείου τοῖς ἀλόγοις  
ζῷοις. προηγουμένως μὲν οὖν ζητείσθω,  
πότερον ὑπάρχει ἡ δι' ὄρνιθων καὶ τῶν  
λοιπῶν ζῷων, πεπιστευμένων εἶναι  
μαντικῶν, μαντικὴ ἡ μὴ ὑπάρχει. καὶ γάρ  
οὐκ εὔκαταφρόντος ἔστιν εἰς ἐκάτερα  
ἐπιχειρούμενος ὁ λόγος· ὅπου μὲν  
δυσωπῶν μὴ παραδέξασθαι τὸ τοιοῦτον,  
ἴνα μὴ τὸ λογικὸν ἀντὶ τῶν δαιμονίων  
χρηστηρίων ὅρνισι χρήσηται, καταλιπόν  
ἐκεῖνα, ὅπου δὲ διὰ μαρτυρουμένης ὑπὸ  
πολλῶν ἐναργείας παριστάς ὅτι πολλοὶ  
ἀπὸ μεγίστων διεσώθησαν κινδύνων,  
πεισθέντες τῇ δι' ὄρνιθων μαντικῇ. ἐπὶ δὲ  
τοῦ παρόντος δεδόσθω ὑπαρκτὸν εἶναι τὴν  
οἰωνιστικὴν, ἕνα καὶ οὕτως δείξω τοῖς  
προκαταληφθεῖσιν ὅτι καὶ τούτου  
διδομένου πολλή ἔστιν ἡ τοῦ ἀνθρώπου  
παρὰ τὰ ἄλογα ζῷα καὶ παρ' αὐτὰ τὰ  
μαντικὰ ὑπεροχὴ καὶ οὐδαμῶς πρὸς ἐκεῖνα  
συγκριτή. λεκτέον ουν ὅτι, εἴπερ τις θεία  
φύσις ἦν ἐν αὐτοῖς τῶν μελλόντων  
προγνωστικὴ καὶ ἐπὶ τοσοῦτον πλουσία,  
ὡς ἐκ περιουσίας καὶ τῷ βουλομένῳ τῶν  
ἀνθρώπων δηλοῦν τὰ ἐσόμενα, δηλονότι

4.90 | We need to say a little about the main points to challenge the ungrateful false belief against the creator. For both Celsus and humans, "being in honor, did not understand," and so he did not "become confused" by the birds and other irrational animals, which he thinks are prophetic. Instead, he gave priority to the Egyptians, who worship irrational animals as gods, and he placed himself and all of humanity as lesser and inferior in understanding the divine compared to irrational animals. First, it should be asked whether there is a prophetic skill in birds and other animals that are believed to be prophetic or not. The argument is not easy to dismiss on either side. In places where it is difficult to accept such a thing, it is to avoid using reason instead of divine signs from birds. But where there is clear evidence from many witnesses showing that many have been saved from great dangers by trusting in bird divination, we should acknowledge that. Now, it should be established that divination exists so that I can show those who are biased that there is much more superiority of humans over irrational animals and even over the prophetic ones, and that there is no comparison at all. It should be said that if there were a divine nature in them that could predict the future so abundantly, revealing what humans desire, it would be clear that they would have known much earlier about themselves. They would have kept knowledge about themselves safe from this place, where humans set traps and nets.

πολὺ πρότερον τὰ περὶ ἐαυτῶν ἔγίνωσκον·  
(γινώσκον)τα δὲ τὰ περὶ ἐαυτῶν  
ἔφυλάξατο (αν) ἀναπτῆναι κατὰ τοῦδε τοῦ  
τόπου, ἐφ' οὗ παγίδας καὶ δίκτυα  
ἀνθρωποι ἔστησαν κατ' αὐτῶν, ἢ τοξόται  
σκοπῷ χρώμενοι τοῖς ἴπταμένοις βέλη ἐπ'  
αὐτὰ ἀπέλυον. πάντως δ' ἀν καὶ  
προγινώσκοντες ἀετοὶ τὴν κατὰ τῶν  
νεοσσῶν ἐπιβουλὴν, εἴτε τῶν  
ἀναβαινόντων πρὸς αὐτοὺς ὄφεων καὶ  
διαφθειρόντων αὐτοὺς, εἴτε καὶ τινων  
ἀνθρώπων εἴτ' εἰς παιδιάν εἴτε καὶ εἰς  
ἄλλην τινὰ χρείαν καὶ θεραπείαν  
λαμβανόντων αύτοὺς, οὐκ ἀν ἐνόσσευσαν  
ἐνθα ἔμελλον ἐπιβουλεύεσθαι· καὶ  
ἀπαξαπλῶς οὐκ ἀν ποτε τῶν ζώων τι  
τούτων ἀλωτὸν ἀνθρώποις ἦν ὡς  
ἀνθρώπων θειότερον καὶ σοφώτερον.

## Section 91

4.91 | Ἀλλὰ καὶ εἴπερ οίωνοὶ οίωνοῖς  
μάχονται (καὶ) ὡς φησιν ὁ Κέλσος, θείαν  
φύσιν ἔχοντες οἱ μαντικοὶ ὅρνεις καὶ τὰ  
(ἄλλα) ἄλογα ζῷα καὶ ἐννοίας τοῦ θείου  
καὶ πρόγνωσιν περὶ μελλόντων τὰ τοιαῦτα  
ἐτέροις προεδήλουν· οὕτ' ἀν ἢ καθ'  
“Ομηρον στρουθός ἐνόσσευσεν ὅπου  
δράκων ἔμελλεν αὐτὴν καὶ τὰ τέκνα  
ἀφανίσειν, οὕτ' ἀν ὁ κατὰ τὸν αὐτὸν  
ποιητὴν δράκων οὐκ ἔφυλάξατο ὑπὸ τοῦ  
ἀετοῦ ληφθῆναι. φησὶ γάρ ὁ ἐν ποίησει  
θαυμαστὸς ‘Ομηρος περὶ μὲν τοῦ προτέρου  
τοιαῦτα· ἐνθ' ἔφάνη μέγα σῆμα· δράκων  
ἐπὶ νῶτα δαφοινὸς, σμερδαλέος, τὸν δ'  
αὐτὸς Ὁλύμπιος ἦκε φρόωσδε, βωμοῦ  
ὑπαΐξας πρός ῥα πλατάνιστον ὅρουσεν.  
ἐνθα δ' ἐσαν στρουθοῖο νεοσσοὶ, νήπια  
τέκνα, ὅζω ἐπ' ἀκροτάτῳ πετάλοις  
ὑποπεπτηῶτες, ὁκτὼ. ἀτάρ μήτηρ ἐνάτῃ  
ἦν. ἢ τέκε τέκνα. ἐνθ' ὅ γε τοὺς ἐλεεινὰ  
κατήσθιε τετριγῶτας· μήτηρ δ'

against them, or where archers used flying arrows against them. Even if eagles could foresee threats against their young, whether from climbing snakes or from certain humans, whether for sport or for some other need, they would not have known where the threats would come from. And simply put, no animal would ever be caught by humans as if they were more divine and wiser than humans.

4.91 | But even if birds fight among themselves, as Celsus says, the prophetic birds and other irrational animals have a divine nature and knowledge of the divine and foresight about future events. The sparrow would not have foreseen where a dragon would come to destroy it and its young, nor would the dragon have been protected from being caught by the eagle. For the wonderful poet Homer speaks of such things: there, a great sign appeared—a dragon on the back of a daffodil, terrifying, and the Olympian sent it forth, rushing towards the altar. There were young sparrows there, innocent chicks, resting on the very top of the branches, eight in total. But the mother was there, who had given birth to the chicks. There, the dragon devoured the pitiful chirping ones, while the mother, mourning for her dear chicks, was fluttering around,

άμφεποτάτο όδυρομένη φίλα τέκνα· τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχνῖαν. αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῦ καὶ αὐτὴν, τὸν μὲν ἀρίζηλον θῆκεν θεὸς, δοσπερ ἔφηνεν λᾶαν γάρ μιν θῆκε Κρόνου παῖς ἀγκυλομήτεω. ἡμεῖς δ' ἐσταότες θαυμάζομεν οἶον ἑτύχθη. ὡς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἐκατόμβας, περὶ δὲ τοῦ δευτέρου ὅτι ὄρνις γάρ σφιν ἐπῆλθε περησέμεναι μεμαῶσιν, αἱέτδος ὑψιπέτης, ἐπ' ἀριστερὰ λαὸν ἔέργων, φοινήεντα δράκοντα φέρων ὄνυχεσσι πέλωρον, ζωὸν. ἔτ' ἀσπαίροντα· ὃ δ' οὕπω λήθετο χάρμης. κόψε γάρ αὐτὸν ἔχοντα κατὰ στῆθος παρὰ δειρὴν, ίδνωθεὶς ὁπίσω· ὃ δ' ἀπὸ ἔθεν ἥκε χαμᾶζε. ἀλγήσας ὁδύνησι, μέσω δ' ἐγκάββαλ' ὅμιλω· αὐτὸς δὲ κλάγξας πέτετο πνοιῆς ἀνέμοιο. Τρῶες δ' ἔρριγησαν, ὅπως ἵδον αἱόλον ὄφιν κείμενον ἐν μέσσοισι, Διὸς τέρας αἴγιόχοιο. ἄρ' οὖν ὃ μὲν ἀετὸς ἥν μαντικὸς, δὲ δράκων, ἐπεὶ καὶ τούτῳ χρῶνται τῷ ζῷῳ οἱ οἰώνοσκόποι, οὐκ ἥν μαντικός; τί δὲ, ἐπεὶ τὸ ἀποκληρωτικὸν εὐέλεγκτόν ἐστιν, οὐχὶ καὶ τὸ ἀμφοτέρους εἴναι μαντικοὺς ἔλεγχθείη ἄν; οὐκ ἄν γὰρ ὁ δράκων ὧν μαντικὸς οὐκ ἐφυλάξατο τάδε τινὰ ἀπὸ τοῦ ἀετοῦ παθεῖν; καὶ ἄλλα δ' ἄν μυρία τοιαῦτα εὔροι τις παραδείγματα, παριστάντα ὅτι οὐ τὰ ζῷα μέν ἐστιν ἐν ἐαυτοῖς ἔχοντα μαντικὴν ψυχὴν· ἄλλὰ κατὰ μὲν τὸν ποιητὴν καὶ τοὺς πολλοὺς τῶν ἀνθρώπων αὐτὸς Ὁλύμπιος ἥκε φόωσδε, κατὰ δὲ τι σημεῖον καὶ Ἀπόλλων ἀγγέλω χρῆται ἱέρακι· „κίρκος“(γὰρ) „Ἀπόλλωνος“εἴναι λέγεται „ταχὺς ἀγγελος.“

distressed. When it had eaten both the chicks and the mother, the god placed the notable one, as I said; for the son of Cronus placed it in the ground. We stand amazed at how it happened. As terrible creatures of the gods entered the sacrifices, concerning the second, a bird came to them, a high-flying eagle, bringing a red dragon with its claws, alive and struggling. The eagle did not forget the joy. For it struck him in the chest from behind; he fell down from another place. Suffering from pain, he fell into the crowd; but he himself cried out and flew away on the breath of the wind. The Trojans shivered when they saw a swift serpent lying among them, a monster of Zeus, the Aegis-bearer. So was the eagle prophetic, and the dragon, since the augurs use both of these animals, was not prophetic? And since the distinction is easy to prove, could it not be shown that both are prophetic? For if the dragon was prophetic, it would not have allowed these things to happen to it by the eagle. There are many other examples like this, showing that the animals do not have a prophetic soul within themselves. But according to the poet and many humans, the Olympian sent it forth, and according to some sign, Apollo uses a messenger bird; for the "kirkos" is said to be "the swift messenger of Apollo."

## Section 92

4.92 | Κατὰ δὲ ἡμᾶς δαίμονές τινες φαῦλοι καὶ. ἦν' οὕτως ὄνομάσω, τιτανικοὶ ἢ γιγάντιοι, ἀσεβεῖς πρὸς τὸ ἀληθῶς θεῖον καὶ τοὺς ἐν οὐρανῷ ἀγγέλους γεγενημένοι

4.92 | According to us, there are some evil demons, which I will call titanic or giant, who are disrespectful towards the true divine and the angels in heaven. They have

καὶ πεσόντες ἐξ οὐρανοῦ καὶ περὶ τὰ παχύτερα τῶν σωμάτων καὶ ἀκάθαρτα ἐπὶ γῆς καλινδούμενοι. ἔχοντές τι περὶ τῶν μελλόντων διορατικὸν. ἄτε γυμνοὶ τῶν γηίνων σωμάτων τυγχάνοντες, καὶ περὶ (τὸ) τοιοῦτον ἔργον καταγινόμενοι, βουλόμενοι ἀπάγειν τοῦ ἀληθινοῦ θεοῦ τὸ τῶν ἀνθρώπων γένος, ὑποδύνονται τῶν ζώων τὰ ἀρπακτικώτερα καὶ ἀγριώτερα καὶ ἄλλα πανουργότερα καὶ κινοῦσιν αὐτὰ πρὸς ὃ βούλονται. ὅτε βούλονται. ἡ τὰς φαντασίας τῶν τοιωνδὲ ζώων τρέπουσιν ἐπὶ πτήσεις καὶ κινήσεις τοιάσδε· ἵν' ἀνθρωποι διὰ τῆς ἐν τοῖς ἀλόγοις ζώοις ἀλισκόμενοι μαντικῆς θεὸν μὲν τὸν περιέχοντα τὰ ὅλα μὴ ζητῶσι μηδὲ τὴν καθαρὰν θεοσέβειαν ἔχετάσωσι, πέσωσι δὲ τῷ λογισμῷ ἐπὶ τὴν γῆν (καὶ) τοὺς ὅρνεις καὶ τοὺς δράκοντας ὅτι δ' ἀλώπεκας καὶ λύκους. καὶ γὰρ παρατετήρηται τοῖς περὶ· ταῦτα δεινοῖς ὅτι αἱ ἐναργέστεραι προγνώσεις διὰ τῶν τοιούτων ζώων γίνονται. ἄτε μὴ δυναμένων τῶν δαιμόνων ἐν τοῖς ἡμερωτέροις τῶν ζώων τοσοῦτον, δόσον δύνανται διὰ τὸ παραπλήσιον τῆς κακίας καὶ οὐ κακίαν μὲν οἰονεὶ δὲ κακίαν οὖσαν ἐν τοῖς τοιοισδὲ τῶν ζώων ἐνεργῆσαι τάδε τὰ ζῶα.

## Section 93

4.93 | "Οθεν εἴπερ ἄλλο τι Μωϋσέως τεθαύμακα, καὶ τὸ τοιοῦτον θαύματος ἀποφανοῦμαι ἄξιον εἶναι, ὅτι φύσεις κατανοήσας ζώων διαφόρους καὶ εἴτ' ἀπὸ τοῦ θείου μαθὼν τὰ περὶ αὐτῶν καὶ τῶν ἐκάστῳ ζῷῳ συγγενῶν δαιμόνων εἴτε καὶ αὐτὸς ἀναβαίνων τῇ σοφίᾳ εὐρών, ἐν τῇ περὶ ζώων διατάξει πάντα μὲν ἀκάθαρτα ἔφησεν εἶναι τὰ νομιζόμενα παρ' Αἴγυπτίοις καὶ τοῖς λοιποῖς τῶν ἀνθρώπων εἶναι μαντικὰ, ὡς ἐπίπαν δὲ εἶναι καθαρὰ

fallen from heaven and are involved with the heavier and unclean bodies on earth. They have some ability to see the future. Being stripped of earthly bodies, they engage in such work, wanting to lead the human race away from the true god. They take on the most predatory and wild animals and use them to achieve their goals. When they want, they turn the imaginations of such animals towards flights and movements like these, so that humans, caught up in the irrational animals, do not seek the god who encompasses all nor examine pure piety. Instead, they fall into reasoning about the earth and the birds, dragons, and even foxes and wolves. For it has been observed that the clearest prophecies come through such animals. Since the demons cannot act through the tamer animals to the same extent, they do so through the similar nature of evil. They do not have true evil within them, but they act through the evil that exists in such animals.

4.93 | Therefore, if I have marveled at anything else about Moses, I find this kind of wonder to be worthy: he understood the different natures of animals and learned from the divine about them and their related demons. He himself, rising in wisdom, declared that all the animals considered unclean by the Egyptians and other humans are unclean, while those that are not like this are pure. Among the unclean animals listed by Moses are the

τὰ μὴ τοιαῦτα. καὶ ἐν ἀκαθάρτοις παρὰ Μωϋσεῖ ἔστι λύκος καὶ ἀλώπηξ καὶ δράκων ἀετός (τε) καὶ ἱέραξ καὶ τὰ ὅμοια τούτοις, καὶ ὡς ἐπίπαν οὐ μόνον ἐν τῷ νόμῳ ἀλλὰ καὶ ἐν τοῖς προφήταις εὔροις ἀν ταῦτα τὰ ζῷα εἰς παράδειγμα τῶν κακίστων παραλαμβανόμενα, οὐδέ ποτε δὲ εἰς χρηστὸν πρᾶγμα ὄνομαζόμενον λύκον ἢ ἀλώπεκα. ξοικεν οὖν τις εἴναι ἐκάστω δαιμόνων εἴδει κοινωνίᾳ πρὸς ἔκαστον εἴδος ζῷων. καὶ ὥσπερ ἐν ἀνθρώποις ἀνθρώποι ἀνθρώπων ἴσχυρότεροι τινες είσιν οὐ πάντως διὰ τὸ ἥθος. τὸν αὐτὸν τρόπον δαίμονες δαιμόνων εἶν οὖν ἐν μέσοις δυνατώτεροι· καὶ οἵδε μὲν τοῖσδε τοῖς ζῷοις χρώμενοι εἰς ἀπάτην τῶν ἀνθρώπων κατὰ τὸ βούλημα τοῦ καλουμένου ἐν τοῖς λόγοις ἡμῶν ἄρχοντος „τοῦ αἰῶνος τούτου,” ἔτεροι δὲ δι’ ἄλλου εἴδους προδηλοῦντες. καὶ ὅρα ἐφ’ ὅσον είσιν οἱ δαίμονες μιαροί. ὡς καὶ γαλᾶς ὑπό τινων παραλαμβάνεσθαι πρὸς τὸ δηλοῦν τὰ μέλλοντα. καὶ σὺ δὲ παρὰ σαυτῷ κρῖνον δόπτερόν ἔστι βέλτιον παραδέξασθαι, ὅτι ὁ ἐπὶ πᾶσι θεὸς καὶ ὁ τούτου υἱὸς κινοῦσι τοὺς ὄρνιθας καὶ τὰ λοιπὰ ζῷα εἰς μαντικὴν. ἢ οἱ κινοῦντες τὰ τοιαδὶ τῶν ζῷων καὶ οὐκ ἀνθρώπους παρόντων ἀνθρώπων δαίμονές είσι φαῦλοι καὶ, ὡς ὠνόμασε τὰ ἱερὰ ἡμῶν γράμματα, „ἀκάθαρτοι.”

## Section 94

4.94 | Εἴπερ δὲ θεία ἔστιν ἡ τῶν ὄρνιθων ψυχὴ διὰ τὸ δι’ αὐτῶν προλέγεσθαι τὰ μέλλοντα, πῶς οὐχὶ μᾶλλον. ὅπου κληδόνες ἀπὸ ἀνθρώπων λαμβάνονται, θείαν εἴναι φήσομεν τὴν ψυχὴν ἐκείνων, δι’ ὃν αἱ κληδόνες ἀκούονται; θεία οὖν τις ἦν κατὰ τοὺς τοιούσδε ἡ παρὰ τῷ Ὁμήρῳ „ἄλετρὶς.” περὶ τῶν μνηστήρων εἴποισα·

wolf, the fox, the dragon, the eagle, the hawk, and others like them. And in both the law and the prophets, you would find these animals taken as examples of the worst, and never would a wolf or a fox be named for something good. It seems that each type of animal has a certain association with demons. Just as among humans, some humans are stronger than others, not always because of their character. In the same way, demons can be stronger than other demons. These demons use these animals to deceive humans according to the will of the one called "the ruler of this age," while others reveal themselves through different forms. And see how filthy the demons are. Just as some use a crow to show what is to come. You should judge for yourself which is better to accept, since the god above all and his son move the birds and other animals for divination. Or are those who move such animals, without humans present, evil demons, as our sacred writings call them, "unclean"?

4.94 | If the soul of birds is divine because they predict the future, how can we not say that the souls of humans, from whom omens are taken, are also divine? Therefore, there was a divine presence in the "plowwoman" mentioned by Homer, speaking about the suitors: "At last, they will feast here." She was indeed divine, but

ύστατα καὶ πύματα νῦν ἐνθάδε  
δειπνήσειαν. κάκείνη μὲν θεία ἦν· ὁ δὲ  
τηλικοῦτος Ὄδυσσεὺς, ὁ τῆς Ὁμηρικῆς  
Ἀθηνᾶς φίλος. οὐκ ἦν· θεῖος ἀλλὰ συνεὶς  
τῶν ἀπὸ τῆς θείας ἀλετρίδος εἰρημένων  
ικληδόνων ἔχαιρεν, ὡς ὁ ποιητής φησι·  
χαῖρε δὲ κλεηδόνι δῖος Ὄδυσσεύς. ἥδη δὲ  
ὅρα, εἴπερ οἱ ὄρνιθες θείαν ἔχουσι ψυχὴν  
καὶ αἰσθάνονται τοῦ θεοῦ ἡ, ὡς ὁ Κέλσος  
ὄνομάζει. τῶν θεῶν· δηλονότι καὶ ἡμῖν  
πταρνύμενοι οἱ ἀνθρώποι ἀπό τινος ἐν ἡμῖν  
οὕσης θειότητος καὶ μαντικῆς περὶ τὴν  
ψυχὴν ἡμῶν πταρνύμεθα. καὶ γὰρ τοῦτο  
μαρτυρεῖται ὑπὸ πολλῶν· διὸ καὶ ὁ ποιητής  
λέγει τό· ὁ δ' ἐπέπταρεν εὔχομένοιο. διὸ καὶ  
ἡ Πηνελόπη φησίν· οὐχ ὄράφας. ὅ μοι νιὸς  
ἐπέπταρε σοῖσιν ἔπεσσι;

Odysseus, who was a friend of Homeric Athena, was not divine. However, he rejoiced at the omens spoken by the divine plowwoman, as the poet says: "Divine Odysseus rejoiced at the omen." Now see, if birds have a divine soul and sense the divine, as Celsus names it, then we humans, sneezing, are also touched by some divinity and prophecy regarding our own souls. This is confirmed by many. That is why the poet says: "He flew, praying." And Penelope says: "Do you not see? The one who flew over me with your words?"

## Section 95

4.95 | Τὸ δ' ἀληθῶς θεῖον είς τὴν περὶ τῶν  
μελλόντων γνῶσιν οὔτε τοῖς ἀλόγοις  
χρῆται ζῷοις οὕτε τοῖς τυχοῦσι τῶν  
ἀνθρώπων ἀλλὰ ψυχαῖς ἀνθρώπων  
ἱερωτάταις καὶ καθαρωτάταις, ἀστινας  
θεοφορεῖ καὶ προφήτας ποιεῖ. διόπερ εἴ τι  
ἄλλο θαυμασίως εἴρηται ἐν τῷ Μωϋσέως  
νόμῳ, καὶ τὰ τοιαῦτα ἐν τοῖς τοιούτοις  
κατατακτέον· „οὐκ οἰώνιεῖσθε οὐδ'  
όρνιθοσκοπήσετε,“ καὶ ἀλλαχοῦ· „τὰ γὰρ  
ἔθνη, οὓς κύριος ὁ θεός σου ἔξολοθρεύσει  
ἀπὸ προσώπου σου, οὗτοι κληδόνων καὶ  
μαντειῶν ἀκούσονται· σοὶ δὲ οὐχ οὔτως  
ἔδωκε κύριος ὁ θεός σου·“ εἴθ' ἔκῆς φησι·  
„προφήτην ἀναστήσει σοι κύριος ὁ θεός  
σου ἐκ τῶν ἀδελφῶν σου.βουληθεὶς δέ  
ποτε ὁ θεὸς δι' οἰώνοσκόπου ἀποτρέψαι  
ἀπὸ τῆς οἰώνιστικῆς πεποίηκε πνεῦμα ἐν  
τῷ οἰώνοσκόπῳ εἰπεῖν· „οὐ γάρ ἔστιν  
οἰώνισμὸς ἐν Ἱακώβ, οὐδὲ μαντεία ἐν  
Ἰσραὴλ· κατὰ καιρὸν ὢθηθήσεται τῷ Ἱακώβ  
καὶ τῷ Ἱσραὴλ, τί ἐπιτελέσει ὁ θεός.“ ταῦτα

4.95 | But the truly divine knowledge about the future is not used by irrational animals or by random humans, but by the holiest and purest souls of humans, which are inspired by the divine and made into prophets. Therefore, if anything else is wonderfully said in the law of Moses, it should be noted that "you shall not practice divination or observe omens," and elsewhere, "for the nations, whom the lord your god will destroy before you, listen to omens and divinations; but the lord your god has not allowed you to do so." Then it continues, "The lord your god will raise up for you a prophet from among your brothers." At one time, god wanted to turn people away from divination, so he made a spirit in the diviner say, "For there is no divination in Jacob, nor is there any fortune-telling in Israel; at the right time it will be said to Jacob and Israel what god will accomplish." Knowing these things, we

δὴ γινώσκοντες ἡμεῖς καὶ τὰ τούτοις παραπλήσια τηρεῖν βουλόμεθα μυστικῶς εἰρημένην ἐντολὴν τήν· „πάσῃ φυλακῇ τήρει σὴν καρδίαν“· ἵνα μὴ ἐπιβῆ τι τῶν δαιμονίων τῷ ἡγεμονικῷ ἡμῶν, ἣ πνεῦμα τι τῶν ἔναντίων πρὸς ἄ βούλεται τρέψῃ τὸ φανταστικὸν ἡμῶν. εὐχόμεθα δὲ λάμψαι „ἐν ταῖς καρδίαις ἡμῶν“ τὸν „φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ,“ ἐπιδημοῦντος ἡμῶν τῷ φανταστικῷ πνεύματος Θεοῦ καὶ φαντάζοντος ἡμᾶς τὰ τοῦ Θεοῦ· ἐπεὶ „ὅσοι πνεύματι Θεοῦ ἀγονται, οὗτοι νιοί είσι Θεοῦ.“

## Section 96

4.96 | Χρὴ δ' είδέναι ὅτι τὸ τὰ μέλλοντα προγινώσκειν οὐ πάντως θεῖόν ἐστι· καθ' αὐτὸν γὰρ μέσον ἐστὶ καὶ πῖπτον είς φαύλους καὶ ἀστείους. καὶ ίατροὶ γοῦν ἀπὸ ίατρικῆς προγινώσκουσί τινα, κἀν φαῦλοι τὸ ἥθος τυγχάνωσιν· οὕτω δὲ καὶ κυβερνῆται. κἀν μοχθηροὶ τυγχάνωσιν ὅντες, προγινώσκουσιν ἐπισημασίας καὶ ἀνέμων σφοδρότητας καὶ τροπὰς περὶ τὸ περιέχον ἔκ τινος πείρας καὶ τηρήσεως· καὶ οὐ δή που παρὰ τοῦτο θείους τις αὐτοὺς εἶναι φήσει, ἀν τύχωσι μοχθηροὶ εἶναι τὸ ἥθος· Ψεῦδος οὖν τὸ παρὰ τῷ Κέλσῳ λεγόμενον, τό· τί ἀν φαίη τις θειότερον τοῦ τὰ μέλλοντα προγινώσκειν τε καὶ προδηλοῦν; Ψεῦδος δὲ καὶ τὸ πολλὰ τῶν ζῷων ἀντιποιεῖσθαι θείας ἐννοίας· οὐδὲν γὰρ τῶν ἀλόγων ἔννοιαν ἔχει τοῦ Θεοῦ. Ψεῦδος δὲ καὶ τὸ ἐγγυτέρω τῆς θείας ὁμιλίας εἶναι τὰ ἄλογα ζῷα· ὅπου γε καὶ τῶν ἀνθρώπων οἱ ἔτι φαῦλοι, κἀν ἐπ' ἄκρον προκόπτωσι, πόρρω εἰσὶ τῆς θείας ὁμιλίας. μόνοι δή ἄρα οἱ κατὰ ἀλήθειαν σοφοὶ καὶ ἀψευδῶς εὔσεβεῖς ἐγγυτέρω τῆς θείας ὁμιλίας είσιν· ὅποιοι είσιν οἱ καθ' ἡμᾶς προφῆται καὶ Μωϋσῆς. Ὡ

want to keep the commandment that is said in secret: "Keep your heart with all vigilance," so that no demons take control of our guiding spirit or turn our imagination toward what they desire. We pray that "the light of the knowledge of the glory of god" may shine "in our hearts," as the spirit of god dwells in us and shows us the things of god; for "those who are led by the spirit of god are the children of god."

4.96 | It is necessary to know that predicting the future is not always divine. By itself, it is a middle ground and can lead to trivial and foolish things. Even doctors can predict something from their medical knowledge, even if they have a low character. In the same way, sailors can predict storms and changes in the weather based on experience and observation. No one would say that they are divine just because they can predict such things, especially if they have a bad character. Therefore, what Celsus says is false: how could anyone claim that predicting the future is more divine than it actually is? It is also false to attribute divine meanings to many animals. For none of the irrational creatures have any understanding of god. It is also false to say that irrational animals are closer to the divine. Even among humans, those who are still lowly, even if they make great progress, are far from the divine. Only those who are truly wise and sincerely pious are closer to the divine. This includes the prophets among us and Moses. The word has testified that because

μεμαρτύρηκε διὰ τὴν πολλὴν καθαρότητα  
ὸ λόγος εἰπών· „έγγιεῖ Μωϋσῆς μόνος πρὸς  
τὸν θεὸν, οἱ δὲ λοιποὶ οὐκ ἔγγιοῦσι.“

of his great purity, "Moses alone approached god, but the others did not approach."

## Section 97

4.97 | Πῶς δ' ἀσεβῶς ὑπὸ τοῦ ἀσέβειαν  
ἡμῖν ἐγκαλοῦντος εἴρηται τὸ οὐ μόνον  
σοφώτερα εἶναι τὰ ἄλογα τῶν ζῷων τῆς  
τῶν ἀνθρώπων φύσεως ἀλλὰ καὶ  
θεοφιλέστερα; καὶ τίς οὐκ ἀν ἀποτραπείη  
προσέχων ἀνθρώπῳ, λέγοντι δράκοντα καὶ  
ἄλωπεκα καὶ λύκον καὶ ἀετὸν καὶ ἱέρακα  
τῆς (τῶν) ἀνθρώπων φύσεως εἶναι  
θεοφιλέστερα; ἀκολουθεῖ δ' αὐτῷ τὸ  
λέγειν ὅτι, εἴπερ θεοφιλέστερα τάδε τὰ ζῷα  
τῶν ἀνθρώπων. δῆλον ὅτι καὶ Σωκράτους  
καὶ Πλάτωνος καὶ Πυθαγόρου καὶ  
Φερεκύδου καὶ ὡν πρὸ βραχέος υμνησε  
θεολόγων θεοφιλέστερά ἐστι ταῦτα τὰ  
ζῷα. καὶ ἐπεύξαιτό γ' ἀν τις αὐτῷ λέγων·  
εἴπερ θεοφιλέστερά ἐστι τάδε τὰ ζῷα τῶν  
ἀνθρώπων, γένοιο μετ' ἔκείνων θεοφιλῆς  
καὶ ἔξομοιωθείσης τοῖς κατὰ σὲ ἀνθρώπων  
θεοφιλεστέροις. καὶ μὴ ὑπολαμβανέτω γε  
ἀράν εἶναι τὸ τοιοῦτον· τίς γάρ οὐκ ἀν  
εὔξαιτο οἵς πείθεται εἶναι θεοφιλεστέροις  
γενέσθαι πάντῃ παραπλήσιος, ἵνα καὶ  
αὐτὸς ὡς ἔκεινοι γένηται θεοφιλῆς; θέλων  
δὲ τὰς ὄμιλίας τῶν ἀλόγων ζῷων εἶναι τῶν  
ἡμετέρων ἰερωτέρας ὁ Κέλσος οὐ τοῖς  
τυχοῦσιν ἀνατίθησι τὴν ἴστορίαν ταύτην  
ἀλλὰ τοῖς συνετοῖς. συνετοὶ δὲ κατὰ  
ἀλήθειάν εἰσιν οἱ σπουδαῖοι, οὐδεὶς γάρ  
φαῦλος συνετός. λέγει τοίνυν τὸν τρόπον  
τοῦτον, ὅτι φασὶ δὲ τῶν ἀνθρώπων οἱ  
συνετοὶ καὶ ὄμιλίας ἔκεινοις εἶναι, δηλονότι  
τῶν ἡμετέρων ἰερωτέρας, καὶ αὐτοὶ που  
γνωρίζειν τὰ λεγόμενα καὶ ἔργω δεικνύειν  
ὅτι οὐκ ἀγνοοῦσιν, ὅταν προειπόντες ὅτι  
ἔφασαν οἱ ὄρνιθες ὡς ἀπίασί ποι καὶ  
ποιήσουσι τόδε ἢ τόδε δεικνύωσιν

4.97 | How can it be said that irrational animals are not only wiser than humans but also more beloved by god? And who would not be turned away when a person says that a dragon, a fox, a wolf, an eagle, and a hawk are more beloved by god than humans? It follows that if these animals are more beloved, then surely Socrates, Plato, Pythagoras, and Pherecydes, and others praised by theologians, are more beloved than these animals. If someone were to pray, saying, "If these animals are more beloved than humans, may I become beloved like them and be equal to those among you who are the most beloved," who would not wish to be closer to those they believe to be more beloved? Celsus claims that the conversations of irrational animals are holier than ours, but he does not present this history to the random people; rather, he presents it to the wise. The wise are truly those who are serious, for no lowly person is wise. He says that among humans, the wise are those who are like those animals, clearly indicating that they are holier than ours. They seem to know what is said and show through their actions that they are not ignorant when they say that the birds predict something and will do this or that, demonstrating what they have already predicted. In truth, no wise person has recorded such things, nor has any wise person said that the conversations of irrational animals are holier than those of humans. If we consider what follows from Celsus, it is clear that the

ἀπελθόντας ἔκει καὶ ποιοῦντας ἂ δῆδη προεῖπον. κατὰ μὲν οὖν τὸ ἀληθὲς οὐδεὶς συνετὸς τοιαῦτα ἴστόρησε, καὶ ούδεὶς σοφὸς ἱερωτέρας εἴπεν εἶναι τὰς τῶν ἀλόγων ζώων ὄμιλίας τῆς τῶν ἀνθρώπων. εἰ δ' ὑπὲρ τοῦ ἔξετάσαι τὰ Κέλσου τάκόλουθον σκοποῦμεν, δῆλον ὅτι κατ' αὐτὸν ἱερώτεραι τῶν σεμνῶν Φερεκύδουν καὶ Πυθαγόρου καὶ Σωκράτους καὶ Πλάτωνος καὶ τῶν φιλοσόφων ὄμιλιῶν είσιν αἱ τῶν ἀλόγων ζώων· ὅπερ ἐστὶ καὶ αὐτόθεν οὐ μόνον ἀπεμφαῖνον ἀλλὰ καὶ ἀτοπώτατον. ἵνα δὲ καὶ πιστεύσωμέν τινας, ἐκ τῆς ἀσήμου φωνῆς τῶν ὄρνιθων μαθόντας ὅτι ἀπίασί ποι οἱ ὄρνιθες καὶ ποιήσουσι τόδε ἡ τόδε. προδηλοῦν, καὶ τοῦτ' ἔροῦμεν ἀπὸ τῶν δαιμόνων συμβολικῶς ἀνθρώποις δεδηλῶσθαι κατὰ σκοπὸν τὸν περὶ τοῦ ἀπατηθῆναι ὑπὸ τῶν δαιμόνων τὸν ἀνθρωπὸν καὶ κατασπασθῆναι αὐτοῦ τὸν νοῦν ἀπ' οὐρανοῦ καὶ θεοῦ ἐπὶ γῆν καὶ τὰ ἔτι κατωτέρω.

## Section 98

4.98 | Οὐκ οἶδα δ' ὅπως ὁ Κέλσος καὶ ὅρκου ἐλεφάντων ἥκουσε, καὶ ὅτι είσὶν οὗτοι πιστότεροι πρὸς τὸ θεῖον ἡμῶν καὶ γνῶσιν ἔχουσι τοῦ θεοῦ. ἐγὼ γὰρ πολλὰ μὲν καὶ θαυμαστὰ οἶδα περὶ τῆς φύσεως τοῦ ζώου καὶ τῆς ἡμερότητος ἴστορούμενα. οὐ μὴν καὶ περὶ ὅρκων ἐλέφαντος σύνοιδα είρησθαι παρά τινι· εἰ μὴ ἄρα τὸ ἡμερον καὶ τὴν ὥσπερει πρὸς ἀνθρώπους αὐτῶν συνθήκην ἅπαξ γενομένων ὑπ' αὐτοῖς εύορκίαν τηρουμένην ὡνόμασεν, ὅπερ καὶ αὐτὸψεῦδός ἐστιν. εἰ γὰρ καὶ σπανίως, ἀλλ' οὖν γε ἴστόρηται ὅτι μετὰ τὴν δοκοῦσαν ἡμερότητα ἔξηγριώθησαν ἐλέφαντες κατὰ τῶν ἀνθρώπων (καὶ φόνους ἐποίησαν) καὶ διὰ τοῦτο

conversations of the revered Pherecydes, Pythagoras, Socrates, Plato, and the philosophers are holier than those of irrational animals, which is not only obvious but also absurd. To believe that we can learn from the sound of birds that they will do this or that is to say that humans are symbolically shown by demons to be deceived and to have their minds pulled down from heaven and god to the earth and even lower.

4.98 | I do not understand how Celsus heard about elephants swearing oaths and that they are more trustworthy toward our divine matters and have knowledge of god. For I know many wonderful things about the nature of animals and their domestication. However, I am aware that elephants have been said to become wild against humans after having been domesticated, and because of this, they were condemned to be killed as no longer useful. Then, if he thinks that storks are more pious than humans based on their behavior, he should know that this is not due to any reasoning or understanding but comes from their nature. If the nature that

κατεδικάσθησαν ἀναιρεθῆναι ὡς οὐκέτι χρήσιμοι. ἐπεὶ δὲ παραλαμβάνει μετὰ ταῦτα εἰς τὸ κατασκευάσαι, ὡς οἴεται, εύσεβεστέρους εἶναι τοὺς πελαργοὺς τῶν ἀνθρώπων τὰ περὶ τοῦ ζῷου ἱστορούμενα, ἀντιπελαργοῦντος καὶ τροφὰς φέροντος τοῖς γεγενηκόσι· λεκτέον ὅτι καὶ τοῦτ' οὐκ ἀπὸ θεωρήματος τοῦ περὶ τοῦ καθήκοντος ποιοῦσιν οἱ πελαργοὶ οὐδὲ ἀπὸ λογισμοῦ ἀλλ' ἀπὸ φύσεως. βουληθείσης τῆς κατασκευαζούσης αὐτοὺς φύσεως παράδειγμα ἐν ἀλόγοις ζῷοις δυσωπῆσαι δυνάμενον ἀνθρώπους ἐκθέσθαι περὶ τοῦ χάριτας ἀποτιννύειν τοῖς γεγεννηκόσιν. εἰ δὲ ἥδει Κέλσος, δσω διαφέρει λόγῳ ταῦτα ποιεῖν τοῦ ἀλόγως καὶ φυσικῶς αὐτὰ ἐνεργεῖν, οὐκ ἀν εύσεβεστέρους εἶπε τοὺς πελαργοὺς τῶν ἀνθρώπων. ἔτι δὲ ὡς ὑπὲρ εύσεβείας τῶν ἀλόγων ζῷων ἴστάμενος ὁ Κέλσος παραλαμβάνει τὸ Ἀράβιον ζῷον, τὸν φοίνικα. διὰ πολλῶν ἔτῶν ἐπιδημοῦν Αἴγυπτῳ καὶ φέρον ἀποθανόντα τὸν πατέρα καὶ ταφέντα ἐν σφαιρᾷ σμύρνης καὶ ἐπιτιθὲν ὅπου τὸ τοῦ ἡλίου τέμενος, καὶ τοῦτο δὲ ἴστόρηται μὲν δύναται δὲ, ἐάνπερ ἦ ἀληθὲς, καὶ αὐτὸ φυσικὸν τυγχάνειν, ἐπιδαψιλευσαμένης τῆς θείας προνοίας καὶ ἐν ταῖς διαφοραῖς τῶν ζῷων παραστῆσαι τοῖς ἀνθρώποις τὸ ποικίλον τῆς τῶν ἐν τῷ κόσμῳ κατασκευῆς φθάνον καὶ ἐπὶ τὰ δρνεα· καὶ ζῷόν τι „μονογενὲς“ ὑπέστησεν. ἵνα καὶ τοῦτο ποιήσῃ θαυμασθῆναι οὐ τὸ ζῷον ἀλλὰ τὸν πεποιηκότα αὐτό.

## Section 99

4.99 | Ἐπεὶ ουν τούτοις πᾶσιν ἐπιφέρει ὁ Κέλσος τό· οῦκον ἀνθρώπῳ πεποίηται τὰ πάντα, ὥσπερ οὐδὲ λέοντι οὐδὲ ἀετῷ οὐδὲ δελφῖνι, ἀλλ' ὅπως ὅδε ὁ κόσμος ὡς ἄν θεοῦ ἔργον ὀλόκληρον καὶ τέλειον ἔξ απάντων γένηται· τούτου χάριν

creates them wanted to make them an example among irrational animals, it would be to show humans how to repay kindness to those who have given them life. If Celsus knew how much difference there is between doing these things rationally and naturally, he would not have said that storks are more pious than humans. Furthermore, as he stands for the piety of irrational animals, he brings up the Arabian creature, the phoenix. He tells of it living in Egypt for many years, bringing its dead father and burying him in a sphere of myrrh, and placing it where the temple of the sun is. This may be a story, but if it is true, it is also natural, and it shows the divine care and the variety of creatures in the world. He even suggests that there is a unique creature. To make this remarkable, it is not the creature itself that is to be admired, but the one who created it.

4.99 | Since Celsus claims all these things, it cannot be said that everything is made for humans, just as it cannot be said for lions, eagles, or dolphins. Rather, the world is a complete and perfect work of god made from all things. Everything is measured by

μεμέτρηται τὰ πάντα, ούκ ἀλλήλων ἀλλ', εἰ μὴ πάρεργον, [ἀλλὰ] τοῦ δλου. καὶ μέλει τῷ θεῷ τοῦ δλου, καὶ τοῦτ' οὕτως ποτὲ ἀπολείπει πρόνοια, ούδε τάκιον γίνεται, ούδε διὰ χρόνου πρὸς ἐαυτὸν ὁ θεὸς ἐπιστρέφει, ούδε ἀνθρώπων ἔνεκα ὄργίζεται, ὥσπερ ούδε πιθήκων ούδε μυῶν· ούδε τούτοις ἀπειλεῖ, ὃν ἔκαστον ἐν τῷ μέρει τὴν αὐτοῦ μοῖραν εἴληφε· φέρε κανὸν διὰ βραχέων πρὸς ταῦτ' ἀπαντήσωμεν. οἶμαι δὴ ἀποδειχέναι ἐκ τῶν προειρημένων, πῶς ἀνθρώπῳ καὶ παντὶ λογικῷ τὰ πάντα πεποίηται· προηγουμένως γάρ διὰ τὸ λογικὸν ζῶον τὰ πάντα δεδημιούργηται. Κέλσος μὲν οὖν λεγέτω δτὶ οὔτως οὐκ ἀνθρώπῳ (ὡς) ούδε λέοντι ούδε οἷς ὀνομάζει· ἡμεῖς δ' ἐροῦμεν· οὐ λέοντι ὁ δημιουργὸς ούδε ἀετῷ ούδε δελφῖνι ταῦτα πεποίηκεν, ἀλλὰ πάντα διὰ τὸ λογικὸν ζῶον, καὶ ὅπως [ἄν] ὅδε ὁ κόσμος ὡς ἀν θεοῦ ἔργον ὀλόκληρον καὶ τέλειον ἔξ απάντων γένηται. τούτῳ γάρ συγκαταθετέον (ὡς) καλῶς είρημένω. μέλει δὲ τῷ θεῷ οὐχ, ὡς Κέλσος οἴεται, μόνου τοῦ δλου ἀλλὰ παρὰ τὸ δλον ἔξαιρέτως παντὸς λογικοῦ. καὶ ούδε ποτὲ ἀπολείψει πρόνοια τὸ δλον· οίκονομεῖ γάρ, κανὸν κάκιον γίνηται διὰ τὸ λογικὸν ἀμαρτάνον μέρος τι τοῦ δλου, καθάρσιον αὐτοῦ ποιεῖν καὶ διὰ χρόνου ἐπιστρέφειν τὸ δλον πρὸς ἐαυτόν. ἀλλ' ούδε πιθήκων μὲν ἔνεκα ὄργίζεται ούδε μυῶν· ἀνθρώποις δὲ ἐπάγει, ἀτε παραβᾶσι τὰς φυσικὰς ἀφορμὰς, δίκην καὶ κόλασιν, καὶ τούτοις διὰ προφητῶν ἀπειλεῖ καὶ διὰ τοῦ ἐπιδημήσαντος δλω τῷ γένει τῶν ἀνθρώπων σωτῆρος· ἵνα διὰ τῆς ἀπειλῆς ἐπιστραφῶσι μὲν οἱ ἀκούσαντες, οἱ δὲ ἀμελήσαντες τῶν ἐπιστρεπτικῶν λόγων δίκας κατ' ἀξίαν τίσωσιν, ἀς πρέπον θεὸν ἐπιτιθέναι κατὰ τὸ ἐαυτοῦ συμφερόντως τῷ παντὶ βούλημα τοῖς τοιαύτης καὶ οὔτως ἐπιπόνου δεομένοις θεραπείας καὶ

this, not by one another, unless it is something extra, but by the whole. God cares for the whole, and this care never fails, nor does it become worse over time. God does not turn back to himself because of humans, just as he does not for monkeys or mice. He does not threaten them, as each has its own share in the whole. I think it has been shown from what has been said how everything is made for humans and for every rational being. For everything has been created for the rational animal. Celsus may say that this is not for humans, nor for lions, nor for those he names. But we will say that the creator did not make these things for lions, eagles, or dolphins, but for all through the rational animal, so that the world may be a complete and perfect work of god. For this reason, it should be agreed that it is well said. God cares not only for the whole but also for every rational being in particular. And he will never fail to care for the whole; for even if something bad happens because a rational part of the whole sins, he makes it pure again and turns the whole back to himself over time. But he does not get angry for the sake of monkeys or mice. For humans, however, he brings about punishment and correction because they violate natural causes, and he threatens them through prophets and through the savior who came to all humanity. This is so that those who hear may turn back, while those who neglect the words of turning back may pay the proper penalties, which it is fitting for god to impose according to his own benefit for the whole. But since we have taken up the description of the fourth book, we will pause our discussion here. May god grant through his son, who is the divine word, wisdom, truth, and justice, and all that the sacred scriptures say about him, to begin

διορθώσεως. ἀλλὰ γὰρ καὶ τοῦ τετάρτου  
τόμου αὐτάρκη περιγραφὴν εἰληφότος,  
αύτοῦ που καταπαύσομεν τὸν λόγον. θεὸς  
δὲ δῶῃ διὰ τοῦ νίοῦ αύτοῦ, ὃς ἔστι θεὸς  
λόγος καὶ σοφία καὶ ἀλήθεια καὶ  
δικαιοσύνη καὶ πᾶν ὃ τι ποτὲ θεολογοῦσαι  
περὶ αύτοῦ φασιν αἱ Ἱεραὶ γραφαὶ,  
ἀρξασθαι ἡμᾶς καὶ τοῦ πέμπτου τόμου ἐπ'  
ώφελείᾳ τῶν ἐντευξομένων καὶ διανύσαι  
κάκεῖνον μετὰ τῆς τοῦ λόγου αύτοῦ εἰς τὴν  
ἡμετέραν ψυχὴν ἐπιδημίας καλῶς.

us on the fifth book for the benefit of those who will engage with it and to guide it with his word into our souls.

## Book Five (ΠΡΟΣ ΤΟΝ ΕΠΙΓΕΓΡΑΜΜΕΝΟΝ ΚΕΛΣΟΥ ΑΛΗΘΗ ΛΟΓΟΝ ΩΡΙΓΕΝΟΥΣ ΤΟΜΟΣ ΠΕΜΠΤΟΣ.)

### Section 1

5.1 | Οὐ τὴν ἀπηγορευμένην πολυλογίαν  
μεταδιώκοντες, ἀφ' ἣς οὐκ ἔστι φυγεῖν τὴν  
„ἀμαρτίαν“, ἥδη πέμπτου ἀρχόμεθα  
βιβλίου πρὸς τὸ Κέλσου σύγγραμμα, Ἱερὲς  
Ἀμβρόσιε, ἀλλ' ὅση δύναμις πειρώμενοι  
μηδὲν τῶν ὑπ' αὐτοῦ λεχθέντων παρελθεῖν  
ἀβασάνιστον, καὶ μάλιστα ἐν οἷς δόξαι ἄν  
τισι συνετῶς ἡμῶν ἡ Ἰουδαίων  
κατηγορηκέναι. καὶ εἰ μὲν οἶόν τ' ἦν μετὰ  
τοῦ λόγου είσελθόντας εἰς τὴν παντὸς  
οὐτινοσοῦν συνείδησιν τῶν  
ἐντυγχανόντων τῷ ἐκείνου συγγράμματι  
ἔκαστον ἔξελκύσαι βέλος, τιτρῶσκον τὸν  
οὐ πάντῃ πεφραγμένον τῇ πανοπλίᾳ τοῦ  
θεοῦ, καὶ ἐπιθεῖναι λογικὸν φάρμακον,  
θεραπεῦον τὸ ἀπὸ Κέλσου τραῦμα, ποιοῦν  
μὴ ὑγιαίνειν „τῇ πίστει“ τοὺς προσέχοντας  
αύτοῦ τοῖς λόγοις, τοῦτ' ἀν πεποιήκειμεν.  
ἐπεὶ δὲ τοῦτο μὲν θεοῦ ἔργον ἔστιν,  
ἀοράτως ἐπιδημεῖν κατὰ τὸ ἐαυτοῦ πνεῦμα  
μετὰ τοῦ πνεύματος Χριστοῦ οἵς κρίνει δεῖν  
ἐπιδημεῖν, ἡμῖν δὲ, διὰ λόγων καὶ  
συγγραμμάτων πειρωμένοις ἀνθρώπους  
πιστοποιεῖν, πρόκειται πάντα πράττειν

5.1 | We do not pursue the forbidden long-windedness, from which there is no escape from "sin," but we begin the fifth book against Celsus, holy Ambrose. We will try with all our strength not to let anything he has said go unchallenged, especially in areas where he has accused us or the Jews reasonably. If it were possible to enter the awareness of all those who encounter his writing and draw out each arrow, piercing the one who is not fully protected by the armor of god, and to apply a logical remedy, healing the wound from Celsus, so that those who pay attention to his words do not remain "healthy in faith," we would have accomplished that. Since this is the work of god, he invisibly dwells according to his spirit with the spirit of Christ where he judges it necessary to dwell. For us, through words and writings, we are trying to confirm humans, and it is necessary to do everything to ensure that workers are unashamed, rightly dividing "the word of truth." It seems to us that we should also

ύπέρ τοῦ χρηματίσαι ἐργάτας  
ἀνεπαισχύντους, ὥρθοτομοῦντας „τὸν  
λόγον τῆς ἀληθείας“, ἐν δὲ τῶν πάντων  
εῖναι ἡμῖν φαίνεται καὶ τὰ πιθανὰ τοῦ  
Κέλσου κατὰ τὸ δυνατὸν ἡμῖν λῦσαι,  
πιστῶς ποιοῦσι τὸ προστεταγμένον ὑπὸ  
σοῦ· φέρ’ ἐκθέμενοι τὰ ἔξῆς τοῖς Κέλσου  
λόγοις, πρὸς οὓς φθάσαντες ἀπηντήσαμεν  
(κρινεῖ δὲ ὁ ἐντυγχάνων, εἴ καὶ  
ἀνετρέψαμεν), τὰ πρὸς αὐτὰ ἐπαγάγωμεν.  
Θεὸς δὲ δωῃ μὴ ψιλῷ καὶ γυμνῷ θειότητος  
τῷ ἡμετέρῳ νῷ καὶ λόγῳ (πρὸς) τὸ  
προκείμενον γενέσθαι· „ἴν’ ἡ πίστις“ τῶν,  
οὓς εὐχόμεθα ὡφεληθῆναι. „μὴ ἦ ἐν σοφίᾳ  
ἀνθρώπων, „νοῦν“ δὲ „Χριστοῦ“ λαβόντες  
ἀπὸ τοῦ μόνου διδόντος αὐτὸν πατρὸς  
αὐτοῦ καὶ πρὸς τὴν μετοχὴν τοῦ λόγου τοῦ  
Θεοῦ βοηθηθέντες, „πᾶν ὕψωμα  
ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ  
Θεοῦ“ καθέλοιμεν καὶ τὸ οἶμα Κέλσου, καθ'  
ἡμῶν καὶ κατὰ τοῦ Ἰησοῦ ἡμῶν  
ἐπαιρομένου ἔτι δὲ κατὰ Μωϋσέως καὶ τῶν  
προφητῶν ἵνα τοῦ διδόντος „ρῆμα τοῖς  
εὐαγγελιζομένοις δυνάμει πολλῇ“ καὶ ἡμῖν  
τοῦτ' ἐπιχορηγοῦντος καὶ τὴν πολλὴν  
δύναμιν δωρουμένου, ἐγγένηται πίστις τοῖς  
ἐντευξιμένοις ἐν λόγῳ καὶ δυνάμει τοῦ  
Θεοῦ.

## Section 2

5.2 | Πρόκειται οὖν νῦν τὴν οὕτως ἔχουσαν  
αὐτοῦ ἀνατρέψαι λέξιν· Θεὸς μὲν. ὅ  
Ιουδαῖοι καὶ Χριστιανοί, καὶ θεοῦ παῖς  
ούδεις οὔτε κατῆλθεν οὔτε κατέλθοι. εἰ δέ  
τινας ἀγγέλους φατὲ, τίνας τούτους λέγετε,  
θεοὺς ἢ ἄλλο τι γένοις; ἄλλο τι ὡς εἰκὸς,  
τοὺς δαίμονας. πρὸς ταῦτα δὲ  
παλιλλογοῦντι τῷ Κέλσῳ (ἀνωτέρῳ γάρ  
ἥδη πολλάκις ταῦτ' αὐτῷ λέλεκται) οὐκ  
ἀναγκαῖον ἐπὶ πλεῖον διαλεχθῆναι· ἀρκέσει  
γάρ τὰ εἰς τοῦθ' ἡμῖν λελεγμένα. ὀλίγα δ'

resolve the plausible arguments of Celsus  
as much as we can, faithfully doing what  
you have commanded. Let us set forth the  
following words of Celsus, to which we  
have responded (and let the one  
encountering judge if we have overturned  
them), and let us bring forth our responses  
to them. May god grant that our mind and  
word are not bare and naked of divinity,  
but may they become what is presented,  
"so that the faith" of those we pray for may  
be benefited. "Let there be no wisdom of  
men," but let us take "the mind of Christ"  
from the one who gives it, the father, and  
with the help of the participation in the  
word of god, let us bring down "every high  
thing that exalts itself against the  
knowledge of god" and the opinion of  
Celsus, both against us and against our  
Jesus, and also against Moses and the  
prophets. So that the one giving "the word  
to those proclaiming with great power"  
may also grant us this and give us much  
strength, let faith come to those engaging in  
the word and power of god.

5.2 | Now it is necessary to turn over his  
statement: "God, O Jews and Christians, no  
one, neither a son of god, has come down or  
will come down." If you say some angels,  
which ones do you call them, gods or some  
other kind? Perhaps you mean the demons.  
In response to this, since many of these  
things have already been said to Celsus  
before, it is not necessary to discuss them  
further; for what has been said is enough  
for us. We will explain a few things from

ἀπὸ πλειόνων, ἃ δοκοῦμεν εἶναι συνάδοντα μὲν τοῖς προειρημένοις οὐ τὸν αὐτὸν δὲ πάντῃ ἔκείνοις ἔχοντα νοῦν, ἐκθησόμεθα· ἐν οἷς παραστήσομεν ὅτι καθολικῶς ἀποφηνάμενος θεὸν οὐδένα πρὸς ἀνθρώπους κατεληλυθέναι ἡ θεοῦ παῖδα ἀναιρεῖ καὶ τὰ ὑπὸ τῶν πολλῶν περὶ θεοῦ ἐπιφανείας δοξαζόμενα καὶ ὑπ' αὐτοῦ ἐν τοῖς ἀνωτέρω προειρημένα. εἰ γὰρ καθόλου λελεγμένον τὸ θεός καὶ θεοῦ παῖς οὐδεὶς κατῆλθεν οὐδὲ κατέλθοι ἀληθῶς τῷ Κέλσῳ εἴρηται, δηλονότι ἀνήρηται τὸ εἶναι θεοὺς ἐπὶ γῆς, κατελθόντας ἐξ οὐρανοῦ. ἵνα ἡτοι μαντεύσωνται τοῖς ἀνθρώποις ἡ διὰ χρησμῶν θεραπεύσωσι, καὶ οὕτε ὁ Πύθιος οὗτ' Ἀσκληπιὸς οὗτ' ἄλλος τις τῶν νενομισμένων τὰ τοιαῦτα ποιεῖν θεός ἀν εἴη καταβὰς ἐξ οὐρανοῦ, ἡ θεός μὲν εἴη ἀν ἀεὶ δὲ λαχῶν οἰκεῖν τὴν γῆν καὶ ὡσπερεὶ φυγὰς τοῦ τόπου τῶν θεῶν, ἡ τις τῶν μὴ ἔξουσίαν ἔχοντων κοινωνεῖν τοῖς ἔκει θείοις εἴη ἀν. ἡ οὐ θεοὶ εἶεν ὁ Ἀπόλλων καὶ ὁ Ἀσκληπιὸς καὶ ὅσοι ἐπὶ γῆς τι ποιεῖν πεπιστευμένοι εἰσὶν ἀλλά τινες δαύμονες, τῶν ἐν ἀνθρώποις σοφῶν καὶ ἐπὶ τὴν ἀψῆδα τοῦ οὐρανοῦ διὰ τὴν ἀρετὴν ἀναβαῖνόντων πολλῷ χείρους.

### Section 3

5.3 | Ὁρα δὴ ὅτι βουλόμενος τὰ ἡμέτερα ἀνελεῖν ὁ μὴ ὄμολογήσας δι' ὅλου τοῦ συγγράμματος Ἐπικούρειος εἶναι πρὸς τὸν Ἐπίκουρον αὐτομολῶν ἐλέγχεται. ὥρα δὴ σοι τῷ ἐντυγχάνοντι τοῖς Κέλσου λόγοις καὶ συγκατατιθεμένῳ τοῖς προκειμένοις ἡτοι ἀναιρεῖν τὸ θεόν ἐπιδημεῖν, προνοούμενον ἀνθρώπων τῶν καθ' ἔνα, ἡ τιθέντι τὸ τοιοῦτον ψευδοποιεῖν τὸν Κέλσου λόγον. εἰ μὲν οὖν πάντῃ πρόνοιαν ἀναιρεῖς, ψευδοποιήσεις αὐτοῦ τοὺς λόγους, ἐν οἷς τίθησι θεοὺς καὶ πρόνοιαν,

many, which we think are related to what has been previously mentioned, but do not have the same understanding as those. We will show that, in general, it has been stated that no one has come down to humans or taken away a son of god, and that the many things praised about god's appearances have been mentioned above. For if it has been said that no one has come down, then it is clear that the existence of gods on earth, having come down from heaven, is denied. Either they would prophesy to humans or heal through oracles, and neither Apollo nor Asclepius nor any other of the established gods would do such things if they had come down from heaven. Or if they were gods, they would always have to dwell on earth and, as it were, flee from the place of the gods, or they would be among those who do not have the authority to share in the divine things there. Or are Apollo and Asclepius and all those who are believed to do something on earth not gods, but rather some demons, who are among wise humans and are much inferior to those who ascend to the heights of heaven because of their virtue?

5.3 | See now that the one who wishes to take away our beliefs, without agreeing throughout the whole writing, is shown to be an Epicurean, fleeing to Epicurus. It is time for you, encountering the words of Celsus and agreeing with what is presented, either to deny that god dwells among humans or to claim that Celsus is making a false statement. If you deny all providence, you will falsify his words, in which he places gods and providence, so that you can say these things are true. But if

ἴνα ταῦτα φήσῃς εῖναι ἀληθῆ· εἰ δὲ τίθης οὐδὲν ἥττον πρόνοιαν, ὡς οὐ συγκατατιθέμενος Κέλσω λέγοντι μήτε θεὸν μήτε θεοῦ παῖδα κατεληλυθέναι ἢ κατέρχεσθαι πρὸς ἀνθρώπους, διὰ τί οὐχὶ ἐπιμελῶς ἔχετάσεις ἔκ τῶν περὶ Ἰησοῦ ἡμῖν λελεγμένων καὶ τῶν περὶ αὐτοῦ προφητευομένων, τίνα μᾶλλον χρὴ νομίζειν θεὸν καὶ θεοῦ παῖδα κατεληλυθέναι πρὸς ἀνθρώπους, τὸν τοσαῦτα οίκονομήσαντα καὶ ποιήσαντα Ἰησοῦν ἢ τοὺς προφάσει χρησμῶν καὶ μαντειῶν μὴ ἐπανορθοῦντας μὲν τὰ ἥθη τῶν θεραπευομένων καὶ προσέτι δ' ἀποστάντας τῆς εἰλικρινοῦς καὶ καθαρᾶς πρὸς τὸν τῶν ὅλων ποιητὴν σεβασμίου τιμῆς καὶ σχίζοντας τὴν τῶν προσεχόντων αὐτοῖς ψυχὴν προφάσει τιμῆς πλειόνων θεῶν ἀπὸ τοῦ ἐνὸς καὶ μόνου ἐναργοῦς καὶ ἀληθινοῦ θεοῦ;

## Section 4

5.4 | Ἐπεὶ δὲ μετὰ ταῦτα, ὡς ἀποκριναμένων ἄν Ιουδαίων ἢ Χριστιανῶν περὶ τῶν πρὸς ἀνθρώπους καταβαινόντων ὅτι εἴεν ἄγγελοι, φησίν· εἰ δέ τινας ἄγγέλους φατὲ, καὶ προσεπερωτῷ λέγων· τίνας τούτους λέγετε; θεοὺς ἢ ἄλλο τι γένος; εἴτα πάλιν οἰονεὶ ἀποκριναμένους ἄγει ὅτι ἄλλο τι ὡς εἰκὸς, τοὺς δαίμονας· φέρε καὶ ταῦτα κατανοήσωμεν. διμολογουμένως μὲν γὰρ καὶ ἄγγέλους φαμὲν, „λειτουργικὰ“ ὅντας „πνεύματα“ καὶ „εἰς διακονίας ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν“, ἀναβαίνειν μὲν προσάγοντας τὰς τῶν ἀνθρώπων ἐντεύξεις ἐν τοῖς καθαρωτάτοις τοῦ κόσμου χωρίοις ἐπουρανίοις ἢ καὶ τοῖς τούτων καθαρωτέροις ὑπερουρανίοις, καταβαίνειν δ' αὖ ἐκεῖθεν φέροντας ἐκάστῳ κατ' ἀξίαν τῶν ἀπὸ θεοῦ τι αὐτοῖς διακονεῖν τοῖς εὐεργετουμένοις

you do not deny providence, as you do not agree with Celsus saying that neither god nor a son of god has come down to humans, why do you not carefully examine what has been said about Jesus and the prophecies concerning him? Who should be considered to have come down to humans, the one who has arranged and done so much, Jesus, or those who, under the pretense of oracles and prophecies, do not correct the morals of those being healed and further lead them away from sincere and pure respect for the creator of all things, while pretending to honor many gods instead of the one true and clear god?

5.4 | After this, when the Jews or Christians are asked about those who come down to humans, they say they are angels. He says, "If you say some angels, which ones do you call them, gods or some other kind?" Then, as if responding, he suggests that perhaps they mean the demons. Let us consider this. We indeed say that angels are "ministering spirits" sent "to serve those who will inherit salvation." They ascend, bringing the prayers of humans to the purest heavenly places, or even to those places that are more divine. They descend again, bringing to each person according to their worth something from god to serve those who are being helped. These angels, having learned from their work, we find are called "gods" in the sacred writings, but not in a way that they should be worshipped or honored instead of god. For every request,

προστασσομένων. τούτους δὴ ἀγγέλους ἀπὸ τοῦ ἔργου αὐτῶν μεμαθηκότες καλεῖν, εὐρίσκομεν αὐτοὺς διὰ τὸ θείους εἶναι καὶ „θεοὺς“ ἐν ταῖς Ἱεραῖς ποτε ὄνομαζομένους γραφαῖς, ἀλλ' οὐχ ὥστε προστάσσεσθαι ἡμῖν τοὺς διακονοῦντας καὶ φέροντας ἡμῖν τὰ τοῦ θεοῦ σέβειν καὶ προσκυνεῖν ἀντὶ τοῦ θεοῦ. πᾶσαν μὲν γὰρ δέησιν καὶ προσευχὴν καὶ ἔντευξιν καὶ εύχαριστίαν ἀναπεμπτέον τῷ ἐπὶ πᾶσι θεῷ διὰ τοῦ ἐπὶ πάντων ἀγγέλων ἀρχιερέως, ἐμψύχου λόγου καὶ θεοῦ. δεησόμεθα δὲ καὶ αὐτοῦ τοῦ λόγου καὶ ἔντευξόμεθα αὐτῷ καὶ εύχαριστήσομεν καὶ προσευξόμεθα δὲ, ἐὰν δυνώμεθα κατακούειν τῆς περὶ προσευχῆς κυριολεξίας καὶ καταχρήσεως.

## Section 5

5.5 | Ἀγγέλους γάρ καλέσαι μὴ ἀναλαβόντας τὴν ὑπὲρ ἀνθρώπους περὶ αὐτῶν ἐπιστήμην οὐκ εὔλογον. ἵνα δὲ καὶ καθ' ὑπόθεσιν ἡ περὶ αὐτῶν ἐπιστήμη Θαυμάσιός τις οὖσα καὶ ἀπόρρητος καταληφθῆ, αὕτη ἡ ἐπιστήμη, παραστήσασα τὴν φύσιν αὐτῶν καὶ ἐφ' οἷς εἰσιν ἔκαστοι τεταγμένοι, οὐκ ἔάσει ἄλλωθι ἀρέεν εὔχεσθαι ἢ τῷ πρὸς πάντα διαρκεῖ ἐπὶ πᾶσι θεῷ διὰ τοῦ σωτῆρος ἡμῶν υἱοῦ θεοῦ· ὃς ἐστι „λόγος“ καὶ σοφία καὶ ἀλήθεια καὶ ὅσα ἄλλα λέγουσι περὶ αὐτοῦ αἱ τῶν προφητῶν τοῦ θεοῦ καὶ τῶν ἀποστόλων τοῦ Ἰησοῦ γραφαί. ἀρκεῖ δὲ πρὸς τὸ ἔλεως ἡμῖν τοὺς ἀγίους ἀγγέλους εἶναι τοῦ θεοῦ καὶ πάντα πράττειν αὐτοὺς ὑπὲρ ἡμῶν ἢ πρὸς τὸν θεὸν διάθεσις ἡμῶν, ὅση δύναμις ἀνθρωπίνῃ φύσει, μιμουμένη τὴν ἐκείνων προαίρεσιν, μιμουμένων αὐτῶν τὸν θεόν· καὶ ἡ πρὸς τὸν υἱὸν αὐτοῦ λόγον κατὰ τὸ ἐφικτὸν ἡμῖν διάληψις, οὐκ ἐναντιούμενη τῇ τρανοτέρᾳ περὶ αὐτοῦ διαλήψει τῶν ἀγίων ἀγγέλων ἀλλ' ἐπ' ἐκείνην ὁ σημέραι

prayer, and thanksgiving should be offered to the one true god through the high priest of all angels, who is alive and divine. We will also pray to this word, and we will make requests and give thanks, if we can understand the true meaning and use of prayer.

5.5 | It is unreasonable to call them angels without understanding their role concerning humans. To ensure that the knowledge about them is truly amazing and beyond words, this knowledge, by presenting their nature and the roles each one has, will not allow anyone else to pray to anyone but the one who is above all, the true god, through our savior, the son of god. He is the "word," wisdom, truth, and all the other things that the writings of the prophets of god and the apostles of Jesus say about him. It is enough for us that the holy angels of god are there and do everything for us, as our disposition toward god, as much as human nature can, imitates their intention, mimicking their god. Our understanding of the son, the word, is not opposed to the greater understanding of the holy angels, but rather strives toward that greater clarity and structure. Celsus, not having read our sacred writings, responds to himself as if we say that some

τῇ τρανότητι καὶ διαρθρώσει σπεύδουσα. ως μὴ ἀναγνοὺς δὲ τὰς Ἱερὰς ἡμῶν γραφὰς δὲ Κέλσος ἐαυτῷ ἀποκρίνεται ως ἀφ' ἡμῶν ὅτι ἄλλο τι γένος παρὰ θεοῦ φαμεν τοὺς καταβαίνοντας ἐπ' εὔεργεσίᾳ τῶν ἀνθρώπων ἀγγέλους καὶ φησιν ως τὸ εἰκὸς λεχθῆναι ἀν αὐτοὺς ὑφ' ἡμῶν δαίμονας· οὐχ ὁρῶν ὅτι τὸ τῶν δαιμόνων ὄνομα οὐδὲ μέσον ἔστιν ως τὸ τῶν ἀνθρώπων, ἐν οἷς τινὲς μὲν ἀστεῖοι τινὲς δὲ φαῦλοι εἰσιν, οὕτ' ἀστεῖον, ὅποιόν ἔστι τὸ τῶν θεῶν, τασσόμενον οὐκ ἐπὶ φαύλων, ἐπὶ δαιμονίων ἢ ἐπὶ ἀγαλμάτων ἢ ἐπὶ ζώων. ἀλλ' ὑπὸ τῶν τὰ θεοῦ ἐγνωκότων ἐπὶ τῶν ἀληθῶς θειοτέρων καὶ μακαρίων. ἀεὶ δὲ ἐπὶ τῶν φαύλων ἔξω τοῦ παχυτέρου σώματος δυνάμεων τάσσεται τὸ τῶν δαιμόνων ὄνομα, πλανώντων καὶ περισπώντων τοὺς ἀνθρώπους καὶ καθελκόντων ἀπὸ τοῦ θεοῦ καὶ τῶν ὑπερουρανίων ἐπὶ τὰ τῆδε πράγματα.

## Section 6

5.6 | Μετὰ ταῦτα δὲ τοιαύτην ἔκτιθεται περὶ Ἰουδαίων λέξιν· πρῶτον οὖν τῶν Ἰουδαίων θαυμάζειν ἄξιον, εἴ τὸν μὲν οὐρανὸν καὶ τοὺς ἐν τῷδε ἀγγέλους σέβουσι, τὰ σεμνότατα δὲ αὐτοῦ μέρη καὶ δυνατώτατα, ἥλιον καὶ σελήνην καὶ τοὺς ἄλλους ἀστέρας ἀπλανεῖς τε καὶ πλανήτας, ταῦτα παραπέμπουσιν· ως ἐνδεχόμεν νον τὸ μὲν ὅλον εἶναι θεὸν, τὰ δὲ μέρη αὐτοῦ μὴ θεῖα. ἢ τοὺς μὲν ἐν σκότῳ που ἐκ γοητείας οὐκ ὄρθης τυφλώττουσιν ἢ δι' ἀμυδρῶν φασμάτων ὄνειρώττουσιν ἐγχρίμπτειν λεγομένους εῦ μάλα θρησκεύειν, τοὺς δὲ ἐναργῶς οὕτως καὶ λαμπρῶς ἄπασι προφητεύοντας, δι' ὃν ὑετούς τε καὶ θάλπη καὶ νέφη καὶ βροντᾶς, ἄς προσκυνοῦσι, καὶ ἀστραπὰς καὶ καρποὺς καὶ γονὰς ἀπάσας ταμιεύεσθαι, δι' ὃν

other kind comes from god, calling the angels who come down to help humans demons, as if it is reasonable to say this. He does not see that the name of demons is not the same as that of humans, where some are noble and some are base. The name of the gods is not assigned to the base but to the truly divine and blessed. The name of demons is always placed outside the more substantial powers, leading humans astray and pulling them away from god and the heavenly things toward earthly matters.

5.6 | After this, he presents a statement about the Jews. First, it is worth wondering about the Jews: if they honor the sky and the angels in it, the most sacred and powerful parts, but they also refer to the sun, moon, and the other stars, both fixed and wandering, as if the whole is god but the parts are not divine. Either they are blinded by some kind of dark magic or they are misled by vague dreams, thinking they are truly religious, while they ignore those who clearly and brightly prophesy, through whom they receive rain, warmth, clouds, and thunder, which they worship, as well as lightning and all the fruits and offspring, through which they believe they uncover god. They consider the most visible of the heavenly messengers, the truly heavenly

αύτοῖς ἀνακαλύπτεσθαι τὸν θεὸν, τοὺς φανερωτάτους τῶν ἄνω κήρυκας, τοὺς ὡς ἀληθῶς οὐρανίους ἀγγέλους, τούτους ἡγεῖσθαι τὸ μηδέν, ἐν τούτοις δὲ δοκεῖ μοι συγκεχύσθαι ὁ Κέλσος καὶ ἀπὸ παρακουσμάτων ἂ μὴ ἥδει γεγραφέναι· σαφές γάρ τοῖς τὰ Ἰουδαίων ἔξετάζουσι καὶ τὰ Χριστιανῶν ἔκείνοις συνάπτουσιν ὅτι τῷ μὲν νόμῳ ἀκολουθοῦντες Ἰουδαῖοι, λέγοντι ἐκ προσώπου θεοῦ· „οὐκ ἔσονται σοι (θεοὶ) ἔτεροι πλὴν ἐμοῦ, οὐ ποιήσεις σεαυτῷ εἴδωλον οὐδὲ παντὸς ὁμοίωμα, ὅσα ἐν τῷ οὐρανῷ ἄνω καὶ ὅσα ἐν τῇ γῇ κάτω καὶ ὅσα ἐν τοῖς ὕδασιν ὑποκάτω τῆς γῆς· οὐ προσκυνήσεις αύτοῖς οὐδὲ μὴ λατρεύσης αύτοῖς,“ οὐδὲν ἄλλο σέβουσιν ἢ τὸν ἐπὶ πᾶσι θεὸν, ὃς ἐποίησε τὸν οὐρανὸν καὶ τὰ λοιπὰ πάντα, δῆλον δ’ ὅτι οἱ κατὰ τὸν νόμον βιοῦντες σέβοντες τὸν ποιήσαντα τὸν οὐρανὸν οὐ συσσέβουσι τῷ θεῷ τὸν οὐρανόν, ἀλλὰ καὶ τοὺς ἐν τῷ οὐρανῷ ἀγγέλους οὐδεὶς τῶν δουλευόντων τῷ Μωϋσέως νόμῳ προσκυνεῖ· ὁμοίως δὲ τῷ μὴ προσκυνεῖν ἥλιον καὶ σελήνην καὶ τοὺς ἀστέρας, „τὸν κόσμον τοῦ οὐρανοῦ“, ἀπέχονται τοῦ προσκυνεῖν οὐρανὸν καὶ τοὺς ἐν αὐτῷ ἀγγέλους, πειθόμενοι τῷ λέγοντι νόμῳ· „καὶ μὴ ἀναβλέψας εἰς τὸν οὐρανὸν καὶ ἴδων τὸν ἥλιον καὶ τὴν σελήνην καὶ τοὺς ἀστέρας, πάντα τὸν κόσμον τοῦ οὐρανοῦ, πλανηθεὶς προσκυνήσῃς αύτοῖς καὶ λατρεύσῃς αύτοῖς, ἢ ἀπένειμε κύριος ὁ θεός σου αὐτὰ πᾶσι τοῖς ἔθνεσιν.“

## Section 7

5.7 | Ἄλλὰ καὶ ἐαυτῷ λαβών, ὡς ἄρα θεὸν νομίζουσι τὸν οὐρανὸν Ἰουδαῖοι, τούτῳ ὡς ἄτοπον ἐπιφέρει, ἔγκαλῶν τοῖς προσκυνοῦσι μὲν τὸν οὐρανὸν οὐχὶ δὲ καὶ τὸν ἥλιον καὶ τὴν σελήνην καὶ τοὺς

angels, as nothing. It seems to me that Celsus is confused and has misunderstood what we say. It is clear to those who examine the Jews and connect them with the Christians that the Jews, following the law, say from the presence of god: "You shall have no other gods besides me; you shall not make for yourself an idol or any likeness of anything that is in heaven above or on the earth below or in the waters beneath the earth; you shall not bow down to them or serve them." They honor nothing but the one true god, who made the heavens and everything else. It is clear that those who live according to the law, honoring the creator of the heavens, do not worship the sky itself, nor do they worship the angels in heaven. Similarly, they do not bow down to the sun, moon, or stars, avoiding the worship of the sky and the angels in it, obeying the law that says, "And do not lift your eyes to heaven and see the sun, moon, and stars, all the host of heaven, and be led astray to bow down to them and serve them, which the Lord your god has allotted to all the nations."

5.7 | But even he himself, as if the Jews think of the sky as god, brings up this as strange, accusing those who worship the sky but not also the sun, moon, and stars, saying that the Jews do this as if it is

άστέρας, ὅτι τοῦτο ποιοῦσιν Ἰουδαῖοι ὡς ἐνδεχόμενον τὸ μὲν ὄλον εἶναι (θεὸν), τὰ μέρη δ' αὐτοῦ μὴ θεῖα· καὶ ὄλον μὲν ἔοικε λέγειν τὸν οὐρανὸν μέρη δ' αὐτοῦ ἥλιον καὶ σελήνην καὶ ἀστέρας. οὐ λέγουσι μὲν οὖν σαφῶς οὕτε Ἰουδαῖοι οὕτε Χριστιανοὶ τὸν οὐρανὸν θεόν. ἀλλὰ δεδόσθω κατ' αὐτὸν λέγεσθαι ὑπὸ Ἰουδαίων θεὸν εἶναι τὸν οὐρανὸν, ἐστω δὲ καὶ μέρη τοῦ οὐρανοῦ ἥλιος καὶ σελήνη καὶ ἀστέρες (ὅπερ οὐ πάντως ἐστὶν ἀληθὲς. οὐδὲ γὰρ τὰ ἐπὶ γῆς ζῷα καὶ φυτὰ μέρη γῆς)· πόθεν δὴ καὶ καθ' Ἑλληνας ἀληθὲς ὅτι, ἐὰν ὄλον τι θεὸς ἦ, ἥδη καὶ τὰ μέρη αὐτοῦ ἐστι θεῖα; σαφῶς δὴ τὸν ὄλον κόσμον λέγουσιν εἶναι θεὸν, Στωϊκοὶ μὲν τὸν πρῶτον οἱ δ' ἀπὸ Πλάτωνος τὸν δεύτερον τινὲς δ' αὐτῶν τὸν τρίτον. ἄρ' οὖν κατὰ τοὺς τοιούτους. ἐπεὶ τὸ ὄλον ὁ κόσμος θεός ἐστιν, ἥδη καὶ τὰ μέρη αὐτοῦ θεῖα· ὡς εἶναι θεῖα οὐ μόνον ἀνθρώπους ἀλλὰ καὶ πάντα τὰ ἄλογα ζῶα. μέρη ὅντα τοῦ κόσμου, πρὸς δὲ τούτοις καὶ τὰ φυτά; εἰ δὲ μέρη τοῦ κόσμου καὶ τὰ ὅρη καὶ οἱ ποταμοὶ καὶ αἱ θάλασσαι, ἄρ' ἐπεὶ ὄλος ὁ κόσμος θεός ἐστιν, ἥδη καὶ οἱ ποταμοὶ καὶ αἱ θάλασσαι θεοί εἰσιν; ἀλλ' οὐδὲ τοῦτο φήσουσιν Ἑλληνες· τοὺς δ' ἐπιστατοῦντας εἰ ἄρα δαίμονας (ἢ θεοὺς, ὡς ἐκεῖνοι ὄνομάζουσι) ποταμοῖς καὶ θαλάσσαις, τούτους ἀν λέγοιεν θεούς· καὶ τὸ καθολικὸν Κέλσου γίνεται καὶ καθ' Ἑλληνας, τοὺς τὴν πρόνοιαν εἰσάγοντας. ψεῦδος, ὅτι ἐάν τι ὄλον ἦ θεός. πάντως τὰ μέρη τούτου ἐστὶ θεῖα. ἀκολουθεῖ δὲ τῷ Κέλσου λόγῳ. ἐὰν θεὸς ἦ ὁ κόσμος, πάντα τὰ ἐν αὐτῷ εἶναι θεῖα, μέρη ὅντα τοῦ κόσμου. καὶ κατὰ τοῦτο θεῖα ἐσται ζῶα μυῖαι καὶ σκνίφες καὶ σκώληκες καὶ πᾶν τὸ τῶν ὄφεων εἶδος ἀλλὰ καὶ τὸ τῶν ὄρνέων καὶ τὸ τῶν ἰχθύων· ἅπερ οὐδ' οἱ λέγοντες θεὸν εἶναι τὸν κόσμον φήσουσιν. οἱ (δὲ) κατὰ τὸν τοῦ Μωϋσέως νόμον βιοῦντες Ἰουδαῖοι, κανὸν μηδὲν εἰδῶσιν ἐκδέχεσθαι

possible for the whole to be god but its parts not to be divine. He seems to suggest that the sky could be called god, and that parts of the sky, like the sun, moon, and stars, are divine. However, neither the Jews nor the Christians clearly say that the sky is god. But let it be said by the Jews that the sky is a god, and let the sun, moon, and stars be parts of the sky (which is not entirely true, as neither the animals nor the plants on the earth are parts of the earth). So, according to the Greeks, if something whole is god, then its parts must also be divine. They clearly say that the whole universe is god, with the Stoics saying it is the first god, those from Plato saying it is the second, and some of them saying it is the third. So, according to such people, since the whole universe is god, then its parts are also divine. This means not only humans but also all irrational animals are divine parts of the universe, along with plants. If parts of the universe include mountains, rivers, and seas, then since the whole universe is god, are the rivers and seas also gods? But the Greeks would not say this either. They would say that those who oversee rivers and seas (whether they call them demons or gods) are the ones they would consider gods. And Celsus' argument becomes universal and applies to the Greeks, who introduce providence. It is false to say that if something is whole and is god, then all its parts are divine. Following Celsus' reasoning, if the universe is god, then everything in it must be divine, as parts of the universe. According to this, even tiny creatures like flies, worms, and all kinds of snakes, as well as birds and fish, would be divine, which even those who say the universe is god would not claim. Those Jews who live according to the law of Moses, even if they do not know anything

κεκρυμμένως είρημένον τοῦ νόμου  
βούλημα καὶ ἀπόρρητόν τι ἐμφαῖνον, οὕτε  
τὸν οὐρανὸν φήσουσιν εἶναι θεὸν οὕτε  
τοὺς ἄγγελους.

## Section 8

5.8 | Ἐπεὶ δὲ φάσκομεν αὐτὸν συγκεχύσθαι  
ἔκ τινων παρακουσμάτων, φέρε καὶ ταῦτα  
ἡμεῖς κατὰ τὸ δυνατὸν ἡμῖν τρανώσωμεν  
καὶ παραστήσωμεν ὅτι, Κέλσου νομίζοντος  
Ἰουδαϊκὸν εἶναι τὸ προσκυνεῖν οὐρανῷ καὶ  
τοῖς ἐν αὐτῷ ἄγγελοις, οὐκ Ἰουδαϊκὸν μὲν  
τὸ τοιοῦτον, παραβατικὸν δὲ ἰουδαϊσμοῦ  
ἐστιν, ὥσπερ καὶ τὸ προσκυνεῖν ἡλίῳ καὶ  
σελήνῃ καὶ ἀστροῖς ἀλλὰ καὶ τοῖς  
ἀγάλμασιν. εὐρήσεις γοῦν μάλιστα ἐν τῷ  
Ἱερεμίᾳ τὸν τοῦ θεοῦ λόγον, διὰ τοῦ  
προφήτου μεμφόμενον τῷ Ἰουδαίων λαῷ  
ὡς προσκυνοῦντι τὰ τοιαῦτα καὶ θύοντι  
„τῇ βασιλίσσῃ τοῦ οὐρανοῦ“ καὶ „πάσῃ τῇ  
στρατιᾷ τοῦ οὐρανοῦ.“ δηλοῦσι δὲ καὶ οἱ  
Χριστιανῶν λόγοι, κατηγοροῦντες τῶν ἐν  
Ἰουδαίοις ἀμαρτανομένων, ὅτι θεοῦ  
ἐγκαταλιπόντος τὸν λαὸν ἔκεινον ἐπὶ τισιν  
ἀμαρτήμασι καὶ ταῦτ' αὐτοῖς ἡμαρτάνετο.  
ἐν μὲν γὰρ ταῖς Πράξεσι γέγραπται τῶν  
ἀποστόλων περὶ Ἰουδαίων ὅτι „ἔστρεψε δὲ  
ὁ θεὸς καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ  
στρατιᾷ τοῦ οὐρανοῦ, καθὼς γέγραπται ἐν  
βίβλῳ τῶν προφητῶν· μὴ σφάγια καὶ  
θυσίας προσηνέγκατε μοι ἐν τῇ ἑρήμῳ  
τεσσαράκοντα ἔτη, οἴκος Ἰσραὴλ, καὶ  
ἀνελάβετε τὴν σκηνὴν Μολὸχ καὶ τὸ  
ἄστρον τοῦ θεοῦ Ῥομφᾶ. τοὺς τύπους, οὓς  
ἐποιήσατε προσκυνεῖν αὐτοῖς;“ παρὰ δὲ τῷ  
Παύλῳ, ἀκριβῶς τὰ Ἰουδαίων παιδευθέντι  
καὶ ὕστερον ἐκ παραδόξου ἐπιφανείας  
Ἰησοῦ χριστιανίσαντι. τοιαῦτ' ἐν τῇ πρὸς  
Κολασσαῖς λέλεκται· „μηδεὶς ὑμᾶς  
καταβραβευέτω θέλων ἐν ταπεινοφροσύνῃ  
καὶ θρησκείᾳ τῶν ἄγγέλων, ἃ ἐώρακεν

about hidden teachings in the law, will not say that the sky is god or that the angels are.

5.8 | Since we say that he is confused by some misunderstandings, let us also clarify these points as best as we can. Celsus thinks that worshiping the sky and the angels in it is Jewish, but this is not truly Jewish; rather, it goes against Judaism, just like worshiping the sun, moon, and stars, as well as images. You will find in Jeremiah the word of god, where the prophet rebukes the Jewish people for worshiping such things and offering sacrifices to "the queen of heaven" and "all the host of heaven." The words of Christians also accuse the Jews of sinning, saying that when god abandoned that people for certain sins, they sinned against him. In the Acts of the Apostles, it is written about the Jews that "god turned and gave them over to worship the host of heaven, as it is written in the book of the prophets: 'You did not bring me sacrifices and offerings in the wilderness for forty years, O house of Israel, and you took up the tent of Moloch and the star of your god Rephan. The images you made to worship them.'" And Paul, after being educated as a Jew and later becoming a Christian through a remarkable appearance of Jesus, says similar things in his letter to the Colossians: "Let no one disqualify you, insisting on asceticism and worship of angels, going on in detail about visions, puffed up without reason by his sensuous mind, and not holding fast to the head, from whom the whole body, nourished and knit together

έμβατεύων, είκῇ φυσιούμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ, καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβαζόμενον αὔξει τὴν αὔξησιν τοῦ θεοῦ. "ταῦτα δὲ μήτ' ἀναγνοὺς μήτε μαθὼν δὲ Κέλσος οὐκ οἶδ' ὅπως πεποίηκεν ὡς οὐ παρανομοῦντας Ἰουδαίους προσκυνεῖν τῷ οὐρανῷ καὶ τοῖς ἐν αὐτῷ ἀγγέλοις.

## Section 9

5.9 | "Ετι δ' ὑποσυγκεχυμένος καὶ μὴ ἐπιμελῶς ἴδων τὰ κατὰ τὸν τόπον ώήθη ἀπὸ τῶν ἐν μαγγανείαις καὶ γοητείαις ἐπωδῶν προτραπέντας Ἰουδαίους ἔκ τινων κατὰ τὰς ἐπωδὰς φασμάτων ἐπιφαινομένων τοῖς ἐπάδουσι προσκυνεῖν τοὺς ἐν οὐρανῷ ἀγγέλους. οὐ συνιδών ὅτι καὶ τοῦτο παρὰ τὸν νόμον τοῖς γε ταῦτα ποιοῦσιν ἐγίνετο λέγοντα· „οὐκ ἐπακολουθήσετε ἐγγαστριμύθοις, καὶ τοῖς ἐπαοιδοῖς οὐ προσκολληθήσεσθε ἐκμιανθῆναι ἐν αὐτοῖς· ἐγὼ κύριος δὲ θεὸς ὑμῶν. "έχρην οὖν ἡ μηδ' ὅλως ταῦτ' εἰς Ἰουδαίους ἀναφέρειν τὸν τηροῦντα Ἰουδαίους ὡς φυλάσσοντας τὸν νόμον καὶ λέγοντα αὐτοὺς εἶναι τοὺς κατὰ τὸν νόμον βιοῦντας, ἡ ἀναφέροντα παραστῆσαι ὅτι τὰ τοιαῦτα οἱ παρανομοῦντες Ἰουδαῖοι ἐποίουν. ἀλλὰ πάλιν ὥσπερ παρανομοῦσιν οἱ τοὺς ἐν σκότῳ που καὶ ἐκ γοητείας θρησκεύοντες, τυφλώττοντες καὶ δι' ἀμυδρῶν φασμάτων ὄνειρώττοντες, προσκυνοῦντες τοὺς ἐγχρίμπτειν λεγομένους καὶ τοῖς τοιούτοις· οὕτως καὶ οἱ ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς θύοντες εὗ μάλα παρανομοῦσι. καὶ οὐκ ἦν κατὰ τὸν αὐτὸν λέγειν Ἰουδαίους καὶ φυλαττομένους προσκυνεῖν ἥλιον καὶ σελήνην καὶ ἀστρα, καὶ τὸ τοιοῦτον μὴ

through its joints and ligaments, grows with a growth that is from god." But Celsus, whether he has read these or learned them, does not understand how he has made it seem that the Jews are not breaking the law by worshiping the sky and the angels in it.

5.9 | Moreover, being confused and not carefully observing the local customs, he thought that the Jews were led to worship the angels in heaven by certain magical chants and spells. He did not see that this is also against the law, which says: "You shall not follow mediums or necromancers; do not seek them out to be made unclean by them; I am the Lord your god." Therefore, it would be better not to attribute such practices to the Jews who keep the law and say they live according to it, or to show that such things are done by those Jews who break the law. But again, just as those who worship in darkness and through magic are breaking the law, those who sacrifice to the sun, moon, and stars are also clearly breaking the law. It is not right to say that the Jews who keep the law worship the sun, moon, and stars, while those who do not keep the law worship the sky and the angels.

φυλαττομένους ἐπὶ οὐρανοῦ καὶ ἀγγέλων.

## Section 10

5.10 | Εἰ δὲ χρὴ ἀπολογήσασθαι ἡμᾶς, ἐπ’ ἵστης μὴ προσκυνοῦντας ἀγγέλους καὶ ἥλιον καὶ σελήνην καὶ ἄστρα, περὶ τοῦ μηδὲ τοὺς λεγομένους ὑφ’ Ἑλλήνων ἐμφανεῖς θεοὺς καὶ αἱσθητοὺς προσκυνεῖν, φήσομεν ὅτι καὶ ὁ Μωϋσέως νόμος ἐπίσταται τούτους ἀπονεμηθέντας μὲν ὑπὸ τοῦ θεοῦ „πᾶσι τοῖς ἔθνεσιν ὑποκάτω τοῦ οὐρανοῦ”ούκέτι δὲ καὶ τοῖς εἰς ἔχαίρετον μερίδα ληφθεῖσι τῷ θεῷ παρὰ πάντα τὰ ἐπὶ γῆς ἔθνη. γέγραπται γοῦν ἐν Δευτερονομίῳ· „καὶ μή ποτε ἀναβλέψας εἰς τὸν οὐρανὸν καὶ ἴδων τὸν ἥλιον καὶ τὴν σελήνην καὶ τοὺς ἀστέρας, πάντα τὸν κόσμον τοῦ οὐρανοῦ, πλανηθεὶς προσκυνήσῃς αὐτοῖς καὶ λατρεύσῃς αὐτοῖς, αἱ ἀπένειμε κύριος ὁ θεός σου πᾶσι τοῖς ἔθνεσι τοῖς ὑποκάτω παντὸς τοῦ οὐρανοῦ. ἡμᾶς δ’ ἔλαβε κύριος ὁ θεός καὶ ἔξήγαγεν ἡμᾶς ἐκ τῆς καμίνου τῆς σιδηρᾶς, ἐξ Αἴγυπτου, εἶναι λαὸν αὐτῷ ἔγκληρον ὡς ἐν τῇ ἡμέρᾳ ταύτῃ.“ „γένος“τοίνυν „έκλεκτὸν“καὶ „βασίλειον ἱεράτευμα“καὶ „ἔθνος ἄγιον“καὶ „λαὸς εἰς περιποίησιν“κληθέντες ὑπὸ θεοῦ εἶναι ὁ Ἐβραίων λαὸς, περὶ οὐ τῷ Ἀβραὰμ προείρητο ἀπὸ τῆς πρὸς αὐτὸν τοῦ κυρίου φωνῆς· „ἀνάβλεψον εἰς τὸν οὐρανὸν καὶ ἀρίθμησον τοὺς ἀστέρας, εἰ δυνήσῃ ἔξαριθμῆσαι αὐτούς. καὶ εἴπεν αὐτῷ· οὕτως. ἔσται τὸ σπέρμα σου, “οὐκ ἔμελε τὴν ἑλπίδα ἔχων οὕτω γενέσθαι ὡς οἱ ἐν οὐρανῷ ἀστέρες προσκυνεῖν ἔκεινους, οἵς ἐκ τοῦ συνιέναι καὶ τηρεῖν τὸν νόμον τοῦ θεοῦ ἔξομοιοῦσθαι ἔμελλον. καὶ γάρ λέλεκται πρὸς αὐτούς· „κύριος ὁ θεός ὑμῶν ἐπλήθυνεν ὑμᾶς, καὶ ἴδού ἔστε σήμερον ὡσεὶ τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει.“ καὶ ἐν τῷ Δανιὴλ δὲ προφητεύεται τοιαῦτα

5.10 | If we need to defend ourselves, we say that we do not worship angels, the sun, the moon, or the stars, nor do we worship the so-called visible gods recognized by the Greeks. We will say that the law of Moses clearly forbids these practices, stating that they were given by god to "all the nations under heaven," but not to those who were chosen by god above all the nations on earth. It is written in Deuteronomy: "And do not lift up your eyes to heaven and see the sun, the moon, and the stars, all the host of heaven, and be drawn away and worship them and serve them, which the Lord your god has allotted to all the nations under heaven. But the Lord your god has taken you and brought you out of the iron furnace, out of Egypt, to be a people for his own possession, as it is this day." The Hebrew people are called "a chosen generation," "a royal priesthood," "a holy nation," and "a people for his own possession," as it was said to Abraham by the voice of the Lord: "Look toward heaven and number the stars, if you are able to number them. So shall your offspring be." They were not meant to hope that they would worship those in heaven like the stars, but rather to be like those who understand and keep the law of god. It is also said to them: "The Lord your god has multiplied you, and behold, you are today as numerous as the stars of heaven." In the book of Daniel, it is prophesied about the resurrection: "And at that time your people shall be delivered, everyone whose name shall be found written in the book. And many of those who sleep in the dust of the

περὶ τῶν κατὰ τὴν ἀνάστασιν· „καὶ ἐν τῷ καιρῷ ἔκείνω σωθήσεται ὁ λαός σου πᾶς ὁ γεγραμμένος ἐν τῇ βίβλῳ· καὶ πολλοὶ τῶν καθευδόντων ἐν γῆς χώματι ἔξεγερθήσονται, οὗτοι εἰς ζωὴν αἰώνιον, καὶ οὗτοι εἰς ὄνειδισμὸν καὶ αἰσχύνην αἰώνιον· καὶ οἱ συνιέντες ἐκλάμψουσιν ὡς ἡ λαμπρότης τοῦ στερεώματος, καὶ ἀπὸ τῶν δικαίων τῶν πολλῶν ὡς οἱ ἀστέρες εἰς τοὺς αἰῶνας καὶ ἔτι.“ ὅθεν καὶ ὁ Παῦλος λαβὼν ἐν τοῖς περὶ ἀναστάσεως φησι· „καὶ σώματα ἐπουράνια καὶ σώματα ἐπίγεια· ἀλλ’ ἐτέρα μὲν ἡ τῶν ἐπουρανίων δόξα, ἐτέρα δὲ ἡ τῶν ἐπιγείων. ἀλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ. οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν. οὐ τοίνυν ἦν εὔλογον τοὺς διδαχθέντας μεγαλοφυῶς ὑπεραναβαίνειν πάντα τὰ δημιουργήματα καὶ ἐλπίζειν τὰ ἄριστα περὶ αὐτῶν παρὰ τῷ θεῷ ἐπὶ τῷ καλλίστῳ βίῳ καὶ ἀκούσαντας τὸ „ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου“ καὶ τὸ „λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσι τὰ καλὰ ὑμῶν ἔργα καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς, „ἀσκοῦντας ἔχειν τὴν λαμπρὰν καὶ ἀμάραντον σοφίαν ἢ καὶ ἀνειληφότας αὐτὴν οὕσαν „ἀπαύγασμα“, φωτὸς ἀϊδίου, „καταπλαγῆναι τὸ αἰσθητὸν ἡλίου καὶ σελήνης καὶ ἀστρων φῶς ἐπὶ τοσοῦτον, ὥστε διὰ τὸ αἰσθητὸν φῶς ἔκείνων νομίσαι ἐαυτοὺς κάτω που εἶναι, ἔχοντας τηλικοῦτον νοητὸν γνώσεως φῶς καὶ „φῶς ἀληθινὸν“ καὶ „φῶς τοῦ κόσμου“ καὶ „φῶς τῶν ἀνθρώπων, „κάκείνοις προσκυνῆσαι· οὓς εἰ ἄρα προσκυνεῖσθαι ἔχρην. οὐ διὰ τὸ θαυμαζόμενον ὑπὸ τῶν πολλῶν αἰσθητὸν φῶς ἔχρην προσκυνεῖσθαι ἀλλὰ διὰ τὸ νοητὸν καὶ ἀληθινὸν, εἴπερ καὶ οἱ ἐν οὐρανῷ ἀστέρες ζῷά είσι λογικά καὶ σπουδαῖα καὶ ἐφωτίσθησαν τῷ φωτὶ τῆς γνώσεως ὑπὸ τῆς σοφίας, ἥτις ἐστὶν

earth shall awake, some to everlasting life, and some to shame and everlasting contempt; and those who are wise shall shine like the brightness of the sky above, and those who turn many to righteousness like the stars forever and ever." Thus, Paul, speaking about the resurrection, says: "There are heavenly bodies and earthly bodies; but the glory of the heavenly is of one kind, and the glory of the earthly is of another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory." Therefore, it would not be reasonable for those who have been taught such great things to worship all created things and hope for the best from god in the best life, while hearing that "you are the light of the world" and "let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven." They should strive to have the bright and everlasting wisdom, or even having it as a "reflection" of "the light of the eternal," and not be dazzled by the visible light of the sun, moon, and stars to such an extent that they think they are beneath them, having such a great light of knowledge and "true light" and "light of the world" and "light of men," and worship those. If they were to worship, it should not be for the marvelous visible light admired by many, but for the intellectual and true light, if indeed the stars in heaven are rational and important beings, illuminated by the light of knowledge from wisdom, which is "a reflection" of "the eternal light." For the visible light of those stars is the work of the creator of all things; the intellectual light perhaps comes from them and from the free will within them.

„ἀπαύγασμα“ „φωτὸς ἀιδίου.“ καὶ γὰρ τὸ μὲν αἰσθητὸν φῶς αὐτῶν ἔργον ἐστὶ τοῦ τῶν ὅλων δημιουργοῦ· τὸ δὲ νοητὸν τάχα καὶ αὐτῶν καὶ ἐκ τοῦ ἐν αὐτοῖς αὐτεξουσίου ἐληλυθός.

## Section 11

5.11 | Οὐ χρὴ δὲ ούδ' αύτὸν προσκυνεῖσθαι ὑπὸ τοῦ βλέποντος καὶ συνιέντος τὸ ἀληθινὸν φῶς, οὗ μετοχῇ καὶ ταυτὶ ἄρα πεφώτισται, ούδ' ὑπὸ τοῦ βλέποντος τὸν πατέρα τοῦ ἀληθινοῦ φωτὸς θεὸν. περὶ οὐ καλῶς λέλεκται τό· „ὁ θεὸς φῶς ἐστι, καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμίᾳ.“ καὶ ὡσπερ οἱ διὰ τὸ φῶς αἰσθητὸν καὶ οὐράνιον εἶναι προσκυνοῦντες ἥλιον καὶ σελήνην καὶ ἀστρα οὐκ ἀν προσκυνήσαιεν σπινθῆρα πυρὸς ἢ λύχνον ἐπὶ γῆς, ὥρῶντες τὴν ἀσύγκριτον ὑπεροχὴν τῶν νομιζομένων ἀξίων προσκυνεῖσθαι παρὰ τὸ τῶν σπινθήρων καὶ τῶν λύχνων φῶς· οὕτως οἱ νοήσαντες, πῶς „ὁ θεὸς φῶς ἐστι,“ καταλαβόντες δὲ, πῶς ὁ υἱὸς τοῦ θεοῦ „φῶς ἀληθινόν“ ἐστιν, „ὁ φωτίζει πάντα ἀνθρωπὸν, ἐρχόμενον εἰς τὸν κόσμον,“ συνιέντες δὲ καὶ πῶς οὗτος φησι τό· „έγώ εἰμι τὸ φῶς τοῦ κόσμου,“ οὐκ ἀν εὐλόγως προσκυνήσαιεν τὸν οἰονεὶ βραχὺν σπινθῆρα ὡς πρὸς φῶς τὸν θεὸν ἀληθινοῦ φωτὸς ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροις. καὶ οὐκ ἀτιμάζοντές γε τὰ τηλικαῦτα τοῦ θεοῦ δημιουργήματα ούδ' Ἀναξαγορείως „μύδρον διάπυρον“ λέγοντες εἶναι τὸν ἥλιον καὶ σελήνην καὶ ἀστέρας τοιαῦτά φαμεν περὶ ἡλίου καὶ σελήνης καὶ ἀστέρων, ἀλλ' αἰσθανόμενοί τε τῆς ἀφάτῳ ὑπεροχῆς ὑπερεχούσης θειότητος τοῦ θεοῦ ἔτι δὲ καὶ τοῦ μονογενοῦς αὐτοῦ ὑπερέχοντος τὰ λοιπά. πειθόμενοι δὲ καὶ αὐτὸν ἥλιον καὶ σελήνην καὶ ἀστέρας εὔχεσθαι τῷ ἐπὶ πᾶσι θεῷ διὰ τοῦ μονογενοῦς αὐτοῦ, κρίνομεν

5.11 | It is not right to worship the one who sees and understands the true light, which he shares in, nor to worship the Father of the true light. About this, it is well said: "God is light, and in him there is no darkness at all." Just as those who worship the visible and heavenly light, like the sun, moon, and stars, would not worship a spark of fire or a lamp on earth, seeing the great difference between what is worthy of worship and the light of sparks and lamps, so those who understand how "God is light" and realize that the Son of God is "the true light" that "gives light to everyone coming into the world," would not reasonably worship a mere spark as if it were the true light of God over the sun, moon, and stars. They do not dishonor such creations of God, nor do they say, like Anaxagoras, that the sun, moon, and stars are "a fiery mist." Instead, they recognize the great superiority of God's divine nature and even of his only-begotten Son over the rest. They believe that the sun, moon, and stars should pray to the one true God through his only-begotten Son, and we think it is unnecessary for them to pray to those who are praying. For they themselves wish to lift us up more to God, to whom they pray, or to bring us down to themselves or to share our prayer power from God with themselves. I will also use an example about them: Our Savior and Lord once heard someone say, "Good teacher," and he

μὴ δεῖν εὕχεσθαι τοῖς εύχομένοις· ἐπεὶ καὶ αὐτοὶ ἀναπέμπειν ἡμᾶς βούλονται μᾶλλον ἐπὶ τὸν θεὸν, ὃ εὔχονται. Ἡ κατάγειν πρὸς ἐαυτοὺς ἡ μερίζειν ἡμῶν τὴν εὐκτικὴν δύναμιν ἀπὸ τοῦ θεοῦ καὶ πρὸς ἐαυτούς. χρήσομαι δὲ καὶ τούτῳ περὶ αὐτῶν κατὰ τὸν τόπον παραδείγματι· ὁ σωτὴρ ἡμῶν καὶ κύριος ἀκούσας ποτέ· „διδάσκαλε ἀγαθὲ,“ ἀναπέμπων τὸν λέγοντα τοῦτο ἐπὶ τὸν ἐαυτοῦ πατέρα φησί· „τί με λέγεις ἀγαθόν; ούδεὶς ἀγαθὸς εἰ μὴ εἶς ὁ θεὸς ὁ πατήρ.“ εἴπερ δὲ τοῦτ’ εὐλόγως ὡς „εἰκὼν“ τῆς ἀγαθότητος τοῦ θεοῦ τυγχάνων εἴρηκεν ὅ νιὸς „τῆς ἀγάπης“ τοῦ πατρὸς, πῶς οὐχὶ εὐλογώτερον ἀν τοῖς προσκυνοῦσιν εἴπεν ἥλιος· τί με προσκυνεῖς; „κύριον γάρ τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις.“ Ὁ κάγὼ καὶ πάντες οἱ σὺν ἐμοὶ προσκυνοῦμεν καὶ λατρεύομεν. κάν μὴ τηλικοῦτος δέ τις ἦ, ούδεν ἥττον καὶ ὁ τοιοῦτος εὐχέσθω τῷ λόγῳ τοῦ θεοῦ, δυναμένω αὐτὸν ίάσασθαι, καὶ πολλῷ πλέον τῷ πατρὶ αὐτοῦ, ὃς καὶ τοῖς πρότερον δικαίοις „έξαπέστειλε τὸν λόγον αὐτοῦ καὶ ίάσατο αὐτοὺς καὶ ἐρήσατο αὐτοὺς ἐκ τῶν διαφθορῶν αὐτῶν.“

## Section 12

5.12 | Θεὸς οὖν κατὰ τὴν χρηστότητα αὐτοῦ οὐ τοπικῶς ἀλλὰ προνοητικῶς συγκαταβαίνει τοῖς ἀνθρώποις. καὶ ὁ τοῦ θεοῦ παῖς οὐ τότε μόνον ἀλλὰ καὶ ἀεὶ μετὰ τῶν ἴδιων μαθητῶν ἔστι, πληρῶν τὸ „ίδοὺ ἐγὼ μεθ’ ὑμῶν είμι πάσας τὰς ἡμέρας ἔως τῆς συντελείας τοῦ αἰώνος.“ καὶ εἴπερ „κλῆμα καρπὸν οὐ δύναται φέρειν,“ „έὰν μὴ ἔμμεινη τῇ ἀμπέλῳ, “δῆλον ὅτι καὶ οἱ τοῦ λόγου μαθηταὶ, τὰ νοητὰ τῆς ἀληθινῆς ἀμπέλου τοῦ λόγου „κλήματα, “οὐ δύνανται φέρειν τοὺς καρποὺς τῆς ἀρετῆς, ἔὰν μὴ

directed the speaker's attention to his own Father, saying, "Why do you call me good? No one is good except one, God the Father." If the Son, being an "image" of God's goodness, said this, how much more would the sun say to those who worship it: "Why do you worship me? For you shall worship the Lord your God, and him only shall you serve," to whom I and all who are with me also worship and serve. Even if someone is not of such greatness, they should still pray to the word of God, who is able to heal them, and even more so to his Father, who sent his word to heal and rescue the righteous from their corruption.

5.12 | God, in his goodness, does not come down to humans in a local way, but in a caring way. The Son of God is not only with his own disciples at that time but is always with them, fulfilling the promise: "Behold, I am with you all the days until the end of the age." If "a branch cannot bear fruit unless it abides in the vine," it is clear that the disciples of the word, the "branches" of the true vine of the word, cannot bear the fruits of virtue unless they remain in the true vine, which is Christ of God, and with us

μένωσιν ἐν τῇ ἀληθινῇ ἀμπέλῳ, τῷ Χριστῷ  
τοῦ θεοῦ καὶ μεθ' ἡμῶν τῶν τοπικῶς κάτω  
ἐπὶ γῆς τυγχάνοντι, ὃς μετὰ τῶν πανταχοῦ  
προσπεφυκότων αὐτῷ ὥν, ἥδη δὲ καὶ μετὰ  
τῶν οὐκ είδότων αὐτὸν πανταχοῦ ἔστι. καὶ  
τοῦτό γε ὃ τὸ εὐαγγέλιον γράψας Ἰωάννης  
ἐκ προσώπου τοῦ βαπτιστοῦ Ἰωάννου  
δηλοῖ, λέγοντος· „μέσος ὑμῶν στήκει, ὃν  
ὑμεῖς οὐκ οἴδατε, ὅπίσω μου  
ἔρχόμενος.“ ἄτοπον δ' ἔστιν, τοῦ  
πληρώσαντος τὸν οὐρανὸν καὶ τὴν γῆν καὶ  
εἰπόντος· „οὐχὶ τὸν οὐρανὸν καὶ τὴν γῆν  
ἐγὼ πληρῶ; λέγει κύριος“ ὅντος μεθ' ἡμῶν  
καὶ πλησίον ἡμῶν τυγχάνοντος (πιστεύω  
γάρ αὐτῷ λέγοντι· „θεὸς ἐγγίζων ἐγώ είμι,  
καὶ οὐ θεὸς πόρρωθεν. λέγει κύριος“),  
ζητεῖν εὕχεσθαι τῷ μὴ φθάνοντι ἐπὶ τὰ  
σύμπαντα ἡλίῳ ἢ σελήνῃ ἢ τινι τῶν  
ἀστέρων. ἔστω δὲ, ἵνα αὐταῖς ταῖς λέξεσι  
Κέλσου χρήσωμαι, προφητεύοντας εἶναι  
ὑετοὺς καὶ θάλπη καὶ νέφρη καὶ βροντὰς  
ἥλιον καὶ σελήνην καὶ ἀστέρας· ἄρ' οὖν, εἰ  
προφητεύουσιν οὗτοι τὰ τηλικαῦτα, οὐχὶ  
μᾶλλον τῷ θεῷ, ὃς ὑπουργοῦντες  
προφητεύουσι, προσκυνητέον κάκεῖνον  
σεπτέον ἥπερ τοῖς προφήταις αὐτοῦ;  
προφητευέτωσαν οὖν καὶ ἀστραπὰς καὶ  
καρποὺς καὶ γονὰς ἀπάσας, καὶ πάντα  
ταμιευέσθωσαν τὰ τοιαῦτα· ἀλλ' οὐ διὰ  
τοῦτο προσκυνήσομεν τοὺς  
προσκυνοῦντας ὡς οὐδὲ Μωϋσέα καὶ τοὺς  
μετ' αὐτὸν ἐκ θεοῦ προφητεύσαντας τὰ  
κρείττονα ὑετῶν τε καὶ θάλπους καὶ νεφῶν  
καὶ βροντῶν καὶ ἀστραπῶν καὶ καρπῶν  
καὶ πασῶν γονῶν αἰσθητῶν. ἀλλὰ κανὸν  
ἔχωσιν ἥλιος καὶ σελήνη καὶ ἀστέρες  
προφητεύειν προφητείας κρείττονας  
ὑετῶν, οὐδὲ οὔτως αὐτοὺς ἀλλὰ τὸν  
πατέρα τῶν ἐν αὐτοῖς προφητειῶν καὶ τὸν  
διάκονον αὐτῶν λόγον τοῦ θεοῦ  
προσκυνήσομεν. ἀλλ' ἔστω καὶ κήρυκας  
αὐτοῦ εἶναι καὶ ἀληθῶς οὐρανίους  
ἄγγελους, πῶς οὖν οὐχὶ καὶ οὔτως τὸν

who are here on earth. He is with those who are everywhere connected to him, and even with those who do not know him, he is still present. John, who wrote the Gospel, indicates this through the words of John the Baptist, saying: "There stands among you one whom you do not know, coming after me." It is strange that the one who fills heaven and earth says, "Do I not fill heaven and earth? says the Lord," while being with us and near us (for I believe him when he says: "I am a God who is near, and not a God who is far away"). It is not right to seek to pray to the sun, moon, or any of the stars that do not reach everywhere. Let me use the words of Celsus, who claims that rain, warmth, clouds, and thunder are the sun, moon, and stars. If these things are prophesying, should we not worship and honor God, to whom they serve as prophets, more than we honor the prophets themselves? Let the stars and all creation prophesy, but we will not worship those who worship, just as we do not worship Moses and those who prophesied greater things than rain, warmth, clouds, thunder, and lightning. Even if the sun, moon, and stars have prophecies greater than rain, we will still worship the Father of those prophecies and the word of God who serves them. Even if they are his true heavenly messengers, how much more should we worship the God they proclaim and the one they announce rather than the messengers and angels themselves?

κηρυσσόμενον ὑπ' αὐτῶν θεὸν καὶ τὸν  
ἀγγελλόμενον μᾶλλον προσκυνητέον ἥ  
τοὺς κήρυκας καὶ τοὺς ἀγγέλους αὐτοῦ;

## Section 13

5.13 | Ἐαυτῷ δὲ λαμβάνει Κέλσος ὅτι ἥλιον  
καὶ σελήνην καὶ ἀστέρας ἡγούμεθα εἶναι τὸ  
μηδέν. περὶ ὃν ὄμοιογοῦμεν ὅτι καὶ αὐτοὶ  
„τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ  
θεοῦ“ ἀπεκδέχονται, „τῇ“ τῶν ὑλικῶν  
σωμάτων „ματαιότητι“ ἐπὶ τοῦ παρόντος  
ὑποτεταγμένοι, „διὰ τὸν ἐπ’ ἔλπιδι  
ὑποτάξαντα. εἰ δ’ ἀνεγνώκει ὁ Κέλσος καὶ  
ἄλλα μὲν μυρία. δσα περὶ ἥλιου καὶ σελήνης  
καὶ ἀστρων φαμὲν, καὶ τὸ „αἴνεῖτε αὐτὸν  
πάντα τὰ ἀστρα καὶ τὸ φῶς“ καὶ τὸ „αἴνεῖτε  
αὐτὸν οὶ οὐρανοὶ τῶν οὐρανῶν,“ οὐκ ἀν  
περὶ ἡμῶν ἀπεφήνατο ὅτι λέγομεν τὰ  
τηλικαῦτα, αίνουντα μεγάλως τὸν θεὸν,  
εἶναι τὸ μηδέν. οὐκ οἶδε δ’ ὁ Κέλσος ούδε  
τὸ „ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως τὴν  
ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ  
ἀπεκδέχεται. τῇ γὰρ ματαιότητι ἡ κτίσις  
ὑπετάγη, οὐχ ἐκοῦσα, ἀλλὰ διὰ τὸν  
ὑποτάξαντα, ἐπ’ ἔλπιδι, ὅτι καὶ αὐτὴ ἡ  
κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας  
τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης  
τῶν τέκνων τοῦ θεοῦ.“ καὶ ἐν τούτοις δὴ  
τέλος ἔχετω ἡ περὶ τοῦ μὴ σέβειν ἡμᾶς  
ἥλιον καὶ σελήνην καὶ ἀστέρας ἀπολογία.  
ἐκθώμεθα δὲ καὶ τὴν ἐξῆς λέξιν, ἵνα μετὰ  
τοῦτο πρὸς αὐτὴν θεοῦ διδόντος εἴπωμεν  
τὰ ἀπὸ τοῦ τῆς ἀληθείας φωτὸς  
δοθησόμενα ἡμῖν.

5.13 | Celsus takes for himself that we consider the sun, moon, and stars to be nothing. About these, we admit that they also "await the revelation of the sons of God," being subjected to the "vanity" of physical bodies in the present, "because of the one who subjected them in hope." If Celsus had read other things, he would understand that all we say about the sun, moon, and stars, and the phrases "Praise him, all you stars and light" and "Praise him, you heavens of heavens," would not lead him to conclude that we say these things to declare that God is nothing. Celsus does not know that "the creation waits eagerly for the revelation of the sons of God. For the creation was subjected to vanity, not willingly, but because of the one who subjected it, in hope that the creation itself will be set free from the bondage of decay into the glorious freedom of the children of God." And with this, let our defense about not worshiping the sun, moon, and stars come to an end. We will also take up the following words, so that after this, with God's help, we may speak of the truths given to us from the light of truth.

## Section 14

5.14 | Λέγει οὖν ταῦτα· ἥλιθιον δ' αὐτῶν  
καὶ τὸ νομίζειν, ἐπειδὰν ὁ θεὸς ὡσπερ  
μάγειρος ἐπενέγκῃ τὸ πῦρ, τὸ μὲν ἄλλο πᾶν

5.14 | Celsus says that it is foolish to think that when God brings fire like a cook, everything else will be cooked, but only

έξοπτήσεσθαι γένος, αύτοὺς δὲ μόνους διαμενεῖν, οὐ μόνον τοὺς ζῶντας ἀλλὰ καὶ τοὺς πάλαι ποτὲ ἀποθανόντας αύταῖς σαρξὶν ἔκείναις ἀπὸ τῆς γῆς ἀναδύντας, ἀτεχνῶς σκωλήκων ἡ ἐλπίς. ποίᾳ γὰρ ἀνθρώπου ψυχὴ ποθήσειεν ἔτι σῶμα σεσηπός; ὅπότε μηδ' ὑμῶν τοῦτο τὸ δόγμα καὶ τῶν Χριστιανῶν ἐνίοις κοινόν ἔστι, καὶ τὸ σφόδρα μιαρὸν αὐτοῦ καὶ ἀπόπτυστον ἄμια καὶ ἀδύνατον ἀποφαίνειν· ποῖον γὰρ σῶμα πάντῃ διαφθαρὲν οἴον τε ἐπανελθεῖν εἰς τὴν ἔξ ἀρχῆς φύσιν καὶ αὐτὴν ἔκείνην, ἔξ ἦς ἐλύθη, τὴν πρώτην σύστασιν; οὐδὲν ἔχοντες ἀποκρίνασθαι καταφεύγουσιν είς ἀτοπωτάτην ἀναχώρησιν, ὅτι πᾶν δυνατὸν τῷ θεῷ. ἀλλ' οὕτι γε τὰ αἰσχρὰ ὁ θεὸς δύναται οὐδὲ τὰ παρὰ φύσιν βούλεται· οὐδέν ἀν σύ τι ἐπιθυμήσῃς κατὰ τὴν σαυτοῦ μοχθηρίαν βδελυρὸν, ὁ θεὸς τοῦτο δυνήσεται, καὶ χρὴ πιστεύειν εύθὺς ὅτι ἔσται οὐ γὰρ τῆς πλημμελοῦς ὄρεξεως οὐδὲ τῆς πεπλανημένης ἀκοσμίας ἀλλὰ τῆς ὄρθης καὶ δικαίας φύσεως ὁ θεός ἔστιν ἀρχηγέτης, καὶ ψυχῆς μὲν αἰώνιον βιοτὴν δύναιτ' ἀν παρασχεῖν· „νέκυες δὲ, “φησὶν Ἡράκλειτος, „κοπρίων ἔκβλητότεροι.“ σάρκα δὴ, μεστὴν ὃν οὐδὲ είπειν καλὸν, αἰώνιον ἀποφῆναι παραλόγως οὕτε βουλήσεται ὁ θεὸς οὕτε δυνήσεται. αὐτὸς γάρ ἔστιν ὁ πάντων τῶν ὅντων λόγος· οὐδὲν οὖν οἶός τε παράλογον οὐδὲ παρ' ἔαυτὸν ἔργασασθαι.

## Section 15

5.15 | "Ορα δὴ ἐντεῦθεν ἀπ' ἀρχῆς πῶς τὴν καὶ παρ' Ἑλλήνων τισὶν οὐκ εύκαταφρονήτως φιλοσοφήσασιν είσαγομένην τοῦ κόσμου ἐκπύρωσιν μετὰ χλεύης διαβάλλων θέλει ἡμᾶς ὠσπερεὶ μάγειρον ποιοῦντας τὸν θεὸν εἰσάγειν τὰ περὶ τῆς ἐκπυρώσεως· οὐ συνιδὼν ὅτι,

humans will remain, not just the living but even those who have long since died, rising from the earth with their old bodies. This is a hopeless thought. For what kind of human soul would desire a decayed body? Since this belief is shared by some Christians, it shows how very filthy and disgusting it is, and how impossible it is to explain. What kind of body, completely decayed, could return to its original nature, the very nature from which it was released, its first composition? Having nothing to answer, they escape into the most absurd reasoning, claiming that everything is possible for God. But God cannot do anything shameful or contrary to nature. Even if you desire something disgusting because of your own wickedness, God cannot make it happen, and you should believe right away that it will not happen. For God is not the leader of a sinful desire or a chaotic nature, but of a right and just nature. And while the soul could provide eternal life, as Heraclitus says, "the dead are more worthless than dung." God will neither wish nor be able to declare a body, filled with things that are not even good to mention, to be eternal. For he is the reason of all that exists; therefore, he cannot do anything unreasonable or work against himself.

5.15 | Look here, then, from the beginning, how some Greeks, who have not thought lightly about philosophy, bring in the idea of the world's burning with mockery, trying to make us seem like cooks who bring fire to the world. They do not see that, just as it seemed to some Greeks (perhaps taken

ώσπερ Ἐλλήνων τισὶν ἔδοξε (τάχα παρὰ τοῦ ἀρχαιοτάτου ἔθνους Ἑβραίων λαβοῦσι), τὸ πῦρ καθάρσιον ἐπάγεται τῷ κόσμῳ εἰκός δ' ὅτι καὶ ἐκάστῳ τῶν δεομένων τῆς διὰ τοῦ πυρὸς δίκης ἄμα καὶ ιατρείας· καίοντος μὲν καὶ οὐ κατακαίοντος τοὺς μὴ ἔχοντας ὑλὴν δεομένην ἀναλοῦσθαι ὑπ' ἐκείνου τοῦ πυρὸς, καίοντος δὲ καὶ κατακαίοντος τοὺς ἐν τῇ διὰ τῶν πράξεων καὶ λόγων καὶ νοημάτων τροπικῶς λεγομένη οἰκοδομῆ „ξύλα, χόρτον ἢ καλάμην“ οἰκοδομήσαντας. φασὶ δ' οἱ θεῖοι λόγοι τὸν κύριον „ώς πῦρ χωνευτηρίου καὶ ὡς ποίαν πλυνόντων“ ἐκάστῳ τῶν δεομένων ἐπιδημήσειν διὰ τὸ ἀναμεμῆχθαι οἰονεὶ φαύλην χυτὴν ὑλὴν τὴν ἀπὸ τῆς κακίας, δεομένων δὲ λέγω πυρὸς, οἰονεὶ χωνεύοντος τοὺς ἀναμεμιγμένους „χαλκῷ“, καὶ κασσιτέρῳ καὶ μολύβδῳ. καὶ ταῦτα τὸν βουλόμενον ἔστιν ἀπὸ τοῦ προφήτου Ἰεζεκιὴλ μαθεῖν. ὅτι δὲ οὐχ ὡς μάγειρόν φαμεν τὸ πῦρ ἐπιφέρειν τὸν θεὸν ἀλλ' ὡς θεὸν εὑεργέτην τῶν χρηζόντων πόνου καὶ πυρὸς, μαρτυρήσει καὶ ὁ προφήτης Ὅσαΐας ἐν ᾧ γέγραπται λελέχθαι πρός τι ἔθνος ἀμαρτωλόν· „ὅτι ἔχεις ἄνθρακας πυρὸς, καθίσαι ἐπ' αὐτοῖς· οὗτοι ἔσονται σοι βοήθεια.“ οἴκονομούμενος δ' ὁ λόγος ἀρμόζοντα πλήθεσιν ἐντευξομένοις τῇ γραφῇ ἐπικεκρυμμένως μετὰ σοφίας λέγει τὰ σκυθρωπὰ εἰς φόβον τῶν μὴ δυναμένων ἄλλως ἐπιστρέψειν ἀπὸ τῆς χύσεως τῶν ἀμαρτημάτων· πλὴν καὶ οὕτως ὁ τηρῶν εὐρήσει ἐμφαινόμενον τὸ ἀπὸ τῶν σκυθρωπῶν καὶ ἐπιπόνων ἐπαγόμενον τοῖς ἀλγοῦσι τέλος. ἀρκεῖ δ' ἐπὶ τοῦ παρόντος παραθέσθαι ἀπὸ τοῦ Ἡσαΐου τό· „ἔνεκεν τοῦ ἐμοῦ ὄνόματος δείξω σοι τὸν θυμόν μου, καὶ τὰ ἔνδοξά μου ἐπάξω ἐπὶ σὲ, ἵνα μὴ ἔξολοθρεύσω σε.“ ἡναγκάσθημεν δὲ τὰ μὴ ἀρμόζοντα τοῖς ἀπλούστερον πιστεύουσι

from the very ancient nation of the Hebrews), fire is brought to the world for purification. It is likely that it also serves each of those in need of justice and healing through fire. For those who do not have the needed material, the fire will burn them but not consume them. And for those who are involved in actions, words, and thoughts, it will burn and consume them, like wood, hay, or stubble that they have built. The divine words say that the Lord will "come like a refiner's fire and like fullers' soap," to each of those in need, because it mixes like a worthless melted material from evil. When speaking of fire, I mean the kind that refines metals like bronze, tin, and lead. And this can be learned from the prophet Ezekiel. That we do not say that God brings fire like a cook, but as a benefactor to those in need of help and fire, the prophet Isaiah also testifies when he says to a sinful nation, "For you have coals of fire; sit upon them; they will be your help." The argument is arranged to fit the scriptures, speaking wisely about the gloomy things in fear of those who cannot turn away from the pouring out of their sins. But even so, the one who keeps will find the end that comes from the gloomy and painful things for those who suffer. It is enough for now to present from Isaiah: "For my name's sake, I will show you my anger, and I will bring my glorious things upon you, so that I do not destroy you." We have been forced to explain things that do not fit to those who simply believe and ask for the simplest words, so that we do not seem to leave Celsus's accusation unchallenged when he says, "When God brings fire like a cook."

καὶ δεομένοις τῆς ἀπλουστέρας ἐν λόγοις  
οἰκονομίας αἰνίξασθαι, ἵνα μὴ δοκῶμεν  
ἀνεξέλεγκτον ἔαν τὴν τοῦ Κέλσου  
κατηγορίαν, λέγοντος ἐπειδὰν ὁ θεὸς  
ὡσπερ μάγειρος ἐπενέγκῃ τὸ πῦρ.

## Section 16

5.16 | Ἐκ δὲ τῶν είρημένων τοῖς  
συνετώτερον ἀκούουσι δῆλον, πῶς  
ἀπαντητέον καὶ πρὸς τό· τὸ μὲν ἄλλο πᾶν  
ἔξοπτήσεσθαι γένος, αὐτὸὺς δὲ μόνους  
διαμενεῖν. οὐ θαυμαστὸν δ' εἴ τοιαῦτα  
νενόηκε „τὰ“ἐν ἡμῖν ὑπὸ τοῦ λόγου „μωρὰ  
τοῦ κόσμου“ ὄνομαζόμενα καὶ „ἀγενῆ“καὶ  
„έξουδενωμένα“καὶ „μὴ ὄντα,“ἄτινα „διὰ  
τῆς μωρίας τοῦ κηρύγματος εύδόκησεν ὁ  
θεὸς σῶσαι τοὺς πιστεύοντας αὐτῷ, ἐπεὶ  
μὴ ἐν τῇ σοφίᾳ τοῦ θεοῦ ἔγνω ὁ κόσμος διὰ  
τῆς σοφίας τὸν θεόν, „οὐ δυνάμενα  
διαρθρῶσαι τὰ κατὰ τοὺς τόπους οὐδὲ  
βουληθέντα σχολάσαι τῇ ἐρεύνῃ τῆς  
γραφῆς, καίτοι γε τοῦ Ἰησοῦ λέγοντος·  
„έρευνάτε τὰς γραφὰς,“καὶ τοιαῦτα  
ὑπείληφε περὶ τοῦ ἐπαγομένου πυρὸς ὑπὸ<sup>1</sup>  
τοῦ θεοῦ καὶ περὶ τῶν συμβησομένων τοῖς  
ἀμαρτήσασι. καὶ τάχα ὡσπερ τοῖς παισὶν  
ἀρμόζει τινὰ λέγεσθαι κατάλληλα τῇ  
νηπιότητι αὐτῶν πρὸς τὸ ὡς παῖδας κομιδῇ  
νηπίους ἐπιστρέφειν αὐτοὺς ἐπὶ τὸ  
βέλτιον, οὕτως οἵς ὠνόμασεν ὁ λόγος  
μωροῖς τοῦ κόσμου καὶ ἀγενέσι καὶ  
έξουδενωμένοις ἡ πρόχειρος ἀρμόζει περὶ<sup>2</sup>  
τῶν κολάσεων ἐκδοχὴ, οὐ χωροῦσιν ἄλλην  
ἢ τὴν διὰ φόβου καὶ φαντασίας τῶν  
κολάσεων ἐπιστροφὴν καὶ τῶν πολλῶν  
κακῶν ἀποχήν. ὁ λόγος οὖν μόνους μὲν  
ἀγεύστους τοῦ πυρὸς καὶ τῶν κολάσεων  
φησι διαμενεῖν τοὺς τὰ δόγματα καὶ τὰ ἥθη  
καὶ τὸ ἡγεμονικὸν ἄκρως κεκαθαρμένους·  
τοὺς δὲ μὴ τοιούτους, κατὰ τὴν ἀξίαν  
χρήζοντας τῆς διὰ πυρὸς κολάσεως

5.16 | From what has been said, it is clear to those who listen carefully how to respond to the idea that everything else will be burned up, but only humans will remain. It is not surprising if such thoughts are called "foolishness of the world," "worthless," "despised," and "nonexistent," which God chose to save those who believe in him through the foolishness of the message. For "the world did not know God through its wisdom," and it could not understand the things about the places or take the time to study the scriptures, even though Jesus said, "Search the scriptures." Perhaps it is fitting to speak in a way that matches the childlike nature of those who are like children, turning them toward better things. In this way, the words call those who are foolish in the world, worthless, and despised to think about punishments, as they have no other way to turn back except through fear and imagination of punishments and the many evils they face. Therefore, the message says that only those who have not tasted the fire and punishments will remain, those who are completely purified in their beliefs, morals, and leadership. But those who are not like this, needing the punishment through fire according to their worth, will find that there is a certain end that God will bring to those made "in his image" and who have lived contrary to the will of that "image." And again, it is said that everything else will be burned up, but only

οίκονομίας, ἐν τούτοις ἐπί τινι τέλει φησὶν  
ἔσεσθαι, ὃ τῷ θεῷ ἀρμόζει ἐπάγειν τοῖς  
„κατ’ εἰκόνα“ αὐτοῦ πεποιημένοις καὶ παρὰ  
τὸ βιούλημα τῆς „κατ’ εἰκόνα“ φύσεως  
βεβιωκόσι. καὶ ταῦτα δὲ πρὸς τό· τὸ μὲν  
ἄλλο πᾶν ἔχοπτήσεσθαι γένος, αὐτοὺς δὲ  
μόνους διαμενεῖν.

## Section 17

5.17 | Εἶτα τούτοις ἔξῆς παρακούσας ἡτοι  
τῶν Ἱερῶν γραμμάτων ἡ τῶν μὴ  
νενοηκότων τὰ Ἱερὰ γράμματά φησιν ὑφ’  
ἡμῶν λέγεσθαι μόνους διαμενεῖν κατὰ τὸν  
καιρὸν τοῦ ἐπαχθησομένου τῷ κόσμῳ διὰ  
πυρὸς καθαρσίου οὐ μόνον τοὺς ζῶντας  
τότε ἄλλὰ καὶ τοὺς πάλαι ποτὲ  
ἀποθανόντας· οὐχ ὑπολαβών μετά τινος  
ἀπορρήτου σοφίας λελέχθαι παρὰ τῷ  
ἀποστόλῳ τοῦ Ἰησοῦ τό· „οὐ πάντες  
κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα  
ἐν ἀτόμῳ, ἐν ῥιπῇ ὁφθαλμοῦ, ἐν τῇ ἐσχάτῃ  
σάλπιγγί· σαλπίσει γάρ, καὶ οἱ νεκροὶ<sup>1</sup>  
ἐγερθήσονται ἀφθαρτοί, καὶ ἡμεῖς  
ἀλλαγησόμεθα.“ ἔχρην δ’ αὐτὸν ἐπιστῆσαι,  
τί νοήσας ὃ λέγων ταῦτα ὡς οὐδαμῶς  
νεκρὸς χωρίσας ἐαυτὸν ἀπ’ ἐκείνων καὶ  
τοὺς παραπλησίους ἐαυτῷ ἔλεγε μετὰ τὸ  
„καὶ οἱ νεκροὶ ἐγερθήσονται ἀφθαρτοί“.  
„καὶ ἡμεῖς ἀλλαγησόμεθα.“ εἰς δὲ βεβαίωσιν  
τοῦ τοιαῦτά τινα νενοηκότα τὸν  
ἀπόστολον γεγραφέναι. ἂ παρεθέμην ἐκ  
τῆς πρὸς Κορινθίους προτέρας,  
παραθήσομαι καὶ τὰ ἐκ τῆς πρὸς  
Θεσσαλονικεῖς προτέρας, ἐν ᾧ φησιν ὁ  
Παῦλος ὡς ζῶν καὶ ἐγρηγορώς καὶ ἔτερος  
ῶν τῶν κοιμηθέντων τοιαῦτα· „τοῦτο γάρ  
ὑμῖν λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ  
ζῶντες οἱ περιλειπόμενοι είς τὴν  
παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν  
τοὺς κοιμηθέντας, ὅτι αὐτὸς ὁ κύριος ἐν  
κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν

humans will remain.

5.17 | Then, listening to these things, it is clear to those who understand better how to respond to the idea that not only the living will be present during the time when the world will be weighed down by the fire of purification, but also those who have long since died. It is not to be thought lightly that the apostle of Jesus said, "Not all will sleep, but we will all be changed in an instant, in the blink of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed." He should have known what he meant by saying this, as he did not separate himself from the dead and those similar to him when he said, "And the dead will be raised incorruptible; and we shall be changed." To confirm such thoughts, the apostle wrote. I will present what I have from the earlier letter to the Corinthians and also from the earlier letter to the Thessalonians, where Paul says that as a living and awake person, different from those who have fallen asleep, he says, "For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will not precede those who have fallen asleep, for the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God." Then again, knowing these things, he

σάλπιγγι θεοῦ καταβήσεται ἀπ' ούρανοῦ. "εἴτα πάλιν ἔχῆς τούτοις ἄλλους ἐπιστάμενος τοὺς ἐν Χριστῷ νεκροὺς παρ' ἐαυτὸν καὶ τοὺς παραπλησίους αὐτῷ ἐπιφέρει λέγων· „οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον, ἐπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα."

## Section 18

5.18 | Ἐπεὶ δ' ἐπὶ πλέον κεκωμώδηκε τὴν κεκηρυγμένην μὲν τῆς σαρκὸς ἀνάστασιν ἐν ταῖς ἐκκλησίαις ὑπὸ δὲ τῶν συνετωτέρων τρανότερον νενοημένην. καὶ οὐ χρὴ αὖθις ἐκτίθεσθαι τὴν λέξιν αὐτοῦ ἀπαξ προειρημένην· φέρε καὶ περὶ τοῦ προβλήματος τούτου. ὡς ἐν τῇ πρὸς ἀλλότριον τῆς πίστεως ἀπολογίᾳ γραφομένῃ διὰ τοὺς ἔτι νηπίους καὶ κιλυδωνιζομένους καὶ περιφερομένους „παντὶ ἀνέμῳ διδασκαλίᾳς ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, [ἐν πανουργίᾳ] πρὸς τὴν μεθοδίαν τῆς πλάνης.“ ὅλιγα ἐστοχασμένως τῶν ἐντευξομένων κατὰ τὸ δυνατὸν ἡμῖν ἐκθώμεθα καὶ παραστήσωμεν. οὕτε μὲν οὖν ἡμεῖς οὔτε τὰ θεῖα γράμματα αὐταῖς φησι σαρξὶ, μηδεμίαν μεταβολὴν ἀνειληφυίαις τὴν ἐπὶ τὸ βέλτιον, ζήσεσθαι τοὺς πάλαι ἀποθανόντας, ἀπὸ τῆς γῆς ἀναδύντας· ὃ δὲ Κέλσος ἡμᾶς συκοφαντεῖ ταῦτα λέγων. ἀκούομεν γάρ καὶ πολλῶν γραφῶν περὶ ἀναστάσεως ἀξίως θεοῦ λεγουσῶν, ἀρκεῖ δ' ἐπὶ τοῦ παρόντος τὴν Παύλου παραθέσθαι ἀπὸ τῆς πρὸς Κορινθίους προτέρας λέξιν, φάσκοντος· „ἄλλ' ἔρεῖ τις· πῶς ἐγείρονται οἱ νεκροί; ποίω δὲ σῶματι ἔρχονται; ἄφρον. σὺ δὲ σπείρεις οὐ ζωοποιεῖται, ἐάν μὴ ἀποθάνῃ· καὶ δὲ σπεριρεῖς, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις ἄλλὰ γυμνὸν κόκκον,

speaks of the dead in Christ, saying, "The dead in Christ will rise first; then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air."

5.18 | Since it has been mocked more than once, the preached resurrection of the flesh has been understood more clearly by those who are wiser. There is no need to repeat his words that have already been mentioned; let us also consider this issue. As in the defense of a foreign faith written for those who are still childish and tossed about by every wind of teaching, (in cunning) toward the method of deception, we will present a few thoughts from those who are able to understand. Neither we nor the divine writings say that the dead will live again without any change toward the better, rising from the earth. But Celsus slanders us by saying this. For we hear many writings about the resurrection that rightly speak of God. It is enough for now to present Paul's words from the earlier letter to the Corinthians, where he says, "But someone will ask, 'How are the dead raised? With what body do they come?' Foolish one! What you sow does not come to life unless it dies; and what you sow is not the body that will be, but a bare seed, perhaps of wheat or of some other grain. But God gives it a body as he wishes, and to each of the seeds its own body." See how he says that "not the body that will be" is sown, but rather the bare seed that is

εί τύχοι, σίτου ἡ τινος τῶν λοιπῶν· ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα, καθὼς ἡθέλησε, καὶ ἐκάστῳ τῶν σπερμάτων ἕδιον σῶμα. „ὅρα γὰρ τίνα τρόπον ἐν τούτοις „οὐ τὸ γενησόμενον σῶμα“ φησι σπείρεσθαι, ἀλλ’ ἀπὸ τοῦ σπειρομένου καὶ γυμνοῦ βαλλομένου ἐπὶ τὴν γῆν λέγει διδόντος τοῦ θεοῦ „ἐκάστῳ τῶν σπερμάτων ἕδιον σῶμα“ οἰονεὶ ἀνάστασιν γίνεσθαι, ἀπὸ τοῦ καταβεβλημένου σπέρματος ἐγειρομένου στάχυος ἐν τοῖς τοιοῖσδε, οἰονεὶ ἐν νάπυῃ ἡ ἐπὶ μείζονος δένδρου ἐν ἑλαίας πυρῆνι ἡ τινι τῶν ἀκροδρύων.

## Section 19

5.19 | „Ο θεὸς“ οὗν „δίδωσιν“, „ἐκάστῳ“, „σῶμα, καθὼς ἔθε λησεν,“ ὥσπερ ἐπὶ τῶν σπειρομένων οὕτω καὶ ἐπὶ τῶν οἰονεὶ σπειρομένων ἐν τῷ ἀποθήσκειν καὶ καιρῷ ἐπιτηδείῳ ἀναλαμβανόντων ἐκ τῶν σπειρομένων τὸ περιτιθέμενον ἐκάστῳ κατὰ τὴν ἀξίαν „σῶμα“ ὑπὸ τοῦ θεοῦ. ἀκούομεν δὲ καὶ τοῦ διὰ πλειόνων διδάσκοντος λόγου τὴν διαφορὰν τοῦ οἰονεὶ σπειρομένου πρὸς τὸ ωσπερεὶ ἐγειρόμενον ἀπ’ αὐτοῦ καὶ λέγοντος: „σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ“ σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει· σπείρεται σῶμα ψυχικὸν, ἐγείρεται σῶμα πνευματικόν. „ὁ δὲ δυνάμενος ἔτι καταλαμβανέτω, τί νενόηται τῷ λέγοντι: „οὗσ ο χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί· καὶ οὗσ ο ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι. καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, οὕτω φορέσωμεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου. „καίτοι δὲ βουλόμενος κρύπτειν ὁ ἀπόστολος τὰ κατὰ τὸν τόπον ἀπόρρητα καὶ μὴ ἀρμόζοντα τοῖς ἀπλουστέροις καὶ τῇ πανδήμῳ ἀκοῇ τῶν

thrown onto the ground, and God gives it "each its own body," as if it were to rise again, like a seed that has been thrown down and is raised as a stalk, or like a larger tree in an olive grove or some other fruit tree.

5.19 | Therefore, God gives each one a body as he wishes," just as with the seeds that are sown, and also with those that are like seeds, when they die and at the right time are taken up, each one receiving a body according to its worth from God. We also hear from the teaching of many that there is a difference between what is sown and what is raised from it, as it says, "It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. Let the one who can still understand grasp what is meant by saying, "As is the earthly man, so are those who are earthly; and as is the heavenly man, so are those who are heavenly. And just as we have borne the image of the earthly man, we shall also bear the image of the heavenly man." Yet, wanting to keep some things hidden, the apostle speaks of matters that are not suitable for the simpler ones and the general audience who are being led toward the better through faith. Nevertheless, he was compelled later

διὰ τοῦ πιστεύειν ἀγομένων ἐπὶ τὸ βέλτιον,  
ὅμως ἡναγκάσθη ὕστερον ὑπὲρ τοῦ μὴ  
παρακοῦσαι ἡμᾶς τῶν λόγων αὐτοῦ εἰπεῖν  
μετὰ τὸ „φορέσωμεν τὴν εἰκόνα τοῦ  
έπουρανίου“ τὸ „τοῦτο δέ φημι, ἀδελφοὶ,  
ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ  
κληρονομῆσαι οὐ δύναται, οὐδὲ’ ἡ φθορὰ  
τὴν ἀφθαρσίαν κληρονομεῖ.“εἶτ'  
ἐπιστάμενος ἀπόρρητόν τι καὶ μυστικὸν  
κατὰ τὸν τόπον, ὡς ἔπρεπε διὰ γραμμάτων  
καταλιπόντι τοῖς μετ' αὐτὸν τὰ νενοημένα  
εἰρημένα ἐπιφέρει καὶ λέγει· „ἴδοὺ  
μυστήριον ὑμῖν λέγω,“ὅ τι περ ἔθος ἐστὶν  
ἐπιφέρεσθαι τοῖς βαθυτέροις καὶ  
μυστικωτέροις καὶ καθηκόντως ἀπὸ τῶν  
πολλῶν κρυπτομένοις· ὥσπερ καὶ ἐν τῷ  
Τωβῆτ γέγραπται· „μυστήριον βασιλέως  
καλόν ἔστι κρύπτειν,“πρὸς δὲ τὸ ἔνδοξον  
καὶ ἀρμόζον τοῖς πολλοῖς μετὰ τοῦ  
οἰκονομικῶς ἀληθοῦς „τὰ ἔργα τοῦ θεοῦ  
ἀνακαλύπτειν ἐνδόξως“,καλόν.“οὐ  
σκωλήκων οὖν ἡ ἐλπὶς ἡμῶν οὐδὲ ποθεῖ  
ἡμῶν ἡ ψυχὴ τὸ σεσηπός σῶμα, ἀλλὰ, κἄν  
δένται σώματος διὰ τὰς τοπικὰς  
μεταβάσεις, νοεῖ ἡ μεμελετηκυῖα τὴν  
„σοφίαν“κατὰ τὸ „στόμα δικαίου μελετήσει  
σοφίαν“διαφορὰν ἐπιγείου οἰκίας, ἐν ᾧ ἔστι  
τὸ σκῆνος, καταλυμένης καὶ σκήνους, ἐν  
ῷ „οἱ ὄντες“δίκαιοι στενάζουσι  
„βαρούμενοι,“μὴ θέλοντες τὸ σκῆνος  
ἀπεκδύσασθαι ἀλλὰ τῷ σκήνει  
„ἐπενδύσασθαι,“ἴν’ ἐκ τοῦ  
„ἐπενδύσασθαι,“καταποθῇ τὸ θνητὸν ὑπὸ<sup>τῆς ζωῆς.</sup>„δεῖ γὰρ“τῷ πᾶσαν φύσιν  
σώματος εἶναι φθαρτὴν „τὸ φθαρτὸν  
τοῦτο“σκῆνος „ἐνδύσασθαι  
ἀφθαρσίαν,“καὶ τὸ ἔτερον αὐτοῦ, τυγχάνον  
„θνητὸν“καὶ δεκτικὸν τοῦ  
ἐπακολουθοῦντος τῷ ἀμαρτάνειν θανάτου,  
„ἐνδύσασθαι ἀθανασίαν“· ἵν’, δτε „τὸ  
φθαρτὸν“,„ἐνδύσεται τὴν ἀφθαρσίαν καὶ τὸ  
θνητὸν τὴν ἀθανασίαν. τότε γενήσεται“τὸ  
πάλαι ὑπὸ τῶν προφητῶν προειρημένον.

not to let us miss his words after saying,  
"Let us bear the image of the heavenly  
man," by adding, "This I say, brothers, that  
flesh and blood cannot inherit the kingdom  
of God, nor does corruption inherit  
incorruption." Then, knowing that there is  
something hidden and mysterious in this  
place, as he should, he leaves behind in  
writing for those after him what has been  
said and adds, "Behold, I tell you a  
mystery," which is customary to reveal to  
those who are deeper and more  
mysterious, and are hidden from the many.  
Just as it is written in Tobit, "It is good to  
hide the king's secret," and also to reveal  
the glorious works of God in a fitting way.  
Therefore, our hope is not in decaying  
flesh, nor does our soul long for the rotting  
body, but even if it desires a body due to  
local changes, the mind that has been  
trained understands the "wisdom"  
according to "the mouth of the righteous  
will meditate on wisdom," the difference of  
the earthly dwelling, in which is the tent,  
being destroyed and the tent in which "the  
righteous groan, being burdened," not  
wishing to be unclothed but to be clothed  
upon, so that "mortality may be swallowed  
up by life." "For this is necessary," that all  
nature of the body should be corruptible,  
"this corruptible body" must "put on  
incorruption," and the other, being  
"mortal" and subject to the death that  
follows sin, must "put on immortality," so  
that when "this corruptible" "puts on  
incorruption and this mortal puts on  
immortality," then will be fulfilled what  
was long ago said by the prophets: the  
victory over death, as he who conquered us  
subjected himself to it, and from its sting,  
which stings the soul that is not  
everywhere sealed, inflicting wounds from  
sin.

άναίρεσις τῆς νίκης τοῦ θανάτου, καθὸ  
νικήσας ἡμᾶς ἐαυτῷ ὑπέταξε, καὶ τοῦ ἀπ'  
αὐτοῦ κέντρου, ὃ κεντῶν τὴν οὐ πάντῃ  
πεφραγμένην ψυχὴν ἐμποιεῖ αὐτῇ τὰ ἀπὸ  
τῆς ἀμαρτίας τραύματα.

## Section 20

5.20 | Άλλ' ἔπει τὰ μὲν ἡμέτερα περὶ  
ἀναστάσεως, ὡς ἐνεχώρει, ἀπὸ τοῦ μέρους  
ἐπὶ τοῦ παρόντος λέλεκται (συντέτακται  
γὰρ ἡμῖν περὶ ἀναστάσεως ἐν ἄλλοις, ἐπὶ  
πλεῖον ἔξετάσαι τὰ κατὰ τὸν τόπον). τὰ δὲ  
τοῦ Κέλσου νῦν χρὴ κατὰ τὸ εὔλογον  
διαλαβεῖν, μήτε νοήσαντος τὸ παρ' ἡμῖν  
γεγραμμένον μήτε κρῖναι δυναμένου ὅτι οὐ  
δεῖ τὸ βούλημα τῶν σοφῶν ἐκείνων  
ἀνδρῶν νομίζειν πρεσβεύεσθαι ὑπὸ τῶν  
πλειον πίστεως μηδὲν ἐπαγγελλομένων τῆς  
πρὸς τὸν Χριστιανῶν λόγουν φέρει  
παραστήσωμεν ὅτι ἀνδράσιν οὐκ  
εύκαταφρονήτοις τῆς λογικῆς ἔνεκεν  
θεωρίας καὶ τῶν διαλεκτικῶν σκεμμάτων  
σφόδρα ἀπεμφαίνοντα λέλεκται. καὶ εἰ χρὴ  
μυχθίζειν ὡς ταπεινοὺς καὶ γραώδεις  
λόγους, ἐκείνους μᾶλλον χρὴ ἢ τοὺς  
ἡμετέρους. φασὶ δὴ οἱ ἀπὸ τῆς Στοᾶς κατὰ  
περίοδον ἐκπύρωσιν τοῦ παντὸς γίνεσθαι  
καὶ ἔξῆς αὐτῇ διακόσμησιν, πάντ'  
ἀπαράλλακτα ἔχουσαν ὡς πρὸς τὴν  
προτέραν διακόσμησιν. ὅσοι δ' αὐτῶν  
ἡδέσθησαν τὸ δόγμα, ὀλίγην εἰρήκασι  
παραλλαγὴν καὶ σφόδρα βραχεῖαν  
γίνεσθαι κατὰ περίοδον τοῖς ἐπὶ τῆς πρὸ<sup>την</sup>  
αὐτῆς περιόδου. οὗτοι δ' οἱ ἄνδρες φασὶ τῇ  
ἔξῆς περιόδῳ τοιαῦτα ἔσεσθαι, καὶ  
Σωκράτην μὲν πάλιν Σωφρονίσκου υἱὸν  
καὶ Ἀθηναῖον ἔσεσθαι, καὶ τὴν Φαιναρέτην  
γημαμένην Σωφρονίσκω πάλιν αὐτὸν  
γεννήσειν. κἄν μη ὄνομάζωσιν οὖν τὸ τῆς  
ἀναστάσεως ὄνομα, τὸ πρᾶγμά γε  
δηλοῦσιν, ὅτι Σωκράτης ἀπὸ σπερμάτων

5.20 | But since our thoughts about the resurrection have been stated as far as necessary for the present (for we have discussed the resurrection in other places, examining the topic more thoroughly), we now need to reasonably address the points of Celsus. We should not think that the will of those wise men is to be represented by those who have more faith, nor should we expect anything from those who speak against the Christian message. Let us show that these men, not to be despised for their reasoning, are greatly revealing their thoughts about logic and dialectical arguments. And if we must speak in humble and crude terms, it is better to use theirs than ours. They say that those from the Stoa teach that everything comes from a great fire and then is arranged in order, remaining unchanged from its previous arrangement. Those among them who were ashamed of the doctrine have said that there is a slight change and that it is very brief in the next period compared to the previous one. These men say that in the next cycle, Socrates will again be the son of Sophroniscus and an Athenian, and that the woman Phainarete, married to Sophroniscus, will give birth to him again. Even if they do not name the resurrection, they clearly indicate that Socrates will rise again from seeds, and he will be formed again from Phainarete and raised in Athens, philosophizing just as he did before,

άρξαμενος ἀναστήσεται τῶν Σωφρονίσκου καὶ ἐν τῇ ὑστέρᾳ Φαιναρέτης διαπλασθήσεται καὶ ἀνατραφεὶς Ἀθήνησι φιλοσοφήσει, οἰονεὶ καὶ τῆς πρότερον φιλοσοφίας ἀνισταμένης καὶ ὁμοίως ἀπαραλλάκτου τῇ προτέρᾳ ἐσομένης. καὶ "Αὐτος δὲ καὶ Μέλητος ἀναστήσονται πάλιν Σωκράτους κατήγοροι, καὶ ἡ ἔξ Άρείου πάγου βουλὴ καταδικάσεται τὸν Σωκράτην. τὸ δὲ τούτων γελοιότερον, τὰ ἀπαραλλάκτα ἴματια τοῖς ὡς πρὸς τὴν προτέραν περίοδον Σωκράτης ἐνδύσεται, ἐν ἀπαραλλάκτῳ πενίᾳ καὶ ἀπαραλλάκτῳ πόλει ταῖς Ἀθήναις τῇ πρὸς τὴν προτέραν περίοδον ἐσόμενος. καὶ Φάλαρις μὲν τυραννήσει πάλιν, ὃ δὲ χάλκεος αὐτοῦ ταῦρος τῶν ἀπαραλλάκτων τῇ προτέρᾳ ἀνθρώπων περιόδῳ κατακριθέντων μυκήσεται ἀπὸ τῆς τῶν ἔνδον φωνῆς. Ἀλέξανδρός τε ὁ Φεραῖος πάλιν τυραννήσει, τὴν ἀπαραλλάκτον ἔχων ὡμότητα τῇ προτέρᾳ καὶ τοὺς ἀπαραλλάκτους καταδικάζων ὡς καὶ τοὺς προτέρους. καὶ τί με δεῖ καταλέγειν τὸ περὶ τῶν τοιούτων δόγμα τοῖς ἀπὸ τῆς Στοᾶς πεφιλοσοφημένον καὶ μὴ γελώμενον ὑπὸ Κέλσου ἀλλὰ τάχα καὶ σεμνούμενον, ἐπεὶ δοκεῖ αὐτῷ ὁ Ζήνων τοῦ Ἰησοῦ εἶναι σοφώτερος;

## Section 21

5.21 | Καὶ οἱ ἀπὸ τοῦ Πυθαγόρου δὲ καὶ Πλάτωνος εἴ καὶ δοκοῦσιν ἄφθαρτον τηρεῖν τὸν κόσμον, ἀλλὰ τοῖς παραπλησίοις γε περιπίπτουσι. τῶν γὰρ ἀστέρων κατά τινας περιόδους τεταγμένας τοὺς αὐτοὺς σχηματισμοὺς καὶ σχέσεις πρὸς ἀλλήλους λαμβανόντων, πάντα τὰ ἐπὶ γῆς ὁμοίως ἔχειν φασὶ τοῖς ὅτε τὸ αὐτὸ σχῆμα τῆς σχέσεως τῶν ἀστέρων περιεῖχεν ὁ κόσμος. ἀνάγκη τοίνυν κατὰ τοῦτον τὸν λόγον τῶν

unchanged from his earlier philosophy. And Anytus and Meletus will again be the accusers of Socrates, and the council from the Areopagus will condemn Socrates. What is even more ridiculous is that Socrates will wear the same clothes as he did in the previous cycle, living in the same poverty and the same city of Athens as before. Phalaris will again be a tyrant, and his bronze bull will roar as it did before, condemned by the voices from within. Alexander of Pherae will again be a tyrant, maintaining the same cruelty as before and condemning the same people as he did previously. And why should I conclude the doctrine about such things from those who have philosophized from the Stoa, not being laughed at by Celsus but perhaps even being honored, since he seems to think that Zeno is wiser than Jesus?

5.21 | And those from Pythagoras and Plato may seem to maintain an unchanging world, but they fall into similar errors. For they say that the stars, arranged in certain cycles, have the same shapes and relationships to each other, and that everything on earth is the same as when the world contained the same arrangement of the stars. Therefore, according to this reasoning, when the stars return after a

άστέρων ἐκ μακρᾶς περιόδου ἐλθόντων ἐπὶ τὴν αὐτὴν σχέσιν πρὸς ἀλλήλους, ὅποιαν εἶχον ἐπὶ Σωκράτους, πάλιν Σωκράτη γενέσθαι ἐκ τῶν αὐτῶν καὶ τὰ αὐτὰ παθεῖν, κατηγορούμενον ὑπὸ Ἀνύτου καὶ Μελήτου καὶ καταδικαζόμενον ὑπὸ τῆς ἔξ Άρείου πάγου βουλῆς, καὶ Αἴγυπτίων δὲ οἱ λόγιοι τοιαῦτα παραδιδόντες σεμνοί είσι καὶ οὐ γελῶνται ὑπὸ Κέλσου καὶ τῶν παραπλησίων, ἡμεῖς δὲ κατὰ τὴν ἀναλογίαν τῆς σχέσεως τῶν ἐφ' ἡμῖν ἐκάστου οἰκονομεῖσθαι ὑπὸ τοῦ θεοῦ λέγοντες τὸ πᾶν καὶ ἀεὶ ἄγεσθαι κατὰ τὸ ἐνδεχόμενον ἐπὶ τὸ βέλτιον καὶ τὴν τοῦ ἐφ' ἡμῖν φύσιν γινώσκοντες ἐνδεχομένου ἢ ἐνδέχεται (οὐ γὰρ δύναται χωρῆσαι τὸ πάντῃ ἀτρεπτὸν τοῦ θεοῦ) οὐ δοκοῦμεν ἄξια λέγειν βασάνου καὶ ἔξετάσεως:

long period to the same relationships they had during Socrates' time, Socrates must again come into being from the same sources and experience the same things, being accused by Anytus and Meletus and condemned by the council from the Areopagus. And the wise men of Egypt, teaching such things, are serious and are not laughed at by Celsus and those like him. But we, according to the relationship of the arrangements that are upon us, are organized by God, saying that everything is always led according to what is possible for the better, and knowing that the nature of what is upon us is subject to change (for nothing can exist that is completely unchanging from God), do not seem worthy of being called to account or examined.

## Section 22

5.22 | Μὴ ὑπονοείτω δέ τις ἡμᾶς ταῦτα λέγοντας ἀπ' ἔκείνων εἶναι τῶν λεγομένων μὲν Χριστιανῶν ἀθετούντων δὲ τὸ περὶ ἀναστάσεως κατὰ τὰς γραφὰς δόγμα. ἔκεινοι μὲν γὰρ τὸν οἰονεὶ ἀπὸ κόκκου „σίτου ἡ τινος τῶν λοιπῶν” ἀνιστάμενον στάχυν ἡ δένδρον οὐδαμῶς παραστῆσαι ἔχουσιν. ὅσον ἐπὶ τῷ ἀρέσκοντι ἐαυτῶν· ἡμεῖς δὲ πειθόμενοι ὅτι τὸ σπειρόμενον „οὐ ζωοποιεῖται, ἐὰν μὴ ἀποθάνῃ,” “καὶ ὅτι „οὐ τὸ γενησόμενον σῶμα” σπείρεται (οὐ γὰρ „θεὸς αὐτῷ δίδωσι σῶμα, καθὼς ἡθέλησε, “μετὰ τὸ σπαρῆναι „ἐν φθορᾷ” ἔγείρων αὐτὸ “ἐν ἀφθαρσίᾳ” καὶ μετὰ τὸ σπαρῆναι „ἐν ἀτιμίᾳ” ἔγείρων αὐτὸ „ἐν δόξῃ” καὶ μετὰ τὸ σπαρῆναι „ἐν ἀσθενείᾳ” ἔγείρων αὐτὸ „ἐν δυνάμει” καὶ μετὰ τὸ σπαρῆναι „σῶμα ψυχικὸν” ἔγείρων αὐτὸ „πνευματικὸν”), τηροῦμεν καὶ τὸ βούλημα τῆς ἐκκλησίας τοῦ Χριστοῦ καὶ τὸ μέγεθος τῆς ἐπαγγελίας τοῦ θεοῦ,

5.22 | Let no one suppose that when we say these things, we are speaking of those who are called Christians and who reject the doctrine of resurrection according to the scriptures. For they do not have any way to represent the grain that supposedly rises from a seed or any of the other things. As far as they are concerned, we believe that what is sown "is not made alive unless it dies," and that "it is not the body that will be formed" that is sown (for "God gives it a body as he wishes," raising it "in corruption" after it has been sown, raising it "in incorruption," and after it has been sown "in dishonor," raising it "in glory," and after it has been sown "in weakness," raising it "in power," and after it has been sown "a natural body," raising it "a spiritual body"). We uphold the will of the church of Christ and the greatness of God's promise, presenting it and not denying its power but

παριστάντες αύτοῦ καὶ τὸ δυνατὸν οὐκ ἀποφάσει ἄλλὰ καὶ λόγω· εἰδότες δτι κάν „ούρανὸς καὶ γῆ“ παρέλθῃ καὶ τὰ ἐν αὐτοῖς, ἄλλ’ οἱ περὶ ἐκάστου „λόγοι“ ὅντες ὡς ἐν ὅλῳ μέρῃ ἡ ὡς ἐν γένει εἴδη τοῦ „ἐν ἀρχῇ“ λόγου „πρὸς τὸν Θεὸν“ θεοῦ λόγου οὐδαμῶς παρελεύσονται. Θέλομεν γὰρ ἀκούειν τοῦ εἰπόντος: „ὁ ούρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.“

## Section 23

5.23 | Ἡμεῖς μὲν οὖν οὕ φαμεν τὸ διαφθαρὲν σῶμα ἐπανέρχεσθαι εἰς τὴν ἔξ ἀρχῆς φύσιν, ὡς οὐδὲ τὸν διαφθαρέντα „κόκκον“ τοῦ „σίτου“ ἐπανέρχεσθαι εἰς τὸν „κόκκον“ τοῦ „σίτου.“ λέγομεν γὰρ, ὥσπερ ἐπὶ τοῦ κόκκου τοῦ „σίτου“ ἐγείρεται στάχυς. οὕτως λόγος τις ἔγκειται τῷ σώματι, ἀφ’ οὗ μὴ φθειρομένου „ἐγείρεται“ τὸ σῶμα „ἐν ἀφθαρσίᾳ.“ οἱ μέντοι ἀπὸ τῆς Στοᾶς τὸ πάντη διαφθαρὲν σῶμά φασιν ἐπανέρχεσθαι εἰς τὴν ἔξ ἀρχῆς φύσιν διὰ τὰ δεδογμένα αὐτοῖς περὶ τῶν κατὰ περίοδον ἀπαραλλάκτων, καὶ αὐτὴν ἐκείνην, ἐξ ἣς ἐλύθη, τὴν πρώτην σύστασιν πάλιν φασὶ συστήσεσθαι, διαλεκτικαῖς (ὡς οἰονται) ἀνάγκαις ταῦτα παριστάντες. καὶ οὐκ εἰς ἀτοπωτάτην γε ἀναχώρησιν ἀναχωροῦμεν λέγοντες δτι πᾶν δυνατὸν τῷ θεῷ· οἴδαμεν γὰρ ἀκούειν τοῦ πᾶν οὐκ ἐπὶ τῶν ἀνυπάρκτων οὐδ’ ἐπὶ τῶν ἀδιανοήτων. φαμὲν δὲ καὶ δτι οὐ δύναται αἰσχρὰ ὁ θεός, ἐπεὶ ἔσται ὁ θεός δυνάμενος μὴ εἶναι θεός· εἰ γὰρ αἰσχρόν τι δρᾷ θεός, οὐκ ἔστι θεός. ἐπεὶ δὲ τίθησιν δτι καὶ τὰ παρὰ φύσιν ὁ θεός οὐ βούλεται, διαστελλόμεθα τὸ λεγόμενον· δτι εἰ μὲν παρὰ φύσιν τὴν κακίαν τις λέγει, καὶ ἡμεῖς λέγομεν δτι οὐ βούλεται τὰ παρὰ φύσιν ὁ θεός, οὕτε τὰ ἀπὸ κακίας οὕτε τὰ ἀλόγως

also speaking about it. Knowing that even "heaven and earth" will pass away, and all that is in them, but the words concerning each one will remain as parts of the whole or as kinds of the "word that was in the beginning" with God, the word of God will never pass away. For we want to hear what was said: "Heaven and earth will pass away, but my words will never pass away."

5.23 | We do not say that the decayed body returns to its original nature, just as the decayed "grain" of "wheat" does not return to the "grain" of "wheat." For we say that just as a stalk rises from the grain of "wheat," so there is a certain reason that lies within the body, from which, not being destroyed, the body is raised "in incorruption." However, those from the Stoa say that the completely decayed body returns to its original nature because of their established beliefs about unchanging cycles, and they claim that the first structure, from which it was released, will be reformed again, presenting these ideas as if they were necessary arguments. And we do not retreat into the most absurd reasoning by saying that everything is possible for God; for we know that the all does not exist in what is nonexistent or in what cannot be thought. We also say that God cannot do anything shameful, since God will be able to not be God. For if God does something shameful, then God is not God. Since God does not want anything that is against nature, we clarify what is said: if someone speaks of evil as being against nature, we also say that God does not want things that are against nature, neither those

γινόμενα· εί δὲ τὰ κατὰ λόγον θεοῦ καὶ βούλησιν αὐτοῦ γινόμενα, ἀναγκαῖον εὐθέως εἶναι μὴ παρὰ φύσιν· οὐ (γὰρ) παρὰ φύσιν τὰ πραττόμενα ὑπὸ τοῦ θεοῦ, καν παράδοξα ἡ δοκοῦντά τισι παράδοξα. εί δὲ χρὴ βεβιασμένως ὄνομάσαι, ἐροῦμεν ὅτι ὡς πρὸς τὴν κοινοτέραν νοούμενην φύσιν ἔστι τινα ὑπὲρ τὴν φύσιν, ἃ ποιήσαι ἀν ποτε θεὸς, ὑπὲρ τὴν ἀνθρωπίνην φύσιν ἀναβιβάζων τὸν ἀνθρωπὸν καὶ ποιῶν αὐτὸν μεταβάλλειν ἐπὶ φύσιν κρείττονα καὶ θειοτέραν καὶ τηρῶν τοιοῦτον, ὅσον καὶ ὁ τηρούμενος δι' ὧν πράττει παρίστησιν ὅτι βούλεται.

that come from evil nor those that happen irrationally. But if things happen according to God's reason and will, it must be necessary that they are not against nature; for what is done by God is not against nature, even if it may seem strange or paradoxical to some. If we must speak forcefully, we will say that there is something beyond the common understanding of nature, which God could create, raising humanity above human nature and making it change to a better and more divine nature, and maintaining such a state, just as the one who is maintained by what he does shows that he wants to.

## Section 24

5.24 | Ἀπαξ δ' εἰπόντες ὅτι οὐδὲν μὴ πρέπον ἔαυτῷ ὁ θεὸς βούλεται, ἀναιρετικὸν τυγχάνον τοῦ εἶναι αὐτὸν θεὸν, φήσομεν ὅτι, ἔάν τι κατὰ τὴν μοχθηρίαν ἔαυτοῦ ἀνθρωπὸς βδελυρὸν βούληται, τοῦτο οὐ δυνήσεται ὁ θεός. οὕτω δὲ οὐκ ἔσμεν φιλόνεικοι πρὸς τὰ ὑπὸ Κέλσου λεγόμενα, ἀλλὰ φιλαλήθως αὐτὰ ἔξετάζοντες συμφήσομεν ὅτι οὐκ ἔστι τῆς πλημμελοῦς ὄρέξεως οὐδὲ τῆς πεπλανημένης ἀκοσμίας ἀλλὰ τῆς ὄρθης καὶ δικαίας φύσεως ὁ θεός, ἀτε ἀρχηγέτης τυγχάνων παντὸς καλοῦ· καὶ ἄλλο ὅτι ψυχῆς αἰώνιον βιοτὴν δύναται παρασχεῖν διμολογοῦμεν, καὶ οὐ μόνον δύναται ἀλλὰ καὶ παρέχει. οὐδὲν δὲ μάλιστα διὰ τὰ προειρημένα λυπεῖ ἡμᾶς οὐδὲ τὸ ὑπὸ Ἡρακλείτου λεγόμενον, ὅπερ Κέλσος παρείληφεν, ὅτι „νέκυες είσι κοπρίων ἐκβλητότεροι“· καίτοι γε εἴποι τις ἀν καὶ περὶ τούτου ὅτι τὰ μὲν κόπρια ἐκβλητά ἔστιν, οἱ δ' ἔξ ἀνθρώπου νέκυες διὰ τὴν ἐνοικήσασαν ψυχὴν, καὶ μάλιστα ἄν τῇ ἀστειοτέρᾳ, οὐκ ἐκβλητοί. κατὰ γὰρ τοὺς

5.24 | Once we say that God does not want anything unworthy of himself, it follows that he cannot be God if he does. We will say that if a person, out of their wickedness, desires something shameful, then God cannot desire that. Thus, we are not hostile towards what Celsus says, but rather, examining it honestly, we agree that God is not of a flawed desire or of a wandering chaos, but of a right and just nature, being the source of all that is good. We also acknowledge that he can provide an eternal life for the soul, and not only can he, but he does provide it. Nothing troubles us more than what has been previously mentioned, nor what Heraclitus said, which Celsus quoted, that "the dead are more worthless than dung." However, one could also say about this that dung is worthless, but the dead, because of the soul that resides in them, are not worthless, especially if they are more refined. For according to the more refined laws, they are considered worthy of honorable burial. So that we do

άστειοτέρους τῶν νόμων μετὰ τῆς  
ένδεχομένης ως πρὸς τὰ τοιαῦτα τιμῆς  
ταφῆς ἀξιοῦνται· ἵνα μὴ ὑβρίζωμεν τῇ  
δυνάμει τὴν ἐνοικήσασαν ψυχὴν,  
ἀπόρριπτοῦντες μετὰ τὸ ἔξελθεῖν ἐκείνην  
τὸ σῶμα ως καὶ τὰ τῶν κτηνῶν σώματα. μὴ  
βουλέσθω οὖν ὁ θεὸς παραλόγως αἰώνιον  
ἀποφῆναι μήτε τὸν τοῦ  
„σίτου“, „κόκκον“ ἀλλ’ ἡ ἄρα τὸν ἐξ αὐτοῦ  
στάχυν, μηδὲ τὸ σπειρόμενον „ἐν  
φθορᾷ“ ἀλλὰ τὸ ἀπ’ αὐτοῦ ἐγειρόμενον „ἐν  
ἀφθαρσίᾳ.“ ἀλλὰ καὶ ὁ τῶν πάντων λόγος  
ἔστι κατὰ μὲν Κέλσον αὐτὸς ὁ θεὸς, κατὰ  
δὲ ἡμᾶς ὁ υἱὸς αὐτοῦ· περὶ οὗ  
φιλοσοφοῦντες λέγομεν τό· „ἐν ἀρχῇ ἦν ὁ  
λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν, καὶ  
θεὸς ἦν ὁ λόγος.“ ἀλλὰ καὶ καθ’ ἡμᾶς οὐδὲν  
οἶδος τε παράλογον οὐδὲ παρ’ ἐαυτὸν  
έργασασθαί ἔστιν ὁ θεός.

## Section 25

5.25 | "Ιδωμεν δὲ καὶ τὴν ἔξῆς τοῦ Κέλσου  
λέξιν, οὕτως ἔχουσαν· Ἰουδαῖοι μὲν οὖν  
ἔθνος ἴδιον γενόμενοι καὶ κατὰ τὸ  
ἐπιχώριον νόμους θέμενοι καὶ τούτους ἐν  
σφίσιν ἔτι νῦν περιστέλλοντες καὶ  
θρησκείαν ὅποιαν δὴ, πάτριον δ' οὖν,  
φυλάσσοντες ὅμοια τοῖς ἄλλοις ἀνθρώποις  
δρῶσιν, ὅτι ἔκαστοι τὰ πάτρια, ὅποιά ποτ'  
ἄν τύχῃ (καθεστηκότα), περιέπουσι. δοκεῖ  
δ' οὕτως καὶ συμφέρειν, οὐ μόνον καθότι  
ἐπὶ νοῦν ἥλθεν ἄλλοις ἄλλως νομίσαι καὶ  
δεῖ φυλάττειν τὰ ἐς κοινὸν κεκυρωμένα,  
ἄλλὰ καὶ ὅτι ως είκος τὰ μέρη τῆς γῆς ἐξ  
ἀρχῆς ἄλλα ἄλλοις ἐπόπταις νενεμημένα  
καὶ κατά τινας ἐπικρατείας διειλημμένα  
ταύτη καὶ διοικεῖται. καὶ δὴ τὰ παρ'  
ἐκάστοις ὁρθῶς ἄν πράττοιτο ταύτη  
δρῶμενα, ὅπῃ ἔκείνοις φίλον· παραλύειν δὲ  
οὐχ ὅσιον εἶναι τὰ ἐξ ἀρχῆς κατὰ τόπους  
νενομισμένα. ἐν τούτοις δὴ ὁ Κέλσος

not insult the soul that resides in them, we  
cast away the body after it has departed,  
just as we do with the bodies of animals.  
Therefore, let God not be said to bring forth  
anything eternal in a contradictory way,  
neither the "grain" of "wheat" nor anything  
sown "in corruption," but rather what is  
raised from it "in incorruption." But the  
word of all things is, according to Celsus,  
God himself; while according to us, it is his  
son. About whom we say, "In the beginning  
was the Word, and the Word was with God,  
and the Word was God." But also, according  
to us, God is not capable of doing anything  
contradictory or acting against himself.

5.25 | Let us also look at the next statement  
of Celsus, which goes like this: The Jews,  
having become their own nation and  
establishing laws according to their region,  
still uphold these laws and their own  
religion, which is indeed ancestral, just as  
other people do with their own traditions,  
each one holding onto their own customs  
as they happen to be established. It seems  
that this is beneficial, not only because  
others have come to think differently and it  
is necessary to uphold what has been  
agreed upon in common, but also because,  
as is likely, the parts of the earth have been  
assigned to different overseers from the  
beginning and are governed by certain  
authorities. Indeed, what each group does  
should be done correctly in accordance  
with what is dear to them; it would not be  
right to disturb what has been established

έμφαίνει ὅτι οὶ πάλαι Αἴγυπτοι Ἰουδαῖοι ὕστερον ἔθνος ἐγίνοντο ἔδιον, καὶ νόμους θέμενοι τούτους περιστέλλουσι. καὶ ἵνα μὴ ἐπαναλάβωμεν τὰς ἐκκειμένας τοῦ Κέλσου λέξεις, φησὶ καὶ συμφέρειν τούτοις τὰ πάτρια θρησκεύειν ὁμοίως τοῖς ἄλλοις ἔθνεσι τὰ ἔδια περιέπουσι. καὶ βαθυτέραν τινὰ ἐκτίθεται περὶ τοῦ συμφέρειν Ἰουδαίοις περιέπειν τὰ πάτρια αἴτιαν, αἵνισσόμενος ὅτι τοὺς ἐκάστων νόμους οἱ λαχόντες ἐπόπται εἶναι τῆς γῆς τῶν νομοθετουμένων συνεργοῦντες τοῖς νομοθέταις ἔθεντο. ἔοικεν οὖν δηλοῦν ὅτι καὶ τὴν Ἰουδαίων χώραν καὶ τὸ ἐπ' αὐτῆς ἔθνος ἐποπτεύει τις ἡ τινες, ὑφ' οὗ ἢ ὑφ' ὃν οἱ Ἰουδαίων νόμοι συνεργοῦντος ἡ συνεργούντων Μωϋσεῖ ἐτέθησαν.

from the beginning in certain places. In this, Celsus shows that the ancient Egyptians later became a distinct nation of Jews, and they establish and uphold these laws. To avoid repeating Celsus's previous statements, he also says that it is beneficial for the Jews to uphold their ancestral customs just like other nations do with their own. He presents a deeper reason for why it is fitting for the Jews to maintain their customs, hinting that those who have received each law are overseers of the land, collaborating with the lawmakers who established those laws. It seems to indicate that there is someone or some group overseeing the land of the Jews and the nation upon it, under whom or by whom the laws of the Jews were established with the help of Moses.

## Section 26

5.26 | Καὶ χρὴ, φησὶ, τοὺς νόμους τηρεῖν, οὐ μόνον καθότι ἐπὶ νοῦν ἥλθεν ἄλλοις ἄλλως νομίσαι καὶ ὅτι δεῖ φυλάσσειν τὰ ἔς κοινὸν κειμρωμένα, ἀλλὰ καὶ ὅτι ὡς εἰκός τὰ μέρη τῆς γῆς ἔξ ἀρχῆς ἄλλα ἄλλοις ἐπόπταις νενεμημένα καὶ κατά τινας ἐπικρατείας διειλημμένα ταύτῃ καὶ διοικεῖται. εἴθ' ὡσπερεὶ ἐπιλαθόμενος ὁ Κέλσος ὃν εἶπε κατὰ Ἰουδαίων, νῦν ἐν τῷ καθολικῷ περὶ πάντων τῶν τὰ πάτρια τηρούντων ἐπαίνῳ καὶ τούτους περιλαμβάνει λέγων· καὶ δὴ τὰ παρ' ἐκάστοις ὄρθως ἀν πράττοιτο ταύτῃ δρώμενα, ὅπῃ ἔκείνοις φίλον. καὶ ὅρα εἰ μὴ ἄντικρυς τὸ ὄσον ἐφ' ἐαυτῷ τὸν Ἰουδαῖον ἐν τοῖς ἴδιοις νόμοις βούλεται βιοῦντα μὴ ἀφίστασθαι αὐτῶν, ὡς οὐχ ὅσιον πράττοντα, ἐὰν ἀποστῇ λέγει γάρ ὅτι παραλύειν οὐχ ὅσιον εἶναι τὰ ἔξ ἀρχῆς κατὰ τόπους νενομισμένα. ἐβουλόμην δὲ πρὸς ταῦτα αὐτοῦ ἢ τῶν συμφρονούντων

5.26 | And he says that the laws must be upheld, not only because others have come to think differently and it is necessary to keep what has been agreed upon in common, but also because, as is likely, the parts of the earth have been assigned to different overseers from the beginning and are governed by certain authorities. Then, as if forgetting what he said about the Jews, Celsus now praises all those who uphold their ancestral customs, saying that what each group does should be done correctly according to what is dear to them. And see if it is not clear that the Jew wants to live according to his own laws without straying from them, as it would not be right to disturb what has been established from the beginning in certain places. For he says that it is not right to disturb what has been established from the beginning in certain

αύτῷ πυθέσθαι, τίς ἄρα εἴη ὁ τὰ μέρη τῆς γῆς ἐξ ἀρχῆς ἄλλα ἄλλοις ἐπόπταις διανείμασι καὶ δηλονότι τὴν Ἰουδαίων χώραν καὶ τοὺς Ἰουδαίους τῷ λαχόντι ἥ τοῖς λαχοῦσιν αὐτήν. ἄρα γάρ. ὡς ὀνομάσαι ἀν ὁ Κέλσος, ὁ Ζεύς τινι ἥ τισι διένειψε τὸ Ἰουδαίων ἔθνος καὶ τὴν χώραν αὐτῶν καὶ ἐβούλετο τὸν λαχόντα τὴν Ἰουδαίαν τοιούτους θέσθαι ἐν Ἰουδαίοις νόμους; ἥ παρὰ τὸ βούλημα αὐτοῦ τὸ τοιοῦτον γεγένηται; ὡς δ' ἀν ἀποκρίνηται. ὅρᾳς ὅτι ὁ λόγος στενοχωρηθήσεται. εἰ δὲ μὴ ἀπό τινος ἐνὸς διανενέμηται τὰ μέρη τῆς γῆς τοῖς ἐπόπταις αὐτῶν, ἄρα ἀποκληρωτικῶς καὶ χωρὶς ἐπιστάτου ἔκαστος ὡς ἔτυχε διενείματο τὴν γῆν· ἀλλὰ καὶ τοῦτ' ἄτοπον καὶ μετρίως τῆς τοῦ ἐπὶ πᾶσι θεοῦ προνοίας ἀναιρετικόν ἔστι.

places. I wanted to ask him or those who agree with him, who then is the one who assigned the parts of the earth to different overseers from the beginning, and clearly, who oversees the land of the Jews and the Jews themselves? For, as Celsus would name it, did Zeus assign the Jewish nation and their land to someone, and did he want the one who received Judea to establish such laws among the Jews? Or did it happen contrary to his will? However he would answer, you see that the argument will become strained. If the parts of the earth are not assigned by one person to their overseers, then each one would have received their share of the land by chance, without any overseer. But this is also unreasonable and somewhat contradicts the care of God over all things.

## Section 27

5.27 | Πῶς δὲ καὶ κατὰ τίνας ἐπικρατείας διειλημμένα τὰ μέρη τῆς γῆς διοικεῖται ὑπὸ τῶν ἐποπτευόντων αὐτὰ, ὁ βουλόμενος διηγησάσθω· ἀπαγγειλάτω δὲ ἡμῖν καὶ πῶς ὁρθῶς πράττεται τὰ παρ' ἐκάστοις δρώμενα, ὅπῃ τοῖς ἐπόπταις ἔστι φίλον, καὶ εἰ ὁρθῶς ἔχουσι φέρ' εἰπεῖν οἱ Σκυθῶν περὶ ἀναιρέσεως πατέρων νόμοι ἥ οἱ Περσῶν, μὴ κωλύοντες γαμεῖσθαι τοῖς (οίκειοις) παισὶ τὰς μητέρας μηδὲ ὑπὸ τῶν πατέρων τὰς ἐαυτῶν θυγατέρας. καὶ τί με δεῖ ἐπιλεγόμενον ἀπὸ τῶν πραγματευσαμένων περὶ τῶν ἐν τοῖς διαφόροις ἔθνεσι νόμων προσαπορεῖν, πῶς παρ' ἐκάστοις ὁρθῶς πράττονται, καθὼς τοῖς ἐπόπταις φίλον, οἱ νόμοι; λεγέτω δ' ἡμῖν ὁ Κέλσος, πῶς οὐχ ὅσιον παραλύειν νόμους πατρίους περὶ τοῦ γαμεῖν μητέρας καὶ θυγατέρας. ἥ περὶ τοῦ μακάριον εἶναι ἀγχόνη τὸν βίον ἐξελθεῖν, ἥ πάντως καθαίρεσθαι τοὺς ἐαυτοὺς

5.27 | And let him who wishes to explain how the parts of the earth are governed by their overseers do so. Let him also tell us how each group acts correctly according to what is dear to their overseers, and whether the Scythians or the Persians rightly say that it is acceptable to marry their mothers or their own daughters. And why should I choose from those who have discussed the laws among different nations how each group acts correctly according to what is dear to their overseers? Let Celsus tell us how it is not right to disturb the ancestral laws about marrying mothers and daughters. Or is it considered blessed to escape life by hanging oneself, or to completely rid oneself by giving in to fire and the release from life through fire? And how is it not right to disturb the laws that say, for example, among the Taurians, that

παραδιδόντας τῷ πυρὶ καὶ τῇ διὰ πυρὸς  
άπαλλαγῇ τῇ ἀπὸ τοῦ βίου· καὶ πῶς οὐχ  
ὅσιον παραλύειν νόμους τοὺς φέρ' εἰπεῖν  
παρὰ Ταύροις περὶ τοῦ ἵερεῖα τοὺς ξένους  
προσάγεσθαι τῇ Ἀρτέμιδι, ἢ παρὰ Λιβύων  
τισὶ περὶ τοῦ καταθύειν τὰ τέκνα τῷ  
Κρόνῳ. πλὴν ἀκολουθεῖ τῷ Κέλσῳ τὸ μὴ  
ὅσιον εἶναι Ἰουδαίοις παραλύειν νόμους  
πατρίους τοὺς περὶ τοῦ μὴ δεῖν ἄλλον τινὰ  
σέβειν θεὸν παρὰ τὸν τῶν ὅλων  
δημιουργόν. καὶ ἔσται κατ' αὐτὸν οὐ φύσει  
τὸ ὅσιον ἄλλά τινι θέσει καὶ νομίσει θεῖον·  
ὅσιον γάρ παρὰ τοῖσδε μὲν σέβειν  
κροκόδειλον καὶ ἐσθίειν τῶν παρ' ἄλλοις τὶ  
προσκυνουμένων, καὶ ὅσιον ἐτέροις τὸ  
σέβειν τὸν μόσχον, καὶ παρ' ἄλλοις τὸν  
τράγον νομίζειν θεόν. οὕτως δ' ἔσται (ὸ)  
αὐτὸς ὅσια μὲν ποιῶν ὡς πρὸς τούσδε τοὺς  
νόμους, ἀνόσια δὲ ὡς πρὸς ἐτέρους· ὅπερ  
ἔστι πάντων ἀτοπώτατον.

## Section 28

5.28 | Άλλ' είκὸς ὅτι φήσουσι πρὸς ταῦτα  
ὅσιον εἶναι τὸν τὰ πάτρια φυλάττοντα καὶ  
μηδαμῶς ἀνόσιον, ἐπεὶ μὴ (καὶ) τὰ ἐτέρων  
οὐ τηρεῖ· πάλιν τε αὖ τὸν νομισθέντα  
ἀνόσιον εἶναι παρὰ τοῖσδε τισι μὴ εἶναι  
ἀνόσιον, ὅταν κατὰ τὰ πάτρια τὰ μὲν ἴδια  
σέβῃ τὰ δὲ παρὰ τοῖς ἐναντίους ἔχουσι  
νόμους προσπολεμῆι καὶ καταθοινᾶται.  
ταῦτα δὲ ὅρα εἴ μὴ πολλὴν ἐμφαίνει τὴν  
περὶ τοῦ δικαίου καὶ ὅσιου καὶ εὔσεβείας  
ταραχὴν, οὐ διαρθρουμένης οὐδὲ φύσιν  
τινὰ ἴδιαν ἔχούσης καὶ εὔσεβεῖς εἶναι  
χαρακτηριζούσης τοὺς τὰ κατ' αὐτὴν  
πράττοντας. εἴπερ οὖν ἡ εὔσεβεια καὶ ἡ  
ὅσιότης καὶ ἡ δικαιοσύνη τῶν πρός τι  
ἔστιν, ὡς τὸ αὐτὸ εἶναι ὅσιον καὶ ἀνόσιον  
παρὰ τὰς διαφόρους σχέσεις καὶ τοὺς  
νόμους, ὅρα εἴ μὴ καὶ ἡ σωφροσύνη τῶν  
πρός τι ἀκολούθως ἔσται καὶ ἡ ἀνδρεία καὶ

foreigners should be brought to the  
goddess Artemis, or among some Libyans,  
that children should be sacrificed to  
Cronus? However, Celsus follows the idea  
that it is not right for the Jews to disturb  
their ancestral laws about not needing to  
worship any other god besides the creator  
of all things. According to him, what is  
considered right is not natural but based on  
some decree or belief. For it is considered  
right by some to worship a crocodile and  
eat what others worship, and for others to  
worship a calf, and for yet others to  
consider a goat a god. Thus, he will act  
righteously according to these laws for  
some, but unrighteously towards others,  
which is the most unreasonable of all.

5.28 | But it is likely that they will say it is  
right for one to uphold their ancestral  
customs and not at all wrong, since they do  
not keep the customs of others. Again, it  
seems that what is considered wrong by  
some is not wrong for others, when one  
group worships their own customs while  
another group has opposing laws. Look at  
this and see if it does not show a great  
disturbance about what is just, holy, and  
pious, without any clear definition or  
nature that makes those who act according  
to it pious. If piety, holiness, and justice are  
related to something, then it is the same to  
be holy and unholy according to different  
relationships and laws. See if it is not also  
true that temperance, courage, wisdom,  
and the other virtues will follow this same  
pattern. None of this would be more

ἡ φρόνησις καὶ ἡ ἐπιστήμη καὶ αἱ λοιπαὶ ἀρεταὶ· ὃν οὐδὲν ἀν εἴη ἀτοπώτερον. ἀπλούστερον μὲν οὖν καὶ κοινότερον ισταμένοις πρὸς τὰς Κέλσου ἑκκειμένας λέξεις αὐτάρκη τὰ είρημένα· ἐπεὶ δὲ νομίζομεν καὶ τῶν ἔχεταστικωτέρων τινὰς ἐντεύξεσθαι τῇδε τῇ γραφῇ, φέρε όλιγα τῶν βαθυτέρων παρακινδυνεύοντες ἐκθώμεθα, ἔχοντά τινα μυστικὴν καὶ ἀπόρρητον θεωρίαν, περὶ τοῦ ἐξ ἀρχῆς ἄλλα ἄλλοις ἐπόπταις νενεμῆσθαι χωρία τῶν ἐπὶ γῆς· καὶ τῶν κατειλεγμένων ἀτόπων φέρε ὅση δύναμις καθαρὸν παραστήσωμεν τὸν λόγον.

## Section 29

5.29 | Δοκεῖ δή μοι παρακηκοέναι τινῶν ὁ Κέλσος περὶ τῆς διανεμήσεως τῶν ἐπὶ γῆς μυστικωτέρων λόγων, ὃν ἔφάπτεται μέν πως καὶ ἡ Ἑλληνικὴ ιστορία, εἰσαγαγοῦσά τινας τῶν νομίζομένων θεῶν περὶ τῆς Άττικῆς πρὸς ἄλλήλους ἡμιλῆσθαι, ποιοῦσα δὲ παρὰ τοῖς ποιηταῖς τινας τῶν λεγομένων θεῶν δύμολογεῖν τινας τόπους οἰκειοτέρους αὐτοῖς. καὶ ἡ βαρβαρικὴ δὲ ιστορία καὶ μάλιστα ἡ Αίγυπτιών τοιαῦτά τινα ἐμφαίνει περὶ τοῦ μερισμοῦ τῶν τῆς Αίγυπτου καλουμένων νομῶν, λέγουσα ὅτι ἡ λαχοῦσα τὴν Σάιν Ἀθηνᾶ ἡ αὐτὴ ἔχει καὶ τὴν Άττικήν. Αίγυπτιών δὲ οἱ λόγιοι μυρίᾳ ὅσα τοιαῦτα φήσουσιν, οὐκ οἶδα δ' εἰ καὶ Ἰουδαίους συμπαραλαμβάνοντες καὶ τὴν χώραν αὐτῶν τῇ πρός τινα διανεμήσει. ἀλλὰ περὶ μὲν τῶν ἔξω τοῦ θείου λόγου λεγομένων είς ταῦτα ἄλις ἐπὶ τοῦ παρόντος, φαμὲν δ' ὅτι ὁ καθ' ἡμᾶς προφήτης τοῦ θεοῦ καὶ γνήσιος θεράπων αὐτοῦ Μωϋσῆς ἐν τῇ τοῦ Δευτερονομίου ὥδῃ ἐκτίθεται περὶ τοῦ μερισμοῦ τῶν ἐπὶ γῆς τοιαῦτα λέγων· „ὅτε διεμέριζεν ὁ ὑψιστος ἔθνη, ὡς διέσπειρεν υἱοὺς Ἀδὰμ,

unreasonable. Therefore, standing in a simpler and more common position regarding Celsus's statements, we think that some deeper thoughts might be revealed here. Let us risk sharing a few of these deeper ideas, having some secret and unspoken theory about how the parts of the earth have been assigned to different overseers from the beginning. And from the strange things mentioned, let us present as clearly as possible the argument.

5.29 | It seems to me that Celsus has misunderstood some of the more secretive discussions about the distribution of the earth, which are somewhat touched upon by Greek history. This history introduces some of the so-called gods competing with each other in Attica, and it makes certain places more familiar to them according to the poets. The history of the non-Greeks, especially that of the Egyptians, shows similar things about the division of the laws of Egypt, saying that the one who received the land of Saïs also has Attica. The Egyptian scholars say many such things, but I do not know if they also include the Jews and their land in this distribution. However, regarding those outside of the divine word, we have said enough for now. We say that our prophet of God, the true servant of God, Moses, in the song of Deuteronomy, speaks about the division of the earth in this way: "When the Most High divided the nations, when he scattered the sons of Adam, he set the boundaries of the nations according to the number of the

εστησεν ὅρια ἔθνῶν κατὰ ἀριθμὸν  
ἀγγέλων θεοῦ, καὶ ἐγενήθη μερὶς κυρίου  
λαὸς αὐτοῦ Ἱακὼβ, σχοίνισμα κληρονομίας  
αὐτοῦ Ἰσραὴλ. "τὰ δὲ περὶ τῆς διανεμήσεως  
τῶν ἔθνῶν ὃ αὐτὸς Μωϋσῆς ἐν τῷ  
ἐπιγεγραμμένῳ βιβλίῳ Γένεσις ἐν ἱστορίᾳς  
τρόπῳ φρεσὶν οὕτως: „καὶ ἦν πᾶσα ἡ γῆ  
χεῖλος ἐν, καὶ φωνὴ μία πᾶσι. καὶ ἐγένετο  
ἐν τῷ κινῆσαι αὐτοὺς ἀπ' ἀνατολῶν εῦρον  
πεδίον ἐν γῇ Σενναὰρ, καὶ κατώκησαν  
ἔκει·“ καὶ μετ' ὀλίγα· „κατέβη, φησὶ, κύριος  
ἴδειν τὴν πόλιν καὶ τὸν πύργον, δὸν  
ῷκοδόμησαν οἱ νιὸι τῶν ἀνθρώπων. καὶ  
εἶπε κύριος· ἴδού γένος ἐν καὶ χεῖλος ἐν  
πάντων· καὶ τοῦτο ἥρξαντο ποιῆσαι, καὶ  
νῦν οὐκ ἔκλείψει ἀπ' αὐτῶν πάντα, ὅσα ἀν  
ἐπιθῶνται ποιεῖν· δεῦτε καὶ καταβάντες  
συγχέωμεν ἔκει τὴν γλῶσσαν αὐτῶν. ἵνα  
μὴ ἀκούσωσιν ἔκαστος τὴν φωνὴν τοῦ  
πλησίου αὐτοῦ. καὶ διέσπειρεν αὐτοὺς  
κύριος ἔκειθεν ἐπὶ πρόσωπον πάσης τῆς  
γῆς, καὶ ἐπαύσαντο οἰκοδομοῦντες τὴν  
πόλιν καὶ τὸν πύργον. διὰ τοῦτο ἐκλήθη τὸ  
ὄνομα αὐτοῦ Σύγχυσις, ὅτι ἔκει συνέχεε  
κύριος ὃ θεὸς τὰ χεῖλη πάσης τῆς γῆς,  
κάκειθεν διέσπειρεν αὐτοὺς κύριος ὃ θεὸς  
ἐπὶ πρόσωπον πάσης τῆς γῆς. „καὶ ἐν τῇ  
ἐπιγεγραμμένῃ δὲ Σολομῶντος Σοφίᾳ περὶ  
τῆς σοφίας καὶ τῶν κατὰ τὴν σύγχυσιν τῶν  
διαλέκτων, ἐν ᾧ γεγένηται ὁ μερισμὸς τῶν  
ἐπὶ τῆς γῆς, γῆς. τοιαῦτα περὶ τῆς σοφίας  
εἴρηται· „αὕτη καὶ ἐν ὀμονοίᾳ πονηρίας  
ἔθνῶν συγχυθέντων ἔγνω τὸν δίκαιον, καὶ  
ἐφύλαξεν αὐτὸν ἄμεμπτον τῷ θεῷ καὶ ἐπὶ<sup>1</sup>  
τέκνου σπλάγχνοις ἰσχυρὸν  
ἐφύλαξε. „πολὺς δ' ὁ λόγος καὶ μυστικὸς ὁ  
περὶ τούτων, ὡς ἀρμόζει τό· „μυστήριον  
βασιλέως κρύπτειν καλόν·“ ἵνα μὴ εἰς τὰς  
τυχούσας ἀκοὰς ὁ περὶ ψυχῶν οὐκ ἔκ  
μετενσωματώσεως εἰς σῶμα ἐνδουμένων  
λόγος ῥιπτῆται, μηδὲ τὰ ἄγια διδῶται „τοῖς  
κυσὶ, „μηδ' οἱ μαργαρῖται παραβάλλωνται  
χοίροις. ἀσεβὲς γάρ τὸ τοιοῦτο, προδοσίαν

angels of God, and the portion of the Lord  
was his people Jacob, the share of his  
inheritance was Israel." About the  
distribution of the nations, the same Moses  
says in the book of Genesis, in a historical  
manner: "And the whole earth had one  
language and one speech. And it came to  
pass, as they journeyed from the east, that  
they found a plain in the land of Shinar, and  
they dwelt there." And after a little: "The  
Lord came down to see the city and the  
tower that the children of men built. And  
the Lord said, 'Behold, they are one people,  
and they have all one language, and this is  
what they begin to do, and now nothing  
will be restrained from them, which they  
have imagined to do. Come, let us go down  
and confuse their language, that they may  
not understand one another's speech.' And  
the Lord scattered them abroad from there  
upon the face of all the earth, and they  
ceased building the city. Therefore, its  
name is called Babel, because there the  
Lord confused the language of all the earth,  
and from there the Lord scattered them  
abroad upon the face of all the earth." And  
in the book of Wisdom attributed to  
Solomon, concerning wisdom and the  
languages that arose from the confusion, it  
is said: "This wisdom, even in the  
wickedness of the nations being confused,  
knew the righteous, and kept him  
blameless before God and strong in the  
compassion of his children." There is much  
that is profound and secret about these  
matters, which fits the saying: "It is good to  
hide the king's secret," so that the  
discussion about souls does not fall into the  
ears of those who are not worthy, nor  
should the holy things be given to "dogs,"  
nor should pearls be cast before swine. For  
such actions are impious, containing a  
betrayal of the hidden wisdom of God,

περιέχον τῶν ἀπορρήτων τῆς τοῦ θεοῦ σοφίας λογίων, περὶ ἣς καλῶς γέγραπται· „εἰς κακότεχνον ψυχὴν οὐκ εἰσελεύσεται σοφία οὐδὲ κατοικήσει ἐν σώματι κατάχρεω ἀμαρτίας.“ ἀρκεῖ δὲ τὰ κεκρυμμένως ὡς ἐν ἱστορίᾳς τρόπῳ εἰρημένα κατὰ τὸν τῆς ἱστορίας παραστῆσαι τρόπον, ἵν’ οἱ δυνάμενοι ἐαυτοῖς ἐπεξεργάσωνται τὰ κατὰ τὸν τόπον.

## Section 30

5.30 | Νοείσθωσαν τοίνυν πάντες οἱ ἐπὶ γῆς μιᾶς τινι διαλέκτῳ θείᾳ χρώμενοι, καὶ ὅσον γε συμφωνοῦσι πρὸς ἄλλήλους τηρείσθωσαν ἐν τῇ θείᾳ διαλέκτῳ· καὶ ἔστωσαν ἀκίνητοι „τῶν ἀνατολῶν.“ ἐξ ὅσον εἰσὶ τὰ τοῦ φωτὸς καὶ τοῦ ἀπὸ „φωτὸς ἀϊδίου“ ἀπαυγάσματος φρονοῦντες. καὶ οὗτοι, ἐπὰν κινήσωσιν „ἀπὸ τῶν ἀνατολῶν“ ἐαυτοὺς ἀλλότρια „ἀνατολῶν“ φρονοῦντες, εὐρισκέτωσαν „πεδίον ἐν γῇ Σενναὰρ,“ ὅπερ ἐρμηνεύεται ὁδόντων ἑκτιναγμός κατὰ σύμβολον τοῦ ἀπολλύναι αὐτοὺς τὰ δὶ’ ὅν τρέφονται, καὶ κατοικείτωσαν ἐκεῖ. εἶτα τὰ τῆς ὕλης συναγαγεῖν θέλοντες καὶ κολλᾶν τὰ μὴ πεφυκότα κολλᾶσθαι οὐρανῷ, ἵνα διὰ τῶν ὑλικῶν ἐπιβουλεύσωσι τοῖς ἀσύλοις, λεγέτωσαν· „δεῦτε πλινθεύσωμεν πλίνθους καὶ ὀπτήσωμεν αὐτὰς πυρὶ.“ ὡς οὖν κρατύνοντες καὶ πηγνύντες τὰ πήλινα καὶ ὑλικὰ καὶ τὴν πλίνθον λίθον ποιεῖν θέλοντες καὶ τὸν πηλὸν ἀσφαλτον καὶ διὰ τούτων οἰκοδομεῖν „πόλιν καὶ πύργον, οὓς ὅσον ἐπὶ τῇ ὑπολήψει αύτῶν „ἔσται ἡ κεφαλὴ ἔως τοῦ οὐρανοῦ“ κατὰ τὰ ὑπεραιρόμενα ὑψώματα κατὰ τῆς γνώσεως τοῦ θεοῦ, παραδιδόσθωσαν ἔκαστος κατὰ τὴν ἀναλογίαν τῆς „ἀπὸ ἀνατολῶν“ κινήσεως, ἐπὶ πλεῖον ἥ ἐπ’

about which it is well written: "Wisdom will not enter into a malicious soul, nor dwell in a body subject to sin." It is enough to have mentioned these hidden things in a historical manner, so that those who are able may work on what pertains to the place.

5.30 | Let all those on earth who use one divine language be aware, and let them maintain harmony with each other in this divine language. And let them remain unmoved "from the east," as long as they think of the things of light and the light from "the eternal light." And when they move "from the east," thinking of things foreign to "the east," let them find "a plain in the land of Shinar," which is interpreted as a shaking off of the things that nourish them, and let them settle there. Then, wanting to gather the materials and join together what is not naturally joined to heaven, so that through the material things they may attack the immaterial, let them say, "Come, let us make bricks and burn them thoroughly." Thus, while they are strengthening and binding the clay and the materials, and wanting to make bricks from clay, and to build "a city and a tower," which "will reach to the heavens," according to their lofty ambitions against the knowledge of God, let each one be given according to the measure of their "movement from the east," whether it is more or less than what they have become, and according to the measure of the construction of the bricks into stones and

έλαττον αύτοῖς γεγενημένης, καὶ κατὰ τὴν ἀναλογίαν τῆς κατασκευῆς τῶν πλίνθων εἰς λίθους καὶ τοῦ πηλοῦ εἰς ἄσφαλτον καὶ τῆς ἐκ τούτων οἰκοδομῆς ἀγγέλοις, ἐπὶ πλεῖον ἡ ἐπ' ἔλαττον χαλεπωτέροις καὶ τοιοῖσδε ἡ τοιοῖσδε, ἔως τίσωσι δίκας ἐφ' οἷς τετολμήκασι· καὶ ὑπὸ τῶν ἀγγέλων ἀγέσθωσαν ἔκαστος τῶν ἐμποιησάντων τὴν οἰκείαν ἐαυτοῖς διάλεκτον ἐπὶ τὰ μέρη τῆς γῆς κατὰ τὴν ἐαυτῶν ἀξίαν, οὕδε μὲν ἐπὶ τὴν φέρ' εἴπειν καυσώδη χώραν ἄλλοι δ' ἐπὶ τὴν διὰ τὸ κατεψυχθαι κολάζουσαν τοὺς ἐνοικοῦντας, καὶ οἱ μὲν ἐπὶ τὴν δυσγεωργητότεραν ἄλλοι δὲ ἐπὶ τὴν ἔλαττον τοιαύτην, καὶ οἱ μὲν ἐπὶ τὴν πεπληρωμένην θηρίων οἱ δὲ ἐπὶ τὴν ἔλαττον ἔχουσαν αύτά.

## Section 31

5.31 | Εἶτα εἴ τις δύναται ὡς ἐν ιστορίας σχήματι, ἔχούσης μέν τι καὶ καθ' αὐτὴν ἀληθὲς ἐμφαινούσης δέ τι καὶ ἀπόρρητον, ἰδέτω καὶ τοὺς τὴν ἔξ ἀρχῆς διάλεκτον τετηρηκότας, τῷ μὴ κεκινηκέναι „ἀπ' ἀνατολῶν“μένοντας ἐν τῇ ἀνατολῇ καὶ τῇ ἀνατολικῇ διαλέκτῳ· καὶ νοείτω τούτους μόνους γεγονέναι μερίδα κυρίου καὶ λαὸν αὐτοῦ τὸν καλούμενον „Ἰακὼβ,“γεγονέναι δὲ καὶ „σχοίνισμα κληρονομίας αὐτοῦ Ἰσραὴλ“· καὶ οὗτοι μόνοι ἐπιστατείσθωσαν ὑπὸ ἄρχοντος, οὐκ ἐπὶ κολάσει παρειληφότος τοὺς ὑπ' αὐτῷ ὕσπερ οἱ ἄλλοι. βλεπέτω δ' ὁ δυνάμενος ὡς ἐν ἀνθρώποις ἐν τῇ τούτων πολιτείᾳ τῶν τεταγμένων κατὰ τὴν διαφέρουσαν μερίδα τῷ κυρίῳ γινομένας ἀμαρτίας, πρότερον μὲν ἀνεκτάς καὶ τοιαύτας, ὡς μὴ πάντῃ ἀξίους εἶναι αὐτοὺς τοῦ ἐγκαταλείπεσθαι, ὕστερον δὲ πλείονας μὲν ἄλλ' ἔτι ἀνεκτάς· καὶ τοῦτ' ἐπὶ πλείονα χρόνον νοῶν γινόμενον καὶ ἀεὶ θεραπείαν

of the clay into asphalt, and of the building from these to angels, whether it is more or less difficult for them, until they pay the penalties for what they have dared. And let each of those who have created their own language be led by the angels to the parts of the earth according to their own worth, some to the fiery land, others to the place that punishes those who dwell there because of the cold, and some to the less fertile land, while others go to the more fertile, and some to the land filled with beasts, while others go to the less populated land.

5.31 | Then, if anyone can, as in a historical manner, showing some truth in itself and also something unutterable, let them see those who have kept the original language, remaining unmoved "from the east" in the east and in the eastern language. And let them understand that these alone have become the portion of the Lord and his people called "Jacob," and that they have also become "the share of his inheritance, Israel." And let these alone be overseen by a ruler, not for punishment like the others under him. Let the one who is able see how, among men in their community, those appointed according to their different portions become guilty before the Lord, previously tolerable and such that they were not entirely worthy of being abandoned, but later more numerous and still tolerable. And as this continues for a longer time, and as they always receive care and return from their lapses, let them

προσαγομένην καὶ ἐκ διαλειμμάτων τούτους ἐπιστρέφοντας, ὅράτω αὐτοὺς καταλειπομένους κατὰ τὴν ἀναλογίαν τῶν ἀμαρτανομένων τοῖς λαχοῦσι τὰς ἄλλας χώρας, πρότερον μὲν ἐπὶ τὸ ἔλαττον αὐτοὺς κολασθέντας καὶ τίσαντας δίκην, ὡσπερεὶ παιδευθέντας, ἐπανελθεῖν εἰς τὰ οἴκεῖα· ὕστερον δὲ βλεπέτω αὐτοὺς παραδιδομένους χαλεπωτέροις ἄρχουσιν, ὡς ἂν ὄνομάσαιεν αἱ γραφαὶ Ἀσσυρίοις εἴτα Βαβυλωνίοις. εἴτα προσαγομένων θεραπειῶν ὅράτω τούτους οὐδὲν ἥττον αὔξοντας τὰ ἀμαρτανόμενα καὶ διὰ τοῦτ' ἐπισπειρομένους ὑπὸ τῶν διαρπαζόντων αὐτοὺς ἀρχόντων τῶν λοιπῶν ἔθνῶν ταῖς ἄλλαις μερίσιν. ὁ δὲ ἄρχων αὐτῶν ἐπίτηδες παροράτω διαρπαζομένους αὐτοὺς ὑπὸ τῶν ἐν τοῖς λοιποῖς ἔθνεσιν ἀρχόντων· ἵνα καὶ αὐτὸς εὐλόγως, ὡσπερεὶ ἐαυτὸν ἐκδικῶν, λαβὼν ἔχουσίαν ἀποσπάσαι τῶν λοιπῶν ἔθνῶν οὓς ἂν δύνηται, τὸ τοιοῦτο ποιήσῃ καὶ νόμους τε αὐτοῖς θῆται καὶ βίον ὑποδείξῃ καθ' ὃν βιωτέον· ἵνα αὐτοὺς ἀναγάγῃ ἐπὶ τέλος, ἐφ' ὅπερ ἀνῆγε τοὺς μὴ ἀμαρτάνοντας ἀπὸ τοῦ προτέρου ἔθνους.

## Section 32

5.32 | Καὶ διὰ τούτου μανθανέτωσαν οἱ δυνάμενοι τὰ τηλικαῦτα βλέπειν ὅτι πολλῷ δυνατώτερος ὁ λαχὼν τοὺς πρότερον μὴ ἡμαρτηκότας τῶν λοιπῶν ἐστιν· ἐπεὶ δεδύνηται ἀπὸ τῆς πάντων μερίδος ἐπιλέκτους λαβὼν ἀποστῆσαι μὲν αὐτοὺς τῶν ἐπὶ κολάσει παρειληφότων, προσαγαγεῖν δὲ νόμοις καὶ βίῳ συμβαλλομένω εἰς ἀμνηστίαν τῶν προημαρτημένων αὐτοῖς. ἀλλ' ὡς προείπομεν, ταῦτα ἡμῖν ἐπικεκρυμμένως λελέχθω. παριστᾶσιν ὧν παρήκουσαν οἱ φήσαντες τὰ μέρη τῆς γῆς ἐξ ἀρχῆς ἄλλα ἄλλοις ἐπόπταις νενεμημένα, κατά τινας

see themselves left according to the measure of the sins of those who receive the other lands, previously punished less and paying their dues, as if being educated, returning to their own. Later, let them see themselves being handed over to harsher rulers, as the scriptures might name them, first to the Assyrians and then to the Babylonians. Then, as treatments are offered, let them see that they are no less increasing in their sins and, because of this, being swept away by the rulers of the other nations to their other portions. And the ruler over them will purposely overlook them being plundered by the rulers of the other nations, so that he himself, as if avenging himself, may take authority from the other nations as much as he can, and he will do such things, setting laws for them and showing them how to live, so that he may lead them to the end, as he had brought back those who did not sin from the previous nation.

5.32 | And through this, let those who can see such things learn that the one who has received those who did not sin before is much stronger than the others. For he has been able to take a select portion from all and to separate them from those who are under punishment, bringing them in with laws and a way of life that leads to forgiveness for their previous sins. But as we have said before, let these things be spoken of in secret. They present what the speakers have said about the parts of the earth being divided among different overseers, according to certain dominions,

έπικρατείας διειλημμένα, ταύτη διοικεῖσθαι· ἀφ' ων καὶ ὁ Κέλσος (λαβὼν) τὰς ἐκκειμένας εἶπε λέξεις. ἐπεὶ δ' οἱ κινήσαντες „άπ' ἀνατολῶν"δι' ἂ ἡμαρτον παρεδόθησαν „εἰς ἀδόκιμον νοῦν"καὶ „εἰς πάθη ἀτιμίας"καὶ „ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, "ἴνα κορεσθέντες τῆς ἀμαρτίας μισήσωσιν αὐτὴν, οὐχ ὑποκεισόμεθα τῷ Κέλσου ἀρέσκοντι φάσκοντος διὰ τοὺς νενεμημένους ἐπόπτας τοῖς μέρεσι τῆς γῆς τὰ παρ' ἐκάστοις ὄρθως πράττεσθαι, ἀλλὰ καὶ βουλόμεθα οὐχ ὅπῃ ἢ ἐκείνοις φίλον ποιεῖν τὰ (παρ') ἐκείνων. ὀρῶμεν γὰρ ὅτι ὅσιον μὲν τὰ ἔξ ἀρχῆς κατὰ τόπους νενομισμένα λύειν ἔστι νόμοις κρείττοσι καὶ θειοτέροις, οἵς ὡς δυνατώτατος ἔθετο Ἰησοῦς, ἔξελόμενος „ἡμᾶς ἀπὸ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ"καὶ „τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων" ἀνόσιον δὲ τὸ μὴ ἐπιρρῆψαι αὐτὸν τῷ πάντων ἀρχόντων φανέντι καὶ ἀποδειχθέντι (καθαρωτέρω καὶ) δυνατωτέρω. πρὸς δὲν εἶπεν ὁ θεὸς, ὃς οἱ προφῆται πρὸ πολλῶν προεῖπον γενεῶν „αἴτησαι παρ' ἔμοῦ, καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς."καὶ γὰρ „αὐτὸς"γέγονε „προσδοκία"ἡμῶν. τῶν ἀπὸ „ἔθνῶν"πιστευσάντων εἰς αὐτὸν καὶ τὸν ἐπὶ πᾶσι θεὸν πατέρα αὐτοῦ.

## Section 33

5.33 | Ταῦτα δὲ οὐ μόνον πρὸς τὰ ἐκκείμενα περὶ τῶν ἐποπτῶν ἡμῖν λέλεκται, ἀλλὰ καὶ μετρίως προλαμβάνουσι τὰ ὑπὸ τοῦ Κέλσου πρὸς ἡμᾶς λεγόμενα. ἐν οἷς φησιν· ὖτω δὲ ὁ δεύτερος· ἐρήσομαι δὲ αὐτοὺς, πόθεν ἥκουσιν ἢ τίνα ἔχουσιν ἀρχηγέτην πατρίων νόμων. οὐδένα φήσουσιν, οὕτω γε ἐκεῖθεν μὲν ὕρμηνται καὶ

and that they are governed in this way. From these, Celsus has taken the words that are laid out. But when those who moved "from the east" were handed over because of what they sinned, they fell into "a worthless mind" and "into passions of dishonor" and "in the desires of their hearts into impurity," so that, being filled with sin, they might hate it. We are not subject to Celsus, who claims that the overseers assigned to the parts of the earth act rightly for each, but we also want to do what is not pleasing to them. For we see that it is holy to break the ancient laws according to places with stronger and more divine laws, which Jesus established as the most powerful, freeing us "from this present evil age" and "from the rulers of this age who are being abolished." It is unholy not to submit oneself to the one who has been revealed and shown to be the purest and strongest of all. To him, God said, as the prophets foretold many generations ago: "Ask of me, and I will give you the nations as your inheritance and the ends of the earth as your possession." For he himself has become "our hope," of those from "the nations" who have believed in him and in his God, the Father of all.

5.33 | These things have not only been said regarding the overseers assigned to us, but they also moderately address what Celsus has said about us. In which he states: "Let the second one go; I will ask them from where they come or what leader they have of ancestral laws." They will not say anyone, for those who have come from

αύτοὶ καὶ τὸν διδάσκαλόν τε καὶ χοροστάτην οὐκ ἄλλοθέν ποθεν φέρουσιν· ὅμως δ' ἀφεστήκασιν Ἰουδαίων. ἥκομεν οὖν ἡμεῖς ἔκαστος, „ἐν ταῖς ἐσχάταις ἡμέραις,“ δτε ὁ Ἰησοῦς ἡμῶν ἐπιδεδήμηκεν, εἰς „τὸ ἐμφανὲς δρος κυρίου,“ τὸν „ὑπεράνω“ παντὸς λόγου λόγον, καὶ εἰς τὸν οἶκον, „τοῦ Θεοῦ.“ δς „ἔστιν ἐκκλησία Θεοῦ ζῶντος, στῦλος καὶ ἐδραίωμα τῆς ἀληθείας.“ καὶ ὅρῶμεν τίνα τρόπον οὗτος οἰκοδομεῖται „ἐπὶ ἄκρων τῶν ὄρέων,“ πάντων τῶν προφητικῶν λόγων, οἵτινες αὐτοῦ θεμέλιός είσιν. ὑψοῦται δ' οὗτος „ὁ οἶκος“, „ὑπεράνω τῶν βουνῶν,“ τῶν δοκούντων τι ἔξαίρετον παρὰ ἀνθρώποις ἐν σοφίᾳ καὶ ἀληθείᾳ ἐπαγγέλλεσθαι. καὶ ἐρχόμεθα „πάντα τὰ ἔθνη“ ἐπ' αὐτὸ, καὶ πορευόμεθα τὰ πολλὰ ἔθνη, καὶ λέγομεν ἄλλήλοις, προτρέποντες ἐπὶ τὴν „ἐν ἐσχάταις ἡμέραις“ ἀναλάμψασαν διὰ Ἰησοῦ Χριστοῦ θεοσέβειαν· „δεῦτε καὶ ἀναβῶμεν εἰς τὸ δρος τοῦ κυρίου καὶ εἰς τὸν οἶκον τοῦ Θεοῦ Ἱακὼβ. καὶ ἀναγγελεῖ ἡμῖν τὴν ὁδὸν αὐτοῦ, καὶ πορευόμεθα ἐν αὐτῇ. „ἔξῃλθε γὰρ ἀπὸ τῶν ἐν „Σιών“, „νόμος“ καὶ μετέστη ἐφ' ἡμᾶς πνευματικός. ἀλλὰ καὶ „ὁ λόγος κυρίου“ ἔξῃλθεν ἀπ' ἐκείνης τῆς „Ιερουσαλὴμ,“ „ίνα πανταχοῦ νεμηθῆ καὶ κρίνῃ „ἀνὰ μέσον τῶν ἔθνῶν,“ ἐκλεγόμενος μὲν οὓς ὅρᾳ εὐπειθεῖς ἐλέγχῃ δὲ „λαὸν πολὺν“ τὸν ἀπειθῆ. καί φαμεν γὲ πρὸς τοὺς ἐρομένους ἡμᾶς, πόθεν ἥκομεν ἢ τίνα ἔχομεν ἀρχηγέτην, δτε ἥλθομεν κατὰ τὰς Ἰησοῦ ὑποθήκας συγκόψαι, „τὰς“ πολεμικὰς ἡμῶν λογικὰς „μαχαίρας“ καὶ ὑβριστικὰς „εἰς ἄροτρα,“ καὶ „τὰς“ κατὰ τὸ πρότερον ἡμῶν μάχιμον „ζιβύνας εἰς δρέπανα“ μετασκευάζομεν. οὐκέτι γὰρ λαμβάνομεν „ἐπ' ἔθνος μάχαιραν“ οὐδὲ μανθάνομεν „ἔτι πολεμεῖν,“ γενόμενοι διὰ τὸν Ἰησοῦν υἱοὶ τῆς εἰρήνης, δς ἔστιν ἡμῶν ἀρχηγὸς, ἀντὶ τῶν πατρίων, ἐν οἷς „ξένοι τῶν διαθηκῶν“ ἐτυγχάνομεν, λαμβάνοντες

there, both they and their teacher and leader, do not bring them from anywhere else. Nevertheless, they have separated themselves from the Jews. Therefore, we each have come "in the last days," when Jesus has appeared among us, to "the visible mountain of the Lord," the "word above all words," and to "the house of God," which "is the church of the living God, the pillar and foundation of the truth." And we see how this is built "on the tops of the mountains," on all the prophetic words, which are its foundation. This "house" is lifted "above the hills," which seem to promise something exceptional among men in wisdom and truth. And we come "all the nations" to it, and we go to many nations, and we say to each other, urging towards the "godliness that has shone in the last days through Jesus Christ": "Come, and let us go up to the mountain of the Lord and to the house of the God of Jacob. And he will teach us his ways, and we will walk in them." For the "law" has gone forth from "Zion" and has been transferred to us spiritually. But also "the word of the Lord" has gone out from that "Jerusalem," so that it may be distributed everywhere and judge "among the nations," choosing those who are seen as obedient and rebuking "a great people," the disobedient. And we say to those who ask us from where we come or what leader we have, that we have come to cut our "war swords" and "insulting" words into "plowshares," and we are transforming our previously fighting "spears into sickles." For we no longer take "a sword against a nation" nor do we learn "to fight anymore," becoming through Jesus the children of peace, who is our leader, instead of the ancestral ones, in which "we were strangers to the covenants," receiving a law, by which we acknowledge the grace

νόμον, ἐφ' ᾧ χάριτας ὁμολογοῦντες τῷ ήμᾶς ῥυσαμένῳ ἀπὸ τῆς πλάνης λέγομεν· „ώς Ψευδῇ ἐκτήσαντο οἱ πατέρες ήμῶν εἴδωλα, καὶ οὐκ ἔστιν ἐν αὐτοῖς ὑετίζων.“ ὁ χοροστάτης οὗν ήμῶν καὶ διδάσκαλος ἀπὸ Ίουδαίων ἔξελθων ὅλην νέμεται τῷ λόγῳ τῆς διδασκαλίας, ἐαυτοῦ τὴν οἰκουμένην. καὶ ταῦτα μὲν προλαβόντες πολλοῖς ἐπιφερομένην τοῦ Κέλσου λέξιν ὅση δύναμις ἀνετρέψαμεν, συνάπτοντες τοῖς ἐκκειμένοις αὐτοῦ ἥπτοις.

## Section 34

5.34 | Ἰνα δὲ μὴ παρέλθωμεν τὰ ἐν τοῖς μεταξὺ λελεγμένα τῷ Κέλσῳ, φέρ' ἐκθώμεθα καὶ ταῦτα. χρήσαιτο δ' ἂν τις καὶ Ἡροδότῳ πρὸς τόδε μάρτυρι, λέγοντι ὡδε· „οἱ γὰρ δὴ ἐκ Μαρέης τε πόλιος καὶ Ἀπίος οἰκέοντες Αἴγυπτου τὰ πρόσουρα Λιβύη. αὐτοὶ τε δοκέοντες εἶναι Λίβυες καὶ οὐκ Αἴγυπτοι καὶ ἀχθόμενοι τῇ περὶ τὰ Ιερά Θρησκείῃ, βουλόμενοι θηλέων βοῶν μὴ ἔργεσθαι, ἐπεμψάν ἐς Ἀμμωνα φάμενοι οὐδὲν σφίσι τε καὶ Αἴγυπτίοισι κοινὸν εἶναι· οἰκέειν γὰρ ἔξω τοῦ Δέλτα καὶ οὐχ ὁμολογεῖν αὐτοῖσι, βούλεσθαί τε πάντων σφίσιν ἔξεῖναι γεύεσθαι. ὃ δὲ θεὸς οὐκ ἔα σφέας ποιέειν ταῦτα, φὰς Αἴγυπτον εἶναι ταύτην, τὴν ὁ Νεῖλος ἐπιών ἄρδει. καὶ Αἴγυπτίους εἶναι τούτους, οἵ ἔνερθεν Ἐλεφαντίνης πόλιος οἰκέοντες ἀπὸ τοῦ ποταμοῦ τούτου πίνουσιν.“ Ἡροδότῳ μὲν τάδε ίστορηται. ὃ δ' Ἀμμων οὐδέν τι κακίων διαπρεσβεῦσαι τὰ δαιμόνια ἢ οἱ Ίουδαίων ἄγγελοι· ὥστε οὐδὲν ἄδικον ἐκάστους τὰ σφέτερα νόμιμα θρησκεύειν. ἀμέλει πλεῖστον αὐτῶν εὐρήσομεν κατὰ ἔθνη τὸ διαφέρον, καὶ ὅμως ἔκαστοι αὐτοὶ μάλιστα ευ νομίζειν δοκοῦσιν· Αἴθιόπων μὲν οἱ Μερόην οἰκοῦντες „Δία καὶ Διόνυσον μόνους“ σέβοντες, Ἀράβιοι δὲ τὴν Οὐρανίαν

of the one who has rescued us from deception, saying: "As our fathers falsely made idols, and there is no rain in them." Therefore, our leader and teacher, having come out from the Jews, governs all with the word of his teaching, his own world. And having anticipated these things, we have turned over many of Celsus's words that we have overturned, connecting them to his laid out statements.

5.34 | To not overlook what has been said in between regarding Celsus, let us also bring this forward. One might also use Herodotus as a witness to this, saying: "For those from the city of Mareis and Apis, who dwell in Egypt, consider themselves Libyans and not Egyptians, and being troubled by the religious practices, they do not want to work with female cattle. They sent to Ammon, claiming that they have nothing in common with the Egyptians, for they live outside the Delta and do not agree with them, wanting to have everything to themselves." But God does not allow them to do this, saying that this is Egypt, which the Nile waters. And these are Egyptians, who live below the city of Elephantine and drink from this river. This is what Herodotus records. But Ammon does not have any worse demons than the angels of the Jews; thus, it is not unjust for each to practice their own customs. We will find many differences among the nations, and yet each believes their own customs to be the best. The Ethiopians living in Meroë worship only "Zeus and Dionysus," while the Arabs worship Urania and Dionysus alone. The Egyptians worship all, both

καὶ Διόνυσον τούτους μόνους. Αίγυπτοι δὲ πάντες μὲν "Οσιρίν τε καὶ Ἰσιν, Σαῖται δὲ Ἀθηνᾶν, Ναυκρατῖται δὲ, οὐ πάλαι ἀρξάμενοι, ὡνόμασαν Σάραπιν, καὶ οἱ λοιποὶ κατὰ νομοὺς ὡς ἔκαστοι. καὶ οἱ μὲν ὄίων ἀπέχονται, σέβοντες ὡς ἱεροὺς, οἱ δὲ αἴγῶν, οἱ δὲ κροκοδείλων. οἱ δὲ βοῶν Θηλειῶν, συῶν δὲ ἀπέχονται βδελυττόμενοι. Σκύθαις γε μὴν καὶ ἀνθρώπους δαίνυσθαι καλόν· Ἰνδῶν δὲ είσιν οἱ καὶ τοὺς πατέρας ἐσθίοντες ὅσια δρᾶν νομίζουσι. καὶ που φησὶν ὁ αὐτὸς Ἡρόδοτος· χρήσομαι δὲ αὗθις αύταῖς ἐκείνου λέξεσι πίστεως εἰνεκα· ἴστορεῖ δὲ ὥδε· „εἴ γάρ τις προθείη πᾶσιν ἀνθρώποισιν ἐκλέξασθαι κελεύων νόμους τοὺς καλλίστους ἐκ (τῶν) πάντων νόμων, διασκεψάμενοι ἀν ἐλοίατο (ἔκαστοι τοὺς ἐωυτῶν· οὕτω νομίζουσι) πολλόν τι καλλίστους (τοὺς) ἐωυτῶν νόμους ἔκαστοι εἶναι. ούκων είκός ἐστιν ἄλλον γε ἥ μαινόμενον ἄνδρα (γέλωτα) τὰ τοιαῦτα τίθεσθαι. ὡς δ' οὕτως νενομίκασι τὰ περὶ τοὺς νόμους οἱ πάντες ἀνθρωποι, πολλοῖσι καὶ ἄλλοισι τεκμηρίοισι πάρεστι σταθμώσασθαι, ἐν δὲ δὴ καὶ (τῷδε). Δαρεῖος ἐπὶ τῆς ἐωυτοῦ ἀρχῆς καλέσας Ἑλλήνων τοὺς παρεόντας εἴρετο ἐπὶ κόσῳ ἀν χρήματι βουλοίατο τοὺς πατέρας ἀποθνήσκοντας κατασιτέεσθαι· οἱ δὲ ἔφασαν ἐπ' ούδενὶ ἔρδειν ἀν τοῦτο. Δαρεῖος δὲ μετὰ ταῦτα καλέσας Ἰνδῶν τοὺς καλεομένους Καλατίας, οἱ τοὺς γονέας κατεσθίουσιν, εἴρετο, παρεόντων τῶν Ἑλλήνων καὶ δι' ἐρμηνέος μανθανόντων τὰ λεγόμενα, ἐπὶ τίνι χρήματι δεξαίατ' ἀν τελευτέοντας τοὺς πατέρας κατακαίειν πυρί· οἱ δὲ ἀμβώσαντες μέγα εύφημέειν μιν ἐκέλευον. οὕτω μὲν νῦν ταῦτα νενόμισται, καὶ ὥρθως μοι δοκέει Πίνδαρος ποιῆσαι, νόμον πάντων βασιλέα φήσας εἶναι.“

Osiris and Isis, while the Saïtes worship Athena, and the people of Naucratis, who have not long begun, named Sarapis, and the others according to their own laws. Some abstain from sheep, considering them sacred, while others from goats, and some from crocodiles. But the Scythians think it is good to eat human flesh. The Indians are those who believe it is holy to eat their parents. And somewhere, Herodotus says: I will again use his words for the sake

## Section 35

5.35 | Διὰ τούτων δὲ ὁδεύειν δοκεῖ τῷ Κέλσῳ ὁ λόγος ἐπὶ τὸ δεῖν πάντας ἀνθρώπους κατὰ τὰ πάτρια ζῆν, οὐκ ἀν μεμφθέντας ἐπὶ τούτῳ· Χριστιανοὺς δὲ τὰ πάτρια καταλιπόντας καὶ οὐχ ἐν τι τυγχάνοντας ἔθνος ὡς Ἰουδαῖοι ἐγκλήτως προστίθεσθαι τῇ τοῦ Ἰησοῦ διδασκαλίᾳ. λεγέτω οὖν ἡμῖν, πότερον καθηκόντως οἱ φιλοσοφοῦντες καὶ διδασκόμενοι μὴ δεισιδαιμονεῖν καταλείψουσι τὰ πάτρια, ὡς καὶ φαγεῖν τῶν ἀπηγορευμένων ἐν ταῖς πατρίσιν αὐτῶν, ἢ παρὰ τὸ καθῆκον τοῦτο πράξουσιν; εἰ μὲν γὰρ διὰ φιλοσοφίαν καὶ τὰ κατὰ δεισιδαιμονίας μαθήματα οὐ φυλάττοντες τὰ πάτρια καὶ φάγοιεν ἀν τῶν ἀπηγορευμένων αὐτοῖς ἐκ πατέρων, διὰ τί οὐχὶ καὶ Χριστιανοὶ, λόγου αἰροῦντος μὴ τευτάζειν περὶ τὰ ἀγάλματα καὶ τὰ ιδρύματα ἢ καὶ περὶ τὰ δημιουργήματα τοῦ Θεοῦ ἄλλ’ ὑπεραναβαίνειν καὶ τὴν ψυχὴν παριστάνειν τῷ δημιουργῷ, τὸ ἀνάλογον ποιοῦντες τοῖς φιλοσοφοῦσιν ἀνεγκλήτως τοῦτο πράττοιεν; εἰ δ’ ὑπὲρ τοῦ φυλάξαι τὴν προκειμένην ἐαυτῷ ὑπόθεσιν ὁ Κέλσος ἔρει ἢ οἱ εύδοκοῦντες τοῖς αὐτοῦ ὅτι καὶ φιλοσοφήσας τις τηρήσει τὰ πάτρια· ὥρα φιλοσόφους γελοιοτάτους φέρε' εἰπεῖν ἐν Αἴγυπτοις γενέσθαι φυλαττομένους ἔμφαγεῖν κρομύουν, ἵνα τὰ πάτρια τηρῶσιν, ἢ μορίων τινῶν τοῦ σώματος οἷον κεφαλῆς καὶ ὕμου, ἵνα μὴ παραβαίνωσι τὰ ὑπὸ πατέρων αὐτοῖς παραδοθέντα. καὶ οὕπω λέγω περὶ τῶν τὰς τοῦ σώματος φλυαρίας ἐν φύσαις φριττόντων τῶν Αἴγυπτίων ὅτι, ἐὰν ἀπὸ τῶν τοιούτων τις φιλοσοφήσῃ καὶ τηρήσῃ τὰ πάτρια, γελοῖος ἀν εἴη φιλόσοφος ἀφιλόσοφα πράττων. οὔτως οὖν καὶ ὁ ὑπὸ τοῦ λόγου προσαχθεὶς ἐπὶ τὸ σέβειν τὸν τῶν ὅλων θεὸν καὶ διὰ τὰ πάτρια κάτω που μένων παρὰ τοῖς

5.35 | Because of these things, Celsus seems to argue that all people should live according to their ancestral customs, and he would not blame anyone for this. But Christians, leaving their customs and not belonging to any one nation like the Jews, are boldly adding to the teaching of Jesus. So let him tell us whether those who study philosophy and teach will properly leave their customs, just as they would eat what is forbidden in their own homelands, or if they will act contrary to this. For if they do not keep their customs because of philosophy and teachings about superstition, and would eat what is forbidden to them by their ancestors, why should Christians not also choose not to care about idols and temples or the creations of God, but instead rise above and present their souls to the creator, doing what philosophers do without blame? But if Celsus or those who agree with him say that one should keep their customs, it would be ridiculous to say that philosophers in Egypt should eat onions to keep their customs, or some parts of their bodies like the head and shoulder, so as not to violate what has been handed down by their ancestors. And I am not even talking about the Egyptians who are horrified by the natural bodily functions, saying that if someone philosophizes and keeps their customs, they would be a foolish philosopher acting unphilosophically. Thus, the one who is led by the argument to honor the God of all and remains below with the idols and human-made temples, not wanting to rise to the creator, would be very similar to those who learn philosophy but fear what is not frightening and think

άγάλμασι καὶ τοῖς ἀνθρωπίνοις ἴδρυμασι  
καὶ μὴ βουλόμενος ἀναβῆναι τῇ προαιρέσει  
πρὸς τὸν δημιουργὸν παραπλήσιος ἀν  
γένοιτο τοῖς μαθοῦσι μὲν τὰ φιλοσοφίας  
φοβουμένοις δὲ τὰ μὴ φοβερὰ καὶ  
νομίζουσιν ἀσέβειαν εἶναι τὸ τοιῶνδε  
ἔμφαγεν.

## Section 36

5.36 | Οὗτος δὲ καὶ ὁ τοῦ Ἡροδότου ἔστιν  
Ἄμμων, οὗ τὰς λέξεις ὁ Κέλσος παρεύληφεν,  
ὡς εἰς ἀπόδειξιν περὶ τοῦ δεῖν ἔκαστον τὰ  
πάτρια τηρεῖν; ὁ γάρ Ἄμμων αὐτῶν τοῖς  
τῶν ἀπὸ Μαρέης πόλεως καὶ Ἀπιος οίκοῦσι  
τὰ πρόσουρα τῇ Λιβύῃ οὐκ ἐᾶ ἀδιαφορεῖν  
πρὸς τὴν χρῆσιν τῶν θηλέων βοῶν· ὅπερ  
πρᾶγμα οὐ μόνον τῇ φύσει ἐαυτοῦ  
ἀδιάφορόν ἐστιν, ἀλλὰ καὶ οὐ κωλύει  
καλὸν καὶ ἀγαθὸν εἶναί τινα. καὶ εἴ μὲν ὁ  
Ἄμμων αὐτῶν ἀπηγόρευε τὴν χρῆσιν τῶν  
θηλειῶν βοῶν διὰ τὸ εἰς γεωργίαν τοῦ  
ζώου χρήσιμον καὶ πρὸς τούτῳ διὰ τὸ διὰ  
τῶν θηλέων μάλιστα αὔξειν τὸ γένος  
αὐτῶν, τάχα ἀν εἶχε πιθανότητα ὁ λόγος·  
νυνὶ δὲ ἄπαξ βούλεται αὐτοὺς ἐμπίνοντας  
τοῦ Νείλου δεῖν τηρεῖν τοὺς Αίγυπτίων  
περὶ θηλειῶν βοῶν νόμους. καὶ ἐπὶ τούτῳ  
γε τωθάζων ὁ Κέλσος τοὺς παρὰ Ἰουδαίοις  
ἀγγέλους πρεσβεύοντας τὰ τοῦ θεοῦ οὐ  
κακίονα ἔφησεν εἶναι τὸν Ἄμμωνα πρὸς τὸ  
διαπρεσβεῦσαι τὰ δαιμόνια ἢ οἱ Ἰουδαίων  
ἄγγελοι· ὃν οὐκ ἔξήτασε τοὺς λόγους καὶ  
τὰς ἐπιφανείας, τί βούλονται. ἐωράκει γάρ  
ἄν ὅτι οὐ „τῶν βοῶν μέλει τῷ θεῷ, „ἐνθα  
καὶ δοκεῖ περὶ βοῶν ἢ ἀλόγων ζώων  
νομοθετεῖν, ἀλλὰ τὰ δι' ἀνθρώπους  
γραφέντα ἐν προσχήματι τῷ περὶ ἀλόγων  
ζώων φυσιολογίαν τινὰ περιέχει. Κέλσος  
μὲν οὖν οὐδὲν ἄδικόν φησι ποιεῖν ἔκαστον,  
τὰ σφέτερα νόμιμα θρησκεύειν ἐθέλοντα·  
καὶ ἀκολουθεῖ κατ' αὐτὸν μηδὲν ἄδικον

that eating such things is impious.

5.36 | Just as the Ammon of Herodotus is, Celsus has taken his words to prove that each person should keep their ancestral customs. For Ammon does not allow those from the cities of Mareis and Apis in Libya to be indifferent to the use of female cattle. This is not only naturally indifferent but also does not prevent something from being good and beneficial. If Ammon forbade the use of female cattle because they are useful for farming and because they greatly increase their population, then his argument might have some weight. But now he simply wants them to keep the laws of the Egyptians regarding female cattle while drinking from the Nile. In this, Celsus, while praising the angels among the Jews, said that they are not worse than Ammon in their ability to mediate for the demons. He did not examine their words and appearances to see what they want. For he would see that it is not "the cattle that concern God," where it seems laws are made about cattle or irrational animals, but rather what has been written for humans contains some natural reasoning about irrational animals. Thus, Celsus says that it is not unjust for each person to practice their own customs. He also claims that the Scythians do nothing unjust when they eat humans according to their customs. And the Indians, who believe it is holy to eat

ποιεῖν Σκύθας, ἐπεὶ κατὰ τὰ πάτρια δαίνυνται ἀνθρώπους, καὶ Ἰνδῶν δὲ οἱ τοὺς πατέρας ἔσθιοντες ὅσια δρᾶν νομίζουσι, καὶ κατὰ τὸν Κέλσον, ἢ οὐκ ἄδικά γε. ἐκτίθεται γοῦν Ἡροδότου λέξιν συναγορεύουσαν τὸ ἔκαστον τοῖς πατρίοις νόμοις καθηκόντως χρῆσθαι, καὶ ἔσικεν ἀποδεχομένω τοὺς ἐπὶ Δαρείου Καλατίας καλουμένους Ἰνδοὺς τοὺς γονεῖς κατεσθίοντας, ἐπεὶ πρὸς τὸν Δαρεῖον πυνθανόμενον, ἐπὶ πόσῳ χρήματι ἀποθέσθαι τοῦτον τὸν νόμον βούλονται, ἀναβοήσαντες μέγα εὐφημεῖν αὐτὸν ἔκέλευον.

## Section 37

5.37 | Δύο τοίνυν νόμων προκειμένων γενικῶς, καὶ τοῦ μὲν ὄντος τῆς φύσεως νόμου, δὸν θεὸς ἀν νομοθετήσαι, ἐτέρου δὲ τοῦ ἐν ταῖς πόλεσι γραπτοῦ, καλὸν ὅπου μὲν μὴ ἐναντιοῦται ὁ γραπτὸς νόμος τῷ τοῦ θεοῦ μὴ λυπεῖν τοὺς πολίτας προφάσει ξένων νόμων· ἔνθα δὲ τὰ ἐναντία τῷ γραπτῷ νόμῳ προστάσσει ὁ τῆς φύσεως τουτέστι τοῦ θεοῦ, ὅρα εἰ μὴ ὁ λόγος αἰρεῖ μακρὰν μὲν χαίρειν εἰπεῖν τοῖς γεγραμμένοις καὶ τῷ βουλήματι τῶν νομοθετῶν, ἐπιδιδόναι δὲ ἐαυτὸν τῷ θεῷ νομοθέτη καὶ κατὰ τὸν τούτου λόγον αἰρεῖσθαι βιοῦν, κἀν μετὰ κινδύνων καὶ μυρίων πόνων καὶ θανάτων καὶ ἀδοξίας τοῦτο δέῃ ποιεῖν. καὶ γὰρ ἄτοπον, τῶν ἀρεσκόντων τῷ θεῷ ἐτέρων ὄντων παρὰ τὰ ἀρέσκοντά τισι τῶν ἐν ταῖς πόλεσι νόμων, καὶ ἀμηχάνου τυγχάνοντος ἀρέσκειν θεῷ καὶ τοῖς πρεσβεύουσι τοὺς τοιούσδε νόμους, καταφρονεῖν μὲν πράξεων, δι' ὃν ἀρέσει τις τῷ τῶν ὅλων δημιουργῷ, αἰρεῖσθαι δὲ ἐκείνας, ἐξ ὃν ἀπάρεστος μὲν τις ἔσται τῷ θεῷ, ἀρεστὸς δὲ τοῖς οὐ νόμοις νόμοις καὶ τοῖς τούτων

their parents, are also not unjust according to Celsus. Herodotus presents a saying that each should properly use their ancestral laws, and it seems to accept the Indians called Calatians, who eat their parents. When Darius asked how much they would pay to keep this law, they shouted loudly to praise him.

5.37 | So there are two laws generally presented: one is the natural law, which God would legislate, and the other is the written law in the cities. It is good where the written law does not oppose the law of God, not to trouble the citizens under the pretext of foreign laws. But where the written law commands something contrary to the natural law, that is, the law of God, see if the argument does not choose to say that it is better to follow the written laws and the will of the lawmakers, but instead to give oneself to God the legislator and live according to his word, even if this must be done with dangers, countless labors, deaths, and disgrace. For it is unreasonable for those who please God to follow other laws in the cities that are contrary to what pleases the creator of all. They should not despise actions that please the creator but choose those actions that will be unacceptable to God while being acceptable to human laws and their friends. If it is reasonable to prefer the natural law, which is the law of God, over the written law that

φίλοις. εἴπερ δὲ εὔλογον ἐπὶ τῶν ἄλλων τὸν τῆς φύσεως προτιμᾶν νόμον, ὃντα νόμον τοῦ θεοῦ, παρὰ τὸν γεγραμμένον καὶ ὑπὸ τῶν ἀνθρώπων ἔναντίως τῷ νόμῳ τοῦ θεοῦ νενομοθετημένον. πῶς οὐχὶ τοῦτο μᾶλλον ἐν τοῖς περὶ θεοῦ νόμοις ποιητέον; καὶ οὕτε ὡς Αἰθίοπες, [ὡς] οἱ τὰ περὶ τὴν Μερόην οίκοῦντες, Δία καὶ Διόνυσον, ὡς ἐκείνοις ἀρέσκει, μόνους προσκυνήσομεν, ἀλλ' οὐδὲ ὅλως Αἰθιοπικὸς θεοὺς Αἰθιοπικῶς τιμήσομεν· οὕτης ὡς οἱ Ἀράβιοι τὴν Οὐρανίαν καὶ τὸν Διόνυσον μόνους ἡγησόμεθα θεοὺς, ἀλλ' οὐδὲ ὅλως θεοὺς. ἐν οἷς τὸ θῆλυ καὶ τὸ ἄρρεν δεδόξασται (ὡς θήλειαν γὰρ Ἀράβιοι τὴν Οὐρανίαν προσκυνοῦσι καὶ ὡς ἄρρενα τὸν Διόνυσον)· ἀλλ' οὐδὲ ὡς πάντες Αἰγύπτιοι θεοὺς νομίσομεν "Οσιριν καὶ Ἰσιν. οὐδὲ τούτοις συγκατατάξομεν κατὰ τὰ τοῖς Σαΐταις (δοκοῦντα) τὴν Ἀθηνᾶν. εἰ δὲ καὶ Ναυκρατίταις ἄλλα μὲν ἔδοξε σέβειν τοῖς πρεσβυτέροις, τὸν Σάραπιν δὲ τοῖς χθὲς καὶ πρώην ἀρξαμένοις, τὸν οὐ πώποτε γενόμενον θεὸν, προσκυνεῖν· οὐ παρὰ τοῦτο καὶ ἡμεῖς νέον τὸν οὐ πρότερον ὃντα θεὸν οὐδὲ γνωσθέντα τοῖς ἀνθρώποις φήσομεν εἶναι. ὁ γὰρ τοῦ θεοῦ υἱὸς, ὁ „πρωτότοκος πάσης κτίσεως, "εἰ καὶ νεωστὶ ἐνηνθρωπηκέναι ἔδοξεν. ἀλλ' οὕτι γε διὰ τοῦτο νέος ἔστι. πρεσβύτατον γὰρ αὐτὸν πάντων τῶν δημιουργημάτων ἵσασιν οἱ θεῖοι λόγοι, καὶ αὐτῷ τὸν θεὸν περὶ τῆς τοῦ ἀνθρώπου δημιουργίας είρηκέναι· „ποιήσωμεν ἀνθρωπὸν κατ' εἰκόνα καὶ δομοίωσιν ἡμετέραν."

## Section 38

5.38 | Βούλομαι δὲ παραστῆσαι, τίνα τρόπον ούκ εὐλόγως ὁ Κέλσος φησὶν ἔκαστον τὰ οἰκεῖα καὶ πάτρια σέβειν. φησὶ γὰρ οὗτος τοὺς οίκοῦντας τὴν Μερόην

has been legislated by humans in opposition to the law of God, how much more should this be done in laws concerning God? And we will not worship only the gods of the Ethiopians, like Zeus and Dionysus, as they do, nor will we honor the Ethiopian gods in an Ethiopian way. We will not only consider Urania and Dionysus as gods like the Arabs do, nor will we consider them gods at all. In these, the female and male are honored (for the Arabs worship Urania as female and Dionysus as male). Nor will we consider Osiris and Isis as gods like all Egyptians do. We will not classify them according to the Saïtes, who seem to honor Athena. And if the Naucratites have other gods they seem to honor, they worship Sarapis, who is new and has only recently begun to be worshiped. We will not say that we worship a new god who has never existed before or has not been known to humans. For the son of God, the "firstborn of all creation," even if he has recently appeared in human form, is not new for that reason. For the divine words say that he is the oldest of all creations, and it has been said of him regarding the creation of man, "Let us make man in our image and likeness."

5.38 | I want to show how Celsus wrongly claims that everyone should honor their own customs and traditions. He says that the Ethiopians living in Meroë know only

Αίθιοπας δύο μόνους είδέναι θεοὺς, Δία καὶ Διόνυσον, καὶ αὐτοὺς μόνους σέβειν τοὺς δ' Ἀραβίους καὶ αὐτοὺς δύο μόνους, Διόνυσον μὲν ὡς καὶ Αίθιοπες, Ούρανίαν δὲ ιδίαν. κατὰ τὴν ἱστορίαν αὐτοῦ οὕτ' Αίθιοπες Ούρανίαν σέβουσιν οὕτε Ἀράβιοι Δία. ἢρ' οὖν ἔάν τις Αίθιόπων, ἐκ τινος περιστάσεως γενόμενος παρὰ τοῖς Ἀραβίοις, ἀσεβῆς εἶναι νομισθῆ ὡς τὴν Ούρανίαν οὐ σέβων καὶ παρὰ τοῦτο τὴν ἐπὶ θανάτῳ κινδυνεύη, καθήξει τῷ Αἴθιοπι ἀποθανεῖν ἢ παρὰ τὰ πάτρια ποιεῖν καὶ προσκυνεῖν τὴν Ούρανίαν; εἰ μὲν γὰρ παρὰ τὰ πάτρια ποιεῖν αὐτὸν καθήξει, οὐχ ὅσιον ποιήσει ὅσον ἐπὶ τοῖς τοῦ Κέλσου λόγοις· εἰ δὲ τὴν ἐπὶ θανάτῳ ἀπαχθείη, παραστησάτω τὸ εὔλογον τοῦ αἰρεῖσθαι θάνατον, οὐκ οἶδα εἰ τοῦ Αίθιοπων λόγου φιλοσοφεῖν διδάσκοντος περὶ ψυχῆς ἀθανασίας καὶ τιμῆς τῆς ἐπὶ εύσεβείᾳ, εἰ (κατὰ) τοὺς πατρίους νόμους σέβοιεν νομιζομένους θεούς. τὸ δ' ὅμιον ἔστιν είπεῖν καὶ περὶ Ἀραβίων, ἐκ τινος περιστάσεως ἐπιδημησάντων Αίθιοψι τοῖς περὶ Μερόην. καὶ οὗτοι γὰρ μόνους διδαχθέντες σέβειν Ούρανίαν καὶ Διόνυσον οὐ προσκυνήσουσι τὸν Δία μετὰ τῶν Αίθιοπων· καὶ ἀσεβεῖν νομισθέντες εἰ τὴν ἐπὶ θανάτῳ [ᾶν] ἀπάγοιντο, τί ἄν εὐλόγως ποιήσαιεν, λεγέτω ὁ Κέλσος. τοὺς δὲ περὶ "Οσιριν καὶ Ἰσιν μύθους περισσόν ἔστιν ἡμῖν νῦν καταλέγειν καὶ οὐκ εὔκαιρον. καν τροπολογῶνται δὲ οἱ μῦθοι. τὸ ἄψυχον ἡμᾶς ὕδωρ σέβειν διδάξουσι καὶ τὴν ὑποκειμένην ἀνθρώποις καὶ πᾶσι ζῷοις γῆν. οὕτω γὰρ οἵμαι μεταλαμβάνουσι τὸν μὲν "Οσιριν εἰς ὕδωρ τὴν δὲ Ἰσιν εἰς γῆν. περὶ δὲ Σαράπιδος πολλὴ καὶ διάφωνος ἱστορία, χθὲς καὶ πρώην εἰς μέσον ἐλθόντος κατά τινας μαγγανείας τοῦ βουληθέντος Πτολεμαίου οἰονεὶ ἐπιφανῆ δεῖξαι τοῖς ἐν Ἀλεξανδρείᾳ θεόν. ἀνέγνωμεν δὲ παρὰ Νουμηνίῳ τῷ Πυθαγορείῳ περὶ τῆς

two gods, Zeus and Dionysus, and that the Arabs also worship only these two, honoring Dionysus like the Ethiopians and Urania as their own. According to his history, neither the Ethiopians worship Urania nor the Arabs worship Zeus. So, if an Ethiopian, due to some circumstance, is among the Arabs and is thought to be impious for not honoring Urania, would he choose to die rather than follow his ancestral customs and worship Urania? If he chooses to follow his customs, he would not be doing anything holy according to Celsus's words. But if he faces death, let him consider the reasonableness of choosing death. I do not know if, according to the teachings of the Ethiopians about the immortality of the soul and the honor of piety, they would worship the gods they believe in according to their ancestral laws. The same can be said about the Arabs, who, when visiting the Ethiopians in Meroë, would not worship Zeus along with the Ethiopians. If they are thought to be impious for not honoring Zeus when facing death, what would they reasonably do, let Celsus say. As for the myths about Osiris and Isis, it is too much for us to discuss them now, and it is not the right time. Even if the myths are changed, they will teach us to honor lifeless water and the earth that supports all living beings. For I think they take Osiris into water and Isis into the earth. Regarding Sarapis, there is much and conflicting history, especially about how Ptolemy wanted to show a god to those in Alexandria through certain magical tricks. We read from Numenius the Pythagorean about his construction, that he shares in the essence of all living beings and plants governed by nature. This is to show that the gods are not only made by sculptors but also by magicians, herbalists, and the

κατασκευῆς αύτοῦ, ὡς ἄρα πάντων τῶν  
ὑπὸ φύσεως διοικουμένων μετέχει οὐσίας  
ζώων καὶ φυτῶν· ἵνα δόξῃ μετὰ τῶν  
ἀτελέστων τελετῶν καὶ τῶν καλουσῶν  
δαιμονας μαγγανειῶν ούχ ὑπὸ<sup>1</sup>  
ἀγαλματοποιῶν μόνων κατασκευάζεσθαι  
θεὸς ἀλλὰ καὶ ὑπὸ μάγων καὶ φαρμακῶν  
καὶ τῶν ἐπωδαῖς αύτῶν κηλουμένων  
δαιμόνων.

## Section 39

5.39 | Χρὴ οὖν ζητεῖν τὸ ἀρμοζόντως τῷ  
λογικῷ καὶ ἡμέρῳ ζῷῳ καὶ λελογισμένως  
πάντα πράττοντι βρωτὸν καὶ οὐ βρωτὸν.  
καὶ μὴ κατὰ ἀποκλήρωσιν σέβειν ὅις ἢ  
αἴγας ἢ τὰς θηλείας βοῦς. καὶ τούτων μὲν  
ἀπέχεσθαι μέτριον, πολὺ γάρ χρήσιμον ἀπὸ<sup>2</sup>  
τούτων τῶν ζώων ἀνθρώποις γίνεται· τὸ  
δὲ καὶ κροκοδείλων φείδεσθαι, καὶ εἶναι  
ἱεροὺς αύτοὺς οὐκ οἶδα τίνος  
μυθολογουμένου θεοῦ, πῶς οὐκ ἔστι  
πάντων ἡλιθιώτατον; σφόδρα γάρ  
ἐμβροντήτων ἔστι τὸ φείδεσθαι ζῷων οὐ  
φειδομένων καὶ περιέπειν ζῷα ἀνθρώπους  
καταθοινώμενα. ἀλλὰ Κέλσω ἀρέσκουσι  
μὲν οὶ κατά τινα πάτρια κροκοδείλους  
σέβοντες καὶ περιέποντες, καὶ οὐδεὶς λόγος  
κατ' ἕκείνων αὐτῷ γέγραπται· ψεκτοὶ δ'  
εἶναι φαίνονται Χριστιανοὶ, τὴν κακίαν  
βδελύσσεσθαι διδασκόμενοι καὶ τὰ ἀπὸ<sup>3</sup>  
κακίας ἔργα ἔκτρέπεσθαι, τὴν δ' ἀρετὴν  
σέβειν καὶ τιμᾶν ὡς ὑπὸ τοῦ θεοῦ  
γεγενημένην καὶ οὖσαν υἱὸν θεοῦ. οὐ γάρ  
παρὰ τὸ θηλυκὸν ὄνομα καὶ τῇ οὐσίᾳ  
θήλειαν νομιστέον εἶναι τὴν σοφίαν καὶ τὴν  
δικαιοσύνην, ἀπερ καθ' ἡμᾶς ἔστιν ὁ υἱὸς  
τοῦ θεοῦ, ὡς ὁ γνήσιος αύτοῦ μαθητὴς  
παρέστησε λέγων περὶ αύτοῦ· „ὅς ἐγενήθη  
σοφία ἡμῖν ἀπὸ θεοῦ δικαιοσύνη τε καὶ  
ἀγιασμός καὶ ἀπολύτρωσις.“ κἄν δεύτερον  
οὖν λέγωμεν θεὸν, ἵστωσαν ὅτι τὸν

demons called forth by their spells.

5.39 | Therefore, it is necessary to seek  
what is appropriate for a rational and living  
being, acting reasonably with both edible  
and inedible things. One should not  
worship sheep, goats, or female cattle out  
of superstition. It is reasonable to avoid  
these animals, for humans gain much  
benefit from them. It is also foolish to spare  
crocodiles and to consider them sacred to  
some mythological god; how could this not  
be the most foolish of all? For it is very  
unreasonable to spare animals that do not  
spare humans when they are in danger. But  
Celsus seems to please those who,  
according to some customs, worship and  
spare crocodiles, and no argument has  
been written against them. Christians  
appear to be criticized for rejecting evil and  
turning away from evil deeds, while  
honoring and respecting virtue as  
something that comes from God and exists  
as the son of God. Wisdom and justice  
should not be thought to be female just  
because of the feminine name; the son of  
God is wisdom and justice for us, as his true  
disciple stated, saying about him, "He  
became wisdom for us from God, and  
righteousness, and sanctification, and  
redemption." If we say there is a second  
god, let it be known that we mean nothing

δεύτερον θεὸν οὐκ ἄλλο τι λέγομεν ἢ τὴν περιεκτικὴν πασῶν ἀρετῶν ἀρετὴν καὶ τὸν περιεκτικὸν παντὸς οὐτινοσοῦν λόγου τῶν κατὰ φύσιν καὶ προηγουμένως γεγενημένων καὶ εἰς χρήσιμον τοῦ παντὸς λόγον· δοντινα τῇ Ἰησοῦ μάλιστα παρὰ πᾶσαν ψυχὴν ὡκειῶσθαι καὶ ἡνῶσθαι φαμεν, μόνου τελείως χωρῆσαι δεδυνημένου τὴν ἄκραν μετοχὴν τοῦ αὐτολόγου καὶ τῆς αύτοσοφίας καὶ τῆς αύτοδικαιοσύνης.

## Section 40

5.40 | Ἐπεὶ δὲ τοιαῦτα είπων ὁ Κέλσος περὶ τῶν διαφόρων νόμων ἐπιφέρει ὅτι ὥρθως μοι δοκεῖ Πίνδαρος ποιῆσαι, νόμον πάντων βασιλέα φήσας εἶναι, φέρε καὶ περὶ τούτου διαλεχθῶμεν. τίνα φῆς, ὃ οὗτος, νόμον πάντων εἶναι βασιλέα; εἴ μὲν τοὺς κατὰ πόλιν, ψεῦδος τὸ τοιοῦτον· οὐ γάρ ὑπὸ τοῦ αὐτοῦ νόμου πάντες βασιλεύονται· καὶ χρῆν, εἴ ἄρα, λελέχθαι· νόμοι πάντων βασιλεῖς, ἐκάστου γάρ ἔθνους τῶν πάντων νόμος τις βασιλεύς. εἴ δὲ κυρίως ἀκούεις τοῦ νόμου, ὃ φύσει βασιλεὺς τῶν πάντων οὗτός ἐστιν· εἴ καί τινες δίκην ληστῶν, ἀποστάντων τοῦ νόμου. τοῦτον μὲν ἀρνοῦνται ληστρικῶς δὲ καὶ ἀδικητικῶς διαζῶσιν. ἡμεῖς οὖν οἱ Χριστιανοὶ τὸν τῇ φύσει πάντων βασιλέα ἐπιγνόντες νόμον, τὸν αὐτὸν ὅντα τῷ νόμῳ τοῦ θεοῦ, κατ' αὐτὸν βιοῦν πειρώμεθα, μακρὰν χαίρειν φράσαντες τοῖς οὐ νόμοις νόμοις.

## Section 41

5.41 | Ἰδωμεν δὲ καὶ τὰ ἔξῆς τῷ Κέλσῳ λεγόμενα. ἐν οἷς σφόδρα μὲν ἐλάχιστά ἐστι τὰ περὶ Χριστιανῶν πλεῖστα δὲ ὅσα περὶ Ἰουδαίων. φησὶν οὖν· εἴ μὲν δὴ κατὰ ταῦτα

other than the virtue that encompasses all virtues and the essence that contains all natural and prior things, which is useful for all things. This is the one we say is most closely related to Jesus, and we claim that he alone can fully share in the highest participation of self-knowledge, self-wisdom, and self-justice.

5.40 | After Celsus has said such things about the different laws, he claims that Pindar rightly stated that there is a law that is king of all. Let us discuss this matter as well. What do you mean, Celsus, when you say there is a law that is king of all? If you mean the laws of the cities, that is a false claim; for not all are ruled by the same law. It should be said that laws are kings, for each nation has its own law that rules over it. But if you are speaking of the true law, the natural law, this is the law that is the king of all. Even if some act like robbers and turn away from the law, they are living unlawfully and unjustly. Therefore, we Christians recognize the law that is the true king of all, which is the same as the law of God, and we strive to live according to it, rejecting those who do not follow the law.

5.41 | Let us also look at what Celsus says next. In what he writes, there is very little about Christians and much more about Jews. He says, therefore, if the Jews were to

περιστέλλοιεν Ἰουδαῖοι τὸν ἕδιον νόμον, οὐ μεμπτὰ αὐτῶν, ἔκείνων δὲ μᾶλλον, τῶν καταλιπόντων τὰ σφέτερα καὶ τὰ Ἰουδαίων προσποιουμένων. εἰ δ' ὡς τι σοφώτερον είδότες σεμνύνονται τε καὶ τὴν ἄλλων κοινωνίαν (ὡς) οὐκ ἔξ ἵσου καθαρῶν ἀποστρέφονται, ἥδη ἀκριβάσιν ὅτι οὐδὲ τὸ περὶ οὐρανοῦ δόγμα ἕδιον λέγουσιν ἄλλ', ἵνα πάντα ἔάσω, καὶ Πέρσαις, ὡς που δηλοῖ καὶ Ἡρόδοτος, πάλαι δεδογμένον. „νομίζουσι γὰρ, “φησὶ, „Διὶ μὲν ἐπὶ τὰ ὑψηλότατα τῶν ὄρέων ἀναβαίνοντες θυσίας ἔρδειν, τὸν κύκλον πάντα τοῦ οὐρανοῦ Δία καλέοντες.“ οὐδὲν οὖν οἴμαι διαφέρειν Δίᾳ Ὅψιστον καλεῖν ἢ Ζῆνα ἢ Ἀδωναῖον ἢ Σαβαὼθ ἢ Ἄμοῦν, ὡς Αἴγυπτιοι, ἢ Παπαῖον, ὡς Σκύθαι. οὐ μὴν οὐδὲ κατὰ ταῦτα ἀγιώτεροι τῶν ἄλλων ἀνεῖν. ὅτι περιτέμνονται· τοῦτο γὰρ Αἴγυπτιοι καὶ Κόλχοι πρότεροι οὐδ' ὅτι συῶν ἀπέχονται· καὶ γὰρ τοῦτ' Αἴγυπτιοι, καὶ προσέτι αἵγῶν τε καὶ οἰῶν καὶ βιῶν (τε) καὶ ἰχθύων, καὶ κυάμων γε Πυθαγόρας τε καὶ οἱ μαθηταὶ καὶ ἐμψυχῶν ἀπάντων. οὐ μὴν οὐδ' εύδοκιμεῖν παρὰ τῷ θεῷ καὶ στέργεσθαι διαφόρως τι τῶν ἄλλων τούτους είκὸς, καὶ πέμπεσθαι μόνοις αὐτοῖς ἐκεῖθεν ἀγγέλους. οἶον δή τινα μακάρων χώραν λαχοῦσιν· ὅρῶμεν γὰρ αὐτούς τε καὶ τὴν χώραν τίνων ἡξίωνται. οὗτος μὲν οὖν ὁ χορὸς ἀπίτω δίκην ἀλαζονείας ὑποσχών, οὐκ είδως τὸν μέγαν θεὸν ἄλλ' ὑπὸ τῆς Μωϋσέως γοητείας ὑπαχθείς τε καὶ ψευσθείς κάκείνης οὐκ ἐπ' ἀγαθῷ τέλει γεγονώς μαθητής.

strictly follow their own law, there would be no blame on them, but rather on those who abandon their own customs and pretend to be Jews. If they think they are wiser and are proud of their separation from others, they have already heard that they do not even claim their own doctrine about the heavens, but, to put it broadly, they have accepted what the Persians have long believed, as Herodotus shows. "For they believe," he says, "that they ascend to the highest mountains to offer sacrifices to Zeus, calling the whole circle of heaven Zeus." So, I do not think there is any difference in calling the Highest God either Zeus or Adonai or Sabaoth or Amun, as the Egyptians do, or Papaios, as the Scythians do. They would not be holier than others for these reasons. That they practice circumcision; for the Egyptians and Colchians did this first. Nor is it because they avoid pigs; for the Egyptians do this too, and they also avoid goats, sheep, and cattle, and even fish, as Pythagoras and his followers do, along with all living creatures. They do not seem to have any special favor from God or to be loved differently than others, nor do they send angels only to themselves from there. It is as if they receive some land of the blessed; for we see both them and the land they are thought worthy of. This group, therefore, is full of arrogance, not knowing the great God, but being led by the magic of Moses and deceived by her, and they have not become disciples for good purposes.

## Section 42

5.42 | Δῆλον δ' ὅτι ἐν τούτοις ἔγκαλεῖ  
Ἰουδαίοις ὡς ψευδῶς ὑπολαμβάνουσιν  
ἐαυτοὺς εῖναι ἐκλεκτὴν μερίδα παρὰ πάντα

5.42 | It is clear that in these things, he accuses the Jews of falsely believing they are a chosen part among all nations of the

τὰ ἔθνη τοῦ ἐπὶ πᾶσι θεοῦ. καὶ ἀλαζονείας γοῦν αὐτῶν κατηγορεῖ ὡς αύχούντων μὲν τὸν μέγαν θεὸν, οὐκ εἰδότων δ' αὐτὸν ἀλλ' ὑπαχθέντων τῇ Μωϋσέως γοητείᾳ καὶ ψευσθέντων ὑπ' αὐτοῦ, οὐκ ἐπ' ἀγαθῷ τέλει μαθητευθέντων αὐτῷ. ἀπὸ μέρους μὲν οὖν ἡμῖν ἐν τοῖς πρὸ τούτων λέλεκται τὰ τῆς σεμνῆς καὶ ἔξαιρέτου Ἰουδαίων πολιτείας, ἡνίκα αὐτοῖς συνειστήκει τὸ σύμβολον τῆς τοῦ θεοῦ πόλεως καὶ τοῦ ναοῦ αὐτοῦ καὶ τῆς παρ' αὐτῷ καὶ τῷ θυσιαστηρίῳ ἱερατικῆς λατρείας· εἰ δέ τις ἐπερείσας τὴν διάνοιαν τῷ τοῦ νομοθέτου βουλήματι καὶ τῇ κατ' αὐτὸν πολιτείᾳ ἔξετάζων τὰ κατ' αὐτοὺς συγκρίνοι τῇ νῦν ἀγωγῇ τῶν λοιπῶν ἔθνῶν, οὐδένας μᾶλλον ἀνθαυμάσαι ὡς ἐν ἀνθρώποις πάντα μὲν τὰ μὴ χρήσιμα τῷ γένει τῶν ἀνθρώπων περιηρημένους μόνα δὲ τὰ εὔχρηστα παραδεξαμένους. διὸ οὐδὲ ἀγῶνες ἵσαν γυμνικοὶ ἢ θυμελικοὶ ἢ ἵππικοὶ παρ' αὐτοῖς, οὐδὲ γυναικες πιπράσκουσαι τὴν ὥραν παντὶ τῷ βουλομένῳ σπείρειν κενῶς καὶ ἐνυβρίζειν τῇ φύσει τῶν ἀνθρωπίνων σπερμάτων. ὅποιον δ' ἦν παρ' αὐτοῖς τὸ ἔξιτι ἀπαλῶν ὄνυχων διδάσκεσθαι ὑπεραναβαίνειν μὲν πᾶσαν τὴν αἰσθητὴν φύσιν καὶ μηδαμοῦ αὐτῆς νομίζειν ἰδρῦσθαι τὸν θεὸν, ἄνω δὲ καὶ ὑπὲρ τὰ σώματα ζητεῖν αὐτόν; πηλίκον δὲ τὸ σχεδὸν ἄμα γενέσει καὶ συμπληρώσει τοῦ λόγου διδάσκεσθαι αὐτοὺς τὴν τῆς ψυχῆς ἀθανασίαν καὶ τὰ ὑπὸ γῆν δικαιωτήρια καὶ τὰς τιμὰς τῶν καλῶς βεβιωκότων; ἄπερ ἔστι μυθικώτερον μὲν παισὶ καὶ τὰ παίδων φρονοῦσιν αὐτοῖς ἐκηρύσσετο, ἥδη δὲ ζητοῦσι τὸν λόγον καὶ βουλομένοις ἐν αὐτῷ προκόπτειν οἱ τέως μῆθοι, ἵν' οὕτως ὄνομάσω. μετεμορφοῦντο εἰς τὴν ἐναποκεκρυμμένην αὐτοῖς ἀλήθειαν. ἐγὼ δὲ νομίζω ἀξίως τοῦ χρηματίζειν αὐτοὺς μερίδα θεοῦ πάσης μὲν μαντείας ὡς μάτην κηλούσης τοὺς ἀνθρώπους

God who is above all. He also charges them with arrogance, claiming they boast about the great God without truly knowing him, but instead being led by the magic of Moses and deceived by him, not having become disciples for good reasons. From a certain point of view, he has mentioned the solemn and special way of life of the Jews, when they have the symbol of the city of God and its temple, along with the priestly worship at the altar. But if someone were to examine their thoughts and compare their way of life to that of other nations, they would find nothing more admirable than that among humans, all useless things for human nature are set aside, while only useful things are accepted. Therefore, they did not have athletic contests, whether gymnastic, musical, or equestrian, nor did women sell their time to anyone who wanted to sow seeds in vain and insult the nature of human seeds. What kind of teaching did they have about climbing high above all sensory things and not believing that God could be found anywhere in them? How much did they teach about the immortality of the soul and the judgments under the earth, and the honors for those who lived well? These things were still more mythical for children, and they were proclaimed to them, but now they seek the truth and want to advance in it, while the myths still hold them back, so that they might name it this way. They were transformed into the hidden truth for them. I believe they rightly consider themselves a part of the divine, as if they have despised all divination that is useless for humans, and they have come from wicked demons rather than from a higher nature. They seek knowledge of what is to come in souls, having received a spirit of the God who is above all through complete purity.

καταπεφρονηέναι, καὶ ἀπὸ δαιμόνων  
μοχθηρῶν μᾶλλον ἢ ἀπὸ τινος κρείττονος  
φύσεως ἐρχομένης. ζητεῖν δὲ τὴν τῶν  
μελλόντων γνῶσιν ἐν ψυχαῖς. δι’ ἄκραν  
καθαρότητα παραδεξαμέναις πνεῦμα τοῦ  
ἐπὶ πᾶσι θεοῦ.

## Section 43

5.43 | Τὸ δὲ μὴ ἔξεῖναι δουλεύειν τὸν ἀπὸ  
τῶν αὐτῶν ὄρμώμενον δογμάτων πλεῖον  
ἔτῶν ἔξι πῶς ἔστι λελογισμένον καὶ οὕτε  
τὸν δεσπότην οὕτε τὸν δοῦλον ἀδικοῦν, τί  
χρὴ λέγειν; οὐ κατὰ τὰ αὐτὰ οὖν τοῖς  
λοιποῖς ἔθνεσι περιστέλλοιεν ἀν Ιουδαῖοι  
τὸν ἕδιον νόμον. μεμπτὸν γάρ ἔστιν αὐτοῖς  
καὶ ἀναισθησίας ἔγκλημα ἐπάγον τῆς περὶ  
τῆς τῶν νόμων ὑπεροχῆς. εἰ νομίζοιεν  
αὐτοὺς ὅμοιώς τοῖς ἄλλοις γεγράφθαι τοῖς  
κατὰ τὰ ἔθνη. καὶ μὴ βούληται δὲ Κέλσος,  
σοφώτερόν τι εἰσὶν εἰδότες Ιουδαῖοι οὐ  
μόνον τῶν πολλῶν ἀλλὰ καὶ τῶν  
φιλοσοφεῖν δοκούντων. δτὶ οὶ μὲν  
φιλοσοφοῦντες μετὰ τοὺς σεμνοὺς ἐν  
φιλοσοφίᾳ λόγους καταπίπτουσιν ἐπὶ τὰ  
εἴδωλα καὶ τοὺς δαίμονας, Ιουδαίων δὲ καὶ  
ὁ ἔσχατος μόνω ἐνορᾶ τῷ ἐπὶ πᾶσι θεῷ· καὶ  
καλῶς γε ὅσον ἐπὶ τούτῳ σεμνύνονται καὶ  
τὴν τῶν ἄλλων ὡς ἐναγῶν καὶ ἀσεβῶν  
ἐκτρέπονται κοινωνίαν. καὶ εἴθε αὐτοῖς μὴ  
ἡμάρτητο παρανομήσασι καὶ πρότερον μὲν  
„τοὺς προφήτας“ ἀποκτείνασιν ὕστερον δὲ  
καὶ τῷ Ἰησοῦ ἐπιβουλεύσασιν ὃν ἔχωμεν  
παράδειγμα πόλεως ούρανίας, ἦν ἔζήτησε  
μὲν διαγράψαι καὶ Πλάτων οὐκ οἶδα δὲ εἰ  
τοσοῦτον δεδύνηται, ὅσον Μωϋσῆς ἴσχυσε  
καὶ οἱ μετ’ αὐτὸν „γένος τι ἐκλεκτὸν“ καὶ  
„ἔθνος ἄγιον“ καὶ θεῷ ἀνακείμενον  
ἐντρέφοντες λόγοις καθαροῖς ἀπὸ πάσης  
δεισιδαιμονίας.

5.43 | But how is it reasonable that one  
who is driven by the same doctrines cannot  
be a slave for more than six years, and  
neither the master nor the slave does  
wrong? What should we say about this?  
Therefore, the Jews would not strictly  
follow their own law in the same way as  
other nations. For it is blameworthy for  
them to bring an accusation of insensitivity  
regarding the superiority of their laws. If  
they believed they were written the same  
as those of other nations. And if Celsus does  
not want to admit it, the Jews are indeed  
wiser than many, even those who seem to  
be philosophers. For those who  
philosophize fall into idols and demons,  
while the Jews alone see the God who is  
above all. And they rightly honor this and  
turn away from the community of others  
who are impious and wicked. And may it be  
that they do not err by breaking the law,  
having previously killed the prophets and  
later plotted against Jesus; so that we have  
an example of a heavenly city, which Plato  
sought to describe, but I do not know if he  
was able to do so as much as Moses did and  
those after him, raising a "chosen race" and  
a "holy nation," nurturing them with pure  
words free from all superstition.

## Section 44

5.44 | Ἐπεὶ δὲ βούλεται Κέλσος κοινοποιεῖν τὰ σεμνὰ Ἰουδαίων ἔθνῶν τινων νόμοις. φέρε καὶ ταῦτα Θεωρήσωμεν. νομίζει τοίνυν τὸ περὶ οὐρανοῦ δόγμα μηδὲν διαφέρειν τοῦ περὶ τοῦ θεοῦ καὶ φησι παραπλησίως τοῖς Ἰουδαίοις τοὺς Πέρσας τῷ Διὶ θυσίας ἐπιτελεῖν. ἐπὶ τὰ ὑψηλότατα τῶν ὄρέων ἀναβαίνοντας οὐχ ὅρῶν ὅτι Ἰουδαῖοι ὡς ἔνα θεὸν ἡπίσταντο. οὕτως ἔνα τὸν τῆς προσευχῆς ἄγιον οἶκον καὶ ἐν τὸ τῶν ὀλοκαρπωμάτων θυσιαστήριον καὶ ἐν τὸ τῶν θυμιαμάτων θυμιατήριον καὶ ἔνα τὸν τοῦ θεοῦ ἀρχιερέα. οὐδὲν οὖν κοινὸν πρὸς Πέρσας ἦν Ἰουδαίοις, ἐπὶ τὰ ὑψηλότατα τῶν ὄρέων, πλειόνων ὄντων, ἀναβαίνοντας καὶ θυσίας ἐπιτελοῦντας, οὐδὲν παραπλήσιον ἔχούσας ταῖς κατὰ τὸν Μωϋσέως νόμον· καθ' ὃν „ὑποδείγματι καὶ σκιᾶς“ ἐλάτρευν, „τῶν ἐπουρανίων“ οἱ Ἰουδαίων Ἱερεῖς, ἐν ἀπορρήτῳ διηγούμενοι τὸ τοῦ νόμου περὶ τῶν θυσιῶν βούλημα καὶ ὃν σύμβολα ἥσαν αὗται. Πέρσαι τοίνυν πάντα τὸν τοῦ οὐρανοῦ κύκλον Δίᾳ καλείτωσαν, ἡμεῖς δὲ οὕτε Δίᾳ οὕτε τὸν θεόν φαμεν εἶναι τὸν ούρανὸν, οἵ γε ἐπιστάμεθα καὶ τινα τῶν ἡττόνων τοῦ θεοῦ ὑπεραναβεβηκέναι τοὺς ούρανοὺς καὶ πᾶσαν αἰσθητὴν φύσιν. καὶ οὕτω γε συνίεμεν τοῦ· „αἴνεῖτε τὸν θεὸν οἱ ούρανοὶ τῶν ούρανῶν, καὶ τὸ ὕδωρ τὸ ὑπεράνω τῶν ούρανῶν· αἴνεσάτωσαν τὸ ὄνομα κυρίου.“

## Section 45

5.45 | Άλλ' ἐπεὶ Κέλσος οἴεται μηδὲν διαφέρειν Δίᾳ "Ψιστον καλεῖν ἢ Ζῆνα ἢ Ἀδωναῖον ἢ Σαβαὼθ ἢ, ὡς Αἴγυπτοι, Ἄμοιν ἢ, ὡς Σκύθαι, Παπαῖον, φέρε καὶ

5.44 | Since Celsus wants to share the solemn laws of certain Jewish nations, let us also consider these things. He thinks that the doctrine about the heavens does not differ from that about God, and he says that the Persians perform sacrifices to Zeus in a similar way to the Jews. Climbing to the highest mountains, he does not see that the Jews knew one God. Thus, they have one holy place for prayer, one altar for whole burnt offerings, one incense altar, and one high priest of God. Therefore, there was nothing in common between the Jews and the Persians, even when they climbed to the highest mountains and performed sacrifices, having nothing similar to the laws of Moses. In this way, the Jewish priests served "as a copy and shadow" of the "heavenly things," telling about the law concerning sacrifices and what their symbols were. The Persians may call all the circle of heaven Zeus, but we do not say that Zeus or the heavens are God; we know that some lesser beings have ascended above the heavens and all sensory nature. And so we understand the words: "Praise God, you heavens of heavens, and you waters above the heavens; let them praise the name of the Lord."

5.45 | But since Celsus thinks that calling the highest God "Zeus," "Adonai," "Sabaoth," or, as the Egyptians do, "Amun," or, as the Scythians do, "Papaios," makes no

περὶ τούτων ὄλιγα διαλεχθῶμεν,  
ὑπομψινήσκοντες ἃμα τὸν ἐντυγχάνοντα  
καὶ τῶν ἀνωτέρω εἰς τὸ τοιοῦτον  
πρόβλημα είρημένων, ὅτ' ἐκάλεσεν ἡμᾶς ἡ  
Κέλσου λέξις ἐπὶ τὰ τοιαῦτα. καὶ νῦν οὖν  
φαμεν ὅτι ἡ τῶν ὄνομάτων φύσις οὐ  
θεμένων εἰσὶ νόμοι, ὡς Ἀριστοτέλης οὕται.  
οὐδὲ γάρ ἀπὸ ἀνθρώπων τὴν ἀρχὴν  
ἔχουσιν αἱ ἐν ἀνθρώποις διάλεκτοι, ὡς  
δῆλον τοῖς ἐφιστάνειν δυναμένοις φύσει  
ἐπωδῶν, οίκειομένων κατὰ τὰς  
διαφόρους διαλέκτους καὶ τὸν διαφόρους  
φθόγγους τῶν ὄνομάτων τοῖς πατράσι τῶν  
διαλέκτων· περὶ ὧν ἐν τοῖς ἀνωτέρω ἐπ'  
ὄλιγον διειλήφαμεν, λέγοντες ὅτι καὶ  
μεταλαμβανόμενα εἰς ἄλλην διάλεκτον τὰ  
πεφυκότα δύνασθαι ἐν τῇ δεῖνα διαλέκτῳ  
οὐκέτι ἀνύει τι, ὡς ἥνυσεν ἐν ταῖς οίκείαις  
φωναῖς. ἥδη δὲ καὶ ἐπ' ἀνθρώπων τὸ  
τοιοῦτον εὐρίσκεται· τὸν γάρ ἀπὸ  
γενέσεως Ἐλλάδι διαλέκτῳ καλούμενον  
τὸν δεῖνα οὐκ ἀν μεταλαβόντες εἰς  
διάλεκτον Αἴγυπτίων ἢ Ῥωμαίων ἢ τινος  
ἄλλου ποιήσαιμεν παθεῖν ἢ δρᾶσαι, ἀπερ  
πάθοι ἢ δράσαι ἀν καλούμενος τῇ πρώτῃ  
θέσει τοῦ ὄνόματος αὐτοῦ. ἀλλ' οὐδὲ τὸν ἔξ  
ἀρχῆς Ῥωμαίων κληθέντα φωνῇ εἴ  
μεταλάβοιμεν ἐπὶ τὴν Ἐλλάδα διάλεκτον,  
ποιήσαιμεν ἀν, ὅπερ ποιεῖν ἐπαγγέλλεται ἡ  
ἐπωδὴ, τηροῦσα τὸ κατονομασθὲν αὐτῷ  
πρῶτον ὄνομα. εἰ δὲ ταῦτα περὶ  
ἀνθρωπίνων ὄνομάτων λεγόμενά ἔστιν  
ἀληθῆ, τί χρὴ νομίζειν ἐπὶ τῶν δι' ἡνδήποτε  
αἵτιαν ἀναφερομένων ἐπὶ τὸ θεῖον  
ὄνομάτων; μεταλαμβάνεται γάρ (τι) φέρ'  
εἰπεῖν εἰς Ἐλλάδα φωνὴν ἀπὸ τοῦ Ἀβραὰμ  
ὄνόματος καὶ σημαίνεται τι ἀπὸ τῆς Ἰσαὰκ  
προσηγορίας καὶ δηλοῦται τι ἀπὸ τῆς  
Ἰακώβ φωνῆς. καὶ ἔὰν μὲν ὁ καλῶν ἡ ὁ  
ὅρκῶν ὄνομάζῃ θεὸν Ἀβραὰμ καὶ θεὸν  
Ἰσαὰκ καὶ θεὸν Ἰακώβ, τόδε τι ποιήσαι ἀν  
ἥτοι διὰ τὴν τούτων (τῶν ὄνομάτων)  
φύσιν ἢ καὶ δύναμιν αὐτῶν, καὶ δαιμόνων

difference, let us discuss these matters briefly, reminding ourselves of what has been said above regarding this issue. Now we say that the nature of names does not have fixed laws, as Aristotle thinks. For the dialects among humans do not have their origin from humans, as is clear to those who can see the nature of chants, which are adapted to the various dialects and the different sounds of names from the ancestors of those dialects. About this, we have already touched on briefly, saying that even when things are translated into another dialect, what is inherent in them cannot be fully expressed in that particular dialect, as it was in their original sounds. This is already found among humans; for the person called by a certain name in the Greek dialect would not be able to experience or act in the dialect of the Egyptians or Romans or any other, the same way they would be called in their original name. But neither would the one originally called by the Romans, if we were to translate that into Greek, be able to perform what the chant claims to do, while keeping the first name assigned to them. If these things are true about human names, what should we think about the divine names that are referred to for any reason? For it is said that the name of Abraham carries some meaning, and something is indicated by the name of Isaac, and something is shown by the name of Jacob. And if someone calls upon the God of Abraham, the God of Isaac, and the God of Jacob, what would this accomplish? Either through the nature of these names or their power, they would overcome demons and be subject to the one saying these things. But if someone says, "the God of the father of the chosen one," "the God of laughter," and "the God of the heel," then this does

νικωμένων καὶ ὑποταττομένων τῷ λέγοντι ταῦτα· ἔὰν δὲ λέγῃ· ὁ θεὸς πατρὸς ἐκλεκτοῦ τῆς ἡχοῦς καὶ ὁ θεὸς τοῦ γέλωτος καὶ ὁ θεὸς τοῦ πτερνιστοῦ, οὕτως οὐδὲν ποιεῖ τὸ ὄνομαζόμενον ὡς ούδ' ἄλλο τι τῶν μηδεμίαν δύναμιν ἔχοντων. οὕτω δὲ κἄν μὲν μεταλάβωμεν τὸ Ἰσραὴλ ὄνομα εἰς Ἑλλάδα ἢ ἄλλην διάλεκτον, οὐδὲν ποιήσομεν· ἔὰν δὲ τηρήσωμεν αὐτὸ, προσάπτοντες οἵς οἱ περὶ ταῦτα δεινοὶ συμπλέκειν αὐτὸ ὡήθησαν, τότε γένοιτ' ἄν τι κατὰ τὴν ἐπαγγελίαν τῶν τοιωνδι ἐπικλήσεων ἐκ τῆς τοιασδή φωνῆς. τὸ δ' ὅμοιον ἔροῦμεν καὶ περὶ τῆς Σαβαὼθ φωνῆς, πολλαχοῦ τῶν ἐπωδῶν παραλαμβανομένης, ὅτι μεταλαμβάνοντες μὲν τὸ ὄνομα εἰς τὸ „κύριος τῶν δυνάμεων“ ἢ „κύριος στρατιῶν“ ἢ „παντοκράτωρ“ (διαφόρως γάρ αὐτὸ ἔξεδέξαντο οἱ ἐρμηνεύοντες αὐτὸ), οὐδὲν ποιήσομεν τηροῦντες δ' αὐτὸ ἐν τοῖς ἴδιοις φθόγγοις, ποιήσομέν τι, ὡς φασιν οἱ περὶ ταῦτα δεινοί. τὸ δ' ὅμοιον ἔροῦμεν καὶ περὶ τοῦ Ἀδωναῖ. εἴπερ οὖν οὕτε τὸ Σαβαὼθ οὕτε τὸ Ἀδωναῖ, μεταλαμβανόμενα εἰς ἃ δοκεῖ σημαίνειν ἐν Ἑλλάδι φωνῇ, ἀνύει τι, πόσῳ πλέον οὐδὲν ἀν ποιήσαι οὐδὲ δυνηθείη παρὰ τοῖς μηδὲν διαφέρειν οίομένοις Δίᾳ Ὑψιστον καλεῖν ἢ Ζῆνα ἢ Ἀδωναῖον ἢ Σαβαὼθ;

## Section 46

5.46 | Ταῦτα δὴ καὶ τὰ τούτοις ἀνάλογον ἀπόρρητα ἐπιστάμενοι Μωϋσῆς καὶ οἱ προφῆται ἀπαγορεύουσιν „ὄνομα θεῶν ἐτέρων“ ὄνομάζειν ἐν στόματι, μελετήσαντι τῷ ἐπὶ πᾶσι μόνῳ εὔχεσθαι θεῷ, καὶ ἀναμνημονεύειν ἐν καρδίᾳ, διδασκομένη καθαρεύειν ἀπὸ πάσης ματαιότητος νοημάτων καὶ λέξεων. καὶ διὰ τὰ τοιαῦτα πᾶσαν αἰκίαν ὑπομένειν μᾶλλον αἰρούμεθα

nothing, as it has no power. Thus, even if we were to translate the name "Israel" into Greek or another dialect, we would accomplish nothing. But if we keep it, attaching it to those who are skilled in these matters, then something might happen according to the promise of such names from that particular sound. We would say the same about the name "Sabaoth," which is often included in chants, that if we translate the name to "Lord of Hosts," "Lord of Armies," or "Almighty" (for the translators have taken it differently), we would accomplish nothing. But if we keep it in its original sounds, we might achieve something, as those skilled in these matters say. We would say the same about "Adonai." Therefore, if neither "Sabaoth" nor "Adonai," when translated into what they seem to mean in Greek, accomplish anything, how much less would they accomplish if they think that calling the highest God "Zeus," "Adonai," or "Sabaoth" makes no difference?

5.46 | Knowing these things and similar matters, Moses and the prophets forbid calling "the names of other gods" with our mouths, teaching that we should pray only to the one God and remember Him in our hearts, being taught to be pure from all vanity of thoughts and words. And because of such things, we would rather endure any shame than confess Zeus as God. For we do

ἢ τὸν Δία ὄμοιογῆσαι θεόν. οὐ γὰρ τὸν αὐτὸν εἶναι ὑπολαμβάνομεν Δία καὶ Σαβαὼθ, ἀλλ' οὐδ' ὅλως θεῖόν τι τὸν Δία, δαίμονα δέ τινα χαίρειν οὕτως ονομαζόμενον, οὐ φίλον ἀνθρώποις ούδὲ τῷ ἀληθινῷ θεῷ. καν Αἴγυπτοι δὲ τὸν Ἀμοῦν ἡμῖν προτείνωσιν κόλασιν ἀπειλοῦντες, τεθνηξόμεθα μᾶλλον ἢ τὸν Ἀμοῦν ἀναγορεύσομεν θεὸν, παραλαμβανόμενον ὡς εἰκὸς ἐν τισιν Αἴγυπτίαις καλούσαις τὸν δαίμονα τοῦτον ἐπωδαῖς. λεγέτωσαν δὲ καὶ Σκύθαι τὸν Παπαῖον θεὸν εἶναι τὸν ἐπὶ πᾶσιν· ἀλλ' ήμεῖς οὐ πεισόμεθα. τιθέντες μὲν τὸν ἐπὶ πᾶσι θεὸν. ὡς δὲ φίλον τῷ λαχόντι τὴν Σκυθῶν ἔρημίαν καὶ τὸ ἔθνος αὐτῶν καὶ τὴν διάλεκτον οὐκ ὄνομάζοντες τὸν θεὸν ὡς κυρίων ὄνόματι τῷ Παπαῖον. Σκυθιστὶ γὰρ τὸ προστηγορικὸν τὸν θεὸν καὶ Αἴγυπτιστὶ καὶ πάσῃ διαλέκτῳ, ἢ ἔκαστος ἐντέθραπται. ὄνομάζων οὐχ ἀμαρτήσεται.

## Section 47

5.47 | Τὸ δ' αἴτιον τῆς Ἰουδαίων περιτομῆς οὐ ταύτὸν ἔστι τῷ αἵτιῷ τῆς Αἴγυπτίων περιτομῆς ἢ Κόλχων· διὸ οὐχ ἢ αὐτὴ νομισθείη ἀν περιτομή. καὶ ὥσπερ ὁ θύων οὐ τῷ αὐτῷ θύει, εἰ καὶ ὄμοιώς θύειν δοκεῖ. καὶ ὁ εύχόμενος οὐ τῷ αὐτῷ εὔχεται, εἰ καὶ τὰ αὐτὰ ἐν ταῖς εὐχαῖς ἀξιοῦ· οὕτως ούδ' εἴ τις περιτέμνεται, ἀδιαφορεῖ πάντως τῆς πρὸς ἔτερον περιτομῆς. ἢ γὰρ πρόθεσις καὶ ὁ νόμος καὶ τὸ βούλημα τοῦ περιτέμνοντος ἀλλοῖον ποιεῖ τὸ πρᾶγμα. ἵνα δ' ἔτι μᾶλλον νοηθῇ τὸ κατὰ τὸν τόπον, λεκτέον ὅτι τὸ τῆς δικαιοσύνης ὄνομα ταύτὸν μὲν ἔστι παρὰ πᾶσιν "Ἐλλησιν" ἥδη δὲ ἀποδείκνυται ἄλλη μὲν ἡ κατ' Ἐπίκουρον δικαιοσύνη, ἄλλη δὲ ἡ κατὰ τοὺς ἀπὸ τῆς Στοᾶς, ἀρνουμένους τὸ τριμερὲς τῆς ψυχῆς, ἄλλη δὲ κατὰ τοὺς ἀπὸ Πλάτωνος, ἴδιοπραγίαν

not believe that Zeus and Sabaoth are the same, nor do we think that Zeus is divine at all; rather, he is a certain demon who is not a friend to humans or to the true God. Even if the Egyptians threaten us with punishment for not calling Amun our God, we would rather die than call Amun a god, as he is likely regarded as a demon in some Egyptian chants. Let the Scythians say that Papaios is the God above all; we will not be convinced. We place the God above all as a friend to those who inhabit the Scythian wilderness and do not name their God as Lord with the name Papaios. For the name of the God is different in Scythian, Egyptian, and every dialect, in which each person is raised. One will not sin by naming Him.

5.47 | The reason for the Jews' circumcision is not the same as the reason for the Egyptians' or Colchians' circumcision; therefore, they would not be considered the same practice. Just as the one who sacrifices does not sacrifice for the same reason, even if it seems like they are doing the same thing. And the one who prays does not pray for the same reason, even if they ask for the same things in their prayers. In the same way, if someone is circumcised, it does not matter at all in relation to another's circumcision. For the intention, the law, and the will of the one performing the circumcision make the act different. To understand this better, we should say that the name of justice is the same among all Greeks. However, it is

τῶν μερῶν τῆς ψυχῆς φάσκοντας εἶναι τὴν δικαιοσύνην. οὕτω δὲ καὶ ἄλλη μὲν ἡ Ἐπικούρου ἀνδρεία, ὑπομένοντος πόνους διὰ φυγὴν πόνων πλειόνων, ἄλλη δ' ἡ τοῦ ἀπὸ τῆς Στοᾶς, δι' αὐτὴν αἰρουμένου πᾶσαν ἀρετὴν. ἄλλη δ' ἡ ἀπὸ Πλάτωνος, τοῦ θυμικοῦ μέρους τῆς ψυχῆς φάσκοντος αὐτὴν εἶναι ἀρετὴν καὶ ἀποτάσσοντος αὐτῇ τόπον τὸν περὶ τὸν Θώρακα. οὕτως δ' εἴη ἀν κατὰ τὰ διάφορα τῶν περιτεμνομένων δόγματα διάφορος ἡ περιτομή, περὶ ἣς ἐν τοιούτῳ συγγράμματι οὐκ ἀναγκαῖον νῦν λέγειν· ὅτῳ γάρ φίλον ἰδεῖν τὰ κινήσαντα ἡμᾶς εἰς τὸν τόπον, ἀναγνώτῳ περὶ αὐτοῦ ἐν τοῖς εἰς τὴν πρὸς Ρωμαίους ἐπιστολὴν Παύλου πραγματευθεῖσιν ἡμῖν.

shown that there is a different concept of justice according to Epicurus, another according to the Stoics, who deny the tripartite nature of the soul, and another according to Plato, who claims that justice is the proper functioning of the parts of the soul. Thus, Epicurus' courage is different, as it involves enduring pain to avoid greater pain, while the Stoics define it as choosing all virtue. Plato's view is that it is a virtue of the spirited part of the soul, assigning it a place around the chest. In this way, the circumcision of different groups would be different according to their teachings, and it is not necessary to discuss this in detail now. For those who wish to see what led us to this point, they should read about it in Paul's letter to the Romans.

## Section 48

5.48 | Κᾶν σεμνύνωνται τοίνυν Ἰουδαῖοι τῇ περιτομῇ, χωρίσουσιν αὐτὴν οὐ μόνον τῆς Κόλχων καὶ Αίγυπτίων περιτομῆς ἄλλὰ καὶ τῆς Ἰσμαηλιτῶν Ἀράβων, καίτοι γε ἀπὸ τοῦ προπάτορος αὐτῶν Ἀβραὰμ τοῦ Ἰσμαήλ γεγενημένου καὶ σὺν ἑκείνῳ περιτεμνομένου. λέγουσι δὲ Ἰουδαῖοι τὴν μὲν ὄκταήμερον περιτομὴν εἶναι τὴν προηγουμένην, τὴν δὲ μὴ τοιαύτην ἐκ περιστάσεως· καὶ τάχα διά τινα πολέμιον τῷ Ἰουδαίων ἔθνει ἄγγελον αὐτὴν ἐτελεῖτο, δυνάμενον μὲν σίνεσθαι τοὺς μὴ περιτεμνομένους αὐτῶν, ἀτονοῦντα δὲ ἐν τοῖς περιτεμνομένοις. ὅπερ φήσει τις δηλοῦσθαι ἐκ τῶν ἐν τῇ Ἐξόδῳ γεγραμμένων, ἐν οἷς δὲ ἄγγελος πρὸ μὲν τῆς ιπερτομῆς τοῦ Ἐλιάζαρ ἐνεργεῖν ἐδύνατο κατὰ Μωϋσέως, περιτμηθέντος δ' αὐτοῦ οὐδὲν ἴσχυσε. καὶ τοιαῦτά γε μαθοῦσα ἡ „Σεπιφώρα λαβοῦσα ψῆφον περιέτεμε“ τὸ παιδίον ἐσυτῆς, κατὰ μὲν τὰ κοινὰ τῶν

5.48 | Even if the Jews take pride in their circumcision, they separate it not only from the circumcision of the Colchians and Egyptians but also from that of the Ishmaelite Arabs, even though it comes from their ancestor Abraham, who was the father of Ishmael and was circumcised along with him. The Jews say that their circumcision on the eighth day is the earlier one, while the other is not the same due to circumstances. And perhaps this was performed by an angel against the Jewish people, able to affect those who are not circumcised, but weakening those who are circumcised. This can be shown from what is written in Exodus, where the angel could act before the circumcision of Eliezer according to Moses, but after he was circumcised, he had no power. And learning such things, "Zipporah took a flint and circumcised her son," according to the

άντιγράφων λέγειν ἀναγεγραμμένη τό· „ἔστη τὸ αἷμα τῆς περιτομῆς τοῦ παιδίου μου,” κατὰ δὲ τὸ Ἐβραϊκὸν αὐτό· „νυμφίος αἱμάτων σύ μοι.” ἦδει γὰρ τὸν περὶ τοῦ τοιουδὶ ἀγγέλου λόγον, δυναμένου πρὸ τοῦ αἵματος καὶ πανομένου διὰ τὸ τῆς περιτομῆς αἷμα· ἐφ’ ὃ καὶ ἐλέχθη αὐτῷ τό· „νυμφίος αἱμάτων σύ μοι.” ἀλλὰ ταῦτα μὲν περιεργότερά πως εἶναι δοκοῦντα καὶ οὐ κατὰ τὴν τῶν πολλῶν ἀκοήν παρακεκινδυνευμένως ἐπὶ τοσοῦτον λελέχθω, οἷς ἔτι ἐν ὡς Χριστιανῷ πρέπον προσθεῖς ἐπὶ τὰ ἔξῆς μεταβήσομαι. ἐδύνατο γὰρ οὗτος οἴμαι ὁ ἄγγελος κατὰ τῶν μὴ περιτεμνομένων ἀπὸ τοῦ λαοῦ καὶ ἀπαξαπλῶς πάντων τῶν σεβόντων μόνον τὸν δημιουργὸν, καὶ ἐπὶ τοσοῦτόν γε ἐδύνατο, ὅσον οὐκ ἀνειλήφει σῶμα ὁ Ἰησοῦς. ὅτε δ' ἀνείληφε, καὶ περιετέμνετο τὸ ἑκείνου σῶμα, καθηρέθη πᾶσα ἡ κατὰ τῶν ἐν τῇ θεοσεβείᾳ ταύτῃ περιτεμνομένων δύναμις αὐτοῦ· ἀφάτω γὰρ θειότητι καθεῖλεν ἑκείνον ὁ Ἰησοῦς. διὸ τοῖς μαθηταῖς αὐτοῦ ἀπείρηται περιτέμνεσθαι καὶ λέγεται αὐτοῖς· „ὅτι ἐὰν περιτέμνησθε, Χριστὸς οὐδὲν ὑμᾶς ὀφελήσει.”

## Section 49

5.49 | Ἀλλ’ οὐδὲ ἐπὶ τῷ συῶν ἀπέχεσθαι ως μεγάλω τινὶ Ἰουδαῖοι σεμνύνονται, ἐπὶ δὲ τῷ τὴν καθαρῶν καὶ ἀκαθάρτων ζώων φύσιν μεμαθηκότες καὶ τὴν τούτου αἰτίαν ἐγνωκέναι καὶ τὸν σῦν ἐν ἀκαθάρτοις τετάχθαι. καὶ ταῦτα δὲ σύμβολά τινων ἦν μέχρι τῆς Ἰησοῦ ἐπιδημίας, μεθ’ ὃν τῷ μαθητῇ αὐτοῦ λέλεκται, μηδέπω νοοῦντι τὸν περὶ τούτων λόγον καὶ φάσκοντι· „οὐδὲν κοινὸν ἦ ἀκάθαρτον εἰσῆλθεν εἰς τὸ στόμα μου,” τό· „ἀ ὁ θεὸς ἐκαθάρισε σὺ μὴ κοίνου.” οὕτ’ οὖν πρὸς Ἰουδαίους οὕτε πρὸς

common translations, says, "The blood of my son's circumcision has stopped," but in the Hebrew, it says, "You are a bridegroom of blood to me." For she knew about the angel who could act before the blood and would stop because of the blood of the circumcision; hence, it was said to him, "You are a bridegroom of blood to me." But these things seem to be more intricate and not according to the common understanding, so I will speak cautiously about them. For this angel could act against those who are not circumcised from the people and only against all those who honor the Creator. And he could do this to the extent that Jesus did not take on a body. But when he took on a body and was circumcised, all power against those who are circumcised in this worship was removed from him; for Jesus took him down by his divine nature. Therefore, he told his disciples to be circumcised and said to them, "For if you are circumcised, Christ will be of no benefit to you."

5.49 | But the Jews do not take pride in avoiding pigs as something great; rather, they have learned about the nature of clean and unclean animals and understand the reason for this, with pigs being classified as unclean. These were symbols until the coming of Jesus, after which it was said to his disciple, who did not yet understand the matter, "Nothing unclean or common has ever entered my mouth," and "What God has made clean, do not call common." Therefore, it is not only for the Jews but

ἡμᾶς ἔστι τὸ οὐ μόνον συῶν ἀλλὰ προσέτι αἰγῶν καὶ οἰῶν καὶ βοῶν καὶ ἵχθύων ἀπέχεσθαι τοὺς Αἴγυπτίων Ἱερεῖς. ἀλλ' ἐπεὶ „οὐ τὰ εἰσερχόμενα εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον.“ καὶ „βρῶμα ἡμᾶς οὐ παραστήσει τῷ θεῷ,“ οὐ μέγα φρονοῦμεν μὴ ἐσθίοντες οὐδέ’ ἀπὸ γαστριμαργίας ἥκομεν ἐπὶ τὸ ἐσθίειν. διόπερ τὸ ὅσον ἐφ’ ἡμῖν οὶ ἀπὸ Πυθαγόρου ἐμψύχων ἀπέχομενοι χαιρόντων. ὅρα δὲ καὶ τὴν διαφορὰν τοῦ αἵτίου τῆς τῶν ἐμψύχων ἀποχῆς τῶν ἀπὸ τοῦ Πυθαγόρου καὶ τῶν ἐν ἡμῖν ἀσκητῶν. ἐκεῖνοι μὲν γάρ διὰ τὸν περὶ ψυχῆς μετενσωματουμένης μῆθον ἐμψύχων ἀπέχονται· καὶ τίς φίλον υἱὸν ἀείρας σφάξει ἐπευχόμενος μέγα νήπιος; ἡμεῖς δὲ κάν τὸ τοιοῦτο πράττωμεν, ποιοῦμεν αὐτὸ, ἐπεὶ ὑπωπιάζομεν „τὸ σῶμα“ καὶ δουλαγωγοῦμεν καὶ βουλόμεθα νεκροῦν „τὰ μέλη τὰ ἐπὶ τῆς γῆς. πορνείαν, ἀκαθαρσίαν, ἀσέλγειαν, πάθος, ἐπιθυμίαν κακήν“ καὶ πάντα γε πράττομεν, ὥν „τὰς πράξεις τοῦ σώματος“ θανατώσωμεν.

also for us that the avoidance is not just of pigs but also of goats, sheep, cattle, and fish, as the Egyptian priests do. But since "it is not what goes into the mouth that defiles a person," and "food will not bring us closer to God," we do not think highly of not eating, nor do we come to eat out of gluttony. For as far as it depends on us, those who follow Pythagoras and avoid living beings rejoice. But see also the difference in the reasons for avoiding living beings between those who follow Pythagoras and those among us who are ascetics. For they avoid living beings because of the myth about the soul being reincarnated; and who would be foolish enough to kill a beloved son while praying? But even if we were to do such a thing, we would do it because we are suppressing "the body" and enslaving it, wanting to kill "the members that are on the earth: fornication, uncleanness, passion, evil desire." And we do everything to "put to death the deeds of the body."

## Section 50

5.50 | "Ετι δὲ περὶ Ἰουδαίων ἀποφανόμενος ὁ Κέλσος φησίν οὐδ' εύδοκιμεῖν παρὰ τῷ θεῷ καὶ στέργεσθαι διαφόρως τι τῶν ἄλλων τούτους είκος, καὶ πέμπεσθαι μόνοις αὐτοῖς ἐκεῖθεν ἀγγέλους, οἷον δή τινα μακάρων χώραν λαχοῦσιν· ὅρωμεν γάρ αὐτοὺς καὶ τὴν χώραν τίνων ἡξίωνται. ἐλέγχομεν οὖν καὶ τοῦτο, λέγοντες ὅτι τὸ εύδοκιμηκέναι τὸ ἔθνος τοῦτο παρὰ θεῷ δηλοῦται καὶ ἐκ τοῦ τὸν ἐπὶ πᾶσι θεὸν καὶ ὑπὸ τῶν ἀλλοτρίων τῆς ἡμετέρας πίστεως Ἐβραίων καλεῖσθαι θεόν. καὶ ὡς εύδοκιμοῦντές γε ὅσον οὐκ ἐγκατελείποντο, καίτοι γε ὄλιγοι τυγχάνοντες τὸν ἀριθμὸν, διετέλουν

5.50 | Moreover, Celsus, speaking about the Jews, says that they do not have a special favor from God and are not loved differently than others. He claims that angels are sent only to them, as if they receive some share of a blessed land. For we see that they consider themselves worthy of this land. We will also refute this by saying that the favor shown to this nation by God is evident from the fact that they call the one true God by a name that is foreign to our faith. And as they are favored, they have not been abandoned, even though they are few in number, being guarded by divine power, so that they did

φρουρούμενοι ὑπὸ θείας δυνάμενως, ὡς μηδ' ἐπὶ Ἀλεξάνδρου τοῦ Μακεδόνος παθεῖν τι αὐτοὺς ὑπ' αὐτοῦ, καίτοι γε μὴ βουληθέντας διά τινας συνθήκας καὶ ὅρκους ἀναλαμβάνειν ὅπλα κατὰ τοῦ Δαρείου. τότε φασὶ καὶ τὸν Ἰουδαίων ἀρχιερέα ἐνδύντα τὴν ἱερατικὴν στολὴν προσκεκυνῆσθαι ὑπὸ τοῦ Ἀλεξάνδρου, φάσκοντος ὡφθαι αὐτῷ τούτῳ τῷ σχήματι τὸ ἔωρακέναι τινὰ, ἐπαγγελλόμενον αὐτῷ „κατὰ τοὺς ὑπονοῦς“ ὑποτάξειν τὴν Ἀσίαν ὅλην. ἡμεῖς οὖν οἱ Χριστιανοί φαμεν τὸ μὲν εὔδοκιμεῖν παρὰ τῷ θεῷ καὶ στέργεσθαι διαφόρως τι τῶν ἄλλων πάνυ ἐκείνοις συμβεβηκέναι, ταύτην δὲ τὴν οἰκονομίαν μεταβεβηκέναι καὶ τὴν χάριν ἐφ' ἡμᾶς, μεταστήσαντος τὴν ἐν Ἰουδαίοις δύναμιν ἐπὶ τοὺς ἀπὸ τῶν ἑθνῶν πιστεύσαντας (αὐ)τῷ Ἰησοῦ. διὸ πολλὰ βουληθέντες Ψωμαῖοι κατὰ Χριστιανῶν ἐπὶ τῷ κωλῦσαι αὐτοὺς ἔτι εἶναι οὐ δεδύνηται· ἦν γὰρ ὑπερμαχοῦσα αὐτῶν θεία χείρ καὶ βουλομένη τὸν τοῦ θεοῦ λόγον ἀπὸ μιᾶς τῆς κατὰ τὴν Ἰουδαίαν γῆν γωνίας ἐπισπεῖραι ὅλω τῷ γένει τῶν ἀνθρώπων.

## Section 51

5.51 | Ἄλλ' ἐπεὶ κατὰ τὸ δυνατὸν ἡμῖν λέλεκται πρὸς τὸν Κέλσον κατηγοροῦντα Ἰουδαίων καὶ τοῦ λόγου αὐτῶν τὰ ἔκκείμενα. φέρε τὰ ἔχῆς ἐκθέμενοι παραστήσωμεν δtti οὔτε ἀλαζονευόμεθα ἐπαγγελλόμενοι εἰδέναι τὸν μέγαν θεὸν οὔτε γοητείᾳ. ὡς Κέλσος οἴεται. ὑπῆχθημεν Μωϋσέως ἥ καὶ αὐτοῦ τοῦ σωτῆρος ἡμῶν Ἰησοῦ, ἀλλ' ἐπ' ἀγαθῷ τέλει καὶ τοῦ ἐν Μωϋσεῖ θεοῦ ἀκούομεν καὶ τὸν μαρτυρούμενον ὑπ' αὐτοῦ θεὸν Ἰησοῦν ὡς υἱὸν θεοῦ παρεδεξάμεθα, τὰ ἄριστα ἐλπίζοντες, ἐπὰν κατὰ τὸν λόγον αὐτοῦ βιώσωμεν. ἐκόντες δ' ὑπερβησόμεθα εἰπεῖν

not suffer anything under Alexander the Great, even though they did not want to take up arms against Darius due to certain treaties and oaths. At that time, they say that the high priest of the Jews, dressed in priestly garments, worshiped Alexander, who claimed to have seen a vision in his dreams promising him that he would conquer all of Asia. We Christians say that the favor from God and the special love shown to them has completely happened to them, but this grace has now passed to us, as the power among the Jews has shifted to those from the nations who believe in Jesus. Therefore, many Romans, wanting to stop Christians, have not been able to do so; for there was a divine hand fighting for them, wishing to spread the word of God from one corner of the land of Judea to all of humanity.

5.51 | But since we have spoken as much as we can against Celsus, who accuses the Jews and their teachings, let us now present the following points. We are neither boasting about knowing the great God nor practicing sorcery, as Celsus thinks. We have been guided by Moses and our Savior Jesus, and we listen to the good teachings of the God in Moses. We accept Jesus, who is testified to be the Son of God, hoping for the best if we live according to his word. We will now go beyond what we have previously stated, teaching where we come from, who our leader is, and what the

είς ἂ προλαβόντες ἔξεθέμεθα. διδάσκοντες πόθεν ἥκομεν καὶ τίνα ἀρχηγὸν ἔχομεν, καὶ τίς ὁ ἀπὸ τούτου νόμος. καν βούληται γε ἡμᾶς μηδὲν διαφέρειν τῶν τὸν τράγον ἥ τὸν κριὸν ἥ τὸν κροκόδειλον ἥ τὸν βοῦν ἥ τὸν ἵππον ποτάμιον ἥ τὸν κυνοκέφαλον ἥ αἴλουρον σεβόντων Αἴγυπτίων ὁ Κέλσος, αὐτὸς ἀν είδείη καὶ εἴ τις αὐτῷ περὶ τούτου διμοδοξεῖ. ἡμεῖς δὲ ὅση δύναμις διὰ πολλῶν ἐν τοῖς πρὸ τούτων περὶ τῆς εἰς τὸν Ἰησοῦν ἡμῶν τιμῆς ἀπελογησάμεθα, δεικνύντες ὅτι κρείττον εὔρομεν· καὶ μόνοι ἡμεῖς τὸ καθαρῶς καὶ ἀμιγὲς πρὸς τὸ ψεῦδος ἀληθὲς ἐν τῇ Ἰησοῦ Χριστοῦ διδασκαλίᾳ ἀποφαινόμενοι εἶναι οὐχ αὐτοὺς ἀλλὰ τὸν διδάσκαλον συνίσταμεν, ὑπὸ τοῦ ἐπὶ πᾶσι θεοῦ διὰ πλειόνων μαρτυρηθέντα καὶ τῶν προφητικῶν ἐν Τουδαίοις λόγων καὶ αὐτῆς τῆς ἐναργείας· δείκνυται γὰρ οὐκ ἀθεεὶ τὰ τηλικαῦτα δεδυνημένος.

## Section 52

5.52 | "Ἡν δὲ βουλόμεθα ἔξετάσαι νῦν τοῦ Κέλσου λέξιν οὕτως ἔχει· καὶ δὴ παραλείπομεν ὅσα περὶ τοῦ διδασκάλου διελέγχονται. καὶ δοκείτω τις ὡς ἀληθῶς ἄγγελος. ἦκε δὲ πότερον οὗτος πρῶτος καὶ μόνος, ἥ καὶ ἄλλοι πρότερον; εἰ μὲν φαῖεν ὅτι μόνος, ἐλέγχοιντο ἀν ἐναντίᾳ σφίσι ψευδόμενοι. ἐλθεῖν γὰρ καὶ ἄλλους λέγουσι πολλάκις, καὶ ὅμοι γε ἔξήκοντα ἥ ἐβδομήκοντα· οὓς δὴ γενέσθαι κακοὺς καὶ κολάζεσθαι δεσμοῖς ὑποβληθέντας ἐν γῇ, ὅθεν καὶ τὰς θερμὰς πηγὰς εἶναι τὰ ἔκείνων δάκρυα. καὶ μὴν καὶ πρὸς τὸν αὐτοῦ τοῦ τοῦδε τάφον ἐλθεῖν ἄγγελον, οἱ μὲν ἔνα, οἱ δὲ δύο, τοὺς ἀποκρινομένους ταῖς γυναιξὶν ὅτι ἀνέστη. ὅ γὰρ τοῦ θεοῦ παῖς, ὡς ἔοικεν, οὐκ ἐδύνατο ἀνοῖξαι τὸν τάφον, ἀλλ' ἐδεήθη ἄλλου ἀποκινήσοντος τὴν πέτραν. ἔτι μὴν καὶ ὑπὲρ τῆς Μαρίας

law from him is. If Celsus wants us to be no different from those who honor the goat, the ram, the crocodile, the bull, the river horse, the dog-headed man, or the cat, as the Egyptians do, he would know this himself if someone agrees with him about it. But we, with all our strength, have defended the honor of Jesus against many before this, showing that we have found something better. And we alone present the pure and untainted truth against the falsehood in the teachings of Jesus Christ, not establishing ourselves but the teacher, who has been confirmed by God and by many prophetic words among the Jews and by the clarity of his teachings. For it is shown that he is not an atheist, being unable to deny such things.

5.52 | If we want to examine Celsus's words now, this is how it stands: we will also leave aside what is said about the teacher. Let someone think that he is truly an angel. Did this one come first and alone, or were there others before him? If they say that he was alone, they would be proven wrong by their own lies. For they often say that others came too, and together there were sixty or seventy. These were said to be bad and were punished with chains in the land, where their tears became the hot springs. Moreover, at the tomb of this one, an angel came, some say one, others say two, who answered the women that he had risen. For the Son of God, it seems, could not open the tomb himself but needed another to roll away the stone. Also, an angel came to Mary while she was pregnant with the

κυούσης πρὸς τὸν τέκτονα ἥκεν ἄγγελος, καὶ ὑπὲρ τοῦ τὸ βρέφος ἔξαρπάσαντας φυγεῖν ἄλλος ἄγγελος, καὶ τί δεῖ πάντα ἀκριβολογεῖσθαι καὶ τοὺς Μωϋσεῖ τε καὶ ἄλλοις αὐτῶν πεμφθῆναι λεγομένους ἀπαριθμεῖν; εἰ τοίνυν ἐπέμφθησαν καὶ ἄλλοι, δῆλον ὅτι καὶ ὅδε παρὰ τοῦ αὐτοῦ θεοῦ. πλεῖον δέ τι ἀγγέλλειν δοκείτω, φέρε, ὡσπερ πλημμελούντων τι Ιουδαίων ἡ παραχαραττόντων τὴν εὔσεβειαν ἢ οὐχ ὅσια δρώντων· ταῦτα γὰρ αἰνίττονται.

## Section 53

5.53 | Ἡρκει μὲν οὖν τὰ προειρημένα ἐν τοῖς ἴδιᾳ περὶ τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ ἔξετασθεῖσι πρὸς τὰς Κέλσου λέξεις· ἵνα δὲ μὴ δοκῶμεν τόπον τινὰ αὐτοῦ τῆς γραφῆς ὑπερβαίνειν ἐκόντες ὡς μὴ δεδυνημένοι λέγειν πρὸς αὐτὸν, φέρε, εἴ καὶ ταυτολογεῖν μέλλομεν, ἐπὶ τοῦτο ἡμᾶς τοῦ Κέλσου προκαλουμένου, ὅση δύναμις ἐπιτεμώμεθα τὸν λόγον, ἐὰν ἄρα τι ὑποπέσῃ περὶ τῶν αὐτῶν ἡ ἐναργέστερον ἢ καινότερον. φησὶ δὴ παραλιπεῖν ὅσα περὶ τοῦ διδασκάλου Χριστιανὸν διελέγχονται, οὐ παραλιπών (τι) ὃν ἐδύνατο λέγειν· ὅπερ ἐστὶ φανερὸν ἐκ τῶν ἀνωτέρω αὐτῷ λελεγμένων· ἄλλως δὲ ὁ τοπικῆς ἐγχειρήσει κατακολουθῶν τὸ τοιοῦτο ποιεῖ. ἀλλὰ καὶ ὅτι οὐ διελεγχόμεθα περὶ τοῦ τηλικούτου σωτῆρος ἡμῶν, κάν δοκῇ ὁ ἐγκαλῶν διελέγχειν, δῆλον ἔσται τοῖς φιλαλήθως καὶ ἔξεταστικῶς ὅλοις τοῖς περὶ αὐτοῦ προφητευομένοις καὶ ἀναγεγραμμένοις ἐντυγχάνουσιν. ἐξῆς δὲ, ἐπεὶ νομίζεται συγχωρητικῶς λέγειν περὶ τοῦ σωτῆρος οτι δοκείτω τις ὡς ἀληθῶς ἄγγελος οὗτος εἶναι, φαμὲν ὅτι τοῦτ' οὐχ ὡς συγχωρούμενον ἀπὸ Κέλσου λαμβάνομεν, τῷ δ' ἔργῳ αὐτοῦ ἐνορῶντες ὅλως τῷ γένει τῶν ἀνθρώπων ἐπιδεδημηκότος κατὰ τὸν

carpenter, and another angel came to take the child away to escape. And why should we go into detail about all this and list those sent to Moses and others? If others were sent, it is clear that this one was also sent by the same God. It seems that he has something more to announce, as if he were warning against some Jews who are acting wrongly or corrupting true worship or doing something unholy; for these things are hinted at.

5.53 | Therefore, what has been said about our Savior Jesus Christ is enough to respond to Celsus's words. And so that we do not seem to go beyond any part of his writing, as if we are unable to speak against him, let us say this: even if we are going to repeat ourselves, we are challenged by Celsus to examine the matter as thoroughly as we can, if something more clear or newer comes to light. He claims to leave aside what Christians argue about the teacher, not leaving out anything he could say, which is clear from what has been said above. Otherwise, he follows a rhetorical approach that does such a thing. But also, that we are not being challenged about such a great Savior of ours, even if the accuser thinks he is debating, will be clear to those who sincerely and carefully encounter all the prophecies and writings about him. Next, since it seems he speaks permissively about the Savior, saying that someone might think this angel is truly an angel, we say that we do not take this as a concession from Celsus. Instead, looking at his work, we see that he has been made known to all of humanity according to his own word and teaching, as each person

έαυτοῦ λόγον καὶ τὴν διδασκαλίαν, ὡς  
ἔκαστος ἔχωρει τῶν προσιεμένων αὐτόν.  
ὅπερ ἔργον ἦν τοῦ, ὡς ὀνόμασεν ἡ περὶ<sup>1</sup>  
αὐτοῦ προφητεία, οὐχ ἀπαξαπλῶς ἀγγέλου  
ἄλλὰ τοῦ τῆς „μεγάλης βουλῆς“ ἀγγέλου·  
ἥγγελλε γάρ ἀνθρώποις τὴν μεγάλην τοῦ  
θεοῦ καὶ πατρὸς τῶν ὅλων περὶ αὐτῶν  
βουλὴν, εἰκόντων μὲν τῷ βιοῦ ἐν καθαρᾷ  
θεοσεβείᾳ ὡς ἀναβαίνοντων διὰ τῶν  
μεγάλων πράξεων πρὸς τὸν θεὸν, μὴ  
προσιεμένων δὲ ὡς ἔαυτοὺς μακρυνόντων  
ἀπὸ τοῦ θεοῦ καὶ ἐπὶ τὴν ἀπώλειαν διὰ τῆς  
περὶ θεοῦ ἀπιστίας ὃδευόντων. εἴθ' ἔξῆς  
φησιν· εἰ καὶ ἄγγελος οὗτος πρὸς  
ἀνθρώπους ἥλθεν. ἢρα πρῶτος ἦκε καὶ  
μόνος, ἡ καὶ ἄλλοι πρότερον; καὶ πρὸς  
ἐκάτερον δὲ διὰ πλειόνων οὕταις ἀπαντᾶν,  
ούδενὸς δὴ τῶν ὡς ἀληθῶς Χριστιανῶν  
λέγοντος μόνον τὸν Χριστὸν  
ἐπιδεδημηκέναι τῷ (γένει τῶν ἀνθρώπων)  
καὶ ἄλλους ὥφθαί φησιν ἀνθρώποις ὁ  
Κέλσος, εἰ μὲν δὴ φαῖεν ὅτι μόνος.

approaches him. This work, as the prophecy about him named it, was not simply that of an angel but of the "angel of the great council." For he announced to people the great will of God and the Father of all concerning them, showing them in pure worship how to rise through great deeds toward God, and not approaching as those who distance themselves from God and head toward destruction through their unbelief about God. Then he continues: if this angel came to people, did he come first and alone, or were there others before him? And he thinks that many would respond to each, but none of those who truly call themselves Christians say that only Christ has been made known to humanity. Celsus also says that other people have seen him, if they claim that he was alone.

## Section 54

5.54 | Εἴτ' ἀπαντᾷ ἔαυτῷ, ὡς βούλεται·  
οὕτω δ' οὐ μόνος ιστόρηται  
ἐπιδεδημηκέναι τῷ γένει τῶν ἀνθρώπων.  
ὡς καὶ τοὺς προφάσει τῆς διδασκαλίας τοῦ  
ὄνόματος Ἰησοῦ ἀποστάντας τοῦ  
δημιουργοῦ ὡς ἐλάττονος καὶ  
προσεληλυθότας ὡς κρείττονί τινι θεῷ καὶ  
πατρὶ τοῦ ἐπιδημήσαντος φάσκειν ὅτι καὶ  
πρὸ τούτου ἐπεδήμησάν τινες ἀπὸ τοῦ  
δημιουργοῦ τῷ γένει τῶν ἀνθρώπων. ἐπεὶ  
δὲ φιλαλήθως τὰ κατὰ τὸν τόπον  
ἔξετάζομεν, φήσομεν ὅτι ὁ Μαρκίωνος  
γνώριμος Ἀπελλῆς, αἱρέσεως τινος  
γενόμενος πατήρ καὶ μῦθον ἡγούμενος  
εἶναι τὰ Ἰουδαίων γράμματα. φησὶν ὅτι  
μόνος οὗτος ἐπιδεδήμηκε τῷ γένει τῶν  
ἀνθρώπων. οὐδὲ πρὸς ἑκεῖνον οὖν, λέγοντα

5.54 | Then he answers himself, as he wishes: thus, it is not only he who is said to have been made known to humanity. For he claims that those who have turned away from the Creator under the pretense of the teaching of the name Jesus have come to a lesser god and have approached a greater god and father who has come among them, saying that some had come from the Creator to humanity before this. Since we are examining the matter sincerely, we will say that the well-known Apelles of Marcion, who became the father of a certain heresy and thought the Jewish writings were a myth, claims that this one alone has come to humanity. Therefore, if he only says that Jesus has been made known from God to

μόνον ἐπιδεδημηκέναι τὸν Ἰησοῦν ἀπὸ τοῦ Θεοῦ τοῖς ἀνθρώποις, εὐλόγως ἀνὸ Κέλσος φέροι τὰ περὶ τοῦ καὶ ἄλλους ἐληλυθέναι, ἀπιστοῦντα. ὡς προείπομεν, ταῖς παραδοξότερα ἀπαγγελλούσαις Ἰουδαίων γραφαῖς· πολλῷ δὲ πλέον οὐ προσήσεται ἀπερ ἔοικε παρακούσας ἀπὸ τῶν ἐν τῷ Ἐνὼχ γεγραμμένων τεθεικέναι ὁ Κέλσος. ούδεὶς τοίνυν ἐλέγχει ἡμᾶς ψευδομένους καὶ τὰ ἐναντία τιθέντας, ὅτι τε μόνος ἤλθεν ὁ σωτὴρ ἡμῶν καὶ ὅτι, ἐπεὶ ἄλλοι πολλοὶ πολλάκις ἐληλύθασι. πάνυ δὲ συγκεχυμένως ἐν τῇ περὶ τῶν ἐληλυθότων πρὸς ἀνθρώπους ἀγγέλων ἔξετάσει τίθησι τὰ ἀτρανώτως ἐλθόντα εἰς αὐτὸν ἀπὸ τῶν ἐν τῷ Ἐνὼχ γεγραμμένων ἄτινα οὐδ' αὐτὰ φαίνεται ἀναγνούς οὐδὲ γνωρίσας ὅτι ἐν ταῖς ἑκκλησίαις οὐ πάνυ φέρεται ὡς θεῖα τὰ ἐπιγεγραμμένα τοῦ Ἐνὼχ βιβλία· ὅθεν νομισθείη ἀν ἐρριψέναι τὸ ὄμοῦ ἐξήκοντα ἥ ἐβδομήκοντα καταβεβηκέναι, κακοὺς γενομένους.

## Section 55

5.55 | Ἄλλ' ἵνα καὶ εύγνωμονέστερον αὐτῷ δῶμεν ἂ μὴ ἐώρακεν ἀπὸ τῶν ἐν τῇ Γενέσει γεγραμμένων. ὅτι „ίδόντες οἱ υἱοὶ τοῦ Θεοῦ τὰς θυγατέρας τῶν ἀνθρώπων ὅτι καλαί είσιν, ἔλαβον ἐαυτοῖς γυναῖκας ἀπὸ πασῶν ὃν ἔξελέξαντο“· οὐδὲν ἦττον καὶ περὶ τούτων τοῖς δυναμένοις ἀκούειν προφητικοῦ βουλήματος πείσομεν ὅτι καὶ τῶν πρὸ ἡμῶν τις ταῦτα ἀνήγαγεν εἰς τὸν περὶ ψυχῶν λόγον, ἐν ἐπιθυμίᾳ γενομένων τοῦ· ἐν σώματι ἀνθρώπων βίου. ἀπερ τροπολογῶν ἔφασκε λελέχθαι „θυγατέρας ἀνθρώπων.“ πλὴν ὅπως ποτ' ἀν ἔχῃ καὶ τὰ περὶ τοὺς ἐπιθυμήσαντας θυγατέρων ἀνθρώπων υἱοὺς θεῶν, οὐδὲν αὐτῷ συμβάλλεται ὁ λόγος πρὸς τὸ μὴ μόνον τὸν Ἰησοῦν ὡς ἄγγελον ἐπιδεδημηκέναι τοῖς

people, Celsus would rightly bring up the matter of others who have come, disbelieving. As we said before, he refers to the more strange announcements of the Jewish scriptures. And much more, he will not pay attention to what seems to have been heard from those written in Enoch. Therefore, no one can prove us wrong by saying that our Savior came alone and that many others have come many times. Indeed, he mixes up the accounts of the angels who have come to people, placing those who came from the writings of Enoch in a way that does not seem to be understood, nor does he recognize that the books of Enoch are not regarded as divine in the churches. Thus, it would be thought that the sixty or seventy who came down were cast away and became bad.

5.55 | But to give him even more credit for what he has not seen from what is written in Genesis: "When the sons of God saw that the daughters of men were beautiful, they took wives for themselves from all whom they chose." Nevertheless, regarding these things, we will show that those who are able to hear the prophetic message have also brought these matters into the discussion about souls, as they became desirous in the human body. He claimed that it was said "daughters of men." However, whatever it may be, concerning those desiring the daughters of men, the words do not support him in saying that only Jesus has been made known to humanity as an angel, a savior and

άνθρωποις, σωτῆρα καὶ εὔεργέτην  
έναργῶς πάντων τῶν μεταβαλλόντων ἀπὸ  
τῆς χύσεως τῆς κακίας γεγενημένον. εἴτα  
φύρων καὶ συγχέων ἂ δόπως ποτὲ ἥκουσε  
καὶ τὰ δόπου ποτ' οὖν γεγραμμένα, εἴτε  
δεδογμένα θεῖα εἶναι παρὰ Χριστιανοῖς εἴτε  
καὶ μὴ, φησὶ τοὺς δόμοῦ καταβεβήκότας  
ἐξήκοντα ἡ ἐβδομήκοντα κολάζεσθαι  
δεσμοῖς ὑποβληθέντας ἐν γῇ. καὶ φέρει ὡς  
ἀπὸ τοῦ Ἐνώχ, οὐκ ὄνομάζων αὐτὸν, τό·  
ὅθεν καὶ τὰς θερμὰς πηγὰς εἶναι τὰ  
έκείνων δάκρυα, πρᾶγμα οὕτε λεγόμενον  
οὕτ' ἀκουόμενον ἐν ταῖς ἐκκλησίαις τοῦ  
θεοῦ. οὐδὲ γάρ ἀνόητος οὕτως τις ἦν. ἵνα  
σωματοποιήσῃ δάκρυα παραπλήσια τοῖς  
τῶν ἀνθρώπων ἐν τοῖς καταβεβήκοσιν ἔξ  
ούρανοῦ ἀγγέλοις. καὶ εἰ χρή γε παίζειν  
πρὸς τὰ καθ' ἡμῶν σπουδαζόμενα τῷ  
Κέλσῳ, λεκτέον δτὶ οὐκ ἄν τις εἴπε τὰς  
θερμὰς πηγὰς, ὃν αἱ πλεῖσται γλυκεῖαι είσι,  
δάκρυα εἶναι τῶν ἀγγέλων, ἐπεὶ ἡ φύσις  
τῶν δακρύων ἔστιν ἀλμυρά· εἰ μὴ ἅρα οἱ  
κατὰ τὸν Κέλσον ἄγγελοι γλυκέα  
δακρύουσιν.

## Section 56

5.56 | Εἴτα ἐξῆς τὰ ἄμικτα καὶ ἀνόμοια  
μιγνὺς καὶ ἔχομοιῶν ἀλλήλοις ἐπιφέρει τῷ  
περὶ τῶν, ὡς φησὶ, καταβεβηκότων  
ἐξήκοντα ἡ ἐβδομήκοντα ἀγγέλων λόγῳ.  
πηγὰς θερμῶν κατὰ αὐτὸν δακρυσάντων,  
ὅτι καὶ πρὸς αὐτοῦ τοῦ Ἰησοῦ τὸν τάφον  
ἰστόρηνται ἐληλυθέναι ὑπό τινων μὲν  
ἄγγελοι δύο ὑπό τινων δὲ εἷς· οὐκ οἶμαι  
τηρήσας Ματθαῖον μὲν καὶ Μάρκον ἔνα  
ἰστορηκέναι, Λουκᾶν δὲ καὶ Ἰωάννην δύο.  
ἄπερ οὐκ ἦν ἐναντία. οἱ μὲν γάρ  
ἀναγράφαντες ἔνα τὸν ἀποκυλίσαντα „τὸν  
λίθον“ ἀπὸ τοῦ μνημείου τοῦτόν φασιν  
εἶναι, οἱ δὲ τοὺς δύο τοὺς ἐπιστάντας „ἐν  
έσθητι ἀστραπτούσῃ“ ταῖς γενομέναις ἐπὶ

benefactor of all who have turned away  
from the evil that has arisen. Then he mixes  
up what he has heard and what is written,  
whether it is considered divine by  
Christians or not. He says that those who  
have come down, sixty or seventy, are  
punished with chains in the land. He carries  
this as if from Enoch, not naming him,  
saying that the hot springs are the tears of  
those, a matter neither spoken of nor heard  
in the churches of God. For no one was so  
foolish as to think that tears could be made  
physical like those of the angels who came  
down from heaven. And if it is necessary to  
play along with what Celsus is studying, it  
should be said that no one would say that  
the hot springs, most of which are sweet,  
are the tears of angels, since the nature of  
tears is salty; unless, perhaps, the angels  
according to Celsus weep sweet tears.

5.56 | Then he goes on to mix together the  
unrelated and dissimilar things, bringing  
them into the discussion about the sixty or  
seventy angels who, as he says, have come  
down. He claims that the hot springs weep,  
and that angels have come to the tomb of  
Jesus, with some saying there were two  
angels and others saying there was one. I  
do not think that Matthew and Mark have  
recorded only one angel, while Luke and  
John mention two. This is not  
contradictory. For those who have written  
say that one angel rolled away "the stone"  
from the tomb, while others say that the  
two who appeared "in shining garments"

τὸ μνημεῖον γυναιξὶν ἡ τοὺς θεωρηθέντας  
ἔνδον „ἐν λευκοῖς καθεζομένους.“ ἔκαστον  
δὲ τούτων νῦν παραδεικνύναι δυνατὸν καὶ  
γεγενημένον καὶ δηλωτικόν τινος εἶναι  
τροπολογίας, τῆς περὶ τῶν προφαινομένων  
τοῖς τὴν ἀνάστασιν τοῦ λόγου θεωρεῖν  
παρεσκευασμένοις, οὐ τῆς παρούσης ἐστὶ<sup>1</sup>  
πραγματείας ἀλλὰ μᾶλλον τῶν τοῦ  
εὐαγγελίου ἔξηγητικῶν.

## Section 57

5.57 | Παράδοξα δὲ πράγματα τοῖς  
ἀνθρώποις ἐπιφαίνεσθαι ποτε καὶ τῶν  
Ἐλλήνων ιστόρησαν οὐ μόνον οἱ  
ὑπονοηθέντες αν ώς μυθοποιοῦντες ἀλλὰ  
καὶ (οἱ) οἶον πολὺ ἐπιδειξάμενοι γνησίως  
φιλοσοφεῖν καὶ φιλαλήθως ἐκτίθεσθαι τὰ  
εἰς αὐτοὺς φθάσαντα. τοιαῦτα δ'  
ἀνέγνωμεν παρὰ τῷ Σολεῖ Χρυσίππῳ, τινὰ  
δὲ παρὰ Πυθαγόρᾳ, ἥδη δὲ καὶ παρὰ τισι  
τῶν νεωτέρων καὶ χθὲς καὶ πρώην  
γεγενημένων, ὥσπερ παρὰ τῷ Χαιρωνεῖ  
Πλουτάρχῳ ἐν τοῖς περὶ ψυχῆς καὶ τῷ  
Πυθαγορείῳ Νουμηνίῳ ἐν τῷ δευτέρῳ περὶ  
ἀφθαρσίας ψυχῆς. ἡ Ἐλληνες μὲν ἔὰν  
τοιαῦτα διηγῶνται καὶ μάλιστα οἱ ἐν  
αὐτοῖς φιλοσοφοῦντες, οὐ χλεύη οὐδὲ  
γέλως τὰ λεγόμενα οὐδὲ πλάσματα καὶ  
μῆθοι εἰσιν, ἔὰν δ' οἱ τῷ θεῷ τῶν ὅλων  
ἀνακείμενοι καὶ ὑπὲρ τοῦ μηδὲ μέχρι<sup>2</sup>  
φωνῆς ψεῦδος εἰπεῖν περὶ τοῦ θεοῦ πᾶσαν  
αἴκιαν μέχρι θανάτου ἀναδεχόμενοι ώς  
ἰδόντες ἀπαγγέλωσιν ἄγγελων  
ἐπιφανείας, οὐκ ἄξιοι τοῦ πιστεύεσθαι  
κρίνονται οὐδὲ οἱ λόγοι αὐτῶν ἐν ἀληθέσι  
κατατάττονται; ἀλλ' οὐκ εὔλογον οὕτω  
κρίνειν τὰ περὶ ἀληθεύοντων ἡ  
ψευδομένων. οἱ γὰρ τὸ ἀνεξαπάτητον  
ἀσκοῦντες μετὰ πολλῆς καὶ ἀκριβοῦς  
ἔρευνης καὶ ἔξετάσεως τῶν κατὰ τοὺς  
τόπους βράδιον καὶ ἀσφαλῶς

were present at the tomb for the women, or  
that those seen inside were "sitting in  
white." Now, each of these can be shown to  
be possible and to indicate some kind of  
variation in the accounts, which are  
prepared for those who are ready to see the  
resurrection of the word, not for the  
present discussion, but rather for the  
explanations of the gospel.

5.57 | Strange things sometimes appear to  
people, and not only those who suspect  
them to be myth-makers, but also those  
who have shown a genuine interest in  
philosophy and truthfully present what has  
reached them. We have read such things  
from Soles the Chrysippus, some from  
Pythagoras, and also from certain modern  
thinkers, like Plutarch of Charon, in his  
writings about the soul, and from the  
Pythagorean Numenius in his second work  
about the immortality of the soul. If the  
Greeks tell such stories, especially those  
among them who are philosophers, the  
things they say are not mocked or laughed  
at as fables and myths. But if those who are  
devoted to God, who would not even speak  
a lie about God, endure all kinds of  
suffering up to death, as if they have seen  
angels appearing, are they not worthy of  
belief? Are their words not placed among  
the true? It is unreasonable to judge the  
matters of truth or falsehood in this way.  
For those who practice careful and  
thorough investigation of the places show  
with certainty that some tell the truth while  
others lie in their strange stories. Not all  
are worthy of belief, nor are all clearly  
proven to be fables and myths passed down  
to people. Furthermore, regarding the

άποφαίνονται περὶ τοῦ τοὺς τοιουσδὶ μὲν  
άληθεύειν τοὺς τοιουσδὶ δὲ ψεύδεσθαι ἐν  
οἷς Ἰστοροῦσι παραδόξοις, οὕτε πάντων τὸ  
τοῦ πιστεύεσθαι ἄξιον ἐπιδεικνυμένων  
οὕτε πάντων [τῶν] ἐναργῶς  
ἀποδεικνυμένων πλάσματα καὶ μύθους  
τοῖς ἀνθρώποις παραδεδωκέναι. ἔτι δὲ περὶ<sup>1</sup>  
τῆς τοῦ Ἰησοῦ ἐκ νεκρῶν ἀναστάσεως καὶ<sup>2</sup>  
ταῦτα λεκτέον, ὅτι τότε μὲν ἔνα ἡ δεύτερον  
ῶφθαι ἄγγελον, ἄγγέλλοντα αὐτὸν  
ἐγγέρθαι καὶ προνοεῖσθαι τῶν ἐπὶ<sup>3</sup>  
ώφελείᾳ ἐαυτῶν περὶ τοῦ τοιούτου  
πιστεύειντων, οὐθαυμαστόν· ἀεὶ δὲ τοὺς  
τοιούτους τῷ ἐγγέρθαι τὸν Ἰησοῦν  
πιστεύοντας, καρπὸν τοῦ πιστεύειν οὐκ  
εὔκαταφρόνητον ἐπιδεικνυμένους τὸν  
ἔρρωμένον βίον καὶ τὴν ἀπὸ τῆς χύσεως  
τῶν κακῶν μεταβολὴν, οὐ χωρὶς  
ἐφαπτομένων τῶν βοηθούντων αὐτῶν τῇ  
πρὸς θεὸν ἐπιστροφῇ ἄγγέλων γίνεσθαι,  
οὐκ ἄλιγον εἶναί μοι φαίνεται.

## Section 58

5.58 | Κατηγορεῖ δ' ὁ Κέλσος καὶ τοῦ  
φάσκοντος λόγου ἄγγελον ἀποκεκυλικέναι  
τοῦ τάφου, ἔνθα ἦν τὸ Ἰησοῦ σῶμα, „τὸν  
λίθον“ ὥσπερ μειράκιον, ἐν διατριβῇ λαβὸν  
τοπικῶς κατηγορῆσαι τινος, καί φησιν ὡς  
σοφόν τι κατὰ τοῦ λόγου εὐρών [καί  
φησιν] ὅτι ὁ τοῦ θεοῦ παῖς, ὡς ἔοικεν, οὐκ  
ἔδύνατο ἀνοίξαι τὸν τάφον, ἀλλ' ἔδεήθη  
ἄλλου ἀποκινήσοντος τὴν πέτραν. καὶ ἵνα  
γε μηδὲν περιεργάσωμαι περὶ τῶν κατὰ  
τὸν τόπον μηδὲ τροπολογίαν ἐπὶ τοῦ  
παρόντος ἐκτιθέμενος δόξω ἀκαίρως εἰς  
ταῦτα φιλοσοφεῖν, περὶ αὐτῆς ἐρῶ τῆς  
ἱστορίας ὅτι σεμνότερον αὐτόθεν φαίνεται  
τὸ τὸν ἐλάττονα καὶ ὑπηρέτην  
ἀποκεκυλικέναι „τὸν λίθον“ ἢ τὸν ἐπὶ<sup>1</sup>  
ώφελείᾳ ἀνθρώπων ἀνιστάμενον τοῦτο  
πεποιηκέναι. οὐ λέγω δ' ὅτι οἱ μὲν τῷ λόγῳ

resurrection of Jesus from the dead, it  
should be said that at that time, whether  
one or two angels were seen announcing  
that he had risen, and foreseeing the  
benefit for those who believe in such  
things, is not surprising. Always, those who  
believe in the resurrection of Jesus show a  
significant result of their faith,  
demonstrating a strong life and a change  
from the evil they have shed. It does not  
seem unreasonable to me that angels assist  
them in their return to God.

5.58 | Celsus accuses that the angel who  
rolled away "the stone" from the tomb,  
where Jesus' body was, is like a young boy,  
taking a local accusation and saying that he  
found something wise against the word. He  
claims that the son of God, as it seems,  
could not open the tomb, but needed  
someone else to move the stone. And so, I  
will not go into unnecessary details about  
the place or make any changes to the  
current discussion. I will say about the  
history that it seems more honorable for  
the lesser and servant to have rolled away  
"the stone" than for someone who stands  
up for the benefit of humans to have done  
this. I do not say that those who plotted  
against him wanted to kill him and show  
everyone that he was dead, and that the

έπιβουλεύοντες καὶ ἀποκτεῖναι αὐτὸν βουληθέντες καὶ δεῖξαι πᾶσι νεκρὸν καὶ τὸ μηδὲν τυγχάνοντα βούλονται αὐτοῦ μηδαμῶς ἀνοιχθῆναι τὸν τάφον, ἵνα μηδεὶς τὸν λόγον μετὰ τὴν ἐπιβούλην αὐτῶν ζῶντα θεάσηται· ὃ δὲ ὑπὲρ σωτηρίας ἀνθρώπων ἐπιδημῶν συνεργὸς τοῦ ἄγγελου ἄγγελος θεοῦ ἴσχυρότερος ὡν τῶν ἐπιβουλευόντων ἀποκυλίει τὸν βαρὺν λίθον· ἵνα πεισθῶσιν οἱ νομίζοντες τεθνηκέναι τὸν λόγον ὅτι „οὐκ ἔστι“, μετὰ τῶν νεκρῶν ἀλλὰ ζῆ καὶ „προάγει“ τοὺς βουλομένους αὐτῷ ἀκολουθεῖν, ἵνα ἐπιδείξηται τὰ ἔχῆς οἵς ἐπεδείξατο πρότερον, τοῖς μὴ χωροῦσί πω αὐτῶν μείζονα κατὰ τὸν πρότερον τῆς εἰσαγωγῆς αὐτῶν χρόνον. εἴτ' οὐκ οἶδ' ὅπως μετὰ ταῦτα παραρρίπτει, οὐκ οἶδα εἰς τί τῇ προθέσει αὐτοῦ χρήσιμον εῖναι δοκοῦν, τὸ περὶ τῆς Μαρίας κυούσης ἐληλυθέναι πρὸς τὸν Ἰωσήφ ἄγγελον καὶ πάλιν ὑπὲρ τοῦ τὸ βρέφος γεννηθὲν καὶ ἐπιβουλευόμενον ἔξαρπάσαντας φυγεῖν εἰς Αἴγυπτον. περὶ τούτων δὲ καὶ ἐν τοῖς ἀνωτέρῳ πρὸς τὰ ὑπ' αὐτοῦ είρημένα διελέχθημεν. τί δὲ βούλεται Κέλσω (τὸ) καὶ Μωϋσεῖ καὶ τοῖς ἄλλοις ἴστορεῖσθαι κατὰ τὰς γραφὰς ἄγγέλους πέμπεσθαι; οὐδὲν γάρ μοι φαίνεται συμβάλλεσθαι αὐτῷ πρὸς ὃ βούλεται, καὶ μάλιστα ἐπεὶ οὐδεὶς μὲν ἔκείνων περὶ τοῦ γένους τῶν ἀνθρώπων ἥγωνίσατο, ὕν' αὐτὸ ἐπιστρέψῃ ὅση δύναμις ἀπὸ τῶν ἀμαρτημάτων. καὶ ἄλλοι οὖν πεπέμφθωσαν ἀπὸ τοῦ θεοῦ, καὶ οὗτός τι πλέον ἀπαγγελέτω, καὶ πλημμελούντων Ἰουδαίων καὶ μεταχαραττόντων τὴν εὔσέβειαν καὶ οὐχ ὄσια δρώντων τὴν βασιλείαν τοῦ θεοῦ μεταδεδωκέτω „ἄλλοις γεωργοῖς,“ τοῖς πανταχοῦ ἐν ταῖς ἐκκλησίαις ἐσυντῶν ἐπιμελουμένοις καὶ πάντα πράττουσιν ὑπὲρ τοῦ τὰς ἀπὸ τῆς διδασκαλίας τοῦ Ἰησοῦ ἀφορμὰς προσαγαγεῖν διὰ βίου καθαροῦ καὶ λόγου

tomb should not be opened at all, so that no one would see the living word after their plot. But the angel of God, who is stronger than those plotting against him, rolls away the heavy stone, so that those who think the word is dead will be convinced that "he is not" "with the dead," but lives and "leads" those who want to follow him. This is to show the following things, which he had previously shown to those who have not yet moved on from the earlier time of their introduction. Then, I do not know how he shifts topics after this; I do not know what he thinks is useful regarding the angel who came to Joseph about Mary being pregnant, and again about the child being born and taken away to flee into Egypt. We have already discussed these things in the earlier parts regarding what he has said. What does Celsus want to say about Moses and the others being sent angels according to the scriptures? For it seems to me that nothing connects him to what he wants, especially since no one among them has struggled about the nature of humans, so that he might turn back with all his strength from sins. And others were sent from God, and let this one announce something more, while the Jews are failing and changing their piety and acting unholy, let the kingdom of God be given to "other farmers," those everywhere in their churches who take care and do everything to bring forth the teachings of Jesus through a pure life and a word that follows their life to the God of all.

άκολούθου τῷ βίῳ πρὸς τὸν τῶν ὅλων θεόν.

## Section 59

5.59 | Εἶθ' εξῆς φησιν ὁ Κέλσος· οὐκοῦν ὁ αὐτὸς θεὸς Ἰουδαίοις τε καὶ τοῖσδε, δῆλον δ' ὅτι τοῖς Χριστιανοῖς· καὶ ὡσπερεὶ τὸ οὐκ ἀν διδόμενον συνάγων τοῦτό φησι· σαφῶς γε τῶν ἀπὸ μεγάλης ἐκκλησίας τοῦτο ὅμολογούντων καὶ τὰ τῆς παρὰ Ἰουδαίοις φερομένης κοσμογονίας προσιεμένων ὡς ἀληθῆ περί γε τῶν ἔξημερῶν καὶ τῆς ἐβδόμης, ἐν ᾧ, ὡς μὲν ἡ γραφὴ λέγει, „κατέπαυσεν„, ἀπὸ τῶν ἔργων ἐαυτοῦ ὁ θεὸς ἀναχωρῶν εἰς τὴν ἐαυτοῦ περιωπήν, ὡς δ' ὁ Κέλσος μὴ τηρήσας τὰ γεγραμμένα μηδὲ συνιεὶς αὐτά φησιν, ἀναπαυσάμενος, ὅπερ οὐ γέγραπται. περὶ δὲ τῆς κοσμοποίίας καὶ τοῦ μετ' αὐτῆν ἀπολειπομένου σαββατισμοῦ τῷ λαῷ τοῦ θεοῦ „πολὺς“ ἀν εἴη καὶ μυστικὸς καὶ βαθὺς καὶ „δυσερμήνευτος λόγος.“ εἴτα δοκεῖ μοι τὸ βιβλίον συμπληρῶσαι θέλων καὶ μέγα δοκεῖν εἶναι ποιῶν εἰκῇ προστιθέναι τινὰ, διποιά έστι καὶ τὰ κατὰ τὸν πρῶτον ἄνθρωπον, ὡς ἄρα λέγομεν τὸν αὐτὸν εἶναι ὡς καὶ Ἰουδαῖοι καὶ τὴν ἀπ' ἑκείνου διαδοχὴν ὄμοιώς αὐτοῖς γενεαλογοῦμεν. ἀλλὰ καὶ εἰς ἀλλήλους μὲν ἐπιβουλὴν ἀδελφῶν οὐκ ἴσμεν, τὸν δὲ Κάϊν ἐπιβεβουλευκέναι τῷ Ἀβελ καὶ τὸν Ἡσαῦ τῷ Ἰακὼβ· οὐ γάρ Ἀβελ τῷ Κάϊν ἐπεβούλευσεν οὐδὲ ὁ Ἰακὼβ τῷ Ἡσαῦ· ὅπερ εἰ ἔγεγόνει, ἀκολούθως ἀν εἴπεν ὁ Κέλσος τὰς εἰς ἀλλήλους τῶν ἀδελφῶν ἐπιβουλὰς τὰς αὐτὰς ἡμᾶς Ἰουδαίοις ἴστορεῖν. ἔστω δὲ καὶ τὴν εἰς Αἴγυπτον ἡμᾶς ἀποδημίαν τὴν αὐτὴν λέγειν ἑκείνοις καὶ τὴν ἑκεῖθεν ἐπάνοδον καὶ οὐ φυγὴν, ὡς ὁ Κέλσος νομίζει· τί οὖν ταῦτα συμβάλλεται πρὸς τὴν καθ' ἡμῶν ἥ κατὰ

5.59 | Then Celsus says next: "Is it not clear that the same God is for both the Jews and these, and certainly for the Christians?" He seems to gather this from the fact that those from the great church agree on this and that the Jewish creation story is accepted as true regarding the six days and the seventh, in which, as the scripture says, "God rested from his works," retreating to his own place. But Celsus, not observing what is written or understanding it, says that he rested, which is not written. Regarding the creation of the world and the Sabbath that follows for the people of God, it would be a "great" and mysterious and deep and "hard to explain" matter. Then, it seems to me that he wants to complete the book and thinks it should be great, adding something randomly, like what is said about the first man, as we say that he is the same as the Jews and that we trace the lineage from him in the same way. But we do not know of any plots among brothers; Cain plotted against Abel and Esau against Jacob. For Abel did not plot against Cain, nor did Jacob against Esau. If this had happened, Celsus would have said that the plots among the brothers are the same as those we tell about the Jews. Let it be that he speaks of our journey into Egypt and the return from there, not as a flight, as Celsus thinks. What do these things have to do with our situation or with the accusation against the Jews? There, he thought he could mock us in the discussion about the Hebrews, calling it a flight. But where it was necessary to examine the reality of the

Ίουδαίων κατηγορίαν; ἔνθα μὲν οὖν ὥετο χλευάσειν ἡμᾶς ἐν τῷ περὶ τῶν Ἐβραίων λόγῳ, φυγὴν ὠνόμαζεν· ὅπου δ' ἦν τὸ πραγματικὸν ἔξετάσαι περὶ τῶν ἀναγεγραμμένων μαστίγων ἐπεληλυθέναι τῇ Αἴγυπτῳ ἀπὸ τοῦ θεοῦ, τοῦθ' ἐκὼν ἐσιώπησεν.

## Section 60

5.60 | Εἰ δ' ἀκριβῶς χρὴ ἡμᾶς λέγειν τὰ πρὸς τὸν Κέλσον, οἵομεν τὰ αὐτὰ ἡμᾶς Ίουδαίοις περὶ τῶν ἐκκειμένων δοξάζειν, φήσομεν ὅτι τὰ μὲν βιβλία θείω γεγράφθαι πνεύματι ὅμιλογοῦμεν ἀμφότεροι, περὶ δὲ τῆς ἐκδοχῆς τῶν ἐν τοῖς βιβλίοις οὐκέτι τὰ ὅμοιά φαμεν, οἴ γε οὐδὲ βιοῦμεν ὡς Ίουδαῖοι τῷ φρονεῖν οὐ τὴν κατὰ τὸ ῥῆτὸν ἐκδοχὴν τῶν νόμων εἶναι τὴν περιέχουσαν τὸ βούλημα τῆς νομοθεσίας, καὶ λέγομεν δ' ὅτι, „ἡνίκα ἀν ἀναγινώσκηται Μωϋσῆς, κάλυμμα ἐπὶ τὴν καρδίαν κεῖται“ τῷ τοῖς τὴν διὰ Ἰησοῦ Χριστοῦ μὴ ἀσπασαμένοις ὁδὸν ἐπικεκρύφθαι τὸ βούλημα τοῦ Μωϋσέως νόμου. Ἰσμεν δ' ὅτι, „έὰν ἐπιστρέψῃ τις πρὸς τὸν κύριον“ („ὸ δὲ κύριος τὸ πνεῦμά ἔστι“), περιαιρεθεὶς „τὸ κάλυμμα“ „ἀνακεκαλυμμένῳ προσώπῳ τὴν“ ἐν τοῖς κεκρυμμένοις νοήμασι κατὰ τὰ γράμματα „δόξαν τοῦ κυρίου“ ὡσπερεὶ κατοπτρίζεται καὶ μεταλαμβάνει τῆς καλουμένης θείας δόξης εἰς τὴν ἐαυτοῦ δόξαν [τροπικῶς μὲν λεγομένου προσώπου γυμνότερον δ', ὡς ἀν ὄνομάσαι τις, τοῦ νοῦ]. ἐν ᾧ ἔστι τὸ [τοῦ] „κατὰ τὸν ἔσω ἀνθρωπὸν“ πρόσωπον, πληρούμενον φωτὸς καὶ δόξης ἀπὸ τῆς περὶ τῶν κατὰ τοὺς νόμους ἀληθείας.

recorded plagues sent to Egypt by God, he willingly kept silent.

5.60 | If we must speak accurately about Celsus, thinking that we hold the same views as the Jews regarding the things that are written, we will say that both of us agree that the books were written by divine spirit. However, we do not say the same about the interpretation of what is in the books. We do not live like the Jews, believing that the interpretation of the laws contains the will of the lawgiver. And we say that "whenever Moses is read, a veil lies over their heart," for those who have not embraced the way through Jesus Christ, the will of Moses' law is hidden. We know that "if anyone turns to the Lord" (for "the Lord is the Spirit"), the veil is taken away, and "with unveiled face" they reflect the glory of the Lord, as if looking in a mirror, and they receive the so-called divine glory into their own glory. In this, there is the "face of the inner man," filled with light and glory from the truth regarding the laws.

## Section 61

5.61 | Έξῆς δὲ τούτοις φησί· μή με οἴηθῇ τις  
άγνοεῖν, ώς οἱ μὲν αὐτῶν συνθήσονται τὸν  
αὐτὸν εἶναι σφίσιν ὄνπερ Ἰουδαίοις θεόν,  
οἱ δ' ἄλλον, ὃ τοῦτον ἐναντίον, παρ'  
έκεινου τε ἐλθεῖν τὸν υἱόν. εἴπερ δὲ τὸ εἶναι  
αἰρέσεις πλείονας ἐν Χριστιανοῖς  
κατηγορίαν οἴεται χριστιανισμοῦ εἶναι, διὰ  
τί ούχὶ καὶ φιλοσοφίας κατηγορία κατὰ τὸ  
ἀνάλογον νομισθείη ἀνὴν ἐν ταῖς αἰρέσεσι  
τῶν φιλοσοφούντων διαφωνίᾳ οὐ περὶ  
μικρῶν καὶ τῶν τυχόντων ἀλλὰ περὶ τῶν  
ἀναγκαιοτάτων; ὥρα δὲ καὶ ίατρικὴν  
κατηγορεῖσθαι διὰ τὰς ἐν αὐτῇ αἰρέσεις.  
ἔστωσαν οὖν ἐν ἡμῖν οἱ μὴ τὸν αὐτὸν  
λέγοντες τῷ Ἰουδαίων θεῷ θεόν· ἀλλ' οὕτι  
γε παρὰ τοῦτο κατηγορητέοις οἱ ἀπὸ τῶν  
αὐτῶν γραμμάτων ἀποδεικνύντες ὅτι εἰς  
καὶ ὃ αὐτὸς θεὸς Ἰουδαίων ἔστι καὶ ἔθνῶν·  
ώς καὶ τὸν Παῦλον λέγειν σαφῶς, ἀπὸ  
Ἰουδαίων προσελθόντα χριστιανισμῷ·  
„χάριν ἔχω τῷ θεῷ μου, ὃ λατρεύω ἀπὸ  
προγόνων ἐν καθαρῷ συνειδήσει.“ ἔστω δέ  
τι καὶ τρίτον γένος τῶν ὄνομαζόντων  
ψυχικούς τινας καὶ πνευματικοὺς ἐτέρους·  
οἵμαι δ' αὐτὸν λέγειν τοὺς ἀπὸ  
Οὐαλεντίνου. καὶ τί τοῦτο πρὸς ἡμᾶς τοὺς  
ἀπὸ τῆς ἐκκλησίας, κατηγοροῦντας τῶν  
εἰσαγόντων φύσεις ἐκ κατασκευῆς  
σωζομένας ἢ ἐκ κατασκευῆς ἀπολυμένας;  
ἔστωσαν δέ τινες καὶ ἐπαγγελλόμενοι εἶναι  
Γνωστικοὶ, ἀνάλογον τοῖς ἐαυτοὺς  
ἀναγορεύουσι φιλοσόφους Ἐπικουρείοις.  
ἀλλ' οὔτε οἱ τὴν πρόνοιαν ἀναιροῦντες  
φιλόσοφοι εἴεν ἀν ἀληθῶς, οὔτε οἱ τὰ  
ἄλλοκοτα ἀναπλάσματα καὶ μὴ ἀρέσκοντα  
τοῖς τῆς ἀπὸ τοῦ Ἰησοῦ διαδοχῆς  
ἐπεισαγαγόντες εἴεν ἀν Χριστιανοί.  
ἔστωσαν δέ τινες καὶ τὸν Ἰησοῦν  
ἀποδεχόμενοι ως παρὰ τοῦτο Χριστιανοὶ  
εἶναι αύχοῦντες, ἔτι δὲ καὶ κατὰ τὸν  
Ἰουδαίων νόμον ως τὰ Ἰουδαίων πλήθη  
βιοῦν ἐθέλοντες· οὗτοι δ' εἰσὶν οἱ διττοὶ  
Ἐβιωναῖοι, ἣτοι ἐκ παρθένου διολογοῦντες

5.61 | Next, he says: "Let no one think that I am unaware that some of them claim that their god is the same as the Jewish god, while others say he is different, and that the son came from that one." If he believes that having many sects among Christians is an accusation against Christianity, then why should philosophy not also be accused for similar reasons? The disagreements among philosophers are not about minor things but about the most important matters. It would also be reasonable to accuse medicine for its various sects. So let those who do not say the same thing about the Jewish god be among us. But those who show from the same writings that the god of the Jews is also the god of the nations should not be blamed for this. As Paul clearly says, coming to Christianity from the Jews: "I give thanks to my God, whom I serve with a pure conscience from my ancestors." Let there also be a third group, calling some "soulish" and others "spiritual." I think he is referring to those from Valentinus. And what does this have to do with us from the church, accusing those who introduce natures that are either saved or destroyed by design? Let there also be some who claim to be Gnostics, similar to those who call themselves Epicurean philosophers. But neither those who deny providence would truly be philosophers, nor would those who introduce strange ideas that do not align with the teachings from Jesus be Christians. Let there be some who accept Jesus and claim to be Christians, yet live according to the Jewish law, wanting to live like the Jewish crowds. These are the twofold Ebionites, either confessing Jesus was born of a virgin, like us, or saying he was born like other people. What crime does this bring against those from the church whom

όμοιώς ἡμῖν τὸν Ἰησοῦν ἢ οὐχ οὕτω γεγεννῆσθαι ἀλλὰ ὡς τοὺς λοιποὺς ἀνθρώπους· τί τοῦτο φέρει ἔγκλημα τοῖς ἀπὸ τῆς ἐκκλησίας, οὓς ἀπὸ τοῦ πλήθους ὡνόμασεν ὁ Κέλσος; εἶπε δέ τινας εἶναι καὶ Σιβυλλιστὰς, τάχα παρακούσας τινῶν ἔγκαλούντων τοῖς οἰομένοις προφῆτιν γεγονέναι τὴν Σίβυλλαν καὶ Σιβυλλιστὰς τοὺς τοιούτους καλεσάντων.

## Section 62

5.62 | Εἶτα σωρὸν καταχέων ἡμῶν ὄνομάτων φησὶν είδέναι τινὰς καὶ Σιμωνιανοὺς, οἱ τὴν Ἐλένην ἥτοι διδάσκαλον Ἐλενον σέβοντες Ἐλενιανοὶ λέγονται. ἀλλὰ λανθάνει τὸν Κέλσον ὅτι οὐδαμῶς τὸν Ἰησοῦν ὀμοιογοῦσιν υἱὸν θεοῦ Σιμωνιανοὶ, ἀλλὰ δύναμιν θεοῦ λέγουσι τὸν Σίμωνα, τερατεύόμενοι περὶ αὐτοῦ τινα, οἴηθέντος ὅτι, ἐὰν τὰ παραπλήσια προσποιήσηται οἵς ἔδοξε προσπεποιῆσθαι τὸν Ἰησοῦν, δυνήσεται καὶ αὐτὸς παρ' ἀνθρώποις τοσοῦτον ὅσον Ἰησοῦς τοῖς πολλοῖς. ἀλλ' οὔτε Κέλσος οὔτε Σίμων ἐδυνήθησαν νοῆσαι, πῶς Ἰησοῦς ὡς καλὸς „γεωργὸς“ λόγου θεοῦ δεδύνηται τὴν πολλὴ Ἑλλάδα καὶ τὴν πολλὴν βάρβαρον ἐπισπεῖραι καὶ πληρῶσαι λόγων, μετατιθέντων τὴν ψυχὴν ἀπὸ παντὸς κακοῦ καὶ ἀναγόντων πρὸς τὸν τῶν ὅλων δημιουργόν. Κέλσος μὲν οὖν οἶδε καὶ Μαρκελλιανοὺς ἀπὸ Μαρκελλίνας καὶ Ἀρποκρατιανοὺς ἀπὸ Σαλώμης καὶ ἄλλους ἀπὸ Μαριάμμης καὶ ἄλλους ἀπὸ Μάρθας· ἡμεῖς δὲ οἱ διὰ τὴν κατὰ τὸ δυνατὸν ἡμῖν φιλομάθειαν οὐ μόνα τὰ ἐν τῷ λόγῳ καὶ τὰς διαφορὰς τῶν ἐν αὐτῷ ἔξετάσαντες, ἀλλ' ὅση δύναμις καὶ τὰ τῶν φιλοσοφησάντων φιλαλήθως ἔρευνήσαντες οὐδέ ποτε τούτοις ὡμιλήσαμεν. ἐμνήσθη δ' ὁ Κέλσος καὶ

Celsus has named from the crowds? He also mentioned some who are called Sibylline, perhaps having heard accusations from those who think the Sibyl has become a prophet and those who call such people Sibylline.

5.62 | Then, he pours out a heap of our names, saying that some are Simonian, who worship Helen or the teacher Helen and are called Helenians. But Celsus is mistaken, for the Simonian do not confess Jesus as the son of God; instead, they say that Simon is a power of God, pretending to be something, thinking that if he can imitate what Jesus seemed to be, he could also gain as much from people as Jesus did from many. But neither Celsus nor Simon could understand how Jesus, as a good "farmer" of the word of God, was able to spread the word throughout much of Greece and among many barbarians, turning souls away from all evil and leading them to the creator of all things. Celsus knows about the Marcianists from Marcillina and the Harpocratists from Salome, and others from Mariamme and others from Martha. But we, due to our strong desire for knowledge, have not only examined the things in the word and the differences within it, but we have also sought the strength and truth of those who have philosophized, and we have never associated with them. Celsus also mentioned the Marcionites, led by Marcion.

Μαρκιωνιστῶν, προϊσταμένων Μαρκίωνα.

## Section 63

5.63 | Εἴθ' ἵνα δοκῇ καὶ ἄλλους εἰδέναι παρ' οὓς ὥνόμασε, φησὶν ἔαυτῷ συνήθως ὅτι ἄλλοι ἄλλον διδάσκαλόν τε καὶ δαίμονα, κακῶς πλαζόμενοι καὶ καλινδούμενοι κατὰ σκότον πολὺν τῶν Ἀντίνου τοῦ κατ' Αἴγυπτον θιασωτῶν ἀνομώτερόν τε καὶ μιαρώτερον. καὶ δοκεῖ μοι ἐπαφώμενος τῶν πραγμάτων ἀληθές τι είρηκέναι, ὅτι τινὲς ἄλλοι ἄλλον δαίμονα κακῶς πλαζόμενοι καὶ καλινδούμενοι εὔραντο προστάτην κατὰ πολὺν τὸν τῆς ἀγνοίας σκότον. περὶ δὲ τῶν κατὰ τὸν Ἀντίνουν, παραβαλλόμενον ἡμῶν τῷ Ἰησοῦ, ἐν τοῖς πρὸ τούτων είπόντες οὐ παλιλογήσομεν. καὶ βλασφημοῦσι δὲ, φησὶν, εἰς ἄλλήλους οὗτοι πάνδεινα ῥητὰ καὶ ἄρρητα· καὶ οὐκ ἀν εἴξαιεν οὐδὲ καθ' ὅτιον εἰς ὁμόνοιαν, πάντῃ ἄλλήλους ἀποστυγοῦντες. καὶ πρὸς ταῦτα δ' ἡμῖν εἴρηται ὅτι καὶ ἐν φιλοσοφίᾳ ἔστιν εὐρεῖν αἱρέσεις αἱρέσεσι πολεμούσας καὶ ἐν ιατρικῇ. οἱ μέντοι τῷ λόγῳ τοῦ Ἰησοῦ ἀκολουθοῦντες καὶ μεμελετηκότες αὐτοῦ τοὺς λόγους φρονεῖν καὶ λέγειν καὶ ποιεῖν „λοιδορούμενοι εύλογοῦμεν, διωκόμενοι ἀνεχόμεθα, δυσφημούμενοι παρακαλοῦμεν“ καὶ οὐκ ἀν ῥητὰ καὶ ἄρρητα λέγοιμεν τοὺς ἄλλα δοξάζοντας παρ' ἂν ὑπειλήφαμεν· ἄλλ', εἰ μὲν δυνάμεθα, πάντα ἀν πράττοιμεν ὑπὲρ τοῦ αὐτοὺς μεταστῆσαι ἐπὶ τὸ βέλτιον διὰ τοῦ προσανέχειν μόνω τῷ δημιουργῷ καὶ πάντα πράττειν ὡς κριθησομένους. εἰ δὲ μὴ πείθοιντο οἱ ἐτερόδοξοι, τηροῦμεν τὸν προστάξαντα αὐτοῖς λόγον τοιαῦτα· „αἱρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, εἰδὼς ὅτι ἔξεστραπται ὁ τοιοῦτος καὶ ἀμαρτάνει ὧν αὐτοκατάκριτος.“ ἔτι δὲ (οἱ) τὸ „μακάριοι οἱ

5.63 | Then, in order to seem to know others among those he named, he says that others have different teachers and demons, wandering badly and being misled in the great darkness of the followers of Antinous from Egypt, who are more lawless and filthy. And it seems to me that he has said something true, that some have found a leader among the great darkness of ignorance, wandering badly and being misled by different demons. As for those concerning Antinous, comparing them to Jesus, we will not repeat what has been said before. And he says that they blaspheme against each other with both spoken and unspoken words; they would not agree on anything, hating each other in every way. Moreover, it has been said to us that in philosophy there are sects fighting against each other, as well as in medicine. However, those who follow the word of Jesus and study his teachings think and say and do: "When we are insulted, we bless; when we are persecuted, we endure; when we are slandered, we encourage." And we would not say anything spoken or unspoken about those who praise other beliefs beyond what we have received. But if we could, we would do everything to turn them to what is better by bringing them to the one creator and doing everything as if we were going to be judged. If the heterodox do not listen, we keep the command given to them: "Avoid a heretical person after one or two warnings, knowing that such a person is warped and sins, being self-condemned." Furthermore, those who understood "blessed are the

είρηνοποιοί "νοήσαντες καὶ τὸ „μακάριοι οἱ πρᾳεῖς" οὐκ ἀν ἀποστυγήσαιεν τοὺς παραχαράττοντας τὰ χριστιανισμοῦ ούδὲ Κίρκας καὶ κύκηθρα αἰμύλα λέγοιεν τοὺς πεπλανημένους.

## Section 64

5.64 | Παρακηκόναι δέ μοι φαίνεται τῆς τε ἀποστολικῆς λέξεως φασκούσης: „ἐν ὑστέροις καιροῖς ἀποστήσονταί τινες τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις καὶ διδασκαλίαις δαιμονίων, ἐν ὑποκρίσει ψευδολόγων, κεκαυστηριασμένων τὴν οἰκείαν συνείδησιν, κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἢ ὁ θεὸς ἔκτισεν εἰς μετάληψιν μετ' εὐχαριστίας τοῖς πιστοῖς," παρακηκόναι δὲ καὶ τῶν ταύταις τοῦ ἀποστόλου ταῖς λέξεσι χρησαμένων κατὰ τῶν παραχαραξάντων τὰ χριστιανισμοῦ διόπερ εἴπεν ὁ Κέλσος ἀκοῆς καυστήριά τινας ὄνομάζεσθαι παρὰ Χριστιανοῖς, αὐτὸς δέ φησι τινὰς καλεῖσθαι αἰνίγματα, ὅπερ ἡμεῖς οὐχ ἱστορήσαμεν. ἀληθῶς δὲ τὸ τοῦ σκανδάλου ὄνομα πολὺ ἐν τοῖς γράμμασι τούτοις ἔστιν, ὅπερ εἰώθαμεν λέγειν περὶ τῶν διαστρεφόντων ἀπὸ τῆς ὑγιοῦς διδασκαλίας τοὺς ἀπλουστέρους καὶ εὔεξαπατήτους. Σειρῆνας δέ τινας ἔξορχουμένας καὶ σοφιστρίας, κατασφραγίζομένας τὰ ὥτα καὶ ἀποσυοκεφαλούσας τοὺς πειθομένους. ἡμεῖς οὐκ ἴσμεν ὄνομαζομένους, οἵμαι δ' ὅτι ούδ' ἄλλος τις τῶν ἐν τῷ λόγῳ ούδ' ἐν ταῖς αἰρέσεσιν. ἀλλ' οὗτος ὁ πάντ' εἰδέναι ἐπαγγελλόμενος καὶ τοιαῦτά φησι· πάντων δὲ, φησὶν, ἀκούσει τῶν ἐπὶ τοσοῦτον διεστηκότων καὶ σφᾶς αὐτοὺς ταῖς ἔρισιν αἴσχιστα διελεγχόντων λεγόντων τό· „έμοὶ κόσμος ἐσταύρωται, κάγῳ κόσμῳ." τοῦτο γάρ μόνον ἀπὸ τοῦ Παύλου ἔστιν εἰρηνημονευκέναι ὁ Κέλσος διὰ τί γάρ οὕ-

peacemakers" and "blessed are the meek" would not hate those who distort Christianity, nor would they call the lost "Kirkas" and "Cycithra."

5.64 | It seems to me that I have heard the apostolic saying: "In later times, some will depart from the faith, paying attention to deceiving spirits and teachings of demons, in the hypocrisy of liars, whose own conscience is seared, forbidding to marry, and abstaining from foods that God created to be received with thanksgiving by those who believe." I have also heard the words of the apostle used against those who distort Christianity. Therefore, Celsus says that some are called "burned" by Christians. He himself says that some are called riddles, which we have not recorded. Truly, the name of the scandal is very present in these writings, which we often mention regarding those who distort the healthy teaching to deceive the simpler and more gullible. There are some sirens dancing and sophists, sealing the ears and leading astray those who are persuaded. We do not know who they are called, but I think that no one else in the word or in the sects is named. But this one, claiming to know everything, says such things: "He says that all will hear those who are so far apart and will be shamefully argued against by their quarrels, saying: 'The world is crucified to me, and I to the world.'" For this seems to be the only thing Celsus remembers from Paul. Why do we not mention many other things written, such as: "For though we live in the flesh, we do not wage war according to the flesh; for the

φαμεν καὶ ἄλλα μυρία τῶν γεγραμμένων ὡς τό· „ἐν σαρκὶ γάρ ζῶντες οὐ κατὰ σάρκα στρατεύομεθα, τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά ἀλλὰ δυνατὰ τῷ θεῷ πρὸς καθαίρεσιν ὁχυρωμάτων, λογισμοὺς καθαιροῦντες καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ“;

## Section 65

5.65 | Ἐπεὶ δέ φησιν ὅτι πάντων ἀκούσει τῶν ἐπὶ τοσοῦτον διεστηκότων λεγόντων τό· „έμοὶ κόσμος ἔσταύρωται, κάγὼ κόσμῳ,“ καὶ τοῦτο ψεῦδος διελέγξομεν. εἰσὶ γάρ τινες αἱρέσεις τὰς Παύλου ἐπιστολὰς τοῦ ἀποστόλου μὴ προσιέμεναι, ὥσπερ Ἐβιωναῖοι ἀμφότεροι καὶ οἱ καλούμενοι Ἐγκρατηταί. οὐκ ἀν οὖν οἱ μὴ χρώμενοι τῷ ἀποστόλῳ ὡς μακαρίῳ τινὶ καὶ σοφῷ λέγοιεν τό· „έμοὶ κόσμος ἔσταύρωται, κάγὼ κόσμῳ“ διὸ καὶ ἐν τούτῳ ὁ Κέλσος ψεύδεται. καὶ ἐπιδιατρίβει γε κατηγορῶν τῆς ἐν ταῖς αἱρέσεσι διαφορᾶς· οὐ πάνυ δέ μοι δοκεῖ διαρθροῦν ἂ λέγει οὐδέ ἐπιμελῶς αὐτὰ τεθεωρηκέναι οὐδὲ κατανενοηκέναι, πῶς πλείον Ἰουδαίων ἐπίστασθαι λέγουσιν ἐαυτοὺς οἱ ἐν τοῖς λόγοις διαβεβηκότες Χριστιανοὶ, καὶ πότερον τοῖς μὲν βιβλίοις συγκατατιθέμενοι τὸν δὲ νοῦν ἀντεξηγούμενοι, ἢ οὐδὲ συγκατατιθέμενοι τοῖς ἑκείνων γράμμασιν· ἐκάτερα γάρ εὔροιμεν ἀν ἐν ταῖς αἱρέσεσι. μετὰ ταῦτα φησι· φέρ· οὖν, εἰ καὶ μηδεμίαν ἀρχὴν τοῦ δόγματος ἔχουσιν, αὐτὸν ἔξετάσωμεν τὸν λόγον· πρότερον δὲ ὅσα παρακηκούτες ὑπ' ἀγνοίας διαφθείρουσιν, οὐκ ἐμμελῶς ἐν ἀρχαῖς εὐθὺς ἀπαυθαδιαζόμενοι περὶ ὃν οὐκ ἴσασι, λεκτέον· ἔστι δὲ τάδε. καὶ εὐθέως λέξεσί τισι, τοῖς πιστεύουσι τῷ Χριστιανῷ λόγῳ συνεχῶς ὄνομαζομέναις, ἀντιπαρατίθησιν ἀπὸ τῶν φιλοσόφων, βουλόμενος τὰ καλὰ τῶν νομιζομένων

weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God"?

5.65 | Since he says that all will hear those who are so far apart saying: "The world is crucified to me, and I to the world," we will refute this lie. For there are some sects that do not accept the letters of Paul the apostle, like the Ebionites and those called Encratites. Therefore, those who do not use the apostle's words as if from some blessed and wise person would not say: "The world is crucified to me, and I to the world." Thus, in this, Celsus is lying. He also spends time accusing the differences among the sects. But it does not seem to me that he clearly understands what he says or has carefully considered it, how more Jews claim to know than those who call themselves Christians in their writings, and whether they agree with their books or do not accept their writings at all. For we would find both in the sects. After this, he says: "Well then, even if they have no beginning of doctrine, let us examine the word itself." But first, whatever they corrupt out of ignorance, they do not speak carefully about the beginnings, immediately arguing about things they do not know. These are the things. And immediately, he contrasts the words of those who believe in the Christian teaching with those of the philosophers, wanting the good things of the philosophers to be said better and more clearly than by the Christians, so that he

Κέλσω παρὰ Χριστιανοῖς λέγεσθαι καὶ βέλτιον καὶ τρανότερον εἰρῆσθαι παρὰ τοῖς φιλοσοφοῦσιν, ἵνα περισπάσῃ ἐπὶ φιλοσοφίαν τοὺς ἀλισκομένους ὑπὸ τῶν αὐτόθεν ἐμφαινόντων δογμάτων τὸ καλὸν καὶ τὸ εὔσεβές. καὶ τὸν πέμπτον δὴ τόμον αὐτόθι καταπαύσαντες ἀρξώμεθα τοῦ ἔκτου ἀπὸ τῶν ἔξης.

might attract those caught by the same doctrines to the good and the pious. And having finished the fifth book, we will begin the sixth from the following points.

## Book Six (ΠΡΟΣ ΤΟΝ ΕΠΙΓΕΓΡΑΜΜΕΝΟΝ ΚΕΛΣΟΥ ΑΛΠΘΗ ΛΟΓΟΝ ΩΡΙΓΕΝΟΥΣ ΤΟΜΟΣ ΕΚΤΟΣ.)

### Section 1

6.1 | Εκτὸν τοῦτον ἐνιστάμενοι λόγον πρὸς τὰς Κέλσου κατὰ Χριστιανῶν κατηγορίας χρήζομεν ἐν αὐτῷ, Ἱερὲ Άμβρόσιε. ἀγωνίσασθαι οὐ πρὸς τὰ ἀπὸ φιλοσοφίας ὑπ' αὐτοῦ ἐκτιθέμενα, ὡς οἱηθείη ἄν τις. παρέθετο γὰρ πλείονα μάλιστα Πλάτωνος ὁ Κέλσος, κοινοποιῶν τὰ δυνάμενα ἐλεῖν τινα καὶ συνετὸν ἐκ τῶν Ἱερῶν γραμμάτων, φάσκων βέλτιον αὐτὰ παρ' Ἔλλησιν εἰρῆσθαι καὶ χωρὶς ἀνατάσεως καὶ ἐπαγγελίας τῆς ὡς ἀπὸ θεοῦ ἢ νιοῦ θεοῦ. φαμὲν οὖν ὅτι, εἴπερ τὸ προκείμενόν ἐστι τοῖς πρεσβεύουσι (τὰ) τῆς ἀληθείας πλείους ὅση δύναμις ὥφελεῖν καὶ προσάγειν, ὡς οἶδόν τε ἐστὶν, αὐτῇ διὰ φιλανθρωπίαν πάνθ' ὄντιν' οὖν οὐ μόνον ἐντρεχῆ ἀλλὰ καὶ ἀνόητον, πάλιν δ' αἴ ούχὶ Ἔλληνας μὲν οὐχὶ δὲ καὶ βαρβάρους πολὺ δὲ τὸ ἥμερον, ἔân καὶ τοὺς ἀγροικοτάτους καὶ ἴδιώτας οἶός τε τις γένηται ἐπιστρέψειν· δῆλόν ἐστιν ὅτι (καὶ) χαρακτῆρος ἐν τῷ λέγειν φροντιστέον αὐτῷ κοινωφελοῦς καὶ δυναμένου πᾶσαν ἐπαγγέσθαι ἀκοήν. ὅσοι δὲ, πολλὰ χαίρειν φράσαντες ὡς ἀνδραπόδοις τοῖς ἴδιώταις καὶ μὴ οἶοις τε κατακούειν τῆς ἐν φράσει λόγων καὶ τάξει ἀπαγγελομένων

6.1 | In this sixth book, we need to respond to the accusations of Celsus against Christians, dear Ambrose. We are not fighting against his ideas based on philosophy, as one might think. For Celsus presented many more ideas from Plato, claiming that they are better expressed by the Greeks and without the promise of being from God or the Son of God. So we say that if the truth is more beneficial and brings more power to those who represent it, then it is possible, through kindness, to reach everyone, whether they are wise or foolish. It is clear that both Greeks and non-Greeks, even the most uneducated and simple people, can be turned around. It is evident that the character of the speaker should be focused on being helpful and able to bring forth all kinds of understanding. However, those who only speak to the common people and are not able to grasp the meaning and order of the words being spoken have limited their understanding to those raised in words and teachings.

άκολουθίας, μόνων ἔφροντισαν τῶν  
ἀνατραφέντων ἐν λόγοις καὶ μαθήμασιν,  
οὗτοι τὸ κοινωνικὸν εἰς κομιδῇ στενὸν καὶ  
βραχὺ συνήγαγον.

## Section 2

6.2 | Ταῦτα δέ μοι λέλεκται ἀπολογουμένῳ περὶ τῆς κατηγορουμένης ὑπὸ Κέλσου καὶ ἑτέρων ἐν λέξεσιν εύτελείας τῶν γραφῶν, ἀμαυροῦσθαι δοκούσης ὑπὸ τῆς ἐν συνθέσει λέξεως λαμπρότητος· ἐπεὶ οἱ καθ' ἡμᾶς προφῆται Ἰησοῦς τε καὶ οἱ ἀπόστολοι αὐτοῦ ἐνεῖδον τρόπῳ ἀπαγγελίας, οὐ τὰ ἀληθῆ μόνον περιεχούσης ἀλλὰ καὶ δυναμένης ἐπαγαγέσθαι τοὺς πολλοὺς, ἔως προτραπέντες καὶ εἰσαχθέντες ἔκαστος κατὰ δύναμιν ἀναβῶσιν ἐπὶ τὰ ἐν ταῖς δοκούσαις εἶναι εύτελέσι λέξεσιν ἀπορήτως είρημένα. καὶ εἴ χρή γε τολμήσαντα είπεῖν, ὀλίγους μὲν ὕνησεν, εἴ γε ὕνησεν, ἡ περικαλλής καὶ ἐπιτετηδευμένη Πλάτωνος καὶ τῶν παραπλησίως φρασάντων λέξις· πλείονας δὲ ἡ τῶν εύτελέστερον ἄμα καὶ πραγματικῶς καὶ ἐστοχασμένως τῶν πολλῶν διδαξάντων καὶ γραψάντων. ἔστι γοῦν ἰδεῖν τὸν μὲν Πλάτωνα ἐν χερσὶ τῶν δοκούντων εἶναι φιλολόγων μόνον, τὸν δὲ Ἐπίκτητον καὶ ὑπὸ τῶν τυχόντων καὶ ὅπῃν πρὸς τὸ ὀφελεῖσθαι ἔχόντων θαυμαζόμενον, αἴσθομένων τῆς ἀπὸ τῶν λόγων αὐτοῦ βελτιώσεως. καὶ ταῦτα γε οὐκ ἐγκαλοῦντες Πλάτωνί φαμεν (ὸ γὰρ ποιὺς τῶν ἀνθρώπων κόσμος χρησίμως καὶ τοῦτον ἥνεγκεν) ἀλλὰ καὶ δεικνύντες τὸ βούλημα τῶν εἰπόντων τό· „καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς σοφίας λόγοις ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως, ἵν' ἡ πίστις ἡμῶν μὴ ἢ ἐν σοφίᾳ ἀνθρώπων ἀλλ' ἐν δυνάμει θεοῦ.“ φησὶ δ' ὁ θεῖος λόγος οὐκ αὔταρκες

6.2 | These things have been said to me while defending against the accusations made by Celsus and others about the simplicity of the scriptures, which seem to be dimmed by the brightness of the words in their composition. For our prophets, Jesus and his apostles, spoke in a way that not only contained the truth but also had the power to bring many people to it. Each person, according to their ability, can rise up to what is said to be in simple words, which are expressed without hesitation. And if one dares to say it, the beautiful and carefully crafted words of Plato may have benefited a few, if they indeed benefited anyone, while the simpler and more practical words of many teachers and writers have benefited more. It is clear that Plato is seen as a master of words, while Epictetus is admired for his ability to help others through his teachings. Those who hear his words can sense their improvement. We do not blame Plato (for many people have found him useful), but we also show what those who say, "My message and my preaching were not with wise words but with proof of the Spirit and power, so that our faith would not be in human wisdom but in the power of God," desire. The divine word says that what is spoken is not enough by itself, even if it is true and trustworthy, to reach the human soul unless some power from God is given to the speaker and grace is added to the words. This is not ignored by those who

εῖναι τὸ λεγόμενον, καν καθ' αὐτὸ ἀληθὲς καὶ πιστικώτατον ἦ, πρὸς τὸ καθικέσθαι ἀνθρωπίνης ψυχῆς, ἐὰν μὴ καὶ δύναμίς τις θεόθεν δοθῆ τῷ λέγοντι καὶ χάρις ἐπανθήσῃ τοῖς λεγομένοις, καὶ αὕτη οὐκ ἀθεεὶ ἔγγινομένη τοῖς ἀνυσίμως λέγουσι. φησὶ γοῦν ὁ προφήτης ἐν ἔξηκοστῷ καὶ ἐβδόμῳ ψαλμῷ ὅτι „κύριος δώσει ῥῆμα τοῖς εὐαγγελιζομένοις δυνάμει πολλῆ.“ ἵν’ οὖν ἐπὶ τινῶν δοθῆ τὰ αὐτὰ δόγματα εἶναι “Ἐλλησι καὶ τοῖς ἀπὸ τοῦ λόγου ἡμῶν, ἀλλ’ οὕτι γε καὶ τὰ αὐτὰ δύναται πρὸς τὸ ὑπαγαγέσθαι καὶ διαθεῖναι ψυχὰς κατὰ ταῦτα. διόπερ οἱ ἰδιῶται ὡς πρὸς φιλοσοφίαν Ἐλληνικὴν μαθηταὶ τοῦ Ἰησοῦ ἐκπεριῆλθον πολλὰ ἔθνη τῆς οἰκουμένης, διατιθέντες, ὡς ὁ λόγος ἐβούλετο, κατ’ ἀξίαν ἔκαστον τῶν ἀκουόντων· (οἵ) καὶ ἀνάλογον τῇ ῥοπῇ τοῦ αὐτεξουσίου αὐτῶν πρὸς ἀποδοχὴν τοῦ καλοῦ πολλῷ βελτίους ἐγένοντο.

### Section 3

6.3 | Παλαιοὶ τοίνυν ἄνδρες καὶ σοφοὶ δηλούσθωσαν τοῖς ἐπίστασθαι δυναμένοις, καὶ δὴ καὶ Πλάτων ὁ τοῦ Ἀρίστωνος τὰ περὶ τοῦ πρώτου ἀγαθοῦ διασημαίνετω ἐν τινὶ τῶν ἐπιστολῶν καὶ φασκέτω μηδαμῶς εἶναι „ῥητὸν“ τὸ πρῶτον ἀγαθὸν, „ἄλλ’ ἐκ πολλῆς συνουσίας“ ἔγγινόμενον καὶ „ἔξαιφνης οἷον ἀπὸ πυρὸς πηδήσαντος ἔξαφθὲν φῶς ἐν τῇ ψυχῇ“ ὃν καὶ ἡμεῖς ἀκούσαντες συγκατατιθέμεθα ὡς καλῶς λεγομένοις, „ὁ θεὸς γάρ αὐτοῖς“ ταῦτα καὶ ὅσα καλῶς λέλεκται „έφανέρωσε.“ διὰ τοῦτο δὲ καὶ τοὺς τὰ ἀληθῆ περὶ θεοῦ ὑπολαβόντας καὶ μὴ τὴν ἀξίαν τῆς περὶ αὐτοῦ ἀληθείας θεοσέβειαν ἀσκήσαντάς φαμεν ὑποκεῖσθαι ταῖς τῶν ἀμαρτανόντων κολάσεσιν. αὐταῖς γάρ λέξεσί φησι περὶ τῶν τοιούτων ὁ Παῦλος ὅτι

speak wisely. The prophet says in the 67th and 78th psalms that "the Lord will give a word to those who preach with great power." So, in order for the same teachings to be given to the Greeks and to those from our word, they cannot both lead and change souls in the same way. Therefore, the common people, as they relate to Greek philosophy, have gone out to many nations of the world, presenting, as the message desired, each listener according to their worth. They have also become much better in their ability to accept the good based on their own free will.

6.3 | Therefore, let the ancient wise men be shown to those who can understand, and indeed let Plato, the student of Ariston, indicate in one of his letters that the first good is not "express" but comes from a great gathering and is suddenly like light that jumps forth from a fire into the soul. We, having heard these things, agree that they are well said, "for God has revealed these things and all that is well said." For this reason, we say that those who accept the truth about God but do not practice the proper reverence for that truth will be subject to the punishments of sinners. Paul says about such people that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness,

„ἀποκαλύπτεται ὄργὴ θεοῦ ἀπ’ οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων, διότι τὸ γνωστὸν τοῦ θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ θεὸς γὰρ αὐτοῖς ἐφανέρωσε. τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται, ἡ τε ἀίδιος αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους, διότι γνόντες τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν ἢ ηύχαριστησαν, ἀλλ’ ἔματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία. φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν, καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὀμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἐρπετῶν. “καὶ „ἀλήθειαν“ γοῦν κατέχουσιν, ὡς καὶ ὁ ἡμέτερος μαρτυρεῖ λόγος, οἱ φρονοῦντες ὅτι „ρῆτὸν οὐδαμῶς ἐστι“ τὸ πρῶτον ἀγαθὸν καὶ λέγοντες ὡς „έκ πολλῆς συνουσίας γινομένης περὶ τὸ πρᾶγμα αὐτὸν καὶ τοῦ συζῆν ἔξαιφνης οἶνον ἀπὸ πυρὸς πηδήσαντος ἔξαφθὲν φῶς ἐν τῇ ψυχῇ γενόμενον αὐτὸν ἐαυτὸν ἥδη τρέφει.“

## Section 4

6.4 | Ἄλλ’ οἱ τοιαῦτα περὶ τοῦ πρώτου ἀγαθοῦ γράψαντες καταβαίνουσιν „εἰς Πειραιά,“ προσευξόμενοι ὡς θεῷ τῇ Ἀρτέμιδι καὶ ὄψόμενοι τὴν ὑπὸ ἴδιωτῶν ἐπιτελουμένην πανήγυριν· καὶ τηλικαῦτά γε φιλοσοφήσαντες περὶ τῆς ψυχῆς καὶ τὴν διαγωγὴν τῆς καλῶς βεβιωκύας διεξελθόντες, καταλιπόντες τὸ μέγεθος ὃν „αὐτοῖς“, „ὁ θεὸς“, „ἐφανέρωσεν“ εὔτελη φρονοῦσι καὶ μικρὰ, „ἀλεκτρυόνα“, τῷ Ἀσκληπιῷ „ἀποδιδόντες· καὶ „τὰ“, „ἀόρατα“ τοῦ θεοῦ καὶ τὰς ἰδέας φαντασθέντες „ἀπὸ τῆς κτίσεως τοῦ κόσμου“ καὶ τῶν αἰσθητῶν, ἀφ’ ὃν

because what can be known about God is plain to them; for God has shown it to them." For his invisible qualities, since the creation of the world, are clearly seen in what has been made, his eternal power and divine nature, so that they are without excuse. For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and reptiles. And indeed, they hold onto "truth," as our own testimony shows, those who think that the first good is in no way "express" and say that it comes from a great gathering of things and that the sudden light that jumps forth from a fire nourishes itself in the soul.

6.4 | But those who write such things about the first good go down "to Piraeus," praying to the goddess Artemis and looking at the festival held by private citizens. And having philosophized about the soul and the conduct of a well-lived life, they leave behind the greatness of what "God has revealed to them" and think of it as trivial and small, giving a "rooster" to Asclepius. They imagine the "invisible" things of God and the ideas that come from the creation of the world and the senses, from which they rise to understand the things that can be thought of, yet they do not see his

άναβαίνουσιν ἐπὶ τὰ νοούμενα, τήν τε  
άἴδιον αὐτοῦ δύναμιν καὶ θειότητα οὐκ  
ἀγεννῶς ἰδόντες ούδὲν ἥττον  
„έματαιώθησαν ἐν τοῖς διαλογισμοῖς  
αὐτῶν,“ καὶ ὡς „ἀσύνετος αὐτῶν (ἢ)  
καρδίᾳ“ ἐν σκότῳ καὶ ἀγνοίᾳ καλινδεῖται τῇ  
περὶ τοῦ θεραπεύειν τὸ θεῖον. καὶ ἔστιν  
ἰδεῖν τοὺς ἐπὶ σοφίᾳ μέγα φρονοῦντας καὶ  
θεολογίᾳ „ὅμοιωματι είκόνος φθαρτοῦ  
ἀνθρώπου“ προσκυνοῦντας, εἰς τιμήν  
φησιν ἔκείνου, ἔσθ’ ὅτε δὲ καὶ  
καταβαίνοντας μετ’ Αἴγυπτίων ἐπὶ τὰ  
πετεινὰ ἢ τετράποδα ἢ ἐρπετά. ἵνα δὲ καὶ  
δοκῶσι τινες ταῦτα ὑπεραναβεβηκέναι,  
ἄλλ’ εὐρεθήσονται ἀλλάξαντες „τὴν  
ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει“ καὶ  
σέβοντες καὶ λατρεύοντες „τῇ κτίσει παρὰ  
τὸν κτίσαντα.“ διόπερ τῶν ἐν Ἑλλησι  
σοφῶν καὶ πολυμαθῶν τοῖς ἔργοις περὶ τὸ  
θεῖον πλανωμένων „ἔξελέξατο ὁ θεός“, τὰ  
μωρὰ τοῦ κόσμου, „ἵνα καταισχύνῃ τοὺς  
σοφοὺς,“ „καὶ τὰ ἀγενῆ“, „καὶ τὰ ἀσθενῆ“, „καὶ  
τὰ ἔχουθενημένα“ καὶ „τὰ μὴ ὄντα, ἵνα τὰ  
ὄντα καταργήσῃ·“ καὶ ἀληθῶς, ἵνα „μὴ  
καυχήσηται πᾶσα σὰρξ ἐνώπιον τοῦ  
θεοῦ.“ πρῶτον δὲ ἡμῶν σοφοὶ, Μωϋσῆς ὁ  
ἀρχαιότατος καὶ οἱ ἔξῆς αὐτῷ προφῆται,  
„οὐδαμῶς“, „δητὸν“ ἐπιστάμενοι τὸ πρῶτον  
ἀγαθὸν ἔγραψαν μὲν, ὡς θεοῦ (ἐαυτὸν)  
έμφανίζοντος τοῖς ἀξίοις καὶ ἐπιτηδείοις,  
ὅτι „ῶφθη ὁ θεός (φέρ' εἴπειν) τῷ Ἀβραὰμ  
ἢ τῷ Ἰσαὰκ ἢ τῷ Ἰακώβ. τίς δὲ ὅν ὕφθη  
καὶ ποταπὸς καὶ τίνα τρόπον καὶ τίνι τῶν  
ἐν ἡμῖν, καταλελοίπασιν ἔξετάζειν τοῖς  
δυναμένοις ἐαυτοὺς ἐμπαρέχειν  
παραπλησίους ἔκείνοις, οἷς ὕφθη ὁ θεός·  
όφθεις αὐτῶν οὐ τοῖς τοῦ σώματος  
όφθαλμοῖς ἀλλὰ τῇ καθαρῇ καρδίᾳ. καὶ  
γάρ κατὰ τὸν Ἰησοῦν ἡμῶν „μακάριοι οἱ  
καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν  
δύψονται.“

eternal power and divine nature. Instead, they become futile in their thinking, and their foolish hearts are darkened in their ignorance about the divine healing. It is clear to see those who think highly of wisdom and theology worshiping "in the likeness of an image of a mortal man," in honor of that being, while also going down with the Egyptians to worship birds, four-footed animals, or reptiles. And so that some may think they have risen above these things, they will find themselves having changed "the truth of God into a lie" and worshiping and serving "the creation rather than the Creator." Therefore, God has chosen "the foolish things of the world" to shame the wise, and "the weak" and "the despised" and "the things that are not, to bring to nothing the things that are," so that no flesh may boast in the presence of God. But first among us are the wise, Moses the oldest and the prophets who came after him, who did not know the first good as "express" but wrote about God revealing himself to those who are worthy and suitable, saying that "God appeared" to Abraham, Isaac, or Jacob. Who was seen, and in what way, and how did he appear to those among us? They have left it to those who can examine themselves to understand how similar they are to those to whom God was revealed. He was seen not with the eyes of the body but with the pure heart. For according to our Jesus, "Blessed are the pure in heart, for they shall see God."

## Section 5

6.5 | Τὸ δ' „έξαίφνης οἶον ἀπὸ πυρὸς πηδήσαντος“έξάπτεσθαι „φῶς ἐν τῇ ψυχῇ“πρότερος οἶδεν ὁ λόγος, εἰπὼν ἐν τῷ προφήτῃ· „φωτίσατε ἐαυτοῖς φῶς γνώσεως.“καὶ Ἰωάννης δὲ ὕστερον ἐκείνου γενόμενος λέγει ὅτι „δὲ γέγονεν“ἐν τῷ λόγῳ „ζωὴν“ἥν, „καὶ ἡ ζωὴ ἣν τὸ φῶς τῶν ἀνθρώπων,“ὅπερ „φῶς ἀληθινὸν“,φωτίζει πάντα ἀνθρωπὸν, ἐρχόμενον εἰς τὸν“ἀληθινὸν καὶ νοητὸν „κόσμον,“καὶ ποιεῖ αὐτὸν „φῶς τοῦ κόσμου.“„ἔλαμψε“γὰρ τοῦτο τὸ φῶς „ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ Χριστοῦ.“διό φησιν ἀρχαιότατος προφήτης πρὸ πολλῶν γενεῶν τῆς Κύρου βασιλείας προφητεύσας (ὑπὲρ τὰς τεσσαρεσκαίδεκα γὰρ γενεὰς πρεσβύτερος αὐτοῦ ἥν) τό· „κύριος φωτισμός μου καὶ σωτήρ μου, τίνα φοβηθήσομαι;“καί· „λύχνος τοῖς ποσί μου ὁ νόμος σου, καὶ φῶς ταῖς τρίβοις μου,“καί· „ἔσθημειώθη ἐφ' ἡμᾶς τὸ φῶς τοῦ προσώπου σου, κύριε,“καί· „ἐν τῷ φωτὶ σου ὄψομεθα φῶς.“καὶ ἐπὶ τὸ φῶς τοῦτο προτρέπων ἡμᾶς ὁ ἐν τῷ Ἡσαΐᾳ λόγος φησί· „φωτίζου, φωτίζου Ιερουσαλήμ· ἔκει γάρ σου τὸ φῶς, καὶ ἡ δόξα κυρίου ἐπὶ σὲ ἀνέτειλεν.“ὁ δ' αὐτὸς οὗτος προφητεύων περὶ τῆς τοῦ Ἰησοῦ ἐπιδημίας, ἀφιστάντος τῆς ἀπὸ τῶν εἰδώλων καὶ ἀγαλμάτων καὶ δαιμόνων θεραπείας, φησὶν ὅτι „καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς,“καὶ πάλιν· „λαδὸς ὁ καθήμενος ἐν σκότει φῶς εἴδε μέγα.“ὅρα οὖν τὴν διαφορὰν τοῦ καλῶς λελεγμένου ὑπὸ τοῦ Πλάτωνος περὶ τοῦ πρώτου ἀγαθοῦ καὶ τῶν εἱρημένων ἐν τοῖς προφήταις περὶ τοῦ φωτὸς τῶν μακαρίων· καὶ ὅρα ὅτι ἡ μὲν ἐν Πλάτωνι περὶ τούτου ἀλήθεια οὐδὲν ὡς

6.5 | But the saying "suddenly like light that jumps forth from a fire" in the soul was known earlier by the word, which said through the prophet, "Light up for yourselves the light of knowledge." And later, John, who came after him, says that "what has come into being" in the word "was life, and the life was the light of men," which "is the true light that gives light to everyone coming into the world," and makes him "the light of the world." For this light "shone in our hearts for the illumination of the gospel of the glory of God in the face of Christ." Therefore, the ancient prophet, prophesying many generations before the kingdom of Cyrus (for he was older than the fourteen generations), said: "The Lord is my light and my salvation; whom shall I fear?" And, "Your law is a lamp to my feet and a light to my paths," and, "The light of your face, O Lord, has been marked upon us," and, "In your light, we shall see light." And calling us to this light, the word in Isaiah says: "Arise, shine, O Jerusalem; for your light has come, and the glory of the Lord has risen upon you." This same prophet, prophesying about the coming of Jesus, speaks of those sitting in the land and shadow of death, saying, "A light has dawned upon them," and again, "The people sitting in darkness have seen a great light." So see the difference between what Plato said well about the first good and what is said in the prophets about the light of the blessed. Notice that the truth in Plato did not help those who sought genuine piety, nor did it help him who philosophized about the first good. But the simple words of the divine scriptures have inspired those who

πρὸς εἰλικρινῆ εύσέβειαν ὥνησε τοὺς  
ἐντυγχάνοντας ἀλλ' οὐδ' αὐτὸν τὸν  
τοιαῦτα περὶ τοῦ πρώτου ἀγαθοῦ  
φιλοσοφήσαντα, ἡ δὲ τῶν θείων  
γραμμάτων εύτελὴς λέξις ἐνθουσιᾶν  
πεποίηκε τοὺς γνησίως ἐντυγχάνοντας  
αὐτῇ· παρ' οἷς τρέφεται τοῦτο τὸ φῶς τῷ  
ἔν τινι παραβολῇ εἰρημένῳ ἔλαίῳ, τηροῦντι  
τῶν δάδων τὸ φῶς ἐν ταῖς φρονίμοις πέντε  
παρθένοις.

## Section 6

6.6 | Ἐπεὶ δὲ καὶ ἄλλην λέξιν οὕτως  
ἔχουσαν ἑκτίθεται ἀπὸ τῆς Πλάτωνος  
ἐπιστολῆς ὡς Κέλσος· „εἴ δέ μοι ἐφαίνετο  
γραπτέα τε ἱκανῶς εἶναι πρὸς τοὺς  
πολλοὺς καὶ ἡττὰ, τί κάλλιον ἐπέπρακτο ἀν  
ἡμῖν ἐν τῷ βίῳ ἢ τοῖς τε ἀνθρώποις μέγα  
ὅφελος γράψαι καὶ τὴν φύσιν εἰς φῶς τοῖς  
πᾶσι προαγαγεῖν;“ φέρε καὶ περὶ τούτου  
βραχέα διαλεχθῶμεν, πότερον μὲν εἶχε τι  
Πλάτων σεμνότερον ὃν ἔγραψε καὶ  
θειότερον ὃν κατέλιπεν ἢ μὴ,  
καταλιπόντες ἐκάστῳ ἔξετάζειν κατὰ τὸ  
δυνατόν, δεικνύντες (δ') ὅτι καὶ οἱ καθ'  
ἡμᾶς προφῆται ἐφρόνουν τινὰ μείζονα  
γραμμάτων, ἅπερ οὐκ ἔγραψαν. ὁ μὲν γάρ  
Ἰεζεκίηλ κεφαλίδα λαμβάνει  
„βιβλίου,“ γεγραμμένην „ἔμπροσθεν“ καὶ  
ὄπισθεν, ἐν ᾧ „θρῆνος“ ἦν „καὶ μέλος καὶ  
οὐαὶ,“ καὶ προστάξαντος αὐτῷ τοῦ λόγου  
κατεσθίει τὴν βίβλον, ἵν' αὐτὴν μὴ γράψῃ  
καὶ προδῷ ἀναξίοις· καὶ ὡς Ἱωάννης δὲ τὸ  
παραπλήσιον ἀναγέγραπται ἐωρακέναι καὶ  
πεποιηκέναι· ἀλλὰ καὶ ὡς Παῦλος „ἥκουσεν  
ἄρρητα ψήματα, ἀ οὐκ ἔξδον ἀνθρώπῳ  
λαλῆσαι.“ ὁ δὲ πάντων τούτων κρείσσων  
Ἴησοῦς ὅτι μὲν „έλάλει“ τὸν τοῦ θεοῦ λόγον  
„τοῖς μαθηταῖς“, „κατ' ἴδιαν“ καὶ μάλιστα ἐν  
ταῖς ἀναχωρήσεσιν εἴρηται, τίνα δ' ἦν ἂ  
ἔλεγεν, οὐκ ἀναγέγραπται. οὐ γάρ

genuinely engage with them; among them,  
this light is nourished by a certain parable  
of oil, keeping the light in the wise five  
virgins.

6.6 | Since Celsus also presents another saying from Plato's letter, he writes: "If it seemed to me that it was sufficiently written for the many and clear, what greater benefit could we have in life than to write and bring the nature into light for all?" Come, let us discuss briefly whether Plato had anything more serious than what he wrote and more divine than what he left behind, leaving each to examine according to their ability, showing that even our own prophets thought of something greater in their writings, which they did not write down. For Ezekiel takes a "book," written "on the front and back," in which there was "lamentation and song and woe," and when the word commanded him, he eats the book so that he does not write it down and betray it to the unworthy. And John has a similar account, saying he has seen and done these things. But Paul also says, "He heard unspeakable words, which it is not lawful for a man to speak." But above all these, Jesus, who "spoke" the word of God "to the disciples" "privately," especially in the retreats, what he said is not written down. For it did not seem to them "sufficiently written" for "the many" nor "clear." And if I may speak the truth about

„έφαίνετο“ αύτοῖς „γραπτέα ἱκανῶς εἶναι“ ταῦτα „πρὸς τοὺς πολλοὺς“ οὐδὲ „βῆτά.“ καὶ, εἰ μὴ φορτικὸν εἴπειν περὶ τῶν τηλικούτων ἀνδρῶν τὸ ἀληθὲς, φημὶ ὅτι μᾶλλον Πλάτωνος οὗτοι ἐώρων ἀφ' ὧν ἐλάμβανον χάριτι θεοῦ νοημάτων, τίνα μὲν τὰ „γραπτέα“ καὶ πῶς „γραπτέα“ τίνα δὲ οὐδαμῶς „γραπτέα“ τοὺς πολλοὺς, „καὶ τίνα μὲν „βῆτα“ τίνα δὲ οὐ τοιαῦτα. πάλιν τε αὖ ὁ Ἰωάννης, διδάσκων ἡμᾶς γραπτέων καὶ οὐ γραπτέων διαφορὰν, ἐπτὰ βροντῶν φησιν ἀκηκοέναι περὶ τινῶν διδασκουσῶν αὐτὸν καὶ ἀπαγορευουσῶν γραφῇ παραδοῦναι τοὺς λόγους αὐτῶν.

## Section 7

6.7 | Πολλὰ δ' ἀν καὶ παρὰ τῷ Μωϋσεῖ εὐρεθείη καὶ τοῖς προφήταις, οὐ μόνον Πλάτωνος ἀλλὰ καὶ Ὁμήρου καὶ τῆς τῶν παρ' Ἑλλησι γραμμάτων εὐρέσεως πρεσβυτέροις, ἃξια τῆς εἰς αὐτοὺς χάριτος τοῦ θεοῦ καὶ μεγαλονοίας πεπληρωμένα· οἵτινες ούχ, ὡς οἴεται Κέλσος, παρακούσαντες τοῦ Πλάτωνος τοιαῦτ' εἰρήκασι. πῶς γὰρ οἶόν τ' ἦν τοῦ μηδέπω γενομένου αὐτοὺς ἀκηκοέναι; ἵνα δὲ καὶ ἐπὶ τοὺς Ἰησοῦ ἀποστόλους τις, νεωτέρους γενομένους Πλάτωνος, ἀναγάγῃ τὸν Κέλσου λόγον, ὅρα εἰ μὴ αὐτόθεν ἀπίθανόν ἔστι τὸ λέγειν Παῦλον τὸν σκηνοποιὸν καὶ Πέτρον τὸν ἀλιέα καὶ Ἰωάννην τὸν καταλιπόντα τὰ δίκτυα τοῦ πατρὸς, παρακούσαντας τῶν Πλάτωνι ἐν ταῖς ἐπιστολαῖς εἰρημένων, τοιαῦτα περὶ τοῦ θεοῦ παραδεδωκέναι. πολλάκις δὲ ἥδη ὁ Κέλσος θρυλήσας ὡς ἀξιούμενον εὐθέως πιστεύειν, ὡς καινόν τι παρὰ τὰ πρότερον εἰρημένα πάλιν αὐτό φησιν· ἀρκεῖ δ' ἡμῖν τὰ εἰς ταῦτα λελεγμένα. ἐπεὶ δὲ καὶ ἄλλην λέξιν ἐκτίθεται Πλάτωνος δι' ὧν φησιν, „έρωτήσει καὶ ἀποκρίσει

such men, I say that they saw more from Plato than from what they received by the grace of God, some of which was "written" and how "written," and some not "written" at all for the many, and some were "clear" while others were not. Again, John teaches us the difference between what is written and what is not written, saying he heard about seven thunders concerning some who were teaching him and forbidding him to write down their words.

6.7 | Many things could also be found from Moses and the prophets, not only from Plato but also from Homer and the writings of the Greeks, which are full of the grace of God and greatness. These men did not, as Celsus thinks, hear such things from Plato. For how could they have heard what had not yet come into being? And if someone tries to connect Celsus's words to the apostles of Jesus, who were younger than Plato, see if it is not absurd to say that Paul the tentmaker, Peter the fisherman, and John who left his father's nets heard from Plato in his letters and passed on such things about God. Celsus has often claimed that it is reasonable to believe immediately, as if something new is being said compared to what was said before. But what has been said about these things is enough for us. Since another saying from Plato is presented, where he says, "When questions and answers are being used," it shines wisdom on those who philosophize according to him. Let us show from the sacred writings that the divine word also

χρωμένων "έλλαμπειν φρόνησιν τοῖς κατ' αὐτὸν φιλοσοφοῦσι, φέρε παραδείξωμεν ἀπὸ τῶν Ἱερῶν γραμμάτων ὅτι προτρέπει καὶ ὁ θεῖος λόγος ἡμᾶς ἐπὶ διαλεκτικὴν, ὅπου μὲν Σολομῶντος λέγοντος „παιδεία δὲ ἀνεξέλεγκτος πλανᾶται, „ὅπου δὲ τοῦ τὸ σύγγραμμα τὴν Σοφίαν ἡμῖν καταλιπόντος Ἰησοῦ υἱοῦ Σιράχ φάσκοντος „γνῶσις ἀσυνέτου ἀδιεξέταστοι λόγοι. „εύμενεῖς οὖν ἔλεγχοι παρ' ἡμῖν είσι μᾶλλον. τοῖς μαθοῦσιν ὅτι δεῖ τὸν προϊστάμενον τοῦ λόγου δυνατὸν εἶναι „τοὺς ἀντιλέγοντας ἔλεγχειν. „εἰ δὲ ἡράθυμοῦσί τινες, οὐκ ἀσκοῦντες προσέχειν ταῖς θείαις ἀναγνώσεσι καὶ ἐρευνᾶν „τὰς γραφὰς „καὶ κατὰ τὴν ἐντολὴν τοῦ Ἰησοῦ ζητεῖν τὴν διάνοιαν τῶν γραφῶν καὶ αἴτειν περὶ αὐτῶν ἀπὸ τοῦ θεοῦ καὶ κρούειν αὐτῶν τὰ κεκλεισμένα, οὐ παρὰ τοῦτο ὁ λόγος κενός ἐστι σοφίας.

## Section 8

6.8 | Εἶτά φησι μετὰ ἄλλας λέξεις Πλατωνικάς, δηλούσας ὅτι „όλιγοις“ ἐστὶ γνωστὸν τὸ ἀγαθὸν, ἐπεὶ οἱ πολλοὶ μετὰ „καταφρονήσεως οὐκ ὄρθης“ „ὑψηλῆς καὶ χαύνης ἐλπίδος“ πληρωθέντες „ώς σεμνὰ ἄττα“ μεμαθηκότες λέγουσί τινα ὡς ἀληθῆ, ὅτι ταῦτα προειρηκώς ὁ Πλάτων ὅμως οὐ τερατεύεται ούδ' ἀποφράττει τοῦ προαιρεῖσθαι βουλομένου, τί ποτε ἐστὶν ὃ ἐπαγγέλλεται, τὴν γλῶτταν, ούδ' αὐτόθεν κελεύει φθάσαντας πιστεύειν ὅτι τοιόσδε ἐστὶν ὁ θεὸς καὶ νιὸν ἔχει τοιόνδε, καὶ οὗτος κατελθὼν ἐμοὶ διελέξατο. καὶ πρὸς ταῦτα φημι ὅτι περὶ μὲν Πλάτωνος Ἀρίστανδρος οἴμαι ἀνέγραψεν ὡς οὐκ Ἀρίστωνος υἱοῦ ἄλλὰ φάσματος, ἐν Ἀπόλλωνος εἶδει προσελθόντος τῇ Ἀμφικτιόνῃ· καὶ ἄλλοι δὲ πλείονες τῶν Πλατωνικῶν ἐν τῷ Πλάτωνος βίῳ τοιαῦτ'

urges us to dialectic, where Solomon says, "Education wanders without examination," and where Jesus, the son of Sirach, who left us the book of Wisdom, says, "Knowledge of the foolish is unsearchable words." Therefore, we have more favorable corrections. For those who learn that the one who leads the word must be able to "refute those who oppose." But if some are lazy, not practicing to pay attention to the divine readings and to search the scriptures, and according to the command of Jesus, to seek the meaning of the scriptures and ask about them from God and knock on their closed doors, the word is not empty of wisdom.

6.8 | Then he says with other Platonic words that "the good is known to few," since the many, filled with "improper contempt" and "high and vain hope," learn to say something as if it were true. Although Plato has said these things, he does not force anyone who wants to choose to believe what he promises about the nature of God and his son, nor does he command them to believe that such a being came down and spoke to him. And regarding this, I say that Aristander wrote about Plato, not as the son of Ariston, but as a phantom, when he approached the Amphictyons in the form of Apollo. Many others among the Platonists have said similar things in the life of Plato. About Pythagoras, there are many stories of wonders, such as when he showed an ivory

είρήκασι· περὶ δὲ Πυθαγόρου, πλεῖστα ὅσα τερατευσαμένου καὶ δεῖξαντος μὲν ἐν πανηγύρει Ἑλλήνων ἐλεφάντινον τὸν μηρὸν ἀνεγνωρικέναι δὲ φήσαντος τὴν ἀσπίδα, ἥ ἔχρητο, στ' Εὔφορβος ἦν, καὶ ἐν μιᾷ λεγομένου ἡμέρᾳ ἐν δύο πεφηνέναι πόλεσι, τί χρὴ καὶ λέγειν; ὃ δὲ βουλόμενος κατηγορεῖν ὡς τερατείας ἱστορουμένης περὶ Πλάτωνος καὶ Σωκράτους ἐκθήσεται καὶ τὸν συνιστάμενον Σωκράτει καθ' ὑπὸν κύκνον καὶ τὸν διδάσκαλον εἰπόντα ἐπὶ τῇ συστάσει τοῦ νεανίσκου· „οὗτος ἄρα ὁ κύκνος ἦν.“ ἀλλὰ καὶ ὃν τρίτον εἶδεν ὄφθαλμὸν ἐαυτὸν ἔχοντα ὁ Πλάτων εἰς τερατείαν ἀναλήψεται. οὐ λείψει δὲ τοὺς κακοήθεις καὶ κακηγορεῖν βουλομένους τὰ τοῖς κρείττοσι παρὰ τοὺς πολλοὺς ἐπιφανέντα, διαβολὴ καὶ κακηγορία· οἵτινες καὶ τὸ Σωκράτους δαιμόνιον ὡς πλάσμα χλευάσουσιν. οὐ τερατευόμεθα οὖν τὰ περὶ τοῦ Ἰησοῦ διηγούμενοι, οὐδὲ οἱ γνήσιοι αὐτοῦ μαθηταὶ τοιούτους ἀνέγραψαν λόγους περὶ αὐτοῦ. ὃ δὲ πάντ’ ἐπαγγελλόμενος είδεναι Κέλσος καὶ πολλὰ τῶν Πλάτωνος παρατιθέμενος ἐκὼν οἴμαι σιωπᾶ τὸν περὶ υἱοῦ θεοῦ λόγον, τὸν παρὰ Πλάτωνι λελεγμένον ἐν τῇ πρὸς Ἐρμείαν καὶ Κορίσκον ἐπιστολῇ. οὕτω δὲ ἔχει ἡ τοῦ Πλάτωνος λέξις· „καὶ τὸν τῶν πάντων θεὸν ἡγεμόνα τῶν τε ὄντων καὶ τῶν μελλόντων, τοῦ τε ἡγεμονικοῦ καὶ αίτιου πατέρα καὶ κύριον ἐπομνύντας· ὃν, ἀν δῆτως φιλοσοφῶμεν, εἰσόμεθα πάντες (σαφῶς) εἰς δύναμιν ἀνθρώπων εύδαιμόνων.“

## Section 9

6.9 | Καὶ ἄλλην δὲ τοῦ Πλάτωνος λέξιν ἐκτίθεται ὁ Κέλσος οὕτως ἔχουσαν· „ἔτι δὲ μακρότερα περὶ αὐτῶν ἐν νῷ μοι γέγονεν εἰπεῖν· τάχα γὰρ ἀν ὧν πέρι λέγω σαφέστερον ἀν εἴη τι λεχθέντων αὐτῶν·

thigh at a Greek festival and claimed to have seen the shield he used when Euphorbus was present, and on one day to have appeared in two cities. What more is there to say? The one who wants to accuse will tell of the wonders surrounding Plato and Socrates, and will mention the one who presented Socrates in a dream as a swan and the teacher saying about the arrangement of the young man, "This was indeed the swan." But also, the third one he saw with a third eye will be taken up as a wonder by Plato. He will not spare the wicked and those who want to speak ill of what has appeared among the better people, slander and calumny; these are the ones who will mock Socrates' daemon as a fabrication. Therefore, we do not tell wonders about Jesus, nor did his genuine disciples write such words about him. Celsus, who claims to know everything and willingly presents many of Plato's ideas, I think remains silent about the word concerning the son of God, which is said by Plato in his letter to Hermes and Coriscus. Thus, the saying of Plato goes: "And the God of all, the leader of both the beings and those that will be, the father and lord of the ruling and the cause, we swear by him; if we truly philosophize, we will all know clearly the power of happy men."

6.9 | Celsus also presents another saying from Plato, which goes like this: "Moreover, I have more to say about these things; for perhaps I could speak more clearly about what I am saying. There is indeed a true

εστι γάρ τις λόγος ἀληθής, ἐναντίος τῷ τολμήσαντι γράφειν τῶν τοιούτων (καὶ) δτιοῦν, πολλάκις μὲν ὑπ' ἔμοῦ καὶ πρότερον λεχθεὶς, ἐοικε δ' οὖν εἶναι καὶ νῦν λεκτέος. ἐστι τῶν ὄντων ἐκάστῳ, δι' ὧν τὴν ἐπιστήμην ἀνάγκη παραγίνεσθαι, τρία, τέταρτον δὲ αὐτῇ, πέμπτον δὲ αὐτὸ τιθέναι δεῖ, ὅ δὴ γνωστόν τε καὶ ἀληθές ἐστιν· ὧν ἐν μὲν ὄνομα, δεύτερον δὲ λόγος, τὸ δὲ τρίτον εἶδωλον, τὸ τέταρτον δὲ ἐπιστήμη. "καὶ κατὰ ταῦτα δὲ εἴποιμεν ἀν ὅτι „φωνὴ μὲν βοῶντος ἐν τῇ ἐρήμῳ“ εἰσῆκται ὁ Ἰωάννης πρὸ τοῦ Ἰησοῦ ἀνάλογον τῷ παρὰ Πλάτωνι ὄνόματι, δεύτερος δὲ μετὰ τὸν Ἰωάννην δεικνύμενος ὑπ' αὐτοῦ ὁ Ἰησοῦς, ὃ ἐφαρμόζει τὸ „ὁ λόγος σὰρξ ἐγένετο“, ἀνάλογον δὲν τῷ παρὰ Πλάτωνι λόγῳ. Πλάτων μὲν οὖν τὸ τρίτον φησὶν εἶδωλον. ἡμεῖς δὲ τὸ ὄνομα τοῦ είδώλου ἐπ' ἄλλου τάττοντες τρανότερον φήσομεν ἐν τῇ ψυχῇ γινόμενον μετὰ τὸν λόγον τῶν τραυμάτων τύπον, τοῦτον εἶναι τὸν ἐν ἐκάστῳ Χριστὸν ἀπὸ Χριστοῦ λόγου. εἰ δὲ καὶ ἀνάλογόν ἐστι τῷ τετάρτῳ ὄντι ἐπιστήμη ἡ „ἐν τοῖς“καθ' ἡμᾶς „τελείοις“σοφία ὁ Χριστὸς, ἐπιστήσει ὁ δυνάμενος.

## Section 10

6.10 | Εἶτά φησιν ὅτι δρᾶς ὅπως Πλάτων, καίτοι διαβεβαιωσάμενος ὅτι „ρήτορ“ούκ ἐστιν, ὅμως, ἵνα μὴ είς ἀνεξέλεγκτον ἀναχωρεῖν δόξῃ, λογισμὸν ὑπέχει ταύτης τῆς ἀπορίας· εἴη γάρ ἀν τυχὸν „ρήτορ“καὶ τὸ μηδέν. ἀλλ' ἐπεὶ τοῦτο φέρει είς κατασκευὴν τοῦ δεῖν μὴ ἀπλῶς πιστεύειν ἀλλὰ λογισμὸν ὑπέχειν τῶν πιστευομένων, χρησόμεθα καὶ ἡμεῖς τοῦ Παύλου λέξει ἐγκαλούσῃ τῷ εἰκῇ πιστεύοντι, ἐν ᾧ φησιν „έκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε.“ τὸ δον δ' ἐπ' αὐτῷ ἀναγκάζει ἡμᾶς ταυτολογεῖν

word, opposite to the one who dared to write such things, which has often been said by me before, and it seems that it should be said again now. There are three things among beings, and a fourth must be added, and a fifth must be placed, which is known and true: one is a name, the second is a word, the third is an image, and the fourth is knowledge." According to this, we might say that "the voice of one crying in the wilderness" is similar to the name mentioned by Plato, and after John, Jesus is shown by him, to whom the saying "the word became flesh" applies, being similar to the word from Plato. Plato indeed says that the third is an image. But we will say more clearly that the name of the image is placed on another, becoming in the soul after the word of the wounds, this being the Christ in each person from the word of Christ. And if the fourth being, knowledge, is analogous to "wisdom" in the "perfect ones" according to us, Christ will be the one who can give knowledge.

6.10 | Then he says that you see how Plato, although he insists that there is no "clear statement," still has a reasoning to avoid being thought to retreat into uncertainty. For it could be that "nothing" is also considered "clear." But since this leads to the need not to believe simply but to have reasoning about what is believed, we will also use the words of Paul, who reproaches the one who believes without thinking, in which he says, "unless you have believed in vain." As for what Celsus forces us to

ταυτολογῶν ὁ Κέλσος, λέγων μετὰ τὰς εἰρημένας ὡσπερ ἀλαζόνων ἀλαζονείας ὅτι ὁ Πλάτων οὐκ ἀλαζονεύεται καὶ ψεύδεται φάσκων αὐτὸς καινόν τι εὑρίσκειν ἢ ἀπ' οὐρανοῦ παρών ἀγγέλλειν, ἀλλ' ὅπόθεν ἔστι ταῦθ' ὄμοιογεῖ. εἴποι ἂν τις οὖν καὶ πρὸς ταῦτα. βουλόμενος ἀπαντᾶν τῷ Κέλσῳ, ὅτι καὶ Πλάτων ἀλαζονεύεται ἐν τῇ τοῦ Διὸς κατὰ τὸν Τίμαιον δημηγορίᾳ λέγων „θεοὶ θεῶν, ὃν ἔγὼ δημιουργὸς καὶ πατήρ“, καὶ τὰ ἔχῆς. ἀλλ' εἴ ἀπολογήσεται τις περὶ τούτων διὰ τὸν νοῦν τοῦ δημηγοροῦντος παρὰ τῷ Πλάτωνι Διὸς, διὰ τί ὁ ἔξετάζων τὸν νοῦν τῶν λόγων τοῦ νιοῦ τοῦ θεοῦ ἢ τῶν ἐν τοῖς προφήταις τοῦ δημιουργοῦ οὐχὶ καὶ πλεῖόν τι ἔρει παρὰ τὴν ἐν τῷ Τίμαιῷ τοῦ Διὸς δημηγορίαν; τὸ γάρ χαρακτηρίζον τὴν θεότητα ἢ περὶ μελλόντων ἔστιν ἀπαγγελίᾳ, οὐ κατ' ἀνθρωπίνην φύσιν λεγομένων καὶ ταῖς ἑκβάσεσι κρινομένων ὅτι θεῖον πνεῦμα ἦν τὸ ταῦτα ἀπαγγέλλον. οὐ πρὸς πάντα οὖν τὸν προσιόντα φαμὲν ὅτι πρῶτον πίστευσον ὃν εἰσηγοῦμαί σοι τοῦτον εἶναι υἱὸν θεοῦ, ἀλλ' ἐκάστῳ κατὰ τὸ πρέπον αὐτοῦ τῷ ἥθει καὶ τῇ καταστάσει προσάγομεν τὸν λόγον, μαθόντες „εἰδέναι, πῶς δεῖ ἡμᾶς ἐνὶ ἐκάστῳ ἀποκρίνασθαι.“ καὶ εἰσὶν οἵ πλεῖον μὴ δυναμένοις τοῦ προτραπῆναι εἰς τὸ πιστεύειν τοῦτο κηρύττομεν, ἄλλοις δὲ ὅση δύναμις ἀποδεικτικῶς δι' ἔρωτήσεων καὶ ἀποκρίσεων προσερχόμεθα. ἀλλ' οὐδὲ λέγομεν τὸ μετὰ χλεύης ὑπὸ τοῦ Κέλσου εἰρημένον. ὅτι πίστευσον ὃν εἰσηγοῦμαί σοι τοῦτον εἶναι υἱὸν θεοῦ, κἄν ἢ δεδεμένος ἀτιμότατα ἢ κεκολασμένος αἰσχιστα, κἄν χθὲς καὶ πρώην ἐν τοῖς πάντων ὄφθαλμοῖς ἐπονειδιστότατα κεκαλινδημένος. οὐδέ φαμεν· ταύτῃ καὶ μᾶλλον πίστευσον. εἰς ἔκαστον γάρ πειρώμεθα λέγειν καὶ πλείονα ὃν ἐν τοῖς ἀνωτέρω ἔξεθέμεθα.

repeat, saying with the arrogance of a show-off that Plato does not boast or lie, claiming to discover something new or to announce something from heaven, he admits where these things come from. Someone might then respond to Celsus, saying that Plato does boast in the speech of Zeus in the Timaeus, saying, "Gods of gods, of whom I am the creator and father," and so on. But if someone defends these things because of the reasoning of the speaker about Zeus in Plato, why would the one examining the reasoning of the words of the son of God or those in the prophets of the creator not say even more than what is in the speech of Zeus in the Timaeus? For the characteristic of divinity is the announcement about future things, not said according to human nature and judged by their outcomes, that it was a divine spirit announcing these things. Therefore, we do not say to everyone who approaches that they should first believe that the one I am introducing to you is the son of God, but we present the word according to each one's character and situation, learning "to know how we should respond to each one." And there are those who are not able to be persuaded to believe this, while to others we approach with as much power as we can through questions and answers. But we do not say what was mentioned with mockery by Celsus, that you should believe that the one I am introducing to you is the son of God, even if he is bound in the most disgraceful way or punished in the most shameful way, even if he was most disgracefully treated in the eyes of all yesterday and the day before. We do not say, "Believe this even more." For we try to speak to each one and provide more than what we have set forth above.

## Section 11

6.11 | Μετὰ ταῦτά φησιν ὁ Κέλσος ὅτι, ἔὰν οἴδε μὲν (λέγων Χριστιανοὺς) εἰσηγῶνται τόνδε, ἄλλοι δὲ ἄλλον, κοινὸν δὲ πάντων ἡ καὶ πρόχειρον· πίστευσον, εἰ σωθῆναι θέλεις, ἢ ἀπιθι· τί ποιήσουσιν οἱ ἀληθῶς σώζεσθαι θέλοντες; ἡ κύβους ἀναρρίψαντες μαντεύσονται, ποῖ τράπωνται καὶ τίσι προσθῶνται; καὶ πρὸς τοῦτο δὲ ἀπὸ τῆς ἐναργείας ὀρμῶμενοι ταῦτα φήσομεν· εἴ μὲν πλείους ἥσαν ὅμοιώς τῷ Ἰησοῦ ἴστορούμενοι τῷ βίῳ τῶν ἀνθρώπων ἐπιδεδημηκέναι ὡς υἱὸι θεοῦ, καὶ ἔκαστος αὐτῶν περισπάσας τινὰς εἰς αὐτὸν, ὥστ' ἀμφίριστον εἶναι διὰ τὴν ὁμοιότητα τῆς ἐπαγγελίας περὶ τοῦ υἱὸν εἶναι θεοῦ τὸν ὑπὸ τῶν πιστευόντων αὐτῷ μαρτυρούμενον. χώραν ἀν εἶχε τὸ ἔὰν οἴδε μὲν εἰσηγῶνται τόνδε, ἄλλοι δὲ ἄλλον, καὶ κοινὸν δὲ πάντων ἡ καὶ πρόχειρον· πίστευσον. εἰ σωθῆναι θέλεις. ἢ ἀπιθι καὶ τὰ ἐξῆς· νυνὶ δὲ εἰς πᾶσαν τὴν οἰκουμένην Ἰησοῦς κεκήρυκται. ἐπιδημήσας τῷ γένει τῶν ἀνθρώπων μόνος υἱὸς θεοῦ. οἱ γὰρ ὅμοιώς Κέλσω ὑπολαβόντες τετερατεῦσθαι καὶ διὰ τοῦτο βουληθέντες ὅμοιώς τερατεύσασθαι, ὡς καὶ αὐτοὶ παραπλησίως κρατήσοντες τῶν ἀνθρώπων, τὸ οὐδὲν εἶναι ἔξηλέγχθησαν. Σίμων τε ὁ Σαμαρεὺς μάγος καὶ Δοσίθεος ὁ ἀπὸ τῆς αὐτῆς χώρας ἐκείνω τυγχάνων. ἐπεὶ δὲ μὲν ἔφασκεν αὐτὸν εἶναι δύναμιν θεοῦ τὴν καλουμένην μεγάλην. ὁ δὲ καὶ αὐτὸς υἱὸς τοῦ θεοῦ. οὐδάμοι γάρ τῆς οἰκουμένης Σιμωνιανοί· καίτοι γε ὑπὲρ τοῦ πλείονας ὑπαγαγέσθαι ὁ Σίμων τὸν περὶ τοῦ θανάτου κίνδυνον. ὃν Χριστιανοὶ αἰρεῖσθαι ἐδιδάχθησαν, περιεῖλε τῶν μαθητῶν, ἐναδιαφορεῖν αὐτοὺς διδάξας πρὸς τὴν είδωλολατρείαν. ἀλλ' οὐδὲ τὴν ἀρχὴν Σιμωνιανοὶ ἐπεβούλεύθησαν· ἥδει

6.11 | After this, Celsus says that if these (referring to Christians) introduce one person, while others introduce another, and there is a common and easy belief among all, "Believe, if you want to be saved, or go away." What will those truly wanting to be saved do? Will they throw dice to predict which way to turn and what to add? And in response to this, we will say that if there were many similar to Jesus, told about in the lives of men as sons of God, and each of them attracting some followers to themselves, it would be ambiguous because of the similarity of the promise about being the son of God, as testified by those who believe in him. It would have been fitting if there were those who introduce one person, while others introduce another, and there is a common and easy belief among all: "Believe, if you want to be saved." But now Jesus has been proclaimed throughout the whole world, being the only son of God among the human race. For those who, like Celsus, claim to perform wonders and want to do so, thinking they can also achieve something similar to humans, have been shown to be nothing. Simon the Sorcerer and Dosithius from the same region were examples. For Simon claimed to be the great power of God, and Dosithius also claimed to be the son of God. Nowhere in the world are there Simonian followers; yet Simon wanted to lead many to follow him concerning the danger of death. The Christians were taught to reject him, leading his followers away from idol worship. But the Simonian followers did not even attack the beginning; for the evil spirit that was plotting knew that nothing

γὰρ ὁ ἐπιβουλεύων δαίμων πονηρὸς τῇ τοῦ Τησοῦ διδασκαλίᾳ οὐδὲν τῶν ἴδιων παραλυθησόμενον βούλημα ἐκ τῶν Σίμωνος μαθημάτων. οἱ δὲ Δοσιθεηνοὶ οὐδὲ πρότερον ἥκμασαν· νῦν δὴ παντελῶς ἐπιλελοίπασιν, ὡστε τὸν δλον αὐτῶν ιστορεῖσθαι ἀριθμὸν οὐκ εἶναι ἐν τοῖς τριάκοντα. καὶ „Ιούδας“δὲ „ὁ Γαλιλαῖος“, ὃς ὁ Λουκᾶς ἐν ταῖς Πράξεσι τῶν ἀποστόλων ἔγραψεν, ἐβουλήθη ἐαυτόν τινα εἰπεῖν μέγαν, καὶ πρὸ ἐκείνου „Θευδᾶς“ ἄλλ’ ἐπεὶ οὐκ ἦν ἐκ θεοῦ αὐτῶν ἡ διδαχὴ, ἀνηρέθησαν, „καὶ πάντες ὅσοι ἐπείθοντο“αὐτοῖς παραχρῆμα διεσκεδάσθησαν. οὐ κύβους οὖν ἀναρρίπτοῦντες μαντευόμεθα, ποῦ τραπώμεθα καὶ τίνι προσθώμεθα, ὡς δυναμένων πλειόνων περισπάσαι ἡμᾶς τῇ ἐπαγγελίᾳ τοῦ θεόθεν ἐπιδεδημηκέναι τῷ γένει τῶν ἀνθρώπων. ἀλλὰ γὰρ καὶ περὶ τούτων ἄλις.

## Section 12

6.12 | Διὸ μεταβαίνομεν ἐπ’ ἄλλην Κέλσου κατηγορίαν. οὐδὲ τὰς λέξεις ἡμῶν εἰδότος ἄλλ’ ἐκ παρακουσματίων φήσαντος ὅτι φαμὲν τὴν ἐν ἀνθρώποις σοφίᾳν μωρίαν εἶναι παρὰ θεῷ, τοῦ Παύλου λέγοντος „ἡ σοφία τοῦ κόσμου μωρία παρὰ θεῷ ἐστι.“καί φησιν ὁ Κέλσος ὅτι ἡ τούτου αἵτια καὶ πάλαι εἴρηται. οὕται δὲ αἵτιαν εἶναι τὸ βούλεσθαι ἡμᾶς διὰ τῆς λέξεως ταύτης τοὺς ἀπαιδεύτους καὶ ἡλιθίους προσάγεσθαι μόνους. ἀλλ’ ὡς καὶ αὐτὸς ἐσημειώσατο, ταύτῳ εἴπεν ἀνωτέρω, καὶ ἡμεῖς πρὸς τὸν λόγον κατὰ τὸ δυνατὸν ἡμῖν ἀπηντήσαμεν. ὅμως μέντοι ἐβουλήθη καὶ τοῦτο δεῖξαι πεπλασμένον ἡμῖν καὶ ληφθὲν ἀπὸ τῶν παρ’ Ἑλλησι σοφῶν. ἄλλην μὲν εἶναι φησάντων τὴν ἀνθρωπίνην σοφίαν ἄλλην δὲ τὴν θείαν. καὶ ἐκτίθεται γε

of its own would be lost from the teaching of Jesus. The Dosithians did not thrive before either; now they are completely gone, so that their total number is not even thirty. And "Judas the Galilean," as Luke wrote in the Acts of the Apostles, wanted to make himself out to be someone great, even before him "Theudas." But since their teaching was not from God, they were removed, and "all who followed them were immediately scattered." So we do not throw dice to predict which way to turn and what to add, as if we could be persuaded by the promise from God to the human race. But indeed, there is enough about these matters.

6.12 | Therefore, we move on to another accusation from Celsus. He does not understand our words but claims that we say that wisdom among humans is foolishness to God, based on Paul's statement: "The wisdom of the world is foolishness to God." Celsus says that the reason for this has been stated before. He thinks the reason is that we want to attract the uneducated and foolish with this saying alone. However, as he himself noted, he has said the same thing before, and we have responded to his argument as best as we can. Nevertheless, he wanted to show that this was shaped for us and taken from the wise among the Greeks. He claims that human wisdom is one thing and divine wisdom is another. He presents words

Ἡρακλείτου λέξεις, μίαν μὲν, ἐν τῇ φησιν· „ἡθος γάρ ἀνθρώπειον μὲν οὐκ ἔχει γνώμας, θεῖον δὲ ἔχει, ἐτέραν δέ· „ἀνὴρ νήπιος ἥκουσε πρὸς δαίμονος ὅκως περ παῖς πρὸς ἄνδρός·“ ἑκτίθεται δὲ καὶ ἀπὸ τῆς Πλάτωνος γεγραμμένης Σωκράτους ἀπολογίας ταῦτα· „έγὼ γάρ, ὡς ἄνδρες Ἀθηναῖοι, δι’ οὐδὲν ἄλλο ἢ διὰ σοφίαν τοῦτο τὸ ὄνομα ἔσχηκα. ποίαν δὲ σοφίαν ταύτην; ἥπερ ἔστιν ἵσως ἀνθρωπίνη σοφία· τῷ ὄντι γάρ κινδυνεύω ταύτην εἶναι σοφός.“ ἂ μὲν οὖν ἑκτίθεται ὁ Κέλσος ταῦτά ἔστιν. ἔγὼ δὲ ἀπὸ τῆς πρὸς Ἐρμείαν καὶ Ἔραστον καὶ Κορίσκον Πλάτωνος ἐπιστολῆς καὶ ταῦτα παραθήσομαι· „Ἐράστῳ δὲ καὶ Κορίσκῳ πρὸς τῇ τῶν εἰδῶν σοφίᾳ τῇ καλῇ ταύτῃ φημὶ ἔγὼ καίπερ γέρων ὧν προσδεῖν σοφίας τῆς περὶ τοὺς πονηροὺς καὶ ἀδίκους φυλακτικῆς καὶ τινος ἀμυντικῆς δυνάμεως. ἄπειροι γάρ εἰσι διὰ τὸ μεθ’ ἡμῶν μετρίων ὄντων καὶ οὐ κακῶν συχνὸν διατετριφέναι τοῦ βίου· διὸ δὴ τούτων προσδεῖν εἴπον, ἵνα μὴ ἀναγκάζωνται τῆς ἀληθινῆς μὲν ἀμελεῖν σοφίας, τῆς δ’ ἀνθρωπίνης τε καὶ ἀναγκαίας ἐπιμελεῖσθαι μειζόνως ἢ δεῖ.“

## Section 13

6.13 | Ούκοῦν κατὰ ταῦτα ἡ μὲν τις θεία σοφία ἔστιν, ἡ δ’ ἀνθρωπίνη. καὶ ἡ μὲν ἀνθρωπίνη ἔστιν ἡ καθ’ ἡμᾶς λεγομένη „σοφία τοῦ κόσμου“. ἥτις ἔστι „μωρία παρὰ τῷ θεῷ“ ἡ δὲ θεία καὶ ἐτέρα παρὰ τὴν ἀνθρωπίνην, εἴπερ ἔστι θεία, χάριτι θεοῦ δωρουμένου αὐτὴν τοῖς ἐαυτούς ἐπιτηδείους πρὸς παραδοχὴν αὐτῆς κατασκευάσασι παραγίνεται, καὶ μάλιστα τοῖς ἐκ τοῦ ἐγνωκέναι τὴν διαφορὰν ἐκατέρας σοφίας πρὸς τὴν ἐτέραν ἐν ταῖς πρὸς θεὸν εύχαῖς λέγουσι· „καν γάρ τις τέλειος ἐν υἱοῖς ἀνθρώπων, τῆς ἀπὸ σοῦ

from Heraclitus, one of which says: "For human character has no understanding, but divine character does." Another says: "A foolish man listens to a spirit like a child listens to a man." He also quotes from Plato's written Apology of Socrates, where Socrates says: "For, O men of Athens, I have this name for no other reason than for wisdom. And what wisdom is this? It is perhaps human wisdom; for I truly risk saying that this is wise." So these are the things that Celsus presents. But I will also refer to the letter of Plato to Hermias, Erastus, and Coriscus, where he says: "To Erastus and Coriscus, regarding this beautiful wisdom of the forms, I say that although I am old, I still need wisdom concerning the wicked and unjust, and some defensive power. For they are inexperienced because, being moderate and not evil, they have often been consumed by life. Therefore, I said that they need this, so that they are not forced to neglect true wisdom, but to take more care of human and necessary wisdom than they should."

6.13 | So, according to this, there is divine wisdom and human wisdom. Human wisdom is what we call "the wisdom of the world," which is "foolishness to God." Divine wisdom, on the other hand, is different from human wisdom, and if it is divine, it is given by the grace of God to those who have prepared themselves to receive it, especially to those who understand the difference between each type of wisdom in their prayers to God. For they say, "Even if someone is perfect among the sons of men, he will not be considered

σοφίας ἀπούσης είς ούδεν  
λογισθήσεται. "καὶ γυμνάσιον μέν φαμεν  
εῖναι τῆς ψυχῆς τὴν ἀνθρωπίνην σοφίαν,  
τέλος δὲ τὴν θείαν· ἥτις καὶ  
„στερεὰ“ λέγεται τῆς ψυχῆς εἶναι  
„τροφὴ“ παρὰ τῷ φήσαντι „τελείων δέ  
ἔστιν ἡ στερεὰ τροφὴ, τῶν διὰ τὴν ἔξιν τὰ  
αἰσθητήρια γεγυμνασμένα ἔχόντων πρὸς  
διάκρισιν καλοῦ τε καὶ κακοῦ.“ καὶ ἀρχαία  
μὲν ἀληθῶς ἔστιν ἡδε ἡ δόξα. οὐχ, ὡς  
οἴεται δὲ Κέλσος, τῆς περὶ αὐτῶν  
ἀρχαιότητος είς Ἡράκλειτον καὶ Πλάτωνα  
ἀναφερομένης. ἀνωτέρω γὰρ τούτων οἱ  
προφῆται διέστειλαν τὸ περὶ ἐκατέρας  
σοφίας· ἀρκεῖ δ' ἐπὶ τοῦ παρόντος εἰπεῖν  
ἀπὸ τῶν λόγων τοῦ Δαυΐδ τὸ περὶ τοῦ κατὰ  
τὴν θείαν σοφίαν σοφοῦ λεγόμενον, ὅστις  
„οὐκ ὄψεται καταφθορὰν, φησὶν, „ὅταν ἴδῃ  
σοφοὺς ἀποθνήσκοντας.“ ἡ θεία τοίνυν  
σοφία, ἐτέρα οὖσα τῆς πίστεως, πρῶτον  
ἔστι τῶν καλουμένων „χαρισμάτων“ τοῦ  
Θεοῦ, καὶ μετ' ἑκείνην δεύτερον τοῖς  
ἀκριβοῦν τὰ τοιαῦτα ἐπισταμένοις ἡ  
καλουμένη γνῶσις, καὶ τρίτον, ἐπει  
σώζεσθαι χρὴ καὶ τοὺς ἀπλουστέρους  
προσιόντας κατὰ δύναμιν τῇ θεοσεβείᾳ, ἡ  
πίστις. διὸ λέγεται παρὰ τῷ Παύλῳ „δῷ μὲν  
γὰρ διὰ τοῦ πνεύματος δίδοται λόγος  
σοφίας, ἄλλῳ δὲ λόγος γνώσεως κατὰ τὸ  
αὐτὸ πνεῦμα, ἐτέρῳ δὲ πίστις ἐν τῷ αὐτῷ  
πνεύματi.“ διόπερ οὐ τοὺς τυχόντας εὔροις  
ἄν μετειληφότας τῆς θείας σοφίας ἄλλὰ  
τοὺς ὑπερέχοντας καὶ διαφέροντας  
πάντων τῶν χριστιανισμῷ προσεχόντων,  
ούδε τοῖς ἀπαιδευτοτάτοις ἢ ἀνδραπόδοις  
ἢ ἀμαθεστάτοις διέξεισί τις τὰ περὶ τῆς  
θείας σοφίας.

## Section 14

6.14 | Καίτοι γε ἄλλους μέν φησιν  
ἀπαιδευτοτάτους εῖναι καὶ ἀνδράποδα καὶ

anything without your wisdom." We say  
that human wisdom is like a gymnasium for  
the soul, while divine wisdom is the  
ultimate goal. This divine wisdom is also  
called "solid food" for the soul, as it is said:  
"The solid food is for the perfect, who have  
their senses trained to distinguish good  
from evil." This belief is indeed ancient. It is  
not, as Celsus thinks, based on the ancient  
teachings of Heraclitus and Plato. For  
before them, the prophets distinguished  
between each type of wisdom. It is enough  
to mention the words of David regarding  
divine wisdom, who says, "He will not see  
destruction when he sees the wise dying."  
Thus, divine wisdom, being different from  
faith, is the first of the things called "gifts"  
of God. After that comes knowledge, which  
is for those who are skilled in such matters,  
and third, since it is necessary for the  
simplest to approach God with reverence,  
is faith. Therefore, Paul says: "For to one is  
given through the Spirit the word of  
wisdom, to another the word of knowledge  
according to the same Spirit, to another  
faith by the same Spirit." Thus, you would  
not find those who happen to have received  
divine wisdom, but rather those who excel  
and stand out among all who pay attention  
to Christianity. No one will explain the  
matters of divine wisdom to the most  
uneducated or foolish.

6.14 | And yet, Celsus says that there are  
others who are the most uneducated, like

άμαθεστάτους ὁ Κέλσος, τοὺς μὴ  
έπισταμένους αύτοῦ τὰ προστάγματα μηδὲ  
παιδευθέντας τὰ Ἑλλήνων μαθήματα· ἡμεῖς  
δὲ ἀπαίδευτοτάτους φαμὲν τοὺς μὴ  
αἰσχυνομένους ἐν τῷ τοῖς ἀψύχοις  
προσλαλεῖν καὶ περὶ μὲν ὑγείας τὸ ἀσθενὲς  
ἐπικαλουμένους περὶ δὲ ζωῆς τὸ νεκρὸν  
ἀξιοῦντας περὶ δ' ἐπικουρίας τὸ  
ἀπορώτατον ἵκετεύοντας. καν τινες δὲ μὴ  
ταῦτα φῶσιν εἶναι τοὺς θεοὺς ἀλλὰ  
μιμήματα τῶν ἀληθινῶν κάκείνων  
σύμβολα. οὐδὲν ἥττον καὶ οὗτοι. ἐν  
βαναύσων χερσὶ τὰ μιμήματα τῆς  
θειότητος φανταζόμενοι εἶναι. ἀπαίδευτοί  
είσι καὶ ἀνδράποδα καὶ ἀμαθεῖς· ὡς τοὺς  
ἔσχάτους τῶν ἐν ἡμῖν ἀπηλλάχθαι ταύτης  
τῆς ἀπαίδευσίας καὶ τῆς ἀμαθίας, καὶ  
φρονιμωτάτοις δὲ τὴν θείαν ἐλπίδα  
νοεῖσθαι καὶ καταλαμβάνεσθαι φαμεν.  
λέγομεν δὲ καὶ οὐχ οἶόν τ' εἶναι μὴ  
έγγυμνασάμενον τῇ ἀνθρωπίνῃ σοφίᾳ  
χωρεῖν τὴν θειοτέραν, καὶ μωρίαν πᾶσαν  
τὴν ἀνθρωπίνην σοφίαν ὡς πρὸς τὴν θείαν  
διμολογοῦμεν. εἴτα δέον αὐτὸν ἀγωνίζεσθαι  
περὶ τοῦ λόγου, δὲ γόητας ἡμᾶς καλεῖ καὶ  
φησιν δτί φεύγομεν τοὺς χαριεστέρους  
προτροπάδην ὡς οὐχ ἐτοίμους ἀπατᾶσθαι.  
παλεύομεν δὲ τοὺς ἀγροικοτέρους, οὐ γάρ  
εἶδεν ἄνωθεν καὶ ἔξ ἀρχῆς καὶ τοῖς ἔξωθεν  
μαθήμασι πεπαιδευμένους τοὺς παρ' ἡμῖν  
σοφοὺς, Μωϋσέα μὲν „πάσῃ Αἴγυπτίων  
σοφίᾳ,“ Δανιὴλ δὲ καὶ Ἀνανίαν καὶ Ἀζαρίαν  
καὶ Μισαὴλ πᾶσι τοῖς Ἀσσυρίων  
γράμμασιν, ὥστ' αὐτοὺς εὑρεθῆναι πάντων  
τῶν ἐκεῖ σοφῶν δεκαπλασίους. καὶ νῦν δὲ  
αἱ ἐκκλησίαι ἔχουσι μὲν ἀνάλογον τοῖς  
πλήθεσιν ὀλίγους σοφοὺς προσελθόντας  
καὶ ἀπὸ τῆς καλουμένης παρ' ἡμῖν „κατὰ  
σάρκα“σοφίας, ἔχουσι δὲ καὶ τοὺς  
διαβεβηκότας ἀπ' ἐκείνης ἐπὶ τὴν θείαν  
σοφίαν.

slaves and the most ignorant, who do not understand his commands or have learned the teachings of the Greeks. But we say that the truly uneducated are those who are not ashamed to speak to lifeless things, calling upon the weak for health and expecting the dead for life, and begging for help from the most hopeless. And even if some say that these are not gods but imitations of the true ones and their symbols, they are still nothing less. They imagine the imitations of divinity in the hands of the unskilled. They are uneducated, slaves, and ignorant. We say that the last among us should be freed from this ignorance and foolishness, and that the wisest should understand and grasp divine hope. We also say that it is not possible for someone who has not trained in human wisdom to approach the divine wisdom, and we acknowledge that all human wisdom is foolishness compared to the divine. Therefore, it is necessary for him to struggle with the argument, but the sorcerer calls us and says that we flee from the more graceful ones as if we are not ready to be deceived. But we wrestle with the more rustic ones. For he has not seen from above and from the beginning, nor has he learned from outside teachings, the wise among us, like Moses, who was "trained in all the wisdom of the Egyptians," and Daniel, along with Hananiah, Azariah, and Mishael, who were skilled in all the writings of the Assyrians, so that they were found to be ten times wiser than all the wise men there. And even now, the churches have a few wise ones who have come, in proportion to the crowds, from what we call "wisdom according to the flesh," but they also have those who have moved from that to divine wisdom.

## Section 15

6.15 | Εἶτα μετὰ ταῦτα ὁ Κέλσος ὡς περιηγηθεὶς τὰ περὶ ταπεινοφροσύνης καὶ μὴ ἐπιμελῶς αὐτὴν νοήσας βούλεται μὲν τὴν παρ' ἡμῖν κακολογεῖν. οἴεται δ' αὐτὴν παράκουσμα εἶναι τῶν Πλάτωνος λόγων, ὃς φησι ποὺ ἐν τοῖς Νόμοις „ὁ μὲν δὴ θεὸς, ὥσπερ καὶ ὁ παλαιὸς λόγος, ἀρχήν τε καὶ τελευτὴν καὶ μέσα τῶν ὅντων ἀπάντων ἔχων εὐθείᾳ περαίνει κατὰ φύσιν περιπορευόμενος· τῷ δ' ἀεὶ ξυνέπεται δίκη τῶν ἀπολελειμμένων τοῦ θείου νόμου τιμωρὸς, ἵς ὁ μὲν εύδαιμονήσειν μέλλων ἔχόμενος ξυνέπεται ταπεινὸς καὶ κεκοσμημένος· οὐχ ὅρῶν ὅτι παρὰ τοῖς πολὺ Πλάτωνος ἀρχαιοτέροις λέλεκται ἐν εὐχῇ τῷ· „κύριε, οὐχ ὑψώθη μου ἡ καρδία, οὐδὲ ἐμετεωρίσθησαν οἱ ὄφθαλμοί μου, οὐδὲ ἐπορεύθην ἐν μεγάλοις οὐδὲ ἐν θαυμασίοις ὑπὲρ ἐμὲ, εἰ μὴ ἔταπεινοφρόνουν.“ Ἄμα δὲ δηλοῦται διὰ τούτων ὅτι οὐ πάντως ὁ ταπεινοφρονῶν ἀσχημόνως καὶ ἀπαισίως ταπεινοῦται, χαμαιπετής ἐπὶ τῶν γονάτων καὶ πρηνής ἐρριμένος. ἐσθῆτα δυστήνων ἀμφισκόμενος καὶ κόνιν ἐπαμώμενος. ὁ γάρ κατὰ τὸν προφήτην ταπεινοφρονῶν, πορευόμενος „ἐν μεγάλοις καὶ θαυμασίοις“ τοῖς ὑπὲρ αὐτὸν, τοῖς ἀληθῶς „μεγάλοις“ δόγμασι καὶ τοῖς „θαυμασίοις“ νοήμασι, ταπεινοῖ ἔαυτὸν „ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ.“ εἰ δέ τινες διὰ τὴν ἴδιωτείαν μὴ τρανώσαντες τὸ περὶ τῆς ταπεινοφροσύνης δόγμα τοιαῦτα ποιοῦσιν, οὐ τὸν λόγον αἴτιατέον, ἀλλὰ τῇ ἴδιωτείᾳ τῶν προθεμένων μὲν τὰ κρείττονα διὰ δὲ τὸν ἴδιωτισμὸν ἀποτυγχανόντων συγγνωστέον. μᾶλλον γάρ τοῦ κατὰ Πλάτωνα ταπεινοῦ καὶ κεκοσμημένου „ταπεινὸς καὶ κεκοσμημένος“ ἐστὶν ὁ κεκοσμημένος μὲν διὰ τὸ πορεύεσθαι „ἐν

6.15 | Then, after this, Celsus, as if confused about humility and not understanding it well, wants to speak badly of it among us. He thinks it is a misunderstanding of Plato's words, where he says in the Laws: "God, just like the ancient word, has the beginning, the end, and the middle of all things, moving straight according to nature; and always following him is the justice of the divine law, which the one who will be happy follows humbly and decorously." He does not see that it is said in a prayer much older than Plato: "Lord, my heart is not lifted up, nor are my eyes raised too high, nor do I walk in great things or in wonders above me, unless I have humbled myself." At the same time, it is shown that not everyone who is humble does so in an ugly or shameful way, like lying on the ground and covered in dust. For the one who is humble, according to the prophet, walks "in great and wonderful" things that are truly "great" teachings and "wonderful" thoughts, humbling himself "under the mighty hand of God." And if some, due to their ignorance, do such things about humility, the fault is not in the teaching but in the ignorance of those who are trying to do better but fail because of their ignorance. For according to Plato, the humble and decorous person is the one who is decorous because he walks "in great" and "wonderful" things above him; and humble, since even in these things he humbles himself willingly. Not by chance, but "under the mighty hand of God," through the teacher of such teachings, Jesus, who "did not consider it robbery to be equal with God, but emptied himself, taking the form

μεγάλοις" καὶ „θαυμασίοις" ὑπὲρ αὐτόν· ταπεινὸς δὲ, ἐπεὶ καὶ ἐν τούτοις ὡν ταπεινοῦται ἐκών. οὐχ ὑπὸ τὸν τυχόντα ἀλλ' „ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, "διὰ τοῦ διδασκάλου τῶν τοιούτων μαθημάτων Ἰησοῦ· „δὲ" „οὐχ ἀρπαγμὸν ἥγήσατο εἶναι ἵσα θεῷ, ἀλλ' ἐαυτὸν ἐκένωσε μορφὴν δούλου λαβὼν, " „καὶ σχήματι εὐρεθεὶς ὡς ἄνθρωπος ἔταπεινωσεν ἐαυτὸν, γενόμενος ὑπῆκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. "καὶ οὕτω μέγα δόγμα τὸ περὶ ταπεινοφροσύνης ἐστὶν, ὡς μὴ τὸν τυχόντα διδάσκαλον ἔχειν περὶ αὐτοῦ, ἀλλ' αὐτὸν λέγειν τὸν τηλικοῦτον ἡμῶν σωτῆρα· „μάθετε ἀπ' ἐμοῦ, ὅτι πρᾶός είμι καὶ ταπεινὸς τῇ καρδίᾳ. καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν."

## Section 16

6.16 | Μετὰ ταῦτα τὴν κατὰ τῶν πλουσίων ἀπόφασιν τοῦ Ἰησοῦ, εἰπόντος· „εὔκοπάτερον κάμηλον εἰσελθεῖν δὰ τρήματος ἥραφίδος ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ, "φησὶν ἄντικρυς ἀπὸ Πλάτωνος εἰρήσθαι, τοῦ Ἰησοῦ παραφθείροντος τὸ Πλατωνικὸν, ἐν οἷς εἴπεν ὁ Πλάτων ὅτι „ἄγαθὸν ὅντα διαφόρως καὶ πλούσιον εἶναι διαφερόντως εἶναι ἀδύνατον. "τίς δ' οὐκ ἀν καὶ μετρίως ἔφιστάνειν τοῖς πράγμασι δυνάμενος τὸν Κέλσον γελάσαι, οὐ τῶν πιστευόντων τῷ Ἰησοῦ μόνων ἀλλὰ καὶ τῶν λοιπῶν ἀνθρώπων. ἀκούων ὅτι Ἰησοῦς ὁ παρὰ Ίουδαίοις γεγενημένος καὶ ἀνατεθραμμένος καὶ Ἰωσὴφ „τοῦ τέκτονος" νομισθεὶς εἶναι υἱὸς καὶ μηδὲ γράμματα μεμαθηκώς οὐ μόνον τὰ Ἑλλήνων ἀλλ' οὐδὲ τὰ Ἐβραίων, ὅπερ καὶ αἱ φιλαλήθεις μαρτυροῦσι γραφαὶ τῶν περὶ αὐτὸν, ἀνέγνω Πλάτωνα καὶ ἀρεσθεὶς τῇ περὶ τῶν πλουσίων ἀποφαινομένῃ αὐτοῦ

of a servant," and "being found in appearance as a man, he humbled himself and became obedient to death, even the death of the cross." And so, the teaching about humility is so great that it does not have just any teacher, but it speaks of our Savior, who says: "Learn from me, for I am gentle and humble in heart, and you will find rest for your souls."

6.16 | After this, Celsus, as if confused about Jesus' statement regarding the rich, where he said, "It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God," claims that this is a distortion of Plato's words. Plato said that "it is impossible for a good person to be very rich." Who would not find it amusing to point out to Celsus that he is wrong, not just among those who believe in Jesus but among all people? Hearing that Jesus was born and raised among the Jews and thought to be the son of Joseph "the carpenter," and that he had not learned letters, neither Greek nor Hebrew, as the truthful writings about him testify, he read Plato and, pleased with his statement about the rich, changed it to say, "It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God." If Celsus had not been filled with hatred and disgust

λέξει, ώς „άδύνατόν ἐστιν ἀγαθὸν εἶναι διαφερόντως καὶ πλούσιον,“ παρέφθειρεν αὐτὴν καὶ πεποίηκε τὸ „εύκοπώτερον κάμηλον διὰ τρήματος ῥαφίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ“; εἴ δὲ μὴ μετὰ τοῦ μισεῖν καὶ ἀπεχθάνεσθαι ἔντυχῶν τοῖς εὐαγγελίοις φιλαλήθης ἢν ὁ Κέλσος, ἐπέστησεν ἄν, τί δή ποτε παρελήφθη κάμηλος, τὸ τῶν ζῷων ὅσον ἐπὶ τῇ κατασκευῇ σκολιὸν, παραβαλλόμενον τῷ πλουσίῳ, καὶ τί αὐτῷ ἔβούλετο ἡ στενὴ „τῆς ῥαφίδος“ τρυμαλιὰ, στενὴν φάσκοντι εἶναι καὶ τεθλιμμένην τὴν ὁδὸν τὴν ἀπάγουσαν „εἰς τὴν ζωὴν,“ καὶ τὸ κατὰ τὸν νόμον δὲ „ἀκάθαρτον“ τὸ ζῷον ἀναγεγράφθαι τοῦτο, ἔχον μέν τι ἀποδεκτὸν τὸ μαρυκᾶσθαι, ἔχον δὲ καὶ ψεκτὸν τὸ μὴ διχηλεῖν· ἔξητασεν ἄν καὶ ὁσάκις ἐν ταῖς θείαις παρελήφθη κάμηλος γραφαῖς καὶ ἐπὶ τίνων, ἵνα θεωρήσῃ τὸ περὶ τῶν πλουσίων τοῦ λόγου βούλημα· οὐκ εἴασεν ἄν ἀβασάνιστον καὶ τὸ μακαρίζεσθαι μὲν τοὺς πτωχοὺς ὑπὸ τοῦ Ἰησοῦ ταλανίζεσθαι δὲ τοὺς πλουσίους πότερον ἐπὶ τῶν αἰσθητῶν αὐτῷ ταῦτα. . . πτωχῶν καὶ πλουσίων, ἢ οἶδε τινα πτωχείαν πάντως μακαριζομένην δὲ λόγος καὶ πλοῦτον πάντως ψεκτόν· οὐκ ἀν γὰρ οὐδὲ δὲ τυχῶν ἀκρίτως τοὺς πτωχοὺς ἐπήνεσεν, ὃν οἱ πολλοὶ καὶ φαυλόττοι εἰσὶ τὰ ἥθη. ἀλλὰ ταῦτα μὲν ταύτη.

## Section 17

6.17 | Έπεὶ δ’ ἐξῆς ἔξευτελίσαι βουλόμενος τὰ περὶ βασιλείας θεοῦ γεγραμμένα παρ’ ἡμῖν τούτων μὲν οὐδὲν παρέθετο ώς οὐδὲ τῆς παρ’ αὐτῷ ἄξιον ἀναγραφῆς, τάχα ἐπεὶ μηδὲ ἥδει αὐτὰ, Πλάτωνος δὲ λέξεις ἐκτίθεται ἀπό τε τῶν ἐπιστολῶν καὶ τοῦ Φαίδρου, ώς τούτων μὲν ἐνθέως είρημένων, οὐδὲν δὲ τοιοῦτον ἔχόντων τῶν

towards the gospels, he would have asked what exactly was meant by the camel, which is a creature known for its awkwardness, compared to the rich person, and what the narrow "eye of the needle" was meant to signify, claiming it to be a narrow and difficult path leading "to life." He would have examined how often the camel is mentioned in the sacred writings and for what reasons, to understand the meaning of the saying about the rich. He would not have left unchallenged the idea that Jesus blessed the poor while tormenting the rich, whether in relation to their material wealth or their moral character. For it is not the case that the saying praises all poverty and condemns all wealth; for even the most casual observer would not praise the poor, many of whom are of low character. But these matters are as they are.

6.17 | Since he wanted to belittle what is written about the kingdom of God, Celsus did not present anything from our writings as worthy of mention, perhaps because he did not even know them. Instead, he quotes Plato's words from both the letters and the Phaedrus, while nothing similar is found in our texts. Let us briefly compare these to

ήμετέρων γραμμάτων' φέρε όλίγα  
παραβάλωμεν παραθέσεως ἔνεκεν τῆς  
πρὸς τὰ Πλάτωνι ούκ ἀπιθάνως μὲν  
είρημένα, οὐ μὴν καὶ διαθέντα τὸν  
φιλόσοφον ἀξίως κἄν αὐτῷ ἀναστραφῆναι  
ἐν τῇ πρὸς τὸν ποιητὴν τῶν ὅλων εὔσεβείᾳ·  
ἢν ἔχρην μὴ νοθεύειν μηδὲ μιαίνειν τῇ, ὡς  
ἡμεῖς ὄνομάζομεν, εἰδωλολατρείᾳ. ὡς δὲ  
καὶ οἱ πολλοὶ λέγοιεν ἀν̄ χρώμενοι τῷ  
ὄνόματι, καὶ τῇ δεισιδαιμονίᾳ. τρόπῳ δὴ  
Ἐβραϊκῷ τινι λέγεται περὶ τοῦ θεοῦ ἐν  
ἐπτακαιδεκάτῳ ψαλμῷ ὅτι „ἔθετο σκότος  
ἀποκρυφὴν ὁ θεός“· ἵνα δηλωθῇ ὅτι ἀφανῆ  
καὶ ἄγνωστά ἔστι τὰ κατ’ ἀξίαν νοηθέντα  
ἄν περὶ τοῦ θεοῦ, ἀποκρύψαντος ἐαυτὸν  
οἰονεὶ ἐν σκότῳ τοῖς μὴ φέρουσι τὰς τῆς  
γνώσεως αὐτοῦ μαρμαρυγάς μηδὲ  
δυναμένοις αὐτὸν ὀρᾶν πῆ μὲν διὰ τὸν  
μιασμὸν τοῦ νοῦ, σώματι  
„ταπεινώσεως“ ἀνθρώπων ἐνδεδεμένου, πῆ  
δὲ διὰ τὴν βραχυτέραν δύναμιν αὐτοῦ τῆς  
κατανοήσεως τοῦ θεοῦ. ἵνα δὲ δηλωθῇ τὸ  
σπανίως εἰς ἀνθρώπους φθάνον καὶ ἐν  
πάνυ ὀλίγοις εὐρισκόμενον τῆς γνώσεως  
τοῦ θεοῦ, Μωϋσῆς ἀναγέγραπται  
εἰσεληλυθέναι „εἰς τὸν γνόφον, ὅπου ἦν ὁ  
θεός“· καὶ περὶ Μωϋσέως πάλιν· „ἔγγιετ  
Μωϋσῆς μόνος πρὸς τὸν θεόν, οἱ δὲ λοιποὶ  
οὐκ ἔγγιοῦσι.“ πάλιν τε αὖ ἵνα τὸ βάθος  
παραστήσῃ ὁ προφήτης τῶν περὶ θεοῦ  
δογμάτων, ἀληπτὸν τυγχάνον τοῖς μὴ  
ἔχουσι „πνεῦμα“ τὸ πάντ’ ἐρευνῶν, ἐρευνῶν  
δὲ „καὶ τὰ βάθη τοῦ θεοῦ, εἴπε τό·  
„ἄβυσσος ὡς ἴματιον τὸ περιβόλαιον  
αὐτοῦ.“ ἀλλὰ καὶ ὁ σωτὴρ ἡμῶν καὶ κύριος  
λόγος τοῦ θεοῦ τὸ μέγεθος παριστάς τῆς  
γνώσεως τοῦ πατρὸς. ὅτι κατ’ ἀξίαν  
προηγουμένως αὐτῷ μόνω. λαμβάνεται καὶ  
γινώσκεται. δευτέρως δὲ τοῖς  
έλλαμπομένοις τὸ ἡγεμονικὸν ὑπ’ αὐτοῦ  
τοῦ λόγου καὶ θεοῦ, φησίν· „οὐδεὶς ἔγνω  
τὸν υἱὸν εἰ μὴ ὁ πατὴρ, οὐδὲ τὸν πατέρα εἴ  
μὴ ὁ υἱὸς καὶ ὃ ἀν ὁ υἱὸς ἀποκαλύψῃ.“ οὕτε

what is said about Plato, not to dismiss it, but to show that the philosopher should be honored in relation to the poet's piety, which should not be corrupted or stained by what we call idolatry. As many would say, using the name and superstition. It is said in a somewhat Hebrew way in the seventeenth psalm that "God set darkness as a hiding place," to show that what is truly understood about God is hidden and unknown, as if God has concealed himself in darkness from those who do not carry the sparks of his knowledge and cannot see him because of the pollution of their minds, bound by the "humility" of men. To show how rarely the knowledge of God reaches people, it is written that Moses entered "into the thick darkness where God was." And again about Moses: "Moses alone approached God, but the others did not draw near." Again, to illustrate the depth of the teachings about God, which are incomprehensible to those who do not have the "spirit" that searches everything, even "the depths of God," it is said: "The deep is like a garment, his covering." But our Savior and Lord, the Word of God, presents the greatness of the knowledge of the Father, as it is fitting for him alone. He is received and known. Secondly, to those who are enlightened by him, the Word and God says: "No one knows the Son except the Father, nor does anyone know the Father except the Son and the one to whom the Son reveals him." For no one can know the unbegotten and firstborn of all creation as the Father who begot him, nor can one know the Father as the living Word and his wisdom and truth. By sharing in this, the so-called "darkness," which "he set as a hiding place," and the so-called "garment" of his abyss, revealing the Father, whoever can comprehend him knows him.

γὰρ τὸν ἀγένητον καὶ πάσης γενητῆς  
φύσεως πρωτότοκον κατ' ἀξίαν εἰδέναι τις  
δύναται ως ὁ γεννήσας αὐτὸν πατὴρ, οὕτε  
τὸν πατέρα ως ὁ ἔμψυχος λόγος καὶ σοφία  
αὐτοῦ καὶ ἀλήθεια· οὐ μετοχῇ  
περιαιροῦντος ἀπὸ τοῦ πατρὸς τὸ  
λεγόμενον „σκότος,“ δὲ „ἔθετο ἀποκρυφὴν  
αὐτοῦ,“ καὶ τὸ λεγόμενον  
„περιβόλαιον“ αὐτοῦ, τὴν ἄβυσσον, καὶ  
ἀποκαλύπτοντος οὕτω τὸν πατέρα ὅστις  
ποτ' ἂν χωρῇ γινώσκειν αὐτὸν γινώσκει.

## Section 18

6.18 | Ταῦτα δ' ἡγησάμην βραχέα ἀπὸ  
πλείστων ὅσων τῶν περὶ θεοῦ τοῖς Ἱεροῖς  
ἀνδράσι νενοημένων παραθέσθαι, δεικνὺς  
ὅτι τῶν θαυμασθέντων ὑπὸ Κέλσου  
Πλατωνικῶν λόγων ἔχει τι σεμνότερον τοῖς  
ἔχουσιν ὄφθαλμοις, βλέπειν τὰ σεμνὰ τῶν  
γραφῶν δυναμένους, τὰ Ἱερὰ τῶν  
προφητῶν γράμματα. ἔχει δ' ἡ Πλάτωνος  
λέξις, ἦν ὁ Κέλσος ἔξεθετο, τοῦτον τὸν  
τρόπον· „περὶ τὸν πάντων βασιλέα πάντ'  
ἔστι, καὶ ἐκείνου ἔνεκα πάντα, καὶ ἐκεῖνο  
αἴτιον ἀπάντων καλῶν. δεύτερον δὲ περὶ<sup>1</sup>  
τὰ δεύτερα, καὶ τρίτον περὶ τὰ τρίτα. ἡ οὖν  
ἀνθρωπίνη ψυχὴ περὶ αὐτὰ ὄρεγεται  
μαθεῖν, ποιᾶ ἄττα ἔστι, βλέπουσα εἰς τὰ  
αὐτῆς συγγενῆ, ὃν οὐδὲν ἱκανῶς ἔχει. τοῦ  
δὴ βασιλέως πέρι καὶ ὃν εἶπον, οὐδέν ἔστι  
τοιοῦτον. „έδυνάμην δὲ παραθέσθαι τὰ περὶ<sup>2</sup>  
τῶν παρ' Ἐβραίοις καλουμένων  
„σεραφὶμ,“ ἀναγεγραμμένων ἐν τῷ Ἡσαΐᾳ,  
καλυπτόντων „τὸ πρόσωπον“ καὶ „τοὺς  
πόδας“ τοῦ θεοῦ, καὶ τὰ περὶ τῶν  
όνομαζομένων „χερουβὶμ,“ ἃ διέγραψεν ὁ  
Ἴεζεκιὴλ, καὶ τῶν ὡσανεὶ σχημάτων αὐτῶν,  
καὶ τίνα τρόπον ὄχεισθαι λέγεται ἐπὶ τῶν  
χερουβὶμ ὁ θεός: ἀλλ' ἐπεὶ πάνυ  
κεκρυμμένως εἴρηται διὰ τοὺς ἀναξίους καὶ  
ἀσέμνους, μὴ δυναμένους παρακολουθῆσαι

6.18 | I thought it best to briefly present  
some of the many ideas about God that  
have been understood by holy men,  
showing that what Celsus admired in the  
Platonic words has something more serious  
for those who have eyes to see the sacred  
writings of the prophets. Celsus quoted  
Plato's words in this way: "About the king  
of all, everything exists, and for his sake, all  
things are, and he is the cause of all that is  
good. Secondly, concerning the second  
things, and thirdly about the third things.  
Therefore, the human soul desires to learn  
about these things, looking towards what is  
related to itself, of which it has nothing  
sufficient." But concerning the king and  
what I mentioned, there is nothing like this.  
I could also mention what is said about the  
"seraphim," as written in Isaiah, who cover  
"the face" and "the feet" of God, and about  
the "cherubim," which Ezekiel described,  
along with their shapes and how God is  
said to be carried upon the cherubim.  
However, since it has been said very  
secretly for the unworthy and shameless,  
who cannot follow the greatness and  
seriousness of theology, I did not think it  
fitting to discuss these matters in this

μεγαλονοίᾳ καὶ σεμνότητι θεολογίας, οὐχ ἡ γησάμην πρέπον εἶναι ἐν τῷ συγγράμματι τούτῳ περὶ αὐτῶν διαλεχθῆναι.

## Section 19

6.19 | Ἐξῆς δὲ τούτοις φησὶν ὁ Κέλσος παρακούσαντάς τινας Χριστιανοὺς Πλατωνικῶν λέξεων αύχεῖν τὸν ὑπερουράνιον θεὸν, ὑπεραναβαίνοντας τὸν Ἰουδαίων οὐρανόν. ἐν τούτοις δὲ οὐ διασαφεῖ, πότερον καὶ τὸν Ἰουδαίων θεὸν ὑπεραναβαίνουσιν ἢ μόνον ὃν ὄμνύουσιν οὐρανόν. περὶ μὲν οὖν τῶν ἔτερον ἐπαγγελλομένων θεὸν παρὰ τὸν καὶ ὑπὸ Ἰουδαίων προσκυνούμενον οὐ πρόκειται νῦν ἡμῖν λέγειν, περὶ δὲ ἐαυτῶν ἀπολογεῖσθαι καὶ δεικνύναι ὅτι οὐ δύνανται οἱ παρ’ ἡμῖν Ἰουδαίων προφῆται ἀπὸ Πλάτωνός τι εἰληφέναι· πρεσβύτεροι γάρ ἡσαν αὐτοῦ. οὕτ’ οὖν τὴν φάσκουσαν λέξιν· „περὶ τὸν πάντων βασιλέα πάντ’ ἔστι. καὶ ἔκεινου ἔνεκα πάντα“ ἀπὸ Πλάτωνος εἰλήφαμεν, ἀλλὰ τούτων κρειττόνως είρημένα ἀπὸ τῶν προφητῶν μεμαθήκαμεν, σαφηνίσαντος τοῦ Ἰησοῦ καὶ τῶν μαθητῶν αὐτοῦ τὸ βούλημα τοῦ ἐν τοῖς προφήταις πνεύματος (ὅπερ οὐκ ἄλλο ἦν τοῦ πνεύματος τοῦ Χριστοῦ), οὕτε τὰ περὶ τοῦ ὑπερουρανίου τόπου πρῶτος ὁ φιλόσοφος παρίστησιν, ἀλλὰ Δαυΐδ τὴν βαθύτητα τοῦ πλήθους τῶν ἐν τοῖς ὑπεραναβεβηκόσι τὰ αἰσθητὰ τῶν περὶ θεοῦ θεωρημάτων πάλαι παρέστησεν εἰπών ἐν τῇ βίβλῳ τῶν ψαλμῶν· „αἴνετε τὸν θεὸν οἱ οὐρανοὶ τῶν οὐρανῶν, καὶ τὸ ὕδωρ τὸ ὑπεράνω τῶν οὐρανῶν· αἴνεσάτωσαν τὸ ὄνομα κυρίου.“ ἐγὼ δὲ οὐκ ἀπογινώσκω τὰς ἀπὸ τοῦ Φαίδρου λέξεις ἀπό τινων Ἐβραίων μεμαθηκότα τὸν Πλάτωνα, ὡς δέ τινες ἀνέγραψαν, ἔτι καὶ τοῖς προφητικοῖς ἐντυχόντα λόγοις

writing.

6.19 | Next, Celsus says that some Christians, having heard Platonic words, boast about the heavenly God, claiming to rise above the Jewish heaven. In this, he does not clarify whether they are rising above the God of the Jews or just the one they swear is in heaven. Now, concerning the other God promised apart from the one worshiped by the Jews, he does not intend to speak about that. Instead, he aims to defend himself and show that the prophets among us Jews did not take anything from Plato, for they were older than him. Thus, we have not taken the saying, "About the king of all, everything exists, and for his sake, all things are," from Plato, but we have learned these things more clearly from the prophets, as Jesus and his disciples made known the will of the Spirit in the prophets (which was nothing other than the Spirit of Christ). Neither did the philosopher first present the idea of the heavenly place, but David long ago described the depth of the multitude of those who have ascended to contemplate the things of God, saying in the book of Psalms: "Praise God, you heavens of heavens, and the waters above the heavens; let them praise the name of the Lord." I do not deny that some have learned from Plato's Phaedrus, as some have written, that even the prophetic words have been expressed, in which it is said: "No one has praised the heavenly place, nor will anyone praise it worthily." And in what follows, it is said that "the formless, shapeless, and

έκτεθεῖσθαι, ἐν οἷς ἔλεγεν „τὸν  
ὑπερουράνιον τόπον οὕτε τις ὕμνησε τῶν  
τῆδε ποιητὴς οὕτε ὑμνήσει κατ' ἄξιαν“  
καὶ τὰ ἐξῆς, ἐν οἷς ἔστι καὶ τὸ „ἡ γὰρ  
ἀχρώματός τε καὶ ἀσχημάτιστος καὶ  
ἀναφῆς οὐσίᾳ ὄντως οὖσα ψυχῆς  
κυβερνήτῃ νῷ μόνῳ θεατῇ, περὶ ὃν τὸ τῆς  
ἀληθοῦς ἐπιστήμης γένος τοῦτον ἔχει τὸν  
τόπον.“καὶ ἀπ' ἐκείνων γε τῶν λόγων  
παιδευθεὶς ὁ Παῦλος ἡμῶν καὶ ποθῶν τὰ  
ὑπερκόσμια καὶ ὑπερου ράνια καὶ δι'  
ἐκεῖνα πάντα πράττων, ἵν' αὐτῶν τύχῃ,  
φησὶν ἐν τῇ δευτέρᾳ πρὸς Κορινθίους  
ἐπιστολῇ „τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς  
θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς  
ὑπερβολὴν αἰώνιον βάρος δόξης  
κατεργάζεται ἡμῖν. μὴ σκοπούντων ἡμῶν  
τὰ βλεπόμενα ἀλλὰ τὰ μὴ βλεπόμενα· τὰ  
γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ  
βλεπόμενα αἰώνια.“

## Section 20

6.20 | "Ἄντικρυς γὰρ τοῖς ἀκούειν  
δυναμένοις παρίστησι τὰ μὲν αἰσθητὰ  
λέγων αὐτὰ „βλεπόμενα,“ τὰ δὲ νοητὰ καὶ  
νῷ μόνῳ καταληπτὰ ὄνομάζων „μὴ  
βλεπόμενα.“οὗτος δὲ καὶ „πρόσκαιρα“μὲν  
οἶδε τὰ αἰσθητὰ καὶ  
„βλεπόμενα,“ „αἰώνια“δὲ τὰ νοητὰ καὶ „μὴ  
βλεπόμενα“· καὶ βουλόμενος πρὸς τῇ  
ἐκείνων θέᾳ γενέσθαι ὑπὸ τοῦ πρὸς ἐκεῖνα  
πόθου βοηθούμενος πᾶσαν θλῖψιν τὸ  
οὐδὲν καὶ ἐλαφράν τινα ἐνόμιζεν εἶναι· καὶ  
παρ' αὐτὸν τὸν „τῆς θλίψεως“καὶ τῶν  
πόνων καιρὸν μηδαμῶς μὲν βαρούμενος  
ὑπ' αὐτῶν, ἐπελαφρίζων δὲ διὰ τὴν περὶ  
ἐκεῖνα θέαν πᾶσαν περίστασιν· ἐπεὶ καὶ  
ἔχομεν ἡμεῖς „άρχιερέα μέγαν“τῷ μεγέθει  
τῆς δυνάμεως καὶ τοῦ νοῦ αὐτοῦ  
„διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν  
υἱὸν τοῦ Θεοῦ,“έπαγγειλάμενον τοῖς

unchangeable essence, truly being, is the  
only spectator of the soul's governor,  
concerning which the true science has this  
place." And from these words, our Paul,  
longing for the heavenly and divine things  
and acting through all of that, says in his  
second letter to the Corinthians: "For the  
light momentary affliction is preparing for  
us an eternal weight of glory beyond all  
comparison, as we look not to the things  
that are seen but to the things that are  
unseen; for the things that are seen are  
transient, but the things that are unseen  
are eternal."

6.20 | For those who are able to hear, he  
presents the visible things as "seen" and  
the intelligible things, which can only be  
grasped by the mind, as "unseen." He  
knows that the visible things are  
"temporary" and the intelligible things are  
"eternal." Wanting to become like them, he  
considers all suffering as nothing and light,  
helped by his longing for those things. He is  
not at all weighed down by the time of  
"suffering" and pain, but he lightens himself  
through the hope of those divine things. For  
we also have a "great high priest," who,  
because of the greatness of his power and  
mind, "has passed through the heavens,  
Jesus the Son of God," promising those who  
truly learn the divine and live worthily to  
be raised up to the heavenly things. For he  
says, "That where I go, you may be also."

γνησίως μαθοῦσι τὰ θεῖα καὶ ἀξίως αὐτῶν βιώσασι προάξειν αύτοὺς ἐπὶ τὰ ὑπερκόσμια· φησὶ γάρ· „Ὄν’ ὅπου ἔγω ὑπάγω καὶ ὑμεῖς ἥτε.“ διὰ τοῦτο ἡμεῖς μετὰ τοὺς ἐνταῦθα πόνους καὶ τοὺς ἀγῶνας ἐλπίζομεν πρὸς ἄκροις γενέσθαι τοῖς οὐρανοῖς, καὶ πηγὰς „ὑδατος ἀλλοιμένου εἰς ζωὴν αἰώνιον“ ἀναλαβόντες κατὰ τὴν Ἰησοῦ διδασκαλίαν ποταμούς τε χωρήσαντες τῶν θεωρημάτων σὺν τοῖς λεγομένοις ὕδασιν „ὑπεράνω τῶν οὐρανῶν.“ αἴνοῦσι „τὸ ὄνομα κυρίου,“ ἔσεσθαι. καὶ ὅσον γε αἴνοῦμεν αὐτὸν, οὐ περιαχθησόμεθα ἀπὸ τῆς τοῦ οὐρανοῦ περιφορᾶς, ἀεὶ δὲ πρὸς τῇ θέᾳ ἐσόμεθα τῶν ἀοράτων τοῦ θεοῦ, οὐκέτι „ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι“ νοουμένων ἡμῖν, ἀλλ’ ὡς ὀνόμασεν ὁ γνήσιος τοῦ Ἰησοῦ μαθητὴς λέγων· „τότε δὲ πρόσωπον πρὸς πρόσωπον“ καὶ τό· „έὰν ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους καταργηθήσεται.“

## Section 21

6.21 | Ἐπτὰ δὲ οὐρανοὺς ἡ ὅλως περιωρισμένον ἀριθμὸν αὐτῶν αἱ φερόμεναι ἐν ταῖς ἐκκλησίαις τοῦ θεοῦ οὐκ ἀπαγγέλλουσι γραφαὶ, ἀλλ’ οὐρανοὺς, εἴτε τὰς σφαίρας τῶν παρ’ Ἑλλησι λεγομένων πλανήτων εἴτε καὶ ἄλλο τι ἀπορήτοτερον ἐοίκασι διδάσκειν οἱ λόγοι. καὶ τὸ ὀδὸν δὲ εἶναι ταῖς ψυχαῖς ἐς γῆν καὶ ἀπὸ γῆς Κέλσος μὲν κατὰ Πλάτωνά φησι γίνεσθαι διὰ τῶν πλανήτων· Μωϋσῆς δὲ, ὁ ἀρχαιότατος ἡμῶν προφήτης. ἐν ὅψει τοῦ πατριάρχου ἡμῶν Ἱακώβ φησιν ἐωρᾶσθαι θεῖον ἐνύπνιον, κλίμακα „εἰς οὐρανὸν“ φθάνουσαν καὶ ἀγγέλους „τοῦ θεοῦ“ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ αὐτῆς, τὸν δὲ κύριον ἐπεστηριγμένον ἐπὶ τοῖς ἄκροις αὐτῆς, εἴτε ταῦτα εἴτε τινὰ

Therefore, we hope that after the pains and struggles here, we will reach the heights of heaven, and taking up "the water of life" as taught by Jesus, we will flow with the streams of contemplation along with the so-called waters "above the heavens." They praise "the name of the Lord," and as much as we praise him, we will not be removed from the orbit of heaven, but we will always be in the presence of the unseen things of God. No longer will we be known "from the creation of the world by the things that are made," but as the true disciple of Jesus named it, saying: "Then face to face," and "when the perfect comes, the partial will pass away."

6.21 | The scriptures that are read in the churches of God do not declare seven heavens or any fixed number of them. Instead, they speak of heavens, whether they refer to the spheres of the so-called wandering stars among the Greeks or something else that is more mysterious. Celsus says that the way for souls to go to earth and return from earth happens through the wandering stars, according to Plato. But Moses, our oldest prophet, says that in the presence of our patriarch Jacob, he saw a divine dream, a ladder "reaching to heaven," with "angels of God" ascending and descending on it, and the Lord standing at the top of it. He hints at whether these things or something greater than them are

μείζονα τούτων αίνιττόμενος ἐν τῷ περὶ τῆς κλίμακος λόγῳ· περὶ ἣς καὶ τῷ Φίλωνι συντέτακται βιβλίον, ἄξιον φρονίμου καὶ συνετῆς παρὰ τοῖς φιλαλήθεσιν ἔξετάσεως.

## Section 22

6.22 | Ἐξῆς δὲ τούτοις βουλόμενος ὁ Κέλσος πολυμάθειαν ἔαυτοῦ ἐπιδείξασθαι ἐν τῷ καθ' ἡμῶν λόγῳ ἐκτίθεται τινα καὶ Περσικὰ μυστήρια ἐν οἷς φησιν· αἰνίττεται ταῦτα καὶ ὁ Περσῶν λόγος, καὶ ἡ τοῦ Μίθρου τελετὴ, (ἢ) παρ' αὐτοῖς ἔστιν. ἔστι γάρ τι ἐν αὐτῇ σύμβολον τῶν δύο τῶν ἐν οὐρανῷ περιόδων, τῆς τε ἀπλανοῦς καὶ τῆς εἰς τοὺς πλανήτας αὖ νενεμημένης, καὶ τῆς δι' αὐτῶν τῆς ψυχῆς διεξόδου. τοιόνδε τὸ σύμβολον· κλῖμαξ ἐπτάπυλος, ἐπὶ δ' αὐτῇ πύλῃ ὄγδοη. ἡ πρώτη τῶν πυλῶν μολίβδου, ἡ δευτέρα κασσιτέρου, ἡ τρίτη χαλκοῦ, ἡ τετάρτη σιδήρου, ἡ πέμπτη κεραστοῦ νομίσματος, ἡ ἕκτη ἀργύρου, χρυσοῦ δὲ ἡ ἐβδόμη. τὴν πρώτην τίθενται Κρόνου, τῷ μολίβδῳ τεκμηριούμενοι τὴν βραδυτῆτα τοῦ ἀστέρος, τὴν δευτέραν Ἀφροδίτης, παραβάλλοντες αὐτῇ τὸ φαιδρόν τε καὶ μαλακὸν τοῦ κασσιτέρου, τὴν τρίτην τοῦ Διὸς, τὴν χαλκοβατῆ καὶ στερβάν, τὴν τετάρτην Ἐρμοῦ, τλήμονα γάρ ἔργων ἀπάντων καὶ χρηματιστῆν καὶ πολύκμητον εἶναι τόν τε σίδηρον καὶ τὸν Ἐρμῆν, τὴν πέμπτην Ἄρεος, τὴν ἐκ τοῦ κράματος ἀνώμαλόν τε καὶ ποικίλην, ἔκτην Σελήνης τὴν ἀργυρᾶν, ἐβδόμην Ἡλίου τὴν χρυσῆν, μιμούμενοι τὰς χρόας αὐτῶν. Ἐξῆς ἔξετάζει τὴν αἵτιαν τῆς οὕτω κατελεγμένης τάξεως τῶν ἀστέρων, δηλούμενης διὰ συμβόλων ἐν τοῖς ὄνόμασι τῆς λοιπῆς ὕλης, καὶ μουσικοὺς λόγους προσάπτει ἢ ἐκτίθεται Περσῶν θεολογία· προσφιλοτιμεῖται δὲ τούτοις καὶ δευτέραν ἔκθέσθαι διήγησιν, πάλιν ἔχομένην μουσικῶν θεωρημάτων.

meant in the story about the ladder. A book about this has also been written by Philo, which is worthy of careful and wise examination by those who love the truth.

6.22 | Next, Celsus, wanting to show off his knowledge, presents some Persian mysteries in our discussion. He says that the Persian teachings also hint at these things, especially the rites of Mithras. There is a symbol in it of the two regions in heaven, one of the wandering stars and the other of the fixed stars, and the soul's journey through them. The symbol is a seven-gated ladder, with an eighth gate at the top. The first gate is of lead, the second of tin, the third of bronze, the fourth of iron, the fifth of a ceramic coin, the sixth of silver, and the seventh of gold. The first is assigned to Cronus, using lead to show the slowness of the star. The second is assigned to Venus, comparing her brightness and softness to tin. The third is for Zeus, the heavy and strong bronze. The fourth is for Hermes, who is known for all kinds of work and is a trader, and he is associated with iron. The fifth is for Ares, which is known for its rough and varied nature. The sixth is for the silver of the Moon, and the seventh is for the golden Sun, imitating their colors. Then he examines the reason for this specific order of the stars, shown through symbols in the names of the rest of the matter, and he adds musical words as he explains the theology of the Persians. He also seems to want to present a second account, again based on musical ideas. However, I think it is strange for Celsus to present this text, which is similar to what he himself has created, bringing in the

ἔδοξε δέ μοι τὸ ἔκθέσθαι τὴν λέξιν ἐν τούτοις τοῦ Κέλσου ἄτοπον εἶναι καὶ ὅμοιον ᾧ αὐτὸς πεποίηκεν, εἰς τὴν περὶ Χριστιανῶν καὶ Ἰουδαίων κατηγορίαν ἀκαίρως παραλαβὼν οὐ μόνον τὰ Πλάτωνος, ὡς ἐκείνοις ἀρκεῖσθαι, ἀλλὰ καὶ τὰ, ὡς φησι, Περσῶν τοῦ Μίθρου μυστήρια καὶ τὴν διήγησιν αὐτῶν. ὅπως ποτὲ γάρ ἔχετω ταῦτα, εἴτε ψευδῶς εἴτ' ἀληθῶς, τοῖς τὰ τοῦ Μίθρου πρεσβεύουσι καὶ Πέρσαις· τί δὴ οὖν μᾶλλον ταῦτ' ἔξεθετο ἢ τι τῶν λοιπῶν μυστηρίων μετὰ τῆς διηγήσεως αὐτῶν; οὐ γάρ δοκεῖ παρ' Ἑλλησιν εἶναι ἔξαίρετα τὰ τοῦ Μίθρου παρὰ τὰ Ἐλευσίνια ἢ τὰ παραδιδόμενα τοῖς ἐν Αἴγινῃ μυουμένοις τὰ τῆς Ἐκάτης. τί δὲ μᾶλλον εἴπερ βαρβαρικὰ ἐβούλετο μυστήρια ἔκτιθεσθαι μετὰ τῆς διηγήσεως αὐτῶν, οὐ μᾶλλον τὰ Αἴγυπτίων, ἐν οἷς πολλοὶ σεμνύνονται, ἢ τὰ Καππαδοκῶν περὶ τῆς ἐν Κομάνοις Ἀρτέμιδος ἢ τὰ Θρᾳκῶν ἢ καὶ τὰ Ρωμαίων αὐτῶν, τελούντων τοὺς εὔγενεστάτους τῶν ἀπὸ τῆς συγκλήτου βουλῆς; ἀλλ' εἰ ἄκαιρον αὐτῷ ἔδοξεν ἐκείνων τι παραβαλεῖν ὡς μηδαμῶς συμβαλλόμενον εἰς τὴν Ἰουδαίων ἢ Χριστιανῶν κατηγορίαν, πῶς οὐχὶ τὸ αὐτὸν ἄκαιρον καὶ ἐπὶ τῆς ἔκθέσεως τῶν Μιθραϊκῶν αὐτῷ ἐφαίνετο;

## Section 23

6.23 | Εἰ δέ τις βούλοιτο μὴ ἀφ' ἣς παρέθετο αἱρέσεως ἀσημοτάτης ἀλλὰ ἀπὸ βιβλίων πῇ μὲν Ἰουδαϊκῶν καὶ ἐν ταῖς συναγωγαῖς αὐτῶν ἀναγινωσκομένων, ἀπερ Χριστιανοὶ προσίνεται, πῇ δὲ Χριστιανῶν μόνων λαβεῖν ἀφορμὰς τῆς μυστικώτερας περὶ εἰσόδου ψυχῶν εἰς τὰ θεῖα θεωρίας, ἀναγνώτω τὰ ἐπὶ τέλει τῆς τοῦ Ἱεζεκιὴλ προφητείας ἐωραμένα τῷ προφήτῃ, ἐν οἷς διάφοροι πύλαι

accusations against Christians and Jews without any connection to Plato, as if they were enough for those people. He also includes the so-called mysteries of the Persians and their account. For why should he present these things, whether false or true, to those who advocate for Mithras and the Persians? What then is more appropriate for him to present than any of the other mysteries along with their accounts? For it does not seem that the mysteries of Mithras are considered special among the Greeks compared to the Eleusinian mysteries or those given to the initiates in Aegina about Hecate. And if he thought it inappropriate to compare those things as having no connection to the accusations against the Jews or Christians, how could he not see the same in presenting the Mithraic teachings?

6.23 | If someone wants to take their ideas not from the least significant sect but from Jewish books read in their synagogues, which Christians also refer to, or from the Christians alone, to find deeper insights about the entrance of souls into divine visions, they should read the end of the prophecy of Ezekiel, where different gates are described, hinting at the various entrances of the holier souls to the better

καταγεγραμμέναι είσὶν, αἵνισσόμεναί τινα περὶ τῆς διαφόρου εἰσόδου τῶν θειοτέρων ψυχῶν ἐπὶ τὰ κρείττονα· ἀναγνώτῳ δὲ καὶ ἐκ τῆς Ἰωάννου Ἀποκαλύψεως τὰ περὶ τῆς πόλεως τοῦ θεοῦ Ἱερουσαλήμ ἐπουρανίον καὶ τῶν θεμελίων καὶ τῶν πυλῶν αὐτῆς. εἴ δὲ δύναται διὰ συμβόλων καὶ τὴν δόδὸν δεδηλωμένην τῶν ὀδευσόντων ἐπὶ τὰ θεῖα μαθεῖν, ἀναγνώτῳ τοὺς ἐπιγεγραμμένους Ἀριθμοὺς Μωϋσέως καὶ ζητησάτῳ τὸν δυνάμενον αὐτὸν μυσταγωγῆσαι ἐπὶ τὰ περὶ τῶν παρεμβολῶν τῶν υἱῶν Ἰσραὴλ ἀναγεγραμμένα, ποῖαι μὲν κατὰ τὰ ἀνατολικὰ τεταγμέναι εἰσὶ μέρη ὡς πρῶται, ποῖαι δὲ ἐπὶ τὰ κατὰ λίβα (ἢ) κατὰ νότον, καὶ τίνες αἱ κατὰ θάλασσαν, καὶ τίνες αἱ τελευταῖαι κατὰ βορρᾶν. ὄψεται γὰρ θεωρήματα οὐκ εύκαταφρόνητα ἐν τοῖς τόποις οὐδ', ὡς Κέλσος οἴεται, μωρῶν τινων ἀκροατῶν καὶ ἀνδραπόδων δεόμενα· διαλήψεται γὰρ, τίνες ἐν αὐτοῖς, καὶ (τίνα) τὰ περὶ τῆς φύσεως τῶν κατειλεγμένων ἐν αὐτοῖς ἀριθμῶν καὶ ἐφαρμοσθέντων ἐκάστῃ φυλῇ, περὶ ᾧ νῦν ἡμῖν ἐκθέσθαι ἔδοξεν οὐκ εὔκαιρον εἶναι. ἵστω δὲ Κέλσος καὶ οἱ ἐντυγχάνοντες αὐτοῦ τῷ βιβλίῳ ὅτι οὐδαμοῦ τῶν γνησίων καὶ θείων πεπιστευμένων γραφῶν ἐπτὰ εἴρηνται οὐρανοί· οὕτ' ἀπὸ Περσῶν ἢ Καβείρων λαβόντες ἡμῶν οἱ προφῆται λέγουσί τινα οὐδ' οἱ τοῦ Ἰησοῦ ἀπόστολοι οὐδ' αὐτὸς ὁ υἱὸς τοῦ θεοῦ.

## Section 24

6.24 | Ἐξῆς δὲ τῷ ἀπὸ τῶν Μιθραϊκῶν ληφθέντι λόγῳ ἐπαγγέλλεται ὁ Κέλσος τελετήν τινα Χριστιανῶν τελετῇ προειρημένῃ Περσῶν τὸν βουλόμενον συνεξετάσαι, ταῦτα ἀλλήλοις παραβαλόντα καὶ γυμνώσαντα καὶ τὰ Χριστιανῶν, οὕτω θεάσασθαι τὴν

things. They should also read from the Revelation of John about the heavenly city of God, Jerusalem, and its foundations and gates. If they can learn the way to the divine through symbols, they should read the Numbers of Moses and seek to understand the arrangements of the camps of the sons of Israel, noting which parts are set in the east as the first, which are in the west or south, and which are by the sea, and which are last in the north. For they will see ideas that are not easily dismissed in these places, not as Celsus thinks, needing some foolish listeners and slaves. They will understand which ideas are in them and what the nature of the numbers assigned to each tribe is, about which I think it is not timely to explain now. Let Celsus and those who encounter his book know that nowhere in the genuine and divine scriptures are seven heavens mentioned. Neither do our prophets, taking from the Persians or the Cabiri, nor do the apostles of Jesus, nor even the Son of God himself, say anything about that.

6.24 | Next, Celsus claims that he will compare a certain Christian ritual with the previously mentioned Persian ritual, wanting to examine them together. He tries to show the differences between them by comparing them and exposing the Christian practices. Where he knew the names of

διαφορὰν αύτῶν. καὶ ὅπου μὲν ἥδει  
όνόματα είπεῖν αἱρέσεων, οὐκ ὥκνησεν  
έκθέσθαι ἀς ἐδόκει εἰδέναι· ὅπου δὲ μᾶλλον  
έχρην, εἴπερ ἡπίστατο, τοῦτο ποιῆσαι καὶ  
διδάξαι, ποία αἱρεσις χρῆται τῷ  
διατυπωθέντι διαγράμματι, τοῦτ' οὐ  
πεποίηκε. δοκεῖ δέ μοι καὶ ἔκ τούτων ἐκ  
παρακουσμάτων ἀσημοτάτης αἱρέσεως  
Οφιανῶν οἵμαι ἐκτεθεῖσθαι τὰ τοῦ  
διαγράμματος ἀπὸ μέρους, τούτῳ δ' ἡμεῖς  
κατὰ τὸ φιλομαθὲς ἡμῶν περιτετεύχαμεν,  
ἐν ᾧ εὑρομεν πλάσματα ἀνθρώπων, ὡς ὁ  
Παῦλος ὠνόμασεν, ἐνδυνόντων „εἰς τὰς  
οίκιας καὶ“ αἰχμαλωτιζόντων „γυναικάρια  
σεσωρευμένα ἀμαρτίαις, ἀγόμενα  
ἐπιθυμίαις ποικίλαις, πάντοτε μανθάνοντα  
καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας  
έλθεῖν δυνάμενα. “οὕτω δὲ πᾶσαν  
ἀπιθανότητα εἶχε τὸ διαγράμμα, ὡς μηδὲ  
τὰ εὔεξαπάτητα „γυναικάρια“ μηδὲ τοὺς  
ἀγροικοτάτους καὶ ὑφ' οὐτινοσοῦν  
πιθανοῦ ἐτοίμως ἔχοντας ἄγεσθαι  
συγκατατεθεῖσθαι τῷ διαγράμματι. οὐδενὶ  
γοῦν, καίτοι γε πολλοὺς ἐκπεριελθόντες  
τόπους τῆς γῆς καὶ τοὺς πανταχοῦ  
ἐπαγγελλομένους τι εἰδέναι ζητήσαντες,  
περιτετεύχαμεν πρεσβεύοντι τὰ τοῦ  
διαγράμματος.

## Section 25

6.25 | Ἐν ᾧ ἦν διαγραφὴ κύκλων,  
ἀπολελυμένων μὲν ἀπ' ἄλλήλων δέκα  
συνδουμένων δὲ ὑφ' ἐνὸς κύκλου, ὃς  
έλέγετο εἶναι ἡ τῶν ὅλων ψυχὴ καὶ  
ώνομάζετο Λευϊαθὰν, ὄντινα αἱ Τουδαίων  
γραφαὶ ὃ τι ποτ' οὖν αἰνισσόμεναι ἔλεγον  
πεπλάσθαι ὑπὸ τοῦ θεοῦ παίγνιον. ἐν γάρ  
ψαλμοῖς εὑρομεν „πάντα ἐν σοφίᾳ  
ἐποίησας· ἐπληρώθη ἡ γῆ τῆς κτίσεώς σου.  
αὕτη ἡ θάλασσα ἡ μεγάλη καὶ εύρυχωρος·  
ἐκεῖ πλοῖα διαπορεύονται, ζῶα μικρὰ μετὰ

sects, he did not hesitate to mention those he thought he knew. But where he should have done more, if he really understood, he did not explain which sect fits the written description. It seems to me that some of these ideas come from the insignificant sect of the Ophites, which I think he has presented incorrectly. We, however, have been diligent in our studies, where we found human fabrications, as Paul called them, capable of leading "into homes and capturing little women weighed down with sins, led by various desires, always learning but never able to come to a knowledge of the truth." Thus, the description had every improbability, so that even the easily deceived "little women" and the most ignorant people could be easily led to accept the writing. Indeed, although many have traveled through many places on earth and sought to know something everywhere, we have not found anything that fits the description.

6.25 | In the description of circles, ten are separated from each other but joined together under one circle, which is said to be the soul of all and is named Leviathan. The Jewish scriptures hint that it was created by God as a game. For we find in the Psalms: "You have made everything in wisdom; the earth is full of your creation. This is the great and wide sea; there ships go, and small creatures with large ones, this dragon, which you made to play with."

μεγάλων, δράκων οὗτος, δὸν ἔπλασας  
έμπαίζειν αὐτῷ. ἀντὶ δὲ τοῦ  
„δράκων“ Λευϊαθὰν ἦν ἐν τῷ Ἐβραϊκῷ. τὸ  
τοίνυν ἀσεβὲς διάγραμμα τὸν σαφῶς  
οὕτως κατηγορηθέντα ἐν τῷ προφήτῃ  
Λευϊαθὰν ἔλεγεν εἶναι τὴν διὰ τῶν ὅλων  
πεφοιτηκυῖαν ψυχήν. εὔρομεν δ' ἐν αὐτῷ  
καὶ τὸν Βεημῶν ὄνομαζόμενον ὡσπερεὶ<sup>1</sup>  
τεταγμένον τινὰ μετὰ τὸν κατωτάτω  
κύκλου. τοῦτον δὲ τὸν Λευϊαθὰν ὃ τὸ  
μιαρὸν ἔκεντο διάγραμμα ἀναπλάσας ἐπὶ<sup>2</sup>  
τοῦ κύκλου καὶ τοῦ κέντρου αὐτοῦ  
κατέγραψε, δὶς ἐκθέμενος αὐτοῦ τὸ ὄνομα.  
ἔτι δὲ ὁ Κέλσος μελαίνῃ γραμμῇ παχείᾳ  
φησὶ διειλημμένον εἶναι τὸ διάγραμμα, καὶ  
ταύτην ἔφασκεν εἰρῆσθαι αὐτῷ τὴν  
Γέενναν, οὓσαν καὶ Τάρταρον. τὴν δὲ  
Γέενναν ἡμεῖς ἐν τῷ εὐαγγελίῳ  
γεγραμμένην ὡς κολαστήριον εὐρόντες,  
ἐζητήσαμεν, εἴ που τῶν παλαιῶν  
γραμμάτων ὄνομάσθη, καὶ μάλιστα  
ἐπείπερ καὶ Ἰουδαῖοι χρῶνται τῷ ὄνόματι.  
εὔρομεν δὲ ὅπου μὲν Φάραγξ „υἱοῦ  
Ἐννὸμ“ ὄνομαζομένην ἐν τῇ γραφῇ, ἐν δὲ  
τῷ Ἐβραϊκῷ ἀντὶ τοῦ Φάραγξ  
μεμαθήκαμεν ὅτι κατὰ τοῦ αὐτοῦ  
ὑποκειμένου ἔλέγετο ἡ Φάραγξ Ἐννὸμ καὶ  
ἡ Γέεννα. ἐπιτηροῦντες δὲ τὰ  
ἀναγνώσματα εὐρίσκομεν καὶ ἐν τῷ κλήρῳ  
τῆς φυλῆς Βενιαμὶν τὴν Γέενναν ἡ  
Φάραγγα Ἐννὸμ κατειλεγμένην, οὓς ἦν καὶ  
Ἱερουσαλήμ. καὶ ἔξετάζοντες τὴν  
ἀκολουθίαν τοῦ εἶναι ἐπουράνιον  
Ἱερουσαλήμ ἀπὸ τοῦ κλήρου Βενιαμὶν καὶ  
τῆς Φάραγγος Ἐννὸμ εὐρίσκομέν τι εἰς τὸν  
περὶ κολάσεων τόπον, μεταλαμβανομένων  
εἰς τὴν μετὰ βασάνου κάθαρσιν τῶν  
τοιωνδὶ ψυχῶν κατὰ τὸ „ίδοὺ κύριος  
εἰσπορεύεται ὡς πῦρ χωνευτηρίου καὶ ὡς  
ποία πλυνόντων“ καὶ καθιεῖται χωνεύων  
καὶ καθαρίζων (ὡς) τὸ χρυσίον καὶ ὡς τὸ  
ἀργύριον“

Instead of "dragon," it was Leviathan in Hebrew. Thus, the irreverent description claims that Leviathan is the soul that has spread through all things. We also find the name Behemoth, which seems to be placed with the lowest circle. This Leviathan, the impure description has reshaped upon the circle and its center, mentioning its name twice. Celsus also says that the description is marked with a thick black line and claims that this is called Gehenna, which is also Tartarus. We found Gehenna written in the Gospel as a place of punishment and sought to see if it was named in any ancient writings, especially since the Jews use that name. We found that there is a place called the "Valley of the Son of Hinnom" in the scriptures, and in the Hebrew, instead of the Valley, we learned that it was called the Valley of Hinnom and Gehenna. By examining the readings, we also find in the territory of the tribe of Benjamin that Gehenna or the Valley of Hinnom is mentioned, where Jerusalem was located. And by looking into the connection of the heavenly Jerusalem with the territory of Benjamin and the Valley of Hinnom, we find something about the place of punishments, relating to the purification of such souls through suffering, according to the saying: "Behold, the Lord comes like a furnace of fire and like a fuller's soap; and he will sit as a refiner and purifier of silver and gold."

## Section 26

6.26 | καὶ κατὰ τὸ περὶ τὴν Ἱερουσαλὴμ γίνεσθαι κολάσεις χωνευομένων, τῶν ἀναλαβόντων εἰς τὴν ἐαυτῶν τῆς ψυχῆς ὑπόστασιν τὰ ἀπὸ κακίας, τροπικῶς που ὄνομαζομένης μολίβδου· διὸ ἡ ἀνομία παρὰ τῷ Ζαχαρίᾳ ἐπὶ „τάλαντον μολίβδου“ ἔκαθέζετο. “Οσα δ’ εἰς τὸν τόπον λεχθείη ἀν, οὕτε πᾶσιν οὕτε τοῦ παρόντος καιροῦ ἔστι διηγήσασθαι· ἀλλ’ οὐδὲ” ἀκίνδυνον τὴν τῶν τοιούτων σαφήνειαν πιστεῦσαι γραφῇ. ἄτε τῶν πολῶν οὐ χρηζόντων πλείονος διδασκαλίας παρὰ τὴν περὶ τῆς κατὰ τῶν ἀμαρτανόντων κολάσεως. εἰς γὰρ τὰ ὑπερέκεινα αὐτῆς οὐ χρήσιμον ἀναβαίνειν διὰ τοὺς μόγις φόβῳ τῆς αἰώνιου κολάσεως κάν συστέλλοντας ἐπὶ ποσὸν τῆς κακίας καὶ τῶν ἀπ’ αὐτῆς ἀμαρτανομένων χύσιν. οὕτ’ οὖν τὸ διάγραμμα οὕτε Κέλσος οἶδε τὸν περὶ Γεέννης λόγον· ἐπεὶ οὕτ’ ἀν ἔκεινοι ζωγραφίας καὶ διαγράμματα ἐσεμνοποίουν ὡς δι’ αὐτῶν παριστάντες τὸ ἀληθὲς. οὕτ’ ἀν ὁ Κέλσος ἐν τῷ κατὰ Χριστιανῶν συγγράμματι τὰ μηδαμῶς ὑπὸ Χριστιανῶν λεγόμενα ἀλλά τινων, τάχα οὐδὲ” ἔτι ὅντων ἀλλὰ πάντῃ ἐκλελοιπότων καὶ εἰς πάνυ ὀλίγους καὶ εὐαριθμήτους καταστάντων, ἐνετίθει ταῖς κατὰ Χριστιανῶν κατηγορίαις. καὶ ὥσπερ οὐ καθήκει τοῖς τὰ Πλάτωνος φιλοσοφοῦσιν ἀπολογεῖσθαι περὶ Ἐπικούρου καὶ τῶν ἀσεβῶν αὐτοῦ δογμάτων, οὕτως οὐδὲ” ἡμῖν περὶ τῶν ἐν τῷ διαγράμματι καὶ τῶν κατ’ αὐτοῦ λεγομένων ὑπὸ Κέλσου. διόπερ ὡς περισσά καὶ μάτην ἐκκείμενα ἐῶμεν τὰ ὑπὸ Κέλσου εἰς ταῦτα λελεγμένα· μᾶλλον γὰρ Κέλσου ἡμεῖς αὐτῶν παρὰ τοῖς κεκρατημένοις ὑπὸ τοιούτων λόγων κατηγορήσομεν.

6.26 | And regarding the punishments that happen around Jerusalem, for those who take on the evil from their own souls, it is sometimes called lead-like. Therefore, the lawlessness is described by Zechariah as "a talent of lead." As for what could be said about the place, it is neither possible to explain it to everyone nor to those of the present time. But it is also not safe to trust the clarity of such writings. For many do not need more teaching beyond what is said about the punishment of sinners. For it is not useful to go into the higher matters due to the great fear of eternal punishment, even if one reduces the amount of evil and the sins that come from it. Thus, neither the description nor Celsus knows the account about Gehenna. Since those people would not create drawings and descriptions that truly represent the reality. Celsus would not have included in his writing about Christians what is never said by Christians, but rather by some others, perhaps no longer existing, but having become very few and rare. He has placed these accusations against Christians. And just as it is not fitting for those who follow the philosophy of Plato to defend Epicurus and his impious teachings, neither is it fitting for us to defend what is said in the writings and by Celsus. Therefore, let us leave aside the things that Celsus has said about these matters as excessive and pointless; rather, we will accuse Celsus more than those who are held by such words.

## Section 27

6.27 | Ἐξῆς δὲ τοῖς περὶ τοῦ διαγράμματος μηδὲ παρακούσας τῶν περὶ τῆς καλουμένης παρὰ τοῖς ἐκκλησιαστικοῖς σφραγῖδος ἔαυτῷ τινα ἐκτίθεται ἀλλόκοτα καὶ ἀμοιβαίας φωνὰς, ὡς τοῦ μὲν τὴν σφραγῖδα περιτιθέντος καλουμένου πατρὸς, τοῦ δὲ σφραγίζομένου λεγομένου νέου καὶ υἱοῦ καὶ ἀποκρινομένου· κέχρισμαι χρίσματι λευκῷ ἐκ ξύλου ζωῆς, ὅπερ οὐδέ ἐν τοῖς ἀπὸ τῶν αἰρέσεων ἡκούσαμεν γίνεσθαι. εἴτα καὶ ἀριθμὸν ὅριζει λεγόμενον ὑπὸ τῶν παραδιδόντων τὴν σφραγῖδα ἀγγέλων ἐπτά, ἐκατέρωθεν τῇ ψυχῇ τοῦ ἀπαλλαττομένου σώματος ἐφισταμένων, τῶν μὲν τοῦ φωτὸς ἐτέρων δὲ τῶν ὄνομαζομένων ἀρχοντικῶν, καὶ λέγει τὸν ἄρχοντα τῶν ὄνομαζομένων ἀρχοντικῶν λέγεσθαι θεὸν κατηραμένον. εἴτ' ἐπιλαβόμενος τῆς λέξεως εὐλόγως κατηγορεῖ τῶν τοῦτο τολμῶντων λέγειν· τούτου δ' ἔνεκα καὶ ἡμεῖς συναγανακτοῦμεν τοῖς μεμφομένοις τοὺς τοιούτους. εἰ δή τινες εἰσὶ λέγοντες θεὸν κατηραμένον τὸν Ἰουδαίων, τὸν ὕοντα καὶ βροντῶντα καὶ τοῦδε τοῦ κόσμου δημιουργὸν καὶ Μωϋσέως καὶ τῆς κατ' αὐτὸν κοσμοποίας θεόν. ἀλλ' ἔσικε βεβουλῆσθαί τι διὰ τούτων ὁ Κέλσος οὐκ εὔγνωμον ἀλλ' ἀπὸ τοῦ καθ' ἡμῶν ἀφιλοσόφου μίσους πάνυ ἀγνωμονέστατον. ἐβουλήθη γὰρ τοὺς ἀπείρους τῶν ἡμετέρων ἐντυχόντας αὐτοῦ τῇ γραφῇ πολεμᾶσαι πρὸς ἡμᾶς, ὡς θεὸν κατηραμένον λέγοντας τὸν τοῦδε τοῦ κόσμου καλὸν δημιουργόν. καὶ δοκεῖ μοι παραπλήσιον Ἰουδαίοις πεποιηκέναι, τοῖς κατὰ τὴν ἀρχὴν (τῆς) τοῦ χριστιανισμοῦ διδασκαλίας κατασκεδάσαι δυσφημίαν τοῦ λόγου, ὡς ἄρα καταθύσαντες παιδίον μεταλαμβάνουσιν αὐτοῦ τῶν σαρκῶν, καὶ

6.27 | Next, regarding the description, it is said that some strange and mutual sounds are presented by those who are called ecclesiastical. One speaks of a seal placed by a father, while another, called the son, responds: "I have been anointed with a white anointing from the tree of life," which we have not even heard happen among the heresies. Then, it also defines a number said to be seven angels who give the seal, standing on either side of the soul of the person being freed from the body, some of light and others of the so-called rulers. It says that the ruler of the so-called rulers is called a cursed god. Then, taking hold of the word, it rightly accuses those who dare to say this. For this reason, we also feel anger towards those who blame such people. If indeed there are some saying that the god of the Jews is a cursed one, the one who thunders and creates this world, and the god of Moses and of the creation of the world through him. But it seems that Celsus is not wise in these matters, but rather completely ignorant due to his unphilosophical hatred towards us. He wanted to make the inexperienced among us fight against him through his writing, calling the good creator of this world a cursed god. And it seems to me that he has made a similar accusation to the Jews, who have spread slander against the teachings of early Christianity, as if they had killed a child and were partaking of its flesh, and again that those who want to act in darkness are extinguishing the light. Each person mixes with what happens to them; this slander has long persuaded many outsiders to believe that such are Christians, and even now it still deceives

πάλιν ὅτι οἱ ἀπὸ τοῦ λόγου τὰ τοῦ σκότου πράττειν βουλόμενοι σβεννύουσι μὲν τὸ φῶς. ἔκαστος δὲ τῇ παρατυχούσῃ μίγνυται· ἡτὶς δυσφημίᾳ παραλόγως πάλαι μὲν πλείστων ὅσων ἐκράτει πείθουσα τοὺς ἄλλοτρίους τοῦ λόγου ὅτι τοιοῦτοί είσι Χριστιανοὶ, καὶ νῦν δὲ ἔτι ἀπατᾷ τινας ἀποτρεπομένους διὰ τὰ τοιαῦτα κάν εἰς κοινωνίαν ἀπλουστέραν λόγων ἥκειν πρὸς Χριστιανούς.

## Section 28

6.28 | Τοιοῦτόν τι δή μοι φαίνεται ὁ Κέλσος οἰκονομῶν ἐκτεθεῖσθαι, ώς ἄρα Χριστιανοὶ λέγουσι κατηραμένον θεὸν τὸν δημιουργὸν, ἵν’ ὁ πιστεύων αὐτῷ ταῦτα καθ’ ἡμῶν λέγοντι εἴ δυνατὸν καὶ ἐπὶ τὸ αἱρεῖν ὄρμήσαι Χριστιανοὺς ὡς πάντων ἀσεβεστάτους. φύρων δὲ τὰ πράγματα καὶ τὴν αἵτιαν ἐκτίθεται τοῦ κατηραμένον λέγεσθαι τὸν τῆς κατὰ Μωϋσέα κοσμοποιίας θεὸν φάσκων ὅτι τοιοῦτός ἐστιν καὶ ἀρᾶς ἄξιος κατὰ τοὺς ταῦτα περὶ αὐτοῦ δοξάζοντας, ἐπείπερ τῷ ὄφει, γνῶσιν καλοῦ καὶ κακοῦ τοῖς πρώτοις ἀνθρώποις εἰσηγουμένῳ, κατηράσατο. εἰδέναι δ’ αὐτὸν ἔχρην ὅτι οἱ τὰ τοῦ ὄφεως ἐλόμενοι ὡς καλῶς τοῖς πρώτοις ἀνθρώποις συμβουλεύσαντος καὶ Τιτᾶνας καὶ Γίγαντας τοὺς μυθικοὺς ὑπερβαλόντες καὶ Ὁφιανοὶ διὰ τοῦτο καλούμενοι τοσοῦτον ἀποδέουσι τοῦ εἶναι Χριστιανοὶ, ὡστ’ οὐκ ἔλαττον Κέλσου κατηγορεῖν αὐτοὺς τοῦ Ἰησοῦ καὶ μὴ πρότερον προσίεσθαι τινα ἐπὶ τὸ συνέδριον ἐσαυτῶν. ἐὰν μὴ ἀρᾶς θῆται κατὰ τοῦ Ἰησοῦ. ὅρα γοῦν πῶς ἀλογώτατον πεποίηκεν ὁ Κέλσος ἐν τοῖς κατὰ Χριστιανῶν λόγοις παραλαβὼν ὡς Χριστιανοὺς τοὺς μηδ’ ἀκούειν θέλοντας τὸ ὄνομα τοῦ Ἰησοῦ, κανότι σοφός τις ἡ μέτριος τὰ ἥθη ἡ ἀνθρωπός

some who are turned away because of such things, so that they come to Christians for a simpler conversation.

6.28 | Such a thing seems to me that Celsus is presenting, as if Christians say that the creator is a cursed god, so that anyone believing him might be led to accuse Christians as the most impious of all. He twists the facts and the reason for calling the god of creation through Moses cursed, claiming that he is deserving of a curse according to those who honor him in this way. For he should know that those who follow the serpent, as if giving good advice to the first humans, surpassing the Titans and Giants of mythology, are so afraid of being called Christians that they do not dare to bring anyone to their council unless they place a curse against Jesus. See how unreasonable Celsus has made his arguments against Christians, taking as Christians those who do not even want to hear the name of Jesus, even if someone is wise or of moderate character or just a person. What could be more foolish or mad than those who, following the serpent as the leader of good things, would also accuse Celsus of being against the Ophites? Long ago, the philosopher who loved simplicity among the Greeks and set an example of a happy life, as if not hindered from being happy by complete poverty,

τις ἔν. τί οὖν εἴη ἀνήλιθιώτερον ἡ μανικώτερον οὐ μόνον τῶν ἀπὸ τοῦ ὄφεως ὡς ἀρχηγοῦ τῶν καλῶν χρηματίσαι βουληθέντων ἀλλὰ καὶ Κέλσου, νομίσαντος κατὰ Χριστιανῶν εἶναι κατηγορίας τὰς κατὰ τῶν Ὁφιανῶν; πάλαι μὲν οὖν ὃ τὴν εὔτέλειαν ἀγαπήσας φιλόσοφος Ἐλλήνων καὶ παράδειγμα ἐκθεὶς εὐδαιμονος βίου, ὡς οὐ κωλυόμενος εὐδαιμονεῖν ἀπὸ τῆς παντελοῦς ἀκτημοσύνης, Κυνικὸν ἔαυτὸν ἀνηγόρευσεν· οὗτοι δὲ οἱ ἀνόσιοι ἀπὸ τοῦ πολεμιωτάτου ἀνθρώποις ὄφεως καὶ φρικτοτάτου ὡς οὐκ ἀνθρωποι, ὃν ἔχθρός ἐστιν ὄφις, ἀλλ' ὡς ὄφεις σεμνύνονται ἐπὶ τῷ Ὁφιανοὶ καλεῖσθαι, Εύφρατην τινὰ εἰσηγητὴν τῶν ἀνοσίων αύχοῦντες λόγων.

## Section 29

6.29 | Εἶθ' ἔξῆς ὡς Χριστιανοῖς λοιδορούμενος καὶ κατηγορῶν τῶν κατηραμένον εἰπόντων τὸν Μωϋσέως καὶ τοῦ κατ' αὐτὸν νόμου θεὸν καὶ οἰόμενος Χριστιανοὺς εἶναι τοὺς ταῦτα λέγοντάς φησι· τί ἀνήλιθιώτερον ἡ μανικώτερον ταύτης τῆς ἀναισθήτου σοφίας γένοιτο; τί γάρ ἐσφάλετο ὃ Ἰουδαίων νομοθέτης; καὶ πῶς τὴν ἔκείνου κοσμογένειαν σαυτῷ διά τινος, ὡς φὴς, τυ πώδους ἀλληγορίας λαμβάνεις ἡ τὸν Ἰουδαίων νόμον, ἐπαινεῖς δὲ ἄκων, ὃ δυσσεβέστατε, τὸν τοῦ κόσμου δημιουργὸν, τὸν πάντα ὑποσχόμενον αὐτοῖς, τὸν τὸ γένος αὐτῶν αὐξήσειν μέχρι περάτων γῆς ἐπαγειλάμενον καὶ ἀναστήσειν ἐκ νεκρῶν αὐτῇ σαρκὶ καὶ αἷματι καὶ τοῖς προφήταις ἐμπνέοντα. καὶ πάλιν τοῦτον λοιδορεῖς; ἀλλ' ὅταν μὲν ὑπὸ τούτων βιάζῃ, τὸν αὐτὸν θεὸν σέβειν ὀμολογεῖς· ὅταν δὲ τὰ ἐναντία ὁ σὸς διδάσκαλος Ἰησοῦς καὶ ὁ Ἰουδαίων Μωϋσῆς νομοθετῇ, θεὸν ἄλλον ἀντὶ τούτου καὶ τοῦ πατρὸς ζητεῖς. καὶ ἐν τούτοις δὴ ὁ

called himself a Cynic. But these impious ones, from the most hostile of men, the serpent, and the most terrifying, are not called men, but rather they act like serpents, being called Ophites, boasting about some Euphrates as a teacher of their impious words.

6.29 | Then, as he insults Christians and accuses them of saying that the god of Moses and the law given through him is cursed, he asks: what could be more foolish or mad than this senseless wisdom? For what did the lawgiver of the Jews do wrong? And how do you take the creation story of that lawgiver, as you say, through some allegory of a serpent, while you unwittingly praise the creator of the world, who promised to increase their race until the ends of the earth and to raise them from the dead in body and blood, inspiring the prophets? And again, do you insult this same god? But when you are pressured by these people, you admit to honoring the same god; however, when your teacher Jesus teaches the opposite of Moses, you seek another god instead of him and the father. In these things, the most noble philosopher Celsus clearly slanders Christians. He says that when the Jews oppress them, they acknowledge the same

γενναιότατος φιλόσοφος Κέλσος σαφῶς Χριστιανοὺς συκοφαντεῖ. λέγων τοὺς αὐτοὺς, ἡνίκα μὲν ἀν Ιουδαῖοι αὐτοὺς βιάζωνται, τὸν αὐτὸν αὐτοῖς θεὸν ὅμοιογενὶ ὅταν δὲ τὰ ἐναντία Ἰησοῦς Μωϋσῆν νομοθετῇ, ἄλλον ἀντὶ τούτου ζητεῖν. εἴτε γὰρ Ιουδαίοις διαλεγόμενοι εἴτε καθ' ἑαυτοὺς ὄντες ἔνα καὶ τὸν αὐτὸν ἴσμεν, ὃν καὶ πάλαι ἔσεβον Ιουδαῖοι καὶ νῦν σέβειν ἐπαγγέλλονται θεὸν, οὐδαμῶς εἰς αὐτὸν ἀσεβοῦντες. ἀλλ' οὐδ' ἀναστήσειν ἐκ νεκρῶν αὐτῇ σαρκὶ καὶ αἷματί φαμεν τὸν θεὸν, ὃς ἐν τοῖς ἀνωτέρω λέλεκται· οὐ γὰρ τὸ σπειρόμενον „ἐν φθορᾷ“καὶ „ἐν ἀτιμίᾳ“καὶ „ἐν ἀσθενείᾳ“,σῶμα ψυχικόν“φαμεν ἀνίστασθαι, ὁποῖον ἐσπάρῃ. ἄλλὰ γὰρ περὶ τούτων ἐν τοῖς ἀνωτέρω μετρίως ἡμῖν λέλεκται.

## Section 30

6.30 | Εἶθ' ἐξῆς ἐπαναλαμβάνει τὰ περὶ τῶν ἐπτὰ ἀρχόντων δαιμόνων, μηδαμῶς μὲν ὑπὸ Χριστιανῶν ὄνομαζομένων οἵμαι δ' ὑπὸ Ὁφιανῶν παραλαμβανομένων. καὶ εὔρομέν γε ἐν ᾧ καὶ ἡμεῖς δί' ἔκείνους ἐκτησάμεθα διαγράμματι τὴν τάξιν ὁμοίως ἐκκειμένην οὓς ὁ Κέλσος ἔξέθετο. ὃ μὲν οὖν Κέλσος ἔλεγε τὸν πρῶτον ἰδέα λέοντος μεμορφωμένον, οὐκ ἐκθέμενος, τίνα αὐτὸν ὄνομάζουσιν οἱ ἀληθῶς δυσσεβέστατοι· ἡμεῖς δὲ εὔρομεν ὅτι τὸν ἐν ταῖς Ἱεραῖς γραφαῖς εὐφημούμενον ἄγγελον τοῦ δημιουργοῦ, τοῦτον τὸ μιαρὸν ἐκεῦνο διάγραμμα ἔλεγεν εἶναι Μιχαὴλ τὸν λεοντοειδῆ. πάλιν τ' αὖ μὲν Κέλσος ἔφασκε τὸν ἐξῆς καὶ δεύτερον εἶναι ταῦρον· δ' εἶχομεν διάγραμμα τὸν Σουριὴλ ἔλεγεν εἶναι τὸν ταυροειδῆ. εἴτα ὃ μὲν Κέλσος τρίτον ἀμφίβιόν τινα καὶ φρικῶδες ἐπισυρίζοντα· τὸ δὲ διάγραμμα τρίτον Ψαφαὴλ ἔλεγεν εἶναι δρακοντοειδῆ. πάλιν

god; but when Jesus teaches the opposite of Moses, they seek another instead. Whether speaking to the Jews or being among themselves, we know that there is one and the same god, whom the Jews have long worshipped and still promise to worship, not being impious towards him at all. But we do not say that he will raise from the dead in body and blood, as mentioned above; for we do not claim that the seed is raised "in decay," "in dishonor," or "in weakness," as a "natural body," but rather we have spoken moderately about these things above.

6.30 | Then, he goes on to repeat what he says about the seven ruling demons, which I think are not called by Christians but are taken from the Ophites. We have found that in the writings we have, the order is similarly laid out as Celsus described. Celsus says that the first is shaped like a lion, but he does not say what the truly most impious call him. We have found that the angel of the creator, praised in the sacred writings, is said to be Michael, the lion-like one. Again, Celsus claims that the second is a bull; however, we have a writing that says the bull-like one is Suriel. Then, Celsus says that the third is some kind of terrifying creature; but the writing says that the third is Raphael, the dragon-like one. Again, Celsus claims that the fourth has the form of an eagle; but the writing says that the eagle-like one is Gabriel. Then, Celsus says that the fifth has

τε αὗ ὁ μὲν Κέλσος τὸν τέταρτον ἀετοῦ ἔφασκεν ἔχειν μορφήν· τὸ δὲ διάγραμμα Γαβριὴλ ἔλεγεν εἶναι τὸν ἀετοειδῆ. εἴθ' μὲν Κέλσος τὸν πέμπτον ἔφασκεν εἶναι ἄρκου πρόσωπον ἔχοντα· τὸ δὲ διάγραμμα τὸν Θαυθαβαώθ ἔφασκεν εἶναι τὸν ἄρκοειδῆ. εἴθ' ὁ μὲν Κέλσος τὸν ἔκτον κυνὸς πρόσωπον ἔλεγεν ἴστορεῖσθαι ἔχειν παρ' ἑκείνοις· τὸ δὲ διάγραμμα ἔφασκεν εἶναι αὐτὸν Ἐραθαώθ. εἴθ' ὁ μὲν Κέλσος τὸν ἔβδομον ἔφασκεν ὅνου ἔχειν πρόσωπον, καὶ ὄνομάζεσθαι αὐτὸν Θαφαβαώθ ἢ Ὄνοήλ· ἡμεῖς δ' ἐν τῷ διαγράμματι εὔρομεν ὅτι οὗτος καλεῖται Ὄνοήλ ἢ Θαρθαραώθ, ὄνοειδῆς τις τυγχάνων. ἔδοξε δὲ καὶ ἡμῖν ἀκριβῶς ἐκθέσθαι τὰ τοιαῦτα, ἵνα μὴ δοκῶμεν ἀγνοεῖν ἢ Κέλσος ἐπηγγέλλετο εἰδέναι· ἀλλὰ καὶ παραστήσωμεν ἀκριβέστερον ἐκείνου αὐτὰ ἔγνωκότες οἱ Χριστιανοὶ, ὡς οὐ Χριστιανῶν λόγους ἀλλὰ πάντη ἀλλοτρίων σωτηρίας καὶ οὐδαμῶς ἐπιγραφομένων Ἰησοῦν ἢ σωτῆρα ἢ θεὸν ἢ διδάσκαλον ἢ υἱὸν θεοῦ.

## Section 31

6.31 | Εἰ δέ τις βούλεται καὶ τὰ πλάσματα τῶν γοήτων ἐκείνων μαθεῖν, δι' ᾧν ἔβουλήθησαν μὲν ὑπάγειν ἀνθρώπους ἐαυτῶν τῇ διδασκαλίᾳ ὡς ἀπόρρητά τινα ἔχοντες οὐ πάνυ δ' ἐδυνήθησαν, ἀκούέτω ὁ διδάσκονται λέγειν μετὰ τὸ διελθεῖν ὃν ὄνομάζουσι „φραγμὸν κακίας“, πύλας ἀρχόντων αἰῶνι δεδεμένας· „βασιλέα μονότροπον, δεσμὸν ἀβλεψίας, λήθην ἀπερίσκεπτον ἀσπάζομαι, πρώτην δύναμιν, πνεύματι προνοίας καὶ σοφίᾳ τηρούμενην· ἐνθεν εὐλικρινῆς πέμπομαι, φωτὸς ἥδη μέρος υἱοῦ καὶ πατρός· ἡ χάρις συνέστω μοι, ναὶ πάτερ, συνέστω·“ καί φασι τῆς ὄγδοάδος τὰς ἀρχὰς ἐντεῦθεν εἶναι. εἴθ' ἐξῆς διδάσκονται λέγειν διερχόμενοι ὃν

the face of a bear; but the writing says that the bear-like one is Thauthabaoth. Next, Celsus says that the sixth is said to have the face of a dog; but the writing says that he is Erathaoth. Finally, Celsus claims that the seventh has the face of a donkey and is called Thabaoth or Oniel; but we found in the writing that he is called Oniel or Thartharoth, being some sort of donkey-like one. We thought it would be good to explain these things clearly so that we do not seem to be ignorant of what Celsus claimed to know. But we also want to present more accurately what Christians know, as these are not the words of Christians but are completely foreign to salvation and do not refer at all to Jesus or savior or god or teacher or son of god.

6.31 | If anyone wants to learn about the creations of those sorcerers, through which they tried to lead people to their teachings as if they held some secret truths but did not succeed very well, let them listen to what they are taught to say after going through what they call the "barrier of evil," bound by the gates of the rulers of the ages: "I embrace the one king who is alone, the bond of blindness, the unexamined forgetfulness, the first power, kept by spirit, providence, and wisdom; from here I am sent sincerely, already a part of the son and the father; may grace be with me, yes father, be with me." They say that the origins of the eighth are from here. Then

φασιν Ἰαλδαβαώθ· „σὺ δὲ μετὰ πεποιθήσεως πρῶτε καὶ ἔβδομε γεγονὼς κρατεῖν Ἰαλδαβαώθ, ἄρχων λόγος ὑπάρχων νοὸς εὐλικρινοῦς, ἔργον τέλειον υἱῷ καὶ πατρὶ, χαρακτῆρι τύπου ζωῆς σύμβολον ἐπιφέρων, ἦν ἔκλεισας αἰῶνι σῷ πύλην κόσμῳ ἀνοίξας. παροδεύω τὴν σὴν ἐλεύθερος πάλιν ἔξουσίαν· ἡ χάρις συνέστω μοι, ναὶ πάτερ, συνέστω. "φασὶ δὲ τῷ λεοντοειδῇ ἄρχοντι συμπαθεῖν ἄστρον τὸν Φαίνοντα. εἴτα οἴονται τὸν διελθόντα τὸν Ἰαλδαβαώθ καὶ φθάσαντα ἐπὶ τὸν Ἰα(ώ) δεῖν λέγειν· „σὺ δὲ κρυπτομένων μυστηρίων υἱοῦ καὶ πατρὸς ἄρχων νυκτοφαής δεύτερε Ἰαώ καὶ πρῶτε δέσποτα θανάτου, μέρος ἀθώου. φέρων ἥδη τὴν ίδιαν ὑπήνην σύμβολον, παροδεύων σὴν ἔτοιμος ἀρχήν· κατίσχυσας τὸν ἀπὸ σοῦ γενόμενον λόγῳ ζῶντι ἡ χάρις συνέστω, πάτερ, συνέστω. "εἴθ' ἔξῆς τὸν Σαβαώθ, πρὸς ὃν οἴονται λέξειν· „πέμπτης ἔξουσίας ἄρχων, δυνάστα Σαβαώθ. προήγορε νόμου τῆς σῆς κτίσεως χάριτι λυομένης, πεντάδι δυνατωτέρᾳ, πάρες με, σύμβολον ὄρῶν σῆς τέχνης ἀνεπίληπτον, εἰκόνι τύπου τετηρημένον, πεντάδι λυθὲν σῶμα· ἡ χάρις συνέστω μοι, πάτερ, συνέστω. "ἔξῆς δὲ αὐτῷ τὸν Ἀσταφαιὸν, ὃ πιστεύουσι τοιαῦτα ἔρειν· „τρίτης ἄρχων πύλης Ἀσταφαιὲ, ἐπίσκοπε πρώτης ὕδατος ἀρχῆς, ἔνα βλέπων μύστην πάρες με παρθένου πνεύματι κεκαθαρμένον, ὄρῶν ούσιαν κόσμου· ἡ χάρις συνέστω μοι. πάτερ, συνέστω. "μετὰ δ' αὐτὸν τὸν Αἴλωαιὸν, ὃ τοιαῦτα λέγειν οἴονται· „δευτέρας ἄρχων πύλης Αἴλωαιὲ, πάρες με τῆς σῆς μητρὸς φέροντά σοι σύμβολον, χάριν κρυπτομένην δυνάμεσιν ἔξουσιῶν· ἡ χάρις συνέστω μοι, πάτερ, συνέστω. "τελευταῖον δὲ τὸν Ὁραῖον ὄνομάζουσι καὶ πρὸς αὐτὸν λέγειν οἴονται· „ὑπερβάς φραγμὸν πυρὸς ἀφόβως. πρώτης λαχῶν ἄρχὴν πύλης Ὁραῖς, πάρες με, σῆς

they teach to say, going through whom they call Ialdabaoth: "You, with confidence, first and seventh, hold Ialdabaoth, the ruler, the word that exists in the pure mind, the perfect work for the son and the father, bringing forth the symbol of life, which you have closed in the ages, opening the gate to the world. I bring your authority back to you; may grace be with me, yes father, be with me." They say that the lion-like ruler sympathizes with the shining star. Then they think that the one who has gone through Ialdabaoth and reached Iao must say: "You, ruler of hidden mysteries, son and father, second Iao and first master of death, part of the innocent. I bring my own symbol, bringing forth your ready authority; you have strengthened the word that has come from you, living." May grace be with me, father, be with me. Next, they speak to Sabaoth, whom they think to address: "Ruler of the fifth authority, mighty Sabaoth. You have led the law of your creation by grace, freeing me, stronger than five; I see the symbol of your art, unblemished, kept in the image of the type, the body released from five; may grace be with me, father, be with me." Then they address Astaphaios, whom they believe to say such things: "Ruler of the third gate, Astaphaios, overseer of the first water, seeing one who is a mystic, bring me the symbol of the pure spirit of the virgin, seeing the essence of the world; may grace be with me, father, be with me." After him, they speak to Ailaoai, whom they think to say: "Ruler of the second gate, Ailaoai, bring me the symbol of your mother, hidden grace with powers of authority; may grace be with me, father, be with me." Finally, they name the last one Horaion and think to say to him: "Having crossed the barrier of fire fearlessly, having received the first

όρῶν δυνάμεως σύμβολον καταλυθὲν  
τύπῳ ζωῆς ξύλου, είκόνι καθ' ὅμοιωσιν  
ληφθὲν ἀθώου· ἡ χάρις συνέστω μοι,  
πάτερ, συνέστω.."

authority of the gate of Horai, bring me the symbol of your power, broken by the type of life in wood, taken in the image of the innocent; may grace be with me, father, be with me."

## Section 32

6.32 | Έπὶ ταῦτα δὲ ἡμᾶς ἡ Κέλσου νομιζομένη μὲν πολυμάθεια, μᾶλλον δὲ οὕσα περιεργία καὶ φλυαρία, προεκαλέσατο βουλομένους παραστῆσαι τῷ ἐντυχόντι τῇ ἑκείνου γραφῇ καὶ τοῖς ἡμῖν πρὸς αὐτὴν γεγραμμένοις ὅτι οὐκ ἔστιν ἀπορία ἡμῖν τῶν Κέλσου μαθημάτων, ἐφ' οὓς καταψεύδεται Χριστιανῶν, οὔτε φρονούντων οὕτ' εἰδότων τὰ τοιαῦτα, εἰ καὶ ἡμεῖς ἐβουλήθημεν καὶ ταῦτα γνῶναι καὶ ἐκθέσθαι· ἵνα μὴ τῇ ἐπαγγελίᾳ τοῦ εἰδέναι τι πλεῖον ἡμῶν οἱ γόητες ἔξαπατῶσι τοὺς ὑπὸ τῆς τῶν ὄνομάτων φαντασίας συναρπαζομένους. ἐδυνάμην δὲ καὶ ἄλλα πλείονα παραθέμενος παραστῆσαι ὅτι ἴσμεν μὲν τὰ τῶν ἀπατεώνων, ἀρνούμεθα δὲ αὐτὰ ὡς ἀλλότρια καὶ ἀσεβῆ καὶ οὐ συνυπάρχοντα τοῖς μέχρι θανάτου ὑφ' ἡμῶν ὁμολογουμένοις ἀληθῶς Χριστιανῶν λόγοις. χρὴ μέντοι εἰδέναι ὅτι οἱ ταῦτα συνταξάμενοι, οὔτε τὰ μαγείας νοήσαντες οὔτε τὰ τῶν θείων γραφῶν διακρίναντες. πάντ' ἔφυραν· ἀπὸ μὲν μαγείας τὸν Ἱαλδαβαώθ καὶ τὸν Ἀσταφαιὸν καὶ τὸν Ὄραῖον, ἀπὸ δὲ τῶν Ἐβραϊκῶν γραφῶν τὸν Ἰαωΐα παρ' Ἐβραίοις ὄνομαζόμενον καὶ τὸν Σαβαώθ καὶ τὸν Ἀδωναῖον καὶ τὸν Ἐλωαῖον. τὰ δὲ ἀπὸ τῶν γραφῶν ληφθέντα ὄνόματα ἐπώνυμά ἔστι τοῦ αὐτοῦ καὶ ἐνὸς θεοῦ· ὅπερ μὴ συνέντες οἱ ἔχθροὶ θεῶ, ὡς καὶ αὐτοὶ ὁμολογοῦσιν, ὥρθησαν ὄλλον μὲν εἶναι τὸν Ἰαὼ ἔτερον δὲ τὸν Σαβαώθ καὶ τρίτον παρὰ τοῦτον τὸν Ἀδωναῖον, δὸν

6.32 | About these things, Celsus, who is thought to be very learned, but is more of a curious chatterer, has called upon those who want to present themselves to the one who encounters his writing and to us regarding what is written that there is no difficulty for us with Celsus's teachings, which he falsely claims about Christians, whether they think or know such things. Even if we wanted to know and explain these things, we should not be deceived by the promise of knowing more than us, as the sorcerers do, capturing those caught up in the fantasy of names. I could also add more to show that we know the tricks of the deceivers, but we deny them as foreign, impious, and not at all related to the true words of Christians, which we confess until death. However, it is necessary to know that those who arranged these things neither understood magic nor distinguished the divine writings. They mixed everything together: from magic, they took Ialdabaoth, Astaphaios, and Horaion; from the Hebrew writings, they took Iao, known among the Hebrews, Sabaoth, Adonai, and Eloai. The names taken from the writings are titles of the same and one god. This, which the enemies of god do not understand, as they themselves admit, they thought that Iao was one god, Sabaoth another, and Adonai, which the scriptures call Adonai, a third, and Eloai, whom the prophets call in

λέγουσιν αὶ γραφαὶ Ἀδωναῖ, καὶ ἄλλον τὸν  
Ἐλωαῖον, δὸν οἱ προφῆται ὀνομάζουσιν  
Ἐβραϊστὶ Ἐλωαῖ.

Hebrew Eloai.

## Section 33

6.33 | Εἶθ' ἔξῆς ἄλλους μύθους ὁ Κέλσος ἐκτίθεται, ὡς τινων εἰς τὰς ἀρχοντικὰς μορφὰς ἐπανερχομένων, ὥστε τινὰς μὲν γίνεσθαι λέοντας ἄλλους δὲ ταύρους καὶ ἄλλους δράκοντας ἢ ἀετοὺς ἢ ἄρκους ἢ κύνας. εὑρομεν δὲ ἐν ᾧ εἴχομεν διαγράμματι καὶ ὁ ὀνόμασε Κέλσος τετράγωνον σχῆμα καὶ τὸ ἐπὶ τῶν τοῦ παραδείσου πυλῶν λεγόμενον ὑπὸ τῶν ἀθλίων ἐκείνων. ἔζωγραφεῖτο δὲ ὡς διάμετρος κύκλου τινὸς πυροειδοῦς ἢ φλογίνη ῥομφαίᾳ ὡς δορυφορουμένη τῷ τε τῆς γνώσεως ξύλῳ καὶ τῆς ζωῆς. ὁ μὲν οὖν Κέλσος οὐκ ἡθέλησε τὰς δημηγορίας ἢ οὐκ ἔδυνήθη ἐκθέσθαι, ἃς καθ' ἐκάστην πύλην κατὰ τοὺς τῶν ἀσεβῶν μύθους ἔροῦσιν οἱ διιόντες αὐτάς· ἡμεῖς δὲ καὶ τοῦτο πεποιήκαμεν, ἵνα τὸ τῆς ἀτελέστου τελετῆς πέρας δείξωμεν τῷ Κέλσῳ καὶ τοῖς ἐντυγχάνουσι τῇ γραφῇ ἐγνωκέναι ὡς ἀλλότριον τῆς Χριστιανῶν περὶ τὸ θεῖον εύσεβείας.

6.33 | Then, Celsus goes on to present other myths, saying that some return to the ruling forms, so that some become bulls, and others dragons, or eagles, or bears, or dogs. We have found in the writings we have that Celsus called a square shape and what is said about the gates of paradise by those miserable ones. It was depicted as a flaming sword, like a diameter of some fiery circle, as if it were guarding the wood of knowledge and life. Celsus, therefore, did not want to explain the speeches or could not present them, which those passing through each gate say according to the myths of the impious. But we have also done this, so that we may show the end of the incomplete ritual to Celsus and to those who encounter his writing, to let them know that it is foreign to the piety of Christians regarding the divine.

## Section 34

6.34 | Μετὰ δὲ τὸ ἐκθέσθαι τὰ προειρημένα καὶ τὰ ἀνάλογον αὐτοῖς. ἀτινα ἡμεῖς προσεθήκαμεν, τοιαῦτά φησιν ὁ Κέλσος· οἱ δ' ἔτι προστιθέασιν ἄλλα ἐπ' ἄλλοις, προφητῶν λόγους καὶ κύκλους ἐπὶ κύκλοις καὶ ἀπόρροιας ἐκκλησίας ἐπιγείου καὶ περιτομῆς καὶ Προυνικοῦ τινος ῥέουσαν δύναμιν παρθένου καὶ ψυχὴν ζῶσαν καὶ σφαζόμενον οὐρανὸν, ἵνα ζήσῃ, καὶ γῆν σφαζόμενην μαχαίρᾳ καὶ πολλοὺς

6.34 | After presenting the previously mentioned things and those similar to them, Celsus says the following: they add more upon more, prophetic words and circles upon circles, and the mysteries of the earthly church and circumcision, and some flowing power of a virgin, living soul, and the heaven being sacrificed so that it may live, and the earth being sacrificed with a knife and many being sacrificed so

σφαζομένους. Ὅνα ζήσωσι, καὶ πανόμενον  
ἐν κόσμῳ θάνατον, ὅταν ἀποθάνῃ ἡ τοῦ  
κόσμου ἀμαρτία, καὶ κάθιδον αὗθις στενὴν  
καὶ αὐτομάτως ἀνοιγομένας πύλας·  
πανταχοῦ δὲ ἐκεῖ τὸ τῆς ζωῆς ξύλον καὶ  
ἀνάστασιν σαρκὸς ἀπὸ ξύλου, διότι οἴμαι ὃ  
διδάσκαλος αὐτῶν σταυρῷ ἐνηλώθη καὶ ἦν  
τέκτων τὴν τέχνην. ὡς εἰ ἔτυχεν ἐκεῖνος  
ἀπὸ κρημνοῦ ἐρήμημένος ἢ εἰς βάραθρον  
ἔωσμένος ἢ ἀγχόνῃ πεπνιγμένος ἢ  
σκυτοτόμος ἢ λιθοξόος ἢ σιδηρεὺς. Ὡν ἀν  
ὑπὲρ τοὺς οὐρανοὺς κρημνὸς ζωῆς ἢ  
βάραθρον ἀναστάσεως ἢ σχοινίον  
ἀθανασίας ἢ λίθος μακάριος ἢ σίδηρος  
ἀγάπης ἢ σκῦτος ἄγιον [έστιν]. ἢ τίς γραῦς,  
ἐπὶ τῷ βαυκαλῆσαι παιδίον μῦθον  
ἐπάδουσα, τοιαῦτα ψιθυρίζειν οὐκ ἀν  
ἥσχύνθη; ἐν τούτοις δὲ δοκεῖ μοι φύρειν τὰ  
παρακούσματα ὁ Κέλσος. εἰκὸς γὰρ ὅτι, εἴ  
τι ἥκουσεν οἰασδηποτοῦν αἰρέσεως  
λεξείδιον, μὴ τρανώσας αὐτὸ κάν κατὰ τὸ  
βούλημα ἐκείνης ἀλλὰ τὰ ῥημάτια  
συμφορήσας, ἐπεδείκνυτο ἐν τοῖς μηδὲν  
ἐπισταμένοις μήτε τῶν ἡμετέρων μήτε τῶν  
ἐν ταῖς αἰρέσεσιν ὡς ἄρα πάντα τὰ  
Χριστιανῶν γινώσκοι. τοῦτο δὲ δῆλον ποιεῖ  
καὶ ἡ προκειμένη λέξις.

## Section 35

6.35 | Τὸ μὲν γὰρ χρῆσθαι προφητῶν  
λόγοις ἡμῶν ἔστι, τῶν παριστάντων  
Ἰησοῦν εἶναι τὸν προκεκηρυγμένον ὑπ’  
αὐτῶν Χριστὸν καὶ ἀποδεικνύντων ἐκ τῶν  
προφητικῶν τὰ ἐν τοῖς εὐαγγελίοις περὶ  
τοῦ Ἰησοῦ πληρωθέντα. τὸ δὲ κύκλους ἐπὶ<sup>1</sup>  
κύκλοις λέγειν τάχα μὲν καὶ τῆς  
προειρημένης ἔστιν αἰρέσεως, κύκλῳ  
περιλαμβανούσης ἐνὶ, ὃν φασιν εἶναι τὴν  
τῶν ὅλων ψυχὴν καὶ Λευϊαθᾶν, τοὺς ἐπτὰ  
τῶν ἀρχοντικῶν κύκλους. τάχα δὲ καὶ ἀπὸ<sup>2</sup>  
τοῦ Ἐκκλησιαστοῦ ἔστι παράκουσμα

that they may live. And it speaks of  
stopping death in the world when the sin of  
the world dies, and a narrow descent with  
gates opening automatically. Everywhere  
there is the wood of life and the  
resurrection of the flesh from wood,  
because I think their teacher was nailed to  
a cross and was a carpenter by trade. As if  
that one had fallen from a cliff or had been  
thrown into a pit or strangled by a noose or  
was a leatherworker or a stonemason or a  
blacksmith. There would be a cliff of life  
above the heavens or a pit of resurrection  
or a rope of immortality or a blessed stone  
or iron of love or a holy hide. Or who would  
be ashamed to whisper such things like an  
old woman, singing a myth to a child? In  
these things, it seems to me that Celsus is  
producing nonsense. For it is likely that if  
he heard some phrase from a certain  
heresy, he did not understand it and, even  
according to his own desire, mixed up the  
words, showing that he knows nothing  
about either our beliefs or those in the  
heresies, as if he knows everything about  
Christians. This is clear from the text that  
follows.

6.35 | For using the words of the prophets  
is ours, those who present Jesus as the  
Christ proclaimed by them and show that  
what is written in the gospels about Jesus  
has been fulfilled from the prophetic texts.  
But when he speaks of circles upon circles,  
it may be that this is from the previously  
mentioned heresy, which claims that there  
is one soul that includes everything, which  
they say is the soul of the whole and  
Leviathan, the seven ruling circles. It may  
also be a misunderstanding from

λέγοντος „κυκλοῖ κυκλῶν πορεύεται τὸ πνεῦμα, καὶ ἐπὶ κύκλους αὐτοῦ ἐπιστρέφει τὸ πνεῦμα.“ τὸ δ’ ἀπορρόιας ἐκκλησίας ἐπιγείου καὶ περιτομῆς τάχα ἐλήφθη ἀπὸ τοῦ ὑπὸ τινων λέγεσθαι ἐκκλησίας τινὸς ἐπουρανίου καὶ κρείττονος αἰῶνος ἀπόρροιαν εἶναι τὴν ἐπὶ γῆς ἐκκλησίαν, καὶ περιτομῆς τινος ἐν καθαρσίᾳ τινὶ ἔκει γεγενημένης σύμβολον εἶναι τὴν ἐν τῷ νόμῳ γεγραμμένην. Προυνικὸν δέ τινα σοφίαν οἱ ἀπὸ Οὐαλεντίνου ὄνομάζουσι κατὰ τὴν πεπλανημένην ἑαυτῶν σοφίαν, ης σύμβολον εἶναι βούλονται καὶ δώδεκα ἔτεσιν αἴμορροοῦνσαν· ἥν παρακούσας ὁ ἄμα πάντα φύρων τὰ Ἑλλήνων καὶ βαρβάρων καὶ τῶν ἐν ταῖς αἰρέσεσιν εἴπε τό· Προυνικοῦ τινος δύναμιν ῥέουσαν παρθένου. Ψυχὴ δὲ ζῶσα τάχα μὲν ἐν ἀπορρήτοις λέλεκται παρά τισι τῶν ἀπὸ Οὐαλεντίνου εἰς τὸν ὑπ’ αὐτῶν ὄνομαζόμενον „ψυχικὸν δημιουργὸν“, τάχα δὲ καὶ πρὸς ἀντιδιαστολὴν ψυχῆς νεκρᾶς ἡ ζῶσα ψυχὴ οὐκ ἀγεννῶς παρά τισι λέλεκται ἡ τοῦ σωζομένου. σφαζόμενον δ’ οὐκ οἴδα οὐρανὸν λελεγμένον ἥ γῆν σφαζομένην μαχαίρᾳ καὶ πολλοὺς σφαζομένους, ἵνα ζήσωσι. καὶ οὐκ ἀπεικός ἐστιν ἀφ’ ἑαυτοῦ ταῦτα κεκομικέναι τὸν Κέλσον.

## Section 36

6.36 | Παυόμενον δὲ ἐν κόσμῳ θάνατον, ὅταν ἀποθάνῃ ἡ τοῦ κόσμου ἀμαρτίᾳ, λέγοιμεν ἀν ἡμεῖς τὸ παρὰ τῷ ἀποστόλῳ μυστικὸν διηγούμενοι οὕτως ἔχον· ὅταν δὲ „πάντας τοὺς ἔχθροὺς“ ὑποτάξῃ „ὑπὸ τοὺς πόδας αὐτοῦ“. τότε „ἔσχατος ἔχθρὸς καταργεῖται ὁ θάνατος.“ λέλεκται δὲ καὶ „ὅταν τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν“, „τότε γενήσεται ὁ λόγος ὁ γεγραμμένος· κατεπόθη ὁ θάνατος εἰς

Ecclesiastes, which says: "The spirit goes in circles, and the spirit returns to its circles." The mention of the mysteries of the earthly church and circumcision may have been taken from what some say about a certain heavenly church and that the earthly church is a shadow of a better age, and that circumcision is a symbol of purity that came from the law. Some wisdom called Prunikos is named by those from Valentinus according to their wandering wisdom, which they claim is symbolized by blood flowing for twelve years. Hearing this, he, while producing everything from Greeks and barbarians and those in heresies, said: "A flowing power of a virgin." The living soul is perhaps mentioned in the mysteries by some from Valentinus as the "soul creator," and it may also be said in contrast to the dead soul that the living soul is not born from the dead but from the one being saved. I do not know of a heaven being sacrificed or an earth being sacrificed with a knife and many being sacrificed so that they may live. And it is not unlikely that Celsus has made these things up on his own.

6.36 | We would say that stopping death in the world happens when the sin of the world dies, telling the secret story from the apostle like this: when "he puts all enemies under his feet," then "the last enemy, death, is destroyed." It is also said: "When this perishable body puts on imperishability," "then the written word will come true: death has been swallowed up in victory." The narrow descent may be what those

νῖκος. "κάθιδον δὲ αὗθις στενήν τάχα οἱ τὴν μετενσωμάτωσιν είσάγοντες φήσουσιν. αὐτομάτως δὲ ἀνοιγομένας πύλας λελέχθαι οὐκ ἀπίθανόν ἐστιν ὑπὸ τινων αἰνισσομένων καὶ διηγουμένων τὸ „ἀνοίξατέ μοι πύλας δικαιοσύνης. ἵν’ είσελθῶν ἐν αὐταῖς ἔξομολογήσωμαι τῷ κυρίῳ· αὕτη ἡ πύλη τοῦ κυρίου. δίκαιοι είσελεύσονται ἐν αὐτῇ.“ καὶ πάλιν ἐν ἐνάτῳ ψαλμῷ λέγεται: „ὁ ὑψῶν με ἐκ τῶν πυλῶν τοῦ θανάτου, ὅπως ἀν ἔξαγγείλω πάσας τὰς αἰνέσεις σου ἐν ταῖς πύλαις τῆς θυγατρὸς Σιών.“ πύλας δὲ „θανάτου“ τὰς ἐπὶ τὴν ἀπώλειαν φερούσας ἀμαρτίας φησὶν εἶναι ὁ λόγος, ὡσπερ καὶ „πύλας Σιών“ ἐκ τοῦ ἐναντίου τὰς καλὰς πράξεις· οὔτω δὲ καὶ „πύλας δικαιοσύνης“, ὅπερ ἵστι τῷ „τὰς πύλας τῆς ἀρετῆς“ αὗται δὲ ἔξ ἐτοίμου ἀνοίγονται τῷ μεταδιώκοντι τὰς κατ’ ἀρετὴν πράξεις. περὶ δὲ τοῦ τῆς ζωῆς ξύλου εὐκαιρότερόν τις διηγήσεται ἐρμηνεύων τὰ περὶ τὸν ἐν τῇ Γενέσει ἀναγεγραμμένον παράδεισον τοῦ θεοῦ φυτευόμενον ὑπ’ αὐτοῦ. πολλάκις μὲν οὖν ἔχλεύασεν ὁ Κέλσος ἦν οὐκ ἐνόησεν ἀνάστασιν· νῦν δ’ οὐκ ἀρκεσθεὶς τοῖς εἰρημένοις φησὶ λέγεσθαι ἀνάστασιν σαρκὸς ἀπὸ ξύλου, παρακούσας οἴμαι τοῦ συμβολικῶς εἰρημένου, ὅτι διὰ ξύλου θάνατος καὶ διὰ ξύλου ζωὴ, θάνατος μὲν κατὰ τὸν ἄδαμ ζωὴ δὲ κατὰ τὸν Χριστόν. εἴτα παίζων τὰ περὶ τοῦ ξύλου ἀπὸ δύο τόπων αὐτὸς χλευάζει λέγων διὰ τοῦτο αὐτὸς παραλαμβάνεσθαι, ἥτοι ἐπεὶ σταυρῷ ἐνηλώθη ὁ διδάσκαλος ἡμῶν ἢ ἐπεὶ τέκτων ἦν τὴν τέχνην, οὐχ ὄρῶν ὅτι τὸ ξύλον τῆς ζωῆς ἐν τοῖς Μωϋσέως ἀναγέγραπται γράμμασιν, ἀλλὰ καὶ οὐ βλέπων ὅτι οὐδαμοῦ τῶν ἐν ταῖς ἐκκλησίαις φερομένων εύαγγελίων „τέκτων“ αὐτὸς ὁ Ἰησοῦς ἀναγέγραπται.

who believe in reincarnation say. It is not unlikely that the gates opening automatically is said by some who hint and tell the story of "Open to me the gates of righteousness. I will enter and give thanks to the Lord; this is the gate of the Lord; the righteous will enter through it." Again, in the ninth psalm, it says: "He lifted me up from the gates of death, so that I may declare all your praises in the gates of the daughter of Zion." The "gates of death" are said to be those that lead to destruction through sin, just as the "gates of Zion" refer to good deeds. So also, the "gates of righteousness," which is the same as "the gates of virtue," are opened to those who pursue virtuous actions. As for the wood of life, someone may tell the story explaining what is written about the paradise of God planted by him in Genesis. Celsus has often mocked what he did not understand about the resurrection; now, not satisfied with what has been said, he claims that the resurrection of the flesh is from wood, misunderstanding the symbolic meaning that through wood comes death and through wood comes life—death through Adam and life through Christ. Then, playing with the idea of wood from two places, he mocks it, saying that it is taken up because our teacher was nailed to a cross or because he was a carpenter by trade, not seeing that the wood of life is written in the letters of Moses, and not realizing that nowhere in the gospels brought forth in the churches is Jesus himself called a carpenter.

## Section 37

6.37 | Οἶεται δὲ καὶ τροπολογοῦντας ἡμᾶς περὶ τοῦ σταυροῦ ἀναπεπλακέναι τὸ ξύλον τῆς ζωῆς καὶ ἀκολούθως ἐστι τῷ περὶ τούτου σφάλματι φησιν ὅτι, εἴπερ ἔτυχεν ἐκεῖνος κατὰ κρημνοῦ ἐρήμημένος ἢ (εἰς) βάραθρον ἐώσμένος ἢ ἀγχόνῃ πεπνιγμένος, ἢν ἀν ὑπὲρ τοὺς οὐρανοὺς ἀναπεπλασμένος κρημνὸς ζωῆς ἢ βάραθρον ἀναστάσεως ἢ σχοινίου ἀθανασίας. πάλιν τε αὖ φησιν ὅτι, εἴπερ διὰ τὸ τέκτονα αὐτὸν γεγονέναι ἀναπέπλασται τὸ ξύλον τῆς ζωῆς, ἡκολούθησεν ἄν, εἰ μὲν σκυτοτόμος ἦν, λέγεσθαί τινα περὶ σκύτους ἀγίου, εἰ δὲ λιθοξόος, περὶ λίθου μακαρίου, εἰ δὲ σιδηρεὺς, περὶ σιδήρου ἀγάπης. τίς οὖν οὐχ ὅρᾳ αὐτόθεν τὸ εὔτελὲς αύτοῦ τῆς κατηγορίας, διαλοιδορουμένου ἀνθρώπους, οὓς ἐπηγγείλατο ἐπιστρέφειν ὡς ἀπατωμένους; ἐξῆς δὲ τούτοις λέγει ἀρμόζοντα μὲν τοῖς ἀναπλάσασι τούς τε λεοντοειδεῖς καὶ ὄνοκεφάλους καὶ δρακοντοειδεῖς ἄρχοντας, καὶ εἴ τις ἐκείνοις παραπλησίως ἐμυθολόγησεν, οὐ μὴν καὶ τοῖς ἀπὸ τῆς ἐκκλησίας. ἀληθῶς γάρ καὶ γραῦς ἐπὶ τῷ βαυκαλῆσαι παιδίον μεθύουσα μῆθον ἐπάδειν τοιοῦτον καὶ ψιθυρίζειν τῷ παιδίῳ ἐπηρχύνθη, ὅποιον οἱ τοὺς ὄνοκεφάλους ἀναπλάσαντες καὶ τὰς καθ' ἐκάστην πύλην ὠσπερεὶ δημηγορίας. τὰ δὲ τῶν ἀπὸ τῆς ἐκκλησίας ὁ Κέλσος οὐκ ἐπίσταται, ἀπερ πάνυ ὀλίγοι ἡσκήκασι συνιέναι, οἱ πάντα τὸν βίον ἐστι τῶν ἀναθέντες κατὰ τὴν Ἰησοῦ ἐντολὴν τῷ ἐρευνᾶν „τὰς γραφὰς“ καὶ μᾶλλον τῶν φιλοσοφησάντων Ἑλλήνων περὶ τινος νομιζομένης ἐπιστήμης ἀνάληψιν κεκμηκότες περὶ τὴν ἐξέτασιν τοῦ βουλήματος τῶν ἱερῶν γραμμάτων.

6.37 | He thinks that we are twisting the meaning of the cross by spreading the wood of life and, following his own mistake about this, he says that if that one had fallen from a cliff or had been thrown into a pit or strangled by a noose, there would be a cliff of life above the heavens or a pit of resurrection or a rope of immortality. Again, he says that if the wood of life came from being a carpenter, then if he were a leatherworker, we would talk about a holy hide; if he were a stonemason, about a blessed stone; if he were a blacksmith, about iron of love. So who does not see the cheapness of his accusation, insulting the people he claimed would return as deceived? Next, he says that those who create the lion-headed, donkey-headed, and dragon-headed rulers fit with those who have mythologized similarly, not excluding those from the church. For truly, even an old woman, drunkenly singing a myth to a child, would be ashamed to whisper such things, like those who created the donkey-headed beings and those at each gate as if in a public speech. Celsus does not understand the teachings from the church, which very few have learned to grasp, those who have dedicated their whole lives to searching the scriptures according to Jesus' command, and more than the philosophers of the Greeks, who have grown weary in their pursuit of a supposed knowledge regarding the examination of the purpose of the sacred writings.

## Section 38

6.38 | Ούκ ἀρκεσθεὶς δ' ὁ γεννάδας τοῖς ἀπὸ τοῦ διαγράμματος ἔβουλήθη ὑπὲρ τοῦ αὐξῆσαι τὰς καθ' ἡμῶν κατηγορίας, τῶν μηδὲν ἔχόντων κοινὸν πρὸς ἐκεῖνο, διὰ μέσου ἄλλ' ἄττα εἰπεῖν, ἐπαναλαβὼν τὰ ἐκείνων ὠσπερεὶ (ἡμ)ετέρων. φησὶ γάρ· Θαῦμα δ' αὐτῶν οὐχ ἥκιστα ἐκεῖνο· ἔξηγοῦνται γάρ τινα μεταξὺ τῶν ὑπερουρανίων ἀνωτέρω κύκλων ἐπιγεγραμμένα, ἄλλα τε καὶ δύο ἄττα, μεῖζόν τε καὶ μικρότερον υἱοῦ καὶ πατρός. εὑρομεν δ' ἡμεῖς ἐν τούτῳ τῷ διαγράμματι τὸν μείζονα κύκλον καὶ τὸν μικρότερον, ὃν ἐπὶ τῆς διαμέτρου ἐπεγέγραπτο „πατὴρ καὶ υἱὸς“, καὶ μεταξὺ τοῦ μείζονος, ἐν ᾧ ὁ μικρότερος ἦν, καὶ ἄλλου συγκειμένου ἐκ δύο κύκλων, τοῦ μὲν ἔξωτέρου ξανθοῦ τοῦ δὲ ἐνδοτέρω κυανοῦ, τὸ ἐπιγεγραμμένον διάφραγμα πελεκοειδῆ σχήματι, καὶ ἀνωτέρω μὲν αὐτοῦ κύκλον βραχὺν ἔχόμενον τοῦ μείζονος τῶν προτέρων, ἐγγεγραμμένον ἔχοντα „ἀγάπην“· κατωτέρω δὲ ἔχόμενον τοῦ κύκλου γεγραμμένον ἔχοντα „ζωὴν“· τῷ δὲ δευτέρῳ κύκλῳ ἐνεγέγραπτο, περιπεπλεγμένῳ καὶ ἐμπειριειληφότι ἄλλους δύο κύκλους καὶ ἄλλο σχῆμα ῥομβοειδὲς, „σοφίας πρόνοια,“ καὶ ἔνδον μὲν τῆς κοινῆς αὐτῶν τομῆς „σοφίας φύσις,“ ἀνωτέρω δὲ τῆς κοινῆς αὐτῶν τομῆς κύκλος ἦν. ἐν ᾧ ἐπεγέγραπτο „γνῶσις,“ κατωτέρω δὲ ἄλλος, ἐν ᾧ ἐπεγέγραπτο „σύνεσις.“ καὶ ταῦτα δὲ παρειλήφαμεν εἰς τὸν κατὰ Κέλσου λόγον, ἵνα παραστήσωμεν τοῖς ἐντυγχάνουσι τρανότερον ἐκείνου ἐγνωκέναι καὶ οὐκ ἐκ παρακουσμάτων τὰ καὶ ὑφ' ἡμῶν κατηγορούμενα. εἰ δὲ καὶ ὑπισχνοῦνται οἱ ἐπὶ τοῖς τοιούτοις σεμνυνόμενοι μαγικήν τινα γοητείαν, καὶ τοῦτ' ἔστιν αὐτοῖς τὸ

6.38 | The man from the genealogy, not satisfied with what was written, wanted to increase our accusations, which have nothing in common with that, and instead of saying anything else, he repeats their claims as if they were ours. He says: "Their wonder is not least; they explain something written among the higher heavenly circles, other things and two more, greater and smaller, of son and father." But we find in this writing the greater circle and the smaller one, on which it is written "father and son," and between the greater, where the smaller was, and another made from two circles, one outer yellow and the inner blue, with a written barrier in a shape like a wedge. Above it, there was a small circle connected to the greater of the former, inscribed with "love"; below it was connected to the circle inscribed with "life." The second circle had written on it, intertwined and enclosing two other circles and another rhombus-shaped figure, "wisdom's foresight," and inside their common section was "wisdom's nature," while above their common section was a circle inscribed with "knowledge," and below it was another inscribed with "understanding." We have included these in the argument against Celsus to present to those who encounter it a clearer understanding than what he has known and not from misunderstandings about what we are accused of. If those who take pride in such things promise some kind of magical charm, which is for them the head of wisdom, we do not guarantee that. For we have not recorded such things; Celsus would know, who has often been caught in false testimonies and unreasonable

τῆς σοφίας κεφάλαιον, ἡμεῖς μὲν ού διαβεβαιούμεθα. ούδὲ γὰρ ιστορήσαμεν τὸ τοιοῦτον· Κέλσος δ' ἀν εἰδείη, ὁ πολλάκις ἥδη ἀλοὺς ψευδομαρτυριῶν καὶ ἀλόγων κατηγοριῶν, πότερον καὶ ἐν τούτοις ψεύδεται, εἴ τι περί τινων ξένων καὶ ἀλλοτρίων τῆς πίστεως τοιοῦτον καταλαβὼν ἔξεθετο ἐν τῷ ἑαυτοῦ συγγράμματι.

## Section 39

6.39 | Εἶτα πρὸς τοὺς χρωμένους, ὡς φησι, μαγείᾳ τινὶ καὶ γοητείᾳ καὶ καλοῦντας ὄνόματα βαρβαρικὰ δαιμόνων τινῶν τοιαῦτα, ὅτι ὅμοιον οὗτοι πράττουσι τοῖς ἐπὶ τοῖς αὐτοῖς ὑποκειμένοις τερατευομένοις πρὸς τοὺς μὴ εἰδότας ἄλλα μὲν αὐτῶν εἶναι τὰ ὄνόματα παρ' Ἑλλησιν ἄλλα δὲ παρὰ Σκύθαις. εἴτ' ἐκτίθεται ἀπὸ Ἡροδότου λαβὼν ὡς τὸν μὲν Ἀπόλλωνα Γογγόσυρον καλοῦσι Σκύθαι, τὸν δὲ Ποσειδῶνα Θαγιμάσαδα, τὴν δ' Ἀφροδίτην Ἀργίμπασαν, Ἐστίαν δὲ Ταβιτί. ἔξετάσει δὲ ὁ δυνάμενος, μή πῃ καὶ περὶ τούτων σὺν Ἡροδότῳ ὁ Κέλσος ψεύδεται, ἀτε μὴ ἐπισταμένων Σκυθῶν τὰ αὐτὰ Ἑλλησιν ὑποκείμενα περὶ τῶν νομιζομένων θεῶν. ποίᾳ γὰρ πιθανότης τὸν Ἀπόλλωνα Γογγόσυρον παρὰ Σκύθαις καλεῖσθαι; οὐ γὰρ ἡγοῦμαι ὅτι μεταλαμβανόμενος εἰς Ἑλλάδα φωνὴν ὁ Γογγόσυρος τὴν ἐτυμολογίαν παρίστησι τοῦ Ἀπόλλωνος, ἢ ὁ Ἀπόλλων εἰς τὴν Σκυθῶν διάλεκτον τὸν Γογγόσυρον σημαίνει. οὕτω δὲ ούδὲ περὶ τῶν λοιπῶν ταύτον τι ἔρετ· ἄλλων γὰρ δορμώμενοι Ἑλληνες πραγμάτων καὶ ἐτυμολογιῶν οὕτως ὡνόμασαν τοὺς παρ' ἑαυτοῖς νομιζομένους θεοὺς, ἀπ' ἄλλων δὲ Σκύθαι, οὕτω δὲ καὶ ἀπ' ἄλλων μὲν Πέρσαι ἀπ' ἄλλων δὲ Ἰνδοὶ ἢ Αἴθιοπες ἢ Λίβυες, ἢ ὅπως φίλον ἐκάστοις ὄνομάζειν, μὴ

accusations, whether he lies in these matters or if he has exposed something about foreign and strange beliefs in his own writing.

6.39 | Then, he speaks about those who use some kind of magic and charm, calling upon strange names of certain demons, saying that what they do is similar to those who perform wonders on those who do not know. Some of their names are different among the Greeks and others among the Scythians. He then presents from Herodotus that the Scythians call Apollo "Gongosyris," Poseidon "Thagimasada," Aphrodite "Argimbasa," and Hestia "Tabiti." He will examine whether Celsus lies about these things along with Herodotus, since he does not know that the same names are used by the Greeks regarding the gods they believe in. For what likelihood is there that Apollo is called Gongosyris among the Scythians? I do not think that Gongosyris, when he came to Greece, presented the etymology of Apollo, nor that Apollo signifies Gongosyris in the Scythian dialect. In the same way, he will not say the same about the others; for the Greeks, starting from other matters and etymologies, named their gods differently than the Scythians, and likewise the Persians from others, and the Indians or Ethiopians or Libyans, each naming them as they liked, without sticking to the original and pure idea of the creator of all. It has been

μείνασιν ἐπὶ τῆς πρώτης καὶ καθαρᾶς  
ἐννοίας τοῦ τῶν ὅλων δημιουργοῦ.  
αὐτάρκως δ' ἡμῖν εἴρηται καὶ ἐν τοῖς πρὸ<sup>τ</sup>  
τούτων, βουλομένοις παραστῆσαι μὴ  
ταύτὸν εἶναι Σαβαὼθ ἢ Δία, ὅτε καὶ περὶ  
τῶν διαλέκτων τι ἀπὸ τῶν θείων  
παρειθέμεθα γραμμάτων. ἐκόντες οὖν  
ὑπερβαίνομεν ταῦτα, ἐν οἷς ἐπὶ  
ταυτολογίαν ἡμᾶς ὁ Κέλσος καλεῖ. εἴτα  
πάλιν φύρων τὰ ἀπὸ τῆς μαγικῆς γοητείας  
καὶ προσάπτων τάχα μὲν οὐδενὶ τῷ μὴ  
εἶναι τοὺς μαγγανεύοντας προφάσει τῆς  
κατὰ τὸν χαρακτῆρα τοῦτον θεοσεβείας,  
τάχα δέ τισι καὶ πρὸς τοὺς εὐέξαπατήτους  
χρωμένοις τοιούτοις, ἵνα δοκοῖεν θείᾳ  
δυνάμει τι ποιεῖν, ἔκτιθεται τινα λέγων· τί<sup>τ</sup>  
με δεῖ καταριθμεῖν ὅσοι καθαρμοὺς  
ἔδίδαξαν ἢ λυτηρίους ὥδας ἢ  
ἀποπομπίους φωνας ἢ κτύπους ἢ  
δαιμονίους σχηματισμοὺς, ἐσθήτων ἢ  
άριθμῶν ἢ λίθων ἢ φυτῶν ἢ ῥιζῶν καὶ  
ὅλως παντοδαπῶν χρημάτων παντοῖα  
ἀλεξιφάρμακα; περὶ ὃν οὐκ ἀπαιτεῖ ἡμᾶς  
ἀπολογήσασθαι τὸ εὔλογον, ἄτε οὐδὲ κατὰ  
ποσὸν ἐνεχομένους τοιαύταις ὑπονοίαις.

## Section 40

6.40 | Μετὰ ταῦτα παραπλήσιόν τι ποιεῖν  
μοι δοκεῖ τοῖς διὰ πολλὴν τὴν πρὸς  
Χριστιανοὺς ἀπέχθειαν διαβεβαιουμένοις  
πρὸς τοὺς μηδαμῶς εἰδότας τὰ Χριστιανῶν,  
ὅτι ἄρα τῇ πείρᾳ κατειλήφασι Χριστιανοὺς  
ἐσθίοντας σάρκας παιδίων καὶ μίξει ταῖς  
πρὸς τὰς παρ' αὐτοῖς γυναικας ἀνέδην  
χρωμένους. ὡς γὰρ ταῦτα λεγόμενα ἥδη  
καὶ ὑπὸ τῶν πολλῶν καὶ πάντῃ ἀλλοτρίων  
τῆς καθ' ἡμᾶς θεοσεβείας καταγινώσκεται  
ὡς κατεψευσμένα Χριστιανῶν, οὕτως  
εὑρεθείη ἀν καὶ τὰ τοιαῦτα τῷ Κέλσῳ  
κατεψευσμένως είρημένα, ἐν οἷς ἔφησεν  
ἐωρακέναι παρὰ τισι πρεσβυτέροις τῆς

sufficiently stated to us before that those who wish to show that "Sabaoth" and "Zeus" are not the same, when we also present something from the divine writings about the dialects. Therefore, we willingly go beyond these things, in which Celsus calls us redundant. Then again, he brings forth things from magical charm and perhaps attaches them to those who do not have the magicians' pretense of piety, or perhaps to those easily deceived by such things, so that they might seem to do something by divine power. He presents something, saying: "What need is there for me to list those who taught purifications or release songs or expelling cries or incantations or demonic formations, of garments or numbers or stones or plants or roots and all kinds of various charms?" About these things, he does not require us to defend the reasonable, since we are not even involved in such suspicions in any significant way.

6.40 | After this, it seems to me that he is trying to make a similar point to those who, out of great dislike for Christians, claim to those who know nothing about them that Christians are caught in the act of eating the flesh of children and engaging in sexual acts with their own women. As these things are already being said by many and are completely foreign to our piety, they are recognized as false accusations against Christians. In the same way, such things would be found to be falsely stated by Celsus, in which he claims to have seen among certain elders of our faith books

ἡμετέρας δόξης τυγχάνουσι βιβλία  
βάρβαρα, δαιμόνων όνόματα ἔχοντα καὶ  
τερατείας· καὶ ἔφασκε τούτους (τοὺς  
δῆθεν πρεσβυτέρους τῆς ἡμετέρας δόξης)  
ούδεν μὲν χρηστὸν ὑπισχνεῖσθαι πάντα δ'  
ἐπ' ἀνθρώπων βλάβαις, καὶ εἴθε πάντα τὰ  
ὑπὸ Κέλσου κατὰ Χριστιανῶν λεγόμενα  
τοιαῦτα ἦν, ἵν', ὑπὸ τῶν πλείστων  
ἔλεγχηται. πείρᾳ καταλαβόντων τὰ  
τοιαῦτα εἶναι ψευδῆ ἐκ τοῦ καὶ  
συμβεβιωκέναι Χριστιανῶν τοῖς πλείστοις  
καὶ μηδὲν τοιοῦτο περὶ αὐτῶν μηδ'  
ἀκηκοέναι.

## Section 41

6.41 | Μετὰ ταῦτα ὡσπερεὶ ἐπιλαθόμενος  
οτι κατὰ Χριστιανῶν αὐτῷ πρόκειται  
γράφειν φησὶ Διονύσιόν τινα μουσικὸν  
Αἰγύπτιον συγγενόμενον αὐτῷ είρηκέναι  
περὶ τῶν κατὰ τὴν μαγείαν ὅτι πρὸς  
ἀπαιδεύτους μὲν αὐτὴ δύναται καὶ πρὸς  
διαφθαρέντας τὰ ἥθη, πρὸς δὲ τοὺς  
φιλοσοφήσαντας ούδεν οἴα τε ἐστὶν  
ἐνεργεῖν, ἄτε τῆς ὑγιεινῆς διαίτης  
προνοησαμένους. εἰ μὲν οὖν προέκειτο περὶ  
μαγείας υῦν ἡμῖν διαλαβεῖν, κἄν  
προσεθήκαμεν [έν] οῖς ἀνωτέρω περὶ  
αὐτῆς είρήκαμεν εἰς τοῦτο ὀλίγα· ἐπεὶ δὲ τὰ  
ἐπικαιρότερα χρὴ λέγειν πρὸς τὸ Κέλσου  
σύγγραμμα, περὶ μαγείας φαμὲν ὅτι ὁ  
βουλόμενος ἔξετάσαι, πότερόν ποτε καὶ  
φιλόσοφοι ἀλωτοί είσιν αὐτῇ ἡ μὴ,  
ἀναγνώτω τὰ γεγραμμένα Μοιραγένει τῶν  
Ἀπολλωνίου τοῦ Τυανέως μάγου καὶ  
φιλοσόφου ἀπομνημονευμάτων· ἐν οἷς ὁ  
μὴ Χριστιανὸς ἀλλὰ φιλόσοφος ἔφησεν  
ἀλῶναι ὑπὸ τῆς ἐν Ἀπολλωνίῳ μαγείας οὐκ  
ἀγεννεῖς τινας φιλοσόφους ὡς πρὸς γόητα  
αὐτὸν εἰσελθόντας· ἐν οἷς οἴμαι καὶ περὶ  
Εύφρατου (τοῦ) πάνυ διηγήσατο καὶ τινος  
Ἐπικουρείου. διαβεβαιούμεθα δὲ ἡμεῖς καὶ

that are barbaric, containing names of demons and wonders. He said that these supposed elders of our faith promise nothing good but only harmful things to people. If only all that Celsus says against Christians were like this, so that most people could refute them. If they were to find such things to be false, it would be from having lived closely with Christians, and they would have heard nothing like that about them.

6.41 | After this, as if forgetting that he is writing against Christians, he claims that a certain musician from Egypt named Dionysius said something about magic, that it can affect the uneducated and corrupt their morals, but it can do nothing to those who are philosophical, since they are careful about healthy living. If we were to discuss magic now, we would add a few things about it that we mentioned earlier. But since we need to talk about the more relevant points in Celsus's writing, we say about magic that anyone wanting to examine whether philosophers have ever been caught up in it or not should read the writings of the magician and philosopher Apollonius of Tyana. In these writings, a non-Christian philosopher said that certain philosophers, not of noble birth, were caught up in the magic of Apollonius as they approached him. I think he also told about Euphrates and a certain Epicurean. We affirm, based on our experience, that those who follow Christianity through Jesus, who heals all, and live according to his gospel with the prayers he commanded,

τῇ πείρᾳ παραλαβόντες ὅτι οἱ κατὰ χριστιανισμὸν διὰ τοῦ Ἰησοῦ τὸν ἐπὶ πᾶσι θεραπεύοντες θεὸν καὶ βιοῦντες κατὰ τὸ εὐαγγέλιον αὐτοῦ ταῖς προσταχθείσαις τε εὐχαῖς συνεχέστερον καὶ δεόντως νυκτὸς καὶ ἡμέρας χρώμενοι οὕτε μαγείᾳ οὕτε δαιμονίοις εἰσὶν ἀλωτοί. ἀληθῶς γάρ „παρεμβαλεῖ ἄγγελος κυρίου κύκλῳ τῶν φιβουμένων αὐτὸν καὶ ὥστεται αὐτοὺς“ ἀπὸ παντὸς κακοῦ· καὶ „οἱ ἄγγελοι“ τῶν ἐν τῇ ἑκκλησίᾳ μικρῶν καὶ τεταγμένοι εἰς τὸ προΐστασθαι αὐτῶν „διὰ παντὸς“ λέγονται βλέπειν „τὸ πρόσωπον τοῦ ἐν οὐρανοῖς πατρὸς,“ ὃ τι ποτ’ ἔστι τὸ πρόσωπον καὶ ὃ τι ποτ’ ἔστι τὸ βλέπειν.

## Section 42

6.42 | Ἐξῆς δὲ τούτοις ἀπὸ ἄλλης ἀρχῆς ὁ Κέλσος τοιαῦτά φησι καθ’ ἡμῶν· σφάλλονται δὲ ἀσεβέστατα ἄττα καὶ περὶ τήνδε τὴν μεγίστην ἄγνοιαν, ὅμοίως ἀπὸ θείων αἰνιγμάτων πεπλανημένην, ποιοῦντες τῷ θεῷ ἐναντίον τινὰ, διάβολόν τε καὶ γλώττῃ Ἐβραίᾳ Σατανᾶν ὄνομάζοντες τὸν αὐτόν. ἄλλως μὲν ουν παντελῶς θνητὰ ταῦτα καὶ οὐδ’ ὅσια λέγειν, ὅτι δὴ ὁ μέγιστος θεὸς, βουλόμενός τι ἀνθρώπους ὠφελῆσαι, τὸν ἀντιπράσοντα ἔχει καὶ ἀδυνατεῖ. ὁ τοῦ θεοῦ παῖς ἄρα ἡττᾶται ὑπὸ τοῦ διαβόλου, καὶ κολαζόμενος ὑπ’ διδάσκει καὶ ἡμᾶς τῶν. ὑπὸ τούτῳ κολάσεων καταφρονεῖν, προαγορεύων ὡς ἄρα ὁ Σατανᾶς καὶ αὐτὸς ὅμοίως φανεῖς ἐπιδείξεται μεγάλα ἔργα καὶ θαυμαστὰ, σφετεριζόμενος τὴν τοῦ θεοῦ δόξαν· οἷς οὐ χρὴ (πλανηθῆ) ναι βουληθέντας ἀποτρέπεσθαι πρὸς ἐκεῖνον, ἀλλὰ μόνῳ πιστεύειν ἐαυτῷ. ταῦτα μέν γε ἔστιν ἀντικρυς ἀνθρώπου γόητος, ἔργολαβοῦντος καὶ προφυλαττομένου τοὺς ἀντιδοξοῦντάς τε καὶ ἀνταγείροντας.

both day and night, are not caught up in magic or demons. For truly, "the angel of the Lord encamps around those who fear him and delivers them from all evil." And "the angels" in the church are said to be small and arranged to oversee them "always," looking at "the face of the Father in heaven," whatever that face may be and whatever it means to see it.

6.42 | Next, Celsus says such things about us from another starting point. They are very wrong and show great ignorance, wandering like those misled by divine riddles, making some kind of opposition to God, and calling the same being both the devil and Satan in Hebrew. In another way, these things are completely mortal and not even worthy to be spoken of, since the greatest God, wanting to help people, has an opponent and is unable. So, the Son of God is defeated by the devil, and while being punished, he teaches us about these things. By this punishment, he seems to suggest that Satan will also show great and marvelous works, stealing the glory of God. Those who want to be misled by this should turn to him, but instead, they should only believe in themselves. These things are directly opposed to a sorcerer, who is working to protect those who oppose and challenge him. Then, wanting to explain the riddles, which he thinks we have heard about Satan, he mentions a certain divine

εῖθ' ἐξῆς τούτοις (έκτιθεσθαι) βουλόμενος τὰ αἰνίγματα, ὃν οἴεται παρακηκούτας ἡμᾶς τὰ περὶ τοῦ Σατανᾶ εἰσάγειν, φησὶ Θεῖόν τινα πόλεμον αἰνίττεσθαι τοὺς παλαιοὺς, Ἡράκλειτον μὲν λέγοντα ὡδε· „εἰδέ(ναι) χρὴ τὸν πόλεμον ἔοντα ξυνὸν καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ’ ἔριν καὶ χωρεόμενα“· Φερεκύδην δὲ πολλῷ ἀρχαιότερον γενόμενον Ἡρακλείτου μυθοποιῶν, στρατείαν στρατείᾳ παραταττομένην. καὶ τῆς μὲν ἡγεμόνα Κρόνον διδόναι τῆς ἑτέρας δὲ Ὀφιονέα, προκλήσεις τε καὶ ἀμίλλας αὐτῶν ἴστορεῖν. συνθήκας τε αὐτοῖς γίνεσθαι, ἵνα ὅπότεροι αὐτῶν εἰς τὸν Ωγηνὸν ἐμπέσωσι, τούτους μὲν εἶναι νενικημένους, τοὺς δὲ ἐξώσαντας καὶ νικήσαντας τούτους ἔχειν τὸν οὐρανόν. τούτου δὲ τοῦ βουλήματός φησιν ἔχεσθαι καὶ τὰ περὶ τοὺς Τιτᾶνας καὶ Γίγαντας μυστήρια. θεομαχεῖν ἀπαγγελλομένους, καὶ τὰ παρ’ Αἴγυπτοις περὶ Τυφῶνος καὶ Ὄρου καὶ Οσίριδος. εἴτ’ ἐκθέμενος τὰ τοιαῦτα καὶ μὴ παραμυθησάμενος, τίνα τρόπον ἐκεῖνα μὲν λόγου ἔχεται κρείττονος ταῦτα δέ ἔστιν ἐκείνων παρακούσματα, διαλοιδορεῖται ἡμῖν λέγων μὴ εἶναι ἐκεῖνα ὅμοια τοῖς περὶ διαβόλου δαίμονος ἢ (ὅπερ φασὶν ἀληθέστερον) ἀνθρώπου γόντος ἀντιδοξοῦντος. οὕτω δ’ ἀκούει καὶ Όμήρου, ὡς τὰ παραπλήσια τῷ Ἡρακλείῳ καὶ Φερεκύδῃ καὶ τοῖς τὰ περὶ Τιτᾶνας καὶ Γίγαντας μυστήρια εἰσάγουσιν αἰνισσομένου ἐν τούτοις (τοῖς) τοῦ Ἡφαίστου πρὸς τὴν Ἡραν λόγοις, φάσκοντος· ἥδη γάρ (με) καὶ ἄλλοτ’ ἀλεξέμεναι μεμαῶτα ῥῖψε ποδὸς τεταγών ἀπὸ βηλοῦ θεσπεσίοιο, καὶ τοῖς τοῦ Διὸς πρὸς τὴν Ἡραν οὔτως· ἥ οὐ μέμνη, ὅτε τ’ ἐκρέμω ὑψόθεν, ἐκ δὲ ποδοῦν ἄκμονας ἥκα δύω, περὶ χερσὶ δὲ δεσμὸν ἵηλα χρύσεον ἄρρηκτον; σὺ δὲ ἐν αἴθέρι καὶ νεφέλησιν ἐκρέμω· ἥλαστεον δὲ θεοὶ κατὰ μακρὸν Ὅλυμπον. λῦσαι δ’ οὐκ ἐδύναντο

war hinted at by the ancients, with Heraclitus saying: "One must know that the war is common and justice is strife, and everything happens in strife and moves forward." And much earlier than Heraclitus, Pherecydes tells a myth of armies arrayed against each other. He gives one army a leader, Cronus, and the other, Ophion, recounting their challenges and struggles. He describes how they made agreements, so that whichever of them fell into the abyss would be defeated, while those who drove them out and won would have heaven. He also speaks of the Titans and Giants and the mysteries surrounding them, saying they are fighting against the gods, and he mentions the Egyptians regarding Typhon, Horus, and Osiris. Then, having laid out such things without offering comfort, he asks how those words are better than these, saying they are not similar to those about the devil or to a sorcerer opposing him. Thus, he also hears Homer, as he brings in similar things to Heraclitus and Pherecydes and the mysteries about the Titans and Giants, hinting at the words of Hephaestus to Hera, saying: "Already I have been striving to escape, throwing my foot from the heavenly altar, and to those of Zeus towards Hera in this way: 'Do you not remember, when I fell from above, and from my feet I let down two anvils, and around my hands I tied a golden bond? You, however, hang in the air and clouds; the gods are far away on Olympus. They could not free me, but whoever I might catch, I would throw down from the altar, so that he might reach the earth lightly.'" And while recounting the Homeric verses, he says that the words of the god towards the material world are the words of Zeus towards Hera, while the words towards the

παρασταδόν· ὃν δὲ λάβοιμι, βίπτασκον τεταγών ἀπὸ βηλοῦ, ὅφρ' ἀν ἵκοιτο γῆν ὀλιγηπελέων· καὶ διηγούμενός γε τὰ Ὁμηρικὰ ἐπη φησὶ λόγους εἶναι τοῦ θεοῦ πρὸς τὴν ὕλην τοὺς λόγους τοῦ Διὸς πρὸς τὴν Ἡραν, τοὺς δὲ πρὸς τὴν ὕλην λόγους αἰνίττεσθαι ὡς ἄρα ἔξ ἀρχῆς αὐτὴν πλημμελῶς ἔχουσαν διαλαβών ἀναλογίαις τισὶ συνέδησε καὶ ἐκόσμησεν ὁ θεὸς, καὶ ὅτι τοὺς περὶ αὐτὴν δαίμονας, ὅσοι ὑβρισταὶ, τούτους ἀπορρίπτει κολάζων αὐτοὺς τῇ δεῦρῳ ὁδῷ. ταῦτα δὲ τὰ Ὁμήρου ἐπη οὕτω νοηθέντα τὸν Φερεκύδην φησὶν εἰρηκέναι τό· „κείνης δὲ τῆς μοίρας ἐνερθέν ἔστιν ἡ ταρταρίη μοῖρα· φυλάσσουσι δ' αὐτὴν θυγατέρες Βορέου Ἀρπυιαί τε καὶ Θύελλα, ἐνθα Ζεὺς ἐκβάλλει θεῶν οταν τις ἔξυβρίσῃ.“ τῶν τοιούτων δέ φησιν ἔχεσθαι νοημάτων καὶ τὸν περὶ τῆς Ἀθηνᾶς πέπλον ἐν τῇ πομπῇ τῶν Παναθηναίων ὑπὸ πάντων θεωρούμενον. δηλοῦται γάρ, φησὶν, ἀπ' αὐτοῦ ὅτι ἀμήτωρ τις καὶ ἄχραντος δαίμων ἐπικρατεῖ θρασυνομένων τῶν γηγενῶν. ἀποδεξάμενος δὲ τὰ Ἑλλήνων πλάσματα ἐπιλέγει κατηγορῶν τῶν ἡμετέρων τοιαῦτα, ὅτι θεοῦ υἱὸν ὑπὸ διαβόλου κολάζεσθαι καὶ ἡμᾶς διδάσκει, ὡς ἀν ὑπὸ τοῦ αὐτοῦ κολαζόμενοι καρτεροῦμεν. καὶ ταῦτα τὰ πάντῃ καταγέλαστα· ἔχρην γάρ οἴμαι κολάσαι τὸν διάβολον ἀλλ' οὐ τοῖς ὑπ' αὐτοῦ διαβεβλημένοις ἀνθρώποις ἀπειλεῖν.

## Section 43

6.43 | Ὅρα οὖν εἰ μὴ ὁ ἐγκαλῶν ἡμῖν (ώς) σφαλλομένοις ἀσεβέστατα καὶ ἀποπεπλανημένοις θείων αἰνιγμάτων αὐτὸς σαφῶς σφάλλεται, μὴ κατανοήσας ὅτι τὰ πολλῷ οὐ μόνον Ἡρακλείτου καὶ Φερεκύδου ἀρχαιότερα ἀλλὰ καὶ Ὁμήρου Μωϋσέως γράμματα είσήγαγε τὸν περὶ τοῦ

material world are hinted at as if they were originally flawed, and the god arranged them with certain proportions. He also says that the demons around her, all who are violent, are cast away, punishing them on this path. These Homeric verses, understood in this way, he claims Pherecydes has said: "From that fate below is the fate of Tartarus; the daughters of Boreas, the Harpies and Storms, guard it, where Zeus casts out any god who acts violently." He says that such thoughts are held about Athena's robe in the procession of the Panathenaea, seen by all. For he says it is clear from this that a certain unmothered and pure demon prevails over the bold ones of the earth. Accepting the creations of the Greeks, he chooses to accuse us of such things, that the Son of God is punished by the devil and teaches us, as if we, being punished by the same, could endure. And all of this is laughable; for I think it would be right to punish the devil, but not to threaten those who are slandered by him.

6.43 | So, see if the one accusing us, as if we are very wrong and misled by divine riddles, is not clearly mistaken himself, not realizing that he has introduced not only the much older writings of Heraclitus and Pherecydes but also the writings of Moses regarding this wicked being who fell from

πονηροῦ τούτου καὶ ἔκπεσόντος τῶν οὐρανίων λόγον. ὁ γὰρ „δφις“παρ’ ὃν ὁ παρὰ τῷ Φερεκύδῃ γέγονεν Ὁφιονεὺς, αἴτιος γενόμενος τοῦ ἐκβληθῆναι τοῦ θείου παραδείσου τὸν ἄνθρωπον, τοιαῦτά τινα αἰνίσσεται, ἐπαγγελίᾳ θεότητος καὶ μειζόνων ἀπατήσας τὸ θηλύτερον γένος· ὡς συνηκολουθηκέναι λέγεται καὶ ὁ ἀνήρ. καὶ ὁ ἐν τῇ Μωϋσέως δὲ Ἐξόδῳ ὀλέθρευτῆς τίς ἄλλος εἴη ἢ ὁ τοῦ ὀλέθρου τοῖς πειθομένοις αὐτῷ καὶ μὴ ἀνθισταμένοις αὐτοῦ τῇ κακίᾳ καὶ μὴ ἀνταγωνιζομένοις αἴτιος; ἔτι δὲ (ὅ) ἐν τῷ Λευίτικῷ ἀποπομπαῖος, ὃν ἡ Ἐβραϊκή γραφὴ ὠνόμασεν Ἄζαζὴλ, οὐδεὶς ἔτερος ἦν· (ὅν) ἀποπέμπεσθαι καὶ ἀποτροπιάζεσθαι ἔδει τὸν κλῆρον ἔχοντα ἐν ἑρήμῳ· πάντες γὰρ οἱ τῆς τοῦ χείρονος διὰ τὴν κακίαν μερίδος ἔναντίοις ὄντες τοῖς ἀπὸ τοῦ κλήρου τοῦ θεοῦ ἔρημοι είσι θεοῦ. ἀλλὰ καὶ οἱ ἐν τοῖς Κριταῖς υἱὸι Βελίαρ τίνος ἄλλου ἢ τούτου λέγονται εἶναι υἱὸι διὰ τὴν πονηρίαν; σαφῶς δὲ παρὰ ταῦτα πάντα ἐν τῷ ἀρχαιοτέρῳ καὶ Μωϋσέως αὐτοῦ Ἰώβ „ὁ διάβολος“ ἀναγέγραπται παρίστασθαι τῷ θεῷ καὶ αἵτεν τὴν κατὰ τοῦ Ἰώβ ἔξουσίαν, ἵν’ αὐτὸν περιβάλῃ περιστάσεσι βαρυτάταις, πρώτῃ μὲν τῇ κατὰ πάντων τῶν ὑπαρχόντων αὐτῷ καὶ τῶν τέκνων αὐτοῦ ἀπωλείᾳ, δευτέρᾳ δὲ κατὰ τὸ περιβαλεῖν αὐτὸν ἀγρίῳ ἐλέφαντι, τῷ οὕτω καλούμενῳ νοσήματι, πᾶν τὸ σῶμα τοῦ Ἰώβ. ἐδὴ γὰρ τὰ ἀπὸ τῶν εὐαγγελίων περὶ τοῦ πειράζοντος τὸν σωτῆρα διαβόλου, ἵνα μὴ δόξω ἀπὸ νεωτέρων γραφῶν φέρειν τὰ περὶ τοῦ ζητουμένου πρὸς τὸν Κέλσον. καὶ ἐν τοῖς τελευταίοις δὲ τοῦ Ἰώβ, ἐν οἷς ὁ κύριος διὰ λαίλαπος καὶ νεφελῶν εἶπε τῷ Ἰώβ τὰ ἀναγεγραμμένα ἐν τῇ ὄμωνύμῳ βίβλῳ αὐτοῦ, οὐκ ὀλίγα ἔστι περὶ δράκοντος εἰρημένα λαβεῖν. οὕπω λέγω καὶ τὰ ἀπὸ τοῦ Ἱεζεκὴλ ὡς περὶ „Φαραὼ“ἢ „Ναβουχοδονόσορ“ἢ ἄρχοντος „Τύρου“, ἢ τὰ ἀπὸ τοῦ Ἡσαΐου, ἐν οἷς

the heavens. For the "serpent," from whom Ophion was born according to Pherecydes, is the cause of humanity being cast out of the divine paradise, and he hints at such things, deceiving the female gender with the promise of divinity and greater things. It is said that the man followed him. And who else could be the destroyer in the Exodus of Moses but the one responsible for the destruction of those who obey him and do not resist his evil and do not oppose him? Also, the one in Leviticus, the scapegoat, whom the Hebrew scripture calls Azazel, was no other than the one to be sent away and driven off into the wilderness; for all those who are contrary to the portion of God are desolate. But also, the sons of Belial in the Judges are said to be his sons because of their wickedness. Clearly, in all these things, in the older writings of Moses, the devil is written to stand before God and ask for power against Job, so that he may overwhelm him with heavy trials, first by the loss of all his possessions and children, and second by covering him with a wild disease, so that all of Job's body is affected. I will leave aside the accounts from the gospels about the devil tempting the Savior, so that I do not seem to bring in newer writings against Celsus. And in the last part of Job, where the Lord speaks to Job through a storm and clouds, there are many things said about a dragon. I will not even mention the accounts from Ezekiel about "Pharaoh" or "Nebuchadnezzar" or the ruler of "Tyre," or those from Isaiah, where the king of Babylon is lamented; from these, one could learn a lot about wickedness, what its origin and birth are, and that it arose from certain winged beings who followed the first winged being.

Θρηνεῖται ὁ βασιλεὺς Βαβυλῶνος· ἀφ' ὧν  
οὐκ ὄλιγα τις ἀν μανθάνοι περὶ τῆς κακίας,  
ποίαν ἔσχεν ἀρχὴν καὶ γένεσιν, καὶ ὅτι ἀπό  
τινων πτερορόὴνησάντων καὶ  
κατακολουθησάντων τῷ πρώτῳ  
πτερορόὴνησαντὶ ὑπέστη ἡ κακία.

## Section 44

6.44 | Οὐ γὰρ οἶόν τ' ἦν ὅμοίως εἶναι τῷ  
ούσιωδῷς ἀγαθῷ ἀγαθὸν τὸ κατὰ  
συμβεβηκός καὶ ἔξ ἐπιγενήματος ἀγαθόν·  
ὅπερ τῷ μὲν, ἵν' οὔτως ὄνομάσω, τὸν  
ζῶντα ἄρτον ἀναλαμβάνοντι εἰς τὴν  
τήρησιν ἐαυτοῦ οὐκ ἄν ποτε ἀποσυμβαίῃ.  
εἴ δέ τινι ἀποσυμβαίνει, παρὰ τὴν αἰτίαν  
ἐκείνου ἀποσυμβαίνει, ἢσθιμήσαντος περὶ<sup>1</sup>  
τὸ (μετα)λαμβάνειν τοῦ ζῶντος ἄρτου καὶ  
τοῦ ἀληθινοῦ ποτοῦ· ἀφ' ὧν τρεφόμενον  
καὶ ἀρδόμενον ἐπισκευάζεται τὸ πτερὸν  
καὶ κατὰ τὸν σοφώτατον Σολομῶντα,  
εἰπόντα περὶ τοῦ κατ' ἀλήθειαν πλουσίου  
ὅτι „κατεσκεύασεν γὰρ αὐτῷ πτέρυγας  
ὡσπερ ἀετὸς, καὶ ἐπιστρέψει εἰς τὸν οἴκον  
τοῦ προεστηκότος ἐαυτοῦ.“ ἔχρην γὰρ τὸν  
ἐπιστάμενον συγχρῆσθαι θεὸν εἰς δέον καὶ  
τοῖς ἀπὸ κακίας ὑποστᾶσιν κατατάξαι που  
τοῦ παντὸς τοὺς οὐτωσὶ κακοὺς καὶ  
γυμνάσιον τὸ ὑπὲρ ἀρετῆς ποιῆσαι  
ἔκκεισθαι τοῖς βουλομένοις  
„νομίμως“ ἀθλεῖν ὑπὲρ τοῦ αὐτὴν  
ἀναλαβεῖν· ἵν' ὡς χρυσὸς ἐν πυρὶ τῇ τῶνδες  
κακίᾳ βασανισθέντες καὶ πάντα πράξαντες,  
ἵνα μηδὲν κίβδηλον πρόωνται ἐπὶ τὴν  
λογικὴν ἐαυτῶν φύσιν, ἄξιοι φανέντες, τῆς  
εἰς τὰ θεῖα ἀναβάσεως ἀνιμηθῶσιν ὑπὸ τοῦ  
λόγου ἐπὶ τὴν ἀνωτάτω πάντων  
μακαριότητα καὶ, ἵν' οὔτως ὄνομάσω,  
ἀκρώρειαν τῶν ἀγαθῶν. ὃ δ' Ἐβραίων  
διαλέκτῳ Σατᾶν καὶ Ἑλληνικώτερον ὑπό<sup>2</sup>  
τινων ὄνομασθεὶς Σατανᾶς  
μεταλαμβανόμενος εἰς Ἑλλάδα φωνήν

6.44 | For it is not possible for something that is truly good to be the same as something that is good by chance or as a result of something else. For the one who takes the living bread to sustain himself will never lose it. But if someone does lose it, it happens not because of his own fault, but because he has been careless about taking the living bread and the true drink. From these, he is nourished and strengthened, and according to the wisest Solomon, who said about the truly rich that "he has made wings for himself like an eagle, and he returns to the house of his overseer." It is necessary for the one who knows to use God as needed and to arrange those who fall into evil in a way that they may strive "lawfully" to take up virtue. So that, like gold tested in fire, they may be found worthy, and nothing false may be added to their rational nature, and they may be raised to the divine, reaching the highest happiness and, as I would say, the peak of goodness. The Hebrew term for Satan and the Greek name for him, which some call Satan, are opposites. Anyone who chooses evil and lives contrary to it is like Satan, meaning he is opposed to the Son of God, who is justice, truth, and wisdom. Moreover, the first of all who brings peace and lives happily is the one who fell from happiness. He walked "blamelessly" in all his ways until lawlessness was found in

έστιν ἀντικείμενος, πᾶς δὲ ὁ τὴν κακίαν ἐλόμενος καὶ τὸν κατ' αὐτὴν βίον ὡς τὰ ἔναντία πράττων τῇ ἀρετῇ Σατανᾶς ἔστι, τουτέστιν ἀντικείμενος τῷ υἱῷ τοῦ Θεοῦ, ὅντι δικαιοσύνη καὶ ἀλήθεια καὶ σοφία. κυριώτερον δὲ ἀντικείμενός ἔστιν ὁ πρῶτος πάντων είρηνευόντων καὶ μακαρίως διαγόντων πτεροβρύσυσας καὶ ἐκπεσών τῆς μακαριότητος· δις κατὰ τὸν Ἰεζεκὴλ περιεπάτησεν „ἄμωμος“ ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ, ἔως εὐρεθῇ ἀνομίᾳ ἐν αὐτῷ, καὶ ὡς „ἀποσφράγισμα ὅμοιώσεως καὶ στέφανος κάλλους“ ἐν τῷ παραδείσῳ τοῦ Θεοῦ οἰονεὶ κορεσθεὶς τῶν ἀγαθῶν ἐν ἀπωλείᾳ ἐγένετο κατὰ τὸν είπόντα μυστικῶς πρὸς αὐτὸν λόγον· „ἀπώλεια ἐγένου καὶ οὐχ ὑπάρξεις εἰς τὸν αἰῶνα.“ ταῦτα μὲν οὖν ὄλιγα ἀποτελμημένως καὶ παρακεκινδυνευμένως τῇδε τῇ γραφῇ πιστεύσαντες ἔχεθέμεθα τάχα οὐδέν· εἴ δέ τις σχολάσας τῇ βασάνῳ τῶν Ιερῶν γραμμάτων πανταχόθεν σωματοποιήσαι τὸν περὶ τῆς κακίας λόγον, καὶ ὡς ὑπέστη πρῶτον καὶ τίνα τρόπον καταλύεται, ἵδιοι ἀν ὅτι οὐδέν σημαντάσθη τὸ Μωϋσέως καὶ τῶν προφητῶν περὶ τοῦ Σατανᾶ βούλημα οὕτε Κέλσος οὕτε τις τῶν ὑπὸ τούτου τοῦ πονηροῦ δαίμονος καθελκομένων καὶ κατασπωμένων ἀπὸ θεοῦ καὶ τῆς περὶ αὐτοῦ ὄρθης ἐννοίας καὶ ἀπὸ τοῦ λόγου αὐτοῦ τὴν ψυχήν.

## Section 45

6.45 | Ἐπεὶ δὲ καὶ τὰ περὶ τοῦ καλουμένου ἀντιχρίστου παραβρίπτει ὁ Κέλσος, οὐτε τὰ ἐν τῷ Δανιὴλ οὕτε τὰ παρὰ τῷ Παύλῳ ἀναγνοὺς περὶ αὐτοῦ είρημένα οὕτε τὰ ἐν τοῖς εὐαγγελίοις ὑπὸ τοῦ σωτῆρος προφητευθέντα περὶ τῆς παρουσίας αὐτοῦ, ὄλιγα καὶ περὶ τούτου λεκτέον. ὅτι „ὡσπερ

him, and being "the seal of likeness and the crown of beauty" in the paradise of God, he became filled with evil and was told a secret word: "You will be lost and will not exist forever." So, having boldly and recklessly believed these few things in this writing, we might not have said anything. But if someone, having pondered the torment of the sacred writings, were to flesh out the discussion about evil and how it first arose and in what way it is destroyed, he would see that neither Moses nor the prophets ever dreamed of the will of Satan, nor did Celsus or anyone else who is drawn down and ensnared by this wicked demon understand the true ideas about him and from his word the soul.

6.45 | Since Celsus also dismisses the things about the so-called Antichrist, he does not consider what is written in Daniel or what Paul says about him, nor the prophecies in the gospels about his coming. There is little to say about this. Just as "the faces of people are not alike, so neither are their

ούχ ὅμοια πρόσωπα προσώποις. οὕτως ούδε αἱ καρδίαι ὅμοιαι ταῖς καρδίαις τῶν ἀνθρώπων. "δῆλον ὅτι εἴεν ἀν ἐν „ταῖς καρδίαις τῶν ἀνθρώπων" διαφοραὶ καὶ τῶν πρὸς τὸ καλὸν νενευκότων, οὐκ ἐπ' ἵσης καὶ παραπλησίως ἀλλήλοις πάντων τυπωθέντων καὶ μορφωθέντων πρὸς αὐτὸν, καὶ τῶν δι' ἀμέλειαν τοῦ καλοῦ ἐπὶ τὰ ἔναντιά ἀττόντων· καὶ ἐν τούτοις γάρ ἐν οἷς μὲν ἔστι σφόδρα κεχυμένη ἡ κακία ἐν οἷς δ' ἐπ' ἔλαττον· τί οὖν ἄτοπον δύο, ἵνα οὕτως ὄνομάσω, ἀκρότητας. τὴν μὲν τοῦ καλοῦ τὴν δὲ τοῦ ἔναντίου, ἐν ἀνθρώποις γίνεσθαι, ὥστε τὴν μὲν τοῦ καλοῦ ἀκρότητα εἶναι ἐν τῷ κατὰ τὸν Ἰησοῦν νοούμενῷ ἀνθρώπῳ, ἀφ' οὐ ή τοσαύτῃ ἕρρευσε τῷ γένει τῶν ἀνθρώπων ἐπιστροφὴ καὶ θεραπεία καὶ βελτίωσις, τὴν δὲ τοῦ ἔναντίου ἐν τῷ κατὰ τὸν ὄνομαζόμενον ἀντίχριστον; πάντα δὲ τῇ ἑαυτοῦ προγνώσει ἐκπεριλαβών ὁ Θεὸς καὶ ιδὼν τὰ περὶ ἀμφοτέρων τούτων ἐβουλήθη περὶ τούτων γνωρίσαι διὰ τῶν προφητῶν τοῖς ἀνθρώποις, ἵνα οὶ συνιέντες τῶν λόγων αὐτῶν οἰκειωθῶσι μὲν τῷ κρείττονι φυλάξωνται δὲ ἀπὸ τοῦ ἔναντίου. ἔχρην δὲ τὸν μὲν ἔτερον τῶν ἄκρων καὶ βέλτιστον υἱὸν ἀναγορεύεσθαι τοῦ Θεοῦ διὰ τὴν ὑπεροχὴν, τὸν δὲ τούτῳ κατὰ διάμετρον ἔναντίον υἱὸν τοῦ πονηροῦ δαίμονος καὶ Σατανᾶ καὶ διαβόλου. εἴτ' ἐπεὶ τότε μάλιστα τὸ φαῦλον ἐν τῇ χύσει τῆς κακίας καὶ τῇ ἀκρότητι αὐτῆς εἶναι χαρακτηρίζεται, ὅτε ὑποκρίνεται τὸ κρείττον, διὰ τοῦτο περὶ τὸν χείρονα γίνεται ἐκ συνεργίας τῆς τοῦ πατρὸς αὐτοῦ διαβόλου σημεῖα καὶ τέρατα καὶ δυνάμεις ψεύδους. ὑπὲρ γάρ τὰς εἰς τοὺς γόητας γινομένας ἀπὸ δαιμόνων συνεργίας πρὸς τὰ φαυλότατα τῶν ἀνθρώπους ἀπατῶντων γίνεται συνεργία ἀπ' αὐτοῦ τοῦ διαβόλου ἐπὶ ἀπάτῃ τοῦ γένους τῶν ἀνθρώπων. Λέγει δὲ ὁ Παῦλος περὶ τούτου

hearts alike." It is clear that there are differences in "the hearts of people" regarding what is good, not all being equal and similar to one another, but rather shaped and formed differently, and some, through neglect of the good, turning to the opposite. For in those where evil is greatly spread and in those where it is less, what is strange about two extremes, as I would say, the extreme of good and the extreme of the opposite, occurring among people? So, the extreme of good is found in the person understood according to Jesus, from whom such a great return and healing and improvement has flowed to humanity, while the extreme of the opposite is found in the one called the Antichrist. But God, having encompassed all things with his foreknowledge and seeing what pertains to both of these, wished to make them known to people through the prophets, so that those who understand these words may be drawn to the better and be kept away from the opposite. It would be fitting for the better son, the best of all, to be called the Son of God because of his excellence, while the opposite son, the son of the wicked demon and Satan, would be called the opposite. Then, since the evil is most characterized in the overflow of wickedness and its extremity, when it pretends to be better, it is for this reason that signs, wonders, and false powers are done through the cooperation of his father, the devil, concerning the worse. For the cooperation that occurs with the sorcerers from demons leads to the most wicked of people being deceived, and this cooperation from the devil results in the deception of humanity. Paul speaks about this so-called Antichrist, teaching and presenting with some concealment how and when he will appear to humanity and

τοῦ καλουμένου ἀντιχρίστου διδάσκων καὶ παριστὰς μετά τινος ἐπικρύψεως, τίνα τρόπον ἐπιδημήσει καὶ πότε τῷ γένει τῶν ἀνθρώπων καὶ διὰ τί· καὶ ὅρα εἰ μὴ σεμνότατα περὶ τούτων ὁ Παῦλος ἐκτίθεται καὶ οὐκ ἀξίως χλεύης τινὸς κάνει λαχίστης·

## Section 46

6.46 | λέγει δὲ οὕτως· „έρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ (Χριστοῦ) καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτὸν, εἰς τὸ μὴ σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοὸς μηδὲ θροεῖσθαι, μήτε διὰ πνεύματος μήτε διὰ λόγου μήτε διὰ ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου. μή τις ὑμᾶς ἔχαπατήσῃ κατὰ μηδένα τρόπον, ὅτι, ἔân μὴ ἔλθῃ ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν ἥσεβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ καθίσαι, ἀποδεικνύντα ἐαυτὸν ὅτι ἔστι θεός. οὐ μνημονεύετε ὅτι ἔτι ὅν πρὸς ὑμᾶς ταῦτ' ἔλεγον ὑμῖν; καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ αὐτοῦ καιρῷ· τὸ γὰρ μυστήριον ἦδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων ἄρτι, ἔως ἐκ μέσου γένηται· καὶ τότε ἀποκαλυφθήσεται ὁ ἀνομος, ὃν ὁ κύριος Ἰησοῦς ἀναλοῦ τῷ πνεύματι τοῦ στόματος αὐτοῦ καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, οὗ ἔστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασι ψεύδους καὶ ἐν πάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ' ὅν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς. καὶ διὰ τοῦτο πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης εἰς τὸ πιστεῦσαι αὐτοὺς

why. And see if Paul does not present these things very solemnly and does not mock anyone, even the least bit.

6.46 | He says this: "We ask you, brothers, about the coming of our Lord Jesus (Christ) and our gathering to him, not to be shaken in mind or troubled, either by spirit or by word or by letter as if from us, as though the day of the Lord has come. Let no one deceive you in any way, for unless the rebellion comes first and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or is worshiped, so that he sits in the temple of God as God, showing himself as God. Do you not remember that when I was still with you, I told you these things? And now you know what is restraining him, so that he may be revealed in his time. For the mystery of lawlessness is already at work; only he who now restrains will do so until he is taken out of the way. And then the lawless one will be revealed, whom the Lord Jesus will consume with the spirit of his mouth and destroy with the brightness of his coming, whose coming is according to the working of Satan with all power, signs, and lying wonders, and with all unrighteous deception among those who are perishing, because they did not receive the love of the truth that they might be saved. And for this reason, God will send them strong delusion, that they should believe the lie, that they all may be condemned who did not believe the truth

τῷ ψεύδει, ἵνα κριθῶσιν ἄπαντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ ἀλλ' εὔδοκήσαντες ἐν τῇ ἀδικίᾳ. "Ἐκαστον δὲ τούτων σαφηνίσαι οὐ τῇ παρούσῃ ἀρμόζει πραγματείᾳ. ἡ περὶ αὐτοῦ δὲ προφητείᾳ ἐν τῷ Δανιὴλ λέλεκται, δυναμένη τὸν φρονίμως καὶ εὐγνωμόνως ἀναγινώσκοντα ἐπιστρέψαι ἐπὶ τὸ θαυμάσαι τοὺς λόγους ὡς ἀληθῶς ἐνθέους καὶ προφητικούς, ἐν οἷς λέλεκται τὰ περὶ τῶν μελλουσῶν βασιλειῶν, ἀρξάμενα ἀπὸ τῶν χρόνων Δανιὴλ μέχρι τῆς φθορᾶς τοῦ κόσμου. ἐνέσται δὲ τῷ βουλομένῳ ἐντυχεῖν αὐτῇ· πλὴν τὰ περὶ τοῦ ἀντιχρίστου ὅρα εἰ μὴ τοιαῦτά ἔστι· „καὶ ἐπ' ἐσχάτῳ τῆς βασιλείας αὐτῶν. πληρουμένων τῶν ἀμαρτιῶν αὐτῶν, ἀναστήσεται βασιλεὺς ἀναιδῆς προσώπῳ καὶ συνιῶν προβλήματα· καὶ κραταιὰ ἡ ἴσχὺς αὐτοῦ, καὶ θαυμαστὰ διαφθερεῖ καὶ κατευθυνεῖ καὶ ποιήσει καὶ διαφθερεῖ ἴσχυροὺς καὶ λαὸν ἄγιον. καὶ ὁ ζυγὸς τοῦ κλοιοῦ αὐτοῦ κατευθυνεῖ· δόλος ἐν τῇ χειρὶ αὐτοῦ, καὶ ἐν καρδίᾳ αὐτοῦ μεγαλυνθήσεται, καὶ δόλῳ διαφθερεῖ πολλοὺς, καὶ ἐπὶ ἀπωλείας πολλῶν στήσεται, καὶ ὡς ὠὰ χειρὶ συντρίψει. "Ὥπερ δὲ παρὰ τῷ Παύλῳ λέλεκται ἐν ᾧ ἔξεθέμην αὐτοῦ λέξει, φασκούσῃ· „ῶστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἔστι θεὸς, "τοῦτο καὶ ἐν τῷ Δανιὴλ τοῦτον εἴρηται τὸν τρόπον· „καὶ ἐπὶ τὸ ιερὸν βδέλυγμα τῶν ἐρημώσεων, καὶ ἔως συντελείας καιροῦ συντέλεια δοθήσεται ἐπὶ τὴν ἐρήμωσιν. "τοσαῦτα δὴ ἀπὸ πλειόνων ἔδοξεν εὐλογον εἶναί μοι παραθέσθαι εἰς τὸ κάνειν ἐπ' ὄλιγον συνιέναι τὸν ἀκροατὴν περὶ τοῦ βουλήματος τῶν Θείων λόγων, διδασκόντων τὰ περὶ τοῦ διαβόλου καὶ τοῦ ἀντιχρίστου· οἷς εἰς ταῦτα ἀρκεσθέντες ἴδωμεν καὶ ἄλλην τοῦ Κέλσου λέξιν καὶ πρὸς αὐτὴν κατὰ τὸ δυνατὸν ἀγωνισώμεθα.

but had pleasure in unrighteousness." Each of these things fits well with the present discussion. The prophecy about him in Daniel is said to be able to turn the wise and understanding reader to marvel at the words as truly inspired and prophetic, in which the future kingdoms are mentioned, starting from the time of Daniel until the end of the world. It will be given to the one who wishes to encounter it; but concerning the Antichrist, see if it is such: "And at the end of their kingdom, when their sins are fulfilled, a king will arise, bold in face and understanding riddles. And his power will be mighty, and he will destroy and direct and do and ruin the strong and the holy people. And the yoke of his oppression will be directed; deceit will be in his hand, and in his heart he will be magnified, and by deceit he will destroy many, and he will stand for the destruction of many, and he will crush them like eggs in his hand." What Paul says about him, that he will sit in the temple of God, showing himself as God, is also mentioned in Daniel in this way: "And upon the holy place, the abomination of desolation will be set, and until the end of time, destruction will be given upon the desolation." Thus, it seemed reasonable to me to present these things from many sources, so that we may understand a little about the purpose of the divine words, teaching about the devil and the Antichrist. Having considered these, let us see another saying of Celsus and strive against it as much as we can.

## Section 47

6.47 | "Ελεγε δὴ μετὰ τὰ ἔκκειμενα τοιαῦτα· ὅπόθεν δὲ καὶ αὐτὸ τοῦτο ἐπῆλθεν αὐτοῖς θεοῦ υἱὸν καλεῖν, σημαίνω. ἄνδρες παλαιοὶ τόνδε τὸν κόσμον ὡς ἐκ θεοῦ γενόμενον παῖδά τε αὐτοῦ καὶ ἥθεον προσεῖπον. πάνυ γοῦν ὅμοιος οὗτός τε κάκενος παῖς θεοῦ. ὡήθη δὴ υἱὸν θεοῦ ἡμᾶς λέγειν, παραποιήσαντας τὰ περὶ τοῦ κόσμου ὡς ἐκ θεοῦ γενομένου καὶ υἱὸν ὄντος αὐτοῦ καὶ θεοῦ· οὐ γάρ ἐδυνήθη ἐπιστήσας τοῖς χρόνοις Μωϋσέως καὶ τῶν προφητῶν ἵδεῖν ὅτι καθόλου τὸ εἶναί τινα υἱὸν θεοῦ πρὸ Ἑλλήνων καὶ ὃν φησιν ὁ Κέλσος παλαιῶν ἀνδρῶν οἱ παρ' Ἰουδαίοις προφῆται ἐπροφήτευσαν. ἀλλ' οὐδ' ἐβουλήθη τὸ παρὰ Πλάτωνι ἐν ταῖς ἐπιστολαῖς λελεγμένον, οῦν ἐν τοῖς ἀνωτέρῳ ἐμνήσθημεν, περὶ τοῦ διακοσμήσαντος τόδε τὸ πᾶν ὡς ὄντος υἱοῦ θεοῦ παραθέσθαι· ἵνα μὴ καὶ αὐτὸς ὑπὸ τοῦ Πλάτωνος, ον πολλάκις ἐσέμυνυνεν, ἀναγκασθῆ παραδέξασθαι ὅτι ὁ μὲν δημιουργὸς τοῦδε τοῦ παντὸς υἱός ἔστι τοῦ θεοῦ, ὁ δὲ πρῶτος καὶ ἐπὶ πᾶσι θεὸς πατήρ ἔστιν αὐτοῦ. εἰ δὲ τῷ τηλικούτῳ υἱῷ τοῦ θεοῦ ἡνῶσθαι φάσκοντες τῇ ἄκρᾳ μετοχῇ ἐκείνου τὴν τοῦ Ἰησοῦ ψυχὴν ούκέτι χωρίζομεν ἀπ' ἐκείνου αὐτὴν, οὐδὲν θαυμαστόν. οἴδασι γάρ οἱ Ἱεροὶ τῶν θείων γραμμάτων λόγοι καὶ ἄλλα, δύο τῇ ἐαυτῶν φύσει τυγχάνοντα, εἰς ἐν ἀλλήλοις εἶναι λελογισμένα καὶ ὄντα. οἶον περὶ μὲν ἀνδρὸς καὶ γυναικὸς λέλεκται· „ούκέτι εἰσὶ δύο ἄλλα σὰρξ μία, περὶ δὲ τοῦ τελείου καὶ κολλωμένου τῷ ἀληθινῷ κυρίῳ, λόγῳ καὶ σοφίᾳ καὶ ἀληθείᾳ, ὅτι „ὁ κολλώμενος τῷ κυρίῳ ἐν πνεῦμα ἔστιν.“ εἰ δ' „ὁ κολλώμενος τῷ κυρίῳ ἐν πνεῦμα ἔστι. “τίς μᾶλλον τῆς Ἰησοῦ ψυχῆς ἡ κάν παραπλησίως κεκόλληται τῷ κυρίῳ, τῷ αὐτολόγῳ καὶ

6.47 | He said this after the preceding things: "From where did they come to call this one the Son of God? The ancient men called this world a child of God and a youth. Indeed, this one is very much like that child of God. They thought that we were calling him the Son of God, misrepresenting the things about the world as having come from God and being his son and God himself; for they could not understand, having seen the times of Moses and the prophets, that there is a son of God before the Greeks, and that the prophets among the Jews prophesied about him, as Celsus says. But he did not even wish to mention what is said by Plato in his letters, which we referred to earlier, about the one who ordered this whole creation as being the Son of God; so that he himself might not be forced to accept that the creator of all is the Son of God, while the first and above all is his Father God. If they claim that the soul of Jesus is united with such a Son of God in the highest way, we no longer separate it from him, which is not surprising. For the sacred words of the divine scriptures and others, which are two by their own nature, are thought to be one with each other and to exist. For example, it is said about a man and a woman: "They are no longer two but one flesh." And about the perfect and united with the true Lord, in word, wisdom, and truth, it is said that "he who is joined to the Lord is one spirit." If "he who is joined to the Lord is one spirit," who is more so than the soul of Jesus, or even if it is similarly joined to the Lord, who is the self-Word, self-Wisdom, self-Truth, and self-Righteousness? If this is the case, then the soul of Jesus is not two in relation to the

αύτοσοφίᾳ καὶ αύτοαληθείᾳ καὶ  
αύτοδικαιοσύνῃ; ὅπερ εἰ οὕτως ἔχει, οὐκ  
είσὶ δύο ἡ ψυχὴ τοῦ Ἰησοῦ πρὸς τὸν „πάσης  
κτίσεως“ πρωτότοκον θεὸν λόγον.

## Section 48

6.48 | Εἶτα έὰν μὲν τὴν αὐτὴν ἀρετὴν  
λέγοντες ἀνθρώπου καὶ θεοῦ οἱ ἀπὸ τῆς  
Στοᾶς φιλόσοφοι μὴ εὐδαιμονέστερον  
λέγωσιν εἴναι τὸν ἐπὶ πᾶσι θεὸν τοῦ ἐν  
ἀνθρώποις κατ' αὐτοὺς σοφοῦ, ἀλλ' ἵσην  
εἴναι τὴν ἀμφοτέρων εὐδαιμονίαν, Κέλσος  
οὐ καταγελᾷ οὐδὲ χλευάζει τὸ δόγμα· ἔὰν  
δ' ὁ θεῖος λόγος φάσκῃ κολλᾶσθαι ὑπὸ τῆς  
ἀρετῆς καὶ ἐνοῦσθαι τῷ αὐτολόγῳ τὸν  
τέλειον, ὡς κατὰ τοῦτο ἀναβεβηκότας μὴ  
χωρίζειν ἡμᾶς τὴν Ἰησοῦ ψυχὴν τοῦ  
πρωτοτόκου „πάσης κτίσεως.“ γελᾷ τὸ  
λέγεσθαι υἱὸν θεοῦ Ἰησοῦν, οὐχ ὁρῶν, τίνα  
ἔστι τὰ περὶ αὐτοῦ ἐν ἀπορρήτῳ μυστικῶς  
ἐν ταῖς θείαις γραφαῖς λεγόμενα. ἴνα δὲ  
προσαγάγωμεν τῇ παραδοχῇ τοῦ  
λεγομένου τὸν βουλόμενον ἀκολουθίαις  
δογμάτων ἔπεσθαι καὶ ὥφελεῖσθαι,  
λέγομεν ὅτι σῶμα Χριστοῦ φασιν εἴναι οἱ  
θεῖοι λόγοι ὑπὸ τοῦ υἱοῦ τοῦ θεοῦ  
ψυχούμενον τὴν πᾶσαν τοῦ θεοῦ  
ἐκκλησίαν, μέλη δὲ τούτου τοῦ σώματος  
εἴναι ὡς ὄλου τούσδε τινὰς τοὺς  
πιστεύοντας· ἐπείπερ ὠσπερ ψυχὴ  
ζωοποιεῖ καὶ κινεῖ τὸ σῶμα οὐ πεφυκός  
ἀφ' ἐαυτοῦ κινεῖθαι ζωτικῶς. οὕτως ὁ  
λόγος κινῶν ἐπὶ τὰ δέοντα καὶ ἐνεργῶν τὸ  
ὄλον σῶμα τὴν ἐκκλησίαν κινεῖ καὶ  
ἔκαστον μέλος τῶν ἀπὸ τῆς ἐκκλησίας,  
οὐδὲν χωρὶς λόγου πράττοντα. εἴπερ οὖν  
τοῦτο οὐκ εύκαταφρόνητον ὡς οἷμαι ἔχει  
ἀκολουθίαν, τί χαλεπὸν τῇ ἄκρᾳ καὶ  
ἀνυπερβλήτῳ κοινωνίᾳ πρὸς τὸν  
αὐτολόγον τὴν Ἰησοῦ ψυχὴν καὶ  
ἀπαξαπλῶς τὸν Ἰησοῦν μὴ κεχωρίσθαι τοῦ

"firstborn of all creation," the Word of God.

6.48 | Then, if the philosophers from the Stoa say that the happiness of a man and of God is not greater for the one who is God above all, but that the happiness of both is equal, Celsus does not mock or ridicule this belief. But if the divine word claims that the perfect one is united with virtue, so that we do not separate the soul of Jesus from the firstborn of all creation, he laughs at the idea of calling Jesus the Son of God, not seeing what is said about him in the sacred writings, which is spoken of in a hidden and mysterious way. To bring the one who wishes to follow this teaching to benefit from it, we say that the divine words say that the body of Christ is the whole church of God, with some of the believers being members of this body; just as the soul gives life and moves the body, not being able to move by itself. In the same way, the Word moves and acts upon the whole body of the church and each member of the church, doing nothing apart from the Word. If this is not to be scorned, as I think it is, what is difficult about the highest and unexceeded union of the soul of Jesus with the self-Word, and that Jesus is not separated from the only-begotten and firstborn of all creation, nor does he become anything else apart from him? But these things are as stated.

μονογενοῦς καὶ πρωτοτόκου „πάσης  
κτίσεως“ μηδέ ἔτερον ἔτι τυγχάνειν αὐτοῦ;  
ἀλλὰ ταῦτα μὲν ταύτῃ.

## Section 49

6.49 | "Ιδωμεν δὲ καὶ τὰ ἐξῆς, ἐν οἷς μιᾶ  
λέξει ἀποφηνάμενος καὶ μηδὲ κατὰ τὸ  
πιθανόν τι λέγων κατηγορεῖ τῆς κατὰ  
Μωϋσέα κοσμοποιίας εἰπών· ἔτι γε μὴν καὶ  
ἡ κοσμογένεια μάλα εύηθική. εἴ μὲν οὖν τὸν  
φαινόμενον αὐτῷ τρόπον τοῦ εύηθικήν  
εἶναι αὐτὴν καί τινας πιθανότητας  
προηνέγκατο, κανὸν ἡγωνισάμεθα πρὸς  
αὐτάς· οὐκ εὔλογον δέ μοι φαίνεται πρὸς  
τὴν ἀπόφασιν αὐτοῦ κατασκευάσαι, τίνα  
τρόπον οὐκ ἔστιν εύηθική. εἴ δέ τις  
βούλεται τὰ κινήσαντα ἡμᾶς καὶ μετὰ τῆς  
φανείσης ἀποδείξεως κατασκευασθέντα  
περὶ τῆς κατὰ Μωϋσέα κοσμοποιίας  
θεωρῆσαι, λαβέτω τὰ πραγματευθέντα  
ἡμῖν εἰς τὴν Γένεσιν ἀπὸ τῆς ἀρχῆς τοῦ  
βιβλίου μέχρι τοῦ „αὕτη ἡ βίβλος γενέσεως  
ἀνθρώπων,“ ἐν οἷς πεπειράμεθα ἀπ’ αὐτῶν  
τῶν θείων γραμμάτων κατασκευάσαι, τίς δὲ  
„ἐν ἀρχῇ“ γενόμενος οὐρανὸς καὶ γῆ καὶ τὸ  
τῆς γῆς ἀόρατον καὶ ἀκατασκεύαστον, καὶ  
τίς ἡ ἄβυσσος καὶ τὸ ἐπ’ αὐτῆς σκότος, τί  
τε τὸ ὕδωρ καὶ τὸ ἐπιφερόμενον αὐτῷ  
„πνεῦμα τοῦ Θεοῦ,“ καὶ τί τὸ γενητὸν  
„φῶς,“ τί τε „τὸ στερέωμα“ παρὰ τὸν „ἐν  
ἀρχῇ“ γενόμενον οὐρανὸν, καὶ οὕτω τὰ  
ἐξῆς. ἀπεφήνατο δὲ μάλα εύηθικήν εἶναι  
καὶ τὴν περὶ ἀνθρώπων γενέσεως γραφὴν,  
μήτε τιθεὶς τὰς δείξεις μήτ’ ἀγωνιζόμενος  
πρὸς αὐτάς· οὐ γάρ εἶχεν οἷμαι λόγους  
ἀνατρέψαι δυναμένους τὸ „κατ’ εἰκόνα  
Θεοῦ“ πεποιῆσθαι τὸν ἀνθρωπὸν. ἀλλ’ οὐδὲ  
συνίει τὸν ὑπὸ Θεοῦ φυτευθέντα  
„παράδεισον“ καὶ τὴν προηγουμένην ἐν  
αὐτῷ τοῦ ἀνθρώπου ζωὴν καὶ τὴν ἐκ  
περιστάσεως γενομένην, ἐκβληθέντος διὰ

6.49 | Let us also consider the following, in which he speaks in one statement and does not say anything likely while accusing the creation of the world according to Moses. He even says that the creation of the world is very naive. If he thinks that it is naive and brings up some likelihoods, and even if we struggle against them, it does not seem reasonable to me to construct a way in which it is not naive. But if someone wishes to examine what has moved us and what has been established with the revealed proof about the creation of the world according to Moses, let him take what has been discussed with us from the beginning of the book of Genesis until "this is the book of the generation of mankind," in which we have been able to establish from the divine writings who is the one "who was in the beginning," the heavens and the earth, and what is the invisible and unformed part of the earth, and what is the abyss and the darkness upon it, and what is the water and the "spirit of God" moving upon it, and what is the generated "light," and what is the "firmament" next to the "heavens" that were generated "in the beginning," and so on. He declared that the writing about the generation of mankind is also very naive, neither presenting proofs nor struggling against them; for I think he had no words capable of overturning that "man was made in the image of God." But he does not understand the "paradise" planted by God and the previous life of man in it, and how he was cast out because of sin and settled

τὴν ἀμαρτίαν καὶ κατοικισθέντος ἐναντίον „τοῦ παραδείσου τῆς τρυφῆς.“ ὁ δὲ λέγων μάλα εὐηθικῶς ταῦτ’ εἰρῆσθαι πρῶτον ἐπιστησάτω καὶ ἐκάστῳ μὲν καὶ τῷδε· „ἔταξε τὰ χερουβῖμ καὶ τὴν φλογίνην ῥομφαίαν τὴν στρεφομένην, φυλάσσειν τὴν ὄδον τοῦ ξύλου τῆς ζωῆς.“ εἰ δ’ ἄρα μηδὲν νοήσας Μωϋσῆς ἀνέγραψε ταῦτα ἀλλὰ παραπλήσιόν τι ποιῶν οἵς παίζοντες οἱ τῆς ἀρχαίας κωμῳδίας ποιηταὶ ἀνεγράψαντο· Προῖτος ἔγημε Βελλεροφόντην, ὁ δὲ Πήγασος ἦν ἐξ Ἀρκαδίας· ἀλλ’ ἐκεῖνοι μὲν γελωτοποιεῖν θέλοντες τοιαῦτα συνέταττον, οὐ πιθανὸν δὲ τὸν δλω ἔθνει γραφὰς καταλιπόντα περὶ ὃν ἐβούλετο πεῖσαι τοὺς νομοθετουμένους ὅτι εἴεν ἐκ θεοῦ, ἀπρόσλογα γεγραφέναι καὶ χωρίς τινος νοῦ εἰρηκέναι τό· „ἔταξε τὰ χερουβῖμ καὶ τὴν φλογίνην ῥομφαίαν τὴν στρεφομένην, φυλάσσειν τὴν ὄδον τοῦ ξύλου τῆς ζωῆς“ ἡ ἄλλο τι τῶν περὶ τῆς ἀνθρώπων γενέσεως εἰρημένων καὶ ὑπὸ τῶν παρ’ Ἐβραίοις σοφῶν πεφιλοσοφημένων.

opposite "the paradise of pleasure." He who speaks very naively about these things should first be aware that "he placed the cherubim and the flaming sword that turns, to guard the way to the tree of life." If Moses wrote these things without understanding anything, but rather made something similar to what the poets of ancient comedy wrote, like "Proetus married Bellerophon, and Pegasus was from Arcadia," those who wanted to make people laugh composed such things. It is not likely that he would leave writings to the whole nation about what he wanted to convince the lawmakers that they were from God, written without reason and said without any thought: "He placed the cherubim and the flaming sword that turns, to guard the way to the tree of life," or anything else mentioned about the generation of mankind that has been philosophized by the wise among the Hebrews.

## Section 50

6.50 | Έξῆς δὲ τούτοις συμφορήσας ἐν ψιλαῖς ἀποφάσεσι τὰς διαφορὰς τῶν περὶ κόσμου καὶ ἀνθρώπων γενέσεώς τισι τῶν ἀρχαίων εἰρημένας φησὶ τοὺς τὰ ἡμέτερα συγγράμματα λιπόντας Μωϋσέα καὶ τοὺς προφήτας, οὐκ εἰδότας ἢτις ποτέ ἔστιν ἡ τὸν κόσμον καὶ τῶν ἀνθρώπων φύσις, συνθεῖναι λῆρον βαθύν. εἰ μὲν οὖν εἰρήκει τὸν δοκοῦντα αὐτῷ τρόπον περὶ τοῦ λῆρον εἶναι βαθύν τὰ θεῖα γράμματα, κἄν ἐπειράθημεν ἀνασκευάσαι τὰς φανείσας ἐκείνῳ πιθανότητας περὶ τοῦ λῆρον αὐτὰ εἶναι βαθύν· νυνὶ δὲ τὸ ὅμιον ἐκείνῳ πράττοντες καὶ παίζοντες καὶ ἡμεῖς ἀποφανούμεθα ὅτι τίς ποτε ἔστιν ἡ φύσις

6.50 | Next, he claims that those who leave behind our writings, like Moses and the prophets, do not know what the nature of the world and the generation of mankind is, and he puts together a deep nonsense. If he thinks that the divine writings are deep nonsense, and even if we try to refute the apparent likelihoods he presents about this nonsense, now we are doing the same thing as he does, playing around and showing that he does not know at all what the nature of the mind and the word in the prophets is, and he arrogantly labels it as true. Since he clearly and precisely brings accusations against the days of creation

τοῦ νοῦ καὶ τοῦ ἐν τοῖς προφήταις λόγου οὐδαμῶς ὁ Κέλσος εἰδὼς λῆπτον συνέθηκε βαθὺν, ἀλαζονικῶς αὐτὸν ἐπιγράψας ἀληθῆ λόγον. ἐπεὶ δὲ ὡς σαφῆ καὶ ἀκριβῶς αὐτῷ νενοημένα προφέρει εἰς κατηγορίαν τὰ περὶ τῶν τῆς κοσμοποιίας ἡμερῶν, ὃν τινὲς μὲν πρὶν φῶς καὶ οὐρανὸν γενέσθαι ἥλιον τε καὶ σελήνην καὶ ἀστέρας παρεληλύθασι, τινὲς δὲ μετὰ τὴν τούτων γένεσιν, τοῦτο μόνον ἐπισημειώσομεθα πρὸς αὐτὸν, ὅτι ἀρ' ἔλαθε Μω(??)σέα τὸ προειρηκέναι ἐν ἔξῃ ἡμέραις συντετελέσθαι τὸν κόσμον δημιουργούμενον, καὶ ἐαυτοῦ ἐπιλαθόμενος τούτοις ἐπιφέρει τὸ „αὕτη ἡ βίβλος γενέσεως ἀνθρώπων, ἦ ἡμέρᾳ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν“; ἀλλ' οὐδεμία πιθανότης ἔστι μηδὲν νενοηκότα Μωϋσέα είρηκέναι μετὰ τὰ περὶ τῶν ἔξῃ ἡμερῶν τό· „ἦ ἡμέρᾳ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. „έὰν δέ τις νομίζῃ δύνασθαι ταῦτ' ἀναφέρεσθαι ἐπὶ τὸ „ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν, „ἐπιστησάτω ὅτι πρὸ τοῦ „γενηθήτω φῶς, καὶ ἐγένετο φῶς“ καὶ τοῦ „ἐκάλεσεν ὁ θεὸς τὸ φῶς ἡμέραν“ λέλεκται τό· „ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.“

## Section 51

6.51 | Νῦν δὲ διηγήσασθαι τὸν περὶ νοητῶν καὶ αἰσθητῶν λόγον, καὶ τίνα τρόπον διανενέμηνται αἱ φύσεις τῶν ἡμερῶν εἰς ἀμφότερα τὰ εἴδη, οὐ πρόκειται οὐδὲ τὰ κατὰ τοὺς τόπους ἔξετάσαι· ὅλων γὰρ ἡμῖν συντάξεων χρεία εἰς τὴν διήγησιν τῆς κατὰ Μωϋσέα κοσμοποιίας· ὅπερ κατὰ τὸ δυνατὸν ἡμῖν πρὸ πλείονος χρόνου τῆς ἐνεστηκίας πρὸς τὸν Κέλσον συντάξεως πεποιήκαμεν, ἀπὸ τῆς πρὸ πλειόνων ἐτῶν ἔξεως, ἦς ἔχωροῦμεν τότε, διαλαβόντες περὶ τῶν κατὰ Μωϋσέα [τῶν] ἔξ τῆς

according to Moses, some say that light and heaven were created before the sun, moon, and stars, while others say it was after their creation. We will only point out to him that did Moses not mention that the world was created in six days, and forgetting this, he adds, "This is the book of the generation of mankind, in which on the day he made the heavens and the earth"? But there is no likelihood that Moses said anything after the six days about "on the day he made the heavens and the earth." If someone thinks that these can be referred back to "in the beginning God created the heavens and the earth," let him be aware that before "let there be light, and there was light," and before "God called the light day," it is said, "in the beginning God created the heavens and the earth."

6.51 | Now, I will explain the discussion about the intelligible and the sensible, and how the natures of the days are divided into both kinds. It is not necessary to examine the places; for we need to organize everything for the account of creation according to Moses. We have already prepared this account some time ago in response to Celsus, based on our previous understanding from many years ago, where we discussed the six days of creation according to Moses. It is important to know

κοσμοποιίας ἡμερῶν. είδέναι μέντοι γε χρὴ  
ὅτι τοῖς δικαίοις διὰ τοῦ Ἡσαΐου ὁ λόγος  
ἐπαγγέλλεται ἐν καταστάσει ἔσεσθαι  
ἡμέρας, ἐν ᾧ μὴ ἥλιος ἀλλ' αὐτὸς ὁ „κύριος  
φῶς“ ἔσται αὐτοῖς „αἰώνιον, καὶ ὁ θεὸς  
δόξα“ αὐτῶν. παρακούσας δ' οἴμαι  
μοχθηρᾶς αἰρέσεως τινος καὶ κακῶς  
διηγησαμένης τὸ „γενηθήτω φῶς“ ὡς  
εὐκτικῶς ὑπὸ τοῦ δημιουργοῦ είρημένον  
εἶπεν· οὐ γὰρ δὴ καθάπερ οἱ τοὺς λύχνους  
ἐκ γειτόνων ἐναυόμενοι φῶς ὁ δημιουργὸς  
ἄνωθεν ἔχρήσατο. καὶ ἄλλης δ' ἀσεβοῦς  
αἰρέσεως παρακούσας εἶπε καὶ τό· εἰ μὲν  
ἐναντίος τις ἦν τῷ μεγάλῳ θεῷ θεὸς  
κατηραμένος ὁ ταῦτα ποιῶν παρὰ γνώμην  
τὴν ἔκείνου, τί αὐτῷ τὸ φῶς ἐκίχρα; πρὸς ἂν  
τοσοῦτον ἀποδέομεν ἀπολογεῖσθαι, ὥστε  
τρανότερον ἡμᾶς ἔθέλειν τῆς ἔκείνων  
δόξης ὡς ἐσφαλμένων κατηγορεῖν καὶ  
ἴστασθαι οὐ πρὸς ἂν μὴ οἴδαμεν αὐτῶν ὡς ὁ  
Κέλσος ἀλλὰ πρὸς ἂν ἀκριβῶς γινώσκομεν,  
πῇ μὲν ἀπ' αὐτῶν, ἀκολουθήσαντες, πῇ δὲ  
τοῖς συγγράμμασιν αὐτῶν ἐπιμελῶς  
ἐντυχόντες.

## Section 52

6.52 | Μετὰ δὲ ταῦτα Κέλσος φησίν· ἔγὼ δὲ  
περὶ μὲν γενέσεως κόσμου καὶ φθορᾶς, ἢ  
ὡς ἀγένητος καὶ ἀφθαρτος, ἢ ὡς γενητὸς  
μὲν ἀφθαρτος δὲ, ἢ ὡς τὸ ἔμπαλιν, οὐδὲν  
περὶ τοῦδε νυνὶ λέγω. διόπερ οὐδὲν ἡμεῖς  
περὶ τῶνδε νυνὶ λέγομεν· οὐ γὰρ ἡ  
προκειμένη σύνταξις τοῦτ' ἀπαιτεῖ. ἀλλ'  
οὐδὲ πνεῦμα τοῦ ἐπὶ πᾶσι θεοῦ φαμεν ὡς  
ἐν ἀλλοτρίοις τοῖς τῇδε γεγονέναι κατὰ τοῦ  
„πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω τοῦ  
ὕδατος,“ οὐδὲ κακῶς μηχανώμενά τινα ὡς  
ὑπὸ ἐτέρου τοῦ δημιουργοῦ παρὰ τὸν  
μέγαν θεὸν κατὰ τοῦ πνεύματος αὐτοῦ  
φαμεν, ἀνεχομένου τοῦ ἀνωτέρω θεοῦ,  
δεδεῆσθαι καθαιρέσεως. διόπερ μακρὰν

that for the righteous, through Isaiah, the word promises that there will be days when the sun will not shine, but the "Lord will be their light," and "God will be their glory." However, I think he has listened to some wicked interpretation and poorly explained "let there be light" as if it were a request made by the creator. For the creator did not use light from neighbors like those who light lamps. Listening to another irreverent interpretation, he asked, if there was a god opposed to the great God who did these things against his will, why would he create light? We need to defend ourselves against such claims, so that we do not seem to be accusing them of errors, as Celsus does, but rather addressing what we know accurately, following their ideas and carefully engaging with their writings.

6.52 | After this, Celsus says: "As for the creation of the world and its destruction, whether it is uncreated and imperishable, or created but imperishable, or the opposite, I am not saying anything about this now." Therefore, we are not speaking about these things either, for the current discussion does not require it. But we do not say that the spirit of God, which is above all, is something foreign that came about according to "the spirit of God moved over the waters," nor do we think that it was created by another god apart from the great God. We say that the spirit of God is not in need of anything to be removed.

χαιρέτωσαν οἱ ταῦτα λέγοντες καὶ ὡς μὴ πραγματικῶς αὐτῶν κατηγορῶν Κέλσος· ἔχρην γὰρ αὐτὸν ἢ μὴ μνημονεῦσαι τῶν τοιούτων ἡ κατα τὸ δοκοῦν αὐτῷ φιλάνθρωπον ἐκθέσθαι αὐτὰ ἐπιμελῶς καὶ ἀγωνίσασθαι πρὸς τὰ ἀσεβῶς ὑπ’ αὐτῶν λεγόμενα. οὐδέ’ ὅτι δεδωκώς ὁ μέγας θεὸς τῷ δημιουργῷ τὸ πνεῦμα ἀπαιτεῖ αὐτὸ ἀκηκόαμεν πώποτε. εἴθ’ ἔξῆς ἀσεβέσι λόγοις μωρῶς ἐγκαλῶν φησι· τίς θεὸς δίδωσί τι ὡς ἀπαιτήσων; δεομένου γάρ τὸ ἀπαιτεῖν, δεῖται δὲ οὐδενὸς ὁ θεός. καὶ τούτοις προστίθησιν ὡς σοφὸν δή τι κατά τινων λέγων· διὰ τί, ὅπηνίκα ἐκίχρα, κακῷ κιχρῶν ἥγνόει; λέγει δὲ καὶ τό· τί περιορᾶ πονηρὸν δημιουργὸν ἀντιπράττοντα ἐαυτῷ;

Therefore, let those who say such things rejoice, and let Celsus, who does not truly accuse them, be careful. He should either not remember such things or, if he thinks he is being kind, he should carefully address them and struggle against the irreverent things said by them. We have never heard that the great God requires the spirit from the creator. Then, he foolishly accuses with irreverent words, saying: "What god gives something as if he is in need?" For a god does not need anything. He also adds something that he thinks is wise, asking: "Why, when he created, did he not know that he was creating something bad?" He also says: "What does he mean by limiting a wicked creator who is acting against himself?"

## Section 53

6.53 | Εἴτ’ οἶμαι φύρων αἰρέσεις αἰρέσεσι καὶ μὴ ἐπισημειούμενος ὅτι τάδε μὲν ἄλλης αἰρέσεως ἔστι τάδε δὲ ἄλλης, τὰ πρὸς Μαρκίωνα ὑφ’ ἡμῶν ἀπορούμενα προφέρει, τάχα καὶ τούτων παρακούσας ἀπό τινων εύτελῶς καὶ ἴδιωτικῶς [ἐγκαλεῖ τῶν] ἐγκαλούντων λόγῳ. οὐ μὴν πάνυ συνετῶς. ἐκτιθέμενος οὖν τὰ κατὰ Μαρκίωνος λεγόμενα καὶ μὴ ἐπισημειωσάμενος ὅτι πρὸς αὐτὸν λέγει φησί· τί δὲ λάθρᾳ πέμπει καὶ διαφθείρει τὰ τούτου δημιουργήματα; τί δὲ εἰσβιάζεται κρύφα καὶ παραπείθει καὶ πλανᾶ; τί δὲ τοὺς ὑπὸ τούτου κατεγνωσμένους ἡ κατηραμένους, ὡς φατε, ψυχαγωγεῖ καὶ δίκην ἀνδραποδιστοῦ τινος ὑπεξάγει; τί δὲ ἀποδιδράσκειν ἀπὸ τοῦ κυρίου διδάσκει; τί δὲ φεύγειν τὸν πατέρα; τί δ’ αὐτὸς εἰσποιεῖται, μὴ συγχωροῦντος τοῦ πατρός; τί δ’ ἐπαγγέλλεται τῶν ἀλλοτρίων εἶναι πατήρ; καὶ ἐπιφέρει γε αὐτοῖς οἰονεὶ

6.53 | Then I think he is mixing up different beliefs and not noting that some things belong to one belief and others to another. The things he says about Marcion are probably taken from some cheap and private accusations. He does not do this very wisely. So, while explaining what is said about Marcion and not noting that he is speaking to him, he asks: "What secretly sends and destroys the creations of this one? What secretly invades and deceives and leads astray? What does he do to those who are condemned or cursed by him, as you say, to comfort them and take them away like a slave? What does he teach about escaping from the Lord? What does he mean by fleeing from the Father? What does he himself claim, without the Father's consent? What does he promise to be a father of others?" And he adds something like this in amazement: "The god of those

θαυμαστικῶς τό· σεμνός γε ὁ θεὸς τῶν παρ' ἄλλῳ καταδίκων ἀμαρτωλῶν καὶ ἀκλήρων καὶ, ὡς αὐτοὶ λέγουσι, σκυβάλων ἐπιθυμῶν εἶναι πατὴρ, καὶ ὅν γε ἔξεπεμψεν, αὐτοῦ ὑπεξάγοντα, τοῦτον ἀλόντα ἐκδικῆσαι μὴ δυνάμενος. ἐξῆς δὲ τούτοις ὡσπερεὶ πρὸς ἡμᾶς τοὺς ὁμολογοῦντας οὐκ ἀλλοτρίου τινὸς εἶναι καὶ ξένου θεοῦ τόνδε τὸν κόσμον, τοιαῦτά φησιν· εἰ δὲ (αὐτοῦ) ταῦτ' ἔστιν ἔργα, πῶς μὲν κακὰ ὁ θεὸς ἐποίει; πῶς δὲ πείθειν καὶ νουθετεῖν ἀδυνατεῖ; πῶς δ' ἐπ' αὐτοῖς ἀχαρίστοις καὶ πονηροῖς γενομένοις μεταμέλει καὶ τὴν ἐαυτοῦ τέχνην μέμφεται καὶ μισεῖ καὶ ἀπειλεῖ καὶ φθείρει τὰ ἴδια ἔκγονα; ἢ ποῖ ποτε ὑπεξάγει τοῦ κόσμου τοῦτο δὲ ὃν ἐποίησεν αὐτός; δοκεῖ δή μοι καὶ ἐν τούτοις μὴ σαφηνίζων, τίνα ἔστι τὰ κακὰ, καίτοι γε καὶ ἐν Ἑλλησι πολλῶν αἰρέσεων γενομένων περὶ ἀγαθῶν καὶ κακῶν, συναρπάζων ὡς ἀκόλουθον ἡμῖν, τοῖς φάσκουσιν ἔργα τοῦ ἐπὶ πᾶσι θεοῦ εἶναι καὶ τόνδε τὸν κόσμον, τὸ καθ' ἡμᾶς κακῶν εἶναι ποιητὴν τὸν θεόν. ἔχετω μὲν οὖν ὅπως ποτὲ ἔχει τὰ περὶ τῶν κακῶν, πότερον ὁ θεὸς αὐτὰ πεποίηκεν ἢ μὴ, ἀλλ' ἐκ παρακολουθήσεως γεγένηται τῆς πρὸς τὰ προηγούμενα· θαυμάζω δὲ εἰ μὴ ὅπερ ἡμῖν, τοῖς φάσκουσιν ἔργα εἶναι τοῦ ἐπὶ πᾶσι θεοῦ καὶ τόνδε τὸν κόσμον, οἵτε αἱ ἀκολουθεῖν περὶ τοῦ τὸν θεὸν τὰ κακὰ πεποιηκέναι, ἀκολουθεῖ ὅσον ἐφ' οἷς λέγει καὶ αὐτός, εἴποι γάρ ἄν τις πρὸς τὸν Κέλσον· εἰ αὐτοῦ ταῦτ' ἔστιν ἔργα, πῶς μὲν κακὰ ὁ θεὸς ἐποίει; πῶς δὲ πείθειν καὶ νουθετεῖν ἀδυνατεῖ; κακία δὲ ἡ μεγίστη ἐν λόγοις ἔστιν, ὅτε ἐγκαλεῖ τις τοῖς ἐτεροδόξοις περὶ τινῶν δογμάτων ὡς οὐχ ὑγιῶν, πολλῷ πρότερον αὐτὸς ἔχων τὰ ἐγκλήματα ἐν τοῖς ἰδίοις δόγμασιν.

condemned by others is indeed a father of sinful and worthless desires, and as they say, he is unable to take revenge on the one he sent out." Next, he speaks as if to us who confess that this world is not from a foreign or strange god, saying: "If these are the works of that god, how can he do evil? How can he be unable to persuade and correct? How can he complain about and hate and threaten and destroy his own creations that have become ungrateful and wicked? Or when does he take away this world that he himself made?" It seems to me that he is not clearly explaining what the evils are, even though many beliefs among the Greeks have arisen about good and evil. He is taking as a consequence what they say are the works of the god above all and that this world is made by God, making God the creator of our evils. So let him say how things are regarding evils, whether God made them or not, but it seems to follow from what has been said before. I wonder if he thinks that the works of the god above all and this world are evil, does he believe that God is responsible for the evils? He follows as far as what he says and himself. For someone might say to Celsus: "If these are the works of that god, how can he do evil? How can he be unable to persuade and correct?" The greatest evil in words is when someone accuses those with different beliefs about certain doctrines as unhealthy, while he himself holds the same faults in his own beliefs.

## Section 54

6.54 | "Ιδωμεν οῦν ἡμεῖς διὰ βραχέων τὰ περὶ ἀγαθῶν καὶ κακῶν, τῶν κατὰ τὰς θείας γραφὰς, καὶ τίνα ἡμῖν λεκτέον πρὸς τό· πῶς μὲν κακὰ (ὸ) θεὸς ἐποίει; πῶς δὲ πείθειν καὶ νουθετεῖν ἀδυνατεῖ; κυρίως δὴ κατὰ τὰς θείας γραφὰς ἀγαθά εἰσιν αἱ ἀρεταὶ καὶ αἱ κατὰ ταύτας πράξεις, ὥσπερ κυρίως κακὰ τὰ ἐναντία τούτοις. ἀρκεσθήσομεθα δὲ ἐπὶ τοῦ παρόντος λέξει ταῖς ἀπὸ τοῦ τριακοστοῦ τρίτου ψαλμοῦ, τοῦτο παριστάσαις οὕτως: „οἱ δὲ ἔκζητοῦντες τὸν κύριον οὐκ ἐλαττωθήσονται παντὸς ἀγαθοῦ. δεῦτε τέκνα, ἀκούσατέ μου, φόβον κυρίου διδάξω ὑμᾶς. τίς ἐστιν ἄνθρωπος ὃ θέλων ζωὴν, ἀγαπῶν ἡμέρας ἵδεν ἀγαθάς; παῦσον τὴν γλῶσσάν σου ἀπὸ κακοῦ, καὶ χείλη σου τοῦ μὴ λαλῆσαι δόλον. ἔκκλινον ἀπὸ κακοῦ καὶ ποίησον ἀγαθόν.“ τὸ γάρ „ἔκκλινον ἀπὸ κακοῦ καὶ ποίησον ἀγαθὸν“ οὕτε περὶ τῶν σωματικῶν λέγεται ἀγαθῶν ἡ κακῶν, οὕτως ὀνομαζομένων παρά τισιν, οὕτε περὶ τῶν ἔκτὸς, ἀλλὰ περὶ τῶν κατὰ ψυχὴν ἀγαθῶν ἡ κακῶν· ἐπείπερ ὃ ἔκκλινας μὲν ἀπὸ τῶν οὕτως κακῶν ποιήσας δὲ τὰ τοιάδε ἀγαθὰ ὡς θέλων τὴν ἀληθινὴν ζωὴν γένοιτ’ ἀν ἐν αὐτῇ, „ἀγαπῶν ἡμέρας ἵδεν ἀγαθὰς,“ ὡν ὃ λόγος τῆς „δικαιοσύνης“ ἐστὶν „ἥλιος,“ (καὶ) φθάσαι ἀν ἐπ’ ἔκείνας. ἔξαιρουμένου αὐτὸν τοῦ θεοῦ „ἀπὸ τοῦ ἐνεστῶτος αἰῶνος πουηροῦ“ καὶ ἀπὸ τῶν πονηρῶν ἡμερῶν, περὶ ὧν εἶπεν ὁ Παῦλος τό· „έξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραί εἰσιν.“

## Section 55

6.55 | Εὐρεθείη δ' ἀν καταχρηστικώτερον καὶ τὰ σωματικὰ καὶ τὰ ἔκτὸς, τὰ μὲν

6.54 | Let us then briefly look at the good and evil according to the divine scriptures, and what we should say about them: how can God do evil? How can he be unable to persuade and correct? According to the divine scriptures, virtues are truly good, and the actions based on them are good, just as their opposites are truly evil. We will focus on the words from Psalm 33, presenting them like this: "Those who seek the Lord will not lack any good thing. Come, children, listen to me; I will teach you the fear of the Lord. Who is the man who desires life and loves to see good days? Keep your tongue from evil and your lips from speaking deceit. Turn away from evil and do good." For the phrase "turn away from evil and do good" does not refer to physical goods or evils, as some might name them, nor to external things, but rather to the goods or evils of the soul. For the one who turns away from such evils and does these good things will truly have life, "loving to see good days," of which the word for "righteousness" is "sun," and he will reach those days. He is separated from God "from this present age of evil" and from the wicked days, about which Paul said: "Redeeming the time, for the days are evil."

6.55 | If someone were to find fault with both physical and external things,

συμβαλλόμενα είς τὸν κατὰ φύσιν βίον νομιζόμενα ἀγαθὰ τὰ δ' ἔναντιούμενα τούτῳ κακά. οὕτω γάρ ὁ Ἰώρ λέγει πρὸς τὴν γυναικα τό· „εἰ γάρ τὰ ἀγαθὰ ἐδεξάμεθα ἐκ χειρὸς κυρίου, τὰ κακὰ οὐχ ὑποίσομεν“; ἐπεὶ οὖν εὑρίσκεται ἐν ταῖς θείαις γραφαῖς ὅπου μὲν ἐκ προσώπου θεοῦ τὸ „ἔγω ὁ ποιῶν εἰρήνην καὶ κτίζων κακὰ,“ ὅπου δὲ πάλιν περὶ αὐτοῦ „ὅτι κατέβῃ κακὰ παρὰ κυρίου ἐπὶ πύλας Ἱερουσαλήμ, ψόφος ἀρμάτων καὶ ἵππευόντων,“ ἃπερ ἐτάραξε πολλοὺς τῶν ἐντυγχανόντων τῇ γραφῇ, μὴ δυναμένους καθορᾶν τὰ κατ' αὐτὴν περὶ ἀγαθῶν καὶ κακῶν σημαινόμενα· εἰκὸς ἐντεῦθεν ἦτοι τὸν Κέλσον ἐπαποροῦντα είρηκεν· πῶς μὲν κακὰ (ό) θεὸς ἐποίει; ἢ ἀκούσαντά τινος ἴδιωτικώτερον πρεσβεύοντος περὶ τῶν κατὰ τὸν τόπον τὴν ἐκκειμένην λέξιν τεθεικέναι. ἡμεῖς δέ φαμεν ὅτι κακὰ μὲν, τὴν κακίαν καὶ τὰς ἀπ' αὐτῆς πράξεις, ὁ θεὸς οὐκ ἐποίησε. πῶς γάρ οἶόν τ' ἦν τὸ περὶ κρίσεως κήρυγμα παρόρθησίαν ἔχειν, διδάσκον κολάζεσθαι μὲν ἐπὶ ταῖς κατὰ κακίαν πράξεις κατ' ἀναλογίαν τῶν ἡμαρτημένων τοὺς φαύλους, μακαρίους δ' εἶναι καὶ τεύξεσθαι τῶν ἀπὸ θεοῦ γερῶν τοὺς κατ' ἀρετὴν βιώσαντας ἢ τὰς κατ' ἀρετὴν πράξεις ποιήσαντας, εἰ τὰ ὄντως κακὰ πεποιήκει ὁ θεός; εῦ οἶδα ὅτι ὥρητά τινα παραλήψονται τῆς γραφῆς οἱ καὶ ταῦτα βουλόμενοι τολμᾶν φάσκειν ἀπὸ θεοῦ γεγονέναι, μὴ δυνάμενοι ἐν ὕφος ἀποδεῖξαι τῆς γραφῆς, αἴτιωμένης μὲν τοὺς ἡμαρτάνοντας ἀποδεχομένης δὲ τοὺς εὖ πράττοντας καὶ οὐδὲν ἦτον κάκενα λεγούστης, ἄτινα περισπᾶν δοκεῖ (οὐκ) ὀλίγα ὄντα τοὺς ἀμαθῶς τὰ θεῖα γράμματα ἀναγινώσκοντας. ἐκτίθεσθαι δὲ νῦν τὰς περισπώσας λέξεις, πολλὰς τυγχανούσας, καὶ τὰς ἐρμηνείας αὐτῶν πολλῆς κατασκευῆς δεομένας οὐχ ἡγησάμην εἶναι ἀρμόζον τῇ προκειμένῃ συντάξει. κακὰ

considering those that contribute to a natural life as good and those opposing them as bad, then indeed, Jor says to his wife: "If we have received good things from the hand of the Lord, we will not accept evil." Since it is found in the divine scriptures that God says, "I am the one who makes peace and creates evil," and again, it says about him, "that evil came from the Lord upon the gates of Jerusalem, the noise of chariots and horsemen," this has troubled many who encounter the scripture, unable to see what it says about good and evil. It is likely that Celsus, confused by this, has said: "How can God do evil?" Or perhaps he has heard something more private about the local interpretation of the text. But we say that God did not create evil or the evil actions that come from it. For how could the preaching about judgment have boldness if it teaches that the wicked will be punished according to their evil actions, while the righteous will be blessed and receive rewards from God for living according to virtue? I know well that some will take certain statements from the scripture and claim that these come from God, unable to show a single consistent interpretation of the scripture, which blames those who sin while accepting those who do good, and still saying the same things that confuse those who read the divine writings without understanding. Now, I will explain the confusing statements, many of which require much interpretation, and I do not think it fitting to include them in the current discussion. Therefore, if someone hears what is mainly called evil, God did not create it, but only a few things followed from his previous works, just as the twisting of the wood and the shavings that follow the carpenter's work seem to be like

τοίνυν, εἴ μὲν τὰ κυρίως οὕτως  
όνομαζόμενα ἔξακούοι τις, ὁ θεὸς οὐ  
πεποίηκεν, ἀλλὰ τοῖς προηγουμένοις αὐτοῦ  
ἔργοις ὀλίγα ὡς πρὸς τὴν τῶν ὅλων  
διάταξιν τυγχάνοντα ἐπηκολούθησεν,  
ὡσπερ ἐπακολουθεῖ τοῖς προηγουμένοις  
τοῦ τέκτονος ἔργοις τὰ ἐλικοειδῆ ξέσματα  
καὶ πρίσματα καὶ τοῖς οἰκοδόμοις ποιεῖν  
δοκεῖν τὰ παρακείμενα ταῖς οἰκοδομαῖς  
ὡσπερεὶ κόπρια ἀποπίπτοντα τῶν λίθων  
καὶ τῆς κονίας.

## Section 56

6.56 | Εἰ δὲ τὰ καταχρηστικῶς οὕτως  
όνομαζόμενα, λεγόμενα σωματικὰ κακὰ καὶ  
ἐκτὸς, τίς φησι, δεδόσθω ἔσθ' ὅτε τούτων  
τινὰ πεποιηκέναι τὸν θεὸν, ἵνα διὰ τούτων  
ἐπιστρέψῃ τινάς, καὶ τί ἄτοπον ὁ λόγος  
ἔχειν δύναται; ὡσπερ γάρ, εἴ  
καταχρηστικῶς ἀκουόντων ἡμῶν κακὰ  
τοὺς προσαγομένους πόνους τοῖς  
παιδευομένοις ὑπὸ πατέρων καὶ  
διδασκάλων καὶ παιδαγωγῶν, ἢ ὑπὸ<sup>1</sup>  
ἰατρῶν τοῖς θεραπείας ἔνεκεν τεμνομένοις  
ἢ καυτηριαζομένοις. λέγομεν τὸν πατέρα  
κακοποιεῖν τοῖς υἱοῖς ἢ τοὺς παιδαγωγοὺς  
ἢ τοὺς διδασκάλους ἢ τοὺς ίατροὺς, οὐδὲν  
ἄν κατηγοροῦντο οἱ τύπτοντες ἢ οἱ  
τέμνοντες· οὕτως. εἴ ὁ θεὸς λέγεται τὰ  
τοιαδήλοντα ἐπάγειν ἐπιστροφῆς καὶ θεραπείας  
ἔνεκεν τῶν δεομένων τοιούτων πόνων,  
οὐδὲν ἄν ἄτοπον ὁ λόγος ἔχοι· οὕτ' ἄν  
καταβαίνῃ „κακὰ παρὰ κυρίου ἐπὶ πύλας  
Ἱερουσαλήμ,“ τὴν ὑπόστασιν ἔχοντα ἐν τοῖς  
ἀπὸ τῶν πολεμίων πόνοις. προσαγομένοις  
αὐτοῖς εἰς ἐπιστροφὴν. οὕτ' ἄν  
ἐπισκέπτηται „ἐν ῥάβδῳ τὰς ἀνομίας“ τῶν  
ἐγκαταλιπόντων, „τὸν νόμον“ τοῦ θεοῦ, „καὶ  
ἐν μάστιξι τὰς ἀμαρτίας αὐτῶν, „οὕτ' ἄν  
λέγῃ τό· „ἔχεις ἄνθρακας πυρὸς, κάθισαι  
ἐπ' αὐτοὺς, οὗτοι ἔσονταί σοι

the waste that falls from the stones and  
dust of the buildings.

6.56 | But if those things that are called evils in a misleading way, referring to physical and external matters, who says that God has done any of these things to turn someone back? And what could be strange about this statement? For just as, if we were to hear that the pains inflicted by fathers, teachers, and tutors, or by doctors on those being treated, are called evils, we would not accuse the father or the teachers or the doctors. So, if God is said to bring such things for the sake of turning back and healing those in need of such pains, there would be nothing strange about the statement. Nor would it be strange if it says, "evil came from the Lord upon the gates of Jerusalem," referring to the suffering caused by enemies. Nor would it be strange if it says, "with a rod he will punish the lawless," those who abandon the law of God, "and with blows their sins." Nor would it say, "You have hot coals; sit on them; they will be your help." In this way, we explain the statement "the one who makes peace and creates evil": for he creates physical or external evils, cleansing and educating those who do not want to be taught by word and healthy teaching. And

βοήθεια.“τοῦτον δὲ τὸν τρόπον καὶ τὸ „ὸ ποιῶν εἰρήνην καὶ κτίζων κακὰ“διηγούμεθα· κτίζει γὰρ τὰ σωματικὰ ἡ τὰ ἐκτὸς κακὰ, καθαίρων καὶ παιδεύων τοὺς μὴ βουληθέντας παιδευθῆναι λόγω καὶ διδασκαλίᾳ γνιεῖ. καὶ ταῦτα μὲν εἰς τὸ πῶς μὲν ὁ θεός κακὰ ἔποιει;

## Section 57

6.57 | Εἰς δὲ τὸ πῶς πείθειν καὶ νουθετεῖν ἀδυνατεῖ; προείρηται μὲν ὅτι πᾶσιν ἄν, εἴπερ ἔγκλημά ἔστι τὸ τοιοῦτον, προσάγοιτο ἡ τοῦ Κέλσου λέξις τοῖς ἀποδεχομένοις πρόνοιαν· ἀπολογήσαιτο δ' ἂν τις ὅτι νουθετεῖν μὲν οὐκ ἀδυνατεῖ ὁ θεός. νουθετεῖ γὰρ διὰ πάσης γραφῆς καὶ διὰ τῶν χάριτι διδασκόντων θεοῦ τοὺς ἀκούοντας· εἰ μὴ ἄρα ἴδιον τι σημαινόμενον ἔξακούοιτο εἰς τὸ νουθετεῖν τὸ καὶ ἐπιτυγχάνειν ἐν τῷ νουθετουμένῳ καὶ ἀκούειν τὸν τοῦ διδάσκοντος λόγον, ὅπερ ἔστι παρὰ τὴν ἔννοιαν τοῦ τετριμένου ἐν τῇ συνηθείᾳ σημαινομένου. εἰς δὲ τὸ πῶς πείθειν ἀδυνατεῖ; καὶ αὐτὸ προσαχθὲν ἂν πᾶσι τοῖς πρόνοιαν παραδεχομένοις, ταῦτα λεκτέον. ἐπειδὴ τὸ πείθεσθαι ὠσπερεὶ τῶν καλουμένων ἀντιπεπονθότων ἔστιν, ἀνάλογον τῷ κείρεσθαι ἄνθρωπον. ἐνεργοῦντα τὸ παρέχειν ἐαυτὸν τῷ κείροντι· διὰ τοῦτο οὐ μόνης δεῖται τῆς τοῦ πείθοντος ἐνεργείας ἀλλὰ καὶ τῆς, ἵν' οὕτως ὄνομάσω, ὑποπτώσεως πρὸς τὸν πείθοντα ἡ παραδοχῆς τῶν λεγομένων ὑπὸ τοῦ πείθοντος. διὰ τοῦτο οὐ παρὰ τὸ μὴ δύνασθαι τὸν θεόν πείθειν λεκτέον τοὺς μὴ πειθομένους μὴ πείθεσθαι, ἀλλὰ παρὰ τὸ ἐκείνους μὴ δέχεσθαι τοὺς πειστικοὺς λόγους τοῦ θεοῦ. τοῦτο δὲ καὶ ἐπ' ἀνθρώπων λέγων τις, ὄνομαζομένων πειθοῦς δημιουργῶν, οὐκ ἀν ἀμάρτοι· δυνατὸν γὰρ καὶ τὸν ἄκρως κατειληφότα

this is how God is said to do evil.

6.57 | But how can God be unable to persuade and correct? It has already been said that if this is a crime, Celsus's words would lead those who accept divine care to defend themselves. But someone could argue that God does not lack the ability to correct. For he corrects through all of scripture and through those who teach by God's grace to those who listen. If there is something specific meant by this, it would be to correct and to succeed in the one being corrected and to hear the words of the teacher, which is contrary to the usual meaning of what is commonly understood. But how can he be unable to persuade? This too could be brought up by all who accept divine care, and these things should be said. Since to be persuaded is somewhat like what happens to those who are cut, it is similar to a person being shaved. The act of giving oneself to the one who is cutting is not only dependent on the action of the one persuading but also on the acceptance of what is said by the persuader. Therefore, it should not be said that God cannot persuade those who do not want to be persuaded, but rather that they do not accept the persuasive words of God. This is also true for humans, who are called creators of persuasion; it would not be wrong to say this. For it is possible for someone who is completely caught up in

τὰ τῆς ḥητορικῆς θεωρήματα καὶ δεόντως αύτοῖς χρώμενον πάντα μὲν ποιεῖν πρὸς τὸ πείθειν, μὴ τυγχάνοντα δὲ τῆς προαιρέσεως τοῦ ὄφείλοντος πείθεσθαι δοκεῖν μὴ πείθειν. ὅτι δὲ, κāν τὸ πειστικοὺς λέγεσθαι λόγους ἀπὸ θεοῦ ἔρχηται, τό γε πείθεσθαι οὐκ ἔστιν ἀπὸ θεοῦ, σαφῶς ὁ Παῦλος διδάσκει λέγων· „ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς.“ τοιοῦτόν ἔστι καὶ τὸ „ἐὰν θέλητε καὶ εἰσακούσητέ μου, τὰ ἀγαθὰ τῆς γῆς φάγεσθε· ἐὰν δὲ μὴ θέλητε μηδὲ εἰσακούσητέ μου, μάχαιρα ὑμᾶς κατέδεται. „ἴνα γάρ τις θέλῃ ἄπερ λέγει ὁ νουθετῶν καὶ εἰσακούσας αὐτῶν ἄξιος γένηται τῶν τοῦ θεοῦ ἐπαγγελιῶν, τῆς προαιρέσεως τοῦ ἀκούοντος δεῖ καὶ τῆς πρὸς τὰ λεγόμενα ἐπινεύσεως. διόπερ ἐν Δευτερονομίᾳ ἐμφαντικῶς εἰρῆσθαί μοι δοκεῖ τό· „καὶ νῦν Ἰσραὴλ, τί κύριος ὁ θεός σου αἴτεī παρὰ σοῦ ἀλλ’ ἡ φοβεῖσθαι κύριον τὸν θεόν σου (καὶ) πορεύεσθαι ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ καὶ ἀγαπᾶν αὐτὸν καὶ „φυλάσσειν τὰς ἐντολὰς αὐτοῦ;“

the principles of rhetoric and rightly uses everything to persuade, yet still seems not to persuade those who do not choose to be persuaded. And that even if the persuasive words come from God, the act of being persuaded is not from God, Paul clearly teaches when he says, "The persuasion is not from the one calling you." This is also true when he says, "If you want to listen to me, you will eat the good things of the earth; but if you do not want to listen to me, a sword will consume you." For someone to want what the one correcting says and to be worthy of the promises of God, there must be a choice from the listener and an inclination toward what is being said. Therefore, in Deuteronomy, it seems to be clearly stated: "And now, Israel, what does the Lord your God ask of you but to fear the Lord your God and to walk in all his ways and to love him and to keep his commandments?"

## Section 58

6.58 | Εἶθ' ἔξῆς ἔστιν ἀπαντῆσαι πρὸς τὸ πῶς δ' ἐπ' αύτοῖς ἀχαρίστοις καὶ πονηροῖς γενομένοις μεταμέλει καὶ τὴν ἐσαυτοῦ τέχνην μέμφεται καὶ μισεῖ καὶ ἀπειλεῖ καὶ φθείρει τὰ ἴδια ἔκγονα; συκοφαντεῖ δ' ἐν τούτοις καὶ καταψεύδεται τῶν ἐν τῇ Γενέσει γεγραμμένων τὸν τρόπον τοῦτον· „ἰδὼν δὲ κύριος ὁ θεὸς ὅτι ἐπληθύνθησαν αἱ κακίαι τῶν ἐπὶ τῆς γῆς, καὶ πᾶς τις διανοεῖται ἐν τῇ καρδίᾳ ἐπιμελῶς ἐπὶ τὰ πονηρὰ πάσας τὰς ἡμέρας, ἐνεθυμήθη ὁ θεὸς ὅτι ἐποίησε τὸν ἄνθρωπον ἐπὶ τῆς γῆς· καὶ διενοήθη ἐν τῇ καρδίᾳ αὐτοῦ καὶ εἶπεν ὁ θεός· ἀπαλείψω τὸν ἄνθρωπον, ὃν ἐποίησα, ἀπὸ προσώπου τῆς γῆς, ἀπὸ ἀνθρώπου ἔως κτήνους καὶ ἀπὸ ἐρπετῶν

6.58 | Next, it is necessary to respond to how he, having become ungrateful and wicked, regrets and blames his own craft, hates and threatens, and destroys his own creations. He slanders and falsely accuses what is written in Genesis in this way: "And the Lord God saw that the wickedness of man was great on the earth, and every intention of the thoughts of his heart was only evil all the time. And the Lord regretted that he had made man on the earth, and it grieved him to his heart. And the Lord said, 'I will blot out man whom I have created from the face of the earth, man and animals and creeping things and birds of the heavens; for I am sorry that I

ἔως τῶν πετεινῶν τοῦ οὐρανοῦ· ὅτι  
έθυμώθην, ὅτι ἐποίησα αὐτοὺς, "τὰ μὴ  
γεγραμμένα ἔκτιθέμενος ὡς δηλούμενα  
ἀπὸ τῶν γεγραμμένων. μεταμέλεια γάρ ἐν  
τούτοις οὐκ ὀνομάσθη θεοῦ ούδ' ὅτι τὴν  
ἐαυτοῦ τέχνην μέμφεται καὶ μισεῖ. εἰ δὲ  
δοκεῖ ὁ θεὸς ἀπειλεῖν τὰ τοῦ κατακλυσμοῦ  
καὶ φθείρειν ἐν αὐτῷ τὰ ἴδια ἔκγονα,  
λεκτέον ὅτι, ἀθανάτου τῆς ψυχῆς τῶν  
ἀνθρώπων τυγχανούσης, ἡ μὲν νομιζομένη  
ἀπειλὴ ἐπιστρέφειν βούλεται τοὺς  
ἀκούοντας, ἡ δὲ ἐν τῷ κατακλυσμῷ  
διαφθορὰ τῶν ἀνθρώπων καθάρισιόν ἐστι  
τῆς γῆς, ὡς καὶ Ἑλλήνων οἱ μὴ  
εὐκαταφρονήτως φιλοσοφήσαντες  
εἰρήκασιν ἐν τῷ „ὅταν δὲ οἱ θεοὶ τὴν γῆν  
καθαίρωσι.“ περὶ δὲ τῶν ὡσπερεὶ<sup>1</sup>  
ἀνθρωποπαθῶν λέξεων ἀναφερομένων ἐπὶ<sup>2</sup>  
τὸν θεὸν οὐκ ὀλίγα ἡμῖν καὶ ἐν τοῖς  
ἀνωτέρω λέλεκται.

## Section 59

6.59 | Υπιδόμενος δὲ ἔξῆς ὁ Κέλσος τάχα δὲ  
καὶ αὐτὸς συνιδὼν, ὅτι δύναται λεχθῆναι  
ὑπὸ τῶν ἀπολογουμένων περὶ τῶν ἐν τῷ  
κατακλυσμῷ διαφθαρέντων, φησίν· εἰ δὲ  
μὴ διαφθείρει τὰ ἴδια ἔκγονα, ποῦ ποτε  
αὐτὰ ὑπεξάγει τοῦ κόσμου τοῦδε, (??)ν  
ἐποίησεν αὐτός; καὶ πρὸς τοῦτο δὲ λέγομεν  
ὅτι τοῦ μὲν παντὸς κόσμου, συνεστῶτος ἔξ  
οὐρανοῦ καὶ γῆς, οὐ πάντως ὑπεξάγει τοὺς  
τὸν κατακλυσμὸν πεπονθότας, ἀπαλλάττει  
δὲ αὐτοὺς τῆς ἐν σαρκὶ ζωῆς καὶ ἀπολύσας  
τῶν σωμάτων ἀπολύει ἄμα καὶ τοῦ ἐπὶ γῆς  
τυγχάνειν, ἦν πολλαχοῦ τῶν γραφῶν ἔθος  
ὄνομάζεσθαι κόσμον. μάλιστα δὲ ἐν τῷ  
κατὰ Ἰωάννην εὐαγγελίῳ πολλάκις ἔστιν  
εὑρεῖν κόσμον τὸν περίγειον ὄνομαζόμενον  
τόπον, ὕσπερ καὶ ἐν τῷ „ἥν τὸ φῶς τὸ  
ἀληθινὸν, ὃ φωτίζει πάντα ἄνθρωπον  
έρχόμενον εἰς τὸν κόσμον,“ καὶ „ἐν τῷ

have made them." In this, he presents what is not written as if it were shown from what is written. For regret is not named as belonging to God, nor is it said that he blames or hates his own craft. But if God seems to threaten with the flood and to destroy his own creations in it, it must be said that, since the souls of men are immortal, the supposed threat aims to turn those who hear it back, while the destruction of men in the flood is a cleansing of the earth, as the Greeks who have philosophized well have said, "When the gods cleanse the earth." And concerning the so-called human-like expressions used about God, we have already said quite a bit above.

6.59 | Then, Celsus, perhaps realizing this himself, says what can be said by those defending the destruction during the flood: "If he does not destroy his own creations, where does he take them out of this world?" To this, we say that he does not completely remove those who suffered the flood from the whole world, which is made up of heaven and earth. Instead, he frees them from earthly life, and by releasing their bodies, he also frees them from being on the earth, which in many places in scripture is often called the world. Especially in the Gospel according to John, the term "world" is often found referring to the earthly place, as in "The true light that gives light to everyone was coming into the world," and "In the world, you will have trouble; but take heart, I have overcome

κόσμῳ θλῖψιν ἔχετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.“εἰ μὲν οὖν ἀκούει τις τοῦ ὑπεξάγει τοῦ κόσμου τοῦδε τοῦ περιγείου τόπου, οὐδὲν ἄτοπον ἀπαντᾷ τῷ λόγῳ· εἰ δὲ κόσμον τὸ ἔξ οὐρανοῦ καὶ γῆς σύστημα ὄνομάζει τις, οὐ πάντως οἱ τὸν κατακλυσμὸν παθόντες ὑπεξάγονται ἀπὸ τοῦ οὕτως ὄνομαζομένου κόσμου. καίτοι γε εἴποι ἄν τις, νοήσας τὸ „μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα ἀλλὰ τὰ μὴ βλεπόμενα“καὶ τὸ „τὰ γὰρ ἀόρατα αύτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται,“ὅτι πρὸς τοῖς ἀοράτοις καὶ ἀπαξιπλῶς ὄνομαζομένοις μὴ βλεπομένοις τυγχάνων ὑπεξῆλθε τὸν κόσμον, τοῦ λόγου αύτὸν ὑπεξάγοντος ἐντεῦθεν καὶ ἐπὶ τὸν ὑπερουράνιον ἐπὶ τῇ θέᾳ τῶν καλῶν μετατιθέντος τόπον.

## Section 60

6.60 | Μετὰ δὲ τὴν ἔξετασθεῖσαν λέξιν ὡσπερεὶ σκοπὸν ἔχων τὸ ὅπως ποτὲ πολλῶν λόγων πληρῶσαι τὸ βιβλίον, ἄλλαις λέξεσι τὰ παραπλήσιά φησι τοῖς ὀλίγῳ ἀνωτέρῳ ἔξετασθεῖσιν, ἐν οἷς ἔλεγε· μακρῷ δ' εὐηθέστερον τὸ καὶ ἡμέρας τινὰς ἐπιδιανεῖμαι τῇ κοσμογονίᾳ, πρὶν εἶναι ἡμέρας· οὐρανοῦ γὰρ οὕπω γεγονότος οὐδὲ γῆς πω ἐρηρεισμένης ούδ' ἡλίου πω τῇδε φερομένου, πῶς ἡμέραι ἥσαν; τί γὰρ διαφέρει ταῦτα τοῦ ἔτι δ' ἀνωθεν λαβόντες ἐπισκεψώμεθα, πῶς οὐκ ἄν ἄτοπος εἴη θεὸς ὁ πρῶτος καὶ ὁ μέγιστος κελεύων· γενέσθω τόδε καὶ ἔτερον τόδε ἡ τόδε, καὶ μιᾶς μὲν ἡμέρᾳ τοσόνδε τεκταινόμενος τῇ δευτέρᾳ δ' αὐθις τοσῷδε πλέον καὶ τρίτῃ καὶ τετάρτῃ καὶ πέμπτῃ καὶ ἕκτῃ; δυνάμει δ' εἴπομεν καὶ εἰς τὸ κελεύων· γενέσθω τόδε καὶ ἔτερον τόδε ἡ τόδε, ὅτε παρετιθέμεθα τὸ „αύτὸς εἶπε καὶ ἐγενήθησαν, αύτὸς ἐνετείλατο καὶ

the world." So, if someone hears that he takes them out of this earthly world, there is nothing strange about this statement. But if someone calls the system of heaven and earth a world, not all those who suffered the flood are removed from this so-called world. Yet, someone might say, understanding the phrase "not looking at the things that are seen but at the things that are not seen," and "for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made," that he has left the world, which is not seen and is simply called invisible, and that the argument leads him from here to the heavenly place, to the realm of the beautiful.

6.60 | After examining the text, as if aiming to fill the book with many words, he uses other phrases similar to those discussed above. He says: "It is much more foolish to say that I am spending some days on the creation of the world before there were any days. For since heaven had not yet been made nor the earth was yet empty, nor was the sun yet shining here, how could there be days? What difference does this make? If we take this further, how would it not be strange for the first and greatest God to command, 'Let this be, and let that be,' and on one day to create this much, and on the second day to create that much more, and on the third, fourth, fifth, and sixth days?" We would say that he commands, "Let this be, and let that be," when we present the phrase "He said, and it came to be; he commanded, and it stood firm." This shows that the Son of God, the Word, is the careful

έκτισθησαν, "λέγοντες τὸν μὲν προσεχῶς δημιουργὸν εἶναι τὸν υἱὸν τοῦ θεοῦ λόγον καὶ ὡσπερεὶ αὐτουργὸν τοῦ κόσμου, τὸν δὲ πατέρα τοῦ λόγου τῷ προστεταχέναι τῷ υἱῷ ἐαυτοῦ λόγῳ ποιῆσαι τὸν κόσμον εἶναι πρώτως δημιουργόν. περὶ δὲ τοῦ μιᾶ μὲν ἡμέρᾳ γεγονέναι „τὸ φῶς“ δευτέρᾳ δὲ „τὸ στερέωμα, “τρίτῃ δὲ συνῆχθαι τὰ „ύποκάτω τοῦ οὐρανοῦ“ (ὕδατα) εἰς τὰς συναγωγὰς αὐτῶν, καὶ οὕτω βεβλαστηκένει τὴν γῆν τὰ ὑπὸ μόνης φύσεως διοικούμενα, καὶ τετάρτῃ τοὺς „φωστήρας“ καὶ „ἀστέρας“ καὶ πέμπτῃ τὰ νηκτὰ καὶ ἔκτῃ τὰ χερσαῖα καὶ „τὸν ἄνθρωπον, “κατὰ τὸ δυνατὸν ἡμῖν ἐν τοῖς πραγματευθεῖσιν εἰς τὴν Γένεσιν εἰρήκαμεν· καὶ ἐν τοῖς ἀνωτέρῳ δὲ ἐγκαλοῦντες τοῖς κατὰ τὴν προχειροτέραν ἐκδοχὴν φήσασι χρόνους ἔξη ἡμερῶν διεληλυθέναι εἰς τὴν κοσμοποιίαν παρετιθέμεθα τὸ „αὔτη ἡ βίβλος γενέσεως οὐρανοῦ καὶ γῆς. ὅτε ἐγένετο· ἣ ἡμέρᾳ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.“

## Section 61

6.61 | Εἴτα πάλιν μὴ κατακούσας τοῦ „καὶ συνετέλεσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἔκτῃ τὰ ἔργα αὐτοῦ, ἢ ἐποίησε· καὶ κατέπαυσεν ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ὃν ἐποίησε. καὶ εύλογησεν ὁ θεὸς τὴν ἡμέραν τὴν ἐβδόμην καὶ ἡγίασεν αὐτὴν, ὅτι ἐν αὐτῇ κατέπαυσεν ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ὃν ἤρξατο ὁ θεὸς ποιῆσαι“ καὶ οἰηθεὶς ταύτων εἶναι τὸ „κατέπαυσε τῇ ἡμέρᾳ τῇ ἐβδόμῃ“ καὶ τὸ „ἀνεπαύσατο τῇ ἡμέρᾳ τῇ ἐβδόμῃ“ φησί· μετὰ τοῦτο μὴν ὡσπερ τις ἀτεχνῶς πονηρὸς χειροτέχνης ἐκκαμών καὶ πρὸς ἀνάπταυσιν ἀργίας δεηθείς. οὐδὲ γάρ οἴδε, τίς ἡ μετὰ τὴν ὅσον ὁ κόσμος συνέστηκεν ἐνεργούμενην κοσμοποιίαν, ἡ τοῦ σαββάτου καὶ τῆς καταπαύσεως τοῦ θεοῦ

creator, while the Father of the Word is the first creator who commanded the Son to make the world. Regarding the creation on the first day of "light," on the second day "the firmament," on the third day gathering the "waters under the heaven" into their places, and thus the earth was made to grow by its own nature, and on the fourth day the "lights" and "stars," and on the fifth day the creatures of the sea, and on the sixth day the land animals and "man," we have said as much as we can in our discussions about Genesis. In the earlier parts, we noted that according to the earlier version, six days have passed in the creation of the world, and we present the phrase, "This is the book of the generation of heaven and earth, when God created the heaven and the earth."

6.61 | Then, again not listening to the phrase "And God finished on the sixth day his works that he had done; and he rested on the seventh day from all his works that he had done. And God blessed the seventh day and made it holy, because on it he rested from all his works that he had done," he thinks that "he rested on the seventh day" and "he ceased on the seventh day" are the same. After this, like a foolish craftsman who is tired and asks for a break, he does not even know what the day of rest and the Sabbath of God is, a day in which all those who have completed their works in the six days celebrate with God, and because nothing is left undone, they rise up to contemplate and join in the festival of

ἡμέρα, ἐν ᾧ ἔορτάσουσιν ἄμα τῷ θεῷ οἱ πάντα τὰ ἔργα ἑαυτῶν ταῖς ἔξης ἡμέραις πεποιηκότες καὶ διὰ τὸ μηδὲν παραλελοιπέναι τῶν ἐπιβαλλόντων ἀναβαίνοντες ἐπὶ τὴν θεωρίαν καὶ τὴν ἐν αὐτῇ τῶν δικαίων καὶ μακαρίων πιανήγυριν. εἴτα ὡς ἥτοι τῶν γραφῶν οὕτω λεγουσῶν ἡ καὶ ἡμῶν αὐτῶν οὕτως διηγουμένων περὶ θεοῦ, ὅτι καμάρων ἀνεπαύσατο, φησὶν ὅτι οὐ θέμις τὸν πρῶτον θεὸν κάμνειν οὔτε χειρουργεῖν οὔτε κελεύειν. ὁ μὲν οὖν Κέλσος φησὶν ὅτι οὐ θέμις τὸν πρῶτον θεὸν κάμνειν· ἡμεῖς δὲ εἴποιμεν ἀν ὅτι οὐδὲ ὁ θεὸς λόγος κάμνει οὐδὲ ὅσοι τῆς κρείττονος ἥδη καὶ θειοτέρας τάξεως ἔχονται· τὸ γάρ κάμνειν ἐστὶ τῶν ἐν σώματι. ζητήσεις δὲ, πότερον ἡ τῶν ἐν οἰωποτοῦν σώματι ἡ τῶν ἐν τῷ γηῖνῳ καὶ ὀλίγον τούτου βελτίονι. ἀλλ' οὐδὲ θέμις τὸν πρῶτον θεὸν χειρουργεῖν· ἐὰν δὲ κυρίως ἀκούῃς τοῦ χειρουργεῖν, οὐδὲ τὸν δεύτερον οὐδὲ ἄλλο τι τῶν θειοτέρων. ἀλλ' ἔστω καταχρηστικῶς λέγεσθαι τὸ χειρουργεῖν ἡ τροπικῶς, ἵνα διηγησώμεθα καὶ τὸ „ποίησιν δὲ χειρῶν αὐτοῦ ἀναγγέλλει τὸ στερέωμα“ καὶ „αἱ χεῖρες αὐτοῦ ἔστησαν τὸν οὐρανὸν“ καὶ εἴ τι τούτοις εἴρηται παραπλησίως, τροπολογούντων ἡμῶν χεῖρας καὶ μέλη τοῦ θεοῦ· τί οὖν ἄτοπον οὕτω χειρουργεῖν θεόν; ὡς οὐκ ἄτοπον δὲ οὕτω χειρουργεῖν θεόν, οὕτως οὐδὲ τὸ κελεύειν αὐτὸν, ἵνα καλὰ καὶ ἐπαινετὰ ἡ τὰ ὑπὸ τοῦ κελευομένου ἐπιτελούμενα τῷ θεόν τείναι τὸν κεκελευκότα περὶ αὐτῶν.

## Section 62

6.62 | Πάλιν τε αὖ ὁ Κέλσος τάχα μὲν παρακούσας τοῦ „τὸ γάρ στόμα κυρίου ἐλάλησε ταῦτα“ τάχα δὲ καὶ τῶν ἴδιωτῶν προπετευσαμένων περὶ τῆς τῶν τοιούτων διηγήσεως, μὴ νοήσας τε, ἐπὶ τίνων

the righteous and blessed. Then, as if from the scriptures saying this or from us telling about God, he claims that being tired and resting is not fitting for the first God, neither to work nor to command. Celsus says that it is not fitting for the first God to be tired; we would say that neither does the Word of God tire, nor do those who are of a higher and divine order. For being tired is something of the body. You might ask whether it is of those in some kind of body or of those in the earthly and slightly better body. But it is also not fitting for the first God to work. If you hear the term "work," it is not fitting for the second God or anything else of the divine. But let it be said in a way that is not literal, so we can tell that "the making of his hands declares the firmament" and "his hands established the heaven," and if anything similar is said, we are using the hands and parts of God in a figurative way. So what is strange about saying that God works? Just as it is not strange to say that God commands, so it is not strange for him to command, so that the things done by the one commanded may be good and praiseworthy, and for the one who commands to be God himself concerning these things.

6.62 | Again, Celsus, perhaps not hearing the phrase "For the mouth of the Lord has spoken these things," and perhaps also misunderstanding the private interpretations about such matters, asks

τάσσεται τὰ ὄνόμασι σωματικῶν μελῶν ἐπὶ τῶν δυνάμεων τοῦ θεοῦ λεγόμενα, φησίν· οὐδὲ στόμα αὐτῷ ἔστιν οὐδὲ φωνὴ. ἀληθῶς γάρ οὐκ ἔσται τῷ θεῷ φωνὴ, εἴπερ ἔστιν ἡ φωνὴ ἀήρ πεπληγμένος ἢ πληγὴ ἀέρος ἢ εἶδος ἀέρος ἢ ὅ τι δήποτε δρίζονται εἶναι τὴν φωνὴν οἱ περὶ ταῦτα δεινοί· ἀλλ’ ἡ λεγομένη φωνὴ θεοῦ ὡς θεοῦ φωνὴ δρᾶσθαι λέγεται ὑπὸ τοῦ λαοῦ ἐν τῷ „πᾶς ὁ λαὸς ἐώρα τὴν φωνὴν τοῦ θεοῦ,“ τοῦ δρᾶσθαι λαμβανομένου, ἵνα κατὰ τὴν συνήθειαν ὄνομάσω τῆς γραφῆς, πνευματικῶς. ἀλλ’ οὐδέ ἄλλο φησὶν εἶναι τῷ θεῷ ὃν ἡμεῖς ἴσμεν· τίνων δ’ ἡμεῖς ἴσμεν, οὐ σαφηνίζει. εἰ μὲν γάρ μελῶν, σύμφαμεν αὐτῷ προσυπακούοντες ὃν ἴσμεν σωματικῶς καὶ κοινότερον ὄνομαζομένων· εἰ δὲ καθόλου ἀκούοιμεν· τοῦ ὃν ἡμεῖς ἴσμεν, πολλῶν ἡμεῖς ἴσμεν ἔξακουομένου· ἔστι γάρ αὐτῷ ἀρετὴ καὶ μακαριότης καὶ θειότης. εἰ δέ τις ἀκούοι ὑψηλότερον τοῦ ὃν ἡμεῖς ἴσμεν, ἐπεὶ πάντα ἂν ἴσμεν ἐλάττονά ἔστι τοῦ θεοῦ· οὐδὲν ἄτοπον καὶ ἡμᾶς παραδέξασθαι ὅτι οὐδέν ἔστι τῷ θεῷ ὃν ἡμεῖς ἴσμεν. κρείττονα γάρ ἔστι πάντων ὃν οἶδεν οὐ μόνη ἡ τοῦ ἀνθρώπου φύσις ἀλλὰ καὶ τῶν ὑπεραναβεβηκότων αὐτὴν τὰ προσόντα τῷ θεῷ. εἰ δ’ ἀνεγνώκει τὰς τῶν προφητῶν λέξεις, τοῦ μὲν Δαυΐδ λέγοντος· „σὺ δὲ ὁ αὐτὸς εἶ,“ τοῦ δὲ Μαλαχίου οἴμαι· „καὶ οὐκ ἡλοιώμαι,“ ἐώρα αν ὅτι οὐδεὶς ἡμῶν φησιν εἶναι μεταβολὴν ἐν τῷ θεῷ οὔτ’ ἔργῳ οὔτ’ ἐπινοίᾳ. μένων γάρ „ὁ αὐτὸς“ διοικεῖ τὰ μεταβλητὰ, ὡς πέφυκε, καὶ λόγος αὐτοῦ αἰρεῖ διοικεῖσθαι αὐτά.

## Section 63

6.63 | Εἶτά φησιν ὁ Κέλσος, μὴ ἐνιδὼν τῇ διαφορᾷ τοῦ „κατ’ εἰκόνα θεοῦ“ καὶ „τῆς εἰκόνος αὐτοῦ,“ ὅτι „εἰκὼν“ μὲν „τοῦ θεοῦ“ ὃ

why the names of bodily parts are applied to the powers of God. He says: "Neither does he have a mouth nor a voice." Truly, there will not be a voice for God if voice is understood as air struck or a sound of air or some kind of air, or whatever those skilled in these matters define as voice. But the so-called voice of God is said to be seen by the people in the phrase "All the people saw the voice of God," where "seen" is taken in a spiritual sense according to the custom of the scripture. But he does not say what else there is for God that we know. If he means bodily parts, we agree with him, acknowledging what we know to be bodily and more commonly named. If he means in general, we know many things that are heard about him. For he has virtue, blessedness, and divinity. If someone hears something higher than what we know, since everything we know is less than God, it is not strange for us to accept that there is nothing for God that we know. For he is greater than all that is known, not only the nature of man but also the qualities of those who have ascended above him. But if he has read the words of the prophets, with David saying, "But you are the same," and Malachi saying, "And I do not change," he sees that none of us says there is change in God, neither in action nor in thought. For "the same" governs the changing things, as is natural, and his word chooses to govern them.

6.63 | Then Celsus says, not noticing the difference between "in the image of God" and "of his image," that "the image of God"

„πρωτότοκος πάσης κτίσεώς“ ἔστιν ὁ αύτολόγος καὶ ἡ αύτοαλήθεια ἔτι δὲ καὶ ἡ αύτοσοφία, „εἰκὼν“ οὗσα, „τῆς ἀγαθότητος αὐτοῦ,“ „κατ’ εἰκόνα“ δὲ τοῦ „θεοῦ“ ὁ ἀνθρωπος πεποίηται. ἔτι δὲ καὶ ὅτι πᾶς ἀνὴρ, οὗ „Χριστός“ ἔστι κεφαλὴ, „εἰκὼν καὶ δόξα θεοῦ“ ὑπάρχει· ἀλλ’ οὐδ’ ἐπιστήσας, ἐν τίνι τῶν τοῦ ἀνθρώπου τὸ „κατ’ εἰκόνα“ τοῦ „θεοῦ“ χαρακτηρίζεται, καὶ ὅτι ἐν τῇ ᾧ μὴ ἐσχηκυίᾳ ἢ μηκέτι ἔχούσῃ ψυχῇ „τὸν παλαιὸν ἀνθρωπὸν σὺν ταῖς πράξεσιν αὐτοῦ,“ ἐκ τοῦ μὴ ἔχειν ταῦτα χρηματίζούσῃ „κατ’ εἰκόνα“ τοῦ κτίσαντος, φησὶ τό· οὐδ’ ἀνθρωπὸν ἐποίησεν εἰκόνα αὐτοῦ· οὐ γάρ τοιόσδε ὁ θεὸς οὕτ’ ἀλλω εἴδει οὐδενὶ ὅμοιος. οἶον δ’ ἔστι τοῦ συνθέτου ἀνθρώπου τῷ χείρονι μέρει, λέγω δὲ τῷ σώματι, νομίζειν ἐνυπάρχειν τὸ „κατ’ εἰκόνα“ τοῦ „θεοῦ“, „ώς δ’ ὁ Κέλσος ἔξειληφεν, αὐτὸ εἶναι τὸ „κατ’ εἰκόνα“ αὐτοῦ; εἰ γάρ τὸ „κατ’ εἰκόνα“ τοῦ „θεοῦ“ ἐν τῷ σώματί ἔστι μόνω, ἐστέρηται τὸ κρεῖττον, ἡ ψυχὴ, τοῦ „κατ’ εἰκόνα“ καὶ ἔστιν ἐν τῷ φθαρτῷ σώματι, ὅπερ οὐδεὶς ἡμῶν λέγει. εἰ δ’ ἔστιν ἐν τῷ συναμφοτέρῳ τὸ „κατ’ εἰκόνα“ τοῦ „θεοῦ“, „ἀνάγκη σύνθετον εἶναι τὸν θεὸν καὶ οἰονεὶ συνεστῶτα καὶ αὐτὸν ἐκ ψυχῆς καὶ σώματος, ἵνα τὸ μὲν „κατ’ εἰκόνα“ τὸ κρεῖττον ἦν τῇ ψυχῇ, τὸ δ’ ἔλαττον καὶ κατὰ τὸ σῶμα ἐν τῷ σώματι, ὅπερ οὐδεὶς ἡμῶν φησι. λείπεται δὴ τὸ „κατ’ εἰκόνα“ τοῦ „θεοῦ“ ἐν τῷ καθ’ ἡμᾶς λεγομένῳ ἔσω ἀνθρώπῳ καὶ ἀνακαινουμένῳ καὶ πεφυκότι γίνεσθαι „κατ’ εἰκόνα τοῦ κτίσαντος“ νοεῖσθαι [τὸ „κατ’ εἰκόνα“], ὅτε γίνεται τις „τέλειος“, „ώς δὲ πατήρ ὁ οὐράνιος τέλειός ἔστι“, καὶ ἀκούει ὅτι „ἄγιοι ἔσεσθε, ὅτι ἐγώ ἄγιος κύριος ὁ θεὸς ὑμῶν,“ καὶ μανθάνων τὸ „μιμηταὶ τοῦ θεοῦ γίνεσθε“ ἀναλαμβάνει εἰς τὴν ἐαυτοῦ ἐνάρετον ψυχὴν τοὺς χαρακτῆρας τοῦ θεοῦ· ὅτε καὶ „ναός“ ἔστι τοῦ ἐν τῷ „κατ’

is the firstborn of all creation, the Word itself, and the truth itself, while "in the image" of God is how man is made. He also says that every man, of whom "Christ is the head," has "the image and glory of God." But he does not understand in what part of man the "in the image" of God is characterized, and whether it is in the body or in the soul that is no longer present, "the old man with his deeds," since it does not have these things, he claims, is "in the image" of the creator. He says that God did not make man in his image; for God is not like this, nor is he similar to any other form. Just as it is with the composite man, I mean with the body, he thinks that the "in the image" of God exists in the lower parts, as Celsus has taken it, to be the "in the image" of God itself. For if the "in the image" of God is only in the body, it lacks the greater part, the soul, of the "in the image," and it exists in the perishable body, which none of us says. But if the "in the image" of God exists in both, it must mean that God is composite and somehow made up of both soul and body, so that the greater part, the "in the image," is in the soul, and the lesser part is in the body, which none of us says. Therefore, the "in the image" of God is said to be in the inner man, who is being renewed and is made "in the image of the creator," when someone becomes "perfect, as the heavenly Father is perfect," and hears that "you shall be holy, for I am the holy Lord your God," and learning "become imitators of God," he takes on the characteristics of God in his virtuous soul. When he is also "a temple" of God, in the "in the image" of God, having a soul and in the soul through the "in the image" of God.

είκόνα“άνειληφότος τοῦ θεοῦ τὰ τοῦ θεοῦ „τὸ σῶμα,“τοῦ τοιαύτην ἔχοντος ψυχῆν καὶ ἐν τῇ ψυχῇ διὰ τὸ „κατ’ εἰκόνα“τὸν θεόν.

## Section 64

6.64 | Πάλιν δὲ αὐτῷ συνείρει πλείονα λέγων ὡς ὑφ' ἡμῶν διδόμενα, ἀπέρ ούδεις τῶν ἐν Χριστιανοῖς νοῦν ἔχόντων δίδωσιν. οὐ γάρ φησι τίς ἡμῶν ὅτι μετέχει σχήματος ὁ θεός ἢ χρώματος, ἀλλ' ούδε κινήσεως μετέχει ὁ διὰ τὸ ἐστηκέναι καὶ βεβαίαν εἴναι τὴν φύσιν αὐτοῦ προκαλούμενος καὶ τὸν δίκαιον ἐπὶ τὰ παραπλήσια καὶ λέγων „σὺ δὲ αὐτοῦ στῆθι μετ' ἐμοῦ.“εἰ δέ τινες λέξεις οἰονεὶ κίνησίν τινα παριστᾶσιν αὐτοῦ, ὡς καὶ ἡ λέγουσα· „ἥκουσαν κυρίου τοῦ θεοῦ περιπατοῦντος ἐν τῷ παραδείσῳ τὸ δειλινὸν,“οὕτως ἀκουστέον τῶν τοιούτων ὡς κινουμένου νοούμενου τοῦ θεοῦ τοῖς ἡμαρτηκόσιν, ἢ οὕτως ἀκουστέον τῶν τοιούτων ὡς καὶ ὕπνου θεοῦ τροπικῶς λεγομένου ἢ ὄργης ἢ τινος τῶν παραπλησίων. ἀλλ' ούδ' ούσιας μετέχει ὁ θεός· μετέχεται γάρ μᾶλλον ἢ μετέχει, καὶ μετέχεται ὑπὸ τῶν ἔχόντων „πνεῦμα θεοῦ“. καὶ ὁ σωτὴρ ἡμῶν οὐ μετέχει μὲν δικαιοσύνης, „δικαιοσύνη“δὲ ὧν μετέχεται ὑπὸ τῶν δικαίων. πολὺς δ' ὁ περὶ τῆς ούσιας λόγος καὶ δυσθεώρητος καὶ μάλιστα, ἐὰν ἡ κυρίως ούσια ἡ ἐστῶσα καὶ ἀσώματος ἢ· ἵν' εὐρεθῇ, πότερον ἐπέκεινα ούσιας ἐστὶ πρεσβείᾳ καὶ δυνάμει ὁ θεός μεταδιδούς ούσιας οἵς μεταδίδωσι κατὰ τὸν ἐαυτοῦ λόγον καὶ αὐτῷ λόγῳ, ἢ καὶ αὐτός ἐστιν ούσια, πλὴν τῇ φύσει ἀόρατος λέγεται ἐν τῷ περὶ τοῦ σωτῆρος λόγῳ φάσκοντι· „ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου,“σημαίνεται δὲ ἐκ τῆς „ἀοράτου“φωνῆς ὁ ἀσώματος. ζητητέον δὲ καὶ, εἰ ούσιαν μὲν ούσιῶν λεκτέον καὶ ίδεαν ἰδεῶν καὶ ἀρχὴν τὸν μονογενῆ καὶ

6.64 | Again, Celsus speaks more to himself, saying things that no one among Christians with understanding gives. For he does not say that God participates in shape or color, nor does he participate in movement, since he is called to stand firm and to have a stable nature. He also says to the righteous, "You stand with me." If some words suggest some kind of movement, like the one saying, "They heard the Lord God walking in the garden in the cool of the day," such things should be understood as God being thought of as moving toward those who have sinned, or as God being said to be in a state of sleep or anger or something similar. But God does not participate in substance; rather, he is more the one who participates or is participated in by those who have "the spirit of God." And our Savior does not participate in righteousness; rather, being "righteous," he is participated in by the righteous. The discussion about substance is vast and hard to understand, especially if the true substance is said to be standing and incorporeal. To find out whether God, giving substances to those to whom he gives according to his own word and that word, is beyond substance in authority and power, or whether he himself is substance, but is said to be invisible by nature in the saying about the Savior, "who is the image of the invisible God," indicating that the incorporeal is from the "invisible" voice. It should also be investigated whether we should speak of substance as substances,

πρωτότοκον „πάσης κτίσεως“έπέκεινα δὲ πάντων τούτων τὸν πατέρα αὐτοῦ καὶ θεόν.

and of idea as ideas, and of the beginning as the only-begotten and firstborn of all creation, and beyond all these, his Father and God.

## Section 65

6.65 | Ό μὲν οὖν Κέλσος περὶ θεοῦ φησιν ὅτι ἔξ αὐτοῦ τὰ πάντα, ἀπολύσας οὐκ οἶδ' ὅπως τὰ πάντα αὐτοῦ· ὃ δ' ἡμέτερος Παῦλος „ἔξ αὐτοῦ“ λέγει „καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα,“ παριστάς τὴν ἀρχὴν τῆς τῶν πάντων ύποστάσεως ἐν τῷ „ἔξ αὐτοῦ“ καὶ τὴν συνοχὴν ἐν τῷ „δι' αὐτοῦ“ καὶ τὸ τέλος ἐν τῷ „εἰς αὐτόν.“ ἀληθῶς δὲ ἔξ οὐδενὸς ὁ θεός. ἐπεὶ δέ φησιν ὅτι οὐδὲ λόγῳ ἐφικτὸς, διαστέλλομαι τὸ σημαινόμενον καὶ φημι· εἰ μὲν λόγῳ τῷ ἐν ἡμῖν, εἴτε ἐνδιαθέτῳ εἴτε καὶ προφορικῷ, καὶ ἡμεῖς φήσομεν ὅτι οὐκ ἔστιν ἐφικτὸς τῷ λόγῳ ὁ θεός· εἰ δὲ νοήσαντες τὸ „ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος“ ἀποφαινόμεθα ὅτι τούτῳ τῷ λόγῳ ἐφικτός ἔστιν ὁ θεός, οὐ μόνῳ αὐτῷ καταλαμβανόμενος ἄλλᾳ καὶ ὡς ἀν αὐτὸς ἀποκαλύψῃ τὸν πατέρα, ψευδοποίησομεν τὴν Κέλσου λέξιν φάσκοντος· οὐδὲ λόγῳ ἐφικτός ἔστιν ὁ θεός. καὶ τὸ οὐκ ὄνομαστὸς δὲ διαστολῆς δεῖται. εἰ μὲν γάρ, ὅτι οὐδὲν τῶν ἐν λέξει καὶ σημαινομένοις δύναται παραστῆσαι τὰς ἴδιότητας τοῦ θεοῦ, ἀληθές ἔστι τὸ λεγόμενον, εἴ γε καὶ πολλαὶ ποιότητες οὐκ εἰσὶν ὄνομασται. τίς γάρ δύναται ὄνόμασι διαφορὰν δοῦναι ποιότητος γλυκύτητος φοίνικος καὶ γλυκύτητος ἰσχάδος; τίς δὲ ὄνόματι δύναται διαστείλασθαι καὶ παραστῆσαι τὴν ἐκάστου ἴδιαν ποιότητα; οὐδὲν οὖν θαυμαστὸν, εἰ οὐκ ἔστιν οὕτως ὄνομαστὸς ὁ θεός. εἰ δὲ τὸ ὄνομαστὸν λαμβάνεις καθὸ οὗτον τε ἔστιν ὄνόμασι παραστῆσαι τι τῶν

6.65 | Celsus says that everything comes from God, but he does not know how everything is his. Our Paul says, "from him and through him and to him are all things," showing the beginning of all things' existence in "from him," the connection in "through him," and the end in "to him." Truly, God is from nothing. Since he says that God is not reachable by word, I clarify what is meant and say: if by "word" he means the word within us, whether it is internal or spoken, we also say that God is not reachable by the word. But if we understand the phrase "in the beginning was the Word, and the Word was with God, and the Word was God," we declare that God is reachable by this Word, not only being grasped by it but also by whoever he himself reveals the Father to. We would falsely claim Celsus's words that God is not reachable by the word. The term "unnameable" also needs distinction. For if nothing in words and meanings can present the qualities of God, then what is said is true, even if many qualities are not named. For who can give a name to the sweetness of a date palm and the sweetness of a fig? And who can distinguish and present each one's unique quality by name? Therefore, it is not surprising if God is not so named. But if you take "nameable" as something that can be presented by names to guide the listener and make him think about God according to what is possible for human nature, then it is not

περὶ αὐτοῦ εἰς τὸ χειραγωγῆσαι τὸν  
άκροατὴν καὶ ποιῆσαι νοῆσαι περὶ θεοῦ  
κατὰ τὸ ἐφικτὸν τῇ ἀνθρωπίνῃ φύσει τινὰ  
τῶν περὶ αὐτοῦ, οὐδὲν ἄτοπον λέγειν  
αὐτὸν ὄνομαστόν. οὕτω δὲ διαστελούμεθα  
καὶ τὸ οὐδὲν γὰρ πέπονθεν ὄνόματι  
καταληπτόν. ἀληθὲς δὲ καὶ τὸ ἔξω παντὸς  
πάθους εἶναι τὸν θεόν. καὶ ταῦτα μὲν  
ταῦτη.

## Section 66

6.66 | "Ιδωμεν δὲ καὶ τὴν ἔξῆς αὐτοῦ λέξιν,  
δι' ἣς οἰονεὶ προσωποποιεῖται τινα, μετὰ τὸ  
άκοῦσαι τούτων τοιαῦτα λέγοντα· πῶς οὖν  
γνῶ τὸν θεόν; καὶ πῶς τὴν ἐκεῖσε δόδον  
μάθω; καὶ πῶς αὐτόν μοι δεικνύεις; ὡς νῦν  
γε σκότον μου τῶν ὄφθαλμῶν προβάλλεις,  
καὶ οὐδὲν ἑναργὲς βλέπω. εἴτα πρὸς τὸν  
οὕτως ἐπαπορήσαντα οἰονεὶ ἀποκρίνεται,  
καὶ [φησι] τὴν αἵτιαν τοῦ σκότου [εἶναι]  
τῶν ὄφθαλμῶν κατακεχύσθαι τοῦ  
εἰπόντος τὰ προειρημένα ἀποδιδόναι  
νομίζει φάσκων· οὓς ἂν τις εἰς λαμπρὸς  
φῶς ἐκ σκότους προαγάγῃ, τούτους μὴ  
δυναμένους ἀντέχειν ταῖς μαρμαρυγαῖς  
κολάζεσθαι τὴν ὄψιν καὶ βλάπτεσθαι καὶ  
νομίζειν πηροῦσθαι. καὶ πρὸς ταῦτα δὲ  
φήσομεν καθῆσθαι μὲν ἐν σκότῳ καὶ  
ἰδρῦσθαι ἐν αὐτῷ πάντας τοὺς εἰς τὰς τῶν  
ζωγράφων καὶ πλαστῶν τῶν καὶ  
ἀνδριαντοποιῶν ἐνορῶντας κακοτεχνίας,  
μὴ βουλομένους δ' ἀναβλέψαι καὶ  
ἀναβῆναι τῷ νῷ ἀπὸ ὁρατῶν καὶ πάντων  
αἰσθητῶν ἐπὶ τὸν ὅλων δημιουργὸν, ὃς ἔστι  
φῶς· ἐν φωτὶ δὲ τυγχάνειν πάντα τὸν ταῖς  
τοῦ λόγου αύγαῖς ἀκολουθήσαντα,  
δείξαντος ἀφ' ὅσης ἀγνοίας καὶ ἀσεβείας  
καὶ τῆς περὶ τὸ θεῖον ἀμαθίας ταῦτα ἀντὶ<sup>τοῦ</sup> θεοῦ προσεκυνεῖτο, καὶ  
χειραγωγῆσαντος τὸν τοῦ βουλομένου  
σώζεσθαι νοῦν πρὸς τὸν ἀγένητον καὶ ἐπὶ

inappropriate to say he is nameable. Thus, we also distinguish that nothing has been suffered that is nameable. It is true that God is beyond all passion. And these things are said in this way.

6.66 | Let us also see his next statement, where he seems to personify something, after hearing these things saying: "How then can I know God? And how can I learn the way there? And how do you show him to me? For now you put darkness before my eyes, and I see nothing clearly." Then, to the one who is so perplexed, he seems to respond, saying that the reason for the darkness is that the eyes are covered, and he thinks he is giving back what was said before. Those whom someone leads from darkness into bright light, he believes, cannot withstand the brightness and are blinded, thinking they are made blind. To this, we would say that all those who sit in darkness and remain in it see the bad craftsmanship of painters and sculptors, not wanting to look up and rise in their minds from visible things and all that can be sensed to the Creator of all, who is light. In the light, everything that follows the rays of the Word is found, showing how much ignorance, impiety, and lack of knowledge about the divine these things are worshipped instead of God, and guiding the mind that wants to be saved toward the uncreated and above all gods. "The people sitting in darkness," that is, the nations, "have seen a great light, and to those sitting

πᾶσι θεόν. „λαὸς“ γὰρ „ὸ καθήμενος ἐν σκοτίᾳ“, ὁ τῶν ἔθνῶν, „φῶς εἶδε μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν, „ὸ θεὸς Ἰησοῦς. οὐδεὶς οὖν Χριστιανὸς ἀποκρίνεται τῷ Κέλσῳ ἢ τινι τῶν κατηγορούντων τοῦ θείου λόγου φάσκων· πῶς γνῶ τὸν θεόν; ἔκαστος γάρ αὐτῶν, ὡς ἐγχωρεῖ, ἔγνω τὸν θεόν. καὶ οὐδεὶς φησι· πῶς τὴν ἑκεῖσε ὄδὸν μάθω; ὅτε ἀκούσας τοῦ εἰπόντος· „ἔγώ εἰμι ἡ ὄδος καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ“ καὶ γευσάμενος ἐν τῷ ὄδεύειν τῆς ἀπὸ τοῦ ὄδεύειν ὥφελείας. καὶ οὐδεὶς ἀν Χριστιανῶν λέγοι Κέλσῳ· πῶς μοι δεικνύεις τὸν θεόν;

## Section 67

6.67 | Τοῦτο δ' ἐν τοῖς προκειμένοις ὁ Κέλσος εἴπεν ἀληθὲς. ὅτι ἀκούσας τις αὐτοῦ τῶν λόγων ἀποκρίνεται, ἴδων δ' ὅτι λόγοι σκότους είσιν οἱ λόγοι αὐτοῦ, ὅτι σκότος μου τῶν ὄφθαλμῶν προβάλλεις. Κέλσος μὲν οὖν καὶ οἱ παραπλήσιοι αὐτῷ προβάλλειν σκότον τῶν ὄφθαλμῶν ἡμῶν θέλουσιν, ἡμεῖς δὲ τῷ φωτὶ τοῦ λόγου ἔξαφανίζομεν τὸ σκότος τῶν ἀσεβῶν δογμάτων. εἴποι δ' ἀν οἱ Χριστιανὸς πρὸς Κέλσον οὐδὲν ἐναργὲς καὶ πληκτικὸν λέγοντα τό· οὐδὲν ἐναργὲς βλέπω ἐν τοῖς σοῖς λόγοις. οὐκ ἔκ σκότου τοίνυν εἰς λαμπρὸν φῶς προάγει ἡμᾶς ὁ Κέλσος, ἀλλὰ βούλεται ἐκ φωτὸς μεταστῆσαι εἰς σκότον, τιθεὶς „τὸ σκότος“ εἶναι „φῶς καὶ τὸ φῶς σκότος“ καὶ ὑποκείμενος τῷ καλῶς είρημένω ὑπὸ Ἡσαΐου τὸν τρόπον τοῦτον· „οὐαὶ οἱ τιθέντες τὸ σκότος φῶς καὶ τὸ φῶς σκότος, ἀλλ' ἡμεῖς. ἀνοίξαντος τοῦ λόγου τοὺς ὄφθαλμοὺς τῆς ψυχῆς ἡμῶν, ὀρῶντες διαφορὰν φωτὸς καὶ σκότους ἐν φωτὶ μὲν παντὶ τρόπῳ ἵστασθαι προαιρούμεθα, τῷ δὲ σκότῳ οὐδαμῶς προσεῖναι βουλόμεθα. ἔμψυχον δὲ

in the land and shadow of death, light has dawned," that is, God Jesus. Therefore, no Christian responds to Celsus or any of those accusing the divine Word, saying: "How can I know God?" For each of them, as is fitting, has known God. And no one says: "How can I learn the way there?" since they have heard the one saying: "I am the way and the truth and the life," and they have tasted the benefits of following the way. And no Christian would say to Celsus: "How do you show me God?"

6.67 | In this, Celsus has said something true. When someone hears his words and sees that his words are of darkness, he says, "You put darkness before my eyes." Celsus and those similar to him want to present darkness before our eyes, but we remove the darkness of the impious beliefs with the light of the Word. A Christian might say to Celsus, speaking nothing clear or striking: "I see nothing clear in your words." Therefore, Celsus does not lead us from darkness into bright light, but wants to turn us from light into darkness, claiming that "darkness" is "light" and "light" is darkness, following the well-said words of Isaiah: "Woe to those who put darkness for light and light for darkness." But we, when the Word opens the eyes of our souls, choose to stand in all ways in the light and do not want to approach darkness at all. The true light is alive, showing which is the brightness and which is the light, without presenting its own brightness through weakness to the eyes. If it must be said that one is blinded and harmed in

τυγχάνον τὸ ἀληθινὸν φῶς ἐπίσταται, τίνι μὲν δεικτέον ἔσται τὰς μαρμαρυγὰς τίνι δὲ φῶς, οὐ παριστάντος αύτοῦ τὴν λαμπρότητα ἐστοῦ διὰ τὴν ἔτι δὲ φῶς, οὐ ἀσθένειαν τοῖς ὄφθαλμοῖς ἔκείνου. εἰ δ' ὅλως χρὴ λέγειν κολάζεσθαι καὶ βλάπτεσθαι ὅψιν. τίνος ἀν̄ ἄλλου φήσωμεν τοὺς ὄφθαλμοὺς ταῦτα πάσχειν ἢ τοῦ ὑπὸ τῆς περὶ θεοῦ ἀγνοίας συνεχομένου καὶ τοῦ ὑπὸ τῶν παθῶν ἐμποδιζομένου βλέπειν ἀλήθειαν; Χριστιανοὶ μὲν οὖν οὐδαμῶς νομίζουσι πηροῦσθαι ὑπὸ τῶν Κέλσου ἢ τινος ἄλλοτρίου θεοσεβείας λόγων· οἱ δ' αἰσθανόμενοι ἐαυτῶν πηρουμένων ὑπὸ τοῦ κατακολουθεῖν ὅχλοις πλανωμένων καὶ ἔθνεσιν ἐορταζόντων δαιμονίοις προσίτωσαν τῷ χαριζομένῳ ὄφθαλμοὺς λόγῳ, ἵν' ὁμοίως τοῖς παρὰ τῇ ὁδῷ ἐρήμημένοις πτωχοῖς καὶ τυφλοῖς. ὑπὸ τοῦ Ἰησοῦ Θεραπευθεῖσι διὰ τὸ είρηκέναι αὐτῷ „νιὲ Δαυΐδ, ἐλέησόν με, ἐλέηθέντες ἀπολάβωσι τοὺς ὄφθαλμοὺς καινοὺς καὶ καλοὺς, ὅποιους λόγος θεοῦ δημιουργήσαι ἄν.

## Section 68

6.68 | Διόπερ ἔὰν ἔρηται ἡμᾶς Κέλσος, πῶς οἴόμεθα γνωρίζειν τὸν θεὸν, καὶ πῶς πρὸς αὐτὸν σωθήσεσθαι· ἀποκρινούμεθα ὅτι ἱκανός ἔστιν ὁ τοῦ θεοῦ λόγος, γενόμενος τοῖς ζητοῦσιν αὐτὸν ἢ τοῖς ἐπιφαινόμενον αὐτὸν παραδεχομένοις, γνωρίσαι καὶ ἀποκαλύψαι τὸν πατέρα, πρὸ τῆς παρουσίας αὐτοῦ οὐχ ὄρώμενον. τίς δ' ἄλλος σῶσαι καὶ προσαγαγεῖν τῷ ἐπὶ πᾶσι θεῷ δύναται τὴν τοῦ ἀνθρώπου ψυχὴν ἢ ὁ θεὸς λόγος; ὅστις „ἐν ἀρχῇ πρὸς τὸν θεὸν“ ὃν διὰ τοὺς κολληθέντας τῇ σαρκὶ καὶ γενομένους ὅπερ „σὰρξ“ „έγένετο“, „σὰρξ“, „ἴνα χωρηθῆ ὑπὸ τῶν μὴ δυναμένων αὐτὸν βλέπειν καθὸ

sight, who else could we say suffers these things but the one who is held back by ignorance about God and is hindered by passions from seeing the truth? Therefore, Christians do not think they are made blind by the words of Celsus or any other foreign piety. Those who feel themselves being blinded by following crowds and nations celebrating demons should turn to the gracious Word, so that they may be like the poor and blind left by the way. Those healed by Jesus, who said to him, "Son of David, have mercy on me," were given new and beautiful eyes, such as the Word of God could create.

6.68 | Therefore, if Celsus asks us how we think we can know God and how we can be saved through him, we would respond that the Word of God is sufficient for those seeking him or accepting him when he appears, to know and reveal the Father, who is not seen before his coming. Who else can save and bring the soul of a person to the God above all gods but the Word of God? He, who "was in the beginning with God," became flesh for those who are bound to the flesh and became what is called "flesh," so that he could be seen by those who cannot see him as "the Word" and "was with God" and "was God."

„λόγος“ ἦν καὶ „πρὸς θεὸν“ ἦν „καὶ θεὸς ἦν.“ καὶ σωματικῶς γε λαλούμενος καὶ ὡς „σὰρξ“ ἀπαγγελλόμενος ἐφ' ἐαυτὸν καλεῖ τοὺς ὄντας σάρκα, ἵν' αὐτοὺς ποιήσῃ πρῶτον μορφωθῆναι κατὰ λόγον τὸν γενόμενον σάρκα, καὶ μετὰ τοῦτο αὐτοὺς ἀναβιβάσῃ ἐπὶ τὸ ἴδειν αὐτὸν, ὅπερ ἦν πρὶν γένηται „σάρξ“. ὥστε αὐτοὺς ὡφεληθέντας καὶ ἀναβάντας ἀπὸ τῆς κατὰ σάρκα εἰσαγωγῆς εἰπεῖν τό· „εἰ καὶ Χριστόν ποτε κατὰ σάρκα ἐγνώκαμεν, ἀλλὰ νῦν οὐκέτι γινώσκομεν.“ „σὰρξ“ οὖν „ἐγένετο,“ καὶ γενόμενος „σὰρξ“, ἐσκήνωσεν ἐν ἡμῖν “οὐκ ἔξω γινόμενος ἡμᾶν, σκηνώσας δὲ καὶ γενόμενος ἐν ἡμῖν οὐκ ἔμεινεν ἐπὶ τῆς πρώτης μορφῆς, ἀλλ' ἀναβιβάσας ἡμᾶς ἐπὶ τὸ λογικὸν „ὑψηλὸν ὅρος“ ἔδειξεν ἡμῖν τὴν ἐνδοξὸν μορφὴν ἐαυτοῦ καὶ τὴν λαμπρότητα τῶν ἑνδυμάτων αὐτοῦ καὶ οὐχ ἐαυτοῦ γε μόνου ἀλλὰ καὶ τοῦ πνευματικοῦ γε νόμου, δὅς ἐστιν „ἐν δόξῃ“ ὄφθεὶς μετὰ Ἰησοῦ „Μωϋσῆς“. ἔδειξε δ' ἡμῖν καὶ πᾶσαν προφητείαν, ούδὲ μετὰ τὸ ἐνανθρωπῆσαι ἀποθνήσκουσαν ἀλλ' ἀναλαμβανομένην εἰς οὐρανὸν, ἣς σύμβολον Ἡλίας ἦν. ὁ δὲ ταῦτα θεωρήσας εἴποι ἀν τό· „έθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρὸς, πλήρης χάριτος καὶ ἀληθείας.“ Κέλσος μὲν οὖν ἰδιωτικῶτερον ἀνέπλασεν ἢ οἶεται ἡμᾶς λέξειν πρὸς τὸ πύσμα αὐτοῦ· πῶς οἱόμεθα γνωρίσειν τὸν θεὸν, καὶ πῶς σωθήσεσθαι πρὸς αὐτόν; ἡμεῖς δὲ εἴποιμεν ἀν τὰ προεκκείμενα.

## Section 69

6.69 | Πλήν φησιν ὁ Κέλσος ἡμᾶς ἀποκρίνεσθαι εἰκότι στοχασμῷ, ὅμολογῶν ἀναγράφειν ἡμῶν τὴν ἀπόκρισιν οὕτως ἔχουσαν ἐπειδὴ μέγας ἐστὶ καὶ δυσθεώρητος ὁ θεὸς, πνεῦμα ἕδιον ἐμβαλὼν εἰς σῶμα ἡμῖν ὅμοιον δεῦρο

Speaking physically and being proclaimed as "flesh," he calls those who are flesh, so that he may first shape them according to the Word that became flesh, and after that, lift them up to see him, who was before he became "flesh." Thus, they, having been helped and lifted from the fleshly introduction, say: "Even if we once knew Christ according to the flesh, now we no longer know him that way." Therefore, "flesh" became "flesh," and having become "flesh," "he dwelt among us," not becoming outside of us, but dwelling and becoming within us, and did not remain in his first form, but having lifted us to the rational "high mountain," he showed us his glorious form and the brightness of his garments, not only his own but also of the spiritual law, which is "seen in glory" with Jesus and Moses. He also showed us all prophecy, which, after becoming human, did not die but was taken up into heaven, of which Elijah was a symbol. And he who saw these things might say: "We have seen his glory, glory as of the only Son from the Father, full of grace and truth." Celsus has more privately shaped what he thinks we would say in response to his question: how we think we can know God and how we can be saved through him. But we would say the things that have been laid out before.

6.69 | However, Celsus says that we respond as if by guesswork, admitting that our answer is like this: since God is great and hard to see, he sent a spirit of his own into a body like ours, so that we might be able to hear from him and learn. The God

κατέπεμψεν, ώς ἀν δυνηθείμεν ἀκοῦσαι παρ' αὐτοῦ καὶ μαθεῖν. ού μόνος δὲ μέγας καθ' ἡμᾶς ἔστιν ὁ τῶν ὅλων θεὸς καὶ πατήρ· μετέδωκε γὰρ ἐαυτοῦ καὶ τῆς μεγαλειότητος τῷ μονογενεῖ καὶ πρωτοτόκῳ „πάσης κτίσεως“· ἵν· „εἰκὼν“ αὐτὸς τυγχάνων „τοῦ ἀοράτου θεοῦ“ καὶ ἐν τῷ μεγέθει σφῆς τὴν εἰκόνα τοῦ πατρός. ού γὰρ οἶόν τ' ἦν εἶναι σύμμετρον, ἵν' οὔτως ὄνομάσω, καὶ καλὴν εἰκόνα „τοῦ ἀοράτου θεοῦ“, μὴ καὶ τοῦ μεγέθους παριστᾶσαν τὴν εἰκόνα. ἀλλὰ καὶ ὁ θεὸς καθ' ἡμᾶς τῷ μὲν μὴ εἶναι σῶμα ἀόρατός ἔστιν· τοῖς δὲ θεωρητικοῖς καρδίᾳ θεωρητὸς, τουτέστι νῷ, καρδίᾳ δὲ οὐ τῇ τυχούσῃ ἀλλὰ τῇ καθαρῷ. ού γὰρ θέμις μεμολυσμένην καρδίαν ἐνορᾶν θεῷ, ἀλλὰ δεῖ καθαρὸν εἶναι τὸ τοῦ καθαροῦ κατ' ἀξίαν θεωρητικόν. ἔστω δὴ καὶ δυσθεώρητος ὁ θεός· ἀλλ' οὐ μόνος δυσθεώρητός ἔστι τινὶ, ἀλλὰ καὶ ὁ μονογενῆς αὐτοῦ. δυσθεώρητος γὰρ ὁ θεὸς λόγος, δυσθεώρητος δὲ οὐτωσὶ καὶ σοφίᾳ ἔστιν, ἐν ᾧ τὰ πάντα πεποίηκεν ὁ θεός. τίς γὰρ δύναται καθ' ἔκαστον τῶν πάντων τὴν σοφίαν, ἐν ᾧ ὁ θεὸς καὶ ἔκαστον τῶν πάντων πεποίηκε, (θεωρῆσαι); οὐ διὰ τὸ δυσθεώρητος οὖν ὁ θεὸς εἶναι ὡς εὐθεώρητον τὸν υἱὸν ἐπεμψεν. ἅπερ μὴ νοήσας ὁ Κέλσος εἶπεν ὡς ἐκ προσώπου ἡμῶν· διὰ τὸ δυσθεώρητος εἶναι πνεῦμα ἴδιον ἐμβαλὼν εἰς σῶμα ἡμῖν ὅμοιον δεῦρο κατέπεμψεν, ώς ἀν δυνηθείμεν ἀκοῦσαι τε παρ' αὐτοῦ καὶ μαθεῖν. ἀλλ' ὡς ἀποδεδώκαμεν, καὶ ὁ υἱὸς δυσθεώρητος ὧν, ἅτε λόγος θεὸς, δι' οὗ τὰ πάντα ἐγένετο, „καὶ ἐσκήνωσεν ἐν ἡμῖν.“

## Section 70

6.70 | Εἴ δὲ συνίει Κέλσος ἢ λέγομεν περὶ πνεύματος θεοῦ, καὶ ὅτι „ὅσοι πνεύματι

and Father of all is not only great to us; he has given of himself and his greatness to the only-begotten and firstborn of all creation, so that he may be the "image" of the invisible God and preserve the image of the Father in his greatness. For it was not possible to be a perfect image of the invisible God without also representing his greatness. But God, as far as we are concerned, is an invisible spirit; to those who are pure in heart, he is seen in their understanding, that is, in their mind, but not in a heart that is impure. For it is not right for an impure heart to see God, but the heart must be pure to be worthy of seeing the pure. Let God be hard to see; but it is not only he who is hard to see, but also his only-begotten Son. For the Word of God is hard to see, and wisdom, in which God made all things, is also hard to see. Who can see the wisdom in which God made all things? Therefore, God is not hard to see because he sent the Son, who is easy to see. Celsus did not understand this when he said that because God is hard to see, he sent a spirit of his own into a body like ours, so that we might be able to hear from him and learn. But as we have shown, even the Son, being hard to see, as he is the Word of God, through whom all things were made, "dwelt among us."

6.70 | If Celsus understands what we say about the spirit of God, and that "those who

θεοῦ ἄγονται, οὗτοι υἱοὶ θεοῦ είσιν, "οὐκ ἀν  
έαυτῷ ως ἀφ' ἡμῶν ἀπεφήνατο ὅτι πνεῦμα  
ἴδιον ἐμβαλὼν εἰς σῶμα ὁ θεὸς δεῦρο  
κατέπεμψεν. ἀεὶ γάρ ὁ θεὸς μεταδίωσι  
τοῖς δυναμένοις μετέχειν αὐτοῦ τοῦ ἴδιου  
πνεύματος, οὐ κατ' ἀποτομὴν καὶ διαίρεσιν  
ἔγγινομένου τοῖς ἀξίοις. οὐδὲ γάρ σῶμα τὸ  
καθ' ἡμᾶς πνεῦμα, ως οὐδὲ σῶμα τὸ πῦρ,  
ὅπερ εἶναι λέγεται θεὸς ἐν τῷ „ὁ θεὸς  
ἡμῶν πῦρ καταναλίσκον.“ πάντα γάρ ταῦτα  
τροπικῶς λέγεται εἰς παράστασιν τὴν ἀπὸ  
τῶν συνήθων καὶ σωματικῶν ὄνομάτων  
τῆς νοητῆς φύσεως. καὶ ὥσπερ, ἐὰν  
λέγηται τὰ ἀμαρτήματα ξύλα εἶναι καὶ  
χόρτος καὶ καλάμη, οὐκ ἔροῦμεν εἶναι τὰ  
ἀμαρτήματα σώματα, καὶ ἐὰν λέγηται τὰ  
ἀνδραγαθήματα χρυσὸς εἶναι καὶ ἄργυρος  
καὶ λίθος τίμιος, οὐ φήσομεν εἶναι τὰ  
ἀνδραγαθήματα σώματα· οὕτω κανόν  
λέγηται ὁ θεὸς εἶναι „πῦρ καταναλίσκον“ τὰ  
„ξύλα“ καὶ τὸν „χόρτον“ καὶ τὴν  
„καλάμην“ καὶ πᾶσαν οὐσίαν ἀμαρτίας, οὐ  
σῶμα αὐτὸν νοήσομεν. ως δ' ἐὰν λέγηται  
„πῦρ, οὐ σῶμα νοοῦμεν αὐτὸν, οὕτως ἐὰν  
λέγηται „πνεῦμα“ ὁ θεὸς, οὐ σῶμα αὐτὸν  
λέγομεν εἶναι. πρὸς γάρ ἀντιδιαστολὴν τῶν  
αἰσθητῶν ἔθος τῇ γραφῇ τὰ νοητὰ  
ὄνομάζειν πνεύματα καὶ πνευματικά· οἷον  
ἐὰν λέγῃ ὁ Παῦλος: „ἄλλ' ἡ ἱκανότης ἡμῶν  
ἐκ τοῦ θεοῦ, ὃς καὶ ἱκάνωσεν ἡμᾶς  
διακόνους καινῆς διαθήκης, οὐ γράμματος  
ἄλλὰ πνεύματος· τὸ γάρ γράμμα  
ἀποκτέννει, τὸ δὲ πνεῦμα  
ζωοποιεῖ, „γράμμα“ μὲν τὴν αἰσθητὴν  
ώνομασεν ἐκδοχὴν τῶν θείων γραμμάτων  
„πνεῦμα“ δὲ τὴν νοητήν. οὕτω τοίνυν καὶ ἐν  
τῷ „πνεῦμα ὁ θεός“ ἐπεὶ καὶ Σαμαρεῖς καὶ  
Ἰουδαῖοι σωματικῶς καὶ τυπικῶς ἐποίουν  
τὰ προσταττόμενα ὑπὸ τοῦ νόμου, εἴπεν  
σωτὴρ πρὸς τὴν Σαμαρεῖτιν· „ὅτι ἔρχεται  
ῷρα, ὅτε οὔτε ἐν Ἱεροσολύμοις οὔτε ἐν τῷ  
ὅρει τούτῳ προσκυνήσουσι τῷ πατρί·  
πνεῦμα ὁ θεὸς, καὶ τοὺς προσκυνοῦντας

are led by the spirit of God are the children  
of God," he would not say that God sent a  
spirit of his own into a body like ours. For  
God always shares his own spirit with  
those who are able to receive it, not by  
cutting or dividing it among the worthy.  
Our body is not spirit, just as fire, which is  
said to be God in "our God is a consuming  
fire," is not a body. All these things are said  
metaphorically to represent the nature of  
the spiritual in terms of familiar and bodily  
names. Just as when sins are said to be  
wood, grass, and reeds, we do not say that  
sins are bodies; and when good deeds are  
said to be gold, silver, and precious stones,  
we do not say that good deeds are bodies.  
So, if God is said to be "a consuming fire,"  
we do not think of him as a body, just as  
when he is called "spirit," we do not say he  
is a body. For in contrast to the physical,  
the Scriptures often call the spiritual things  
spirits and spiritual. For example, when  
Paul says: "But our sufficiency is from God,  
who made us sufficient as ministers of a  
new covenant, not of the letter but of the  
spirit; for the letter kills, but the spirit gives  
life," he names "letter" as the physical  
expression of divine writings and "spirit" as  
the spiritual meaning. Thus, in "God is  
spirit," since both Samaritans and Jews  
performed the commandments of the law  
physically and literally, the Savior said to  
the Samaritan woman: "The hour is coming  
when neither in Jerusalem nor on this  
mountain will you worship the Father. God  
is spirit, and those who worship him must  
worship in spirit and truth." By this, he  
taught that we should not worship God in  
the flesh or with physical sacrifices, but "in  
spirit." For it is also fitting to worship him  
"in spirit" and to serve him in a way that is  
understood as spiritual. But we should not  
worship the Father in forms, but "in truth,"

αύτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. "δι' ὃν ἐδίδαξεν ὅτι οὐκ ἐν σαρκὶ „δεῖ προσκυνεῖν" καὶ σαρκίναις θυσίαις τὸν θεὸν ἀλλ' „ἐν πνεύματι." καὶ γὰρ αὐτὸς ἀνάλογον (τῷ) „ἐν πνεύματι" καὶ νοητῶς λατρεύειν τινὰ αὐτῷ „πνεῦμα" νοηθείῃ ἄν. ἀλλὰ καὶ οὐκ ἐν τύποις „προσκυνεῖν δεῖ" τῷ πατρὶ ἀλλ' „ἐν ἀληθείᾳ," ἥτις „διὰ Ἰησοῦ Χριστοῦ ἐγένετο" μετὰ το δοθῆναι τὸν νόμον „διὰ Μωϋσέως." „ἢνικα" γὰρ „έὰν ἐπιστρέψωμεν πρὸς κύριον" („δε δὲ κύριος τὸ πνεῦμα ἔστι"), „περιαιρεῖται τὸ" τῇ καρδίᾳ „κάλυμμα" ἐπικείμενον, „ἢνικα ἀν ἀναγινώσκηται Μωϋσῆς."

## Section 71

6.71 | Ός μὴ νοήσας δὴ τὰ περὶ τοῦ πνεύματος τοῦ θεοῦ ὁ Κέλσος („ψυχικὸς γὰρ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ· μωρία γὰρ αὐτῷ ἔστι, καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται") ἐαυτῷ συνάπτει, οἱόμενος ἡμᾶς λέγοντας „πνεῦμα" εἶναι τὸν θεὸν μηδὲν ἐν τούτῳ διαφέρειν τῶν παρ' Ἑλλησι Στωϊκῶν, φασκόντων ὅτι ὁ θεὸς πνεῦμά ἔστι διὰ πάντων διεληλυθός καὶ πάντ' ἐν ἐαυτῷ περιέχον. διήκει μὲν γὰρ ἡ ἐπισκοπή καὶ ἡ πρόνοια τοῦ θεοῦ διὰ πάντων ἀλλ' οὐχ ὡς τὸ τῶν Στωϊκῶν πνεῦμα· καὶ πάντα μὲν περιέχει τὰ προνοούμενα ἡ πρόνοια καὶ περιεύληφεν αὐτὰ, οὐχ ὡς σῶμα δὲ περιέχον περιέχει, ὅτε καὶ σῶμά ἔστι τὸ περιεχόμενον, ἀλλ' ὡς δύναμις θεία καὶ περιειληφυῖα τὰ περιεχόμενα. κατὰ μὲν οὖν τοὺς ἀπὸ τῆς Στοᾶς, σωματικὰς λέγοντας εἶναι τὰς ἀρχὰς καὶ διὰ τοῦτο πάντα φθείροντας κινδυνεύοντας δὲ καὶ αὐτὸν φθεῖραι τὸν ἐπὶ πᾶσι θεὸν, εἰ μὴ πάνυ ἀπεμφαῖνον τοῦτ' αὐτοῖς ἐδόκει τυγχάνειν, καὶ ὁ λόγος

which "came through Jesus Christ" after the law was given "through Moses." For when "we turn to the Lord" (and "the Lord is the Spirit"), "the veil that is over the heart is taken away," "when Moses is read."

6.71 | Since Celsus does not understand the things about the spirit of God (for "the natural person does not accept the things of the spirit of God; they are foolishness to him, and he cannot understand them because they are spiritually discerned"), he connects our words to his own ideas, thinking that when we say "God is spirit," it is no different from what the Stoics say, claiming that God is a spirit that pervades everything and contains all things within himself. For the oversight and care of God extends through everything, but not like the Stoic spirit. The divine care encompasses all things, but it does not contain them like a body contains what is inside it; rather, it is like a divine power that surrounds the things it contains. The Stoics say that the principles are physical and therefore corrupt everything, even the God who is above all, unless they completely deny this. They think that the Word of God, which comes down to humans and the least of them, is nothing

τοῦ θεοῦ ὁ μέχρι ἀνθρώπων καὶ τῶν  
έλαχίστων καταβαίνων οὐδὲν ἄλλο ἔστιν ἥ  
πνεῦμα σωματικόν· κατὰ δὲ ἡμᾶς καὶ τὴν  
λογικὴν ψυχὴν πειρωμένους ἀποδεικνύαι  
κρείττονα πάσης σωματικῆς φύσεως καὶ  
οὐσίαν ἀόρατον καὶ ἀσώματον οὐκ ἄν  
σῶμα εἴη ὁ θεὸς λόγος, δι' οὗ τὰ πάντα'  
ἔγενετο, ὁ φθάνων, ἵνα πάντα διὰ λόγου  
γίνηται, οὐχ ἔως ἀνθρώπων μόνων ἀλλὰ  
καὶ τῶν ἔλαχίστων εἶναι νομιζομένων καὶ  
ὑπὸ φύσεως διοικουμένων. πάντα μὲν οὖν  
οἱ ἀπὸ τῆς Στοᾶς ἐκπυρούτωσαν, ἡμεῖς δὲ  
ἀσώματον οὐσίαν οὐκ ἴσμεν ἐκπυρούμενην  
οὐδὲ εἰς πῦρ ἀναλυομένην τὴν ἀνθρώπου  
ψυχὴν ἥ τὴν ἀγγέλων ἥ θρόνων ἥ  
κυριοτήτων ἥ ἀρχῶν ἥ ἔξουσιῶν  
ὑπόστασιν.

## Section 72

6.72 | Διόπερ μάτην λέλεικται τῷ Κέλσῳ, ὡς  
μὴ εἰδότι τὰ τοῦ πνεύματος τοῦ θεοῦ, ὅτι  
ἐπείπερ πνεῦμά ἔστιν ἀπὸ τοῦ θεοῦ ὁ νὺὸς  
ἐν ἀνθρωπίνῳ γεγονὼς σώματι, οὐδὲ ἄν  
αύτὸς εἴη ἀθάνατος ὁ τοῦ θεοῦ νὺὸς. εἴτα  
πάλιν ἐστῶ φύρει τὸν λόγον, ὡς τινων  
ἀφ' ἡμῶν οὐχ ὄμοιογησόντων πνεῦμα  
εἶναι τὸν θεὸν ἀλλὰ τὸν νὺὸν αὐτοῦ, καὶ  
οἴεται ἀπαντᾶν λέγων ὅτι οὐδεμίᾳ τοιαύτη  
φύσις ἔστι πνεύματος, ὥστ' ἀεὶ διαμένειν·  
ἀσεὶ καὶ, λεγόντων ἡμῶν ὅτι ὁ θεὸς  
„πῦρ“έστι „καταναλίσκον,“ ἔλεγεν ὅτι  
οὐδεμίᾳ τοιαύτη φύσις ἔστι πυρὸς, ὥστ'  
ἀεὶ διαμένειν οὐχ ὀρῶν πῶς λέγομεν εἶναι  
„πῦρ“τὸν θεὸν ἡμῶν, καὶ τίνων  
ἀναλωτικὸν, ὅτι ἀμαρτημάτων καὶ τῆς  
κακίας. πρέπει γάρ θεῷ ἀγαθῷ μετὰ τὸ  
ἔκαστον φανῆναι ἀγωνισάμενον, ὅποιος  
γέγονεν ἀγωνιστὴς, ἀναλῶσαι τῷ πυρὶ τῶν  
κολάσεων τὴν κακίαν. εἴτα πάλιν ἐστῶ τὸ  
μὴ λεγόμενον ὑφ' ἡμῶν λαμβάνει. ὅτι  
ἀναγκαῖόν ἔστι τὸ ἀναπεπνευκέναι τὸν

other than a physical spirit. But for us, trying to show that the rational soul is better than any physical nature and essence, we would not say that the Word of God, through whom all things were made, is a body. The Word is not just for humans but also for the least of beings, governed by nature. Therefore, while the Stoics may burn everything, we do not know of an incorporeal essence being burned or dissolved into fire, whether it is the soul of a human, angels, thrones, dominions, principalities, or powers.

6.72 | Therefore, it is in vain that Celsus says, not knowing the things of the spirit of God, that since the Son, who has become human, is a spirit from God, he would not be immortal. Then he again brings up his own argument, thinking that some of us do not agree that God is spirit but that his Son is, and he believes he is responding by saying that there is no such nature of spirit that always remains. Just as when we say that God is "a consuming fire," he claims that there is no such nature of fire that always remains. He does not see how we say that our God is "fire," which consumes sins and evil. For it is fitting for a good God to reveal himself after fighting against evil, as he has become a fighter, to consume the evil of punishments with fire. Then he again takes what we do not say, claiming that it is necessary for God to have breathed out. And following this, he argues that Jesus could not rise with the body; for God would

θεόν. καὶ τούτῳ ἀκόλουθον τὸ μὴ δύνασθαι  
ἀναστῆναι μετὰ τοῦ σώματος τὸν Ἰησοῦν·  
οὐκ ἀν γάρ ἀπειλήφει ὃ δέδωκε πνεῦμα ὁ  
θεὸς καταμεμολυσμένον τῇ τοῦ σώματος  
φύσει. εὕηθες οὖν ἀπαντᾶν ἡμᾶς πρὸς τοὺς  
λόγους ὡς ἡμετέρους τοὺς μὴ ἡμετέρους.

## Section 73

6.73 | Εἴθ' ἔξῆς ταυτολογῶν μετὰ τὸ πολλὰ  
ἐν τοῖς ἀνωτέρω σίπειν καὶ χλευάσαι τὴν ἐκ  
παρθένου γέννησιν τοῦ θεοῦ, πρὸς ἣν κατὰ  
τὸ δυνατὸν ἡμῖν ἀπηντήσαμεν, φησίν· εἰ δ'  
ἔβούλετο πνεῦμα ἐξ ἐαυτοῦ καταπέμψαι, τί<sup>1</sup>  
ἔδεῖτο εἰς γυναικὸς γαστέρα ἐμπνεῖν;  
ἔδύνατο γάρ ἥδη πλάσσειν ἀνθρώπους  
εἰδὼς καὶ τούτῳ περιπλάσαι σῶμα καὶ μὴ  
τὸ ἴδιον πνεῦμα εἰς τοσοῦτον μίασμα  
ἐμβαλεῖν· οὕτως μὲν τ' ἀν οὐδ' ἡπιστεῖτο,  
εἰ ἄνωθεν εὐθὺς ἔσπαρτο. καὶ ταῦτ' εἶπεν,  
ἔπει μὴ εἶδε τὴν παρθενικὴν καὶ καθαρὰν  
γέννησιν καὶ ἀπὸ μηδεμιᾶς φθορᾶς τοῦ  
μέλλοντος ὑπηρετήσασθαι τῇ ἀνθρώπων  
σωτηρίᾳ σώματος. οἴεται δὲ ὃ τὸν Στωϊκὸν  
λόγον ἔκτιθέμενος καὶ μὴ προσποιούμενος  
τὰ περὶ ἀδιαφόρων μεμαθηκέναι εἰς  
μίασμα ἐμβεβλῆσθαι τὴν θείαν φύσιν καὶ  
μεμιάσθαι εἴτε γενομένην ἐν γυναικὸς  
σώματι, ἔως περιπλασθῆ αὐτῇ τὸ σῶμα,  
εἴτε σῶμα ἀνειληφυῖαν· παραπλήσιόν τι  
ποιῶν τοῖς οἰομένοις τὰς αύγας τοῦ ἡλίου  
μιαίνεσθαι ἐν τοῖς βορβόροις καὶ τοῖς  
δυσώδεσι σώμασι καὶ μὴ μένειν κάκει  
καθαράς, καὶ εἰ κατὰ τὴν Κέλσου δὲ  
ὑπόθεσιν χωρὶς γεννήσεως περιεπλάσατο  
τὸ σῶμα τῷ Ἰησοῦ. (οὐκ) εὐθὺς ἀν οἱ  
βλέποντες τὸ σῶμα ἐπίστευον ὅτι οὐκ ἀπὸ  
γεννήσεως ἦν· οὐδὲ γάρ τὸ βλεπόμενον  
ἀπαγγέλλει καὶ τὴν φύσιν, ὅθεν γεγένηται.  
οἷον εἰ καθ' ὑπόθεσιν μέλι ἦν τι μὴ ἀπὸ  
μελισσῶν, οὐκ ἀν τοῦτο τις ἀπήγγελεν  
ἀπὸ τῆς γεύσεως ἢ τῆς ὄψεως. ὅτι μὴ ἀπὸ

not take back what he has given, a spirit  
polluted by the nature of the body.  
Therefore, it is foolish for him to respond to  
our words as if they were not our own.

6.73 | Then, after saying many things above  
and mocking the virgin birth of God, to  
which we have responded as best we can,  
he says: if he wanted to send a spirit from  
himself, why would he need to breathe into  
a woman's womb? For he could already  
create humans and shape a body without  
putting his own spirit into such a pollution.  
Thus, he would not even believe it if it were  
immediately scattered from above. He says  
this because he does not see the virgin and  
pure birth, which comes from no  
corruption, that is meant to serve the  
salvation of humans. He thinks that by  
discussing the Stoic idea and not  
understanding the things that are  
indifferent, he has made the divine nature  
impure by saying it became mixed in a  
woman's body, whether it was shaped into  
her body or not. He makes a comparison to  
the rays of the sun becoming dirty in mud  
and foul bodies, and not remaining pure  
there. And if, according to Celsus's  
assumption, the body of Jesus was shaped  
without birth, those who see the body  
would not believe that it was not from  
birth; for what is seen does not reveal its  
nature or where it came from. For example,  
if honey were something not from bees, no  
one would know this from taste or sight.  
Just as what comes from bees does not  
show its origin through the senses, but  
experience shows that it is from bees. In

μελισσῶν ἔστιν· ὡς ούδὲ τὸ ἀπὸ μελισσῶν δείκνυσι τῇ αἰσθήσει τὴν ἀρχὴν, ἀλλ’ ἡ πεῖρα δείκνυσιν ὅτι τοῦτ’ μελισσῶν ἔστιν. οὕτω δὲ καὶ ἡ πεῖρα διδάσκει ὅτι ἀπὸ ἀμπέλου ὁ οἶνος· οὐ γὰρ ἀναφέρει ἡ γεῦσις τὸ ἀπὸ ἀμπέλου. τὸν αὐτὸν τρόπον τοίνυν τὸ αἰσθητὸν σῶμα οὐκ ἀπαγγέλλει τὸν τρόπον τῆς ὑποστάσεως αύτοῦ.

προσαχθήσῃ δὲ τῷ λεγομένῳ ἀπὸ τῶν ἐν οὐρανοῖς, ὃν τῆς ὑποστάσεως καὶ τῆς λαμπρότητος αἰσθόμεθα βλέποντες ἀλλ’ οὐ δή που ἡ αἴσθησις ἡμῖν ὑποβάλλει, πότερον γενητὰ ἡ ἀγένητά ἔστιν. αἰρέσεις γοῦν καὶ περὶ τούτων συνέστησαν· ἀλλὰ καὶ οἱ λέγοντες αὐτὰ γενητὰ ούχ ὄμονοοῦσι περὶ τοῦ πῶς ἔστι γενητά· ούδὲ γὰρ ὑποβάλλει ἡ αἴσθησις αὐτῶν. κἀντι βιασάμενος ὁ λόγος εὑρῇ ὅτι γενητά ἔστι. περὶ τοῦ τίνα τρόπον γεγένηται.

## Section 74

6.74 | Εἶθ' ἔξῆς ἐπαναλαμβάνει πολλάκις ἥδη εἰπὼν τὰ περὶ τῆς γνώμης Μαρκίωνος, καὶ πῇ μὲν ἀληθῶς τὰ Μαρκίωνος ἐκτίθεται πῇ δὲ κάκείνων παρήκουσεν· πρὸς ἣν οὐκ ἀναγκαῖον ἡμᾶς ἀπαντᾶν ἥ καὶ ἐλέγχειν. εἴτα πάλιν ἐαυτῷ ἐπιφέρει τὰ ὑπὲρ Μαρκίωνος καὶ τὰ κατ' αὐτοῦ λέγων, τίνα μὲν ἐκφεύγουσι τῶν ἐγκλημάτων τίσι δὲ περιπίπτουσι· καὶ ὅτε βούλεται συναγορεύειν τῷ φάσκοντι λόγῳ πεπροφητεῦσθαι αὐτὸν, ἵνα κατηγορήσῃ Μαρκίωνος καὶ τῶν ἀπ' αὐτοῦ. σαφῶς φησιν ὅτι πόθεν ἀποδειχθήσεται θεοῦ παῖς ὃ τοιαῦτα κολασθεὶς. εἰ μὴ περὶ τούτου προείρηται; εἴτα πάλιν παίζει καὶ, ὡς ἔθος αὐτῷ, χλευάζει δύο εἰσάγων υἱοὺς θεῶν, τοῦ δημιουργοῦ ἔνα καὶ τοῦ κατὰ Μαρκίωνα θεοῦ ἔτερον, καὶ ἀναζωγραφεῖ αὐτῶν μονομαχίας, λέγων αὐτὰς εἶναι ὡς τῶν ὄρτυγων, καὶ τῶν πατέρων θεομαχίας·

the same way, experience teaches that wine is from the vine; for taste does not reveal that it is from the vine. Thus, the physical body does not reveal the nature of its essence. But we can perceive from the things in heaven, of which we see the essence and brightness, yet our senses do not tell us whether they are created or uncreated. Indeed, there have been divisions about these things; but those who say they are created do not agree on how they are created, for their senses do not inform them. And even if the argument finds that they are created, it does not explain in what way they have come to be.

6.74 | Then, after repeating many things and mocking the opinion of Marcion, he says where Marcion's ideas are truly presented and where they are ignored. To this, we do not need to respond or refute. Then he again brings up what is about Marcion and what he says about him, discussing which of the accusations they escape and which they fall into. And when he wants to gather together the words that he claims are prophetic, he does so in order to accuse Marcion and those from him. He clearly states from where it will be shown that the Son of God was punished in such a way. If it was not said about this? Then he again plays around and, as is his custom, mocks by introducing two sons of gods, one of the creator and another according to Marcion, and he describes their battles, saying they are like those of quails and of

ἢ διὰ γῆρας ἀχρήστους αύτοὺς ὄντας καὶ ληροῦντας μηδὲν μὲν ἀλλήλους διατιθέναι, ἔᾶν δὲ τοὺς παῖδας μάχεσθαι. ὅπερ οὖν εἴπεν ἐν τοῖς ἀνωτέρω, τοῦτο φήσομεν πρὸς αὐτόν· ποία γραῦς καταβαυκαλῶσα παιδίον οὐκ αἰδεσθήσεται τοιαῦτα λέγειν, ὅποια οὗτος ἐν τῷ ἐπιγραφομένῳ ἀληθεῖ λόγῳ; δέον γάρ αὐτὸν πραγματικῶς στῆναι πρὸς τοὺς λόγους, ὃ δὲ ἔάσας τὰ πράγματα παίζει καὶ βωμολοχεῖ οἰόμενος μίμους γράφειν ἢ τινα σκώμματα, οὐχ ὅρῶν ὅτι ἡ τοιαύτη ἀγωγὴ τῶν λόγων παρὰ τὴν πρόθεσιν τὴν αὐτοῦ ἔστι, βουλομένου καταλιπόντας ἡμᾶς χριστιανισμὸν προσέχειν αὐτοῦ τοῖς δόγμασιν· ἀτινα εἴ μὲν ἐσεμνολόγει, τάχα πιθανώτερα ἦν· ἐπεὶ δὲ χλευάζει καὶ παίζει καὶ βωμολοχεῖ, φήσομεν ὅτι ἀπορίᾳ σεμνῶν λόγων (οὐ γάρ εἶχεν αύτοὺς ούδε τί πίστατο) εἰς τοσαύτην ἐνέπεσε φλυαρίαν.

the fathers in a divine conflict. Or, because of old age, they are useless and talking nonsense, allowing the children to fight. What he said above, we will say to him: which old woman, while rocking a child, would not be ashamed to say such things as this one does in the so-called true word? For it is necessary for him to stand firmly with his words, but he, leaving the matters aside, plays around and talks nonsense, thinking he is writing parodies or some jokes, not seeing that such a way of speaking goes against his own intention, wanting to lead us away from Christianity to his doctrines. If he had spoken seriously, it might have been more convincing; but since he mocks and plays around and talks nonsense, we say that he has fallen into such foolishness out of a lack of serious words (for he neither had them nor understood them).

## Section 75

6.75 | Έξῆς τούτοις λέγει ὅτι ἐπειδὴ θεῖον πνεῦμα ἦν ἐν σώματι, πάντως τι παραλλάττειν αὐτὸ τῶν λοιπῶν ἔχρην (ἢ) κατὰ μέγεθος ἢ κάλλος ἢ ἀλκὴν ἢ φωνὴν ἢ κατάπληξιν ἢ πειθώ. ἀμήχανον γάρ ὅτῳ θεῖόν τι πλέον τῶν ἄλλων προσῆν μηδὲν ἄλλου διαφέρειν· τοῦτο δὲ ούδὲν ἄλλου διέφερεν, ἀλλ', ὡς φασι, μικρὸν καὶ δυσειδὲς καὶ ἀγεννὲς ἦν. φαίνεται δὴ καὶ ἐν τούτοις ὅτι, ἐὰν μὲν κατηγορεῖν θέλῃ τοῦ Ἰησοῦ, ὡς πιστεύων ταῖς παρέχειν δοκούσαις αὐτῷ γραφαῖς ἀφορμὰς κατηγορίας λέγει τὰ ἀπ' αὐτῶν· ὅπου δὲ κατὰ τὰς αὐτὰς γραφὰς δόξαι ἂν τις τὰ ἐναντία λέγεσθαι τοῖς εἰς κατηγορίαν παραλαμβανομένοις, ταῦτα ούδε προσποιεῖται εἰδέναι. ὁμολογουμένως τοίνυν γέγραπται τὰ περὶ τοῦ δυσειδὲς

6.75 | Next, he says that since there was a divine spirit in the body, it should have been different from the others in some way, whether in size, beauty, strength, voice, impact, or persuasion. For it is impossible for something divine to be present without being different in some way. But this did not differ in any way; rather, as they say, it was small, unattractive, and lowly. It is clear that if he wants to accuse Jesus, he believes he can find grounds for accusations in the writings that seem to support him. But where someone might say the opposite according to the same writings, he does not even pretend to know this. Therefore, it is agreed that the body of Jesus is described as unattractive, but not as it is presented as lowly. It is not clearly

γεγονέναι τὸ τοῦ Ἰησοῦ σῶμα, οὐ μὴν ὡς ἐκτέθειται καὶ ἀγεννὲς. οὐδὲ σαφῶς δηλοῦται ὅτι μικρὸν ἦν. ἔχει δὲ ἡ λέξις οὕτως παρὰ τῷ Ὅστιᾳ ἀναγεγραμμένη, προφητεύοντι αὐτὸν ἐπιδημήσοντα τοῖς πολοῖς οὐκ ἐν ὠραίω εἴδει οὐδέ τινι ὑπερέχοντι κάλλει· „κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύψθη; ἀνηγγείλαμεν ἐναντίον αὐτοῦ ὡς παιδίον, ὡς ρίζα ἐν γῇ διψώσῃ· οὐκ ἔστιν εἶδος αὐτῷ (οὐδὲ δόξα· καὶ εἴδομεν αὐτὸν, καὶ οὐκ εἶχεν εἶδος) οὐδὲ κάλλος· ἄλλὰ τὸ εἶδος αὐτοῦ ἄτιμον, ἐκλεῖπον παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων. „Ἄρ’ οὖν τούτων μὲν ὁ Κέλσος ἤκουεν, ἐπεὶ ὥστο αὐτῷ χρήσιμα εἶναι εἰς τὸ κατηγορεῖσθαι τὸν Ἰησοῦν, οὐκέτι δὲ προσέσχε τοῖς λεγομένοις ἐν τεσσαρακοστῷ τετάρτῳ ψαλμῷ, τίνα τρόπον λέγεται· „περίζωσαι τὴν ῥομφαίαν σου ἐπὶ τὸν μηρόν σου, δυνατὲ, τῇ ὡραιότητί σου καὶ τῷ κάλλει σου· καὶ ἔντεινον καὶ κατευδοῦ καὶ βασίλευε;“

## Section 76

6.76 | "Εστω δὲ μὴ ἀνεγνωκέναι αὐτὸν τὴν προφητείαν ἢ ἀνεγνωκότα περιεσπᾶσθαι ὑπὸ τῶν παρερμηνεύοντων αὐτὴν ὡς οὐ περὶ Ἰησοῦ Χριστοῦ προφητευομένην· τί φήσει καὶ περὶ τοῦ εὐαγγελίου. ἐν ὧ ἀναβὰς „εἰς ὑψηλὸν ὅρος“, „μετεμορφώθη ἐμπροσθεν“ τῶν μαθητῶν καὶ ὥφθη ἐν δόξῃ, ὅτε καὶ „Μωϋσῆς καὶ Ἡλίας“ „όφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξιδον αὐτοῦ, ἥν ἔμελλε πληροῦν ἐν Ἱερουσαλήμ;“ ἢ ἐὰν μὲν προφήτης λέγῃ· „εἴδομεν αὐτὸν, καὶ οὐκ εἶχεν εἶδος οὐδὲ κάλλος“ καὶ τὸ ἐξῆς, καὶ ὁ Κέλσος παραδέχεται τὴν προφητείαν ταύτην ἐπὶ τὸν Ἰησοῦν ἀναφέρεσθαι, τυφλώτων περὶ τὴν παραδοχὴν τοῦ λεγομένου καὶ οὐχ

stated that it was small either. The text is written like this in Isaiah, prophesying that he would come among many without a beautiful appearance or anything outstanding in beauty: "Lord, who has believed our report? And to whom has the arm of the Lord been revealed? We have announced him before him as a child, as a root in a dry land; he has no form (nor beauty; and we saw him, and he had no form) nor beauty; but his appearance was despised, rejected by men." Did Celsus hear these things, since he thought they would be useful for accusing Jesus? He did not pay attention to what is said in the 24th Psalm, how it is said: "Gird your sword upon your thigh, O mighty one, with your glory and your majesty; and in your majesty ride forth and conquer."

6.76 | Let it be that he has not read the prophecy or, if he has read it, he has been misled by those interpreting it as not prophesying about Jesus Christ. What will he say about the Gospel? In which it says that he went "up to a high mountain" and "was transfigured before" the disciples and appeared in glory, when "Moses and Elijah" appeared in glory and spoke of his departure, which he was about to fulfill in Jerusalem? Or if a prophet says, "We saw him, and he had no form or beauty," and the rest, Celsus accepts this prophecy as referring to Jesus, being blind to the acceptance of the so-called prophecy and not seeing that it is a great preparation for

όρῶν ὅτι μεγάλη κατασκευή ἔστι τοῦ τὸν  
ἀμορφον εἶναι δοκοῦντα Ἰησοῦν υἱὸν εἶναι  
θεοῦ τὸ πρὸ πολλῶν ἑτῶν τῆς γενέσεως  
αὐτοῦ πεπροφητεῦσθαι καὶ περὶ τοῦ  
εἶδους αὐτοῦ· ἐὰν δὲ ἄλλος προφήτης  
ώραιότητα καὶ κάλλος εἶναι λέγῃ περὶ  
αὐτὸν, οὐκέτι βούλεται τὴν προφητείαν εἰς  
(Ἰησοῦν) Χριστὸν ἀναφέρεσθαι; καὶ εἴ μὲν  
σαφῶς ἦν ἀπὸ τῶν εὐαγγελίων λαβεῖν ὅτι  
„οὐκ εἶχεν εἶδος οὐδὲ κάλλος, ἀλλὰ τὸ εἶδος  
αὐτοῦ ἄτιμον ἦν, ἐκλεῖπον παρὰ τοὺς υἱοὺς  
τῶν ἀνθρώπων,“ εἶπεν ἄν τις οὐ κατὰ (τὸ)  
προφητικὸν είρηκέναι ταῦτα τὸν Κέλσον  
ἀλλὰ κατὰ τὸ εὐαγγελικόν· νυνὶ δὲ οὕτε  
τῶν εὐαγγελίων ἀλλ’ οὐδὲ τῶν ἀποστόλων  
ἔμφαινόντων ὅτι „οὐκ εἶχεν εἶδος οὐδὲ  
κάλλος,“ σαφὲς ὅτι τὸ ἀπὸ τῆς προφητείας  
ἀναγκάζεται παραδέχεσθαι ὡς  
ἀληθευόμενον περὶ Χριστοῦ· ὅπερ οὐκέτι  
ἐπιτρέπει τὰς περὶ Ἰησοῦ κατηγορίας  
προβαίνειν.

## Section 77

6.77 | Πάλιν τε αὖ ὁ λέγων· ἐπειδὴ θεῖον  
πνεῦμα ἦν ἐν σώματι, πάντως τι  
παραλλάττειν αὐτὸ τῶν λοιπῶν ἔχρην ἥ  
κατὰ μέγεθος ἥ φωνὴν ἥ ἀλκὴν ἥ  
κατάπληξιν ἥ πειθώ πῶς οὐχ ἐώρα τὸ  
παραλλάττον τοῦ σώματος αὐτοῦ πρὸς τὸ  
τοῖς ὄρῶσι δυνατὸν καὶ διὰ τοῦτο χρήσιμον  
τοιοῦτο φαινόμενον, ὅποιον ἔδει ἐκάστῳ  
βλέπεσθαι; καὶ οὐ θαυμαστὸν τὴν φύσει  
τρεπτὴν καὶ ἄλλοιωτὴν καὶ εἰς πάντα ἄ  
βούλεται ὁ δημιουργὸς ὕλην μεταβλητὴν  
καὶ πάσης ποιότητος, ἥν ὁ τεχνίτης  
βούλεται, δεκτικὴν, ὅτε μὲν ἔχειν ποιότητα,  
καθ’ ἥν λέγεται τό· „οὐκ εἶχεν εἶδος οὐδὲ  
κάλλος,“ ὅτε δὲ οὕτως ἔνδοξον καὶ  
καταπληκτικὴν καὶ θαυμαστὴν, ὡς „ἐπὶ<sup>1</sup>  
πρόσωπον“ πεσεῖν τοὺς θεατὰς τοῦ  
τηλικούτου κάλλους συνανελθόντας τῷ

the one who seems to be formless to be called the Son of God, prophesied many years before his birth and concerning his appearance. But if another prophet speaks of beauty and attractiveness about him, does he no longer want to refer that prophecy to Jesus Christ? And if it were clear from the Gospels that "he had no form or beauty, but his appearance was despised, rejected by men," someone might say that Celsus did not speak according to the prophetic but according to the Gospel. But now neither the Gospels nor the apostles show that "he had no form or beauty," clearly indicating that he is forced to accept what is true about Christ from the prophecy. This no longer allows for accusations against Jesus to continue.

6.77 | Again, he says that since there was a divine spirit in the body, it should have been different from others in some way, whether in size, voice, strength, impact, or persuasion. How could he not see the difference in his body to those who could see it, and for this reason, such a visible thing should have appeared as it ought to each person? And is it not amazing that the creator can change and alter the nature of a material that can take on any quality he wants? Sometimes it has the quality of "he had no form or beauty," and at other times it is so glorious and impressive that it makes the spectators fall down before such beauty, like the three apostles. But he will say these are fictions and nothing different from the other strange things about Jesus.

Ίησοῦ· τρεῖς ἀποστόλους. ἀλλ' ἐρεῖ ταῦτ'  
εἶναι πλάσματα καὶ μύθων οὐδὲν  
διαφέροντα, ὡς καὶ τὰ λοιπὰ τῶν περὶ  
Ίησοῦ παραδόξων. πρὸς τόδε (μὲν οὖν) διὰ  
πλειόνων ἐν τοῖς πρὸ τούτων  
ἀπελογησάμεθα· ἔχει δέ τι καὶ  
μυστικώτερον ὁ λόγος, ἀπαγγέλλων τὰς  
τοῦ Ίησοῦ διαφόρους μορφὰς φάς  
ἀναφέρεσθαι ἐπὶ τὴν τοῦ θείου λόγου  
φύσιν, οὐχ ὅμοίως φαινομένου τοῖς τε  
πολλοῖς καὶ τοῖς ἀκολουθεῖν αὐτῷ „εἰς  
ὑψηλὸν, „ὅ ἀποδεδώκαμεν,  
„ὅρος“δυναμένοις. τοῖς μὲν γὰρ ἔτι κάτω  
τυγχάνουσι καὶ μηδέπω ἐπὶ τὸ ἀναβαίνειν  
παρεσκευασμένοις ὁ λόγος „οὐκ ἔχει εἴδος  
οὐδὲ κάλλος· τὸ γὰρ „εἴδος αὐτοῦ“τοῖς  
τοιούτοις ἔστιν „ἄτιμον καὶ ἐκλεῖπον παρὰ  
τοὺς „ὑπὸ ἀνθρώπων γεγενημένους  
λόγους, τροπικῶς ἐν τούτοις καλουμένους  
„υἱὸὺς ἀνθρώπων.“εἴποιμεν γὰρ ἀν πολλῷ  
ἀραιοτέρους φαίνεσθαι τοὺς τῶν  
φιλοσοφούντων λόγους, δῆτας „υἱὸὺς  
ἀνθρώπων,“παρὰ τὸν τοῖς πολλοῖς  
κηρυσσόμενον θεοῦ λόγον, ὃς ἐμφαίνει καὶ  
μωρίαν „κηρύγματος· καὶ διὰ τὴν  
ἐμφαίνομένην μωρίαν „τοῦ  
κηρύγματος“λέγουσιν οἱ τοῦτο μόνον  
θεωροῦντες· „εἴδομεν αὐτὸν, καὶ οὐκ εἶχεν  
εἴδος οὐδὲ κάλλος.“τοῖς μέντοι (ἐκ τοῦ)  
ἀκολουθεῖν αὐτῷ δύναμιν ἀνειληφόσι πρὸς  
τὸ ἔπεσθαι καὶ ἀναβαίνοντι αὐτῷ „εἰς τὸ  
ὑψηλὸν ὅρος“θειοτέραν μορφὴν ἔχει· ἦν  
βλέπουσιν, εἴ τις ἔστι „Πέτρος,“χωρήσας  
τὴν τῆς ἐκκλησίας ἐν αὐτῷ οἰκοδομήν ἀπὸ  
τοῦ λόγου καὶ τοσαύτην ἔξιν ἀναλαβών, ὡς  
μηδεμίαν πύλην ἄδου κατισχύσειν αὐτοῦ,  
ὑψωθέντος διὰ τὸν λόγον „ἐκ τῶν πυλῶν  
τοῦ θανάτου, ὅπως ἀν“έξαγγελῇ „πάσας  
τὰς αἰνέσεις“τοῦ θεοῦ „ἐν ταῖς πύλαις τῆς  
θυγατρὸς Σιών“· καὶ εἴ τινες είσιν ἐκ λόγων  
τὴν γένεσιν λαβόντες μεγαλοφώνων,  
οἵτινες οὐδὲν ἀποδέουσι νοητῆς  
„βροντῆς.“&lt;καὶ „τὰ ἴμάτια“δὲ

To this, we have already responded many times before. There is also something more mysterious in the word, declaring the various forms of Jesus, saying they are related to the nature of the divine word, not appearing the same to the many and those who follow him "up to the high mountain," which we have acknowledged. For those still below and not yet prepared to ascend, the word says "he has no form or beauty." For those like these, "his form" is "despised and rejected by the sons of men," who are metaphorically called "sons of men." For we would say that the words of philosophers appear much more beautiful, being "sons of men," compared to the word of God that is preached to many, which shows the foolishness of the "preaching." And because of the apparent foolishness of the "preaching," those who only see this say, "We saw him, and he had no form or beauty." However, those who have taken on the power to follow him and ascend "to the high mountain" have a more divine form. They see it, if anyone is Peter, who has built the church upon himself, having taken on such a state that no gate of hell will prevail against him, raised by the word "from the gates of death, so that he may proclaim all the praises of God in the gates of the daughter of Zion." And if there are some who have taken their origin from words of great sound, who lack nothing of a spiritual "thunder." And "his garments" are not "white," nor are they "like the light." If you ascend "to the high mountain," you will see his light and "the garments." "The garments" of the word are the words of the scripture, the clothing of divine thoughts are these sayings. Just as he appears different below and is transformed when he ascends, "his face shines like the sun," so too are his garments. When you are below,

„αύτοῦ“κάτω ἄλλα ἔστιν, οὐκ ἔστι  
„λευκὰ, „οὐκ ἔστιν „ώς τὸ φῶς“· ἐὰν ἀναβῆς  
„εἰς τὸ ὅρος τὸ ὑψηλὸν, „ὅψει αύτοῦ φῶς  
καὶ „τὰ ἴμάτια.“ „τὰ ἴμάτια“τοῦ λόγου αἱ  
λέξεις εἰσὶ τῆς γραφῆς, ἔνδυμα τῶν θείων  
νοημάτων τὰ ὥρματά ἔστι ταῦτα. ως οὖν  
αύτὸς κάτω ἀλλοῖς φαίνεται καὶ ἀναβὰς  
μεταμορφοῦται καὶ γίνεται „τὸ πρόσωπον  
αύτοῦ ως ὁ ἥλιος, „οὕτω καὶ τὰ ἔνδυματα  
αύτοῦ, οὕτω καὶ „τὰ ἴμάτια“· ὅταν δὲ ἦς  
κάτω, οὐκ ἔστι λαμπρά, οὐκ ἔστι „λευκά“  
ἐὰν δὲ ἀναβῆς, ὅψει τὸ κάλλος καὶ „τὸ  
φῶς“τῶν ἴματίων, καὶ „τὸ  
πρόσωπον“θαυμάσεις τοῦ Ἰησοῦ  
μεταμορφωθέν. ὅρα δὲ εἰ μὴ ὅμοιόν ἔστι  
καὶ ἐν τοῖς εὐαγγελίοις περὶ τοῦ σωτῆρος  
μαθεῖν. τὰ μὲν γάρ περὶ τῆς γενέσεως  
αύτοῦ, γενεαλογουμένου ἐξ Ἀβραὰμ καὶ  
„γεννωμένου ἐκ σπέρματος Δαυΐδ κατὰ  
σάρκα, „βίβλος“έστι „γενέσεως Ἰησοῦ  
Χριστοῦ“ τὰ δὲ θειότερα καὶ μείζονα τῶν  
περὶ αύτοῦ λεχθησομένων ἀν καὶ ὑπ’  
αύτοῦ ἀπαγγελλομένων φησὶν ὁ Ἰωάννης,  
ως ἄρα „οὐδὲ τὸν κόσμον οἴμαι χωρεῖν τὰ  
γραφόμενα βιβλία.“ τὸ γάρ μὴ „χωρεῖν τὸν  
κόσμον τὰ γραφόμενα βιβλία“οὐ διὰ τὸ  
πλῆθος τῶν γραμμάτων, ὡς τινες,  
ἐκδεκτέον, ἀλλὰ διὰ τὸ μέγεθος τῶν  
πραγμάτων· τοῦ μεγέθους τῶν πραγμάτων  
οὐ μόνον οὐ δυναμένου γράφεσθαι ἀλλ’  
οὐδὲ διὰ γλώσσης σαρκίνης  
ἀπαγγέλλεσθαι οὐδὲ ἐν διαλέκτοις καὶ  
φωναῖς ἀνθρωπίναις σημαίνεσθαι. θεον  
καὶ Παῦλος, ἐπάλια μανθάνειν μέλλῃ τὰ  
θειότερα, ἔξω τοῦ καθ’ ἡμᾶς περιγείου  
κόσμου γίνεται καὶ εἰς τρίτον ούρανὸν  
ἀρπάζεται, ἵνα τὰ ἐκεῖθεν „ἄρρητα  
ὥρματα“άκοῦσαι δυνηθῇ. τὰ γάρ ἐνθάδε  
λαλούμενα καὶ λόγος εἶναι θεοῦ  
νομιζόμενα, τοῦ λόγου σαρκωθέντος καὶ  
καθὸ „θεός“έστι „πρὸς τὸν θεὸν“ἐαυτὸν  
κενοῦντος, ἀπαγγέλλεται. διόπερ τὸν τοῦ  
θεοῦ λόγον ἐπὶ „γῆς, ἐπεὶ ἄνθρωπος

they are not bright, they are not "white." But if you ascend, you will see the beauty and "the light" of the garments, and you will marvel at the transformed face of Jesus. See if it is not the same in the Gospels about the Savior. For what is said about his birth, being descended from Abraham and "born of the seed of David according to the flesh," is "the book of the generation of Jesus Christ." But the more divine and greater things about him will be said and proclaimed by John, as he says, "I do not think the world can contain the books that would be written." For the statement that "the world cannot contain the books that would be written" is not because of the number of writings, as some might think, but because of the greatness of the matters. The greatness of the matters cannot only be written down but cannot even be expressed in human language or in human dialects and voices. Therefore, when Paul is about to learn the more divine things, he goes outside our earthly realm and is caught up to the third heaven, so that he may hear "unspeakable words." For what is spoken here is considered the word of God, of the word made flesh, and as "God" is "with God," he empties himself. Thus, the word of God on "earth, since he became a man, we see as human." For it is always in the scriptures that "the word became flesh," so that he may dwell "among us." But if we lean into "the breast" of the incarnate word and follow him "up to the high mountain," we will say, "We have seen his glory." Perhaps some of those who leaned on his breast and followed him "to the high mountain" said, "We have seen his glory," but they did not add, "glory as of the only begotten from the Father, full of grace and truth." For this voice is fitting for John and those like him. And in another higher

γέγονεν, ἀνθρώπινον βλέπομεν· ἀεὶ γὰρ ἐν ταῖς γραφαῖς „ὁ λόγος σὰρξ ἐγένετο,“ ἵνα κατασκηνώσῃ „ἐν ἡμῖν“· ἀλλ’ ἔὰν εἰς „τὸ στῆθος“ τοῦ σαρκωθέντος λόγου ἀνακλιθῶμεν καὶ ἀνιόντι αὐτῷ „εἰς τὸ ὑψηλὸν ὅρος“ ἀκολουθῆσαι δυνηθῶμεν, ἐροῦμεν τό· „εἴδομεν τὴν δόξαν αὐτοῦ“· τάχα μὲν τινων καὶ ἐτέρων παρὰ τοὺς ἀνακλιθέντας ἐπὶ τοῦ στήθους αὐτοῦ καὶ ἀκολουθήσαντας αὐτῷ „εἰς τὸ ὅρος τὸ ὑψηλὸν“ λεξόντων τό· „εἴδομεν τὴν δόξαν αὐτοῦ,“ οὐκέτι δὲ προσθησόντων τό· „δόξαν ὡς μονογενοῦς παρὰ πατρὸς. πλήρης χάριτος καὶ ἀληθείας“· Ἰωάννη γὰρ καὶ τοῖς δόμοίοις πρέπουσα αὕτη ἡ φωνή· καὶ καθ’ ἐτέραν δὲ ὑψηλοτέραν διήγησιν οἱ δυνηθέντες τοῖς ἵχνεσιν Ἰησοῦ κατακολουθεῖν, ἀναβαίνοντος καὶ μεταμορφουμένου ἀπὸ τῆς ἐπὶ γῆς ὄψεως, ὅψονται αὐτοῦ τὴν μεταμόρφωσιν καθ’ ἐκάστην γραφήν· οἰονεὶ τοῦ μὲν τοῖς πολλοῖς φαινομένου Ἰησοῦ τῆς προχείρου λέξεως ὄντος, τοῦ δὲ „εἰς ὅρος ὑψηλὸν“ ἀνιόντος καὶ μεταμορφουμένου σφόδρα ὀλίγοις τῶν μαθητῶν καὶ τοῖς ἀκολουθῆσαι εἰς τὰ ὑψηλὰ δεδυνημένοις τοῦ ἀνωτάτου καὶ ὑψηλοτάτου νοῦ, περιέχοντος λόγια τῆς „ἐν μυστηρίῳ“ ἀποκεκρυμμένης σοφίας, „ἢν προώρισεν ὁ Θεὸς πρὸ τῶν αἰώνων εἰς δόξαν“ τῶν δικαίων αὐτοῦ. &gt; ἀλλὰ πόθεν Κέλσω καὶ τοῖς ἔχθροῖς τοῦ θείου λόγου καὶ μὴ φιλαλήθως τὰ χριστιανισμοῦ ἔξετάσασιν είδέναι τὸ βούλημα τῶν διαφόρων τοῦ Ἰησοῦ μορφῶν; ἐγὼ δὲ λέγω καὶ ἡλικιῶν, καὶ εἴ τι τῶν πρὸ τοῦ παθεῖν αὐτῷ πεπραγμένων καὶ τῶν μετὰ τὸ ἀναστῆναι ἀπὸ τῶν νεκρῶν.

## Section 78

6.78 | Έξῆς δὲ τοιαῦτά τινα λέγει ὁ Κέλσος·

account, those who were able to follow in the footsteps of Jesus, as he ascended and was transformed from the earthly appearance, will see his transformation according to each scripture. Just as to the many, Jesus appears as he is described, but to those who ascend "to the high mountain" and are transformed, very few of the disciples are able to follow him to the highest and most exalted mind, containing the words of the "hidden wisdom," "which God ordained before the ages for the glory" of his righteous ones. But how can Celsus and the enemies of the divine word, who do not honestly examine Christianity, know the will of the various forms of Jesus? I say both in age and in what happened to him before his suffering and what happened after he rose from the dead.

6.78 | Next, Celsus says this: If God wanted

ἔτι μὴν εἴπερ ἔβούλετο ὁ θεὸς ὥσπερ ὁ παρὰ τῷ κωμῳδῷ Ζεὺς ἐκ τοῦ μακροῦ ὑπνου διϋπνίσας ῥύσασθαι τὸ (τῶν) ἀνθρώπων γένος ἐκ κακῶν, τί δή ποτε εἰς μίαν γωνίαν ἐπεμψε τοῦτο, ὅ φατε, πνεῦμα; δέον πολλὰ ὄμοιώς διαφυσῆσαι σώματα καὶ κατὰ πᾶσαν ἀποστεῖλαι τὴν οἰκουμένην. ἀλλ’ ὁ μὲν κωμῳδὸς ἐν τῷ θεάτρῳ γελωτοποιῶν συνέγραψεν ὅτι Ζεὺς ἔξυπνισθεὶς Ἀθηναίοις καὶ Λακεδαιμονίοις τὸν Ἐρμῆν ἐπεμψε· σὺ δὲ οὐκ οἶει καταγελαστότερον πεποιηκέναι Ἰουδαίοις πεμπόμενον τοῦ θεοῦ τὸν νιόν; ὅρα δὴ καὶ ἐν τούτοις τὸ ἄσεμνον τοῦ Κέλσου, ἀφιλοσόφως κωμῳδίας ποιητὴν γελωτοποιὸν παραλαβόντος καὶ τῷ παρ’ αὐτῷ διϋπνισθέντι πέμποντι Ἐρμῆν παραβάλλοντος τὸν τοῦ παντὸς δημιουργὸν θεὸν ἡμῶν. εἴπομεν δὴ ἐν τοῖς πρὸ τούτων ὅτι οὐχ ὥσπερ ἀπὸ μακροῦ ὑπνου διαναστὰς ὁ θεὸς ἐπεμψε τὸν Ἰησοῦν τῷ γένει τῶν ἀνθρώπων, τὴν μὲν κατὰ τὴν ἐνσωμάτωσιν οἰκονομίαν νῦν δι’ εὐλόγους αἵτίας ἐπικληρώσαντα ἀεὶ δὲ τὸ γένος τῶν ἀνθρώπων εὔεργετήσαντα. οὐδὲν γάρ τῶν ἐν ἀνθρώποις καλῶν γεγένηται, μὴ τοῦ θείου λόγου ἐπιδημήσαντος ταῖς ψυχαῖς τῶν κάν όλιγον καιρὸν δεδυνημένων δέξασθαι τὰς τοιάσδε τοῦ θείου λόγου ἐνεργείας. ἀλλὰ καὶ ἡ δοκοῦσα εἰς μίαν γωνίαν ἐπιδημίᾳ τοῦ Ἰησοῦ εὐλόγως γεγένηται, ἐπείπερ ἔχρην τοῖς ἐνα θεὸν μεμαθηκόσι καὶ τοὺς προφήτας αὐτοῦ ἀναγινώσκουσι καὶ κηρυσσόμενον Χριστὸν μανθάνουσιν ἐπιδημῆσαι τὸν προφητευόμενον καὶ ἐπιδημῆσαι ἐν καιρῷ, ὅτ’ ἔμελλεν ἐκχεῖσθαι ἀπὸ μιᾶς γωνίας ὁ λόγος ἐπὶ πᾶσαν τὴν οἰκουμένην.

to, just like Zeus in the comedy, to wake up from a long sleep and save the human race from evils, why did he send this spirit to one corner, as you say? It would be necessary to send many bodies and to send them throughout the whole world. But the comedian wrote in the theater that Zeus, after waking up, sent Hermes to the Athenians and Spartans. Do you not think it is more laughable to send the Son of God to the Jews? Look at the shamelessness of Celsus, who takes a comic poet and compares the creator of all things to the one who sent Hermes after waking from sleep. We have already said before that God did not send Jesus to the human race as if he had just awakened from a long sleep. He sent him according to the plan of the incarnation, having always blessed the human race for good reasons. For nothing good among humans has come about without the divine word being present in the souls of those who were able to accept such divine actions for even a little time. But the supposed presence of Jesus in one corner has happened wisely, since it was necessary for those who have learned about the one God and read his prophets to learn about the prophesied one and for him to appear at the time when the word was about to be poured out from one corner over the whole world.

## Section 79

6.79 | Διὸς καὶ χρεία οὐκ ἦν πολλὰ γενέσθαι πανταχοῦ σώματα καὶ πολλὰ ἀνάλογον τῷ Ἰησοῦ πνεύματα, ἵν' ἡ πᾶσα τῶν ἀνθρώπων οἰκουμένη φωτισθῇ τῷ λόγῳ τοῦ θεοῦ. ἥρκει γάρ ὁ εἶς λόγος, ὃς „δικαιοσύνης ἥλιος“ ἀνατείλας, ἀπὸ τῆς Ἰουδαίας ἐκπέμψαι τὰς ἐπὶ τὴν ψυχὴν τῶν βουλομένων αὐτὸν παραδέξασθαι φθανούσας αύγας, εἰ δὲ καὶ πολλά τις ποθεῖ σώματα πεπληρωμένα θείου πνεύματος ἴδειν, ἀνάλογον ἔκεινων τῷ ἐνὶ Χριστῷ διακονούμενα τῇ πανταχοῦ τῶν ἀνθρώπων σωτηρίᾳ, κατανοείτω τοὺς πανταχοῦ ὑγιῶς καὶ μετὰ βίου ὄρθοῦ διδάσκοντας τὸν Ἰησοῦ λόγον, Χριστοὺς καὶ αὐτοὺς ὑπὸ τῶν θείων γραφῶν καλουμένους ἐν τῷ „μὴ ἅπτεσθε τῶν Χριστῶν μου, καὶ ἐν τοῖς προφήταις μου μὴ πονηρεύεσθε.“ καὶ γάρ ὡσπερ ἡκούσαμεν „ὅτι ἀντίχριστος ἔρχεται,“ καὶ οὐδὲν ἡττον μεμαθήκαμεν ὅτι „ἀντίχριστοι πολλοὶ“ εἰσιν ἐν τῷ κόσμῳ· τὸν αὐτὸν τρόπον ὅτι Χριστὸς ἐπιδεδήμηκε γνόντες θεωροῦμεν ὅτι δι' αὐτὸν πολλοὶ Χριστοὶ γεγόνασιν ἐν τῷ κόσμῳ, οἵτινες ἀνάλογον ἔκεινων ἡγάπησαν „δικαιοσύνην καὶ ἔμισησαν „ἀδικίαν“ καὶ διὰ τοῦτο ἔχρισε“ καὶ αὐτοὺς „ὁ Θεὸς, ὁ θεὸς“ τοῦ Χριστοῦ, „ἔλαίῳ ἀγαλλιάσεως.“ ἀλλ' ἔκεινος μὲν οὖν ὑπὲρ τοὺς μετόχους “αὐτοῦ ἀγαπήσας „δικαιοσύνην καὶ“ μισήσας „ἀνομίαν“ καὶ τὴν ἀπαρχὴν εἴληφε τοῦ χρίσματος καὶ, εἰ χρὴ οὕτως ὄνομάσαι, δόλον τὸ χρῖσμα τοῦ τῆς „ἀγαλλιάσεως“ ἔλαίου· οἱ δὲ μέτοχοι αὐτοῦ, ἔκαστος ὃς κεχώρηκε, μετέσχον καὶ τοῦ χρίσματος αὐτοῦ. διόπερ, ἐπεὶ Χριστὸς „κεφαλή“ ἔστι „τῆς ἐκκλησίας,“ ὃς εἴναι ἐν σῶμα Χριστὸν καὶ τὴν ἐκκλησίαν, τὸ „μύρον ἐπὶ κεφαλῆς“ καταβέβηκεν „ἐπὶ τὸν πώγωνα,“ τὰ σύμβολα τοῦ τελείου ἀνδρὸς „Ἀαρὼν,“ καὶ ἔφθασε „καταβαῖνον“ τοῦτο τὸ „μύρον“ „ἐπὶ τὴν ὕαν τοῦ ἐνδύματος αὐτοῦ.“ καὶ ταῦτα δέ μοι λέλεκται πρὸς τὸν

6.79 | Therefore, there was no need for many bodies to be everywhere or for many spirits like Jesus to be sent, so that the whole human world could be enlightened by the word of God. For one word was enough, like "the sun of righteousness" rising, to send forth from Judea the rays that would reach the souls of those willing to accept him. And if someone desires to see many bodies filled with divine spirit, let them consider those who teach the word of Jesus healthily and with a good life, who are also called "Christs" by the divine scriptures, in the saying, "Do not touch my Christs, and do not harm my prophets." For just as we have heard, "the antichrist is coming," we have also learned that "many antichrists" are in the world. In the same way, since Christ has appeared, we see that many "Christs" have arisen in the world, who have loved "righteousness" and hated "wickedness." And for this reason, "God, the God of Christ, has anointed them with the oil of gladness." But he, having loved "righteousness" and hated "lawlessness" for "his companions," has taken the first part of the anointing, and if it is necessary to name it this way, he has taken the whole anointing of the "oil of gladness." The companions of Christ, each as they have been given, have shared in his anointing. Therefore, since Christ is "the head of the church," being one body with Christ and the church, "the oil poured on the head" has flowed down "to the beard," the symbols of the perfect man "Aaron," and has reached "down" this "oil" "to the hem of his garment." And these things are said to counter the shameless words of Celsus, who says there was a need for many bodies to be sent everywhere. The comedian has made Zeus to be asleep and waking up, sending Hermes to the Greeks. But the

άσεμνον τοῦ Κέλσου λόγον είπόντος· δέον πολλὰ δόμοίως διαφυσῆσαι σώματα καὶ κατὰ πᾶσαν ἀποστεῖλαι τὴν οἰκουμένην. ὁ μὲν οὖν κωμῳδὸς γελωτοποιῶν τὸν Δία κοιμώμενον πεποίηκέ τε καὶ διϋπνιζόμενον καὶ πέμποντα πρὸς τοὺς Ἑλληνας τὸν Ἐρμῆν· ὃ δὲ λόγος, ἄϋπνον ἐπιστάμενος φύσιν τὴν τοῦ θεοῦ, διδασκέτω ἡμᾶς ὅτι κατὰ καιροὺς οἰκονομεῖ τὰ τοῦ κόσμου πράγματα ὁ θεὸς, ὡς ἀπαίτεῖ τὸ εὔλογον. οὐ θαυμαστὸν δὲ εἰ διὰ τὸ μεγάλας εἶναι καὶ δυσδιηγήτους τὰς κρίσεις τοῦ θεοῦ αἱ „ἀπαίδευτοι“ πλανῶνται „ψυχαὶ“, καὶ Κέλσος σὺν αὐταῖς, οὐδὲν οὖν καταγέλαστόν ἔστιν ἐν τῷ Ἰουδαίοις, παρ’ οἵς γεγόνασιν οἱ προφῆται, πεπέμφθαι τὸν υἱὸν τοῦ θεοῦ· ἵν’ ἐκεῖθεν ἀρξάμενος σωματικῶς δυνάμει καὶ πνεύματι ἀνατείλῃ τῇ μηκέτι βουλομένῃ ἐρήμῳ θεοῦ τυγχάνειν οἰκουμένην ψυχῶν.

## Section 80

6.80 | Ἐξῆς δὲ τούτοις ἐνθεώτατα ἔξ ἀρχῆς ἔδοξε Κέλσω λέγειν ἔθνη Χαλδαίους, ἀφ’ ὧν ἡ ἀπατηλὸς γενεθλιαλογία νενέμηται τοὺς ἀνθρώπους. ἀλλὰ καὶ Μάγους τοῖς ἐνθεωτάτοις κατατάττει ἔθνεσιν ὁ Κέλσος, ἀφ’ ὧν ἡ παρώνυμος τοῦ ἔθνους αὐτῶν μαγεία καὶ τοῖς λοιποῖς ἔθνεσιν ἐπὶ διαφθορᾷ καὶ ὀλέθρῳ τῶν χρωμένων αὐτῇ ἐπιδεδήμηκε. καὶ Αἴγυπτοι μὲν ἐν μὲν τοῖς ἀνωτέρω καὶ παρὰ τῷ Κέλσῳ ἐπλανῶντο, ὡς σεμνοὺς μὲν ἔχοντες περιβόλους τῶν νομιζομένων ἱερῶν ἔνδον δὲ οὐδὲν ἀλλ’ ἡ πιθήκους ἥ κροκοδείλους ἥ αἴγας ἥ ἀσπίδας ἥ τι τῶν ζῷων· νῦν δὲ ἔδοξε Κέλσω ἐνθεώτατον είπεῖν καὶ τὸ Αἴγυπτιών ἔθνος, καὶ ἐνθεώτατον ἔξ ἀρχῆς, τάχα ἐπεὶ Ἰουδαίοις ἔξ ἀρχῆς προσπεπολεμήκασι. καὶ Πέρσαι δὲ οἱ τὰς μητέρας γαμοῦντες καὶ θυγατράσι

word, knowing the sleepless nature of God, teaches us that God arranges the things of the world at the right times, as reason requires. It is not surprising that because God's judgments are great and hard to explain, the "uneducated" souls are led astray, and Celsus along with them. Therefore, there is nothing laughable about the Jews, among whom the prophets have arisen, sending the Son of God; so that starting from there, he may rise physically and spiritually to the long-desired desolation of God, reaching the world of souls.

6.80 | Next, Celsus seems to say that the Chaldeans are the nations from which the deceptive genealogy of humans has come. He also ranks the Magi among these nations, from whom the similar magic of their nation has spread to other nations, leading to their corruption and destruction. The Egyptians, he claims, were wandering in their beliefs, having impressive temples for their supposed gods, but inside they had nothing but monkeys, crocodiles, goats, or snakes, or some other animals. Now, Celsus seems to say that the Egyptians are the most divine nation, perhaps because they have been at war with the Jews from the beginning. The Persians, who marry their mothers and mingle with their daughters, are also thought by Celsus to be a divine nation. He even mentions the

μιγνύμενοι ἔνθεον ἔθνος εἶναι τῷ Κέλσῳ δοκοῦσιν, ἀλλὰ καὶ Ἰνδοὶ, ὡν τινας ἐν τοῖς προειρημένοις ἔλεγε καὶ ἀνθρωπείων γεγεῦσθαι σαρκῶν. μηδὲν δὲ τούτων Ἰουδαίους μάλιστα τοὺς πάλαι πράττοντας οὐ μόνον οὐκ εἶπεν ἐνθεωτάτους ἀλλὰ καὶ αὐτίκα ἀπολουμένους, τοῦτο μὲν ἥδη καὶ ως μαντικὸς λέγει περὶ αὐτῶν, οὐχ ὅρῶν πᾶσαν τὴν περὶ Ἰουδαίους καὶ τὴν σεμνὴν πάλαι πολιτείαν αὐτῶν τοῦ θεοῦ οἰκονομίαν, καὶ ως „τῷ“ ἔκείνων „παραπτώματι ἡ σωτηρία“ γεγένηται „τοῖς ἔθνεσι“ καὶ „τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἔθνῶν“· ἔως „τὸ πλήρωμα τῶν ἔθνῶν εἰσέλθῃ, ἵνα μετὰ τοῦτο „πᾶς,“ ὃν οὐ νοεῖ Κέλσος, „Ισραὴλ“ σωθῆ.

## Section 81

6.81 | Οὐκ οἶδα δ' ὅπως φησὶ περὶ τοῦ θεοῦ ὅτι ὁ πάντα είδὼς τοῦτο οὐκ ἡπίστατο, ὅτι κακοῖς ἀνθρώποις καὶ ἀμαρτησομένοις καὶ κολάσουσιν αὐτοῦ τὸν υἱὸν πέμπει. ἀλλ' ἔοικε νῦν μὲν ἐκῶν ἐπιλελῆσθαι τοῦ φάσκοντος λόγου πάντα, ἂν πείσεται Ἰησοῦς ὁ Χριστὸς, προεωρακέναι θείω πνεύματι, καὶ πεπροφητευκέναι τοὺς τοῦ θεοῦ προφήτας· οἵς οὐχ ἔπειται τὸ μὴ ἐγνωκέναι τὸν θεὸν ὅτι κακοῖς καὶ ἀμαρτησομένοις ἀνθρώποις πέμπει τὸν υἱὸν καὶ κολάσουσιν αὐτόν. εὐθέως δὲ λέγει τὸ πάλαι ταῦτα προειρῆσθαι ἐν ἀπολογίᾳ ὑψὸν λέγεσθαι. ἀλλ' ἔπει αὐτάρκη περιγραφὴν εἴληφεν ὁ ἔκτος ἡμῶν τόμος, αὐτοῦ που καταπαύσαντες τὸν λόγον ἀρξόμεθα θεοῦ διδόντος ἐβδόμου· ἐν ᾧ ἀπαντᾶν νομίζει πρὸς τὸ ὑψόν λέγεσθαι τοὺς προφήτας πάντα τὰ περὶ τοῦ Ἰησοῦ προειρηκέναι. ἄπειρ ἔπει πλειόνα ἔστι καὶ πλείονος λόγου δεῖται τοῦ πρὸς αὐτὰ, οὕτε διακόψαι ἐβουλήθημεν

Indians, some of whom he said had tasted human flesh. However, he did not say anything about the Jews, who have long been practicing their faith, not only calling them divine but also immediately washing them away. This is already said as if he were a prophet about them, not seeing the whole story of the Jews and their long-standing relationship with God. He does not recognize that "through their fall, salvation has come to the nations," and "their failure has brought riches to the world," until "the fullness of the nations comes in," so that after this "all Israel," whom Celsus does not understand, "will be saved."

6.81 | I do not understand how he says about God, who knows everything, that he does not know this: that he sends his son to bad people and sinners, and they will punish him. But it seems that he now willingly chooses to ignore everything that Jesus Christ will teach, which has been seen by divine spirit and prophesied by the prophets of God. Those who do not follow this do not recognize that God sends his son to bad and sinful people and that they will punish him. He immediately says that these things were said long ago in our defense. But since the sixth book has taken a sufficient description of these matters, we will begin to speak of God giving the seventh book, in which he thinks that everything said about Jesus has been prophesied by the prophets. Since these are more and require more explanation, we did not want to cut off the discussion because of the size of the book, nor did we want to

ύπὸ τοῦ μεγέθους ἀναγκαζόμενοι τοῦ βιβλίου οὕτε ὑπὲρ τοῦ μὴ διακόψαι τὸν λόγον μέγιστον ποιῆσαι καὶ ὑπὲρ τὸ σύμμετρον τὸν ἔκτον τόμον.

make the sixth book too great by not cutting off the discussion.

## Book Seven (ΠΡΟΣ ΤΟΝ ΕΠΙΓΕΡΑΜΜΕΝΟΝ ΚΕΛΣΟΥ ΑΛΗΘΗ ΛΟΓΟΝ ΩΡΙΓΕΝΟΥΣ ΤΟΜΟΣ ΕΒΔΟΜΟΣ.)

### Section 1

7.1 | Ἐν ἔξ τοῖς πρὸ τούτων. ἱερὲ ἀδελφὲ Ἀμβρόσιε, ἀγωνισάμενοι κατὰ τὸ δυνατὸν ἡμῖν βιβλίοις πρὸς τὰς Κέλσου (κατὰ) Χριστιανῶν κατηγορίας καὶ μηδὲν ὅση δύναμις ἀβασάνιστον καὶ ἀνεξέταστον ἔάσαντες μηδὲ παρελθόντες, πρὸς ὃ ὡς οἶόν τε ἡμῖν ἀπηντήσαμεν. Θεὸν ἐπικαλεσάμενοι δι' αὐτοῦ Ἰησοῦ Χριστοῦ, τοῦ κατηγορουμένου ὑπὸ Κέλσου, ἵν' ἡμῶν ἐλλάμψῃ ἐν τῇ καρδίᾳ ἀλήθεια τυγχάνων τὰ ἀνατρεπτικὰ τοῦ ψεύδους, ἀρχόμεθα καὶ ἐβδόμου συγγράμματος, τὸ προφητικὸν ἐκεῖνο ἐν τῇ πρὸς θεὸν λέγοντες εὐχῇ τῷ „ἐν τῇ ἀληθείᾳ σου ἔξολόθρευσον αὐτοὺς,“ δῆλον δ' ὅτι τοὺς ἐναντίους „τῇ ἀληθείᾳ“ λόγους· οὗτοι γὰρ ἀληθείᾳ θεοῦ ἔξολοθρεύονται, ἵν' ἔξολοθρευθέντων αὐτῶν οἱ πάντες περισπασμοῦ ἀπολυθέντες εἴπωσι τὸ ἔξης ἐκείνῳ τῷ „ἐκουσίως θύσω σοι,“ λογικὴν καὶ ἄκαπνον θυσίαν προσφέροντες τῷ θεῷ τῶν ὅλων.

7.1 | In six books before this, holy brother Ambrose, we have struggled as much as we could with writings against the accusations of Celsus against Christians, leaving nothing unexamined or unchallenged, and we have responded as best as we could. Calling upon God through Jesus Christ, who is accused by Celsus, may the truth shine in our hearts, revealing the destructive nature of falsehood. We now begin the seventh book, speaking of that prophetic truth in our prayer to God: "In your truth, destroy them." It is clear that those who oppose are destroyed by "the truth," for they are truly eliminated by God's truth, so that once they are destroyed, all those who are distracted may say the following to him: "I willingly offer you a logical and unbloody sacrifice to the God of all."

### Section 2

7.2 | Πρόκειται δὲ νῦν τῷ Κέλσῳ κατηγορῆσαι τοῦ φάσκοντος λόγου ὑπὸ τῶν παρὰ Ιουδαίοις προφητῶν προφητεύεσθαι τὰ περὶ τὸν Χριστὸν

7.2 | Now it is time to accuse Celsus of saying that the prophets among the Jews prophesied about Christ Jesus. First, we will examine his claims that those who

Ίησοῦν. καὶ πρῶτόν γε κατ' ἀρχὰς  
έξετάζομεν ὃν οἴεται τοὺς μὲν ἄλλους  
εἰσηγουμένους θεὸν παρὰ τὸν Ἰουδαίων  
θεὸν μηδαμῶς δύνασθαι ἀπαντᾶν πρὸς τὰς  
ἐπαπορήσεις αὐτοῦ, ἡμᾶς δὲ, τοὺς τὸν  
αὐτὸν τηρήσαντας θεὸν, καταφεύγειν ἐπὶ<sup>1</sup>  
τὴν διὰ τῶν προφητευομένων περὶ<sup>2</sup>  
Χριστοῦ ἀπολογίαν. καί φησι πρὸς ταῦτα·  
ἴδωμεν ὅπῃ ἐφευρήσουσι παραίτησιν· οἱ  
μὲν ἄλλους εἰσηγούμενοι θεὸν οὐδεμίαν, οἱ  
δὲ τὸν αὐτὸν αὐθῖς τὸ αὐτὸν ἔροῦσιν, ἐκεῖνο  
δὴ τὸ σοφὸν, ὅτι ἔχρην οὕτως γενέσθαι·  
τεκμήριον δὲ, πάλαι γάρ ταῦτα προείρητο.  
φήσομεν δὲ πρὸς ταῦτα ὅτι οὕτως ἐστὶν  
ἀσθενῆ τὰ εἰρημένα περὶ τοῦ Ἰησοῦ καὶ  
Χριστιανῶν ἐν τοῖς ὀλίγῳ πρὸ τούτων, ὡς  
καὶ τοὺς ἄλλους εἰσηγουμένους θεὸν καὶ  
τοῦτο πράττοντας ἀσεβῶς εὐχερέστατα  
ὑπαντῆσαι πρὸς τὰ ὑπὸ Κέλσου λεγόμενα.  
καὶ εἰ μὴ ἀτοπὸν ἦν ἀφορμὰς διδόναι τοῖς  
ἀσθενεστέροις πρὸς παραδοχὴν χειρόνων  
δογμάτων, καὶ ἡμεῖς ἀν τοῦτο  
πεποιήκειμεν, ἵν' ἐλέγξωμεν ψεῦδος τὸ  
περὶ τοῦ τοὺς ἄλλους εἰσηγουμένους θεὸν  
μηδεμίαν ἔχειν ἀπολογίαν πρὸς τὰ ὑπὸ<sup>3</sup>  
Κέλσου λελεγμένα· νῦν δὲ ἡμεῖς φέρε περὶ<sup>4</sup>  
τῶν προφητῶν πρὸς τοῖς ἀνωτέρω  
εἰρημένοις ἀπολογησώμεθα.

### Section 3

7.3 | Φησὶν οὖν τὰ μὲν ὑπὸ τῆς Πυθίας ἢ  
Δωδωνίδων ἢ Κλαρίου ἢ ἐν Βραγχίδαις ἢ ἐν  
Ἄμμωνος ὑπὸ μυρίων τε ἄλλων  
θεοπρόπων προειρημένα, ὑφ' ὃν ἐπιεικῶς  
πᾶσα γῆ κατωκίσθη, ταῦτα μὲν (ἐν) οὐδενὶ<sup>5</sup>  
λόγῳ τίθενται· τὰ δὲ ὑπὸ τῶν ἐν Ἰουδαίᾳ  
τῷ ἐκείνων τρόπῳ λεχθέντα ἢ μὴ λεχθέντα,  
καὶ ὥσπερ εἰώθασιν ἔτι νῦν οἱ περὶ<sup>6</sup>  
Φοινίκην τε καὶ Παλαιστίνην, ταῦτά γε  
θαυμαστὰ καὶ ἀπαράλλακτα ἡγοῦνται.  
λέγωμεν οὖν περὶ τῶν κατειλεγμένων

introduce another god cannot respond to his challenges, while we, who hold to the same God, will seek refuge in the defense through the prophecies about Christ. He says regarding this: let us see where they will find an excuse. Those who introduce another god will have none, while those who speak of the same God will say the same thing again, claiming that it had to be this way; this is wise because these things were foretold long ago. We will say that the statements made about Jesus and Christians are weak, so that those who introduce another god and act impiously can easily respond to what Celsus has said. And if it were not unreasonable to give excuses to the weaker ones for accepting false teachings, we would have done this too, so that we could refute the falsehood that those who introduce another god have no defense against what Celsus has said. But now we will carry on with the defense regarding the prophets in response to what has been said above.

7.3 | He says then: the prophecies from the Pythia, or from Dodona, or from Claros, or in Branchidae, or from Ammon, spoken by countless other oracles, are not given any consideration. But the words spoken by those in Judea, whether said or not, are still regarded as wonderful and unchanging by those who are accustomed to them, even now among the Phoenicians and Palestinians. Let us say about the oracles that have been mentioned that we can

χρηστηρίων ὅτι δυνατὸν μὲν ἡμῖν συνάγουσιν ἀπὸ Ἀριστοτέλους καὶ τῶν τὰ τοῦ Περιπάτου φιλοσοφησάντων οὐκ ὀλίγα εἴπειν εἰς ἀνατροπὴν τοῦ περὶ τῆς Πυθίας καὶ τῶν λοιπῶν χρηστηρίων λόγου· δυνατὸν δὲ καὶ τὰ λελεγμένα τῷ Ἐπικούρῳ καὶ τοῖς ἀσπαζομένοις αὐτοῦ τὸν λόγον περὶ τῶν αὐτῶν παραθέμενον δεῖξαι ὅτι καὶ Ἑλλήνων τινὲς ἀνατρέπουσι τὰς νομιζομένας καὶ τεθαυμασμένας ἐν πάσῃ Ἑλλάδι θεοπροπίας. ἀλλὰ γάρ δεδόσθω μὴ εἶναι πλάσματα μηδὲ προσποιήσεις ἀνθρώπων περὶ θεοφορίας τὰ περὶ τὴν Πυθίαν καὶ τὰ λοιπὰ χρηστήρια· ἵδωμεν οὖν εἰ μὴ καὶ οὕτως δύναται τοῖς φιλαλήθως ἔξετάζουσι τὰ πράγματα ἀποδείκνυσθαι ὅτι καὶ τῷ παραδεχομένῳ εἶναι ταῦτα τὰ μαντεῖα οὐκ ἀναγκαῖον προσέσθαι ὅτι θεοί τινες εἰσὶ παρ' αὐτοῖς, ἀλλ' ἐκ τοῦ ἑναντίου δαίμονές τινες φαῦλοι καὶ πνεύματα ἔχθρὰ τῷ γένει τῶν ἀνθρώπων καὶ κωλύοντα τὴν τῆς ψυχῆς ἄνοδον καὶ δι' ἀρετῆς πορείαν καὶ τῆς ἀληθινῆς εὐσεβείας ἀποκατάστασιν πρὸς τὸν θεόν. Ιστόρηται τοίνυν περὶ τῆς Πυθίας, ὅπερ δοκεῖ τῶν ἄλλων μαντείων λαμπρότερον τυγχάνειν. ὅτι περικαθεζομένη τὸ τῆς Κασταλίας στόμιον ἡ τοῦ Ἀπόλλωνος προφῆτις δέχεται πνεῦμα διὰ τῶν γυναικείων κόλπων· οὗ πληρωθεῖσα ἀποφθέγγεται τὰ νομιζόμενα εἶναι σεμνὰ καὶ θεῖα μαντεύματα. ὅρα δὴ διὰ τούτων εἰ μὴ τὸ τοῦ πνεύματος ἔκεινον ἀκάθαρτον καὶ βέβηλον ἐμφαίνεται, μὴ διὰ μανῶν καὶ ἀφανῶν πόρων καὶ πολλῷ γυναικείων κόλπων καθαρωτέρων ἐπεισιὸν τῇ ψυχῇ τῆς θεσπιζούσης ἀλλὰ διὰ τούτων, ἢ οὐδὲ θέμις ἦν τῷ σώφρονι καὶ ἀνθρώπῳ βλέπειν, οὕπω λέγεσθαι ἢ καὶ ἄπτεσθαι· καὶ τοῦτο ποιεῖν οὐχ ἄπαξ που οὐδὲ δὶς (ἴσως γάρ ἔδοξεν ἀνεκτότερον τὸ τοιοῦτο τυγχάνειν), ἀλλὰ τοσαυτάκις, ὀσάκις προφητεύειν ἔκεινη ἀπὸ τοῦ

gather many things from Aristotle and those who have philosophized in the Peripatetic way to overturn the claims about the Pythia and the other oracles. It is also possible to show that the statements made by Epicurus and his followers about the same things reveal that some Greeks also reject the beliefs and wonders surrounding oracles in all of Greece. But let it be established that there are no fabrications or pretenses by humans regarding the divine inspiration of the Pythia and the other oracles. Let us see if it can be shown to those who examine things honestly that even accepting these oracles does not require believing that there are certain gods among them, but rather that there are some evil demons and hostile spirits to humanity, preventing the ascent of the soul and the journey through virtue, and the restoration of true piety toward God. Now let us tell about the Pythia, which seems to be more brilliant than the other oracles. Sitting at the mouth of the Castalian spring, the prophetess of Apollo receives a spirit through the female passages; filled with this, she utters what are believed to be solemn and divine prophecies. Look then, through these things, if the spirit that comes from her does not appear unclean and profane, not entering the soul of the prophetess through pure and hidden channels, but through those things that are not even lawful for a sensible and human being to see, let alone speak of or touch. And this does not happen just once or twice (for perhaps it seemed more tolerable for this to happen), but as many times as she is believed to prophesy from Apollo. But also, the state of ecstasy and madness that supposedly leads her to prophesy is not the work of a divine spirit; for the one possessed by the divine spirit

Ἄπόλλωνος πεπίστευται. ἀλλὰ καὶ τὸ εἰς  
ἔκστασιν καὶ μανικήν ἄγειν κατάστασιν  
τὴν δῆθεν προφητεύουσαν, ὡς μηδαμῶς  
αυτὴν ἐαυτῇ παρακολουθεῖν, οὐ θείου  
πνεύματος ἔργον ἔστιν ἔχρην γάρ τὸν  
κάτοχον τῷ θείῳ πνεύματι πολλῷ  
πρότερον παντὸς οὐτινοσοῦν τοῦ ἀπὸ τῶν  
χρησμῶν διδασκομένου τὸ συμβαλλόμενον  
εἰς τὸν μέσον καὶ κατὰ φύσιν βίον ἢ πρὸς  
τὸ λυσιτελές ἢ πρὸς τὸ συμφέρον  
ἀφεληθῆναι καὶ διορατικώτερον παρ'  
ἐκεῖνο μάλιστα καιροῦ τυγχάνειν, δτε  
σύνεστιν αὐτῷ τὸ θεῖον.

## Section 4

7.4 | "Οθεν ἡμεῖς ἀποδείκνυμεν συνάγοντες  
ἀπὸ τῶν Ἱερῶν γραμμάτων ὅτι οἱ ἐν  
Ἰουδαίοις προφῆται, ἐλλαμπόμενοι ὑπὸ  
τοῦ θείου πνεύματος τοσοῦτον, ὅσον ἦν  
καὶ αὐτοῖς τοῖς προφητεύουσι χρήσιμον,  
προαπέλαυνον τῆς τοῦ κρείττονος εἰς  
αὐτοὺς ἐπιδημίας· καὶ διὰ τῆς πρὸς τὴν  
ψυχὴν αὐτῶν, ἵν' οὕτως ὄνομάσω, ἀφῆς  
τοῦ καλουμένου ἀγίου πνεύματος  
διορατικώτεροί τε τὸν νοῦν ἐγίνοντο καὶ  
τὴν ψυχὴν λαμπρότεροι ἀλλὰ καὶ τὸ σῶμα,  
οὐδαμῶς ἔτι ἀντιπρᾶττον τῷ κατ' ἀρετὴν  
βίῳ, ἄτε κατὰ τὸ παρ' ἡμῖν καλούμενον  
„φρόνημα τῆς σαρκὸς“ νεκρούμενον.  
„πνεύματι“ γάρ θειοτέρω „τὰς τοῦ σώματος  
πράξεις“ καὶ ἀπὸ τοῦ φρονήματος „τῆς  
σαρκὸς“ ἀρχομένας ἔχθρας, τυγχάνοντος  
πρὸς θεὸν, θανατοῦσθαι πεπείσμεθα. εἰ δ'  
ἔξισταται καὶ οὐκ ἐν ἐαυτῇ ἔστιν ἡ Πυθία,  
ὅτε μαντεύεται, ποδαπὸν νομιστέον  
πνεῦμα, τὸ σκότον καταχέαν τοῦ νοῦ καὶ  
τῶν λογισμῶν, ἥ τοιοῦτον ὅποιόν ἔστι καὶ  
τὸ τῶν δαιμόνων γένος, οὓς οὐκ ὀλίγοι  
Χριστιανῶν ἀπελαύνουσι τῶν πασχόντων  
σὺν οὐδενὶ περιέργῳ καὶ μαγικῷ ἥ  
φαρμακευτικῷ πράγματι ἀλλὰ μόνη εύχῃ

should be much earlier than anyone who is taught from the oracles, the one who is able to connect what is in the middle and benefit from a natural life or for what is useful, especially at the time when the divine is present with him.

7.4 | Therefore, we show by gathering from the sacred writings that the prophets among the Jews, illuminated by the divine spirit as much as was useful for them, were able to drive away the presence of the greater power. And through their connection to their souls, which I will call the touch of the so-called holy spirit, they became more perceptive in mind and brighter in soul, and even their bodies did not oppose a life of virtue, since according to what we call "the mindset of the flesh," they were made dead. For through the divine spirit, the actions of the body and the hostilities that arise from the "mindset of the flesh" are believed to die when one is close to God. But if the Pythia is not in herself when she prophesies, what kind of spirit is thought to be pouring darkness over the mind and thoughts? Is it of the same kind as the demons, whom many Christians drive away without any elaborate or magical practices, but only with simple prayers and oaths, as much as a simple person can offer? For indeed, ordinary people do such things, while the

καὶ ὀρκώσεσιν ἀπλουστέραις καὶ ὅσα ἀνδύναιτο προσάγειν ἀπλούστερος  
ἄνθρωπος; ὡς ἐπίπαν γὰρ ἴδιωται τὸ  
τοιοῦτον πράττουσι, παριστάσης τῆς ἐν τῷ  
λόγῳ Χριστοῦ χάριτος τὸ τῶν δαιμονίων  
εὔτελὲς καὶ ἀσθενὲς, οὐ πάντως δεόμενον  
πρὸς τὸ ἡττηθῆναι καὶ εἶξαν ὑπεξελθεῖν  
ἀπὸ ψυχῆς ἀνθρώπου καὶ σώματος σοφοῦ  
τινος καὶ δυνατοῦ ἐν ταῖς λογικαῖς περὶ τῆς  
πίστεως ἀποδείξεσιν.

## Section 5

7.5 | Ἄλλὰ καὶ εἴπερ πεπίστευται οὐ παρὰ  
Χριστιανοῖς καὶ Ἰουδαίοις μόνοις ἄλλὰ καὶ  
παρ' ἄλλοις πολλοῖς Ἑλλήνων καὶ  
βαρβάρων ὅτι ζῇ καὶ ὑπάρχει μετὰ τὸν ἀπὸ  
τοῦ σώματος χωρισμὸν ἡ ἀνθρωπίνη ψυχὴ,  
καὶ τῷ λόγῳ παρίσταται ὅτι ἡ μὲν καθαρὰ  
καὶ μὴ βαρουμένη ὑπὸ τῶν τῆς κακίας  
μολιβδίδων μετέωρος φέρεται ἐπὶ τοὺς  
tóπους τῶν καθαρωτέρων καὶ αἱθερίων  
σωμάτων, καταλιποῦσα τὰ τῇδε παχέα  
σώματα καὶ τὰ ἐν αὐτοῖς μιάσματα, ἡ δὲ  
φαύλῃ καὶ ὑπὸ τῶν ἀμαρτάδων  
καθελκομένη ἐπὶ τὴν γῆν καὶ μηδ'  
ἀναπνεῦσαι δυναμένη τῇδε φέρεται καὶ  
καλινδεῖται, ἡ μὲν τις ἐπὶ „τὰ  
μνήματα,“ ἔνθα καὶ ὥφθη σκιοειδῶν ψυχῶν  
„φαντάσματα,“ ἡ δέ τις ἀπαξαπλῶς περὶ  
τὴν γῆν ποδαπὰ χρὴ νομίζειν εἶναι  
πνεύματα τὰ ὅλους. ἵν' οὕτως ὄνομάσω,  
αἰῶνας προσδεθέντα ὕσπερ εἴτε  
μαγγανείαις τισὸν εἴτε καὶ διὰ τὴν  
σφετέραν κακίαν οἰκοδομαῖς καὶ τόποις; ὁ  
λόγος δὴ αἱρεῖ φαῦλ' ἄττα νομίζειν εἶναι τὰ  
τοιαῦτα, τῇ προγνωστικῇ δυνάμει μέσῃ  
τυγχανούσῃ εἰς ἀπάτην ἀνθρώπων  
χρώμενα καὶ πρὸς τὸ περισπάσαι αὐτοὺς  
ἀπὸ τοῦ θεοῦ καὶ τῆς καθαρᾶς εἰς αὐτὸν  
εύσεβείας. δηλοῖ δὲ τὸ τοιοῦτον τοὺς  
αὐτοὺς τυγχάνειν καὶ τὸ ταῖς ἀπὸ τῶν

grace present in the word of Christ makes  
the power of demons seem cheap and  
weak, not at all needing to be defeated and  
easily able to leave the soul and body of a  
wise and strong person through logical  
proofs about faith.

7.5 | But even if it is believed not only by  
Christians and Jews but also by many other  
Greeks and non-Greeks that the human  
soul lives and exists after separation from  
the body, the argument stands that the  
pure and unburdened soul, not weighed  
down by the lead of evil, is carried to the  
places of purer and ethereal bodies, leaving  
behind the thick bodies and the impurities  
within them. The worthless soul, however,  
is dragged down to the earth by sins and  
cannot even breathe here, and it is  
confined. Some go to "the graves," where  
shadows of souls appear as "ghosts," while  
others simply wander around the earth.  
What kind of spirits should we think these  
are? Are they spirits that are bound by  
some magic or by their own evil  
constructions and places? The argument  
indeed suggests that such things are seen  
as worthless, using a predictive power that  
leads to the deception of people and aims  
to draw them away from God and from  
pure piety toward Him. This shows that  
those who are nourished by the smoke  
from sacrifices and by the blood and burnt  
offerings are indulging in such things, and  
they are engaged in a life that seems to be  
living well, similar to base people who do

θυσιῶν ἀναθυμιάσεσι καὶ ταῖς ἀπὸ τῶν αἰμάτων καὶ ὀλοκαυτωμάτων ἀποφορᾶς τρεφόμενα αὐτῶν τὰ σώματα, φιληδονούντων τοῖς τοιούτοις, ἐπ' αὐτὸ τυγχάνειν τοῦ ὡσπερεὶ φιλοζωεῖν, ἀνάλογον φαύλοις ἀνθρώποις, οὐκ ἀσπαζομένοις μὲν τὸ καθαρώτερον ἔξω σωμάτων ζῆν, περιέπουσι δὲ διὰ τὰς σωματικὰς ἥδονάς τὴν ἐν τῷ γεώδει σώματι ζωήν. εἴπερ δὲ θεὸς οὗν, ὡς "Ἐλληνες οἰονται. ὁ ἐν Δελφοῖς Ἀπόλλων. τίνα μᾶλλον ἔχρην αὐτὸν ἐκλέξασθαι προφήτην ἢ τὸν σοφὸν ἢ μὴ εὐρισκομένου τοῦ τοιούτου κανὸν τὸν προκόπτοντα; πῶς δ' ἀν οὐκ ἄνδρα μᾶλλον προφητεύειν ἐβούλετο ἢ περ γυναῖκα; εἰ δὲ καὶ τὸ θῆλυν ἤθελεν, ὡς τάχα μὴ δυνάμενος ἢ μὴ τερπόμενος ἄλλω τινὶ ἢ τοῖς κόλποις τῶν γυναικῶν, πῶς οὐχὶ παρθένον μᾶλλον ἔχρην αὐτὸν ἐπιλέξασθαι ἢ περ γυναῖκα τὴν τὸ βούλημα αὐτοῦ θεσπίζουσαν;

## Section 6

7.6 | Νυνὶ δὲ ὁ θαυμαζόμενος παρ' "Ἐλλησι Πύθιος οὐδένα μὲν σοφὸν ἄλλ' ούδ' ὅλως ἄνδρα ἄξιον ἔκρινε τῇσ, ὡς "Ἐλληνες ὑπολαμβάνουσι, θείας κατακωχῆς. ἄλλ' ούδ' ἐν τῷ θήλει γένει παρθένον τινὰ ἢ σοφὴν καὶ ἀπὸ φιλοσοφίας ὡφελημένην ἄλλά τινα γυναῖκα ἴδιωτιν· τάχα γάρ οἱ ἐν ἀνθρώποις κρείττονες βελτίους ἥσαν τῇσ εἰς τὴν κατακωχὴν ἐνεργείας αὐτοῦ. ἔδει δὲ καὶ εἴπερ θεὸς οὗν, τῇ προγνώσει αὐτὸν χρήσασθαι δελέατι, ἵν' οὕτως ὄνομάσω, πρὸς τὴν ἐπιστροφὴν καὶ θεραπείαν καὶ ἡθικὴν κατόρθωσιν τῶν ἀνθρώπων· νυνὶ δὲ οὐδὲν ἡ ἱστορία τοιοῦτον παραδίδωσι περὶ αὐτοῦ. εἰ γάρ καὶ ἀνδρῶν ἀπάντων Σωκράτην εἶπε σοφώτατον εἶναι, ἥμβλυνε τὸν ἔπαινον αὐτοῦ τὸ πρὸς τούτου λεγόμενον περὶ Εύριπίδου καὶ Σοφοκλέους

not embrace a purer life outside of bodies but instead cling to the pleasures of the physical body. If indeed there was a god, as the Greeks believe, Apollo in Delphi, which prophet should he choose: the wise one or one who is not found to be such, even if he is clever? How would he not prefer a man to prophesy rather than a woman? But if he wanted a female, perhaps because he could not or did not enjoy another or the female passages, why would he not choose a virgin rather than a woman who is fulfilling his will?

7.6 | Now, the Pythia, who is admired by the Greeks, did not judge any wise man or even any man worthy of the divine inspiration, as the Greeks believe. Nor did she choose a virgin or a wise woman who benefited from philosophy, but rather an ordinary woman. For perhaps those who are better among humans were more capable of the work of her inspiration. If indeed she was a god, it would have been fitting for her to use her foresight for the return, healing, and moral improvement of humans; however, history does not pass on anything like this about her. For even if she said that Socrates was the wisest of all men, she diminished his praise by what she said about Euripides and Sophocles, stating that "Sophocles is wise, but Euripides is wiser."

έν τῷ· σοφὸς Σοφοκλῆς, σοφώτερος δ'  
Εύριπίδης. τραγῳδιοποιῶν ουν σοφῶν ὑπ'  
αὐτοῦ λελεγμένων κρείττων εἶναι  
νομισθεὶς ὁ Σωκράτης, τῶν ἐπὶ τῇσι σκηνῇσι  
καὶ τῇσι ὄρχήστρας τοῦ τυχόντος ἄθλου  
ἔνεκεν ἀγωνιζομένων καὶ ὅπου μὲν λύπας  
καὶ οἴκτους τοῖς θεαταῖς ἔμποιούντων  
ὅπου δὲ ἀσέμινους γέλωτας (τοιοῦτον γάρ  
τι βούλεται τὰ σατυρικὰ δράματα), οὐ  
πάνυ τι τὸ διὰ φιλοσοφίαν καὶ ἀλήθειαν  
ἔμφαίνει σεμνὸν καὶ διὰ σεμνότητα  
ἐπαινετόν. καὶ τάχα οὐ τοσοῦτον διὰ  
φιλοσοφίαν ἀνδρῶν εἴπεν αὐτὸν ἀπάντων  
σοφώτατον ὅσον διὰ τὰς θυσίας καὶ ἃς  
προσήνεγκε κνίσσας αὐτῷ τε καὶ τοῖς  
λοιποῖς δαίμοσι. καὶ διὰ ταῦτα ἐοίκασι  
μᾶλλον ποιεῖν οἱ δαίμονες τὰ ἀξιούμενα  
ὑπὸ τῶν αὐτοῖς προσαγόντων ἡ διὰ τὰ  
ἔργα τῇσι ἀρετῇσι. διόπερ διαγράφων τὰ  
γινόμενα ὃ τῶν ποιητῶν ἄριστος Ὅμηρος  
καὶ διδάσκων, τίνα μάλιστά ἔστι τὰ  
πείθοντα τοὺς δαίμονας ποιεῖν ἢ βούλονται  
οἱ θύοντες, εἰσήγαγε τὸν Χρύσην, ἔνεκεν  
δόλιγων στεφάνων καὶ μηρίων ταύρων καὶ  
αἵγῶν τυγχάνοντα ὃν ἥτησε καθ' Ἑλλήνων  
διὰ τὴν θυγατέρα, ἵνα λοιμώξαντες  
ἀποδώσειαν αὐτῷ τὴν Χρυστῆδα. μέμνημαι  
δὲ παρά τινι τῶν Πυθαγορείων,  
ἀναγράψαντι περὶ τῶν ἐν ὑπονοίᾳ παρὰ  
τῷ ποιητῇ λελεγμένων, ἀναγνοὺς ὅτι τὰ  
τοῦ Χρύσου πρὸς τὸν Ἀπόλλωνα ἔπη καὶ ὃ  
ἔξ Ἀπόλλωνος ἐπιπεμφθεὶς τοῖς Ἕλλησι  
λοιμὸς διδάσκει ὅτι ἡπίστατο Ὅμηρος  
πονηρούς τινας δαίμονας, χαίροντας ταῖς  
κνίσσαις καὶ ταῖς θυσίαις, μισθοὺς  
ἀποδιδόναι τοῖς θύσασι τὴν ἐτέρων  
φθορὰν, εἰ τοιοῦτο οἱ θύοντες εὔχοιντο. καὶ  
ὁ „Δωδώνης“ δὲ „μεδέων δυσχειμέρου,“ παρ'  
ῷ είσιν οἱ προφῆται „ἀνιπτόποδες  
χαμαιεῦναι,“ ἀποδοκιμάσας τὸ τῶν ἀνδρῶν  
εἰς προφητείαν γένος ταῖς Δωδωνίσι  
χρῆται, ως καὶ ὁ Κέλσος παρέστησεν. ἔστω  
δέ τις τούτοις παραπλήσιος Κλάριος καὶ

Thus, Socrates is thought to be greater than the wise tragic poets, who compete on the stage and in the orchestra, where some create sorrows and pity for the audience, while others create shameless laughter (for such is the nature of satirical dramas). It does not show anything noble through philosophy and truth, nor is it praiseworthy for its seriousness. And perhaps he was called the wisest of all men not so much for his philosophy but for the sacrifices and offerings he made to the gods and other spirits. Because of this, the demons seem more likely to grant what is desired by those who offer to them rather than through the works of virtue. Therefore, the greatest poet, Homer, while recording events, shows what most persuades the demons to do what the sacrificers want. He introduced Chryses, who, for a few crowns and the thighs of bulls and goats he sought for the Greeks because of his daughter, wanted to return Chryseis to him. I remember that one of the Pythagoreans wrote about what is said in hints by the poet, noting that the words of Chryses to Apollo and the plague sent by Apollo to the Greeks teach that Homer knew of some wicked demons, pleased with the offerings and sacrifices, giving rewards to the sacrificers for the destruction of others if such things were prayed for by the sacrificers. And the "Dodona" speaks of "the stormy winter," where the prophets are "footless and lying on the ground," rejecting the male gender for prophecy, as Celsus also pointed out. Let there be another similar to these, Clarius, and another in Branchidae, and another in Ammon, or wherever on earth they prophesy. From where then will it be shown whether they are indeed gods or some demons?

ἔτερος ἐν Βραγχίδαις καὶ ἄλλος ἐν  
Ἄμμωνος ἡ ὅποι ποτὲ γῆς μαντευόμενοι,  
πόθεν οὖν δειχθήσεται εἰ καὶ θεοὶ μέν εἰσιν  
οὐ δαιμόνια δέ τινα;

## Section 7

7.7 | Τῶν δ' ἐν Ἰουδαίοις προφητῶν οἱ μὲν  
πρὸ τῆς προφητείας καὶ τῆς θείας  
κατακωχῆς ἥσαν σοφοὶ, οἱ δ' ἀπ' αὐτῆς τῆς  
προφητείας φωτισθέντες τὸν νοῦν  
τοιοῦτοι γεγόνασιν, αἱρεθέντες ὑπὸ τῆς  
προνοίας εἰς τὸ πιστευθῆναι τὸ θεῖον  
πνεῦμα καὶ τοὺς ἀπὸ τούτου λόγους διὰ τὸ  
τοῦ βίου δυσμίμητον καὶ σφόδρα εὔτονον  
καὶ ἐλευθέριον καὶ πάντῃ πρὸς θάνατον  
καὶ κινδύνους ἀκατάπληκτον. τοιούτους  
γάρ καὶ ὁ λόγος αἱρεῖ δεῖν εἶναι τοὺς τοῦ  
ἐπὶ πᾶσι θεοῦ προφήτας. οἵτινες παίγνιον  
ἀπέφηναν τὴν Ἀντισθένους καὶ Κράτητος  
καὶ Διογένους εύτονίαν. δι' ἀλήθειαν γοῦν  
καὶ τὸ ἐλευθερίως ἐλέγχειν τοὺς  
ἀμαρτάνοντας „ἐλιθάσθησαν, ἐπρίσθησαν,  
ἐπειράσθησαν, ἐν φόνῳ μαχαίρας  
ἀπέθανον· περιῆλθον γάρ ἐν μηλωταῖς, ἐν  
αἴγείοις δέρμασιν, ὑστερούμενοι,  
κακουχούμενοι, ἐν ἔρημίαις πλανώμενοι  
καὶ ὅρεσι καὶ σπηλαίοις καὶ ταῖς ὄπαῖς τῆς  
γῆς, ὃν οὐκ ην ἄξιος ὁ ἐπὶ γῆς κόσμος“· ἀεὶ<sup>1</sup>  
ἐνορῶντες τῷ θεῷ καὶ τοῖς ἀοράτοις τοῦ  
θεοῦ καὶ μὴ βλεπομένοις αἰσθητῶς καὶ διὰ  
τοῦτο οὗσιν αἰώνιοις. ὁ δὲ βίος ἐκάστου  
τῶν προφητῶν ἀναγέγραπται· ἀρκεῖ δὲ ἐπὶ<sup>2</sup>  
τοῦ παρόντος παραθέσθαι τὸν Μωϋσέως  
βίον (καὶ γάρ αὐτοῦ φέρονται προφητεῖαι,  
ἀναγεγραμμέναι ἐν τῷ νόμῳ) καὶ τὸν  
Ιερεμίου, φερόμενον ἐν τῇ ὁμωνύμῳ αὐτοῦ  
προφητείᾳ, καὶ τὸν Ἡσαΐου, ὃς ἐπορεύθη  
ὑπερτείνων πᾶσαν ἄσκησιν „γυμνὸς καὶ  
ἀνυπόδετος“ ἔτεσι τρισίν. ἵδε δὲ καὶ  
παιδαρίων, τοῦ Δανιὴλ καὶ τῶν σὺν αὐτῷ,  
τὸν ἐρήμωμένον βίον, ἀναγνούς τὴν

7.7 | Among the prophets of the Jews, some were wise before their prophecies and divine inspiration, while others, enlightened by the prophecy itself, became such in mind. They were chosen by divine providence to believe in the divine spirit and its words because of the harshness of life, which was very easy and free, and they were unshaken by death and dangers. For such are the prophets of God, who are said to have left behind the ease of Antisthenes, Crates, and Diogenes. Indeed, they freely corrected those who sinned, saying, "They were stoned, they were cut, they were tested, they died by the sword." They wandered in sheepskins, in goat skins, suffering, wandering in deserts and mountains and caves of the earth, of whom the world was not worthy. Always seeing God and the invisible things of God, and not being seen by the senses, they are thus eternal. The life of each prophet is recorded; it is enough for now to mention the life of Moses (for his prophecies are also recorded in the law) and that of Jeremiah, mentioned in his prophecy of the same name, and that of Isaiah, who went about for three years "naked and barefoot." Look also at the life of Daniel and his companions, who lived healthily, noting their diet and that their food was vegetables, while they abstained from meat. If you can, also consider those before them, Noah prophesying and Isaac praying prophetically for his son, and Jacob telling

ύδροποσίαν αύτῶν καὶ ὅτι ἡ τροφὴ ἦν αὐτοῖς ὅσπριον, ἐμψύχων ἀπεχομένοις. εἰ δὲ δύνασαι, καὶ τὰ πρὸ τούτων θέασαι, Νῶε προφητεύσαντος καὶ Ἰσαὰκ τῷ υἱῷ ἐπευξαμένου προφητικῶς καὶ τοῦ Ἰακὼβ λέγοντος ἐκάστῳ τῶν δώδεκα· „δεῦτε, ἵνα ἀναγγέλω ὑμῖν, τί ἔσται ἐπ’ ἐσχάτων τῶν ἡμερῶν.“ οὗτοι δὴ καὶ ἄλλοι μυρίοι προφητεύσαντες τῷ θεῷ καὶ τὰ περὶ Ἰησοῦ τοῦ Χριστοῦ προεῖπον. διόπερ ἐν οὐδενὶ μὲν τιθέμεθα λόγων τὰ ὑπὸ τῆς Πυθίας ἢ Δωδωνίδων ἢ Κλαρίου ἢ ἐν Βραγχίδαις ἢ ἐν Ἀμμωνος ἢ ὑπὸ μυρίων ἄλλων λεγομένων θεοπρόπων προειρημένα· τὰ δ’ ὑπὸ τῶν ἐν Ἰουδαίᾳ προφητευσάντων τεθήπαμεν, ὅρῶντες ὅτι ἄξιος ἦν αύτῶν ὁ ἐρρωμένος καὶ εὔτονος καὶ σεμνὸς βίος πνεύματος θεοῦ, τρόπῳ προφητεύοντος καὶνῶ καὶ οὐδὲν ἔχοντι παραπλήσιον ταῖς ἀπὸ δαιμόνων μαντείαις.

## Section 8

7.8 | Οὐκ οἶδα δ' ὅπως ὁ Κέλσος είπων· τὰ δ' ὑπὸ τῶν ἐν Ἰουδαίᾳ τῷ ἐκείνων τρόπῳ λεχθέντα προσέθηκεν· ἢ μὴ λεχθέντα, ὡς ἄπιστος φάσκων δύνασθαι καὶ μὴ λελέχθαι αὐτὰ ἄλλ' ἀναγεγράφθαι τάχα τὰ μὴ λεχθέντα. οὐ γάρ εἶδε τοὺς χρόνους, ούδ' ὅτι πρὸ πολλῶν ἐτῶν μυρία προειπόντες ἐλεγον καὶ περὶ τῆς Χριστοῦ ἐπιδημίας. πάλιν τε αὖ τοὺς ἀρχαίους προφήτας διαβαλεῖν ἐθέλων φησὶν αὐτοὺς πεπροφητευκέναι τὸν τρόπον τοῦτον, ὃν εἰώθασι, φησὶν, ἔτι νῦν οἱ περὶ Φοινίκην τε καὶ Παλαιστίνην· μὴ δηλώσας πότερον ἄλλοτρίους λέγει τινὰς τοῦ Ἰουδαίων λόγου καὶ Χριστιανῶν ἢ κατὰ τὸν χαρακτῆρα τῶν προφητῶν Ἰουδαϊκῶς προφητεύοντας. ὅπως δ' ἂν ἔχῃ ἢ λέγει, ἐλέγχεται ἐψευσμένα. οὕτε γάρ (τινες) τῶν τῆς πίστεως ἄλλοτρίων παραπλήσιόν τι

each of the twelve, "Come, that I may tell you what will happen in the last days." These and many others prophesied to God and foretold the things concerning Jesus Christ. Therefore, we do not place any value on the words of the Pythia, or those from Dodona, or Clarius, or in Branchidae, or in Ammon, or by many other so-called prophets. But we have established what was prophesied by those in Judea, seeing that their strong, easy, and serious life was worthy of the spirit of God, prophesying in a new way and having nothing similar to the oracles of demons.

7.8 | I do not know how Celsus said what he did; he added what was said by those in Judea in their own way. Or perhaps he claimed that things were not said, as an unbeliever might, and that what was not said was perhaps written down. For he did not see the times, nor that many years ago, countless prophecies were made about the coming of Christ. Again, he wants to slander the ancient prophets, saying they prophesied in this way, which, he claims, is still done now by those around Phoenicia and Palestine. He does not clarify whether he speaks of some outsiders to the Jewish and Christian teachings or whether they prophesy in a Jewish manner like the prophets. However it may be, he is shown to be false. For neither have any of those outside the faith made anything similar to

τοῖς προφήταις πεποιήκασιν, οὕτε νεώτεροι καὶ μετὰ τὴν Ἰησοῦ ἐπιδημίαν ἴστόρηνται ἐν Ἰουδαίοις τινὲς προφητεύσαντες, τὸ γὰρ ἄγιον πνεῦμα ὡμολόγηται ἐκείνους καταλελοιπέναι, ἀσεβήσαντας εἰς τὸν θεὸν καὶ τὸν προφητευθέντα ὑπὸ τῶν παρ' αὐτοῖς προφητῶν. σημεῖα δὲ τοῦ ἄγιου πνεύματος κατ' ἀρχὰς μὲν τῆς Ἰησοῦ διδασκαλίας μετὰ δὲ τὴν ἀνάληψιν αὐτοῦ πλείονα ἔδεικνυτο, ὕστερον δὲ ἐλάττονα· πλὴν καὶ νῦν ἔτι ἔχνη ἔστιν αὐτοῦ παρ' ὀλίγοις, τὰς ψυχὰς τῷ λόγῳ καὶ ταῖς κατ' αὐτὸν πράξεσι κεκαθαρμένοις. „ἄγιον γὰρ πνεῦμα παιδείας φεύξεται δόλον, καὶ ἀπαναστήσεται ἀπὸ λογισμῶν ἀσυνέτων.“

## Section 9

7.9 | Ἐπεὶ δὲ καὶ τὸν τρόπον τῶν ἐν Φοινίκῃ καὶ Παλαιστίνῃ μαντείων ἐπαγγέλλεται φράσειν ὁ Κέλσος ὡς ἀκούσας καὶ πάνυ καταμαθὼν, φέρε καὶ ταῦτα κατανοήσωμεν. πρῶτον δὴ λέγει πλείονα εἶναι εἴδη προφητειῶν, μὴ ἐκτιθέμενος αὐτά· οὐδὲ γὰρ εἶχεν, ἀλλὰ ψευδῶς ἐπανετείνετο. δέ φησιν εἶναι τελεώτατον παρὰ τοῖς τῇδε ἀνδράσιν ἵδωμεν. πολλοὶ, φησὶ. καὶ ἀνώνυμοι ῥᾶστα ἐκ τῆς προστυχούσης αἰτίας καὶ ἐν ιεροῖς καὶ ἔξω ιερῶν. οἱ δὲ καὶ ἀγείραντες καὶ ἐπιφοιτῶντες πόλεσιν ἢ στρατοπέδοις, κινοῦνται δῆθεν ὡς θεσπίζοντες. πρόχειρον δ' ἐκάστω καὶ σύνηθες είπειν· ἐγὼ ὁ θεός εἰμι ἢ θεοῦ παῖς ἢ πνεῦμα θεῖον. ἥκω δέ· ἥδη γὰρ ὁ κόσμος ἀπόλλυται, καὶ ὑμεῖς, ὡς ἀνθρωποι, διὰ τὰς ἀδικίας οἴχεσθε. ἐγὼ δὲ σῶσαι θέλω· καὶ ὅψεσθέ με αὖθις μετ' οὐρανίου δυνάμεως ἐπανιόντα. μακάριος ὁ νῦν με θρησκεύσας, τοῖς δ' ἄλλοις ἄπασι πῦρ αἰώνιον ἐπιβαλῶ καὶ πόλεσι καὶ χώραις. καὶ ἀνθρωποι, οἵ μὴ τὰς ἔσωτῶν

the prophets, nor have any more recent prophets been recorded in Judea after the coming of Jesus. For the Holy Spirit is said to have left them, having acted impiously toward God and the one prophesied by their prophets. At first, signs of the Holy Spirit were shown during the teaching of Jesus, and after his ascension, there were more signs; later, there were fewer. But even now, there are still traces of him among a few, the souls purified by his word and actions. "For the Holy Spirit will flee from deceitful thoughts and will turn away from foolish reasoning."

7.9 | Since Celsus claims to explain the way of the oracles in Phoenicia and Palestine, having heard and learned everything, let us also consider these things. First, he says there are more types of prophecies, but he does not describe them; for he had none, but falsely stretched the truth. He says that there are many, and they are often anonymous, arising from the occasion and occurring in temples and outside of them. Those who gather and hover over cities or camps pretend to be prophesying. It is easy and common for each to say, "I am God, or a son of God, or a divine spirit. I have come; for the world is perishing, and you, O people, are lost because of your injustices. But I want to save you; and you will see me again coming back with heavenly power. Blessed is the one who worships me now, but to all others, I will bring eternal fire upon cities and lands." And people who do not know their own punishments will regret it in vain and groan; but those who

ποινὰς ἵσασι, μεταγνώσονται μάτην καὶ στενάξουσι· τοὺς δέ μοι πεισθέντας αἰώνίους φυλάξω. εἴτα τούτοις ἔξῆς φησι· ταῦτ' ἐπανατεινάμενοι προστιθέασιν ἐφεξῆς ἄγνωστα καὶ πάροιστρα καὶ πάντῃ ἄδηλα, ὃν τὸ μὲν γνῶμα οὐδεὶς ἀν ἔχων νοῦν εὐρεῖν δύναιτο· ἀσαφῆ γάρ καὶ τὸ μηδὲν, ἀνοήτῳ δὲ ἡ γόητι παντὶ περὶ παντὸς ἀφορμὴν ἐνδίδωσιν, ὅπῃ βούλεται, τὸ λεχθὲν σφετερίζεσθαι.

## Section 10

7.10 | Ἐχρῆν δὲ αύτὸν, εἴπερ εύγνωμόνει πρὸς τὴν κατηγορίαν, ἐκθέσθαι αύταῖς λέξεσι τὰς προφητείας, εἴτ' ἐν αἷς θεὸς παντοκράτωρ ἐπηγγέλλετο εἶναι ὁ λέγων, εἴτ' ἐν αἷς ὁ υἱὸς τοῦ θεοῦ, εἴτε καὶ ἐν αἷς τὸ πνεῦμα τὸ ἄγιον λέγον εἶναι ἐπιστεύετο· οὕτω γάρ καὶ ἡγωνίασεν ἀνασκεύασαι τὰ εἰρημένα καὶ δεῖξαι ὅτι οὐκ ἔνθεοι ἥσαν οἱ λόγοι, περιέχοντες ἐπιστροφὴν ἀπὸ τῶν ἀμαρτημάτων καὶ ἔλεγχον τῶν ποτε ὄντων καὶ πρόγνωσιν περὶ τῶν μελλόντων. διὸ καὶ οἱ κατ' αύτοὺς ἀπογραψάμενοι τὰς προφητείας αύτῶν ἐφύλαξαν, ἵνα καὶ οἱ μεταγενέστεροι ἀναγινώσκοντες θαυμάζωσιν ὡς λόγους θεοῦ καὶ ὡφελούμενοι οὐ μόνον ἀπὸ τῶν ἐπιπληκτικῶν καὶ ἐπιστρεπτικῶν ἀλλὰ καὶ ἀπὸ τῶν προγνωστικῶν ταῖς ἑκβάσεσι πειθόμενοι περὶ τοῦ θεοῦ εἶναι πνεῦμα τὸ προειρηκὸς τὴν κατὰ τὸν λόγον εύσέβειαν ἀσκοῦντες διατελῶσι, πειθόμενοι τῷ νόμῳ καὶ τοῖς προφήταις. οἱ μὲν οὖν προφῆται ὅσα ἦν αύτόθεν νοηθῆναι τοῖς ἀκούοντοι χρήσιμα καὶ συμβαλλόμενα τῇ τῶν ἡθῶν ἐπανορθώσει χωρὶς πάσης ἐπικρύψεως κατὰ τὸ βούλημα τοῦ θεοῦ είρήκασιν, ὅσα δὲ μυστικώτερα ἦν καὶ ἐποπτικώτερα καὶ ἔχόμενα θεωρίας τῆς ὑπὲρ τὴν πάνδημον ἀκοήν, ταῦτα „δι' αἰνιγμάτων“καὶ

believe me, I will keep safe forever. Then he continues, saying that they add unknown and strange things, and everything is unclear, of which no one with sense could find the meaning. For it is vague and nothing, and it gives every fool or sorcerer a reason to twist what is said however they want.

7.10 | He should have, if he were wise about the accusation, presented the prophecies in their own words, whether they were spoken by God Almighty, or by the Son of God, or whether the Holy Spirit was believed to be speaking. For he would have struggled to refute what was said and to show that the words were not inspired, containing a call to turn away from sins and a rebuke of past wrongs, as well as knowledge of future events. That is why those who recorded their prophecies preserved them, so that later readers might marvel at them as words of God and benefit not only from the warnings and calls to repentance but also from the predictions, being convinced of the divine nature of the spirit that had previously spoken, practicing piety according to the word, obeying the law and the prophets. The prophets spoke what was necessary for those who heard them, useful and contributing to the correction of morals, without any concealment, according to the will of God. But the more mysterious and visionary things, which were beyond common understanding, were expressed through riddles, allegories, and what are called dark sayings or parables, so that

άλληγοιῶν καὶ τῶν καλουμένων σκοτεινῶν λόγων καὶ τῶν ὄνομαζομένων παραβολῶν ἢ παροιμιῶν ἀπεφήναντο· ἵν’ οἱ μὴ φυγοπονοῦντες ἀλλὰ πάντα πόνον ὑπὲρ ἀρετῆς καὶ ἀληθείας ἀναδεχόμενοι ἔξετάσαντες εὔρωσι καὶ εὐρόντες, ὡς λόγος αἰρεῖ, οἴκονομήσωσιν. ὁ δὲ γεννάδας Κέλσος ὡσπερεὶ θυμωθεὶς ἐπὶ τῷ μὴ νενοηκέναι τοὺς τῶν προφητῶν τοιούτους λόγους ἔλοιδόρησεν αὐτοὺς, εἰπὼν ὅτι ταῦτα ἐπανατεινάμενοι προστιθέασιν ἐφεξῆς ἄγνωστα καὶ πάροιστρα καὶ πάντῃ ἄδηλα, ὃν τὸ μὲν γνῶμα οὐδεὶς ἀν νοῦν ἔχων εὐρεῖν δύναιτο· ἀσαφῇ γάρ καὶ τὸ μηδὲν, ἀνοήτῳ δὲ ἥ γόητι παντὶ περὶ παντὸς ἀφορμὴν ἐνδίδωσιν, ὅπῃ βούλεται, τὸ λεχθὲν σφετερίζεσθαι. καὶ πανούργως μοι ἔδοξε ταῦτ’ είρηκέναι, κωλύειν τὸ ὅσον ἐφ’ ἑαυτῷ βουλόμενος τοὺς ἐντυγχάνοντας ταῖς προφητείαις βασανίζειν καὶ ἔξετάζειν αὐτῶν τὸν νοῦν· καὶ πέπονθέ τι πρᾶγμα παραπλήσιον τοῖς εἰποῦσι περὶ τινος προφήτου, εἰσελθόντος πρὸς τινα καὶ τὰ μέλλοντα προειπόντος αὐτῷ· „τί εἰσῆλθεν ὁ ἐπίληπτος οὗτος πρός σε;“

## Section 11

7.11 | Είκός μὲν οὖν εἶναι λόγους πολλῷ τῆς ἡμετέρας ἔξεως σοφωτέρους, τοὺς δυναμένους ἀποδεικνύναι ψευδόμενον ἐν τούτοις τὸν Κέλσον καὶ ἐνθέους τὰς προφητείας πλὴν καὶ ἡμεῖς κατὰ τὸ δυνατὸν ἡμῖν πεποιήκαμεν, τὰ, ὡς φησι Κέλσος, πάροιστρα καὶ πάντῃ ἄδηλα πρὸς λέξιν διηγησάμενοι ἐν τοῖς πραγματευθεῖσιν ἡμῖν είς τὸν Ἡσαΐαν καὶ είς τὸν Ἰεζεκιὴλ καὶ εἴς τινας τῶν δώδεκα. Θεοῦ δὲ διδόντος τὴν ἐν τῷ λόγῳ αὐτοῦ προκοπὴν καθ’ οὓς βούλεται χρόνους προστεθήσεται τοῖς ἥδη είς ταῦτα

those who do not shy away from effort but accept all toil for virtue and truth might examine and find them, and having found them, might manage them as the situation requires. But Celsus, as if angry for not understanding such words of the prophets, insulted them, saying that they add unknown and strange things, and everything is unclear, of which no one with sense could find the meaning. For it is vague and nothing, and it gives every fool or sorcerer a reason to twist what is said however they want. And it seems very cunning to me that he said these things, wanting to prevent those who encounter the prophecies from examining and questioning their meaning. He has suffered something similar to what he accuses others of, when a prophet entered to speak about future events, and someone asked, "Why did this possessed person come to you?"

7.11 | It is likely that there are words much wiser than ours, which can show that Celsus is lying in these matters and that the prophecies are inspired. However, we have done our best to explain what Celsus calls unknown and unclear in our discussions about Isaiah, Ezekiel, and some of the twelve prophets. As God gives understanding in his word, he will add to those who wish to know the truth, whether it is what is lacking or whatever we can clarify. Others who want to examine the scriptures, having a sound mind, could find

ὑπαγορευθεῖσιν ἥτοι τὰ λείποντα ἡ ὄσα γ'  
ἄν φθάσωμεν σαφηνίσαι. καὶ ἄλλοι δὲ οἱ  
βουλόμενοι ἔξετάζειν τὴν γραφὴν νοῦν  
ἔχοντες τὸ γνῶμα αὐτῆς εὐρεῖν ἀν  
δύναιντο, οὕσης ἀληθῶς πολλαχοῦ  
ἀσαφοῦς μὲν, οὐ μὴν. ὡς φησι Κέλσος, τὸ  
μηδέν. ἀλλ' οὐδὲ δύναται τις ἀνόητος ἡ  
γόης ἔξομαλίσαι ἡ ὅπῃ ποτὲ τὸ λεχθὲν  
σφετερίσασθαι· μόνος δὲ καὶ πᾶς ὁ κατ'  
ἀλήθειαν ἐν Χριστῷ σοφὸς τὸν εἰρμὸν  
πάντα ἀποδῷ ἀν τῶν μετ' ἐπικρύψεως  
εἰρημένων ἐν τοῖς προφήταις, „πνευματικά  
πνευματικοῖς“ συγκρίνων καὶ  
κατασκευάζων ἀπὸ τῆς συνηθείας τῶν  
γραφῶν ἔκαστον τῶν εὐρισκομένων. οὐ  
πιστευτέον δὲ τῷ Κέλσῳ λέγοντι τοιούτων  
ἀνθρώπων γεγονέναι αὐτήκοον. οὐδὲ γάρ  
κατὰ τοὺς Κέλσου χρόνους γεγόνασί τινες  
π(ροφῆται) τοῖς ἀρχαίοις παραπλήσιοι,  
ἐπεὶ κάν παραπλησίως τοῖς πάλαι  
γρ(αφεῖ)σιν ἀνεγράφησαν καὶ ἔξῆς  
προφητεῖαι ὑπὸ τῶν ἀποδεξαμένων καὶ  
θαυμασάντων αὐτάς. δοκεῖ δέ μοι πάντῃ  
δῆλον εἶναι τὸ τοῦ Κέλσου ψεῦδος, ὅτι οἱ  
δῆθεν προφῆται, ὃν αὐτήκοος ἐγένετο,  
έλεγχθέντες ὑπὸ Κέλσου ὡμολόγησαν  
αὐτῷ οὐ τίνος ἐδέοντο, καὶ δτι ἐπλάσσοντο  
λέγοντες ἄλλοπρόσαλλα. ἔδει δ' αὐτὸν καὶ  
όνόματα θεῖναι ὃν ἔφασκεν αὐτήκοος  
γεγονέναι· ἵνα ἐκ τῶν ὄνομάτων, εἴπερ  
εἶχεν εἰπεῖν, φανῇ τοῖς κρίνειν δυναμένοις,  
πότερον ἀληθῆ ἡ ψευδῆ ἔλεγχον.

## Section 12

7.12 | Οἶεται δὲ καὶ τοὺς ἀπὸ τῶν  
προφητῶν ἀπολογουμένους περὶ τῶν κατὰ  
τὸν Χριστὸν μηδὲν μὲν δύνασθαι πρὸς ἔπος  
λέγειν, ἐπὰν φαίνηται τι πονηρὸν ἡ  
αἰσχρὸν ἡ ἀκάθαρτον λεγόμενον περὶ τοῦ  
Θείου ἡ μιαρόν. διὸ καὶ ὡς μηδεμιᾶς οὕσης  
ἀπολογίας συνείρει ἐαυτῷ μυρία περὶ τῶν

the meaning of them, even though many parts are truly unclear. But as Celsus says, it is nothing. Yet no fool or sorcerer can smooth out or twist what has been said however they want. Only someone wise in the truth of Christ can reveal all the hidden meanings in the prophets, comparing spiritual things with spiritual and constructing each finding based on the usual understanding of the scriptures. Do not believe Celsus when he says that such people have been eyewitnesses. For in the time of Celsus, no prophets similar to the ancient ones had appeared, since even if they were similar to the old writings, later prophecies were recorded by those who accepted and admired them. It seems clear to me that Celsus is lying, claiming that the so-called prophets, of whom he says he was an eyewitness, were refuted by him and admitted to needing something from him, and that they were confused, saying different things. He should have also named those he claimed to have heard, so that those able to judge could see whether he spoke the truth or lies.

7.12 | He thinks that those defending the prophets about Christ cannot say anything when something wicked, shameful, or unclean is said about the divine or anything defiled. That is why, since there is no defense, he brings up many things that are not given. It should be known that those

μὴ διδομένων. είδέναι (δὲ) χρὴ ὅτι καὶ οἱ βουλόμενοι κατὰ τὰς θείας ζῆς γραφὰς καὶ ἐπιστάμενοι ὅτι „γνῶσις ἀσυνέτου ἀδιεξέταστοι λόγοι“<sup>1</sup>καὶ ἀναγνόντες τὸ „ἔτοιμοι ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἴτοῦντι ἡμᾶς λόγου περὶ τῆς ἐν ἡμῖν ἔλπίδος“οὐκ ἐπὶ μόνον τὸ προειρῆσθαι τάδε τινὰ καταφεύγουσιν, ἀλλὰ γὰρ καὶ τὰς δοκούσας ἀπεμφάσεις λύειν πειρῶνται καὶ δεικνύναι οὐδὲν εἶναι πονηρὸν ἐν τοῖς λόγοις οὐδ' αἰσχρὸν οὐδ' ἀκάθαρτον οὐδὲ μιαρὸν ἀλλὰ τοιοῦτον γίνεσθαι, ὡς χρὴ ἐκδέχεσθαι τοῖς μὴ συνιεῖσι τὴν θείαν γραφήν. ἔχρην δ' αὐτὸν ἀπὸ τῶν προφητῶν τὸ φαινόμενον ἐν αὐτοῖς πονηρὸν ἢ τὸ δοκοῦν αὐτῷ αἰσχρὸν ἢ τὸ νομιζόμενον αὐτῷ ἀκάθαρτον ἢ ὁ ὑπελάμβανεν εἶναι μιαρὸν παραθέσθαι, εἴπερ τοιαῦτα ἔβλεπεν ἐν τοῖς προφήταις είρημένα· πληκτικώτερος γὰρ ἀνὸ λόγος αὐτοῦ ἦν καὶ πρὸς ὃ ἐβούλετο ἀνυτικώτερος· νυνὶ δὲ οὐ παρέθετο, ἀλλ' ἐπανατεινάμενος ἀπειλεῖ τοιαῦτα φαίνεσθαι ἐν ταῖς γραφαῖς, καταψευδόμενος αὐτῶν. πρὸς οὓν κενοὺς ψόφους ὄνομάτων οὐδεὶς λόγος αἰρεῖ ἀπολογήσασθαι ὑπὲρ τοῦ δεῖξαι ὅτι οὐδὲν πονηρὸν ἢ αἰσχρὸν ἢ ἀκάθαρτον ἢ μιαρόν ἔστιν ἐν τοῖς τῶν προφητῶν λόγοις.

## Section 13

7.13 | Ἄλλ' οὐδὲ ποιεῖ ἢ πάσχει αἴσχιστα ὁ θεὸς οὐδὲ τῷ κακῷ διακονεῖται, ὡς οἴεται Κέλσος· οὐδὲ γὰρ προείρηται τι τῶν τοιούτων. κανὸν λέγῃ αὐτὸς προειρῆσθαι τὸν θεὸν τῷ κακῷ διακονεῖσθαι ἢ ποιεῖν ἢ πάσχειν αἴσχιστα, ἔμελλε παραθέσθαι τὰς ἀπὸ τῶν προφητῶν εἰς τοῦτο λέξεις καὶ μὴ μάτην μοιλύνειν ἔθέλειν τοὺς ἀκούοντας αὐτοῦ. ἢ μὲν οὖν πείσεται Χριστὸς προεῖπον οἱ προφῆται, καὶ τὴν αἴτιαν

who want to understand the divine scriptures and know that "knowledge of the foolish is unsearchable words," and who read "always ready to give an answer to anyone asking us for a word about the hope that is in us," do not only seek refuge in these things, but they also try to resolve the supposed accusations and show that there is nothing wicked, shameful, unclean, or defiled in the words, but that they should be accepted by those who do not understand the divine writing. He should have pointed out what he thought was wicked or what he considered shameful or what he believed to be unclean or what he assumed was defiled, if he saw such things mentioned in the prophets. For his argument would have been stronger and more relevant to what he intended. But now he does not present these things; instead, he threatens that such things appear in the scriptures, lying about them. Therefore, no argument is needed to show that there is nothing wicked, shameful, unclean, or defiled in the words of the prophets.

7.13 | But God does not do or suffer anything shameful, nor does he serve evil, as Celsus thinks. For nothing of the sort has been said. Even if he claims that God serves evil or does or suffers the most shameful things, he should have presented the words from the prophets to support this and not want to stain his listeners in vain. What Christ would suffer was foretold by the prophets, and they gave the reason for it.

τιθέντες τοῦ, δι' ὁ πείσεται· καὶ ὁ θεὸς  
ἡπίστατο ἄπερ ὁ Χριστὸς αὐτοῦ πείσεται.  
πόθεν δ' ὅτι καὶ μιαρώτατα καὶ  
ἀκαθαρτότατα ταῦτ' ἦν, ὡς φησιν ὁ  
Κέλσος; ἀλλὰ δόξει διδάσκειν, πῶς  
μιαρώτατα καὶ ἀκαθαρτότατα ἄττα ἦν ἃ  
καὶ ὑπέμεινεν, ἐπεὶ φησι· τί γάρ ἄλλο ἦν  
θεῷ τὸ προβάτων σάρκας ἔσθίειν καὶ  
χολὴν ἥ ὅξος πίνειν πλὴν σκατοφαγεῖν;  
θεὸς δὲ καθ' ἡμᾶς προβάτων σάρκας οὐκ  
ησθιεν. ἵνα γάρ καὶ δόξῃ ὅτι ἤσθιεν, ὡς  
σῶμα φορῶν ὁ Ἰησοῦς ἤσθιεν. ἀλλὰ καὶ  
περὶ τῆς χολῆς καὶ τοῦ ὅξους,  
προφητευθέντων ἐν τῷ „ἔδωκαν εἰς τὸ  
βρῶμά μου χολὴν, καὶ εἰς τὴν δίψαν μου  
ἐπότισάν με ὅξος,“ ἐν τοῖς ἀνωτέρω  
προειρηκότες ἀναγκαζόμεθα ὑπὸ τοῦ  
Κέλσου παλιλογεῖν. ἀεὶ γάρ οἱ τῷ τῆς  
ἀληθείας ἐπιβουλεύοντες λόγῳ χολὴν τὴν  
ἀπὸ τῆς ἐαυτῶν κακίας καὶ ὅξος τὸ ἀπὸ τῆς  
ἰδίας ἐπὶ τὰ φαῦλα τροπῆς προσάγουσι τῷ  
Χριστῷ τοῦ θεοῦ, ὃς „γευσάμενος οὐ θέλει  
πιεῖν.“

And God knew what Christ would suffer. But from where does Celsus say that these things were the most defiled and unclean? It seems he wants to teach how the most defiled and unclean things were what he endured, since he says: what else was it for God to eat the flesh of sheep and drink bile or vinegar, except to eat dung? But God did not eat the flesh of sheep among us. To make it seem like he did, he says that Jesus, carrying a body, ate. But concerning the bile and vinegar, prophesied in "They gave me gall for my food, and for my thirst they gave me vinegar to drink," we are forced to repeat what has been said above because of Celsus. For those who plot against the truth always bring bile from their own wickedness and vinegar from their own faults to Christ of God, who "having tasted, does not want to drink."

## Section 14

7.14 | Εἶτα μετὰ ταῦτα, βουλόμενος  
ἀνατρέπειν τὴν πίστιν τῶν διὰ τὸ  
πεπροφητεῦσθαι παραδεξαμένων τὰ τοῦ  
Ἰησοῦ, φησί· φέρε ἔάν προείπωσιν οἱ  
προφῆται τὸν μέγαν θεὸν, ἵνα μηδὲν ἄλλο  
φορτικῶτερον εἴπω, δουλεύειν ἥ νοσήσειν  
ἥ ἀποθανεῖν, τεθνήξεσθαι δεήσει τὸν θεὸν  
ἥ δουλεύειν ἥ νοσήσειν. ἐπειδὴ προείρητο,  
ἵνα πιστεύθῃ ἀποθανὼν ὅτι θεὸς ἦν; ἀλλ'  
οὐκ ἀν προείποιεν τοῦτο οἱ προφῆται·  
κακὸν γάρ ἔστι καὶ ἀνόσιον. οὐκοῦν οὕτ' εἰ  
προεῖπον οὕτ' εἰ μὴ προεῖπον. σκεπτέον,  
ἀλλ' εἰ τὸ ἔργον ἄξιόν ἔστι θεοῦ καὶ καλόν.  
τῷ δ' αἰσχρῷ καὶ κακῷ, καὶ πάντες  
ἄνθρωποι μαινόμενοι προλέγειν δοκῶσιν,  
ἀπιστητέον. πῶς οὖν τὰ περὶ τοῦτον ὡς

7.14 | Then after this, wanting to overturn the faith of those who accepted the prophecies about Jesus, he says: "Come, if the prophets said the great God, so that I may not say anything heavier, to serve or to suffer or to die, God would need to die or serve or suffer." Since it was said that he would die, is it to be believed that he was God? But the prophets would not have said this; for it is bad and unholy. So whether they said it or did not say it, we should consider whether the action is worthy and good for God. To the shameful and evil, even if all men seem to say it, one should not believe. How then are the things done about this one considered holy as

περὶ θεὸν πραχθέντα ἔστιν ὅσια; φαίνεται δὴ διὰ τούτων ἴσχυρὸν μὲν τι πρὸς πειθῶ τῶν ἀκουόντων ὑπονεοηκέναι τὸ περὶ τοῦ πεπροφητεῦσθαι τὸν Ἰησοῦν κεφάλαιον. ἄλλω δὲ πιθανῷ πειρᾶσθαι ἀνατρέπειν τὸν λόγον φάσκων οὐκοῦν οὔτ' εἰ προεῖπον οὕτ' εἰ μὴ προεῖπον, σκεπτέον. ἐχρῆν δ', εἴπερ μὴ παραλογιστικῶς ἄλλ' ἀποδεικτικῶς ἐβούλετο ἐνστῆναι τῷ λεγομένῳ, εἴπειν· οὐκοῦν ἀποδεικτέον ὅτι οὐ προεῖπον ἡ οὐ, καθὼς προεῖπον, τὰ περὶ Χριστοῦ πεπλήρωται ἐν τῷ Ἰησοῦ λεχθέντα. καὶ ἐπιφέρειν τὴν δοκοῦσαν αὐτῷ ἀπόδειξιν. οὕτως γὰρ ἐφαίνετο ἀν, τίνα μὲν αἱ προφητεῖαι λέγουσιν ὑφ' ἡμῶν ἀναφερόμενα ἐπὶ τὸν Ἰησοῦν, πῶς δὲ οὗτος ψευδοποιεῖ τὴν ἐκδοχὴν ἡμῶν· καὶ εὐρέθη ἀν, πότερον γενναίως ἀνατρέπει τὰ ὑφ' ἡμῶν φερόμενα ἀπὸ τῶν προφητῶν εἰς τὸν περὶ τοῦ Ἰησοῦ λόγον, ἡ ἀλίσκεται ἀναισχύντως βιάζεσθαι θέλων τὴν τῆς ἀληθείας ἐνάργειαν ὡς οὐκ ἀλήθειαν.

## Section 15

7.15 | Ἐπεὶ δ' ἀδύνατά τινα καὶ ἀπρεπῆ θεῷ καθ' ὑπόθεσιν τιθείς φησιν· εἰ ταῦτα προφητεύοιτο περὶ τοῦ ἐπὶ πᾶσι θεοῦ, ἢρ', ἐπεὶ προλέγεται, πιστεύεσθαι δεῖ τὰ τοιαῦτα περὶ θεοῦ; καὶ νομίζει κατασκευάζεσθαι ὅτι, κανὸν ἀληθῶς ὡσὶ προειρηκότες οἱ προφῆται περὶ υἱοῦ θεοῦ τοιαῦτα, ἀδύνατον ἦν αὐτὸν παθεῖν ἡ δρᾶσαι χρῆναι πιστεύειν τοῖς προειρημένοις· λεκτέον ὅτι ἡ ὑπόθεσις αὐτοῦ ἄτοπος οὖσα ποιήσαι ἀν συνημμένα εἰς τὰ ἀλλήλοις ἀντικείμενα λήγοντα, ὅπερ οὕτω δείκνυται. εἰ οἱ ἀληθῶς προφῆται τοῦ ἐπὶ πᾶσι θεοῦ δουλεύειν ἦν νοσεῖν ἀεὶ ἡ τεθνήξεσθαι φήσαιεν τὸν θεὸν, συμβήσεται ταῦτα περὶ τὸν θεὸν, ἀψευδεῖν γὰρ ἀνάγκη τοὺς τοῦ μεγάλου θεοῦ προφήτας· ἀλλὰ

concerning God? It seems that through these things, there is something strong to persuade those who hear about the prophecy of Jesus. But he tries to overturn the argument by saying: "So whether they said it or did not say it, we should consider." It would have been necessary, if he wanted to stand by what was said not by false reasoning but by proof, to say: "So it must be shown whether they did not say it or whether, as they said, the things about Christ are fulfilled in Jesus." And he should provide the proof that seems to him. For thus it would appear, what the prophecies say concerning Jesus, how this one falsely makes our interpretation. And it would be found whether he boldly overturns what we bring from the prophets to the discussion about Jesus, or whether he shamelessly tries to force the clarity of the truth as if it were not true.

7.15 | Since he puts forward some impossible and inappropriate things about God, he says: "If these were prophesied about the God of all, should we believe such things about God?" He thinks he is constructing an argument that even if the prophets truly spoke about the Son of God in such ways, it would be impossible for him to suffer or act, and one must believe what was said. It should be noted that his argument is unreasonable, as it would lead to contradictions. If the true prophets said that God would serve, suffer, or die, then these things would happen concerning God, for it is necessary that the prophets of the great God do not lie. But even if the true prophets say the same things, since what is

καὶ εἰ οἱ ἀληθῶς προφῆται τοῦ ἐπὶ πᾶσι θεοῦ τὰ αὐτὰ ταῦτά φασιν, ἐπεὶ τὰ τῇ φύσει ἀδύνατα οὐκ ἔστιν ἀληθῆ, οὐκ ἀν συμβαίη περὶ τὸν θεὸν ἂ λέγουσιν οἱ προφῆται. ὅταν δὲ δύο συνημμένα λήγῃ εἰς τὰ ἀλλήλοις ἀντικείμενα τῷ καλουμένῳ „διὰ δύο τροπικῶν“ θεωρήματι, ἀναιρεῖται τὸ ἐν ἀμφοτέροις τοῖς συνημμένοις ἡγούμενον, ὅπερ ἐν τούτοις ἔστι τὸ προλέγειν τοὺς προφήτας τὸν μέγαν θεὸν δουλεύειν ἢ νοσήσειν ἢ τεθνήξεσθαι. συνάγεται οὖν τὸ οὐκ ἄρα προεῖπον οἱ προφῆται τὸν μέγαν θεὸν δουλεύειν ἢ νοσήσειν ἢ τεθνήξεσθαι, καὶ ὑπάγεται γε ὁ λόγος τρόπῳ τοιούτῳ· εἴ τὸ πρῶτον, καὶ τὸ δεύτερον· εἴ [οὐ] τὸ πρῶτον, οὐ τὸ δεύτερον· οὐκ ἄρα τὸ πρῶτον. φέρουσι δὲ καὶ ἐπὶ ὕλης τὸν τρόπον τοῦτον οἱ ἀπὸ τῆς Στοᾶς, λέγοντες τό· εἴ ἐπίστασαι ὅτι τέθνηκας, τέθνηκας· εἴ ἐπίστασαι ὅτι τέθνηκας. οὐ τέθνηκας· ἀκολουθεῖ τὸ οὐκ ἄρα ἐπίστασαι ὅτι τέθνηκας. τὸν τρόπον δὲ τοῦτον κατασκευάζουσι τὰ συνημμένα· εἴ ἐπίστασαι ὅτι τέθνηκας, ἔστιν ὃ ἐπίστασαι, ἔστιν ἄρα τὸ τέθνηκας. καὶ πάλιν· εἴ ἐπίστασαι ὅτι οὐ τέθνηκας, καὶ ἔστιν ὃ ἐπίστασαι, οὐ τέθνηκας, ἐπεὶ δὲ ὁ τέθνηκώς (ούδεν) ἐπίσταται, δῆλον ὅτι, εἴ ἐπίστασαι ὅτι τέθνηκας, οὐ τέθνηκας. καὶ ἀκολουθεῖ, ὡς προεῖπον, ἀμφοτέροις τοῖς συνημμένοις τὸ οὐκ ἄρα ἐπίστασαι ὅτι τέθνηκας. τοιοῦτόν τι ἔστι καὶ περὶ τὴν Κέλσου ὑπόθεσιν, λέγοντος ἣν προεξεθέμεθα λέξιν.

## Section 16

7.16 | Ἀλλ' οὐδ' ἄπερ ἐν ὑποθέσει παρειλήφαμεν παραπλήσιά ἔστι ταῖς περὶ Ἰησοῦ προφητείαις. οὐ γάρ προεῖπον αἱ προφητεῖαι θεὸν σταυρωθήσεσθαι, αἵτινές φασι περὶ τοῦ ἀναδεξαμένου τὸν θάνατον·

impossible by nature cannot be true, what the prophets say about God would not happen. When two connected things lead to opposing conclusions in what is called "through two tropes," the idea in both is negated. This is shown in the claim that the prophets say the great God would serve, suffer, or die. Therefore, it follows that the prophets did not say that the great God would serve, suffer, or die, and the argument goes like this: if the first is true, then the second is true; if not the first, then not the second; therefore, not the first. The Stoics also use this kind of reasoning, saying: "If you know that you are dead, you are dead; if you know that you are dead, you are not dead." It follows that you do not know that you are dead. This way of reasoning connects the statements: if you know that you are dead, then what you know is true, so you are dead. Again, if you know that you are not dead, and what you know is true, then you are not dead, since the dead know nothing. It is clear that if you know that you are dead, then you are not dead. And it follows, as I said, that you do not know that you are dead. This is similar to Celsus's argument, as we have previously explained.

7.16 | But neither do the prophecies about Jesus match what we have discussed. For the prophecies did not say that God would be crucified; they say about the one who accepted death: "And we saw him, and he

„καὶ εἶδομεν αὐτὸν, καὶ οὐκ εἶχεν εἶδος οὐδὲ κάλλος, ἀλλὰ τὸ εἶδος αὐτοῦ ἄτιμον, ἐκλεῖπον παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων· ἀνθρωπος ἐν πληγῇ ὧν καὶ πόνῳ καὶ εἰδὼς φέρειν μαλακίαν.“ δρα οὖν (ώς) σαφῶς ἀνθρωπον είρηκασι τὸν πεπονθότα ἀνθρώπινα. καὶ αὐτὸς ἀκριβῶς εἰδὼς Ἰησοῦς ὅτι τὸ ἀποθνῆσκον ἀνθρωπος ἦν, φησὶ πρὸς τοὺς ἐπιβουλεύοντας αὐτῷ· „νῦν δὲ ζητεῖτε με ἀποκτεῖναι, ἀνθρωπον, δις τὴν ἀλήθειαν ὑμῖν λελάληκα, ἦν ἡκουσα ἀπὸ τοῦ θεοῦ.“ εἰ δέ τι θεῖον ἐν τῷ κατ’ αὐτὸν νοούμενῳ ἀνθρώπῳ ἔτυγχανεν, δοπερ ἦν ὁ μονογενὴς τοῦ θεοῦ καὶ ὁ „πρωτότοκος πάσης κτίσεως,“ ὁ λέγων· „έγώ είμι ἡ ἀλήθεια“ καὶ „έγώ είμι ἡ ζωὴ“ καὶ „έγώ είμι ἡ θύρα“ καὶ „έγώ είμι ἡ ὁδὸς“ καὶ „έγώ είμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς·“ ἄλλος δή που ὁ περὶ τούτου καὶ τῆς ούσιας αὐτοῦ λόγος ἔστι παρὰ τὸν περὶ τοῦ νοούμενου κατὰ τὸν Ἰησοῦν ἀνθρώπου. διόπερ οὐδὲ’ οἱ πάνυ ἀπλούστατοι καὶ λόγοις οὐκ ἐντεθραμμένοι ἔξεταστικοῖς Χριστιανοὶ εἴποιεν ἀν τεθνηκέναι τὴν ἀλήθειαν ἢ τὴν ζωὴν ἢ τὴν ὁδὸν ἢ τὸν ἔξ οὐρανοῦ καταβάντα ζῶντα ἄρτον ἢ τὴν ἀνάστασιν· φησὶ γὰρ ἐστὸν ἀνάστασιν εἶναι ὁ ἐν τῷ φαινομένῳ ἀνθρώπῳ κατὰ τὸν Ἰησοῦν διδάξας τὸ „έγώ είμι ἡ ἀνάστασις.“ ἄλλα καὶ οὐδεὶς (οὕτως) ἐμβρόντητος ἡμῶν ἔστιν, ὥν’ εἴπη· τέθνηκεν „ἡ ζωὴ“ ἢ τέθνηκεν „ἡ ἀνάστασις.“ ἦν δ’ ἀν τὸ τῆς ὑποθέσεως τοῦ Κέλσου χώραν ἔχον, εἰ ἐφάσκομεν προειρηκέναι τοὺς προφήτας τεθνήξεσθαι τὸν θεὸν λόγον ἢ τὴν ἀλήθειαν ἢ τὴν ζωὴν ἢ τὴν ἀνάστασιν ἢ τι τῶν ἄλλων, ἃ φησιν εἶναι ὁ υἱὸς τοῦ θεοῦ.

## Section 17

7.17 | Άληθεύει οὖν ἐν μόνῳ κατὰ τὸν

had no form or beauty, but his appearance was dishonorable, leaving aside the sons of men; a man in pain and suffering, and knowing how to bear weakness." So see how clearly they described the suffering man as human. And Jesus himself, knowing that he was a dying man, says to those plotting against him: "Now you seek to kill me, a man, who has told you the truth that I heard from God." If there was anything divine in this man who was thought of as human, which was the only begotten of God and the "firstborn of all creation," he said: "I am the truth," and "I am the life," and "I am the door," and "I am the way," and "I am the living bread that came down from heaven." There is indeed another argument about this and his essence, apart from the one concerning the human nature of Jesus. Therefore, even the very simplest Christians, who are not skilled in arguments, would not say that the truth or life or way or the living bread that came down from heaven or the resurrection has died. For he says that he is the resurrection, teaching in the appearance of a man according to Jesus: "I am the resurrection." But no one among us is so foolish as to say: "The life has died," or "The resurrection has died." It would have been reasonable for Celsus's argument to hold if we claimed that the prophets said that God, the truth, life, or resurrection died, or anything else that he says is the Son of God.

7.17 | Therefore, Celsus is only correct in

τόπον ὁ Κέλσος τῷ· ἀλλ' οὐκ ἀν προείποιεν τοῦτο οἱ προφῆται· κακὸν γάρ ἔστι καὶ ἀνόσιον. τί δὲ τοῦτο ἡ ὅτι ὁ μέγας Θεὸς δουλεύει ἡ τεθνήξεται; ἄξιον δὲ θεοῦ τὸ προφητευθέν ἔστιν ὑπὸ τῶν προφητῶν, ὅτι τῆς θείας φύσεως „ἀπαύγασμα“καὶ „χαρακτήρ“τις ἐνανθρωπούσῃ ψυχῇ ιερᾶς τῇ τοῦ Ἰησοῦ συνεπιδημήσει τῷ βίῳ, ἵνα σπείρῃ λόγον, οἰκειοῦντα τῷ τῶν ὅλων θεῷ τὸν παραδεξάμενον αὐτὸν εἰς τὴν ἐαυτοῦ ψυχὴν καὶ γεωργήσαντα καὶ ἐπὶ τέλος ἀγαγόντα πάντα, ὃς τὴν δύναμιν ἐν ἐαυτῷ ἔχει τοῦ ἐν ἀνθρώπου σώματι καὶ ψυχῇ ἐσομένου θεοῦ λόγου. οὕτως δ' ἔσται, ὡς μὴ ἀποκεκλεῖσθαι τὰς αὔγας αὐτοῦ ἐν ἐκείνῳ μόνῳ μηδ' ὄνομάζεσθαι ὅτι οὐδαμοῦ ἀλλαχοῦ ἔστι τὸ τῶν αὔγῶν τούτων παρεκτικὸν φῶς, θεὸς λόγος ὁν. τὰ περὶ τὸν Ἰησοῦν τοίνυν καθὸ μὲν νενόηται θεότητι ἐν αὐτῷ πραχθέντα, ἔστιν ὅσια, καὶ οὐ μαχόμενα τῇ περὶ τοῦ θείου ἐννοίᾳ· καθὸ δὲ ἀνθρωπος ἦν, παντὸς μᾶλλον ἀνθρώπου κεκοσμημένος τῇ ἄκρᾳ μετοχῇ τοῦ αὐτολόγου καὶ τῆς αὐτοσοφίας ὑπέμεινεν ὡς σοφὸς καὶ τέλειος ἅπερ ἔχρην ὑπομεῖναι τὸν ὑπὲρ παντὸς τοῦ γένους τῶν ἀνθρώπων ἥ καὶ τῶν λογικῶν πάντα πράττοντα. καὶ οὐδὲν ἄτοπον καὶ ἀποτεθνηκέναι τὸν ἀνθρωπὸν, καὶ τὸν θάνατον αὐτοῦ οὐ μόνον παράδειγμα ἐκκεῖσθαι τοῦ ὑπὲρ εὐσεβείας ἀποθνήσκειν ἀλλὰ γὰρ καὶ είργάσθαι ἀρχὴν καὶ προκοπὴν τῆς καταλύσεως τοῦ πονηροῦ καὶ διαβόλου, πᾶσαν τὴν γῆν νενεμημένου. σημεῖα δὲ τῆς καθαιρέσεώς εἰσιν αὐτοῦ οἱ διὰ τὴν ἐπιδημίαν Ἰησοῦ πανταχόθεν φυγόντες μὲν τοὺς κατέχοντας αὐτοὺς δαίμονας, διὰ δὲ τοῦ ἡλευθερῶσθαι ἀπὸ τῆς ὑπὸ ἐκείνους δουλεύεις ἀνατιθέντες ἐαυτοὺς τῷ θεῷ καὶ τῇ κατὰ τὸ δυνατὸν αὐτοῖς καθαρωτέρᾳ διηγέραι εἰς αὐτὸν εὐσεβείᾳ.

one place: but the prophets would not have said this, for it is bad and unholy. What is this? That the great God would serve or die? It is worthy of God what is prophesied by the prophets, that a "reflection" and "character" of the divine nature would dwell in the holy soul of Jesus, so that he might sow the word, making it familiar to the God of all who accepted him into his own soul, who cultivated and brought everything to completion, having the power within himself of the divine word that would be in the body and soul of man. Thus, it will be, so that his rays are not hidden in that one alone, nor is it to be named that the light of these rays is anywhere else but the divine word. Therefore, what is said about Jesus, as far as it is understood in his divinity, is holy and does not oppose the idea of the divine. But as far as he was a man, he was adorned more than any other man with the highest share of self-knowledge and wisdom, enduring as a wise and perfect man what he needed to endure for the sake of all humankind or even for all rational beings. And it is not strange for a man to die, and his death is not only an example of dying for piety, but also a beginning and progress in the overthrow of evil and the devil, who has claimed all the earth. The signs of his overthrow are those who, during the presence of Jesus, fled from those who held them captive by demons, and by being freed from their slavery, they dedicated themselves to God and, as much as they could, became purer every day in their piety toward him.

## Section 18

7.18 | Ἐξῆς δὲ τούτοις τοιαῦτά φησιν ὁ Κέλσος· ἔκεῖνο δ' οὐκ ἐνθυμηθήσονται πάλιν; εἰ προεῖπον οἱ τοῦ Ἰουδαίων θεοῦ προφῆται τοῦτον ἔκείνου παῖδα ἑσόμενον, πῶς ἔκεῖνος μὲν διὰ Μωϋσέως νομοθετεῖ πλουτεῖν καὶ δυναστεύειν καὶ καταπιπλάναι τὴν γῆν καὶ καταφονεύειν τοὺς πολεμίους ἡβηδὸν καὶ παγγενεὶ κτείνειν, ὅπερ καὶ αὐτὸς ἐν ὄφθαλμοῖς τῶν Ἰουδαίων, ὡς φησι Μωϋσῆς, ποιεῖ, καὶ πρὸς ταῦτα, ἀν μὴ πείθωνται, διαρρήδην αὐτοὺς τὰ τῶν πολεμίων δράσειν ἀπειλεῖ, ὃ δ' υἱὸς ἄρα αὐτοῦ, ὃ „Ναζωραῖος“ ἄνθρωπος. ἀντινομοθετεῖ μηδὲ παριτητὸν εἶναι πρὸς τὸν πατέρα τῷ πλουτοῦντι ἡ φιλαρχιῶντι ἡ σοφίας ἡ δόξης ἀντιποιούμενω, δεῖν δὲ σίτων μὲν καὶ ταμείου μὴ μᾶλλον τι φροντίζειν ἡ „τοὺς κόρακας, ἐσθῆτος δὲ ἥττον ἡ „τὰ κρίνα, τῷ δ' ἄπαξ τυπτήσαντι παρέχειν καὶ αὐθις τύπτειν; πότερον Μωϋσῆς ἡ Ἰησοῦς ψεύδεται; ἡ ὁ πατὴρ τοῦτον πέμπων ἐπελάθετο, τίνα Μω(??)σεῖ διετάξατο; ἡ καταγνοὺς τῶν ἴδιων νόμων μετέγνω καὶ τὸν ἄγγελον καὶ ἐπὶ τοῖς ἐναντίοις ἀποστέλλει; πέπονθε δὴ διὰ τούτων Κέλσος πρᾶγμα ὃ πάντ' ἐπίστασθαι ἐπαγγελλόμενος ἰδιωτικώτατον, περὶ τοῦ νοῦ τῶν γραφῶν οἴηθεὶς πλέον τῶν κατὰ τὸ γράμμα λέξεων μηδένα λόγον εἶναι βαθύτερον ἐν τῷ νόμῳ καὶ τοῖς προφήταις· οὐχ ὅρῶν ὅτι οὐκ ἀν οὕτω προφανῶς ἀπιθάνως τὸν σωματικὸν ἐπηγγέλλετο πλοῦτον τοῖς ὄρθως βιώσασιν ὁ λόγος, δεικνυμένων δικαιοτάτων ἐν ἄκρᾳ πενίᾳ βεβιωκέναι. οἱ γοῦν προφῆται καὶ διὰ τὸ καθαρῶς βεβιωκέναι τὸ θεῖον πνεῦμα χωρήσαντες „περιῆλθον ἐν μηλωταῖς, ἐν αἵγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι, ἐν ἔρημίαις πλανώμενοι καὶ ὅρεσι καὶ

7.18 | Next, Celsus says such things: but will they not think again? If the prophets of the God of the Jews said that this child would come, how can he, through Moses, legislate to become rich and powerful, to fill the land, and to kill enemies, and to kill all people? This is what Moses himself does in the eyes of the Jews, as he says, and besides this, if they do not obey, he threatens them with the actions of their enemies. But the son of God, the "Nazarene" man, contradicts the law and does not allow wealth, power, wisdom, or glory to be claimed against the father. Instead, he says one should not worry more about food than "the ravens," nor about clothing than "the lilies," but should provide for one who strikes once and strikes again. Does Moses or Jesus lie? Or did the father forget what he commanded through Moses? Or, knowing his own laws, did he change his mind and send the angel against those who oppose him? Celsus suffers from these things, claiming to know everything, but thinking that the meaning of the scriptures is only in the literal words, not seeing that the word would not so obviously promise physical wealth to those who live rightly, showing that the most just live in extreme poverty. Indeed, the prophets, having lived purely, went about in sheepskins and goat skins, suffering, being mistreated, wandering in deserts and mountains and caves and holes in the ground; "many are the afflictions of the righteous," as the hymn says. If Celsus read the law of Moses, it is likely that he thought the saying "you will lend to many nations, but you will not borrow" was directed to the one who keeps the law, believing it to mean that in the

σπηλαίοις καὶ ταῖς ὄπαῖς τῆς γῆς· „πολλαὶ“ γάρ „αἱ θλίψεις τῶν δικαίων“ κατὰ τὸν ὑμνωδόν. εἴπερ δὲ ἀνέγνω τὸν Μωϋσέως νόμον ὁ Κέλσος, εἰκός ὅτι τὸ „δανιεῖς ἔθνεσι πολλοῖς, σὺ δὲ οὐ δανιῇ,“ λεγόμενον πρὸς τὸν τηροῦντα τὸν νόμον, ὡήθη τοιοῦτον εἶναι, ὥστ’ ἐν ἐπαγγελίᾳ λέγεσθαι τῷ δικαίῳ τοσοῦτον πλουτήσειν τὸν τυφλὸν πλοῦτον, ὥστε διὰ τὸ πλῆθος τῶν χρημάτων οὐ μόνον Ἰουδαίοις δανείζειν τὸν δίκαιον ἀλλ’ οὐδὲ ἄλλῳ ἐνὶ ἔθνει ἢ δευτέρῳ ἢ τρίτῳ ἄλλᾳ πολλοῖς. πόσα οὖν ἂν ὁ δίκαιος ἐκέκτητο χρήματα, μισθὸν τῆς δικαιοσύνης αὐτὰ κατὰ τὸν νόμον λαβὼν, ἵνα δανιοῖ „πολλοῖς ἔθνεσιν“; ἀκόλουθον δ’ ἐστὶ τῇ τοιαύτῃ ἐκδοχῇ καὶ τὸ ὑπολαμβάνειν ὅτι οὐδέ ποτε ὁ δίκαιος δανείζεται, ἐπεὶ γέγραπται· „σὺ δὲ οὐ δανιῇ.“ Ἐρ’ οὖν ἔμεινε τὸ ἔθνος τοσούτοις χρόνοις ἐν τῇ κατὰ Μωϋσέα θεοσεβείᾳ, προφανῶς βλέπον ψευδόμενον ὅσον ἐπὶ τῷ Κέλσῳ τὸν νομοθέτην; οὐδὲ γάρ ιστόρηταί τις τοσοῦτον πλουτήσας, ὡς δεδανεικέναι „ἔθνεσι πολλοῖς.“ ἄλλ’ οὐ πιθανὸν οὕτως αὐτοὺς διδασκομένους ἀκούειν τοῦ νόμου, ὡς Κέλσος ὡετο, καὶ προφανῶς βλέποντας ψευδεῖς (τὰς) κατὰ τὸν νόμον ἐπαγγελίας ἀγωνίζεσθαι περὶ τοῦ νόμου. ἐὰν δὲ τὰς ἀναγεγραμμένας τις ἀμαρτίας τοῦ λαοῦ φέρῃ παράδειγμα τοῦ καταπεφρονηκέναι αὐτοὺς τοῦ νόμου, τάχα διὰ τὸ κατεγνωκέναι αὐτοὺς ὡς ψευδομένου, λεκτέον πρὸς αὐτὸν ὅτι ἀναγνωστέον καὶ τοὺς χρόνους, ἐν οἷς ὅλος ὁ λαὸς ἀναγέγραπται μετὰ τὸ πεποιηκέναι τὸ πονηρὸν ἐνώπιον κυρίου ἐπὶ τὸ βέλτιον καὶ τὴν κατὰ τὸν νόμον θεοσέβειαν μεταβεβληκέναι.

promise it is said that the righteous will become so wealthy that he will lend not only to the Jews but to many nations. So how much wealth would the righteous have, receiving the wages of his righteousness according to the law, so that he could lend "to many nations"? It follows from this understanding that the righteous never borrows, since it is written: "but you will not borrow." Did then the nation remain for so long in the piety according to Moses, clearly seeing that it was false, as Celsus claims? For no historian has ever recorded someone becoming so wealthy as to lend "to many nations." But it is not likely that they would hear the law taught in such a way, as Celsus thought, and clearly seeing falsehoods in the promises of the law. If someone brings up the recorded sins of the people as an example of their neglect of the law, perhaps because they are condemned as false, it should be said to him that one must consider the times in which the whole people are recorded after doing evil before the Lord, to improve and change their piety according to the law.

## Section 19

7.19 | Άλλὰ καὶ εἴπερ δυναστεύειν αὐτοῖς ὁ

7.19 | But even if the law promised them

νόμος ἐπηγγέλλετο λέγων „ἄρξεις σὺ [δὲ] ἔθνῶν πολλῶν, σοῦ δὲ οὐκ ἄρξουσι,“ καὶ μηδὲν δηλοῦται διὰ τούτων βαθύτερον, δῆλον ὅτι πολλῷ πλέον κατεγίνωσκεν ὁ λαὸς τῶν κατὰ τὸν νόμον ἐπαγγειῶν. παραφράζει δέ τινας λέξεις ὁ Κέλσος, ἔμφατινούσας πληρωθήσεσθαι πᾶσαν τὴν γῆν διὰ τοῦ Ἐβραϊκοῦ σπέρματος· ὅπερ ὡς πρὸς τὴν ἴστορίαν μηνίοντος, ἵν' οὕτως ὀνομάσω, τοῦ θεοῦ γεγένηται μετὰ τὴν Ἰησοῦν ἐπιδημίαν ἥπερ εὐλογίας ἀποδιδόντος. ἀλλὰ καὶ περὶ τοῦ ἐν ἐπαγγείᾳ εἰρήσθαι Ἰουδαίοις καταφονεύειν τοὺς πολεμίους λεκτέον (ὅτι), εἴ τις ἀναλέγοιτο καὶ προσέχοι ἐπιμελῶς ταῖς λέξεσιν, εὔροι ἀνάδυνατον εἶναι τὴν ὡς πρὸς τὸ ὅρτὸν ἐκδοχήν. ἀρκεῖ δ' ἐπὶ τοῦ παρόντος ἀπὸ τῶν ψαλμῶν παραθέσθαι, τίνα τρόπον ὁ δίκαιος εἰσάγεται λέγων πρὸς ἑτέροις καὶ τό· „εἰς τὰς πρωῖας ἀπέκτεινον πάντας τοὺς ἀμαρτωλοὺς τῆς γῆς, τοῦ ἔξολοθρεῦσαι ἐκ πόλεως κυρίου πάντας τοὺς ἐργαζομένους τὴν ἀνομίαν.“ πρόσχεις δὴ τῷ ὅρτῷ καὶ τῇ διαθέσει τοῦ λέγοντος, εἴ ἐδύνατο ἀνδραγαθήματα προδιηγησάμενος, ἀπερ ἔκκειται τῷ βουλομένῳ ἀναγινώσκειν, ἐπιφέρειν τὸ ὡς πρὸς τὴν λέξιν δυνατὸν, ὅτι οὐκ ἄλλω καιρῷ τῆς ἡμέρας ἢ τῷ ἐωθινῷ ἀνήρει „πάντας τοὺς ἀμαρτωλοὺς τῆς γῆς,“ ὡς μηδένα καταλιπεῖν αὐτῶν ζῶντα· καὶ εἰ ἔξωλόθρευεν ἀπὸ τῆς Ἱερουσαλήμ πάνθ' ὀντινοῦν ἀνθρωπὸν ἐργαζόμενον, „τὴν ἀνομίαν.“ πολλὰ δ' ἀν εὔροις καὶ ἐν τῷ νόμῳ τοιαῦτα ὡς τὸ „οὐ κατελίπομεν αὐτῶν ζωγρίαν.“

## Section 20

7.20 | Φέρει δὲ οὐ Κέλσος καὶ τὸ προειρῆσθαι αὐτοῖς μὴ πειθομένοις τῷ νόμῳ τὰ αὐτὰ πείσεσθαι, ἀπερ ἔδρων τοὺς πολεμίους. καὶ

power, saying, "You will rule over many nations, but they will not rule over you," it is clear that the people understood the promises of the law much more deeply. Celsus misinterprets some words, suggesting that the whole earth would be filled through the Hebrew seed, which, as it relates to history, has become true after the coming of Jesus, who brings blessings. But also concerning the promise that the Jews would kill their enemies, if someone were to carefully examine the words, they would find it impossible to take the literal meaning. It is enough to refer to the Psalms, where the righteous is introduced saying to others: "In the morning, you will kill all the wicked of the earth, to destroy from the city of the Lord all who do iniquity." So pay attention to the wording and the intention of the speaker. If he could recount great deeds, which are meant for those who wish to read, it would be clear that at no other time of day but in the morning, he would kill "all the wicked of the earth," leaving none of them alive. And if he destroyed from Jerusalem anyone doing "iniquity," you would find many such things in the law, like "we did not leave any of them alive."

7.20 | Celsus also claims that those who do not obey the law will suffer the same things that the enemies did. Before he presents

πρὸν ἂν τι παρατιθεὶς τούτοις ὁ Κέλσος χρήσηται οἵς νομίζει ἐναντιώμασι πρὸς τὸν νόμον ἀπὸ τῆς Χριστοῦ διδασκαλίας, λεκτέον περὶ τῶν προειρημένων. φαμὲν τοίνυν ὅτι ὁ νόμος διττός ἔστιν, ὁ μέν τις πρὸς ῥῆτὸν ὁ δὲ πρὸς διάνοιαν, ὡς καὶ τῶν πρὸς ἡμῶν τινες ἐδίδαξαν. καὶ ὁ μὲν πρὸς τὸ ῥῆτὸν οὐ τοσοῦτον ὑφ' ἡμῶν ὅσον ὑπὸ τοῦ ἐν τινι τῶν προφητῶν λέγοντος θεοῦ εἰρηται εἶναι „δικαιώματα οὐ καλὰ“καὶ „προστάγματα οὐ καλά“ ὁ δὲ πρὸς διάνοιαν κατὰ τὸν αὐτὸν προφήτην ἐκ προσώπου τοῦ θεοῦ λέγεται εἶναι „δικαιώματα καλὰ“καὶ „προστάγματα καλά“ οὐ γάρ προφανῶς ἐναντία λέγει ὁ προφήτης ἐν ταύτῃ. Ὡς ἀκολούθως καὶ ὁ Παῦλος τὸ μὲν „γράμμα“εἶπεν ἀποκτέννειν, ὅπερ ἵσον ἔστι τῷ (πρὸς) τὸ ῥῆτόν „τὸ δὲ πνεῦμα“ζωοποιεῖν, ὅπερ ἵσοδυναμεῖ τῷ πρὸς διάνοιαν. ἔστι γοῦν παρὰ τῷ Παύλῳ ἀνάλογόν τι εὐρεῖν τοῖς νομισθεῖσιν ἀν ἐναντιώμασι κατὰ τὸν προφήτην. ὡς γάρ ὅπου μὲν Ἱεζεκιὴλ λέγει: „ἔδωκα αὐτοῖς δικαιώματα οὐ καλὰ καὶ προστάγματα οὐ καλά, ἐν οἷς οὐ ζήσονται ἐν αὐτοῖς“ ἦτοι ἵσοδυναμοῦν γε τούτοις οὕτω καὶ ὁ Παῦλος, ὅπου μὲν τὸ τοῦ νομικοῦ γράμματος διαβαλεῖν θέλει, φησίν: „εἴ δὲ ἡ διακονία τοῦ θανάτου (ἐν) γράμμασιν ἐντετυπωμένη λίθοις ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωϋσέως διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν καταργουμένην, πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ;“ ὅπου δὲ θαυμάζει τὸν νόμον καὶ ἀποδέχεται, πνευματικὸν αὐτὸν ὄνομάζει λέγων „οἴδαμεν δὲ ὅτι ὁ νόμος πνευματικός ἔστιν, ἀποδέχεται δὲ ἐν τῷ· „ώστε ὁ μὲν νόμος ἄγιος, καὶ ἡ ἐντολὴ ἄγια καὶ δικαία καὶ ἀγαθή.“

anything to them, Celsus will use what he thinks are contradictions to the law from the teachings of Christ, and he will speak about the things mentioned earlier. So we say that the law is twofold: one part is for the literal meaning, and the other is for the deeper understanding, as some before us have taught. The literal part is not so much from us as it is from one of the prophets who said that "the judgments are not good" and "the commandments are not good." But the deeper understanding, according to the same prophet speaking from God, is said to be "good judgments" and "good commandments." For the prophet does not clearly say opposite things in the same context. Thus, Paul also said that "the letter kills," which is equal to the literal meaning, while "the spirit gives life," which corresponds to the deeper understanding. Indeed, there is something analogous in Paul to the supposed contradictions according to the prophet. For where Ezekiel says, "I gave them bad judgments and bad commandments, in which they will not live," he also says, "I gave them good judgments and good commandments, in which they will live." These are equivalent. So also Paul, where he wants to criticize the legal letter, says, "If the ministry of death written in letters on stones came with glory, so that the sons of Israel could not gaze at the face of Moses because of the glory of his face, which was fading, how will the ministry of the spirit not be more glorious?" And where he admires the law and accepts it, he calls it spiritual, saying, "We know that the law is spiritual," and he accepts it when he says, "So the law is holy, and the commandment is holy and just and good."

## Section 21

7.21 | Έὰν οὖν ἡ λέξις τοῦ νόμου πλοῦτον ἐπαγγέλλεται τοῖς δικαίοις, Κέλσος μὲν κατὰ τὸ ἀποκτέννον „γράμμα“ νομιζέτω τὸν τυφλὸν πλοῦτον λέγεσθαι ἐν ἐπαγγελίᾳ· ἡμεῖς δὲ τὸν ὄξὺ βλέποντα, καθὸ πλουτεῖ τις „ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει,“ καὶ καθὸ παραγγέλλομεν „τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι μὴ ὑψηλὰ φρονεῖν μηδ’ ἡλπικέναι ἐπὶ πλούτου ἀδηλότητι ἀλλ’ ἐπὶ θεῷ, τῷ παρέχοντι πάντα πλουσίως εἰς ἀπόλαυσιν, ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις ἀγαθοῖς, εὐμεταδότους εἶναι, κοινωνικούς. „καὶ γὰρ „ὅτι ἐν ἀληθινοῖς ἀγαθοῖς „πλοῦτος“, „λύτρον ἔστιν ἀνδρὸς ψυχῆς“ κατὰ τὸν Σολομῶντα, ἡ δὲ ἐναντία τούτῳ πτωχεία ὀλέθριον, δι’ ἣν „ὁ πτωχὸς οὐχ ὑφίσταται ἀπειλήν.“ ἀνάλογον δὲ τοῖς ἀποδεδομένοις περὶ τοῦ πλούτου λεκτέον καὶ περὶ τῆς δυναστείας, καθ’ ἣν „εἴς“ δίκαιος διώξεσθαι λέγεται „χιλίους, καὶ δύο“ μετακινεῖν „μυριάδας. „εἴπερ δὲ ταῦτα νενόηται ἐν τοῖς κατὰ τὸν πλοῦτον, ὅρα εἰ μὴ ἀκόλουθόν ἔστιν ἐπαγγελίᾳ θεοῦ τὸν πλουτοῦντα „ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει“ καὶ πάσῃ σοφίᾳ καὶ ἐν παντὶ ἔργῳ ἀγαθῷ δανείζειν ἀπὸ τοῦ κατὰ τὸν λόγον καὶ τὴν σοφίαν καὶ τὴν γνῶσιν πλούτου „ἔθνεσι πολλοῖς,“ ὡς ἐδάνεισε Παῦλος „κύκλῳ“, „ἀπὸ Ἱερουσαλὴμ“ ἔως „τοῦ Ἰλλυρικοῦ“ πληρῶν „τὸ εὐαγγέλιον τοῦ Χριστοῦ“ πᾶσιν ἔθνεσιν, οἵς ἐπιδεδήμηκε. καὶ ἐπεὶ κατὰ ἀποκάλυψιν αὐτῷ ἐγνωρίζετο τὰ θεῖα, φωτιζομένῳ τὴν ψυχὴν ὑπὸ τῆς τοῦ λόγου θειότητος, διὰ τοῦτο αὐτὸς οὐκ ἐδανείζετο οὐδὲ χρείαν εἶχεν ἀνθρώπου διακονουμένου αὐτῷ τὸν λόγον. οὕτω δὲ γεγραμμένου καὶ τοῦ „ἄρξεις σὺ ἔθνῶν πολλῶν, σοῦ δὲ οὐκ ἄρξουσι,“ κατὰ τὴν ἀπὸ τοῦ λόγου δυναστείαν ὑποτάσσων τῇ Χριστοῦ Ἰησοῦ

7.21 | If the wording of the law promises wealth to the righteous, then Celsus thinks that the blind wealth is meant in the promise. But we, seeing clearly, understand that one becomes rich "in every word and all knowledge," and we command "the rich in this present age not to be haughty nor to hope in the uncertainty of riches, but in God, who richly provides for all things for enjoyment, to do good works, to be generous, and to share." For "the true riches" are "a ransom for a man's soul," according to Solomon, and the opposite of this, poverty, is deadly, because "the poor do not endure threats." Likewise, concerning the teachings about wealth and power, it is said that "one righteous person can chase a thousand, and two can put ten thousand to flight." If these things are understood in relation to wealth, see if it is not consistent with God's promise that the one who is rich "in every word and all knowledge" and in all good works lends to "many nations," as Paul lent "round about" from "Jerusalem" to "Illyricum," fulfilling "the gospel of Christ" to all nations to whom he went. And since, according to revelation, the divine was made known to him, enlightening his soul by the divinity of the word, for this reason, he did not borrow nor need a man to serve him the word. Thus, it is written, "You will rule over many nations, but they will not rule over you," subordinating the power from the word to the teaching of Christ Jesus, who ruled over them from the nations, never being subject to men as becoming greater. Thus, he also filled the earth.

διδασκαλίᾳ τοὺς ἀπὸ τῶν ἔθνῶν ἡρχεν  
αὐτῶν, οὐδέ ποτε ἐν χώρᾳ ὑποτεταγμένος  
ἀνθρώποις ὡς κρείττοσι γινομένοις οὕτω  
δὲ καὶ κατεπίμπλα τὴν γῆν.

## Section 22

7.22 | Εἰ δὲ καὶ περὶ τοῦ καταφονεύειν δεῖ  
διηγήσασθαι ἄμα καὶ τὸ δυνατὸν τοῦ  
δικαίου περὶ πάντα, λεκτέον ὅτι φάσκων·  
„εἰς τὰς πρωΐας ἀπέκτεινον (πάντας) τοὺς  
ἀμαρτωλοὺς τῆς γῆς, τοῦ ἔξολοθρεῦσαι ἐκ  
πόλεως κυρίου πάντας τοὺς ἐργαζομένους  
τὴν ἀνομίαν“γῆν μὲν τροπικῶς ἔλεγε τὴν  
σάρκα, ἡς „τὸ φρόνημα“, „ἔχθρα ἔστιν εἰς  
Θεὸν,“πόλιν δὲ „κυρίου“τὴν ἐαυτοῦ ψυχὴν,  
ἐν ᾧ ἦν „ναὸς Θεοῦ,“χωρήσας δόξαν καὶ  
ὑπόληψιν ὄρθην περὶ θεοῦ καὶ  
θαυμαζομένην ὑπὸ πάντων τῶν ὄρώντων  
αὐτήν. ἄμα οὖν ταῖς τοῦ ἡλίου „τῆς  
δικαιοσύνης“αύγαῖς ἐπιλαμπούσαις αὐτοῦ  
τῇ ψυχῇ ὡσπερεὶ δυναμούμενος υπ’ αὐτῶν  
καὶ κραταιούμενος ἀνήρει πᾶν „τὸ  
φρόνημα τῆς σαρκὸς,“λεγόμενον  
„ἀμαρτωλοὺς γῆς,“καὶ ἔξωλόθρευεν ἀπὸ  
τῆς ἐν τῇ ψυχῇ ἐαυτοῦ „πόλεως κυρίου  
πάντας τοὺς ἐργαζομένους τὴν  
ἀνομίαν“λογισμοὺς καὶ τὰ ἔχθρὰ τῇ  
ἀληθείᾳ ἐνθυμήματα. οὕτως δὲ καὶ  
ἀναιροῦσιν οἱ δίκαιοι πᾶσαν τὴν τῶν  
πολεμίων καὶ ἀπὸ κακίας ἐρχομένων  
„ζωγρίαν,“ώς μηδὲ νήπιον καὶ ἄρτι  
ὑποφυόμενον κακὸν καταλείπεσθαι. ἡμεῖς  
οὕτως ἀκούομεν καὶ τοῦ ἐν ἐκατοστῷ καὶ  
τριακοστῷ καὶ ἔκτῳ ψαλμῷ ḥητοῦ, οὕτως  
ἔχοντος „θυγάτηρ Βαβυλῶνος ἡ  
ταλαίπωρος, μακάριος, ὃς ἀνταποδώσει  
σοι τὸ ἀνταπόδομά σου, ὃς ἀνταπέδωκας  
ἡμῖν· μακάριος, ὃς κρατήσει καὶ ἐδαφιεῖ τὰ  
νήπιά σου πρὸς τὴν πέτραν.„„νήπια“γάρ  
„Βαβυλῶνος,“ἐρμηνευομένης συγχύσεως,  
οἱ ἄρτι ὑποφυόμενοι καὶ ἀνατέλλοντες ἐν

7.22 | If we need to talk about killing, we  
should also discuss the power of the  
righteous over everything. It is said, "In the  
morning, I will kill all the sinners of the  
earth, to destroy from the city of the Lord  
all who do iniquity." Here, "earth" refers to  
the flesh, which has a mindset that is  
"hostile to God," and "city of the Lord"  
refers to one's own soul, in which there is  
"a temple of God," filled with glory and a  
correct understanding of God, admired by  
all who see it. So, when the rays of the sun,  
"the righteousness," shine upon his soul, he  
is empowered by them and strengthened to  
remove all "the mindset of the flesh," called  
"sinners of the earth," and he destroys from  
his own soul "the city of the Lord" all the  
thoughts and memories that oppose the  
truth. In this way, the righteous also  
eliminate every "captivity" that comes from  
evil, so that not even a little bit of evil is left  
behind. We hear this also in the 137th and  
136th Psalms, which say, "O daughter of  
Babylon, the miserable one, blessed is he  
who repays you for what you have done to  
us; blessed is he who takes your little ones  
and dashes them against the rock." The  
"little ones" of Babylon, meaning confusion,  
are the thoughts that arise in the soul from  
evil. The one who overcomes them, as if  
striking their heads against the solid and  
strong word, crushes the "little ones" of  
Babylon "against the rock," and for this  
reason, he is called "blessed." Therefore, let  
God command to kill all the evils and all

τῇ ψυχῇ είσιν συγχυτικοὶ λογισμοὶ οἱ ἀπὸ κακίας· ὃν ὁ κρατῶν, ὡς καὶ τῷ στερεῷ καὶ εύτόνῳ τοῦ λόγου προσρῆξαι αὐτῶν τὰς κεφαλὰς, ἐδαφίζει „τὰ νήπια“ τῆς „Βαβυλῶνος“, πρὸς τὴν πέτραν, „γινόμενος διὰ τοῦτο „μακάριος.“ ἡ βηδὸν οὖν τὰ τῆς κακίας καὶ παγγενεῖ κτείνειν κελευέτω ὁ θεὸς, οὐδὲν ἔναντίον διδάσκων οὓς Ἰησοῦς κατήγγειλε, καὶ ἐν ὄφθαλμοῖς τῶν „ἐν κρυπτῷ“ Ιουδαίων ποιείτω ὁ θεὸς τὴν τῶν πολεμίων καὶ πάντων τῶν ἀπὸ κακίας ἀναίρεσιν. καὶ τοιοῦτόν γε ἔστω τὸ τοὺς μὴ πειθομένους νόμῳ καὶ λόγῳ θεοῦ, δόμοιωθέντας τοῖς πολεμίοις καὶ ποιωθέντας ἀπὸ τῆς κακίας, πάσχειν ταῦτα, ἅπερ ἄξιον πάσχειν τοὺς ἀποστάντας λόγων θεοῦ.

that is born of evil, teaching nothing contrary to what Jesus proclaimed, and let God bring about the destruction of the enemies and all evil in the eyes of those "in secret" among the Jews. Let it be so that those who do not obey the law and the word of God, being likened to the enemies and made from evil, suffer these things, which they deserve for turning away from the words of God.

## Section 23

7.23 | Σαφῆ μὲν οὖν καὶ ἔκ τούτων, πῶς Ἰησοῦς ὁ „Ναζωραῖος“ ἀνθρωπος οὐκ ἀντινομοθετεῖ τοῖς περὶ πλούτου καὶ τῶν ἔξισταμένων εἰρημένοις περὶ τοῦ δύσκολον εἶναι πλούσιον εἰσέρχεσθαι εἰς τὴν τοῦ θεοῦ βασιλείαν· εἴτε πλούσιόν τις λαμβάνει ἀπλούστερον τὸν ὑπὸ πλούτου περισπώμενον καὶ ὡς ὑπὸ ἀκάνθης αὐτοῦ ἐμποδιζόμενον φέρειν τοὺς τοῦ λόγου καρποὺς εἴτε καὶ τὸν ἐν τοῖς ψευδέσι δόγμασι πλουτοῦντα, περὶ οὗ ἐν Παροιμίαις γέγραπται· „κρείσσων πτωχὸς δίκαιος ἢ πλούσιος ψεύστης.“ εἰκὸς δὲ ἀπὸ τοῦ „ὁ θέλων ἐν ὑμῖν εἶναι πρῶτος ἔστω πάντων διάκονος“ καὶ „οἱ ἄρχοντες τῶν ἔθνῶν κατακυριεύουσιν αὐτῶν“ καὶ „οἱ ἔξουσιάζοντες ἐν αὐτοῖς εὐεργέται καλοῦνται“ εἰληφέναι τὸν Κέλσον ὅτι Ἰησοῦς φιλαρχίαν ἐκώλυεν, ἥντινα οὐκ ἔναντίαν εἶναι νομιστέον τοῦ „ἄρξεις σὺ ἔθνῶν πολλῶν, σοῦ δὲ οὐκ ἄρξουσι,“ μάλιστα διὰ τὰ ἀποδεδομένα εἰς

7.23 | Clearly, from these things, how Jesus the "Nazarene" does not contradict the laws about wealth and the difficulties mentioned about it being hard for a rich person to enter the kingdom of God. Whether a rich person is taken simply, being drawn by wealth and hindered like a thorn bush from bearing the fruits of the word, or whether it is about someone who is rich in false teachings, concerning which it is written in Proverbs, "Better is a poor righteous person than a rich liar." It is likely from "whoever wants to be first among you must be your servant" and "the rulers of the nations lord it over them" and "those in authority are called benefactors," that Celsus understood that Jesus opposed the desire for power, which should not be seen as contrary to "you will rule over many nations, but they will not rule over you," especially because of the meanings given in the text. Next, Celsus throws in

τὴν λέξιν. ἐξῆς δὲ τούτοις παραφρίπτει περὶ τῆς σοφίας ὁ Κέλσος, οἰόμενος τὸν Ἰησοῦν διδάσκειν μὴ παριτητὸν εἶναι πρὸς τὸν πατέρα τῷ σοφῷ. εἴπωμεν δὲ πρὸς αὐτὸν· ποίω σοφῷ; εἰ μὲν γὰρ τούτῳ, ὃς πεποίωται κατὰ τὴν λεγομένην σοφίαν „τοῦ κόσμου τούτου,” ουσαν μωρίαν „παρὰ τῷ θεῷ.” καὶ ἡμεῖς φήσομεν μὴ παριτητὸν εἶναι πρὸς τὸν πατέρα τῷ οὕτωσι σοφῷ· εἰ δὲ σοφίαν τις νοήσαι τὸν Χριστὸν, ἐπεὶ Χριστός ἔστι θεοῦ δύναμις καὶ θεοῦ σοφία, οὐ μόνον παριτητὸν πρὸς τὸν πατέρα τῷ οὕτωσι σοφῷ λέγομεν εἶναι, ἀλλὰ καὶ πολλῷ τῶν μὴ τοιούτων διαφέρειν τὸν κεκοσμημένον χαρίσματί φαμεν λόγῳ „σοφίας” καλουμένῳ, διὰ τοῦ πνεύματος διδομένῳ.

## Section 24

7.24 | Πάλιν τε αὖ τὸ δόξης ἀντιποιεῖσθαι τῆς παρ’ ἀνθρώποις οὐ κατὰ τὴν Ἰησοῦ μόνου διδασκαλίαν κωλύεσθαι φαμεν ἀλλὰ καὶ κατὰ τὴν παλαιὰν γραφήν. ἐπαρώμενος γοῦν ἐαυτῷ τις τῶν προφητῶν, εἰ ἔνοχος εἴη τοῖς ἀμαρτήμασι, φησὶν ἀντὶ μεγίστου κακοῦ συμβῆναι ἀν αὐτῷ καὶ τὴν βιωτικὴν δόξαν. λέγει δὲ οὕτως „κύριε, ὁ θεός μου, εἰ ἐποίησα τοῦτο, εἰ ἔστιν ἀδικία ἐν χερσὶ μου, εἰ ἀνταπέδωκα τοῖς ἀνταποδιδοῦσί μοι κακὰ, ἀποπέσοιμι ἄρα ἀπὸ τῶν ἔχθρῶν μου κενός· καταδιώξαι ἄρα ὁ ἔχθρός τὴν ψυχήν μου καὶ καταλάβοι, καὶ καταπατήσαι εἰς γῆν τὴν ζωήν μου, καὶ τὴν δόξαν μου εἰς χοῦν κατασκηνώσαι. ἀλλ’ οὐδὲ τὸ „μὴ μεριμνᾶτε τί φάγητε ἢ τί πίητε. κατανοήσατε τὰ πετεινὰ τοῦ ούρανοῦ ἢ κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσι, καὶ ὁ πατὴρ ἡμῶν ὁ οὐράνιος τρέφει αὐτά, πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν;” καὶ „περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε

remarks about wisdom, thinking that Jesus teaches not to be dismissive towards the Father who is wise. But let us ask him: which wise person? If it is the one who relies on the so-called wisdom "of this world," which is foolishness "with God." We would say that it is not dismissive towards the Father to such a wise person; but if someone understands wisdom as Christ, since Christ is the power of God and the wisdom of God, we say that not only is he not dismissive towards the Father to such a wise person, but he also greatly differs from those who are not like him, the one adorned with the gift called "wisdom," given through the Spirit.

7.24 | Again, we say that claiming glory from people is not only against the teaching of Jesus but also against the old scriptures. If someone were to accuse themselves of the sins of the prophets, they would say that instead of the greatest evil, they would suffer the loss of worldly glory. They say this: "Lord, my God, if I have done this, if there is injustice in my hands, if I have repaid evil to those who have done evil to me, then let me fall empty from my enemies. Let the enemy pursue my soul and overtake it, and let him trample my life to the ground and lay my glory in the dust." But neither does it say, "Do not worry about what you will eat or what you will drink. Consider the birds of the air or the ravens, that they do not sow or reap, and your heavenly Father feeds them. How much more valuable are you than the birds?" And "Why do you worry about clothing? Consider the lilies of the field,"

τὰ κρίνα τοῦ ἀγροῦ "καὶ τὰ ἐξῆς ἔναντια  
έστι ταῖς ἐν τῷ νόμῳ εὐλογίαις.  
διδασκούσαις τὸν δίκαιον ἔσθιοντα  
πληροῦσθαι, καὶ τῷ ὑπὲ τοῦ Σολομῶντος  
τοῦτον εἰρημένῳ τὸν τρόπον· „δίκαιος  
ἔσθιων ἐμπίπλησι ψυχὴν, ψυχὰ δὲ ἀσεβῶν  
ἔνδεεῖς.“ χρὴ γάρ ὅρᾶν τὴν τῆς ψυχῆς  
τροφὴν δηλουμένην ἐν τῇ κατὰ τὸν νόμον  
εὐλογίᾳ· ἵς οὐχ ὁ σύνθετος πληροῦται  
ἀνθρωπος ἀλλ’ ἡ ψυχὴ μόνη. ἀπὸ δὲ τοῦ  
εὐαγγελίου λαμβάνειν δεῖ τάχα μέν τι καὶ  
βαθύτερον τάχα δέ τι καὶ ἀπλούστερον, ὅτι  
χρὴ μὴ ξενίζεσθαι ταῖς περὶ τῶν τροφῶν  
καὶ ἐνδυμάτων τὴν ψυχὴν φροντίσιν, ἀλλ’  
εύτελειαν ἀσκοῦντα πεπεῖσθαι ἀπὸ τοῦ  
θεοῦ προνοεῖσθαι, εἰ μόνων τις τῶν  
ἀναγκαίων φροντίζοι.

and the following is contrary to the blessings in the law. The law teaches that the righteous will be filled when they eat, and Solomon said this in a similar way: "The righteous eat and fill their souls, but the souls of the wicked are in need." For it is necessary to see the food of the soul shown in the blessings according to the law; it is not the body that is filled, but the soul alone. From the gospel, one should take perhaps something deeper and perhaps something simpler, that one should not be surprised by concerns about food and clothing, but should practice simplicity and trust in God's provision, if one is to care only for the necessities.

## Section 25

7.25 | Ό μὲν οὖν Κέλσος, μὴ ἀντιπαραθεὶς  
τὰ δοκοῦντα ἔναντια ἀπὸ τοῦ νόμου τοῖς  
ἀπὸ τοῦ εὐαγγελίου, φησὶ καὶ τό· τῷ δ'  
ἄπαξ τυπτήσαντι παρέχειν καὶ αὐθῖς  
τύπτειν. ἡμεῖς δ' ἐροῦμεν εἰδέναι μὲν καὶ τὸ  
„όφθαλμὸν ἀντὶ ὄφθαλμοῦ καὶ ὁδόντα ἀντὶ<sup>1</sup>  
ὁδόντος“ εἰρημένον τοῖς πάλαι ἀνεγνωκέναι  
δὲ καὶ τὸ „έγώ δὲ λέγω ὑμῖν“· „τῷ τύπτοντι  
σε εἰς τὴν σιαγόνα πάρεχε καὶ τὴν  
ἄλλην.“ ἀλλ' ἐπεὶ περιηγηθεὶς οἴμαι ὁ  
Κέλσος ἀπὸ τῶν διαιρούντων τὴν κατὰ τὸ  
εὐαγγέλιον θεότητα ἐκ τῆς νομικῆς  
θεότητος τὰ τοιαῦτα τίθησι, λεκτέον πρὸς  
τὸν λόγον αὐτοῦ ὅτι οἶδε καὶ τὰ παλαιὰ  
γράμματα (τὸ) „τῷ τύπτοντι σε εἰς τὴν  
δεξιὰν σιαγόνα πάρεχε καὶ τὴν ἄλλην.“ ἐν  
γοῦν τοῖς Ἱερεμίου Θρήνοις γέγραπται·  
„ἀγαθὸν ἀνδρὶ, ὅταν ἄρῃ ζυγὸν ἐν νεότητι  
αὐτοῦ, καθήσεται κατὰ μόνας καὶ  
σιωπήσεται, ὅτι ἥρεν ἐφ' ἐσυτῷ. δώσει τῷ  
παίοντι αὐτὸν σιαγόνα, καὶ χορτασθήσεται  
ὄνειδισμῶν.“ οὐκ ἀντιδιατάσσεται θεοῦ τὸ

7.25 | Celsus, not contrasting what seems to be against the law with what comes from the gospel, also says this: that if someone strikes you once, you should offer the other cheek. But we will say that he should know both the "an eye for an eye and a tooth for a tooth" which was read long ago and also "but I say to you," "to the one who strikes you on the cheek, offer the other." However, since Celsus seems to be confused by those who separate the divine nature according to the gospel from the legal nature, we must point out that he knows the old writings, which say, "to the one who strikes you on the right cheek, offer the other." In fact, it is written in the Lamentations of Jeremiah: "It is good for a man when he bears the yoke in his youth; he sits alone and is silent, for he has borne it upon himself. He will give his cheek to the one who strikes him, and he will be filled with insults." The gospel does not

εύαγγέλιον τῷ τοῦ νόμου θεῷ οὐδὲ περὶ τῆς κατὰ τὸ ῥητὸν κατὰ κόρρης πληγῆς· οὐδ' ὅπότερος ψεύδεται, οὕτε Μωϋσῆς οὗτε Ἰησοῦς, οὐδ' ὁ πατὴρ τὸν Ἰησοῦν πέμπων ἐπελάθετο, τίνα Μωϋσεῖ διετάξατο· ἀλλ' οὐδὲ καταγούντων τῶν ἴδιων νόμων μετέγνω καὶ τὸν ἄγγελον ἐπὶ τοῖς ἔναντίοις ἀποστέλλει.

## Section 26

7.26 | Εἰ δὲ χρὴ κανόνια περὶ τῆς διαφόρου πολιτείας είπειν, ἡντινα Ἰουδαῖοι κατὰ Μωϋσέα πρότερον ἐποιητεύοντο, καὶ ἣν Χριστιανοὶ νῦν κατὰ τὴν Ἰησοῦ διδασκαλίαν βούλονται κατορθοῦν, φήσομεν ὅτι οὕτε τῇ κλήσει τῶν ἔθνων ἡρμοζε κατὰ τὸν Μωϋσέως ὡς πρὸς τὸ γράμμα πολιτεύεσθαι νόμον, ὑπὸ Ρωμαίοις τεταγμένων, οὕτε τοῖς πάλαι Ἰουδαίοις οἶόν τ' ἦν τὸ σύστημα τῆς πολιτείας ἔχειν ἀκαθαίρετον. εἰ καθ' ὑπόθεσιν τῇ κατὰ τὸ εύαγγέλιον πολιτείᾳ ἐπείθοντο. ἀναιρέσει μὲν γὰρ πολεμίων ἡ τῶν παρὰ τὸν νόμον πεποιηκότων καὶ ἀξίων κριθέντων τῆς διὰ πυρὸς ἢ λίθων ἀναιρέσεως οὐχ οἶόν τ' ἦν Χριστιανοὺς χρῆσθαι κατὰ τὸν Μωϋσέως νόμον. εἴ γε οὐδ' οἱ Ἰουδαῖοι θέλοντες κατ' ἔκεινον δύνανται ταῦτα, ὡς ὁ νόμος προσέταξεν. ἐπιτελεῖν. πάλιν τε αὖτις ἀνέλης ἀπὸ τῶν τότε Ἰουδαίων. σύστημα ἵδιον πολιτείας καὶ χώρας ἔχόντων, τὸ ἐπεξιέναι τοῖς πολεμίοις καὶ στρατεύεσθαι ὑπὲρ τῶν πατρίων καὶ ἀναιρεῖν ἡ ὅπως ποτὲ κολάζειν τοὺς μοιχεύσαντας ἢ φονεύσαντας ἢ τι τῶν τοιούτοις παραπλησίων πεποιηκότας, οὐδὲν λείπεται ἢ τὸ ἄρδην αὐτοὺς ἀθρόως ἀθρόως ἀπολέσθαι. ἐπιτιθεμένων τῶν πολεμίων τῷ ἔθνει, ὡς ὑπὸ τοῦ ἴδιου νόμου ἐκνευρισμένων καὶ κωλυομένων ἀμύνεσθαι τοὺς πολεμίους. καὶ μὴ

contradict the law of God, nor does it speak about the specific legal punishment. Neither does either Moses or Jesus lie, nor did the Father who sent Jesus forget what he commanded Moses. But even after knowing his own laws, he sent the angel against those who oppose.

7.26 | If we need to say a little about the different forms of government, which the Jews followed according to Moses in the past, and which Christians now seek to establish according to the teaching of Jesus, we will say that neither did the calling of the nations fit with the law of Moses as a written law under the Romans, nor did the old Jews have a system of government that was unchangeable. If they had obeyed the proposed system according to the gospel, they would have been unable to act against enemies or those judged worthy of punishment by fire or stoning according to the law of Moses. If the Jews themselves could not do these things as the law commanded, how could Christians? Again, if you take away from the Jews who had their own system of government and land, they would have nothing left but to be completely destroyed. When enemies attack the nation, they would be unable to defend themselves because they are hindered by their own law. And while they did not want to keep the old law, now they are trying to hold onto the gospel of Jesus Christ, which has already destroyed the city and the temple of the Jews, along with the worship and sacrifices that were offered there. Just as those things were no longer wanted, the same way the Christians have

βουλομένη γε ἡ πάλαι μὲν τὸν νόμον  
δεδωκυῖα πρόνοια νῦν δὲ τὸ Ἰησοῦ  
Χριστοῦ εὐαγγέλιον κρατεῖν ἔτι τὰ  
Ἰουδαίων καθεῖλεν αὐτῶν τὴν πόλιν καὶ  
τὸν ναὸν καὶ τὴν παρὰ τῷ ναῷ διὰ θυσιῶν  
καὶ τῆς ἀναγεγραμμένης λατρείας  
θεραπείαν τοῦ θεοῦ. ὁσπερ δ' ἔκεῖνα μὴ  
βουλομένη ἐπιτελεῖσθαι ἔτι καθεῖλε, τὸν  
τρόπον τὸν αὐτὸν τὰ Χριστιανῶν ηὔξησε  
καὶ διηγέραι εἰς πλῆθος ἥδη δὲ καὶ  
παρρήσιαν ἐπιδέδωκε. καίτοι γε μυρίων  
ὅσων κωλυμάτων γενομένων πρὸς τὸ μὴ  
ἐπισπαρῆναι τὴν Ἰησοῦ διδασκαλίαν τῇ  
οίκουμένῃ. ἀλλ' ἐπεὶ θεὸς ἦν ὁ βουλόμενος  
καὶ τοὺς ἀπὸ τῶν ἔθνῶν ὀφεληθῆναι διὰ  
τῆς Ἰησοῦ τοῦ Χριστοῦ διδασκαλίας, πᾶσα  
μὲν ἀνθρωπίνη βουλὴ κατὰ Χριστιανῶν  
καθηρέθη, ὅσῳ (δ') αὐτοὺς ἐταπείνουν  
βασιλεῖς καὶ ἔθνῶν ἡγούμενοι καὶ δῆμοι  
πανταχοῦ, τοσούτῳ πλείους ἐγίνοντο „καὶ  
κατίσχυνον σφόδρα σφόδρα.“

## Section 27

7.27 | Έξῆς δὲ τούτοις ὁ Κέλσος διὰ  
πλειόνων τὰ μὴ λεγόμενα ὑφ' ἡμῶν τιθεὶς  
ώς λεγόμενα ὑφ' ἡμῶν περὶ τοῦ θεοῦ, ὡς  
σώματος τῇ φύσει τυγχάνοντος καὶ  
ἀνθρωπειδοῦς σώματος, ἀνατρέπειν  
έθέλει τὰ μὴ τεθειμένα ὑφ' ἡμῶν, ἀπέρ  
περισσὸν παραθέσθαι ἢ τὴν ἀνατροπὴν  
αὐτῶν. εἰ μὲν γὰρ ἂ λέγει ἡμᾶς φάσκειν  
περὶ θεοῦ ἐλέγομεν, καὶ πρὸς αὐτὰ ἵστατο,  
ἀναγκαῖον ην ἡμῖν τὸ τιθέναι τὰς λέξεις  
αὐτοῦ καὶ κατασκευάζειν μὲν τὰ ἡμέτερα  
λύειν δὲ τὰ ἔκείνου· εἰ δ' ἐαυτῷ συνείρει ἂ  
ἡτοι ἀπ' οὐδενὸς ἥκουσεν ἢ, ἵνα καὶ δοθῇ  
ὅτι ἥκουσεν, ἀπό τινων ἀπλῶν καὶ  
ἀκεραίων καὶ μὴ εἰδότων τὸ τοῦ λόγου  
βούλημα, οὐ χρὴ ἡμᾶς τευτάζειν περὶ τὰ μὴ  
ἀναγκαῖα. σαφῶς γὰρ ἀσώματόν φασιν οἱ  
λόγοι τὸν θεόν· διὸ καὶ „θεὸν οὐδεὶς“

grown in number and boldness. Despite many obstacles that arose to prevent the spread of Jesus' teaching throughout the world, since it was God's will to benefit those from the nations through the teaching of Jesus Christ, every human plan against Christians has been brought low. As kings and leaders of nations and people everywhere have humbled them, they have only grown stronger and more numerous.

7.27 | Next, Celsus, by attributing to us things we have not said about God, wants to twist what we have not established, such as the idea of God having a physical body and being human-like. If he claims that we speak about God in this way, it is necessary for us to clarify his words and explain our own views while addressing his ideas. If he combines things he has heard from no one or assumes he has heard them from simple and uneducated people who do not understand the meaning of the words, we should not be concerned with unnecessary matters. For it is clear that the words say God is incorporeal; that is why it is said, "No one has ever seen God," and "the firstborn of all creation is said to be the image of the invisible God," as if referring

έώρακε πώποτε, "καὶ „είκων“ λέγεται εῖναι „τοῦ ἀοράτου θεοῦ ὁ πρωτότοκος πάσης κτίσεως, "ώς εἰ ἔλεγεν ἀσωμάτου. μετρίως δ' ἐν τοῖς πρὸ τούτων καὶ περὶ θεοῦ διειλήφαμεν ἔξετάζοντες, πῶς νοοῦμεν τὸ „πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν."

## Section 28

7.28 | Μετὰ (δὲ) τὰ περὶ θεοῦ, ἐν οἷς ἡμᾶς συκοφαντεῖ, πυνθάνεται ἡμῶν' ποι ἀπεῖναι μέλλομεν; καὶ τίνα ἐλπίδα ἔχομεν; καὶ ως ἀποκριναμένων, τίθησι δῆθεν ἡμετέρας φωνὰς οὕτως ἔχούσας· εἰς ἄλλην γῆν, ταύτης κρείττονα. καὶ πρὸς τοῦτο φησιν· ιστόρηται θείοις ἀνδράσι παλαιοῖς εύδαιμων βίος ψυχαῖς εύδαιμοσιν· ὡνόμασαν δὲ [οἱ δὲ] οἱ μὲν μακάρων νήσους. οἱ δὲ „Ἡλύσιον πεδίον“ ἀπὸ τῆς λύσεως τῶν ἐνθεν κακῶν, ὥσπερ καὶ "Ομηρος· ἀλλά σ' ἐς Ἡλύσιον πεδίον καὶ πείρατα γαίης ἀθάνατοι πέμψουσι, τῇ περ ῥηίστη βιοτή. Πλάτων δὲ ἀθάνατον τὴν ψυχὴν ἡγούμενος ἐκείνην τὴν χώραν, ἐνθα στέλλεται, ἄντικρυς „γῆν“ ὡνόμασεν οὕτως „πάμμεγά τι εἶναι“ φήσας „αὐτὸ, καὶ ἡμᾶς οἴκειν τοὺς μέχρι Ἡρακλείων στηλῶν ἀπὸ Φάσιδος ἐν σμικρῷ τινι μορίῳ. ὥσπερ περὶ τέλμα μύρμηκας ἢ βατράχους περὶ τὴν θάλασσαν οίκοῦντας, καὶ ἄλλους ἄλλοθι πολλοὺς ἐν (πολλοῖς) τοιούτοις τόποις οἴκειν. εἶναι γὰρ πανταχῇ περὶ τὴν γῆν πολλὰ κοῦλα καὶ παντοδαπά καὶ τὰς ἴδεας καὶ τὰ μεγέθη, εἰς ἃ συνερήψυκέναι τό τε ὕδωρ καὶ τὴν ὄμιχλην καὶ τὸν ἀέρα· αὐτὴν δὲ τὴν γῆν καθαρὰν ἐν καθαρῷ κεῦσθαι τῷ οὐρανῷ. „ὑπολαμβάνει τοίνυν οἱ Κέλσος τὰ περὶ τῆς ἄλλης γῆς κρείττονος καὶ πολλῷ ταύτης διαφερούσης εἰληφέναι ἡμᾶς ἀπό τινων νομιζομένων αὐτῷ θείων παλαιῶν

to something without a body. Moderately, we have examined and discussed how we understand the phrase "God is spirit," and that "those who worship him must worship in spirit and truth."

7.28 | After discussing the things about God, in which he slanders us, Celsus asks us where we are going and what hope we have. He claims that we say our voices are directed to a better land. He also says that it is told of ancient divine men that they have a blessed life for blessed souls, and they named some as the islands of the blessed, while others called it the "Elysian Fields," from where one is freed from evils, just as Homer said: "But they will send you to the Elysian Fields and the ends of the earth, where life is easiest." Plato, believing the soul is immortal, referred to that place as "the land," saying it is "something very great," and that we dwell from the pillars of Hercules to Phasis in a small part. Just as ants or frogs live around the sea, there are many others living in various places. For there are many hidden and diverse places around the earth, where water, mist, and air flow together; and the earth itself lies pure in the pure heaven. Celsus assumes that we have taken ideas about another land that is better and very different from this one from certain supposed ancient divine men, especially from Plato, who philosophized about the pure land lying in the pure heaven in the Phaedo. He does not see that Moses, who is much older than the Greek writings, introduced the idea of God

άνδρων καὶ μάλιστα Πλάτωνος, τοῦ ἐν τῷ Φαίδωνι περὶ γῆς καθαρᾶς ἐν καθαρῷ κειμένης ούρανῷ φιλοσοφήσαντος· οὐχ ὅρῶν ὅτι Μωϋσῆς, ὁ πολλῷ καὶ τῶν Ἑλληνικῶν γραμμάτων ἀρχαιότερος, εἰσήγαγε τὸν θεὸν ἐπαγγελλόμενον τὴν ἀγίαν γῆν καὶ „ἀγαθὴν καὶ πολλὴν, ῥέουσαν γάλα καὶ μέλι“ τοῖς κατὰ τὸν νόμον ἔαυτοῦ βιώσασιν, οὐδ’ ὡς οἴονται τινες τὴν „ἀγαθὴν,“ τὴν κάτω νομιζομένην Ιουδαίαν, κειμένην καὶ αὐτὴν ἐν τῇ ἀρχῆθεν κατηραμένη ἐν τοῖς ἔργοις τῆς παραβάσεως τοῦ Ἀδάμ γῇ. τὸ γὰρ „ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου· ἐν λύπαις φαγῇ αὐτὴν πάσας τὰς ἡμέρας τῆς ζωῆς σου“ περὶ ὅλης εἴρηται τῆς γῆς, ἢν „ἐν λύπαις,“ τουτέστι πόνοις, ἐσθίει πᾶς ἄνθρωπος „ἐν τῷ Ἀδάμ“ ἀποθανὼν, καὶ ἐσθίει „πάσας τὰς ἡμέρας τῆς“ ἔαυτοῦ „ζωῆς.“ καὶ ὡς „ἐπικατάρατος“ πᾶσα ἡ γῆ „ἄκανθας καὶ τριβόλους ἀνατελεῖ“, πάσας τὰς ἡμέρας τῆς ζωῆς “τοῦ ἐν τῷ Ἀδάμ ἐκβληθέντος ἀπὸ τοῦ παραδείσου, καὶ „ἐν ίδρῳ τοῦ προσώπου“ ἔαυτοῦ ἐσθίει πᾶς ἄνθρωπος τὸν ἔαυτοῦ ἄρτον. „ἔως ἐπιστρέψει εἰς τὴν γῆν, ἔξ οὗ ἐλήφθῃ.“ πολὺν μὲν οὖν ἔχει λόγον ὅλα τὰ κατὰ τὸν τόπον τοῦτον, δυνάμενον εἰς τὴν σαφήνειαν τῶν λέξεων κατασκευασθῆναι· ὅλιγοις δ’ ἐπὶ τοῦ παρόντος ἡρκέσθημεν, βουλόμενοι ἀπολῦσαι περισπασμοῦ, τοῦ ὡς περὶ τῆς Ιουδαίας γῆς ὑπολαμβάνοντος εἰρῆσθαι τὰ περὶ ἀγαθῆς γῆς. ἢν ὁ θεὸς ὑπισχνεῖται τοῖς δικαίοις.

## Section 29

7.29 | Εἴπερ οὖν „ἡ“ πᾶσα „ἡ“ αὔτη „ἐπικατάρατος ἐν τοῖς ἔργοις“ ἐστὶ τοῦ Ἀδάμ καὶ τῶν ἐν αὐτῷ ἀποθανόντων, δῆλον ὅτι καὶ πάντα τὰ μόρια αὐτῆς μετέχει τῆς ἀρᾶς. ἐν οἷς ἐστι καὶ ἡ Ιουδαία

promising a holy land that is "good and large, flowing with milk and honey" to those who live according to his law. He does not consider that the "good land" is thought to be the land of the Jews, which is also cursed from the beginning due to the works of Adam's transgression. For it is said, "Cursed is the ground because of you; in pain, you shall eat of it all the days of your life," referring to the whole earth, which "in pain," meaning through toil, every man eats "in Adam," and he eats "all the days of" his "life." And as "cursed" is the whole earth, "thorns and thistles it shall bring forth" "all the days" of the man cast out of paradise, and "in the sweat of your face," every man eats his bread. "Until you return to the ground from which you were taken." Thus, there is much to say about all that pertains to this place, which can clarify the meanings of the words. But we will limit ourselves to a few points here, wanting to avoid distractions, since it is thought that the things said about the land of Judea refer to the "good land." This is the land that God promises to the righteous.

7.29 | If indeed "the whole earth" is "cursed in the works" of Adam and those who died in him, it is clear that all its parts share in the curse. This includes the land of Judea, so it cannot be applied to the "good and

γῆ· ὥστε μὴ δύνασθαι ἐφαρμόζειν αὐτῇ τὸ „εἰς γῆν ἀγαθὴν καὶ πολλὴν. εἰς γῆν ῥέουσαν γάλα καὶ μέλι,“ κάν συμβολικῶς σκιὰ εἶναι ἀποδεικνύηται ἡ Ἰουδαία καὶ ἡ Ἱερουσαλὴμ τῆς καθαρᾶς ἐν καθαρῷ κειμένης οὐρανῷ γῆς ἀγαθῆς καὶ πολλῆς, ἐν ᾧ ἔστιν ἡ ἐπουράνιος Ἱερουσαλήμ· περὶ ἣς διαλαβὼν ὁ ἀπόστολος, ὡς συνεγερθεὶς „Χριστῷ“ καὶ „τὰ ἄνω“ζητῶν καὶ νοῦν εὐρὼν οὐδεμιᾶς ἔχόμενον Ἰουδαϊκῆς μυθολογίας φησίν· „ἄλλὰ προσεληύθατε Σιῶν ὅρει καὶ πόλει θεοῦ ζῶντος Ἱερουσαλὴμ ἐπουρανίῳ καὶ μυριάσιν ἀγγέλων πανηγύρει.“ ἵνα δέ τις πεισθῇ μὴ παρὰ τὸ βούλημα τοῦ θείου πνεύματος ἡμᾶς λέγειν περὶ τῆς παρὰ Μωϋσεῖ γῆς ἀγαθῆς καὶ πολλῆς, ἐπιστησάτω πᾶσι μὲν τοῖς προφήταις, διδάσκουσι τὴν εἰς Ἱερουσαλὴμ ἐπάνοδον τῶν πεπλανημένων καὶ ἀποπεπτωκότων ἀπ' αὐτῆς καὶ ἀπαξαπλῶς ἀποκαθισταμένων εἰς τὸν καλούμενον τόπον καὶ πόλιν τοῦ θεοῦ παρὰ τῷ εἰπόντι ὅτι „ἐν εἱρήνῃ ἀγίᾳ ὁ τόπος αὐτοῦ,“ λέγοντι δὲ καὶ τό· „μέγας ὁ κύριος καὶ αίνετὸς σφόδρα ἐν πόλει τοῦ θεοῦ ἡμῶν, ὅρει ἀγίω αὐτοῦ, εὐρίζοντι ἀγαλλιάματι πάσης τῆς γῆς.“ ἀρκεῖ δ' ἐπὶ τοῦ παρόντος παραθέσθαι τὰ ἀπὸ τοῦ τριακοστοῦ καὶ ἕκτου ψαλμοῦ, οὔτως ἔχοντα περὶ τῆς τῶν δικαίων γῆς· „οἱ δὲ ὑπομένοντες (τὸν) κύριον αὐτοὶ κιληρονομήσουσι γῆν“ καὶ μετ' ὄλιγα· „οἱ δὲ πραεῖς κιληρονομήσουσι γῆν καὶ κατατρυφήσουσιν ἐπὶ πλήθει εἱρήνης“ καὶ μετ' ὄλιγα· „οἱ εὐλογοῦντες αὐτὸν κιληρονομήσουσι γῆν“ καὶ πάλιν· „οἱ δίκαιοι κιληρονομήσουσι γῆν καὶ κατασκηνώσουσιν εἰς αἰῶνα αἰῶνος ἐπ' αὐτῆς.“ ὅρα δ' εἰ μὴ τὸ καθαρὰν εἶναι ἐν καθαρῷ τῷ οὐρανῷ τὴν γῆν δηλοῦται τοῖς ἀκούειν δυναμένοις τῶν οὔτως εἱρημένων ἐν τῷ αὐτῷ ψαλμῷ· „ὑπόμεινον τὸν κύριον καὶ φύλαξον τὴν ὁδὸν αὐτοῦ. καὶ ὑψώσει

large land, a land flowing with milk and honey." Even if Judea and Jerusalem are shown to be a symbolic shadow of the pure land in the pure heaven, where the heavenly Jerusalem is, the apostle speaks of it, saying that those who are raised with "Christ" seek "the things above" and find no connection to Jewish mythology. He says, "But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to countless angels in festal gathering." To convince someone not to speak about the good and large land promised by Moses, let them consider all the prophets, who teach about the return to Jerusalem of those who have wandered and fallen away from it, and who are restored to the place and city of God, as it is said, "In peace and holiness is his place." They also say, "Great is the Lord and greatly to be praised in the city of our God, his holy mountain, beautiful in elevation, the joy of all the earth." It is enough to refer to the 36th and 37th psalms, which speak about the land of the righteous: "Those who wait for the Lord shall inherit the earth," and a little later, "The meek shall inherit the earth and delight themselves in abundant peace," and again, "Those who bless him shall inherit the earth," and once more, "The righteous shall inherit the earth and dwell upon it forever." See if it is not shown that the land is pure in the pure heaven to those who can hear these things said in the same psalm: "Wait for the Lord and keep his way, and he will exalt you to inherit the earth."

σε τοῦ κατακληρονομῆσαι γῆν.“

## Section 30

7.30 | Δοκεῖ δέ μοι καὶ τὰ περὶ τῶν τῆς  
τιμίων εἶναι νομίζομένων λίθων, ἀπόρροήν  
τινα λεγομένων ἔχειν ἀπὸ τῶν ἐν τῇ  
κρείττονι γῇ λίθων, εἰλήφθαι τῷ Πλάτωνι  
ἀπὸ τῶν ἐν τῷ Ἡσαΐᾳ ἀναγεγραμμένων  
περὶ τῆς πόλεως τοῦ θεοῦ. περὶ ἣς  
γέγραπται· „θήσω τὰς ἐπάλξεις σου ἵασπιν  
καὶ τοὺς λίθους σου λίθους κρυστάλλου καὶ  
τὸν περίβολόν σου λίθους ἐκλεκτοὺς“καὶ  
πάλιν· „θήσω τὰ θεμέλιά σου  
σάπφειρον.“τὸν μὲν οὖν παρὰ Πλάτωνι  
ἄλληγοροῦντες μῆθον οἱ σεμνότερον τὰ  
τοῦ φιλοσόφου ἔξειληφότες διηγοῦνται.  
τὰς δὲ προφητείας. ἀφ' ὧν στοχαζόμεθα  
καὶ τὸν Πλάτωνα εἰληφέναι, οἱ συγγενῶς  
τοῖς προφήταις καὶ ἐνθέως βιώσαντες καὶ  
πάντα τὸν χρόνον ἀναθέντες τῇ ἔξετάσει  
τῶν Ἱερῶν γραμμάτων τοῖς ἐπιτηδείοις διὰ  
βίου καθαρότητα καὶ τὴν περὶ τὰ θεῖα  
φιλομάθειαν παραστήσουσιν. ἡμῖν δὲ  
προκείμενον ἦν δεῖξαι ὅτι ἡμεῖς μὲν οὐκ  
ἀπὸ Ἑλλήνων ἢ Πλάτωνος τὰ περὶ τῆς  
ἀγίας γῆς εἰλήφαμεν· ἐκεῖνοι δὲ, νεώτεροι  
γενόμενοι οὐ μόνον τοῦ ἀρχαιοτάτου  
Μω(??)σέως ἀλλὰ καὶ τῶν πλείστων  
προφητῶν. ἥτοι παρακηκόασί τινων  
αἵνισσομένων περὶ τῶν τοιούτων, ἢ καὶ  
ταῖς Ἱερᾶς ἐντυχόντες γραφαῖς  
παραποιήσαντες αὐτὰ τοιαῦτά τινα περὶ  
τῆς κρείττονος εἰρήκασι γῆς. σαφῶς δ' ὁ  
Ἄγγαιος παρίστησιν ἄλλο μὲν εἶναι „τὴν  
ξηρὰν“ἄλλο δὲ „τὴν γῆν,“ξηρὰν καλῶν  
ταύτην, ἐφ' ἣν ἔσμεν. λέγει δὲ οὕτως· „ἔτι  
ἄπαξ ἐγώ σείσω τὸν οὐρανὸν καὶ (τὴν) γῆν  
καὶ τὴν ξηρὰν καὶ τὴν θάλασσαν.“

7.30 | It seems to me that the things said  
about the precious stones here have some  
connection to the stones mentioned in the  
better land, taken by Plato from those  
written about the city of God in Isaiah.  
About which it is written: "I will make your  
battlements of jasper and your stones of  
crystal and your walls of precious stones,"  
and again, "I will make your foundations of  
sapphire." Those who interpret Plato  
allegorically tell a more serious story about  
the philosopher's ideas. But the prophecies,  
from which we think Plato was influenced,  
were written by those who lived closely  
with the prophets and dedicated their  
whole lives to studying the sacred writings,  
showing a purity of life and a love for  
divine knowledge. For us, it is necessary to  
show that we did not take the ideas about  
the holy land from the Greeks or Plato;  
rather, they, being younger, took them not  
only from the ancient Moses but also from  
most of the prophets. They either  
misunderstood some hints about such  
things or altered the sacred writings to say  
something about the better land. Clearly,  
Haggai presents that "the dry land" is  
different from "the earth," calling this dry  
land the one we are on. He says: "Once  
more, I will shake the heavens and the  
earth and the dry land and the sea."

## Section 31

7.31 | "Ωσπερ δὲ αύτὸς τὴν διήγησιν ἀνατίθεται τοῦ παρὰ Πλάτωνι μύθου, κειμένου (έν) τῷ Φαίδωνι. λέγων τάδε· τί δὲ διὰ τούτων ἐμφανίζει, οὐ παντὶ γνῶναι ὥρᾳον· εἰ μὴ ὅστις ἐπαῖσιν δύναιτο, τί ποτ' ἔστιν ἐκεῖνο ὃ φησιν· „ὑπ' ἀσθενείας καὶ βραδυτῆτος οὐχ οἰούς τε εἶναι διεξελθεῖν ἐπ' ἔσχατον τὸν ἀέρα“· καὶ εἰ ἡ φύσις ἱκανὴ εἴη ἀνασχέσθαι θεωροῦσα, γνῶναι ἀν δι τούτης ἐκεῖνός ἔστιν ὁ ἀληθῶς οὐρανὸς καὶ τὸ ἀληθινὸν φῶς· τὸν αύτὸν τρόπον καὶ ἡμεῖς τὰ περὶ τῆς ἀγίας καὶ ἀγαθῆς γῆς καὶ τῆς ἐν αὐτῇ πόλεως τοῦ θεοῦ οὐ κατὰ τὴν ἐνεστῶσαν νομίζοντες εἶναι πραγματείαν σαφηνίσαι ὑπερτιθέμεθα εἰς τὰ ἔξηγητικὰ τῶν προφητῶν, ἀπὸ μέρους κατὰ τὸ δυνατὸν ἡμῖν διηγησάμενοι περὶ πόλεως θεοῦ ἐν τοῖς πραγματευθεῖσιν ἡμῖν εἰς τὸν τεσσαρακοστὸν καὶ πέμπτον ψαλμὸν καὶ τὸν τεσσαρακοστὸν καὶ ἔβδομον ψαλμόν. οἶδε δὲ ὁ ἀρχαιότατος Μωϋσέως καὶ τῶν προφητῶν λόγος τὰ ἀληθινὰ πάντα δικαίουμα τοῖς τῇδε καθολικωτέροις, οἷον „ἀληθινὸν φῶς“ καὶ „οὐρανὸν“ ἔτερον παρὰ „τὸ στερέωμα“ καὶ τὸν „τῆς δικαιοσύνης“ ἥλιον ἄλλον παρὰ τὸν αἰσθητὸν. καὶ ἀπαξαπλῶς δέ φησιν [ὅτι] πρὸς ἀντιδιαστολὴν τῶν αἰσθητῶν, ὃν οὐδέν ἔστιν ἀληθινὸν, τό· „θεὸς, ἀληθινὰ τὰ ἔργα αύτοῦ, „ἐπ' ἄλλων μὲν τάσσων τὰ ἔργα τοῦ θεοῦ ἐπὶ ήττονων δὲ τὰ λεγόμενα „ἔργα τῶν χειρῶν“ αύτοῦ. μεμφόμενος γοῦν τισι διὰ τοῦ Ἡσαΐου φησί· „τὰ ἔργα κυρίου οὐκ ἐμβλέπουσι καὶ τὰ ἔργα τῶν χειρῶν αύτοῦ οὐ κατανοοῦσι.“ καὶ ταῦτα μὲν ἐπὶ τοσοῦτον.

7.31 | Just as he presents the story from Plato's myth, found in the Phaedo, he says this: What he reveals is not easy for everyone to understand unless someone is able to perceive it. He asks what it is when he says, "Because of weakness and slowness, they are not able to reach the highest air," and "If nature were able to bear it, observing, they would know that this is the true heaven and the true light." In the same way, we discuss the holy and good land and the city of God in it, not thinking that it is a clear reality based on the present, but rather we refer to the explanations of the prophets, telling what we can about the city of God from the 35th and 37th psalms. The ancient words of Moses and the prophets speak of the true things that are more universal, such as "true light" and "heaven," which is different from "the firmament," and the "sun of righteousness," which is different from the physical sun. He simply states that in contrast to the physical things, which are not true, "God, his works are truly real," while the works of God are placed among lesser things, called "the works of his hands." He criticizes some by saying through Isaiah, "They do not see the works of the Lord, and they do not understand the works of his hands." And that is enough for now.

## Section 32

7.32 | Έπει δὲ τὸν περὶ τῆς ἀναστάσεως λόγον (πολὺν ὄντα καὶ δυσερμήνευτον καὶ δεόμενον σοφοῦ εἴπερ τι ἄλλο τῶν δογμάτων καὶ ἐπὶ πλεῖον διαβεβηκότος, ἵνα τὸ ἄξιον τοῦ θεοῦ παραστήσῃ καὶ τὸ μεγαλοφυὲς τοῦ δόγματος, διδάσκοντος λόγον ἔχειν σπέρματος τὸ καλούμενον κατὰ τὰς γραφὰς σκῆνος τῆς ψυχῆς, ἐν ᾧ „οἱ“δίκαιοι „ὄντες“στενάζουσι „βαρούμενοι,“ μὴ θέλοντες αὐτὸ „έκδύσασθαι ἀλλ’ ἐπενδύσασθαι“) μὴ νοήσας δὲ Κέλσος τῷ ἀπὸ ίδιωτῶν καὶ μηδενὶ λόγῳ παραστῆσαι δυναμένων ἀκηκοέναι περὶ αὐτοῦ χλευάζει τὸ λεγόμενον, χρήσιμον πρὸς τοῖς ἀνωτέρω εἰρημένοις ἡμῖν περὶ τούτου τοῦτο μόνον ὑποσημειώσασθαι πρὸς τὸν λόγον, ὅτι οὐχ ὡς οἴεται Κέλσος, τῆς μετενσωματώσεως παρακούσαντες τὰ περὶ ἀναστάσεως φαμεν ἀλλ’ εἰδότες ὅτι ἡ τῇ ἐαυτῆς φύσει ἀσώματος καὶ ἀόρατος ψυχὴ ἐν παντὶ σωματικῷ τόπῳ τυγχάνουσα δέεται σώματος οίκειου τῇ φύσει τῷ τόπῳ ἐκείνῳ· ὅπερ ὅπου μὲν φορεῖ ἀπεκδυσαμένη (τὸ) πρότερον ἀναγκαῖον μὲν περισσὸν δὲ ὡς πρὸς τὰ δεύτερα. ὅπου δὲ ἐπενδυσαμένη ὥπερ τὸ πρότερον εἶχε, δεομένη κρείττονος ἐνδύματος εἰς τοὺς καθαρωτέρους καὶ αἰθερίους καὶ οὐρανίους τόπους. καὶ ἀπεξεδύσατο μὲν ἐπὶ τὴν τῇδε γένεσιν ἐρχομένη τὸ χρήσιμον πρὸς τὴν ἐν τῇ ὑστέρᾳ τῆς κυούσης, ἔως ἣν ἐν αὐτῇ, χορίον· ἐνεδύσατο δὲ ὑπ’ ἐκεῖνο ὥην ἀναγκαῖον τῷ ἐπὶ γῆς μέλλοντι διαζῆν. εἴτα πάλιν ὄντος τινὸς „σκήνους“ἐπιγείου οἰκίας, ἀναγκαίας που τῷ σκήνει, καὶ καταλύεσθαι μὲν φασιν οἱ λόγοι τὴν ἐπίγειον οἰκίαν „τοῦ σκήνους“τὸ δὲ σκῆνος ἐπενδύσασθαι „οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς.“λέγουσι δὲ οἱ τοῦ θεοῦ ἄνθρωποι „τὸ“μὲν „φθαρτὸν ἐνδύσασθαι αὐτὸ ἀφθαρσίαν,“τὴν διαφέρουσαν τοῦ ἀφθάρτον, „τὸ“δὲ

7.32 | Since the discussion about the resurrection is long, hard to understand, and needs a wise person to explain it, if there is anything else that has been said more clearly, it is to present what is worthy of God and the greatness of the teaching. It teaches that the body is like a tent for the soul, as the scriptures say, in which "the righteous, being burdened, groan, not wanting to take it off but to put on something better." Celsus, not understanding this, mocks what is said about the resurrection, thinking that we speak of it because we have heard from private individuals who cannot explain it. It is important to note that we do not speak of resurrection as Celsus thinks, but knowing that the soul, by its nature, is without a body and invisible, needs a body according to its nature in that place. Wherever it has shed its previous body, it is necessary to put on something more fitting for the higher places. And where it has put on the body it had before, it desires a better garment for the purer, more ethereal, and heavenly places. It has shed its body for this life, taking on what is necessary for the time of being in the womb, until it was in it, a small space. It has put on what was necessary for living on earth. Then, again, while there is a "tent" of an earthly house, it is necessary for the tent to be dissolved, and they say that the earthly house of the "tent" will be replaced by an "eternal house in the heavens." The people of God say that "the mortal must put on immortality," which is different from the immortal, and "the corruptible must put on incorruption." For the wisdom that applies to the wise, and righteousness to the righteous, and peace to the peaceful, this wisdom applies incorruption to the incorruptible and immortality to the immortal. So look at how

„θνητὸν ἐνδύσασθαι ἀθανασίαν,“ ἔτερον τυγχάνον τοῦ ἀθανάτου. δὸν γὰρ λόγον ἔχει σοφία πρὸς τὸ σοφὸν καὶ δικαιοσύνη πρὸς τὸ δίκαιον καὶ εἰρήνη πρὸς τὸ εἰρηνικόν, τοῦτον τὸν λόγον ἀφθαρσίᾳ μὲν πρὸς ἀφθαρτὸν ἀθανασίᾳ δὲ πρὸς ἀθάνατον. ὅρα οὖν ἐφ' οἷα προτρέπει ὁ λόγος, „ἐνδύσασθαι“ λέγων τὴν „ἀφθαρσίαν“ καὶ τὴν „ἀθανασίαν,“ ἄτινα ὡς ἐνδύματα τῷ ἐνδυσαμένῳ καὶ περιεχομένῳ τῶν τοιούτων ἐνδυμάτων οὐκ ἔξι φθαρῆναι ἢ ἀποθανεῖν τὸν περικείμενον αὐτά. καὶ ταῦτα δ' ἡμῖν ἀποτελμήσθω διὰ τὸν μὴ νοήσαντα ὃ τι ποτὲ λέγομεν τὴν ἀνάστασιν καὶ διὰ τοῦτο γελῶντα καὶ χλευάζοντα ὃν οὐκ οἶδε λόγον.

### Section 33

7.33 | Οἱόμενος δ' ἡμᾶς διὰ τὸ γνῶναι καὶ ἴδεῖν τὸν θεὸν πρεσβεύειν τὰ περὶ τῆς ἀναστάσεως συνείρει ἐαυτῷ ἢ βούλεται καὶ τοιαῦτά φησιν· ὅταν δὴ πάντοθεν ἔξειργωνται καὶ διελέγχωνται, πάλιν ὥσπερ οὐδὲν ἀκηκοότες ἐπανίασιν ἐπὶ τὸ αὐτὸν ἑρώτημα· πῶς οὖν γνῶμεν καὶ ἵδωμεν τὸν θεόν; καὶ πῶς ἕωμεν πρὸς αὐτόν; ἵστω οὖν ὁ βουλόμενος ὅτι, κāν εἰς ἄλλα δεώμεθα σώματος τῷ ἐν τόπῳ σωματικῷ τυγχάνειν, καὶ τοιούτου, ὅποια ἔστιν ἡ φύσις τοῦ σωματικοῦ τόπου, καὶ δεόμενοι τοῦ σώματος ἐπενδυώμεθα τῷ σκήνει τὰ προειρημένα, ἀλλ' εἰς γνῶσίν γε θεοῦ σώματος οὐδαμῶς χρήζομεν. τὸ γὰρ γινῶσκον θεὸν οὐκ ὄφθαλμός ἔστι σώματος ἀλλὰ νοῦς, ὅρῶν τὸ „κατ' εἰκόνα“ τοῦ κτίσαντος καὶ τὸ δυνάμενον γινώσκειν θεὸν προνοίᾳ θεοῦ ἀνειληφώς, καὶ τὸ ὅρῶν δὲ θεὸν καθαρά ἔστι καρδία, ἀφ' ἣς οὐκέτι „ἔξερχονται διαλογισμοὶ πονηροὶ,“ οὐ „φρόνοι,“ οὐ „μοιχεῖαι,“ οὐ „πορνεῖαι,“ οὐ „κλοπαὶ,“ οὐ

the teaching encourages us, saying to "put on" incorruption and immortality, which, like garments for the one who puts them on, do not allow the one wearing them to perish or die. And let this be said to those who do not understand what we mean by resurrection, and for this reason, they laugh and mock what they do not understand.

7.33 | Thinking that we can know and see God, he brings together what he wants about the resurrection and says such things: When they are challenged and questioned from all sides, they return as if they have heard nothing, asking the same question: How then can we know and see God? And how can we go to him? Let the one who wants to know understand that even if we need a body to be in a physical place, and such a body as is fitting for that physical place, we do not need a body to know God. For knowing God is not through the eyes of the body, but through the mind, seeing the "image" of the creator and knowing God through God's providence. And to see God, the heart must be pure, from which no evil thoughts come, no murders, no adulteries, no fornications, no thefts, no false testimonies, no blasphemies, and no evil eye or anything else wicked. This is why it is said, "Blessed are the pure in heart, for they will see God."

„ψευδομαρτυρίαι,“ ού „βλασφημίαι,“ ούκ „όφθαλμὸς πονηρὸς“ ούδ’ ἄλλο τι τῶν ἀτόπων· δι’ ἂ λέγεται· „μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.“ ἐπεὶ δ’ ούκ αὐτάρκης ἡ ἡμετέρα προαίρεσις πρὸς τὸ πάντη „καθαρὰν“ ἔχειν τὴν „καρδίαν,“ ἀλλὰ θεοῦ ἡμῖν δεῖ, κτίζοντος αὐτὴν τοιαύτην, διὰ τοῦτο λέγεται ὑπὸ τοῦ ἐπιστημόνως εύχομένου· „καρδίαν καθαρὰν κτίσον ἐν ἐμοὶ ὁ θεός.“

## Section 34

7.34 | Ἀλλ’ ούδ’ ὡς ἐν τόπῳ ὄντος τοῦ θεοῦ πευσόμεθά τινος καὶ ἐροῦμεν· πῶς ἴωμεν πρὸς αὐτόν; κρείττων γάρ ὁ θεὸς παντὸς τόπου καὶ περιεκτικὸς παντὸς οὐτινοσοῦν, καὶ οὐδέν ἔστι τὸ περιέχον τὸν θεόν. τὸ ίέναι οὖν πρὸς τὸν θεὸν οὐ σωματικῶς προστέτακται ἡμῖν, τὸ „όπίσω κυρίου τοῦ θεοῦ σου πορεύσῃ,“ ούδὲ σωματικῶς ὁ προφήτης κολληθεὶς τῷ θεῷ φησιν ἐν τῇ εὐχῇ· „ἐκολλήθη ὀπίσω σου ἡ ψυχή μου.“ καταψεύδεται οὖν ἡμῶν Κέλσος λέγων προσδέχεσθαι ἡμᾶς ὄφθαλμοῖς σώματος θεὸν ὄψεσθαι καὶ ὡσὶ τῆς φωνῆς αὐτοῦ ἀκούεσθαι καὶ χερσὶν αἰσθηταῖς ψαύειν αὐτοῦ. οἴδαμεν δὲ ὅμωνύμιας τοῖς σώματος ὄφθαλμοῖς λεγομένους ὑπὸ τῶν θείων λόγων ὄφθαλμοὺς, ὅμοιώς δὲ καὶ τὰ ὥτα καὶ τὰς χεῖρας καὶ τὸ τούτων παραδοξότερον, αἴσθησιν θειοτέραν καὶ ἐτεροίαν παρὰ τὴν συνήθως ὑπὸ τῶν πολλῶν ὄνομαζομένην. ἐπάν γάρ λέγη ὁ προφήτης· „ἀποκάλυψον τοὺς ὄφθαλμούς μου, καὶ κατανοήσω τὰ θαυμάσιά σου ἐκ τοῦ νόμου (σου ἦ)· ἡ ἐντολὴ κυρίου τηλαυγής, φωτίζουσα ὄφθαλμοὺς, ἦ· φώτισον τοὺς ὄφθαλμούς μου, μή ποτε ὑπνώσω εἰς θάνατον,“ ούχ οὕτως τις ἐμβρόντητός ἔστιν, ὡς νομίζειν ὄφθαλμοῖς σώματος κατανοεῖσθαι „τὰ θαυμάσια“ τοῦ

Since our intention is not enough to keep the heart "pure" in every way, but we need God to create it such, it is said by the knowledgeable one who prays, "Create in me a clean heart, O God."

7.34 | But we will not ask how we can go to God as if he were in a place. For God is greater than any place and encompasses everything, and nothing contains God. Therefore, going to God is not commanded to us physically. The scripture says, "You shall walk behind the Lord your God," and the prophet, being united with God in prayer, says, "My soul clings to you." Celsus deceives us by saying that we expect to see God with our bodily eyes, to hear his voice with our ears, and to touch him with our hands. We know that the eyes called "eyes" by the divine words are not the same as the eyes of the body, and the same goes for the ears and hands. There is a divine sense that is different from what is commonly called by many. For when the prophet says, "Open my eyes, and I will behold your wonders from your law," or "The commandment of the Lord is pure, enlightening the eyes," or "Light up my eyes, lest I sleep the sleep of death," no one thinks that he means to perceive the "wonders" of the divine law with the eyes of the body, or that the commandment of the Lord is enlightening the eyes of the body, or that a sleep of death happens to the eyes of the body. And when our Savior says, "He who has ears to

θείου „νόμου,“ ἡ τὴν τοῦ κυρίου ἐντολὴν φωτιστικήν εἶναι τῶν τοῦ σώματος ὄφθαλμῶν, ἡ ὑπνον θανάτου ἐποιητικὸν συμβαίνειν περὶ τοὺς τοῦ σώματος ὄφθαλμούς. ἀλλὰ καὶ ἐπὰν λέγῃ ὁ σωτὴρ ἡμῶν· „ὁ ἔχων ὥτα ἀκούειν ἀκουέτω, “καὶ ὁ τυχῶν συνίστι περὶ θειοτέρων ταῦτα λέγεσθαι ὥτων, καν λέγηται „λόγος κυρίου“ γεγονέναι ἐν χειρὶ Ἱερεμίου τοῦ προφήτου ἡ ἄλλου τινὸς, ἡ νόμος „ἐν χειρὶ“ Μωϋσέως, ἡ ὅτι „ταῖς χερσὶ μου ἐζήτησα τὸν θεὸν καὶ οὐκ ἤπατήθην, “οὐχ οὕτως ἔστι τις ἀνόητος, ὃς μὴ ἐκλαμβάνειν χεῖράς τινας εἶναι τροπικῶς καλουμένας, περὶ ᾧν καὶ Ἰωάννης λέγει· „αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς, “εἰ δὲ καὶ περὶ τῆς κρείττονος αἰσθήσεως καὶ οὐ σωματικῆς βούλει ἀπὸ τῶν ιερῶν γραμμάτων μαθεῖν, ἀκουσον Σολομῶντος ἐν ταῖς Παροιμίαις λέγοντος· „αἴσθησιν θείαν εὐρήσεις.“

## Section 35

7.35 | Οὐ χρεία τοίνυν ἡμῖν ὡς οὕτω ζητοῦσι τὸν θεὸν ἀπιέναι, ὅπου ἡμᾶς πέμπει ὁ Κέλσος, εἰς Τροφωνίου καὶ εἰς Ἀμφιάρεω καὶ εἰς Μόψου, ἐνθα φησὶν ἀνθρωποειδεῖς θεωρεῖσθαι θεοὺς καὶ, ὡς λέγει Κέλσος, οὐ ψευδομένους ἀλλὰ καὶ ἐναργεῖς. ἴσμεν γάρ ἡμεῖς τούτους δαίμονας ὄντας, τρεφομένους κνίσσαις καὶ αἷμασι καὶ ταῖς ἀπὸ τῶν θυσιῶν ἀναθυμιάσεσι καὶ οὕτω παρακατεχομένους ἐν τοῖς ἀπὸ τῆς ἐπιθυμίας αύτῶν κατασκευασθεῖσι δεσμωτηρίοις· ἄτινα ιερὰ θεῶν Ἑλληνες νενομίκασιν. ἀλλ' ἡμεῖς ἴσμεν ἀπατεώνων δαιμόνων εἶναι τὰ τοιαῦτα οἰκητήρια. μετὰ ταῦτα κακοήθως ὁ Κέλσος φησὶ περὶ τῶν προειρημένων ἀνθρωποειδῶν κατ’ αὐτὸν θεῶν ὅτι ὅψεται τις αὐτοὺς οὐχ ἄπαξ παραβρύεντας ὥσπερ

hear, let him hear," the one who understands these words knows they refer to a deeper kind of hearing. Even if it is said that "the word of the Lord" came to the hand of the prophet Jeremiah or another, or that "I sought God with my hands and was not deceived," no one is so foolish as to think that hands are literally meant, as John says, "Our hands have handled the word of life." If you want to learn about a higher sense that is not physical, listen to Solomon in the Proverbs saying, "You will find divine understanding."

7.35 | Therefore, we do not need to go to God in the way that Celsus suggests, to places like Trophonius, Amphiaraus, and Mopsus, where he says gods appear in human form and, as Celsus claims, are not false but real. For we know that these are demons, fed by offerings of fat and blood and the smoke from sacrifices, and they are held captive by their own desires. Celsus speaks poorly about these so-called human-like gods, saying that someone will see them not just once, as the one who deceived them did, but always mingling with those who wish to see them. It seems that he has made the appearance of Jesus after his resurrection to the disciples into a kind of phantom, as if it appeared to them just to be seen. He thinks that these so-

τὸν τούτους ἔξαπατήσαντα ἀλλ’ ἀεὶ τοῖς  
βουλομένοις ὅμιλοῦντας. καὶ ἔοικέ γε διὰ  
τούτων φάσμα μὲν νενομικέναι τὸν  
Ίησοῦν, μετὰ τὴν ἐκ νεκρῶν ἀνάστασιν  
ἐπιφανέντα τοῖς μαθηταῖς, ὡσπερεὶ  
παραρρέεύσαντα πρὸς τὸ ὄφθῆναι αὐτοῖς·  
οὓς δ’ ὡνόμασε λέγων ἀνθρωποειδῆς  
θεοὺς, τούτους οὕτει αἱ τοῖς βουλομένοις  
ὅμιλεῖν. πῶς δὲ δύναται φάσμα, ὡς φησιν  
αὐτὸς, παραρρὺνεν ἐπ’ ἀπάτῃ τῶν  
θεασαμένων καὶ μετὰ τὴν τότε ὄψιν  
τοσαῦτα ἐνεργεῖν καὶ ἐπιστρέφειν τὰς τῶν  
τοιούτων ψυχὰς καὶ πειθώ ἐμποιεῖν αὐταῖς  
περὶ τοῦ πάντα δεῖν ἀρεσκόντως πράττειν  
θεῷ ὡς κριθησομένους; πῶς δὲ φάσμα  
ὄνομασθὲν ἀπελαύνει δαιμόνια καὶ ἄλλας  
οὐκ εὐκαταφρονήτους ἐνεργείας ἐνεργεῖ,  
οὐχ ἔνα κεκληρωμένον τόπον ὡς οἱ κατ’  
αὐτὸν ἀνθρωποειδεῖς θεοὶ ἀλλὰ διῆκον ἐπὶ  
πᾶσαν τὴν οἰκουμένην καὶ συνάγον καὶ  
ἔλκον τῇ ἐαυτοῦ θειότητι οὓς ἀν εὔροι  
πρὸς τὸν καλὸν βίον κλίναντας ἐαυτούς;

## Section 36

7.36 | Μετὰ ταῦτα, πρὸς ἂ κατὰ τὸ δυνατὸν  
είρήκαμεν, τοιαῦτα πάλιν ὁ Κέλσος φησὶν·  
οἱ δὲ καὶ πάλιν είρήσονται· πῶς αἰσθήσει  
μὴ καταλαμβανόμενοι γνώσονται τὸν θεόν;  
τί χωρὶς αἰσθήσεως μαθεῖν ἔστι δυνατόν;  
εἴτα πρὸς ταῦτα ἀποκρινόμενός φησιν· οὐκ  
ἀνθρώπου μὲν οὐδὲ τῆς ψυχῆς ἀλλὰ  
σαρκὸς ἡ φωνή. ὅμως δ’ οὖν  
ἀκουσάτωσαν, εἴ τι καὶ ἐπαΐειν δύνανται  
ὡς δειλὸν καὶ φιλοσώματον γένος· ἔὰν  
αἰσθήσει μύσαντες ἀναβλέψητε νῷ καὶ  
σαρκὸς ἀποστραφέντες ψυχῆς ὄφθαλμοὺς  
έγειρητε, μόνως οὕτως τὸν θεὸν ὄψεσθε.  
κανὸν ἡγεμόνα (τῆς ὁδοῦ) ταύτης ζητήτε,  
φευκτέοι μὲν ὑμῖν οἱ πλάνοι καὶ γόντες καὶ  
τὰ εἴδωλα προμνώμενοι· ἵνα μὴ  
παντάπασιν ἥτε καταγέλαστοι, τοὺς μὲν

called human-like gods always mingle with those who want to see them. But how can a phantom, as he says, appear to deceive those who see it and then act in such a way after being seen? How can a phantom drive away demons and perform other significant actions, not just in one specific place like the human-like gods he mentions, but throughout the whole world, gathering and drawing to itself those who seek a good life?

7.36 | After this, in response to what we have said as best as we can, Celsus says again: How can someone know God without being aware? What can be learned without perception? Then, in reply to this, he says that the voice is not of a man or of the soul, but of the flesh. Nevertheless, they should listen, if they can hear, as a timid and body-loving race. If you close your eyes and turn away from the flesh, and awaken the eyes of the soul, only then will you see God. And if you seek a leader on this path, you should avoid the deceivers, magicians, and idols, so that you are not completely laughed at, while others show the gods they point out. They blaspheme these idols, and they consider even those as truly worse

ἄλλους. τοὺς δεικνυμένους θεοὺς. ὡς  
 εἴδωλα βλασφημοῦντες, τὸν δὲ καὶ αὐτῶν  
 ὡς ἀληθῶς είδώλων ἀθλιώτερον καὶ μηδὲ  
 εἴδωλον ἔτι ἀλλ' (ὅντ)ως νεκρὸν σέβοντες  
 καὶ πατέρα ὅμοιον αὐτῷ ζητοῦντες. καὶ  
 πρῶτόν γε λεκτέον πρὸς τὴν  
 προσωποποίαν αὐτοῦ. περιτιθέντος ἡμῖν  
 λόγους ὡς ὑφ' ἡμῶν λεγομένους εἰς τὴν  
 περὶ ἀναστάσεως σαρκὸς ἀπολογίαν, ὅτι  
 ἀρετὴ μὲν προσωποποιοῦντός ἐστι  
 τηρῆσαι τὸ βούλημα καὶ τὸ ἥθος τοῦ  
 προσωποποιουμένου, κακία δὲ, ὅτε τὰ μὴ  
 ἀρμόζοντά τις περιτίθησι ὥματα τῷ  
 προσώπῳ τοῦ λέγοντος. καὶ ἐπ' ἵσης γε  
 ψεκτοὶ οἱ ἐν προσωποποίᾳ βαρβάροις καὶ  
 ἀπαιδεύτοις ἢ οἰκότριψι καὶ μηδέ ποτε  
 φιλοσόφων λόγων ἀκηκοόσι μηδὲ εὖ  
 είρηκόσιν αὐτοὺς περιτιθέντες  
 φιλοσοφίαν, ἦν ἔμαθε μὲν ὁ  
 προσωποποιῶν, οὐκ εἰκὸς δὲ ἦν εἰδέναι τὸν  
 προσωποποιούμενον, καὶ πάλιν αὖ οἱ τοῖς  
 καθ' ὑπόθεσιν ὑποκειμένοις σοφοῖς καὶ τὰ  
 θεῖα ἐγνωκόσι περιτιθέντες τὰ ἀπὸ  
 ἴδιωτικῶν παθῶν ὑπὸ ἀπαιδεύτων  
 λεγόμενα καὶ ἀπὸ ἀγνοίας ἀπαγγελλόμενα.  
 δοθεν "Ομηρος μὲν ἐν πολλοῖς θαυμάζεται,  
 τηρήσας τὰ τῶν ἡρώων πρόσωπα, ὅποια  
 αὐτὰ ὑπέθετο ἀπ' ἀρχῆς, οἷον τὸ Νέστορος  
 ἢ τὸ Ὁδυσσέως ἢ τὸ Διομήδους ἢ τὸ  
 Άγαμέμνονος ἢ Τηλεμάχου ἢ Πηνελόπης ἢ  
 τινος τῶν λοιπῶν· Εύριπίδης δὲ ὑπὸ  
 Ἀριστοφάνους κωμῳδεῖται ὡς  
 ἀκαιρορήμων διὰ τὸ πολλάκις  
 περιτεθεικέναι λόγους δογμάτων, ὃν ἀπὸ  
 Άναξαγόρου ἢ τινος ἔμαθε τῶν σοφῶν,  
 βαρβάροις γυναιξὶν ἢ οἰκέταις.

## Section 37

7.37 | Εἴπερ δὲ τοιαύτη μὲν ἡ ἐν τῷ  
 προσωποποιεῖν ἀρετὴ τοιαδὶ δὲ ἡ κακία,  
 πῶς οὐκ εὐλόγως τις καταγελάσεται

than idols, worshiping what is dead and seeking a father like themselves. First, we must speak about the personification of God. He has given us words as if we are speaking about the resurrection of the flesh, that virtue is to maintain the will and character of the one being personified, while vice is when someone attributes unsuitable words to the face of the speaker. And those who are equally criticized in personification are the uneducated and barbaric, or those who are familiar with the household and have never heard or spoken well of philosophical ideas. The one who personifies should not be expected to know the one being personified. Again, those who are wise and know the divine should not attribute things said out of personal passions by the uneducated and ignorant. For this reason, Homer is admired in many ways, as he has maintained the characters of the heroes, as they were originally presented, like Nestor, Odysseus, Diomedes, Agamemnon, Telemachus, or Penelope, while Euripides is mocked by Aristophanes for being untimely in his speech because he often attributed words of doctrines he learned from Anaxagoras or some other wise man to barbarian women or servants.

7.37 | If this is the virtue of personification and this is the vice, how can anyone not reasonably laugh at Celsus for attributing

Κέλσουν, Χριστιανοῖς περιτιθέντος τὰ μὴ ὑπὸ Χριστιανῶν λεγόμενα; εἰ μὲν γὰρ ίδιωτῶν ἀνέπλασσε λόγους, πόθεν τοῖς τοιούτοις δύνασθαι διακρίνειν αἴσθησιν ἀπὸ τοῦ νοῦ καὶ αἴσθητὰ νοητῶν καὶ δογματίζειν παραπλησίως τοῖς ἀναιροῦσι νοητὰς οὐσίας Στωϊκοῖς περὶ τοῦ αἴσθησεσιν καταλαμβάνεσθαι τὰ καταλαμβανόμενα καὶ πᾶσαν κατάληψιν ἡρτῆσθαι τῶν αἴσθησεων; εἰ δ' ἀναπλάσσει λόγους τῶν φιλοσοφούντων καὶ ἐπιμελῶς ὅση δύναμις ἔξεταζόντων τὰ Χριστοῦ. οὐδὲ τούτοις ἀκόλουθα πεποίηκεν. οὐδεὶς γὰρ μαθὼν ἀόρατον εἶναι τὸν θεὸν καὶ εἶναι τινα δημιουργήματα ἀόρατα. τουτέστι νοητὰ, λέγοι ἀν ώς ἀπολογούμενος περὶ τῶν κατὰ τὴν ἀνάστασιν τό· πῶς αἴσθησει μὴ καταλαμβανόμενοι γνώσονται τὸν θεόν; ἢ· τί χωρὶς αἴσθησεως μαθεῖν δυνατόν ἔστι; καὶ οὐκ ἐν ἀνακεχωρηκόσι καὶ ἀναγνωσκομένοις ὑπὸ ὄλιγων μόνον καὶ φιλομαθῶν ἀλλ' ἐν τοῖς δημιωδεστέροις γέγραπται ὅτι „τὰ ἀόρατα τοῦ θεοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται“· δι' ὃν ἔστιν εἰδέναι ὅτι εἰ καὶ τοὺς ἐν βίω ἀνθρώπους χρὴ ἀπὸ αἴσθησεων ἄρξασθαι καὶ τῶν αἴσθητῶν, μέλλοντας ἀναβαίνειν ἐπὶ τὴν τῶν νοητῶν φύσιν, ἀλλ' οὕτι γε ἐν αἴσθητοῖς καταμένειν χρή· οὔτε χωρὶς αἱσθήσεως ἐροῦσιν ἀδύνατον εἶναι μαθεῖν τὰ νοητὰ, χρώμενοι δὲ τῷ τίς χωρὶς αἱσθήσεως μαθεῖν δυνατός ἔστιν; ἐλέγξουσιν οὐκ εὐλόγως τούτῳ ὑπὸ τοῦ Κέλσου ἐπιφέρεσθαι τὸ οὐκ ἀνθρώπου μὲν οὐδὲ ψυχῆς ἀλλὰ γὰρ σαρκὸς φωνή.

## Section 38

7.38 | Νοῦν τοίνυν ἦ ἐπέκεινα νοῦ καὶ οὐσίας λέγοντες εἶναι ἀπλοῦν καὶ ἀόρατον καὶ ἀσώματον τὸν τῶν ὅλων θεὸν. οὐκ ἀν

things not said by Christians to Christians? For if he creates words of private individuals, how can he distinguish between perception and thought, and between what is sensible and what is intelligible, while also arguing similarly to the Stoics about how perceptions grasp what is perceived and how all understanding depends on the senses? But if he is reshaping the words of philosophers and carefully examining the power of Christ, he has not followed them either. For no one has learned that God is invisible and that there are some invisible creations. That is, intelligible things, one might say, as if defending the idea of the resurrection: how can someone know God without being aware? Or, what can be learned without perception? And it is not only in the writings of a few learned individuals that it is said, but also in more common texts that "the invisible things of God are clearly seen from the creation of the world." Therefore, it is necessary to know that even for living humans, one must start from the senses and the sensible things, intending to rise to the nature of the intelligible, but one should not remain in the sensible. Nor can they say it is impossible to learn about intelligible things without perception. How can someone say that it is possible to learn without perception? They will not reasonably challenge Celsus for saying that the voice is not of a man or of the soul, but of the flesh.

7.38 | Therefore, when we speak of the divine mind and essence as simple, invisible, and incorporeal, we cannot say

ἄλλω τινὶ ἡ τῷ κατὰ τὴν ἐκείνου τοῦ νοῦ  
 εἰκόνα γενομένῳ φήσομεν  
 καταλαμβάνεσθαι τὸν θεόν· νῦν μὲν, ἵνα τῇ  
 λέξει χρήσωμαι τοῦ Παύλου, „δι' ἐσόπτρου  
 καὶ (ἐν) αἰνίγματι τότε δὲ πρόσωπον πρὸς  
 πρόσωπον.“ „πρόσωπον“ δὲ ἔὰν λέγω. μὴ  
 συκοφαντείτω τις διὰ τὴν λέξιν τὸν  
 δηλούμενον νοῦν ὑπ' αὐτῆς, ἀλλὰ  
 μανθανέτω (ἐν τῷ) „ἀνακεκαλυμμένῳ  
 προσώπῳ τὴν δόξαν κυρίου  
 κατοπτριζόμενοι καὶ τὴν αὐτὴν εἰκόνα  
 μεταμορφούμενοι ἀπὸ δόξης εἰς δόξαν“ οὐ  
 πρόσωπον αἴσθητὸν ἐν τοῖς τοιούτοις  
 παραλαμβανόμενον ἀλλὰ κατὰ  
 τροπολογίαν νοούμενον ὡς καὶ ὄφθαλμοὺς  
 καὶ ὤτα. καὶ ὅσα ἐν τοῖς ἀνωτέρω ὄμώνυμα  
 τοῖς τοῦ σώματος μέλεσι παρεστήσαμεν.  
 καὶ ἄνθρωπος μὲν οὖν, τουτέστι ψυχὴ  
 χρωμένη σώματι, λεγομένῃ „ὁ ἔσω  
 ἄνθρωπος“ ἀλλὰ καὶ „ψυχὴ,“ ἀποκρίνεται  
 οὐχ ἄπερ Κέλσος ἀνέγραψεν, ἀλλ' ἄπερ  
 αὐτὸς διδάσκει ὁ τοῦ θεοῦ ἄνθρωπος.  
 σαρκὸς δὲ φωνῇ οὐκ ἀν Χριστιανὸς  
 χρήσαιτο, μαθὼν „πνεύματι τὰς πράξεις  
 τοῦ σώματος“ θανατοῦν καὶ „πάντοτε τὴν  
 νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ  
 σώματι“ περιφέρειν καὶ „νεκρώσατε τὰ  
 μέλη τὰ ἐπὶ τῆς γῆς,“ καὶ εἰδὼς τί δηλοῦται  
 ἐκ τοῦ „οὐ μὴ καταμείνῃ τὸ πνεῦμά μου ἐν  
 τοῖς ἀνθρώποις τούτοις εἰς τὸν αἰῶνα διὰ  
 τὸ εἶναι αὐτοὺς σάρκας,“ ἐπιστάμενος δὲ  
 καὶ ὅτι „οἱ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι οὐ  
 δύνανται“ καὶ διὰ τοῦτο πάντα πράττων εἰς  
 τὸ μηδαμῶς αὐτὸν ἔτι εἶναι „ἐν τῇ σαρκὶ<sup>1</sup>  
 ἀλλ' „ἐν“ μόνῳ „τῷ πνεύματι.“

## Section 39

7.39 | "Ιδωμεν δὲ καὶ ἐπὶ τίνα ἡμᾶς καλεῖ,  
 ἵν' αὐτοῦ ἀκούσωμεν. τίνι τρόπῳ  
 γνωσόμεθα τὸν θεόν· ἐφ' οἵς οἴεται μηδένα  
 Χριστιανῶν ἐπαΐειν δύνασθαι τῶν ὑπ'

that anyone can grasp God except through the image of that mind. Now, to use the words of Paul, "through a mirror and in a riddle, but then face to face." When I say "face," let no one misunderstand the meaning of the mind being shown by it, but let them learn that "in the unveiled face, reflecting the glory of the Lord, and being transformed from glory to glory," it is not a physical face that is taken in these matters, but understood in a different way, just as we understand eyes and ears. And all those things we previously mentioned that are similar to the parts of the body. So, a person, that is, a soul using a body, is called "the inner person" or "soul," which responds not as Celsus wrote, but as the person of God teaches. A Christian would not use the voice of the flesh, having learned to "put to death the deeds of the body" and "always carrying the death of Jesus in the body," and "put to death the members that are on the earth," knowing what is meant by "my spirit will not remain in these people forever because they are flesh," and knowing that "those who are in the flesh cannot please God." Therefore, everything he does is to not be at all "in the flesh," but "in" only "the spirit."

7.39 | Let us see to whom he calls us, so that we may listen to him. How can we know God? He thinks that no Christians can understand what he says, for he says:

αύτοῦ λεγομένων, φησὶ γάρ· ὅμως δ' οὖν  
άκουσάτωσαν. εἴ τι καὶ ἐπαῖειν δύνανται.  
τίνων οὖν ἡμᾶς ἀκούειν ὑπ' αὐτοῦ  
λεγομένων βούλεται, κατανοητέον. ὁ  
φιλόσοφος. δέον διδάσκειν ἡμᾶς. ὁ δὲ  
διαλοιδορεῖται· καὶ δέον εὔνοιαν ἐαυτοῦ  
δεῖξαι ἐν τῷ προοιμίῳ τῶν λόγων τὴν πρὸς  
τοὺς ἀκούοντας, ὁ δέ φησι τοῖς ἔως  
θανάτου ἀποθνήσκουσιν. ἵνα μὴ  
ἔξομόσωνται μηδὲ μέχρι φωνῆς τὸν  
χριστιανισμὸν. καὶ παρεσκευασμένοις πρὸς  
πᾶσαν αἰκίαν καὶ πάντα τρόπον θανάτου·  
ώς δειλὸν γένος. λέγει δ' ἡμᾶς εἶναι καὶ  
φιλοσώματον γένος. τοὺς φάσκοντας· „εἴ  
καὶ Χριστόν ποτε κατὰ σάρκα ἐγνώκαμεν.  
ἄλλὰ νῦν οὐκέτι γινώσκομεν“καὶ οὕτω  
προχείρως ὑπὲρ εύσεβείας τιθέντας τὸ  
σῶμα. ως οὐδὲ τὸ ἴμάτιον ἀποδύσαιτ' ἀν  
εὐχερῶς φιλόσοφος. φησὶν οὖν πρὸς ἡμᾶς  
ὅτι. ἐὰν αἱσθήσει μύσαντες ἀναβλέψητε  
νῷ καὶ σαρκὸς ἀποστραφέντες ὄφθαλμὸν  
τὸν τῆς ψυχῆς ἐγείρητε, μόνως οὕτως τὸν  
θεὸν ὄψεσθε. καὶ οἵεται αὐτὰ (λέγω δὴ τὰ  
περὶ διτῶν ὄφθαλμῶν) ἀπὸ Ἑλλήνων  
λαβὼν μὴ προπεφιλοσοφῆσθαι παρ' ἡμῖν.  
λεκτέον δ' ὅτι Μωϋσῆς ἀναγράφων τὴν  
κοσμοποίαν εἰσάγει τὸν ἄνθρωπον πρὸ<sup>τ</sup>  
μὲν τῆς παραβάσεως πῆ μὲν βλέποντα πῆ  
δὲ μὴ βλέποντα, βλέποντα μὲν ἐν τῷ  
λέγεσθαι περὶ τῆς γυναικὸς ὅτι „εἶδεν ἡ  
γυνὴ ὅτι καλὸν τὸ ξύλον εἰς βρῶσιν. καὶ ὅτι  
ἀρεστὸν τοῖς ὄφθαλμοῖς ίδεῖν καὶ ὠραῖόν  
ἐστι τοῦ κατανοῆσαι,“μὴ βλέποντα δὲ οὐ  
μόνον ἐν τῷ λέγεσθαι ως περὶ τυφλῶν  
ὄφθαλμῶν ὑπὸ τοῦ ὄφεως τῇ γυναικὶ τὸ  
„ἥδει γάρ ὁ θεὸς ὅτι ἦ ἀν ἡμέρᾳ φάγητε ἀπ'  
αὐτοῦ, διανοιχθήσονται οὶ ὄφθαλμοὶ  
ὑμῶν,“ἄλλὰ καὶ ἐν τῷ „ἔφαγον. καὶ  
διηνοίχθησαν οἱ ὄφθαλμοὶ τῶν  
δύο.“διηνοίχθησαν“μὲν οὖν αὐτῶν οἱ  
ὄφθαλμοὶ τῆς αἱσθήσεως, οὓς καλῶς ἥσαν  
μύσαντες, ἵνα μὴ περισπώμενοι  
έμποδίζωνται βλέπειν τῷ τῆς ψυχῆς

"Nevertheless, let them listen." If they can understand anything, then we should consider what he wants us to hear from what he says. The philosopher must teach us. But he is insulted; and he should show goodwill in the introduction of his words to those who listen, yet he says to those who are dying until death. So that they do not swear or even raise their voices about Christianity. And prepared for every kind of violence and every way of death, as a timid race. He says we are a body-loving race. Those who say, "Even if we once knew Christ according to the flesh, now we no longer know him." And thus, they easily place the body above piety. So that not even a garment could be easily taken off by a philosopher. Therefore, he says to us that if you close your eyes to the senses and turn away from the flesh, and awaken the eye of the soul, only then will you see God. And he thinks that these things (I mean the two eyes) are taken from the Greeks, and that we should not be overly philosophical. It should be said that Moses, writing about the creation of the world, introduces man as seeing in one way and not seeing in another. Seeing when it is said about the woman that "the woman saw that the tree was good for food, and that it was pleasant to the eyes and desirable to make one wise," not seeing in the sense of being blind, as the serpent said to the woman, "For God knows that in the day you eat of it, your eyes will be opened." And also in "they ate, and the eyes of both were opened." Their eyes were opened in the sense of perception, which they had closed well, so that they would not be hindered from seeing with the eye of the soul. But those who previously had eyes that saw with the soul and rejoiced in God and his paradise, I think they closed their eyes because of sin.

όφθαλμῷ· οὓς δὲ τέως εἶχον βλέποντας τῆς ψυχῆς ὄφθαλμούς καὶ εὐφραινομένους ἐπὶ τῷ θεῷ καὶ τῷ παραδείσῳ αὐτοῦ, τούτους οἵμαι διὰ τὴν ἀμαρτίαν ἔμυσαν. ὅθεν καὶ ὁ σωτὴρ ἡμῶν, τὸ διττὸν τοῦτο τῶν ὄφθαλμῶν ἐπιστάμενος εἶδος ἐν ἡμῖν, φησὶ τό· „εἰς κρίμα ἑγὼ εἰς τὸν κόσμον τοῦτον εἰσῆλθον, ἵνα οἱ μὴ βλέποντες βλέπωσι καὶ οἱ βλέποντες τυφλοὶ γένωνται,“ μὴ βλέποντας μὲν αἰνιττόμενος τοὺς τῆς ψυχῆς ὄφθαλμούς, οὓς ὁ λόγος ποιεῖ βλέπειν, βλέποντας δὲ τοὺς τῶν αἰσθήσεων· τούτους δὲ ἔτύφλου ὁ λόγος. ἵνα ἀπερισπάστως ἡ ψυχὴ βλέπῃ ἢ δεῖ. παντὸς οὖν τοῦ κατὰ τρόπον χριστιανίζοντος ὁ τῆς ψυχῆς ἑγήγερται ὄφθαλμὸς καὶ ὁ τῆς αἰσθήσεως μέμυκε· καὶ ἀνάλογον τῇ ἐγέρσει τοῦ κρείττονος ὄφθαλμοῦ καὶ τῇ μύσει τῶν ὄψεων τῆς αἰσθήσεως νοεῖται καὶ θεωρεῖται ἐκάστῳ ὃ ἐπὶ πᾶσι θεὸς καὶ ὁ νιὸς αὐτοῦ, λόγος καὶ σοφία τυγχάνων καὶ τὰ λοιπά.

## Section 40

7.40 | Έξῆς δὲ τοῖς ἔξετασθεῖσιν ὁ Κέλσος ὡς πρὸς πάντας Χριστιανοὺς ἀποτείνει λόγον, ὅντινα πρὸς τοὺς πάντῃ ἀλλοτρίους τῆς Ἰησοῦ διδασκαλίας ὄμοιογοῦντας εἴναι εἰ ἄρα λέγειν ἥρμοζεν. Ὁφιανοὶ γάρ, ὡς καὶ ἐν τοῖς ἀνωτέρῳ ἐλέγομεν, τὸν Ἰησοῦν ἔξ ὅλων ἀρνούμενοι ἡ εἴ τινες ἄλλοι τὰ παραπλήσια ἔκείνοις φρονοῦντές είσιν οἱ τὰ εἴδωλα προμνώμενοι, πλάνοι καὶ γόντες· καὶ ἔκεινοί είσιν οἱ τὰ ὄνόματα τῶν Θυρωρῶν ἀθλίως ἐκμανθάνοντες. μάτην οὖν πρὸς Χριστιανούς φησι τό· κἄν ἡγεμόνα τῆς ὁδοῦ ταύτης ζητῆτε, φευκτέοι μὲν ὑμῖν οἱ πλάνοι καὶ γόντες καὶ τὰ εἴδωλα προμνώμενοι. καὶ μηδ' ἐπιστάμενος ὅτι οἱ τοιοῦτοι οὐκ ἔλαττον Κέλσου ὡς γόντες σὺν ἔκείνω κακῶς λέγουσι τὸν

Hence, our Savior, knowing this duality of eyes in us, says: "For judgment I have come into this world, that those who do not see may see, and those who see may become blind," hinting at those who are blind in the eyes of the soul, which the word makes see, but those who see with the senses are made blind. So that the soul may see clearly what it needs to see. Therefore, in everything that is Christian-like, the eye of the soul is awakened, and the eye of the senses is closed. And the awakening of the greater eye and the closing of the eyes of the senses is understood and seen by each one as God and his Son, who is the Word and Wisdom, and the rest.

7.40 | Next, Celsus makes a statement about all Christians, claiming that they are entirely foreign to the teachings of Jesus. For he says that the Ophites, as we mentioned before, deny Jesus altogether, or if there are others who think similarly, they are those who worship idols, deceivers and sorcerers. And those are the ones who learn the names of the gatekeepers in a miserable way. Therefore, he says this in vain to Christians: even if you seek a leader of this way, the deceivers and sorcerers and those who worship idols are to be avoided by you. And not knowing that such people speak badly of Jesus and all true piety, he accuses us of being in their company with his own words. So that you

Ίησοῦν καὶ πᾶσαν τὴν κατ' αὐτὸν θεοσέβειαν, φησὶ φύρων ἡμᾶς ἐν ἔκείνοις τῷ ἐαυτοῦ λόγῳ· ὅνα μὴ παντάπασιν ἵτε καταγέλαστοι, τοὺς μὲν ἄλλους, τοὺς δεικνυμένους θεοὺς, ὡς εἴδωλα βλασφημοῦντες τὸν δὲ καὶ αὐτῶν ὡς ἀληθῶς εἰδώλων ἀθλιώτερον καὶ μηδὲ εἴδωλον ἔτι ἄλλ' ὅντως νεκρὸν σέβοντες καὶ πατέρα ὅμοιον αὐτῷ ζητοῦντες. ὅτι γὰρ μὴ ἐπιστάμενος, τί μὲν Χριστιανὸί λέγουσι τί δὲ οἱ τοιούτους μύθους ἀναπλάσσοντες, ἄλλ' οἰόμενος ἡμῖν προσεῖναι τὰ ἔκείνοις προσαγόμενα ἐγκλήματα ταῦτα λέγει πρὸς ἡμᾶς οὐ προσόντα ἡμῖν, δῆλον ἐκ τοῦ· τὴν μὲν δὴ τοιάνδε ἀπάτην καὶ τοὺς θαυμαστοὺς ἔκείνους συμβούλους καὶ τὰ δαιμόνια ρήματα, τὰ πρὸς τὸν λέοντα καὶ τὸν ἀμφίβιον καὶ τὸν ὄνοειδῆ καὶ τοὺς ἄλλους καὶ τὸν θεσπεσίους θυρωροὺς, ὃν τὰ ὄνόματα ἀθλίως ἐκμανθάνοντες οἱ δύστηνοι κακῶς δαιμονάτε καὶ ἀνασκολοπίζεσθε. καὶ οὐκ εἴδε γε ὅτι οὐδεὶς τῶν τὸν λεοντοειδῆ καὶ τὸν ὄνοειδῆ καὶ τὸν ἀμφίβιον νομιζόντων εἶναι θυρωροὺς τῆς ἀνόδου ἔως θανάτου ἵσταται κἄν τὸν πέπερι τῆς φαινομένης αὐτῷ ἀληθείας. ἀλλὰ τὸ ὑφ' ἡμῶν δι' εὔσεβείας, ὃν οὕτως εἴπω, ὑπερβολὴν γινόμενον, παρεχόντων ἐαυτοὺς παντὶ τρόπῳ θανάτου, καὶ τὸ ἀνασκολοπίζεσθαι ἔκείνοις προσάγει τοῖς μηδὲν τούτων πάσχουσιν· καὶ ἡμῖν τοῖς ἀνασκολοπιζομένοις δι' εὔσεβειαν ὄνειδίζει τὴν ἔκείνων περὶ τὸν λεοντοειδῆ καὶ τὸν ἀμφίβιον καὶ τὰ λοιπὰ μυθοποιῶν οὐ διὰ Κέλσον τοίνυν φεύγομεν τὸν περὶ λεοντοειδοῦς καὶ τῶν λοιπῶν λόγον, οὐδὲ γάρ τὴν ἀρχὴν τοιοῦτόν τι παρειλήφαμεν· ἀλλ' ἀκολουθοῦντες τῇ διδασκαλίᾳ Ἰησοῦ τὰ ἔναντια ἔκείνοις λέγομεν, οὐ συγκατατιθέμενοι τῷ τοιόνδε εἶναι τῷ προσώπῳ τὸν Μιχαὴλ καὶ τοιόνδε ἔτερόν τινα τῶν προκατελεγμένων.

are not completely laughed at, he shows others, the gods he points out, as if they were idols, while he himself worships them as even worse than idols, and seeks a father like himself. For not knowing what Christians say and what those who make up such myths say, he thinks that the accusations brought against us are relevant to us. It is clear from this that such a deception and those wonderful companions and the words of demons, related to the lion, the amphibian, and the donkey, and the other divine gatekeepers, whose names the miserable ones learn in a wretched way, are deceiving and torturing you. And he has not seen that none of those who think the lion-like, the donkey-like, and the amphibian are gatekeepers of the ascent to death stand for the truth that appears to him. But what we say through piety, so to speak, becomes excessive, as they offer themselves in every way to death, and the torturing is brought to those who suffer none of these things. And he reproaches us, who are being tortured for piety, about their myths regarding the lion-like and the amphibian, and the other stories. Therefore, we do not flee from the discussion about the lion-like and the others because of Celsus, for we have not taken such a beginning; but following the teaching of Jesus, we say the opposite of what they say, not agreeing that such a face is Michael or any other of the previously mentioned figures.

## Section 41

7.41 | Τίνι δὲ καὶ ἔπεσθαι ἡμᾶς ὁ Κέλσος βούλεται ως οὐκ ἀπορήσοντας παλαιῶν ἡγεμόνων καὶ ἱερῶν ἀνδρῶν κατανοητέον. ἀναπέμπει ἡμᾶς ἐπὶ ἐνθέους, ως λέγει, ποιητὰς καὶ σοφοὺς (καὶ) φιλοσόφους, μὴ τιθεὶς αὐτοῖς ὄνόματα, καὶ τοὺς ὀδηγοὺς δεῖξεν ἐπαγγελλόμενος ἀορίστως ἀποφαίνεται τοὺς ἐνθέους ποιητὰς καὶ σοφοὺς καὶ φιλοσόφους. εἰ δ' ἔτιθει τὰ ὄνόματα ἐκάστου τούτων, κἄν ἀγωνίζεσθαι εὕλογον ἡμῖν ἐφαίνετο, ὅτι τυφλώττοντας περὶ τὴν ἀλήθειαν ὀδηγοὺς ἡμῖν δίδωσιν, ἵνα σφάλωμεν, ἢ εἰ καὶ μὴ πάνυ τυφλώττοντας, περὶ πολλά γε τῆς ἀληθείας δόγματα ἐσφαλμένους. εἴτ' οὖν Ὁρφέα βούλεται ἐνθεον εἶναι ποιητὴν εἴτε Παρμενίδην εἴτ' Ἐμπεδοκλέα εἴτε καὶ αὐτὸν Ὁμηρον ἢ καὶ Ἡσίοδον, δεικνύτω ὁ βουλόμενος, πῶς βέλτιον ὀδεύσουσιν οἱ τοιούτοις ὀδηγοῖς χρώμενοι καὶ ὀφέληνται περὶ τῶν κατὰ τὸν βίον παρὰ τοὺς καταλιπόντας διὰ τὴν Ἰησοῦ τοῦ Χριστοῦ διδασκαλίαν πάντα ἀγάλματα καὶ ἰδρύματα ἀλλὰ καὶ πᾶσαν Ἰουδαϊκὴν δεισιδαιμονίαν καὶ πρὸς μόνον ἀναβλέποντας διὰ τοῦ λόγου τοῦ θεοῦ τὸν πατέρα τοῦ λόγου θεόν. τίνες δὲ καὶ οἱ σοφοὶ ἢ οἱ φιλόσοφοι, παρ' ὃν βούλεται πολλὰ καὶ θεῖα ἀκοῦσαι ἡμᾶς ὁ Κέλσος, καταλιπόντας θεράποντα θεοῦ Μωϋσέα καὶ προφήτας τοῦ τῶν ὅλων δημιουργοῦ, ἀληθῶς ἐνθέως μυρία ὅσα είρηκότας, καὶ αὐτὸν ἐπιλάμψαντα τῷ γένει τῶν ἀνθρώπων καὶ καταγγείλαντα ὀδὸν θεοσεβείας καὶ μηδένα τὸ ὅσον ἐφ' ἐαυτῷ ἄγευστον καταλιπόντα τῶν ἴδιων μυστηρίων, ἀλλὰ δι' ὑπερβάλλουσαν φιλανθρωπίαν ἔχοντα μὲν διδόναι τοῖς συνετωτέροις θεολογίαν, ἐπᾶραι τὴν ψυχὴν ἀπὸ τῶν τῇδε πραγμάτων

7.41 | To whom does Celsus want us to follow, as if we would not be confused by ancient leaders and holy men? He sends us to inspired poets and wise philosophers, without naming them, and he promises to show us the guides, declaring the inspired poets and wise philosophers without distinction. But if he had named each of them, it would seem reasonable for us to compete, knowing that he gives us blind guides regarding the truth, so that we might stumble, or even if they are not completely blind, they are certainly mistaken about many truths. So whether he wants Orpheus to be an inspired poet, or Parmenides, or Empedocles, or even Homer or Hesiod, let him show how these guides will lead us better and how they will help us in life compared to those who have left everything for the teaching of Jesus Christ. They have abandoned all idols and institutions and only look to the Father of the Word through the Word of God. But who are the wise or the philosophers, from whom Celsus wants us to hear many divine things, while leaving behind the servant of God, Moses, and the prophets of the Creator of all? They truly have said many things inspired by God and have revealed the way of piety, leaving nothing unknown of their own mysteries, but through great kindness, they give theology to those who are more understanding, lifting the soul from the things of this world. Yet, they also come down to the lower conditions of ordinary men and simpler women, and to those who are helped by no one but Jesus alone, to see how they might live better with the doctrines they could understand about God.

δυναμένην. ούδεν (δ') ἥττον  
συγκαταβαίνοντα καὶ ταῖς ὑποδεεστέραις  
ἔξεσιν ἴδιωτῶν ἀνδρῶν καὶ ἀπλουστέρων  
γυναικῶν οἴκετῶν τε καὶ ἀπαξαπλῶς τῶν  
ὑπὸ μηδενὸς ἡ Ἰησοῦ μόνου βεβοηθημένων  
πρὸς τὸ, ὡς ἐνεχώρει, βέλτιον αὐτοὺς βιοῦν  
μετὰ δογμάτων ὃν ἔδύναντο περὶ θεοῦ  
χωρεῖν;

## Section 42

7.42 | Εἶτα μετὰ ταῦτα ὡς ἐπὶ  
ἐνεργέστερον διδάσκαλον τῶν θεολογίας  
πραγμάτων ἀναπέμπει ἡμᾶς ἐπὶ τὸν  
Πλάτωνα, παρατιθέμενος αὐτοῦ τὰς ἀπὸ  
τοῦ Τιμαίου λέξεις οὕτως ἔχούσας: „τὸν μὲν  
οὖν ποιητὴν καὶ πατέρα τοῦδε τοῦ παντὸς  
εὐρεῖν τε ἔργον καὶ εὐρόντα εἰς πάντας  
ἀδύνατον λέγειν.“ εἴτ’ ἐπιφέρει τούτοις  
λέγων ὅρᾶτε ὅπως ζητεῖται θεοπρόποις  
καὶ ἀληθείας ὀδὸς, καὶ ὡς ἥδει Πλάτων ὅτι  
ταύτῃ βῆναι πᾶσιν „ἀδύνατον.“ ἐπειδὴ δὲ  
τούτου χάριν ἔξηγορηται σοφοῖς ἀνδράσιν,  
ὡς ἂν τοῦ ἀκατονομάστου καὶ πρώτου  
λάβοιμέν τινα ἐπίνοιαν, διαδηλοῦσαν  
αὐτὸν ἡ τῇ συνθέσει τῇ ἐπὶ τὰ ἄλλα ἡ  
ἀναλύσει ἀπ’ αὐτῶν ἡ ἀναλογία, τὸ ἄλλως  
ἄρρητον θέλων διδάξαι θαυμάσαιμι δ’ ἂν εἰ  
ἀκολουθήσαι δυνήσεσθε. παντελῶς τῇ  
σαρκὶ ἐνδεδεμένοι καὶ μηδὲν καθαρὸν  
βλέποντες. μεγαλοφυῶς μὲν οὖν καὶ οὐκ  
εὔκαταφρονήτως τὴν ἐκκειμένην λέξιν ὁ  
Πλάτων προφέρεται. ὅρα δὲ εἰ μὴ  
φιλανθρωπότερον ὁ θεῖος λόγος εἰσάγει  
τὸν „ἐν ἀρχῇ πρὸς τὸν θεὸν“ θεὸν λόγον  
γινόμενον σάρκα, ἵνα εἰς πάντας δυνατὸς ἡ  
φθάνειν ὁ λόγος, δῆν καὶ τὸν „εὐρόντα εἰς  
πάντας ἀδύνατον λέγειν“ φησὶν ὁ Πλάτων.  
Πλάτων μὲν οὖν λεγέτω „τὸν ποιητὴν καὶ  
πατέρα τοῦδε τοῦ παντὸς ἔργον“ εἶναι  
„εὐρεῖν,“ „ἀδύνατον“ ἔμφαίνων εἶναι τῇ  
ἀνθρωπίνῃ φύσει τὸ εὐρεῖν κατ’ ἀξίαν τὸν

7.42 | Then after this, Celsus sends us to a more active teacher of theology, Plato, quoting his words from the Timaeus, which say: "It is impossible to find the creator and father of this whole thing." Then he adds, "You see how the way to the divine and the truth is sought, and how Plato knew that it was impossible for all to go this way." Since for this reason it has been discovered by wise men, as if we might grasp some idea of the unnameable and first cause, either through composition or analysis or analogy, I would be amazed if you could follow him in teaching what is otherwise unspeakable. For they are completely bound by the flesh and see nothing pure. Therefore, Plato speaks greatly and not lightly about the words he has laid down. But see if the divine word is not more loving, as it introduces the "Word was with God in the beginning," becoming flesh so that the Word might reach all, which Plato also says is "impossible to find." Let Plato say that "the creator and father of this whole thing" is "impossible to find," showing that it is impossible for human nature to find God in a worthy way, unless it is in a greater way and beyond most people. If this were true, then God would be found in truth by Plato or some other Greek. They would not call anything else a

Θεὸν, ἢ εἴ μὴ κατ' ἀξίαν ἄλλ' ἐπὶ πλεῖόν γε καὶ παρὰ τοὺς πολλούς· ὅπερ εἰ ἦν ἀληθὲς καὶ θεὸς κατ' ἀλήθειαν εὑρητὸ Πλάτωνι ἡ τινὶ Ἑλλήνων. οὐκ (ἄν) ἄλλο τι ἔσεβον καὶ θεὸν ἐκάλουν καὶ προσεκύνουν, ἥτοι τοῦτον καταλιπόντες ἢ συμπαραλαμβάνοντες τὰ μὴ συμπαραληπτὰ τῷ τηλικούτῳ θεῷ· ἡμεῖς δὲ ἀποφαινόμεθα ὅτι οὐκ αὐτάρκης ἡ ἀνθρωπίνη φύσις ὀπωσποτανοῦν ζητῆσαι τὸν θεὸν καὶ εὐρεῖν αὐτὸν καθαρῶς, μὴ βοηθηθεῖσα ὑπὸ τοῦ ζητουμένου, εὐρισκομένου τοῖς ὁμολογοῦσι μετὰ τὸ παρ' αὐτοὺς ποιεῖν ὅτι δέονται αὐτοῦ, ἐμφανίζοντος ἐαυτὸν οἷς ἀν κρίνῃ εὐλογον εἶναι ὄφθηναι, ὡς πέφυκε θεὸς μὲν ἀνθρώπῳ γινώσκεσθαι ἀνθρώπου δὲ ψυχὴ ἔτι οὕσα ἐν σώματι γινώσκειν τὸν θεόν.

## Section 43

7.43 | Άλλὰ καὶ λέγων ὁ Πλάτων ὅτι τὸν „εὐρόντα ἀδύνατόν“ ἔστιν „εἰς πάντας λέγειν“, τὸν ποιητὴν καὶ πατέρα τοῦ παντὸς, ἄρρητον μὲν καὶ ἀκατονόμαστον οὐ φησιν αὐτὸν εἶναι ἡρήτὸν δ' ὅντα εἰς ὀλίγους δύνασθαι λέγεσθαι. εἴθ' ὕσπερ ἐπιλαθόμενος ὃν παρέθετο Πλάτωνος λέξεων ὁ Κέλσος φησὶν ἀκατονόμαστον εἶναι θεὸν τούτοις· ἐπειδὴ δὲ τούτου χάριν ἔξηρηται σοφοῖς ἀνδράσιν, ὡς ἀν τοῦ ἀκατονομάστου καὶ πρώτου λάβοιμέν τινα ἐπίνοιαν. ἡμεῖς δὲ οὐ μόνον τὸν θεὸν ἄρρητον εἶναί φαμεν ἄλλὰ καὶ ἔτερα τῶν μετ' αὐτόν ἄπερ βιασάμενος ὁ Παῦλος σημῆναι φησι τό· „ἥκουσεν ἄρρητα ρήματα, ἂ οὐκ ἔξδον ἀνθρώπῳ λαλῆσαι,“ τῷ „ἥκουσεν“ ἀντὶ τοῦ συνῆκε χρησάμενος ἀνάλογον τῷ „ὸ ἔχων ὥτα ἀκούειν ἀκουέτω.“ τὸν ποιητὴν “δὴ „καὶ πατέρα τοῦ παντὸς“ ἡμεῖς φαμεν ἴδεῖν „ἔργον.“ βλέπεται δὲ οὐ μόνον κατὰ τὸ „μακάριοι οἱ καθαροὶ

god and worship it, either leaving this one behind or taking along what cannot be included with such a god. But we declare that human nature is not self-sufficient to seek and find God purely, without being helped by the one being sought, who reveals himself to those who acknowledge him, showing himself to those he judges to be worthy to see him, as it is natural for God to be known by man, and for man's soul, while still in the body, to know God.

7.43 | But Plato also says that "the one who is found is impossible to speak of to all," and "the creator and father of this whole thing" is said to be unspeakable and unnameable, but can be spoken of by a few. Then, as if forgetting what Plato said, Celsus claims that God is unnameable. Since for this reason it has been discovered by wise men, as if we might grasp some idea of the unnameable and first cause. We say that not only is God unspeakable, but also other things that follow him. Paul, having been forced, says this: "He heard unspeakable words, which it is not lawful for a man to speak," using "heard" instead of "understood," similar to "let the one who has ears hear." We say that "the creator and father of this whole thing" can be seen as "the work." It is seen not only according to "blessed are the pure in heart, for they shall see God," but also according to what is said

τῇ καρδίᾳ, ὅτι αύτοὶ τὸν θεὸν  
σῶψονται, "ἄλλὰ καὶ κατὰ τὸ λεγόμενον ὑπὸ<sup>1</sup>  
τῆς εἰκόνος „τοῦ ἀοράτου θεοῦ" ἐν τῷ „ὸ  
ἐωρακώς ἐμὲ ἐώρακε τὸν πατέρα τὸν  
πέμψαντά με." ἐν τούτοις γάρ οὐδεὶς ἀν  
νοῦν ἔχων φήσειν ὅτι ἀναφέρων ταῦτα ὁ  
Ἰησοῦς ἐπὶ τὸ αἰσθητὸν αὐτοῦ καὶ  
βλεπόμενον τοῖς ἀνθρώποις σῶμα εἶπε τό·  
„ὸ ἐωρακώς ἐμὲ ἐώρακε τὸν πατέρα τὸν  
πέμψαντά με"· ἔσονται γάρ κατὰ τοῦτο  
ἐωρακότες τὸν πατέρα θεὸν καὶ πάντες οἱ  
λέγοντες· „σταύρου σταύρου αὐτὸν" καὶ ὁ  
ἔξουσίαν κατὰ τοῦ ἀνθρωπίνου αὐτοῦ  
Πιλᾶτος λαβὼν, ὅπερ ἔστιν ἄτοπον. ὅτι δὲ  
τὸ „ὸ ἐωρακώς ἐμὲ ἐώρακε τὸν πατέρα τὸν  
πέμψαντά με" οὐκ ἐπὶ τὴν κοινοτέραν  
ἐκδοχὴν ἀναφέρεται, δῆλον ἐκ τοῦ  
εἰρῆσθαι τῷ Φιλίππῳ· „τοσούτῳ χρόνῳ  
μεθ' ὑμῶν είμι, καὶ οὐκ ἔγνωκάς με,  
Φίλιππε; τοῦτο δ' εἴρηκεν αὐτῷ ἀξιώσαντι  
καὶ λέγοντι· „δεῖξον ἡμῖν τὸν πατέρα, καὶ  
ἀρκεῖ ἡμῖν." νοήσας τις οὖν πῶς δεῖ ἀκούειν  
περὶ μονογενοῦς θεοῦ υἱοῦ τοῦ θεοῦ, τοῦ  
πρωτοτόκου „πάσης κτίσεως," καθότι „ὸ  
λόγος" γέγονε „σὰρξ," ὅψεται πῶς ίδών τις  
τὴν εἰκόνα „τοῦ ἀοράτου θεοῦ" γνώσεται  
„τὸν πατέρα καὶ ποιητὴν τοῦδε τοῦ  
παντός."

## Section 44

7.44 | Κέλσος μὲν οὖν ἥτοι τῇ συνθέσει τῇ  
ἐπὶ τὰ ἄλλα ἀνάλογον τῇ παρὰ τοῖς  
γεωμέτραις καλουμένῃ συνθέσει ἡ τῇ ἀπὸ<sup>2</sup>  
τῶν ἄλλων ἀναλύσει ἡ καὶ ἀναλογίᾳ  
ἀνάλογον τῇ παρὰ τοῖς αὐτοῖς ἀναλογίᾳ  
οἴεται γινώσκεσθαι τὸν θεὸν, ἐπὶ τὰ  
πρόθυρα εἰ ἄρα τοῦ ἀγαθοῦ δυναμένου  
τινὸς οὕτως ἐλθεῖν· ὃ δὲ τοῦ θεοῦ λόγος  
εἰπών· „οὐδεὶς ἔγνω τὸν πατέρα εἰ μὴ ὁ  
υἱὸς καὶ ὁ ἀνὸς ὁ υἱὸς ἀποκαλύψῃ" θείᾳ τινὶ<sup>3</sup>  
χάριτι, οὐκ ἀθεεὶ ἐγγινομένῃ τῇ ψυχῇ ἄλλᾳ

about the image of "the invisible God," in  
"he who has seen me has seen the Father  
who sent me." For in this, no one with  
sense would say that Jesus refers to his  
visible body when he said, "He who has  
seen me has seen the Father who sent me."<sup>4</sup>  
For they will see the Father God, and all  
those who say, "Crucify him," and Pilate,  
who had authority over his human form,  
which is absurd. That "he who has seen me  
has seen the Father who sent me" does not  
refer to the common understanding, as is  
clear from what he said to Philip: "I have  
been with you so long, and you do not  
know me, Philip?" This he said to him after  
he asked, "Show us the Father, and it is  
enough for us." So, if someone understands  
how to hear about the only begotten Son of  
God, the firstborn of all creation, since "the  
Word became flesh," they will see how,  
having seen the image of "the invisible  
God," they will know "the Father and  
creator of this whole thing."

7.44 | Celsus thinks that one can know God  
through composition like the geometry  
taught, or through analysis from other  
things, or by analogy similar to the same  
analogy. He wonders if one can approach  
the good in this way. But the Word of God  
says, "No one knows the Father except the  
Son and anyone to whom the Son reveals  
him," by some divine grace, not by a  
godless approach to the soul, but with  
some inspiration. It is shown that God can

μετά τινος ἐνθουσιασμοῦ. ἀποφαίνεται γινώσκεσθαι τὸν θεόν. καὶ γὰρ εἰκὸς μείζονα μὲν ἡ κατὰ τὴν ἀνθρωπίνην φύσιν εἶναι τὴν γνῶσιν τοῦ θεοῦ (διὸ καὶ τὰ τοσαῦτα παρ' ἀνθρώποις ἔστι περὶ θεοῦ σφάλματα) χρηστότητι δὲ καὶ φιλανθρωπίᾳ τοῦ θεοῦ καὶ παραδόξῳ καὶ θειοτέρᾳ χάριτι φθάνειν τὴν τοῦ θεοῦ γνῶσιν ἐπὶ τοὺς προγνώσει τοῦ θεοῦ προκαταληφθέντας ὅτι ἀξίως βιώσουσι τοῦ ἐγνωσμένου, οὐδαμῶς παραχαράττοντες τὴν εἰς αὐτὸν εύσέβειαν, οὕτε ἀν ὑπὸ τῶν ἀγνοούντων ὅ τι ποτέ ἔστιν εύσέβεια καὶ πᾶν ὅ τι ποτ' οὗν μᾶλλον ἀναπλαττόντων εἶναι τὴν εύσέβειαν ἡ ὅπερ ἔστιν ἡ εύσέβεια τὴν ἐπὶ θανάτῳ ἀπάγωνται, οὕτε ἀν καταγελαστότατοι εἶναι νομίζωνται. ὅρῶν δ' οἴμαι ὃ θεὸς καὶ τὴν ἀλαζονείαν ἡ τὴν πρὸς τοὺς ἄλλους ὑπεροψίαν τῶν μεγάλα μὲν φρονούντων ἐπὶ τῷ ἐγνωκέναι τὸν θεὸν καὶ ἀπὸ φιλοσοφίας τὰ θεῖα μεμαθηκέναι παραπλησίως δὲ τοῖς ἀπαιδευτοτάτοις ἐπὶ τὰ ἀγάλματα καὶ τοὺς νεώς αὐτῶν καὶ τὰ θρυλούμενα μυστήρια ἀγόντων „έξελέξατο“, τὰ μωρὰ τοῦ κόσμου, τοὺς ἐν Χριστιανοῖς ἀπλουστάτους καὶ πολλῶν φιλοσόφων μετριώτερον καὶ καθαρώτερον βιοῦντας, „ἴνα καταισχύνῃ τοὺς σοφούς,“ οὐκ αἰδουμένους ἐν τῷ τοῖς ἀψύχοις προσομιλεῖν ὡς θεοῖς ἡ θεῶν είκόσιν. τίς γὰρ νοῦν ἔχων οὐ καταγελάσεται τοῦ μετὰ τοὺς τηλικούτους καὶ τοσούτους ἐν φιλοσοφίᾳ περὶ θεοῦ ἡ θεῶν λόγους ἐνορῶντος τοῖς ἀγάλμασιν καὶ ἥτοι αὐτοῖς ἀναπέμποντος τὴν εύχὴν ἡ διὰ τῆς τούτων ὄψεως ἐφ' ὃν φαντάζεται δεῖν ἀναβαίνειν ἀπὸ τοῦ βλεπομένου καὶ συμβόλου ὄντος ἀναφέροντός γε ἐπὶ τὸν νοούμενον; Χριστιανὸς δὲ καὶ ὁ ἴδιωτης πάντα μὲν τόπον τοῦ κόσμου πέπεισται εἶναι μέρος τοῦ ὅλου, ναοῦ τοῦ θεοῦ ὄντος τοῦ παντὸς

be known. It is likely that the knowledge of God is greater than what human nature can grasp (which is why there are so many mistakes about God among people), but through the goodness and love of God, and through a strange and divine grace, the knowledge of God reaches those who are prepared by God's foreknowledge, so that they may live worthily of what they have known, not at all diminishing their piety towards him. Nor would they be thought to be the most foolish, believing that piety is something that leads to death. I think God sees the arrogance or the pride of those who think highly of themselves for knowing God and learning divine things from philosophy, similar to those who are most uneducated, who go to idols and their temples and the rumored mysteries. He "chose the foolish things of the world," the simplest among Christians, living more moderately and purely than many philosophers, "to shame the wise," not being ashamed to speak to lifeless things as if they were gods or images of gods. For who with sense would not laugh at those who, with such great philosophy about God or gods, turn to idols and either offer prayers to them or think they must ascend from the visible to the invisible? But a Christian, even the simplest one, believes that every place in the world is part of the whole, with the whole world being the temple of God. "In every place," he prays, closing the eyes of his senses and awakening the eyes of his soul, he rises above the whole world. He does not stop at the vault of heaven, but in his mind becomes a place beyond the heavens, guided by the divine spirit, and as if outside the world, he offers his prayer to God not about the things that happen here. For he learned from Jesus not to seek anything

κόσμου „έν παντὶ“ δὲ „τόπῳ“ εύχομενος, μύσας τοὺς τῆς αίσθησεως ὄφθαλμοὺς καὶ ἐγείρας τοὺς τῆς ψυχῆς, ὑπεραναβαίνει τὸν δόλον κόσμον. καὶ οὐδ’ ἐπὶ τὴν ἀψιδα  
ἴσταται τοῦ οὐρανοῦ, ἀλλ’ εἰς τὸν  
ὑπερουράνιον γενόμενος τῇ διανοίᾳ τόπον,  
δόηγούμενος ὑπὸ τοῦ θείου πνεύματος καὶ  
ἀσπερεὶ ἔξω τοῦ κόσμου τυγχάνων  
ἀναπέμπει οὐ περὶ τῶν τυχόντων τὴν  
εύχὴν τῷ θεῷ· ἔμαθε γὰρ ἀπὸ τοῦ Ἰησοῦ  
μηδὲν μικρὸν, τουτέστιν αἴσθητὸν, ζητεῖν  
ἀλλὰ μόνα τὰ μεγάλα καὶ ἀληθῶς θεῖα, οσα  
συμβάλλεται διδόμενα ὑπὸ τοῦ θεοῦ πρὸς  
τὸ δόδευσαι ἐπὶ τὴν παρ’ αὐτῷ διὰ τοῦ νίοῦ  
αὐτοῦ λόγου ὅντος θεοῦ μακαριότητα.

## Section 45

7.45 | "Ιδωμεν δὲ καὶ ἃ φησιν ἡμᾶς διδάξειν, εἰ ἄρα ἀκολουθῆσαι αὐτοῖς δυνησόμεθα, ἐν οἷς λέγει ἡμᾶς παντελῶς ἐνδεδέσθαι τῇ σαρκὶ, τοὺς, ἐὰν βιῶμεν ὄρθως καὶ κατὰ τὸν Ἰησοῦ λόγον, ἀκούοντας τὸ „ὑμεῖς οὐκ ἔστε ἐν σαρκὶ ἀλλ’ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οίκεῖ ἐν ὑμῖν.“ φησὶ δ’ ἡμᾶς καὶ μηδὲν καθαρὸν βλέπειν, τοὺς πειρωμένους μηδὲ μέχρι τῶν λογισμῶν ὑπὸ τῶν ἐνθυμημάτων τῆς κακίας μολύνεσθαι καὶ ἐν τῇ εὐχῇ λέγοντας· „καρδίαν καθαρὰν κτίσον ἐν ἐμοὶ ὁ θεὸς καὶ πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις μου,“ ἵνα τῇ μόνῃ πεφυκούᾳ βλέπειν θεὸν „καρδίᾳ καθαρῇ“ θεασώμεθα αὐτόν. ἀ δὲ λέγει, τοιαῦτά ἔστιν οὐσία καὶ γένεσις νοητὸν, ὀρατόν· μετὰ οὐσίας μὲν ἀλήθεια, μετὰ δὲ γενέσεως πλάνη. περὶ ἀλήθειαν μὲν οὖν ἐπιστήμη. περὶ δὲ θάτερον δόξα· καὶ νοητοῦ μὲν ἔστι νόησις, ὀρατοῦ δὲ ὄψις. γινώσκει δὲ νοητὸν μὲν νοῦς, ὀρατὸν δὲ ὄφθαλμός. ὅπερ οὖν ἐν τοῖς ὀρατοῖς ἥλιος, οὕτ’ ὄφθαλμός ὁν οὕτ’ ὄψις ἀλλ’ ὄφθαλμῷ τε τοῦ ὀρᾶν αἴτιος καὶ ὄψει τοῦ δι’ αὐτὸν

small, that is, anything physical, but only the great and truly divine things, which are given by God to lead him to the blessedness that is with God through his Son, the Word of God.

7.45 | Let us see what he teaches us, to see if we can follow them. He says that we are completely bound by the flesh, if we live rightly and according to the word of Jesus, hearing the words, "You are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you." He also says that we cannot see anything pure, those who are tempted cannot even be polluted by the thoughts of evil, and in prayer saying, "Create in me a clean heart, O God, and renew a right spirit within me," so that with a pure heart we may see God. What he says is this: essence and generation are intelligible, visible; with essence is truth, but with generation is illusion. Therefore, knowledge is about truth, but opinion is about the other. Thinking is for the intelligible, but sight is for the visible. The mind knows the intelligible, but the eye sees the visible. Just as the sun is in the visible, it is neither the eye nor sight, but it is the cause of seeing for the eye and of the visible being seen. In all sensory things, it is the cause of

συνίστασθαι καὶ ὀρατοῖς τοῦ ὄρᾶσθαι,  
πᾶσιν αἰσθητοῖς τοῦ γίνεσθαι, καὶ μὴν  
αὐτὸς αὐτῷ τοῦ βλέπεσθαι, τοῦτο ἐν τοῖς  
νοητοῖς ἐκεῖνος, ὅσπερ οὕτε νοῦς οὕτε  
νόησις οὕτ' ἐπιστήμῃ, ἀλλὰ νῷ τε τοῦ νοεῖν  
αἴτιος καὶ νοήσει τοῦ δι' αὐτὸν εἶναι καὶ  
ἐπιστήμῃ τοῦ δι' αὐτὸν γινώσκειν καὶ  
νοητοῖς ἄπασι καὶ αὐτῇ ἀληθείᾳ καὶ αὐτῇ  
ούσιᾳ τοῦ εἶναι, πάντων ἐπέκεινα ὡν,  
ἀρρήτῳ τινὶ δυνάμει νοητός. ταῦτ' εἴρηται  
μὲν ἀνθρώποις νοῦν ἔχουσιν· εἰ δέ τι αὐτῶν  
καὶ ὑμεῖς συνίετε. εὖ ὑμῖν ἔχει. καὶ πνεῦμα  
εἴ τι οἴεσθε κατιόντες ἐκ θεοῦ προαγγέλλειν  
τὰ θεῖα, τοῦτ' ἀν εἴη τὸ πνεῦμα τὸ ταῦτα  
κηρύττον, οὗ δὴ πλησθέντες ἄνδρες  
παλαιοὶ πολλὰ κάγαθὰ ἥγγειλαν· ὧν εἰ μὴ  
δύνασθε ἐπαΐειν, σιωπᾶτε καὶ τὴν ἑαυτῶν  
ἀμαθίαν ἐγκαλύπτετε καὶ μὴ λέγετε  
τυφλώττειν τοὺς βλέποντας καὶ χωλοὺς  
εἶναι τοὺς τρέχοντας. αὐτοὶ πάντῃ τας  
ψυχὰς ἀποκεχωλευμένοι καὶ  
ήκρωτηριασμένοι καὶ τῷ σώματι ζῶντες,  
τουτέστι τῷ νεκρῷ.

## Section 46

7.46 | Πρὸς ταῦτα δ' ἡμεῖς φήσομεν, οἱ  
μελετήσαντες μηδενὶ ἀπεχθάνεσθαι τῶν  
καλῶς λεγομένων. κāν οἱ ἔξω τῆς πίστεως  
λέγωσι καλῶς, μὴ προσφιλονεικεῖν αὐτοῖς  
μηδὲ ζητεῖν ἀνατρέπειν τὰ ὑγιῶς ἔχοντα.  
ὅτι οἱ μὲν διαλοιδορούμενοι τοῖς κατὰ  
δύναμιν εἰς τὸν τῶν ὅλων θεὸν εύσεβεῖν  
θέλουσιν, ἀποδεχόμενον ἴδιωτῶν τὴν εἰς  
αὐτὸν πίστιν καὶ συνετωτέρων τὴν μετὰ  
λόγου εἰς αὐτὸν εύσέβειαν, μετ'  
εὐχαριστίας ἀναπεμπόντων εὐχὰς τῷ  
δημιουργῷ τοῦ παντὸς καὶ ἀναπεμπόντων  
αὐτὰς ὡς δι' ἀρχιερέως τοῦ τὴν εἰλικρινῆ  
θεοσέβειαν ἀνθρώποις παραστήσαντος.  
καὶ καλοῦντες αὐτοὺς κεχωλευμένους τὰς  
ψυχὰς καὶ ἡκρωτηριασμένους λέγοντες δὲ

becoming, and it does not see itself. In the intelligible, it is like that, as neither mind nor thought nor knowledge, but it is the cause of thinking and of being known through it, and of knowing all intelligible things and truth itself and essence of being, being beyond all, being intelligible in some ineffable power. These things have been said to people who have sense; if you understand any of this, good for you. And if you think that a spirit comes from God to announce divine things, that spirit would be the one proclaiming these things, by which many good men of old announced many good things. If you cannot hear them, be silent and cover your own ignorance, and do not say that the seeing are blind and the running are lame. For they themselves are completely detached from their souls and mutilated, living with the body, that is, with the dead.

7.46 | In response to this, we will say that those who study should not hate anything that is well said. Even if those outside the faith speak well, do not quarrel with them or seek to overturn what is healthy. For some, being insulted, wish to show piety towards the God of all, accepting the faith of private individuals and the piety of the wise with reason, offering thanks and prayers to the creator of the universe, and sending them as through a high priest who presents sincere piety to people. They call those who are detached from their souls and mutilated, while living with the dead body, those who study from a disposition that says: "For living in the flesh, we do not

καὶ σώματι ζῶντας τῷ νεκρῷ τοὺς  
μελετῶντας ἀπὸ διαθέσεως λέγειν τό· „ἐν  
σαρκὶ γὰρ ζῶντες οὐ κατὰ σάρκα  
στρατευόμεθα, τὰ γὰρ ὅπλα τῆς στρατείας  
ἡμῶν οὐ σαρκικὰ ἀλλὰ δυνατὰ τῷ  
Θεῷ“ ὅράτωσαν μὴ κατ’ αὐτὸ τοῦτο (τὸ)  
λέγειν κακῶς ἀνθρώπους, εὐχομένους εἶναι  
θεοῦ, τὰς ψυχὰς ἐαυτῶν χωλὰς  
κατασκευάζωσι (καὶ) „τὸν ἔσω“ ἐαυτῶν  
„ἀνθρωπὸν“ ἀκρωτηριάζωσιν,  
ἀποκόπτοντες αὐτοῦ διὰ τῶν εἰς ἑτέρους  
δυσφημιῶν, τοὺς καλῶς βιοῦν ἔθέλοντας.  
τὸ ἐπιεικὲς καὶ τὸ εὔσταθὲς, ἐνεσπαρμένα  
φυσικῶς ὑπὸ τοῦ δημιουργοῦ τῇ λογικῇ  
φύσει. οἱ δὲ πρὸς ἑτέροις μαθόντες ἀπὸ τοῦ  
θείου λόγου καὶ ποιοῦντες καὶ τὸ  
„λοιδορούμενοι“ εὔλογεῖν,  
„διωκόμενοι“ ἀνέχεσθαι,  
„δυσφημούμενοι“ παρακαλεῖν, οὗτοι ἀν εἴεν  
οἱ τὰς τῆς ψυχῆς βάσεις ὄρθωσαντες καὶ  
ὅλην τὴν ψυχὴν καθαίροντες καὶ  
εύτρεπίζοντες· οὐχ ἵνα λέξει μόναις  
οὐσίαν ἀπὸ γενέσεως χωρίζωσι καὶ νοητὸν  
ἀπὸ ὀρατοῦ, καὶ τὴν μὲν ἀλήθειαν τῇ οὐσίᾳ  
συνάπτωσι τὴν δὲ μετὰ γενέσεως πλάνην  
παντὶ τρόπῳ φεύγωσι, σκοποῦντες, ὡς  
ἔμαθον, οὐ τὰ γενέσεως. ἅπερ ἔστι  
„βλεπόμενα“ καὶ διὰ τοῦτο  
„πρόσκαιρα,“ ἀλλὰ τὰ κρείττονα, εἴτ'  
οὐσίαν αὐτά τις βούλεται καλεῖν εἴτε διὰ τὸ  
νοητὰ τυγχάνειν „άόρατα“ εἴτε διὰ τὸ ἔξω  
αἰσθήσεως εἶναι αὐτῶν τὴν φύσιν „μὴ  
βλεπόμενα.“ οὕτω δὲ καὶ τοῖς γενέσεως  
ἐνορῶσιν οἱ τοῦ Ἰησοῦ μαθηταὶ. ὥστε  
οἰονεὶ ἐπιβάθρᾳ χρῆσθαι αὐτοῖς πρὸς τὴν  
κατανόησιν τῆς τῶν νοητῶν φύσεως· τὰ  
γὰρ ἀόρατα “τοῦ θεοῦ „ἀπὸ κτίσεως  
κόσμου,“ τουτέστι τὰ νοητὰ, „τοῖς ποιήμασι  
νοούμενα“ ἐν τῷ νοεῖσθαι „καθορᾶται.“ καὶ  
οὐχ ἵστανται γε ἀναβάντες ἀπὸ τῶν τοῦ  
κόσμου κτισμάτων ἐν τοῖς ἀοράτοις τοῦ  
θεοῦ· ἀλλὰ γὰρ ἱκανῶς ἐκείνοις  
έγγυμνασάμενοι καὶ συνιέντες αὐτὰ

wage war according to the flesh, for the weapons of our warfare are not fleshly but powerful to God." They should not think it wrong to say this about people who pray to God, while making their own souls lame and "mutilating the inner man," cutting him off through slander against others, those who wish to live well. What is reasonable and stable is naturally sown by the creator in the rational nature. But those who learn from the divine word and do good, blessing those who insult them, enduring those who persecute them, and encouraging those who slander them, these would be the ones who set right the foundations of the soul and cleanse and prepare the whole soul. Not to separate essence from generation and the intelligible from the visible, and to connect truth with essence while fleeing from illusion that comes with generation in every way, seeking, as they have learned, not the things of generation. For these are "visible" and therefore "temporary," but the greater things, whether someone wants to call them essence or because they happen to be "invisible," or because their nature is beyond perception, "not visible." Thus, the disciples of Jesus see the things of generation. They seem to use a foundation for understanding the nature of the intelligible: "For the invisible things of God since the creation of the world, that is, the intelligible, are clearly seen in being understood." And they do not stand merely having ascended from the creations of the world into the invisible things of God; but they have sufficiently trained themselves and understand them, ascending to the eternal power of God and simply to his divinity, knowing that the loving God "has revealed the truth" and "made known himself" not only to those who are close to him but also to some outside of sincere

άναβαίνουσιν ἐπὶ τὴν ἀῖδιον δύναμιν τοῦ θεοῦ καὶ ἀπαξαπλῶς τὴν θεότητα αὐτοῦ, ἐπιστάμενοι ὅτι ὁ μὲν φιλάνθρωπος θεὸς „τὴν ἀλήθειαν“ καὶ „τὸ ἔσαυτοῦ „γνωστὸν“, „έφανέρωσεν“ οὐ μόνον τοῖς ἀνακειμένοις αὐτῷ ἀλλὰ καὶ τισι τῶν ἔξω τῆς εἰλικρινοῦς θεοσεβείας καὶ εἰς αὐτὸν εύσεβείας· τινὲς δὲ τῶν θεοῦ προνοίᾳ ἀναβεβηκότων ἐπὶ τὴν τῶν τηλικούτων γνῶσιν οὐκ ἄξια τῆς γνώσεως δρῶντες ἀσεβοῦσι καὶ „τὴν ἀλήθειαν ἐν ἀδικίᾳ“ κατέχουσιν, οὐδέ ἀπολογίας ἔτι χώραν ἐπὶ τῇ γνώσει τῶν τηλικούτων ἔχειν δυνάμενοι παρὰ τῷ θεῷ.

## Section 47

7.47 | Μαρτυροῦνται γοῦν ὑπὸ τοῦ θείου λόγου οἱ τὰ παρὰ τῷ Κέλσῳ ἐκκείμενα καταλαβόντες καὶ κατὰ τὰ δόγματα ταῦτα φιλοσοφεῖν ἐπαγγελλόμενοι ὅτι „γνόντες τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν ἢ εὐχαρίστησαν, ἀλλ’ ἔματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη“ μετὰ τὸ τηλικοῦτο φῶς τῆς περὶ ὃν ἔφανέρωσεν αὐτοῖς ὁ θεὸς γνώσεως „ἢ ἐπειγομένη „ἀσύνετος αὐτῶν καρδία.“ ἔστι γοῦν ἵδεῖν, τίνα τρόπον οἱ „φάσκοντες εἶναι σοφοὶ“ μεγάλης μωρίας δείγματα ἐμφαίνουσιν, ὅτε μετὰ τοὺς τηλικούτους ἐν ταῖς διατριβαῖς περὶ θεοῦ καὶ τῶν νοητῶν λόγους „ἥλλαξαντο τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν δόμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἐρπετῶν. “διὸ καὶ αὐτοὶ μὲν καταλειφθέντες ὑπὸ τῆς προνοίας ὡς οὐκ ἄξιως βιώσαντες τῶν φανερωθέντων αὐτοῖς ὑπὸ τοῦ θεοῦ ἐγκαλινδοῦνται „ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν,“ καὶ ἀτιμάζεται „αὐτῶν τὰ σώματα“ ἐν ἀσχημοσύναις καὶ ἀκολασίαις, ἀνθ’ ὃν ἀντήλλαξαν „τὴν ἀλήθειαν τοῦ

piety and piety towards him. But some, having ascended by God's providence to such knowledge, acting unworthy of that knowledge, are impious and "hold the truth in unrighteousness," having no place for defense before God regarding the knowledge of such things.

7.47 | Indeed, those who have understood what is written by Celsus and who philosophize according to these teachings are testified by the divine word, which says that "knowing God, they did not glorify him as God or give thanks, but became futile in their thoughts, and their foolish hearts were darkened." It is clear to see how those who claim to be wise show great foolishness when, after such knowledge, they change the glory of the incorruptible God into an image resembling corruptible man and birds and four-footed animals and creeping things. Therefore, they are left behind by providence, as they have not lived worthily of what has been revealed to them by God, and they are condemned "to the desires of their hearts into impurity," and their bodies are dishonored "in shameful acts and immorality," instead of which they exchanged "the truth of God for a lie, and worshiped and served the creature rather than the Creator."

θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ  
έλατρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα.“

## Section 48

7.48 | Οἱ δ' ὑπ' αὐτῶν ἐπὶ ἴδιωτείᾳ  
ἔξουθενούμενοι καὶ μωροὶ καὶ ἀνδράποδα  
εἶναι λεγόμενοι, κἄν μόνον πιστεύωσιν  
ἐαυτοὺς τῷ θεῷ. παραδεξάμενοι τὴν τοῦ  
Ἴησοῦ διδασκαλίαν τοσοῦτον ἀποδέουσιν  
ἀσελγείας καὶ ἀκαθαρσίας καὶ πάσης τῆς  
ἐν συνουσίαις ἀσχημοσύνης, ὡς καὶ τρόπον  
τελείων ἱερέων, πᾶσαν συνουσίαν  
ἀποστραφέντων, πολλοὺς αὐτῶν  
παντελῶς καθαρεύειν, οὐ μόνον ἀπὸ πάσης  
μίξεως. καὶ εἴς μὲν που παρ' Ἀθηναίοις  
ἱεροφάντης, οὐδὲ πιστεύομένος ἐαυτοῦ τὰς  
ἀρσενικάς ὄρέξεις ὡς κύριος αὐτῶν εἶναι  
δυνάμενος καὶ κρατεῖν αὐτῶν ἐξ ὅσον  
βούλεται, κωνειασθεὶς τὰ ἀρσενα μέρη  
καθαρὸς εἶναι νομίζεται πρὸς τὴν  
νενομισμένην παρ' Ἀθηναίοις ἀγιστείαν·  
ἔστι δ' ἐν Χριστιανοῖς ἵδεν ἄνδρας μὴ  
δεηθέντας κωνείου, ἵνα τὸ θεῖον καθαρῶς  
θεραπεύσωσιν, ἀλλ' ἀρκουμένους λόγῳ  
ἀντὶ κωνείου, ὡς πᾶσαν ἐπιθυμίαν ἀπὸ τῆς  
διανοίας αὐτῶν ἔξελάσαντες τὸ θεῖον  
εύχαῖς θεραπεύωσι. παρ' ἄλλοις δὲ  
νομιζομένοις εἶναι θεοῖς παρθένοι πάνυ  
εύαριθμητοι, εἴτε ὑπὸ ἀνθρώπων  
φρουρούμεναι εἴτε καὶ μὴ (οὐ γάρ τοῦτο  
πρόκειται νῦν ἔξετάζειν). δοκοῦσι  
διατελεῖν ἐν τῇ διὰ τὴν εἰς τὸ θεῖον τιμὴν  
καθαρότητι· ἐν δὲ Χριστιανοῖς οὐ διὰ τὰς  
παρ' ἀνθρώποις τιμὰς, οὐ διὰ μισθοὺς καὶ  
ἀργύρια ούδὲ διὰ δοξάριον ἀσκοῦσι τὴν  
παντελῆ παρθενίαν, καὶ ὡς „έδοκιμασαν  
τὸν θεὸν ἔχειν ἐν ἐπιγνώσει,“ τηροῦνται  
ὑπὸ τοῦ θεοῦ ἐν δοκίμῳ νῷ καὶ τῷ „ποιεῖν  
τὰ“ „καθήκοντα,“ πληρούμεναι πάσης  
δικαιοσύνης καὶ ἀγαθότητος.

7.48 | Those who are despised by them as private individuals and are called foolish and slaves, even if they only believe in God. Accepting the teaching of Jesus, they are so afraid of lust and impurity and all the shameful acts in gatherings that they avoid all associations, completely cleansing many of them, not just from all mixing. And one priest among the Athenians, not believing his own male desires to be their master and able to control them as he wishes, thinks he is pure by washing the male parts according to the established Athenian rituals. But among Christians, one can see men who do not need to wash with water to serve the divine purely, but are content with words instead of water, having cast out all desire from their minds, and they serve the divine with prayers. Among others, those who are thought to be gods are very numerous virgins, whether guarded by men or not (for this is not what we are examining now). They seem to continue in purity for the sake of honor towards the divine. But among Christians, they do not practice complete virginity for human honors, nor for wages and money, nor for glory, but as they "have tested to know God," they are kept by God in a tested mind and in "doing what is right," filled with all righteousness and goodness.

## Section 49

7.49 | Ταῦτα δὴ λέλεκταί μοι ού προσφιλονεικοῦντι μὲν τοῖς καλῶς καὶ παρ' Ἐλλησι νενοημένοις ούδε κατηγοροῦντι τῶν ὑγιῶν δογμάτων βουλομένῳ δὲ παραστῆσαι ὅτι καὶ ταῦτα ἄλλὰ καὶ τούτων ἔτι μείζονα καὶ θειότερα λέλεκται μὲν παρὰ τοῖς θείοις ἀνδράσι, προφήταις τοῦ θεοῦ καὶ ἀποστόλοις τοῦ Ἰησοῦ, ἔξετάζεται δὲ παρὰ τοῖς τελειότερον χριστιανίζειν ἐθέλουσι καὶ ἐπισταμένοις ὅτι „στόμα δικαίου μελετήσει σοφίαν, καὶ ἡ γλῶσσα αὐτοῦ λαλήσει κρίσιν· ὁ νόμος τοῦ θεοῦ αὐτοῦ ἐν καρδίᾳ αὐτοῦ.“ ἄλλὰ καὶ παρ' οἷς εἴτε διὰ πολλὴν ἴδιωτείαν εἴτε δι' ἀπλότητα εἴτε καὶ δι' ἀπορίαν τῶν προτρεψάντων [μὲν] ἐπὶ τὴν λογικὴν εὔσέβειαν ταῦτα μὲν οὐ τετράνωται θεὸς δὲ ὁ ἐπὶ πᾶσι πιστεύεται καὶ ὁ τούτου „μονογενῆς υἱὸς“ λόγος καὶ θεὸς, εὐρεθείη ἀν σεμνότητος καὶ καθαρότητος καὶ ἥθους ἀφέλεια καὶ ἀπλότης πολλάκις κρείττων, ἦν οἱ „φάσκοντες εἶναι σοφοί“ μὴ ἀνειληφότες ἐγκαλινδοῦνται μετὰ παίδων ἐν οἷς οὐ θέμις, „ἄρρενες ἐν ἄρρεσι τὴν ἀσχημοσύνην κατεργαζόμενοι.“

7.49 | These things have been said to me not in a spirit of rivalry with those things that are well said and understood among the Greeks, nor accusing the healthy teachings, but wanting to show that these things, and even greater and more divine things, are said by the divine men, the prophets of God and the apostles of Jesus. It is examined by those who wish to be more perfect Christians and who understand that "the mouth of the righteous will meditate wisdom, and his tongue will speak justice; the law of his God is in his heart." But also among those who, whether due to much private life, simplicity, or confusion from those encouraging them towards logical piety, these things are not shaken. But God, who is believed above all, and his "only-begotten Son," the Word and God, would often find a greater purity, simplicity, and moral character than that which the "wise men" claim to possess, who are often accused of being with children in places where it is not lawful, "working shameful acts among males."

## Section 50

7.50 | Ό μὲν οὖν οὐκ ἐσαφήνισε, πῶς μετὰ γενέσεώς ἔστι πλάνη, ούδε παρέστησεν ὅ τι περ ἐβούλετο, ἵνα κατανοήσωμεν συγκρίνοντες τὰ αὐτοῦ τοῖς ἡμετέροις· οἱ δὲ προφῆται, αἰνιττόμενοι ὅ τι περὶ τῶν γενέσεως πραγμάτων σοφὸν, θυσίαν „περὶ ἀμαρτίας“ λέγουσιν ἀναφέρεσθαι καὶ περὶ τῶν ἄρτι γεγενημένων ὡς οὐ καθαρῶν ἀπὸ ἀμαρτίας, φασὶ δὲ καὶ τό· „ἐν ἀνομίαις συνελήφθην, καὶ ἐν ἀμαρτίαις ἐκίσσησέ με ἡ μήτηρ μου.“ ἄλλὰ καὶ ἀποφαίνονται ὅτι

7.50 | He did not clearly explain how there is wandering after birth, nor did he present what he wanted, so that we might understand by comparing his ideas with ours. The prophets, hinting at wisdom regarding the matters of birth, say that a sacrifice "for sin" should be offered and that those recently born are not clean from sin. They also say, "I was conceived in iniquities, and in sins my mother conceived me." They also declare that "the sinners

„άπηλλοτριώθησαν οὶ ἀμαρτωλοὶ ἀπὸ μῆτρας, παραδόξως λέγοντες καὶ τό· „έπλανήθησαν ἀπὸ γαστρὸς, ἐλάλησαν ψευδῆ.“ οὕτω δὲ πᾶσαν τὴν τῶν αἰσθητῶν διαβάλλουσιν οἱ καθ’ ἡμᾶς σοφοὶ φύσιν, ὥστε πῆ μὲν ματαιότητα εἰρῆσθαι τὰ σώματα ἐν τῷ „τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη οὐχ ἐκοῦσα ἀλλὰ διὰ τὸν ὑποτάξαντα ἐπ’ ἐλπίδι, “πῆ δὲ ματαιότητα „ματαιοτήτων“ (ῶν) εἶπεν ὁ ἐκκλησιαστής „ματαιότης ματαιοτήτων, τὰ πάντα ματαιότης.“ τίς δ’ οὕτω διαβέβληκε τὴν ἐνταῦθα τῆς ἀνθρώπου ψυχῆς ζωὴν, ὡς ὁ εἰπὼν „πλὴν τὰ σύμπαντα ματαιότης. πᾶς ἄνθρωπος ζῶν;“ οὐ γὰρ ἐδίστασε περὶ τῆς διαφορᾶς τοῦ ζῆν τῆς ψυχῆς ἐνταῦθα καὶ ἔξω τῶν ἐνθάδε, οὐδὲ ἔλεγε μέν· τίς οἶδεν εἰ τὸ ζῆν μὲν ἔστι κατθανεῖν, τὸ κατθανεῖν δὲ ζῆν; Θαρρεῖ δὲ λέγειν τὰ ἀληθῆ ἐν τῷ „έταπεινώθη εἰς χοῦν ἡ ψυχὴ ἡμῶν“ καὶ „εἰς χοῦν θανάτου κατήγαγές με“· καθὸ καὶ τὸ „τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;“ λέλεκται καὶ τὸ „ὅς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν.“ προφήτης δέ ἔστι καὶ ὁ εἰπὼν τό· „έταπεινωσας ἡμᾶς ἐν τόπῳ κακώσεως, „κακώσεως“ τόπον λέγων τὸν περιγειον τόπον, ἐφ ὃν ἐκβληθεὶς ἀπὸ τοῦ παραδείσου διὰ τὴν κακίαν ἐλήλυθεν ὁ Ἄδαμ, ὅπερ ἔστιν ἄνθρωπος. καὶ ὁ λέγων δὲ ὅτι „βλέπομεν ἄρτι δι’ ἐσόπτρου καὶ ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον.“ ἔτι δὲ καὶ τό· „ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ κυρίου,“ διὸ „εύδοκοῦμεν ἐκδημῆσαι ἐκ τοῦ σώματος καὶ ἐνδημῆσαι πρὸς τὸν κύριον,“ ὅρα πηλίκα περὶ τῆς διαφόρου ζωῆς τῶν ψυχῶν τεθεωρήκει.

## Section 51

7.51 | Καὶ τί με δεῖ ἐπὶ πλεῖστον

were alienated from the womb," saying strangely that "they were led astray from the belly, they spoke falsehoods." Thus, the wise among us slander the nature of the senses, so that in some way it is said that the bodies are vanity, as "the creation was subjected to vanity, not willingly, but because of the one who subjected it in hope." In another way, vanity is "of vanities," as the preacher said, "Vanity of vanities, all is vanity." Who has so slandered the life of the human soul here, as the one who said, "But all is vanity. Is every man living?" For he did not hesitate about the difference between the life of the soul here and outside of this place, nor did he say, "Who knows if living is dying, and dying is living?" It is bold to speak the truth in "our soul was humbled to the dust" and "you brought me down to the dust of death." As well as "Who will rescue me from this body of death?" It is also said, "He will transform the body of our humiliation." The prophet is also the one who said, "You have humbled us in a place of evil." By "evil place," he means the earthly place, from which Adam was cast out of paradise because of wickedness, which is man. And the one who says, "Now we see through a glass darkly, but then face to face." He also says, "While we are in the body, we are away from the Lord," therefore "we prefer to be away from the body and to be at home with the Lord," look at how he has contemplated the different life of souls.

7.51 | And what need is there for me to

άντιπαρατιθέναι τῇ λέξει Κέλσου. ὡς πολλῷ πρότερον τούτων παρ' ἡμῖν λελεγμένων, δτε καὶ ἐκ τῶν εἰρημένων σαφές ἔστι τὸ βούλημα ἡμῶν; ἐν τούτοις δὲ καὶ οἰονεὶ τίθησιν, εἰπὼν πνεῦμα θεῖον κατιὸν ἐκ θεοῦ προαγγέλλειν τὰ θεῖα, τοῦτ' ἀν εἴη τὸ πνεῦμα τὸ ταῦτα κηρύττον. οὗ δὴ πλησθέντες ἄνδρες παλαιοὶ πολλὰ κάγαθὰ ἥγγειλαν. οὐκ εἶδε δὲ διαφορὰν τῶν παρ' ἡμῖν ἡκριβωμένων. τοῖς λέγουσιν δτι καὶ „τὸ ἄφθαρτόν σου πνεῦμά ἔστιν ἐν πᾶσι. διὸ τοὺς παραπίπτοντας κατ' ὄλιγον“ ἔλέγχει ὁ θεὸς, φάσκουσι δὲ ἄλλα καὶ τὸ „λάβετε πνεῦμα ἄγιον“ τὴν ποσότητα τοῦ διδομένου ἐτέραν ἐμφαίνειν παρὰ τὴν δηλουμένην ἐκ τοῦ „βαπτισθήσεσθε ἐν πνεύματι ἀγίῳ οὐ μετὰ πολλὰς ταῦτας ἡμέρας.“ ἔργον δέ ἔστι ταῦτ' ἐπιμελῶς νοήσαντα ἰδεῖν διαφορὰν τῶν ἐκ διαλειμμάτων πλειόνων χωρησάντων τὴν τῆς ἀληθείας κατάληψιν (καὶ) βραχεῖαν ἐπίνοιαν θεοῦ καὶ τῶν ἐπὶ πλεῖον θεοφορηθέντων καὶ ἀεὶ μετὰ θεοῦ ἐστηκότων καὶ διὰ παντὸς ὑπὸ θείου πνεύματος ἀγομένων· ὅπερ εἰ ἦν ἔξετασθὲν καὶ νενοημένον Κέλσω, οὐκ (ἄν) ἀμαθίαν ἡμῖν ἐνεκάλει οὐδὲ προσέταττε μὴ λέγειν τυφλώττειν τοὺς ἐν ὑλικαῖς τέχναις ἀνθρώπων, ταῖς κατὰ τὰ ἀγάλματα, οίομένους ἐνδείκνυσθαι τὴν εὔσεβειαν. οὐδεὶς γάρ βλέπων τῆς ψυχῆς ὄφθαλμοῖς ἄλλω τρόπῳ σέβει τὸ θεῖον παρὰ τὸν ὑποδεικνύντα ἐνορᾶν ἀεὶ τῷ τοῦ παντὸς δημιουργῷ καὶ πᾶσαν εύχην ἀναφέρειν ἐκείνῳ καὶ πάντα πράττειν ὡς ἐν ὄφθαλμοῖς θεοῦ, ἐπὶ θεατοῦ, ἐνορῶντος ἡμῶν καὶ τοῖς λογισμοῖς. εύχόμεθα οὖν ἡμεῖς καὶ βλέπειν καὶ ὀδηγοὶ εἶναι τυφλῶν, ἔως προσελθόντες τῷ λόγῳ τοῦ θεοῦ ἀπολάβωσι τὰς ὑπὸ τῆς ἀγνοίας τυφλωθείσας ὄψεις τῆς ψυχῆς αὐτῶν. ἐὰν δὲ καὶ ποιῶμεν ἄξια τοῦ εἰπόντος τοῖς μαθηταῖς· „ὑμεῖς ἔστε τὸ φῶς τοῦ

further oppose the words of Celsus? Since much earlier, these things have been said by us, when it is clear from what has been said what our will is. In these matters, he seems to suggest that if a divine spirit comes down from God to proclaim the divine, then this would be the spirit that proclaims these things. Indeed, many old men filled with this spirit have announced many good things. But he did not see the difference from what we have accurately stated. To those who say that "your incorruptible spirit is in all," God rebukes those who stumble a little. They also say other things, including "receive the Holy Spirit," showing a different measure of what is given compared to what is indicated by "you will be baptized in the Holy Spirit not many days from now." It is the work of those who have carefully understood to see the difference between those who have received the truth and those who have a brief thought of God, and those who have been more inspired and are always with God, led by the divine spirit. If this had been examined and understood by Celsus, he would not have called us ignorant nor commanded us not to speak of blinding those who are in the material arts of men, thinking that they show piety through the statues. For no one, seeing with the eyes of the soul, honors the divine in any other way than by always looking to the Creator of all and offering every prayer to him, doing everything as in the eyes of God, in the sight of the one who sees us and our thoughts. Therefore, we pray to see and to be guides for the blind, until they come to the word of God and recover the sight of their souls that has been blinded by ignorance. And if we also do what is worthy of what was said to the disciples, "You are the light of the world,"

κόσμου" καὶ τοῦ διδάξαντος λόγου ὅτι „τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, "ἐσόμεθα καὶ „φῶς" τῶν ἐν σκότει καὶ παιδεύσομεν τοὺς ἄφρονας καὶ διδάξομεν τοὺς νηπίους.

and of the teaching that "the light shines in the darkness," we will also be "light" for those in darkness and will educate the foolish and teach the little ones.

## Section 52

7.52 | Μὴ ἀγανακτείτω δὲ Κέλσος, ἐπὰν χωλοὺς λέγωμεν καὶ τὰς βάσεις τῆς ψυχῆς πεπηρωμένους τοὺς ἐπὶ τὰ νομιζόμενα Ἱερὰ ὡς ἀληθινὰ Ἱερὰ σπεύδοντας καὶ μὴ ὀρῶντας ὅτι οὐδὲν βαναύσων ἔργον δύναται εἶναι Ἱερόν. τρέχουσι δὲ καὶ οἱ κατὰ τὴν διδασκαλίαν Ἰησοῦ εὔσεβοῦντες, ἔως ἐπὶ τὸ τέλος φθάσαντες δρόμου εἴπωσιν ἐρήμωμένῃ καὶ ἀληθευούσῃ τῇ διαθέσει: „τὸν ἀγῶνα τὸν καλὸν ἡγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα· λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος." καὶ ἔκαστός γε ἡμῶν „οὕτως" τρέχει „ώς οὐκ ἀδήλως" καὶ „οὕτω" πρὸς τὴν κακίαν πυκτεύει „ώς οὐκ ἀέρα δέρων" ἀλλὰ τοὺς ὑπὸ „τὸν ἄρχοντα τῆς ἔξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας." λεγέτω δ' ἡμᾶς ὁ Κέλσος σώματι τῷ νεκρῷ ζῶντας, ἀκούοντας: „εἰ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε," καὶ μανθάνοντας τὸ „εἰ πνεύματι ζῶμεν, πνεύματι καὶ στοιχῶμεν·" εἴη τε τοῖς ἔργοις ἡμᾶς δεικνύναι ψευδόμενον τὸν λέγοντα περὶ ἡμῶν ὅτι τῷ σώματι ζῶμεν τῷ νεκρῷ.

7.52 | Let Celsus not be angry when we say that the lame and those whose souls are fixed on what is thought to be sacred rush toward these things as if they were truly sacred, not seeing that nothing made by humans can be holy. Those who follow the teaching of Jesus also run, until they reach the end of the race, saying with a strong and truthful disposition: "I have fought the good fight, I have finished the race, I have kept the faith; now there is laid up for me the crown of righteousness." And each of us runs "in such a way that it is not unclear," and "in such a way" that he strives against evil "as if not beating the air," but against "the ruler of the power of the air, the spirit that is now working in the sons of disobedience." Let Celsus say that we live in the dead body, hearing: "If you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live," and learning that "if we live in the Spirit, let us also walk in the Spirit." Let our works show that the one who says we live in the dead body is lying.

## Section 53

7.53 | Μετὰ ταῦτα τοίνυν, πρὸς ἄ κατὰ δύναμιν ἀπηντήσαμεν, φησὶ πρὸς ἡμᾶς· πόσῳ δ' ἦν ὑμῖν ἀμεινον, ἐπειδή γε καινοτομῆσαί τι ἐπεθυμήσατε, περὶ ἄλλον

7.53 | After these things, then, he says to us: how much better would it have been for you, since you desired to innovate something, to study about another one of

τινὰ τῶν γενναίως ἀποθανόντων καὶ θεῖον μῆθον δέξασθαι δυναμένων σπουδάσαι; φέρε, εἰ μὴ ἥρεσκεν Ἡρακλῆς καὶ Ἀσκληπιὸς καὶ οἱ πάλαι δεδοξασμένοι, Ὄρφεα εἶχετε, ἄνδρα ὁμολογουμένως δούλῳ χρησάμενον πνεύματι καὶ αὐτὸν βιαίως ἀποθανόντα. ἀλλ’ ἵσως ὑπ’ ἄλλων προείληπτο. Ἀνάξαρχον γοῦν. δος εἰς ὅλμον ἐμβληθεὶς καὶ παρανομώτατα συντριβόμενος εὗ μάλα κατεφρόνει τῆς κολάσεως λέγων „πτίσσε, πτίσσε τὸν Ἀναξάρχου θύλακον, αὐτὸν γὰρ οὐ πτίσσεις“ θείου τινὸς ὡς ἀληθῶς πνεύματος ἡ φωνή. ἀλλὰ καὶ τούτῳ φθάσαντές τινες ἡκολούθησαν φυσικοί, οὐκοῦν Ἐπίκτητον; δος τοῦ δεσπότου στρεβλοῦντος αὐτοῦ τὸ σκέλος ὑπομειδιῶν ἀνεκπλήκτως ἔλεγε· „κατάσσεις, καὶ κατάζαντος „οὐκ ἔλεγον, „εἴπεν, „ὅτι κατάσσεις; τί τοιοῦτον ὁ ὑμέτερος θεὸς κολαζόμενος ἐφθέγξατο; ὑμεῖς δὲ κάν Σίβυλλαν. ἦ χρῶνται τινες ὑμῶν, εἰκότως αν μᾶλλον προεστήσασθε ὡς τοῦ θεοῦ παῖδα· νῦν δὲ παρεγγράφειν μὲν εἰς τὰ ἔκείνης πολλὰ καὶ βλάσφημα εἰκῇ δύνασθε, τὸν δὲ βίω μὲν ἐπιρήπτοτάτῳ θανάτῳ δὲ οἰκτίστῳ χρησάμενον θεὸν τίθεσθε. πόσῳ τοῦδε ἐπιτηδειότερος ἦν ὑμῖν Ἰωνᾶς „ἐπὶ τῇ κολοκύντῃ“ ἦ Δανιὴλ ὁ ἐκ τῶν θηρίων ἡ οἱ τῶνδε ἔτι τερατωδέστεροι;

## Section 54

7.54 | Ἐπεὶ οὖν ἀναπέμπει ἡμᾶς ἐπὶ τὸν Ἡρακλέα, ἀπομνημονεύματα λόγων αὐτοῦ ἡμῖν παραστησάτω καὶ περὶ τῆς παρ' Ὁμφάλῃ ἀσέμνου δουλείας αὐτοῦ ἀπολογησάσθω, δεικνύτω δὲ εἰ θείας τιμῆς ἄξιος ἦν ὁ τοῦ γεωργοῦ βίᾳ καὶ ληστρικῶς τὸν βοῦν λαβὼν καὶ καταθοινησάμενος καὶ ἡσθεὶς ἐφ' οἷς ἔκεινος καταρώμενος ἔλεγε πρὸς αὐτὸν ἐσθίοντα· ὡς καὶ μέχρι τοῦδε

those who died bravely and received a divine myth? Come on, if Heracles and Asclepius and those who were honored in the past did not please you, you had Orpheus, a man known to have used a holy spirit and who also died violently. But perhaps he was chosen by others. At least Anaxarchus. He, when struck down and crushed in a very unlawful way, boldly spoke of his punishment, saying: "Strike, strike the pouch of Anaxarchus, for you do not strike him." This was the voice of some true divine spirit. But even to him, some natural philosophers followed, did they not? Epicurus, who, while his master was twisting his leg, smiled and said without fail: "You will crush me," and when he was crushed, he said, "Did you say you would crush me?" What kind of thing did your god say while being punished? And you even have the Sibyl, whom some of you use, as if you had appointed her as a servant of God. Now, you can write many blasphemous things about her, but you place a god who lived a very outspoken life and died the most pitiful death. How much more suitable was Jonah "in the gourd" for you, or Daniel from the beasts, or those who are even more monstrous?

7.54 | Since he sends us back to Heracles, let him present to us the records of his words and defend his shameless servitude to Omphale, showing whether he was worthy of divine honor, the one who forcibly took the ox from the farmer and, after being drunk, said to him while he was cursing: "How long will you eat?" Even until now, the demon of Heracles is said to

ἰστορεῖσθαι τὸν Ἡρακλέος δαίμονα λαμβάνειν μετὰ τῶν ἀρῶν τὴν θυσίαν. καλεῖ δ' ἡμᾶς ἐπὶ τὴν περὶ Ἀσκληπιοῦ ταυτολογίαν, προειρηκότας καὶ περὶ αὐτοῦ. ἀλλ' ἡμεῖς ἔκείνοις ἀρκούμεθα. τί δὲ καὶ θαυμάσας Ὁρφέως ὅμολογουμένως φησὶν αὐτὸν ὁσίῳ χρησάμενον πνεύματι καλῶς βεβιωκέναι; θαυμάζω δὲ εἴ μή καὶ Κέλσος διὰ μὲν τὴν πρὸς ἡμᾶς φιλονεικίαν, καὶ ἵνα Ἰησοῦν ἔξευτελίσῃ, νῦν ὑμεῖς Ὁρφέα, δτε δ' ἐνετύγχανεν· αὐτοῦ τοῖς ὡς περὶ θεῶν ἀσεβέσι μύθοις, οὐκ ἀπεστρέφετο τὰ ποιήματα ὡς μᾶλλον καὶ τῶν Ὁμήρου ἄξια ἐκβάλλεσθαι τῆς καλῆς πολιτείας· καὶ γὰρ πολλῷ χείρονα περὶ τῶν νομιζομένων εἶπε θεῶν Ὁρφεὺς ἡ Ὅμηρος. γενναῖος μὲν οὖν ὁ Ἀνάξαρχος, λέγων τῷ τῆς Κύπρου τυράννῳ Ἀριστοκρέοντι· „πτίσσε, πτίσσε τὸν Ἀναξάρχου θύλακον“ μονογενὲς δὲ τοῦτο περὶ Ἀναξάρχου ἵσασι θαυμαζόμενον Ἐλληνες, ἐφ' ᾧ εἴ καὶ, ὡς Κέλσος, ἄξιως ἔχρην τινας σέβειν ἄνθρωπον δι' ἀρετὴν, οὐκ ἦν εὔλογον ἀναγορεύεσθαι τὸν Ἀνάξαρχον θεόν. καὶ ἐπὶ Ἐπίκτητον δὲ ἡμᾶς ἀναπέμπει, θαυμάσας τὸ εὐγενῶς μὲν αὐτῷ λελεγμένον, οὐ μὴν ὥστε παραβληθῆναι αὐτοῦ τὸν ἐπὶ τῇ κατάξει τοῦ σκέλους λόγον τοῖς παραδόξοις τοῦ Ἰησοῦ ἔργοις ἀπιστουμένοις ὑπὸ Κέλσου καὶ λόγοις, διὰ τὸ καὶ δυνάμει λελέχθαι θείᾳ μέχρι δεῦρο ἐπιστρέφοντας οὐ τῶν ἀπλουστέρων τινάς μόνον ἀλλὰ καὶ πολλοὺς τῶν συνετωτέρων.

## Section 55

7.55 | Ἐπεὶ δέ φησι μετὰ τὸν κατάλογον τῶν τοσούτων ἀνδρῶν τό· τί τοιοῦτον ὁ ὑμέτερος θεὸς κολαζόμενος ἐφθέγξατο; εἴποιμεν ἀν πρὸς αὐτὸν ὅτι παρὰ ταῖς μάστιξι καὶ ταῖς πολλαῖς αἰκίαις αὐτοῦ

receive the sacrifice along with the harvests. He calls us to the same argument about Asclepius, which we have already mentioned. But we are sufficient for those. What is more, he wonders if Orpheus, who is known to have used a holy spirit, lived well? I wonder if Celsus, in his rivalry with us and to belittle Jesus, now praises Orpheus, when he encountered him? He did not turn away from the impious myths about the gods, as if the works of Homer were more worthy of being expelled from good society; for Orpheus spoke much worse about the so-called gods than Homer did. Anaxarchus was indeed brave, saying to the tyrant Aristocreon of Cyprus: "Strike, strike the pouch of Anaxarchus." This is the only thing about Anaxarchus that the Greeks marvel at, because if, as Celsus says, it was fitting to honor a man for his virtue, it was not reasonable to call Anaxarchus a god. And he sends us back to Epicurus, marveling at what has been said about him, but not to compare his words about the twisting of the leg to the strange works of Jesus, which Celsus disbelieves, because it has been said with divine power even until now, not only by the simpler ones but also by many of the wiser ones.

7.55 | Then he says, after listing so many men: "What did your god say while being punished?" We could respond to him that, in the midst of his beatings and many abuses, he remained silent, showing more

σιωπῇ παντὸς τοῦ ἐν Ἑλλησιν ἐν  
περιστάσεσι τυγχάνοντος φθεγξαμένου  
μᾶλλον ἐνέφηνε καρτερίαν καὶ ὑπομονήν  
εἴ γε κάν τούτῳ πιστεύειν ὁ Κέλσος  
βούλεται εὐγνωμόνως ἀναγεγραμμένῳ  
ὑπὸ φιλαλήθων ἀνδρῶν, τῶν καὶ τὰ  
παράδοξα ἀψευδῶς εἰρηκότων καὶ τὴν  
παρὰ ταῖς μάστιξι σιωπὴν αὐτοῦ ἔκείνοις  
συναριθμησάντων. ἀλλὰ καὶ ἐμπαιζόμενος  
καὶ ἐνδυόμενος τὴν „κοκκίνην χλαμύδα“ καὶ  
τὸν „ἀκάνθινον στέφανον“ τῇ κεφαλῇ  
περιτιθέμενος καὶ τὸν „κάλαμον“ λαμβάνων  
ἐπὶ τῆς χειρὸς ἀντὶ σκήπτρου ἄκρᾳ  
πραότητι ἔχρήσατο, μηδὲν μηδ' ἀγενὲς  
μηδ' ἀγανακτητικὸν εἰπών πρὸς αὐτοὺς,  
τοσαῦτα κατ' αὐτοῦ τολμήσαντας. οὐκ ἦν  
οὖν κατὰ τὸν ἀπὸ καρτερίας παρὰ ταῖς  
μάστιξι σιωπήσαντα καὶ ἀπὸ πραότητος  
πάντα ὑπομένοντα τὰ παρὰ τῶν  
ἐμπαιζόντων προσαγόμενα εἰρηκέναι ἀπὸ  
ἀγεννείας, ὡς οἴονται τινες, καὶ τό· „πάτερ,  
εἰ δυνατόν, τὸ ποτήριον παρελθέτω τοῦτο  
ἀπ' ἐμοῦ· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς  
σύ.“ ἔχει μὲν οὖν λόγον ἡ δοκοῦσα  
ὑποπαραίτησις εἶναι τοῦ καλουμένου  
ποτηρίου, ὃν ἐν ἀλλοις ἐπὶ πλεῖστον  
ἔξητάσαμεν καὶ ἀποδεδώκαμεν. ἵνα δ'  
ἀπλούστερον ἀκούσωμεν τοῦ λελεγμένου.  
ὅρα εἰ μὴ μετὰ τῆς πρὸς τὸν θεόν εὔσεβείας  
καὶ ἡ εὐχὴ εἰρηται, παντὸς οὐτινοσοῦν τὸ  
περιστατικὸν οὐ προηγούμενον εἶναι  
νομίζοντος, ἀλλ' ὑπομένοντος τὸ μὴ  
προηγούμενως συμβαῖνον, δταν καιρὸς  
καλῇ. ἀλλὰ καὶ οὐκ ἐνδεδωκότος ην ἡ  
φωνὴ, εὐαρεστουμένου δὲ τοῖς  
συμβαίνουσι καὶ προτιμῶντος τὰ ἀπὸ  
προνοίας περιστατικὰ ἡ λέγουσα φωνή·  
„πλὴν οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ.“

## Section 56

7.56 | Εἴτ' οὐκ οἶδ' ὅπως ἔβούλετο ἡμᾶς

endurance and patience than anyone else in Greece who happened to speak. If Celsus wants to believe this, let him read what has been written by honest men, who have truthfully reported the strange things and counted his silence among the beatings. But even while being mocked, wearing the "red cloak" and the "crown of thorns" on his head, and taking the "reed" in his hand instead of a scepter, he used great gentleness, saying nothing rude or angry to those who dared so much against him. So it was not from a lack of courage that he remained silent during the beatings and endured everything brought against him by the mockers, as some think. And the words, "Father, if it is possible, let this cup pass from me; yet not as I will, but as you will," show that he had a reason for wanting to avoid the so-called cup, which we have examined and explained more in other places. To hear the words more simply, see if the prayer was said with piety toward God, not thinking that any circumstance should come before it, but enduring what happens when the time is right. And the voice was not given up, but it was pleasing to what was happening and preferred the circumstances that came from providence, saying: "Yet not what I want, but what you want."

7.56 | Then I do not know why he wanted

μᾶλλον Σίβυλλαν ἀναγορεῦσαι παῖδα θεοῦ  
ἡ Ἰησοῦν, ἀποφηνάμενος ὅτι  
παρενεγράψαμεν εἰς τὰ ἐκείνης πολλὰ καὶ  
βλάσφημα καὶ μὴ ἀποδείξας μηδ' ὅ τι  
παρενεγράψαμεν. ἀπέδειξε δ' ἄν, εἰ τὰ  
ἀρχαιότερα καθαρώτερα ἐδείκνυε καὶ οὐκ  
ἔχοντα ἄπειρον οἴεται παρεγγεγράφθαι· μὴ  
ἀποδείξας δὲ μηδ' ὅ τι βλάσφημά ἔστι  
ταῦτα, εἴτα πάλιν οὐ δίς οὐδὲ τρὶς ἀλλὰ δὴ  
πολλάκις ἐπιρήτηταν εἶπε τὸν Ἰησοῦ  
βίον, οὐ στὰς καθ' ἔκαστον τῶν ἐν τῷ βίῳ  
αὐτοῦ πεπραγμένων καὶ νομιζομένων εἶναι  
ἐπιρήτηταν, ἵνα τοῦτ' εἰπὼν δόξῃ μὴ  
μόνον ἀναποδείκτως ἀποφαίνεσθαι (ἀλλὰ)  
καὶ λοιδορεῖν ὃν οὐκ ἐπίσταται. εἰ γὰρ τὰ  
εἶδη τοῦ ἐπιρήτηταν βίου ἐν ταῖς  
πράξεσιν αὐτοῦ φαινόμενα αὐτῷ  
ἐκτιθέμενος ἦν, κανὸν ἡγωνισάμεθα πρὸς  
ἔκαστον τῶν δοκούντων εἶναι αὐτῷ  
ἐπιρήτηταν. τὸ δὲ καὶ θανάτῳ  
οἰκτίστω κεχρῆσθαι τὸν Ἰησοῦν δύναιτ' ἄν  
λέγεσθαι καὶ περὶ Σωκράτους καὶ περὶ  
Ἀναξάρχου, οὗ πρὸς βραχέος ἐμνημόνευσε,  
καὶ περὶ ἄλλων μυρίων. ἢ οἴκτιστος μέν  
ἔστιν ὁ Ἰησοῦς θάνατος, οὐχὶ δὲ καὶ ὁ  
ἐκείνων; ἢ ὁ ἐκείνων μὲν οὐκ οἴκτιστος, ὁ  
δὲ τοῦ Ἰησοῦ οἴκτιστος; ὅρᾶς οὖν καὶ  
ἐνταῦθα ὅτι σκοπὸς ἦν τῷ Κέλσῳ τὸ  
διαλοιδορεῖσθαι πρὸς τὸν Ἰησοῦν,  
κινουμένῳ οἷμαι ὑπό τινος πνεύματος,  
καταλυθέντος ὑπὸ τοῦ Ἰησοῦ καὶ  
καθαιρεθέντος. ἵνα μηκέτι ἔχῃ κνίσσας καὶ  
αἴματα, οἵς τρεφόμενον ἡπάτα τοὺς ἐν τοῖς  
ἐπὶ γῆς ἀγάλμασι ζητοῦντας θεὸν καὶ μὴ  
ἀναβλέποντας εἰς τὸν ἐπὶ πᾶσιν ἀληθῶς  
θεόν.

## Section 57

7.57 | Εἶθ' ἔξῆς ὡσπερεὶ σκοπὸν ᔁχων τὸ  
συμπληροῦν βιβλίον ἔβούλετο ἡμᾶς μᾶλλον  
τὸν Ἰωνᾶν νομίσαι θεὸν ἥπερ Ἰησοῦν,

us to call the Sibyl a child of God more than Jesus, claiming that we have written many blasphemous things about her without proving what we have written. He would have shown if the older texts were purer and did not contain what he thinks has been written. But without proving that these are blasphemies, he then repeatedly spoke most clearly about the life of Jesus, not stopping to consider each of the things done and believed in his life, so that by saying this, he might seem to be proving something without evidence and to insult someone he does not understand. For if the kinds of the clearest life were shown in his actions, we would have competed with each of those who seemed to be the clearest to him. It could also be said that Jesus was treated most pitifully in death, just as it could be said about Socrates and Anaxarchus, whom he mentioned briefly, and about countless others. Is the death of Jesus pitiful, but not the death of those others? Or is the death of those others not pitiful, but the death of Jesus is? You see here that Celsus's aim was to insult Jesus, moved by some spirit, brought down and defeated by Jesus. So that he no longer has the stench and blood that deceives those seeking God in the earthly images and does not look up to the true God who is above all.

7.57 | Then he seems to have a goal,  
wanting us to think of Jonah as a god rather  
than Jesus. Jonah, who preached

Ίωνᾶν, τὸν κηρύξαντα μετάνοιαν μιᾶς πόλει τῇ Νινευὴ, προκρίνων Ἰησοῦ, τοῦ κηρύξαντος μετάνοιαν ὅλῳ τῷ κόσμῳ καὶ μᾶλλον ἐκείνου ἀνύσαντος. καὶ τὸν μὲν „ἐν τῇ κοιλίᾳ τοῦ κήτους“ τεραστίως ποιήσαντα καὶ παραδόξως „τρεῖς ἡμέρας καὶ τρεῖς νύκτας“ ἔβούλετο ἡμᾶς ἀναγορεῦσαι θεὸν, τὸν δ' ἀναδεξάμενον ὑπὲρ ἀνθρώπων ἀποθανεῖν οὐκ ἥθελε Κέλσος, μαρτυρούμενον ὑπὸ τοῦ θεοῦ διὰ τῶν προφητῶν, ἄξιον εἶναι τῆς δευτερευούσης μετὰ τὸν θεὸν τῶν ὅλων, δι' ἣ ἐποίησεν ἐν οὐρανῷ καὶ ἐπὶ γῆς ἀνδραγαθήματα, τιμῆς. καὶ Ίωνᾶς μὲν, ἵνα μὴ κηρύξῃ τὸ προστεταγμένον ὑπὸ τοῦ θεοῦ, κατεπόθη ὑπὸ τοῦ κήτους, Ἰησοῦς δὲ, ἐπεὶ ἐδίδαξεν ἄπερ ὁ θεὸς ἔβούλετο, τὸν ὑπὲρ ἀνθρώπων θάνατον ἀνέδεξατο. ἐξῆς δέ φησιν ὅτι ἔδει μᾶλλον τὸν Δανιήλ, ἀναβάντα ἀπὸ τῶν λεόντων, προσκυνεῖσθαι ὑφ' ἡμῶν ἥπερ τὸν Ἰησοῦν. τὴν ἀγριότητα πάσης δυνάμεως ἀντικειμένης καταπατήσαντα καὶ ἡμῖν δόντα „ἔχουσίαν πατεῖν ἐπάνω ὅφεων καὶ σκορπίων καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἔχθροῦ“. εἴτα μὴ ἔχων ἄλλους λέγειν φησίν ἦ οἱ τῶνδε ἔτι τερατωδέστεροι, ἅμα ἵνα λοιδορήσῃ τὸν Ίωνᾶν καὶ τὸν Δανιήλ· τὸ γάρ ἐν Κέλσῳ πνεῦμα εὐλογεῖν δικαίους οὐκ ἤπιστατο.

## Section 58

7.58 | Μετὰ ταῦτα δὲ ἴδωμεν καὶ τὴν ἐξῆς αὐτοῦ λέξιν οὕτως ἔχουσαν ἔστιν αὐτοῖς καὶ τοιόνδε παράγγελμα, τὸν ὑβρίζοντα μὴ ἀμύνεσθαι· κἀν τύπτῃ, φησὶ, τὴν ἐτέραν γνάθον, σὺ δὲ καὶ τὴν ἄλλην πάρεχε. ἀρχαῖον καὶ τοῦτο, εῦ μάλα πρόσθεν εἰρημένον, ἀγροικότερον δ' αὐτὸ ἀπεμνημόνευσαν. ἐπεὶ καὶ Πλάτωνι πεποίηται Σωκράτης Κρίτωνι διαλεγόμενος

repentance to the city of Nineveh, is preferred over Jesus, who preached repentance to the whole world and accomplished much more. He wanted us to call the one who was "in the belly of the sea monster" a god, who did so in a remarkable way for "three days and three nights," but he did not want to acknowledge Jesus, who accepted death for humanity, as being worthy of honor, even though he was testified to by God through the prophets. Jonah was swallowed by the sea monster to avoid preaching what God commanded, but Jesus, after teaching what God wanted, accepted death for humanity. Then he says that we should rather worship Daniel, who came up from the lions, than Jesus. Daniel overcame the wildness of all power and was given to us the authority to "trample on snakes and scorpions and over all the power of the enemy." Then, having no other examples to mention, he says: "Or are these even more monstrous," wanting to insult both Jonah and Daniel? For the spirit in Celsus did not know how to bless the righteous.

7.58 | After this, let us also see his next statement, which goes like this: "There is also this command for them, not to defend against the one who insults; and if he strikes your other cheek, you should offer the other one too." This is ancient and has been mentioned well before, but they remembered it in a more rustic way. For even Plato has Socrates speaking to Crito

τάδε· „ούδαμῶς ἄρα δεῖ ἀδικεῖν. οὐ δῆτα.  
ούδ' ἀδικούμενον ἄρα ἀνταδικεῖν, ως οἱ  
πολλοὶ οἴονται. ἐπειδή γε ούδαμῶς δεῖ  
ἀδικεῖν. οὐ φαίνεται. τί δὲ δή; κακουργεῖν  
δεῖ, ὡς Κρίντων. ή οὕ; οὐ δεῖ δή που, ὡς  
Σώκρατες. τί δέ; ἀντικακουργεῖν καὶ κακῶς  
πάσχοντα, ως οἱ πολλοί φασι, δίκαιον ή οὐ  
δίκαιον; ούδαμῶς. τὸ γάρ που κακῶς ποιεῖν  
ἀνθρώπους τοῦ ἀδικεῖν ούδεν διαφέρει.  
ἀληθῆ λέγεις. οὔτε ἄρα ἀνταδικεῖν δεῖ ούδε  
κακῶς ποιεῖν ούδένα ἀνθρώπων, ούδα' ἀν  
διοῦν πάσχῃ παρ' αὐτῶν.“ταῦτά φησιν ὁ  
Πλάτων καὶ αὖθις τάδε· „σκόπει οὖν δὴ καὶ  
σὺ εῦ μάλα. πότερον κοινωνεῖς καὶ  
συνδοκεῖ σοι, καὶ ἀρχώμεθα ἐντεῦθεν  
βουλευόμενοι, ως ούδέποτε ὄρθως ἔχοντος  
οὔτε τοῦ ἀδικεῖν οὔτε τοῦ ἀνταδικεῖν οὔτε  
κακῶς πάσχοντα ἀμύνεσθαι ἀντιδρῶντα  
κακῶς· ἡ ἀφίστασαι καὶ οὐ κοινωνεῖς τῆς  
ἀρχῆς; ἐμοὶ μὲν γάρ καὶ πάλαι οὕτως καὶ  
νῦν ἔτι δοκεῖ.“Πλάτωνι μὲν οὖν οὕτως  
ἡρεσεν, ἦν δὲ καὶ πρόσθεν ἔτι θείοις  
ἀνδράσι δεδογμένα. ἀλλὰ τῶνδε μὲν πέρι  
καὶ τῶν ἄλλων. ὅσα παραφθείρουσιν,  
ἀρκείτω τὰ εἰρημένα· καὶ ὅτῳ φίλον ἐπὶ  
πλειόν τι αὐτῶν ζητεῖν, εἴσεται.

saying: "One must never do wrong."  
"Certainly not." "Nor should one retaliate  
against the wrongdoer, as most people  
think." "Since one must never do wrong, it  
seems." "What then? Is it necessary to do  
evil, Crito?" "Not at all, Socrates." "And  
what? Is it just or unjust to retaliate and do  
evil to someone who is suffering wrong, as  
most say?" "Not at all." "For doing evil to  
people is no different from doing wrong."  
"You speak the truth." "So, one should  
neither retaliate nor do evil to anyone, even  
if they suffer anything from them." This is  
what Plato says, and again he says: "So  
consider well. Do you agree and think it is  
right, and let us begin from here, thinking  
that it is never right to do wrong, nor to  
retaliate, nor to defend against someone  
doing evil to you; or do you stand apart and  
not agree with this principle? For it seems  
to me that it has always been this way."  
Thus, Plato liked it this way, and it has also  
been established by divine men before. But  
concerning these and the others, whatever  
they corrupt, let the mentioned things be  
enough; and whoever wishes to seek more  
of them will know.

## Section 59

7.59 | Πρὸς τοῦτο δὴ καὶ πρὸς πάντα, ὅσα  
ἐκοινοποίησεν ὁ Κέλσος, μὴ δυνηθεὶς  
αὐτῶν ἀντιβλέψαι τῇ ἀληθότητι, φάσκων  
αὐτὰ καὶ παρ' Ἑλλησιν εἰρῆσθαι, τοιαῦτα  
λεκτέον· εἰ ὥφελιμόν ἔστι τὸ δόγμα καὶ τὸ  
βιούλημα αὐτοῦ ὑγιὲς, εἴρηται δὲ Ἑλλησι  
μὲν παρὰ Πλάτωνι ἡ τινι τῶν Ἑλλήνων  
σοφῶν, Ἰουδαίοις δὲ παρὰ Μωϋσεῖ ἡ τινι  
τῶν προφητῶν, Χριστιανοῖς δὲ (έν) τοῖς  
ἀναγραφεῖσιν Ἰησοῦ λόγοις ἡ λελεγμένοις  
παρά τινι τῶν ἀποστόλων αὐτοῦ· οὐ  
νομιστέον κατηγορεῖσθαι τὸ λεγόμενον

7.59 | To this and to everything that Celsus  
has shared, not being able to look at the  
truth, he claims that these things are also  
said among the Greeks. He says this: if his  
teaching and will are healthy, it has been  
said among the Greeks by Plato or some  
wise Greek, among the Jews by Moses or  
some of the prophets, and among  
Christians in the writings of Jesus or by  
some of his apostles. It should not be  
thought that what is said among the Jews  
or Christians is less because it has also

παρὰ Ἰουδαίοις ἢ παρὰ Χριστιανοῖς ἐκ τοῦ καὶ παρ' Ἑλλησιν αὐτὰ εἰρῆσθαι, καὶ μάλιστα ἔὰν ἀποδεικνύηται τὰ Ἰουδαίων πρεσβύτερα τῶν Ἑλληνικῶν. οὐδὲ πάλιν ὑπὸ τοῦ κάλλους τῆς Ἑλληνικῆς φράσεως λεγόμενον τὸ αὐτὸ πάντως κρεῖττον εἶναι νομιστέον τοῦ εὐτελέστερον ἀπαγγελλομένου καὶ ἀπλουστέραις λέξεσι παρὰ Ἰουδαίοις ἢ Χριστιανοῖς· καίτοι γε ἡ πρώτη Ἰουδαίων λέξις, ἥ οἱ προφῆται χρησάμενοι καταλεοίπασιν ἡμῖν βιβλία. Ἐβραίων διαλέκτῳ καὶ σοφῇ συνθέσει τῶν ἐν τῇ διαλέκτῳ κατ' ἔκείνους ἀναγέγραπται. εἰ δὲ χρὴ καὶ τὴν τῶν δογμάτων ταυτότητα, κāν παράδοξος ὁ λόγος εἶναι δοκῆ, δεῖξαι βέλτιον είρημένην παρὰ τοῖς Ἰουδαίων προφήταις ἢ τοῖς λόγοις Χριστιανῶν, οὕτω τὸν λόγον κατασκευαστέον ἀπό τινος τοῦ περὶ τὰς τροφὰς καὶ τὴν σκευασίαν αὐτῶν παραδείγματος. ἔστω τι ὑγιεινὸν βρῶμα καὶ ίσχύος τοῖς ἐσθίουσιν ἐμποιητικὸν. τοῦτο δὲ οὕτως μὲν σκευασθὲν καὶ τοιοῦσδε ἡδύσμασιν ἀρτυθὲν λαμβανέτωσαν οὐχ οἱ μὴ μανθάνοντες ἄγροικοι καὶ ἐν ἐπαύλεσιν ἀνατεθραμμένοι καὶ πένητες τὰ τοιάδε ἐσθίειν ἀλλ' οἱ πλούσιοι καὶ ἀβροδίαιτοι μόνοι· οὐκ ἔκείνως δὲ καὶ ὡς δοκεῖ τοῖς νομιζομένοις καθαριωτέροις σκευασθὲν. ἀλλ' ὡς μεμαθήκασιν ἐσθίειν οἱ πένητες καὶ οἱ ἄγροικότεροι καὶ οἱ πολλοὶ τῶν ἀνθρώπων. ἐσθιέτωσαν μυριάδες ὅλαι. εἰ οὖν καὶ διδοῦτο ἀπὸ μὲν τῆς τοιασδή σκευασίας (τοὺς) νομιζομένους καθαριωτέρους μόνους ὑγιάζεσθαι. οὐδενὸς τῶν πολλῶν προσβάλλοντος τοῖς τοιοῦσδε βρώμασιν, ἀπὸ δὲ τῆς τοιασδή τὰ πλήθη τῶν ἀνθρώπων ὑγιεινότερον διάγειν· τίνας μᾶλλον τοῦ κοινωνικοῦ ἔνεκεν ἀποδεξόμεθα τῶν ὑγιεινῶν βρωμάτων χάριν; ἄρα γε τοὺς τοῖς λογίοις χρησίμως αὐτὰ σκευάζοντας ἢ τοὺς τοῖς πλήθεσι; τῆς

been said among the Greeks, especially if it can be shown that the Jewish texts are older than the Greek ones. Nor should it be thought that what is said by the beauty of the Greek language is always better than what is expressed in simpler words by the Jews or Christians. Indeed, the first Jewish writings, which the prophets used, have been left to us in books. They are written in Hebrew with a wise structure in that language. And if we need to consider the identity of the teachings, even if the words seem paradoxical, it must be shown that what is said by the Jewish prophets is better than the words of Christians. Thus, the argument should be built from something about their food and preparation. Let there be some healthy food that gives strength to those who eat it. This should be prepared in such a way and seasoned with such delights that not the unlearned peasants and those raised in country houses and poor should eat it, but only the rich and those who indulge. Yet it is not thought that it is prepared in a way that seems cleaner to those who are considered more pure. But as the poor and the more rustic and most people have learned to eat, let all the multitudes eat. If then it is given from such a preparation to those considered cleaner, it should not harm anyone among the many who eat such foods. But from such a preparation, the masses of people should live more healthily. For whom should we accept the healthy foods for the sake of the community? Should it be those who prepare them usefully for the learned or for the masses? Let it be granted that health and well-being come from those prepared in this way or that way, but it is clear that the truly humane and communal approach is to be more beneficial for the health of the

ἴσης (δεδόσθω γάρ) ύγιείας καὶ εύεξίας  
έγγινομένης ἀπὸ τῶν οὐτωσὶ,  
σκευασθέντων ἡ οὐτωσὶ, ἀλλὰ φανερὸν ὅτι  
αὐτὸ τὸ φιλάνθρωπον καὶ τὸ κοινωνικὸν  
ὑποβάλλει κοινωφελέστερον εἶναι ίατρὸν  
τὸν τῆς τῶν πολλῶν ύγιείας  
προνοησάμενον ἥπερ τὸν τῆς ὀλίγων  
μόνων.

## Section 60

7.60 | Εἴ νενόηται δὴ τὸ παράδειγμα.  
μεταβιβαστέον αὐτὸ ἐπὶ τὴν ποιότητα τῆς  
τῶν λογικῶν ζώων λογικῆς τροφῆς. καὶ  
ὅρα εἰ μὴ Πλάτων μὲν καὶ οἱ Ἑλλήνων  
σοφοὶ ἐν οἷς λέγουσι καλῶς παραπλήσιοί  
είσι τοῖς προνοησαμένοις ίατροῖς τῶν  
καθαριωτέρων εἶναι νομιζομένων μόνων,  
τοῦ πλήθους (δὲ) τῶν ἀνθρώπων  
καταφρονήσασιν· οἱ δ' ἐν Ἰουδαίοις  
προφῆται καὶ οἱ τοῦ Ἰησοῦ μαθηταὶ, οἱ  
μακρὰν χαίρειν εἰπόντες τῇ ποικίλῃ τῶν  
λέξεων συνθέσει καὶ τῇ, ὡς ὄντος τοῦ  
γραφὴ, „σοφίᾳ ἀνθρώπων“<sup>καὶ</sup>  
„σοφίᾳ“, κατὰ σάρκα, τὴν γλῶσσαν  
αἵνισσομένη, δομοιωθεῖν ἀν τοῖς τὴν αὐτὴν  
τῶν βρωμάτων ποιότητα ύγιεινοτάτην  
προνοησαμένοις συνθέσει λέξεων  
σκευάσαι καὶ εύτρεπίσαι φθανούσῃ ἐπὶ τὰ  
πλήθη τῶν ἀνθρώπων καὶ μὴ ξενιζούσῃ τὴν  
διάλεκτον αὐτῶν μηδὲ διὰ τοῦ ξενισμοῦ  
ἀποστρεφούσῃ ἀκούειν ὡς ἀσυνήθων τῶν  
τοιῶνδε διαλέξεων. καὶ γάρ εἴπερ  
πρόκειται τῷ, ἵν’ οὐτως ὄνομάσω, λογικῷ  
βρώματι ἀνεξίκακον καὶ πρᾶον ποιῆσαι τὸν  
έμφαγόντα, πῶς οὐ βέλτιον  
συνεσκευασμένος εἴη ἀν λόγος ὁ πλήθη  
ἀνεξικάκων καὶ πράων κατασκευάζων ἡ  
προκοπτόντων γε ἐπὶ ταύτας τὰς ἀρετὰς  
παρὰ τὸν πάνυ ὀλίγους καὶ εὔαριθμήτους,  
ἴνα (καὶ τοῦτο) δοθῆ, ἀνεξικάκους καὶ  
πράους ποιοῦντα; ὥσπερ δὲ εἴ ὁ (Πλάτων)

many than for the few.

7.60 | If the example is understood, it should be transferred to the quality of the food for rational animals. And see if Plato and the wise Greeks, in what they say, are well similar to those who have cared for the purer ones, while looking down on the masses of people. The prophets among the Jews and the disciples of Jesus, who rejoice in the variety of their words and, as the scripture names it, "the wisdom of men" and "wisdom according to the flesh," would be similar to those who have prepared the healthiest quality of food for the masses, not alienating their dialect nor making it strange to hear as if it were unfamiliar speech. For if it is intended to make the logical food gentle and mild for the eater, how much better would the argument be if it is prepared for the many who are gentle and mild rather than for the very few and small number, so that it may be given to those making it gentle and mild? Just as if Plato wanted to benefit the Egyptians or the Syrians with healthy teachings, being a Greek, he would have thought to learn the dialects of those who are heard, and, as the Greeks say, to barbarize more for the improvement of the Egyptians and Syrians than for the Greeks, who cannot say anything useful to the Egyptians and Syrians. Thus, the divine nature that is

τοὺς αίγυπτιάζοντας ἢ τοὺς συριάζοντας ὡφελεῖν ὑγιέσι δόγμασιν ἐβούλετο, Ἐλλην τυγχάνων, προενοήσατο ἀν μαθεῖν τὰς τῶν ἀκουσομένων διαλέκτους καὶ, ὡς Ἐλληνες ὄνομάζουσι, βαρβαρίζειν μᾶλλον ὑπὲρ τῆς Αἴγυπτίων καὶ Σύρων βελτιώσεως ἢ Ἐλλην μένων μηδὲν δύνασθαι χρήσιμον λέγειν Αἴγυπτίοις καὶ Σύροις· οὕτως ἢ προνοούμενη θεία φύσις οὐ τῶν πεπαιδεῦσθαι νομιζομένων μόνον τὰ Ἐλλήνων ἀλλὰ καὶ τῶν λοιπῶν Ἐλλήνων συγκατέβῃ τῇ ἰδιωτείᾳ τοῦ πλήθους τῶν ἀκροωμένων, ἵνα ταῖς συνήθεσιν αὐτοῖς χρησαμένη λέξει προκαλέσηται ἐπὶ ἀκρόασιν τὸ τῶν ἰδιωτῶν πλῆθος, δυνάμενον ἔξ εὐχεροῦς μετὰ τὴν ἄπαξ γενομένην εἰσαγωγὴν φιλοτιμήσασθαι πρὸς τὸ καὶ βαθύτερα τῶν κεκρυμμένων νοημάτων ἐν ταῖς γραφαῖς καταλαβεῖν. καὶ τῷ τυχόντι γάρ δῆλον, ταύτας ἀναγινώσκοντι, ὅτι πολλὰ βαθύτερον τοῦ αὐτόθεν ἐμφαινομένου ἔχειν δύναται νοῦν, τοῖς ἀνατιθεῖσιν αὐτοὺς τῇ ἔξετάσει τοῦ λόγου φανερούμενον. καὶ φανερούμενον· κατὰ τὴν ἀναλογίαν τῆς εἰς τὸν λόγον σχολῆς καὶ εἰς τὴν ἀσκησιν αὐτοῦ προθυμίας.

## Section 61

7.61 | Ούκοῦν κατεσκεύασται ὅτι. ὡς φησι Κέλσος. ἀγροικότεφον είπων ὁ Ἰησοῦς· „τῷ τύπτοντί σε εἰς τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην“ „καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν ἄφες καὶ τὸ ἴματιον“ βιωφελέστερον κεκίνηκε τὸν λόγον καὶ παρέστησεν οὕτως είπων ἢ ὡς ἐν τῷ Κρίτωνι Πλάτων, οὗ μηδ' ἀκούειν ἰδιῶται δύνανται ἀλλὰ μόγις οἱ τὰ ἐγκύκλια πρὸ τῆς σεμνῆς Ἐλλήνων φιλοσοφίας μεμαθηκότες. κατανοητέον δὲ καὶ ὅτι οὐ παραφθείρεται ὁ περὶ ἀνεξικακίας νοῦς

foreseen does not only belong to those who are considered educated among the Greeks but also descends to the common people of the listeners, so that by using their familiar words, it may provoke the crowd of common people to listen, able to aspire to understand even the deeper hidden meanings in the writings after a single introduction. And it is clear that those reading these will see that there can be much deeper understanding than what appears on the surface, for those who dedicate themselves to examining the argument will make it clear. And it will be revealed according to the proportion of their leisure for the study of the argument and their eagerness for it.

7.61 | Therefore, it has been prepared that, as Celsus says, Jesus spoke more rusticly, saying, "To the one who strikes you on the cheek, offer the other one too," and "If someone wants to sue you and take your tunic, let him have your cloak as well." He has made the argument more beneficial and presented it in this way, just as in Plato's Crito, where even the common people cannot easily hear, but only those who have studied the serious philosophy of the Greeks with difficulty. It should also be

ύπὸ τῆς τῶν λέξεων εύτελείας. ἀλλὰ καὶ ἐν τούτῳ συκοφαντεῖ τὸν λόγον ὁ Κέλσος λέγων· ἀλλὰ τῶνδε μὲν πέρι καὶ ἄλλων, ὅσα παραφθείρουσιν, ἀρκείτω τὰ εἰρημένα· καὶ ὅτῳ φίλον ἐπὶ πλέον τι αὐτῶν ζητεῖν, εἴσεται.

noted that the idea of being gentle is not corrupted by the simplicity of the words. But in this, Celsus slanders the argument, saying: "But concerning these and other things that corrupt, let the mentioned things be enough; and whoever wishes to seek more of them will know."

## Section 62

7.62 | Φέρε δὲ ἵδωμεν καὶ τὰ ἔξης, ἐν οἷς ταῦτα φησι· στῶμεν δ' ἑκεῖθεν· οὐκ ἀνέχονται νεώς δρῶντες καὶ βωμοὺς καὶ ἀγάλματα. οὐδὲ γὰρ Σκύθαι τοῦτο οὐδὲ Λιβύων οἱ Νομάδες οὐδὲ Σῆρες οἱ ἄθεοι οὐδ' ἄλλα ἔθνη τὰ δυσαγέστατα καὶ ἀνομάτατα. ὅτι δὲ καὶ Πέρσαι οὕτως νομίζουσιν. Ἡρόδοτε ἐν τοῖσδε ἱστορεῖ· „Πέρσας δὲ οἶδα νόμοισι τοῖσδε χρεωμένους, ἀγάλματα μὲν καὶ βωμοὺς καὶ ναοὺς οὐκ ἐν νόμῳ ποιευμένους ιδρύεσθαι, ἀλλὰ καὶ τοῖσι ποιεῦσι μωρίην ἐπιφέρουσιν· ὡς μὲν ἔμοι δοκέει. διότι οὐκ ἀνθρωποφυέας ἐνόμισαν τοὺς θεοὺς καθάπερ οἱ Ἑλλήνες εἶναι.“ καὶ μὴν καὶ Ἡράκλειτος ὡδέ πως ἀποφαίνεται· „καὶ τοῖς ἀγάλμασι τουτέοισιν εὔχονται, ὅκοιον εἴ τις τοῖς δόμοισι λεσχηνεύοιτο, οὐ τι γινώσκων θεοὺς οὐδ' ἥρωας. οἵτινές εἰσι.“ τί γοῦν σοφώτερον τοῦ Ἡρακλείτου ἡμᾶς διδάσκουσιν; ὁ μὲν γε μάλα ἀπορήτως ὑποσημαίνει ἡλίθιον τὸ „τοῖς ἀγάλμασιν“εὔχεσθαι, ἐὰν μὴ γινώσκῃ τις „θεοὺς καὶ ἥρωας. οἵτινές εἰσιν.“ Ἡράκλειτος μὲν οὕτως· οἱ δὲ ἄντικρυς τὰ ἀγάλματα ἀτιμάζουσιν. εἰ μὲν ὅτι λίθος ἢ ξύλον ἢ χαλκὸς ἢ χρυσὸς. ὃν δὲ εῖνα ἢ ὁ δεῖνα εἰργάσατο, οὐκ ἀν εἴη θεός, γελοία ἢ σοφία. τίς γὰρ καὶ ἄλλος εἴ μὴ πάντῃ νήπιος ταῦτα ἡγεῖται θεοὺς ἀλλὰ θεῶν ἀναθήματα καὶ ἀγάλματα; εἰ δ' ὅτι μηδὲ θείας είκόνας ὑποληπτέον. ἄλλην γάρ

7.62 | Come, let us also see the following things, in which he says these things: let us stand there; temples, altars, and statues are not tolerated. For neither the Scythians nor the Libyan Nomads nor the atheistic Seres nor any other very rude and lawless nations do this. That the Persians think this way too, Herodotus tells us: "I know that the Persians, according to their laws, do not establish statues, altars, or temples, but they consider those who do so to be foolish." This seems to me to be true because they do not believe that the gods are human-like as the Greeks do. Moreover, Heraclitus expresses something like this: "They pray to these statues, just as if someone were to speak to the walls of their houses, not knowing the gods or heroes, who they are." What could be wiser than what Heraclitus teaches us? He clearly indicates that it is foolish to pray to "the statues" if one does not know "who the gods and heroes are." Heraclitus says this, while others dishonor the statues directly. If they are made of stone, wood, bronze, or gold, which someone has crafted, they would not be gods. This wisdom is ridiculous. For who else but a complete fool thinks these are gods, rather than offerings and statues of gods? If one should not even consider divine images, there is another form of god. Just as it seems to the Persians,

εῖναι θεοῦ μορφὴν. ὥσπερ καὶ Πέρσαις δοκεῖ λελήθασιν αὐτοὶ σφᾶς αύτοὺς ἐλέγχοντες, ὅταν φῶσιν ὅτι „ὁ Θεὸς ἐποίησε τὸν ἄνθρωπον“ ἴδιαν „εἰκόνα“ τὸ δὲ εἶδος ὅμοιον ἔσεται. ἀλλὰ συνθήσονται μὲν εῖναι ταῦτα ἐπὶ τιμῇ τινων, ἢ ὅμοιών ἡ ἀνομοίων τὸ εἶδος, οὕτε δὲ θεοὺς εἶναι, οἷς ταῦτα ἀνάκειται, ἀλλὰ δαίμονας, ούδε χρῆναι θεραπεύειν δαίμονας ὅστις σέβει θεόν.

## Section 63

7.63 | Καὶ πρὸς ταῦτα δὲ λεκτέον ὅτι, εἴπερ Σκύθαι καὶ Λιβύων οἱ Νομάδες καὶ Σῆρες, οὓς φησιν ἀθέους εῖναι ὁ Κέλσος. καὶ ἄλλα ἔθνη δυσαγέστατα καὶ ἀνομώτατα ἄλλα καὶ Πέρσαι οὐκ ἀνέχονται νεώς ὀρῶντες καὶ βωμούς καὶ ἀγάλματα, οὐ παρὰ τοῦτο ἵσον ἔστι τὸ μὴ ἀνέχεσθαι τούτων ἑκείνους τῷ καὶ ἡμᾶς μὴ ἀνέχεσθαι αὐτῷν. ἔξεταστέον γὰρ τὰ δόγματα, ἀφ' ᾧν ὀρμώμενοι οὐκ ἀνέχονται ναῶν καὶ ἀγαλμάτων οἱ μὴ ἀνεχόμενοί γε αὐτῶν· ἵν', εἰ μὲν ἀπὸ ὑγιῶν δογμάτων οὐκ ἀνέχεται. ἐπαινῆται ὁ μὴ ἀνεχόμενος, εἰ δ' ἀπὸ ἐσφαλμένων, ψέγηται. δυνατὸν γὰρ τὸ αὐτὸ ἀπὸ διαφόρων δογμάτων γίνεσθαι. οἷον ἐπὶ παραδείγματος ἐκκλίνουσι τὸ μοιχεύειν οἱ τὰ τοῦ Κιτιέως Ζήνωνος φιλοσοφοῦντες ἄλλὰ καὶ οἱ τὰ Ἐπικούρου τινὲς δὲ καὶ τῶν παντελῶς ἰδιωτῶν. ἀλλ' ὅρα ὅση διαφωνία ἔστι περὶ τῆς τοῦ μοιχεύειν ἐκκλίσεως τῶν τοσούτων· οἱ μὲν διὰ τὸ κοινωνικὸν καὶ παρὰ φύσιν εἶναι τῷ λογικῷ ζῷῳ νοθεύειν τὴν ὑπὸ τῶν νόμων ἐτέρῳ προκαταληφθεῖσαν γυναῖκα καὶ φθείρειν τὸν ἄλλου ἄνθρωπου οἶκον, οἱ δὲ ἀπὸ Ἐπικούρου οὐ διὰ τοῦτο οὐ μοιχεύουσιν, ὅτε ἀπέχονται τοῦ μοιχεύειν. ἄλλὰ διὰ τὸ νενομικέναι τέλος τὴν ἡδονὴν, πολλὰ δ' ἀπαντᾶν κωλυτικὰ τῆς ἡδονῆς τῷ

they themselves are deceived when they say, "God made man in his own image," meaning that the form is similar to himself. But they will agree that these are for the honor of certain beings, whether similar or dissimilar in form, and they are not gods to whom these things are dedicated, but demons. No one should serve demons who honors a god.

7.63 | And in addition to this, it should be said that if the Scythians, the Libyan Nomads, and the Seres, whom Celsus calls atheists, do not tolerate temples, altars, and statues, it is not equal that their refusal to accept these things is the same as our refusal to accept theirs. For we must examine the doctrines from which those who do not tolerate temples and statues come. If they do not tolerate them because of healthy doctrines, the one who does not tolerate them is praised; but if from false beliefs, he is blamed. For it is possible for the same thing to arise from different doctrines. For example, those who follow the philosophy of Zeno of Citium reject adultery, as do some followers of Epicurus and completely private individuals. But see how much disagreement there is about the rejection of adultery among so many. Some say that it corrupts the social order and is against nature for a rational animal to take another man's wife and ruin another man's household, while others, following Epicurus, do not commit adultery not for this reason, but because they avoid it. But because the law has set limits on pleasure, there are many obstacles to pleasure that are similar to the pleasure of adultery, and

εἴξαντι μιᾶς τῇ τοῦ μοιχεύειν ἡδονῇ καὶ ἔσθ' ὅτε φυλακὰς ἢ θανάτους πολλάκις δὲ πρὸ τούτων καὶ κινδύνους κατὰ τὸ ἐπιτηρεῖν τὴν τοῦ ἀνδρὸς ἔξοδον ἀπὸ τῆς οἰκίας καὶ τῶν τὰ ἔκείνου φρονούντων ὡς εἰ καθ' ὑπόθεσιν μοιχεύοντα οἶόν τ' ἦν λαθεῖν καὶ τὸν ἄνδρα τῆς γυναικὸς καὶ τοὺς οἰκείους πάντας αὐτοῦ καὶ τοὺς, παρ' οὓς τις ἐκ τοῦ μοιχεύειν χεύειν ἀδοξεῖ. κάνει ἐμοίχευσε διὰ τὴν ἡδονὴν ὁ Ἐπικούρειος. εἰ δὲ καὶ ὁ ἴδιωτης ποτὲ παρὸν μοιχεύειν οὐ μοιχεύει, εὐρεθείη ἀνένιοτε διὰ τὸν ἐνεστῶτα ἐκ τοῦ νόμου φρόβον καὶ τὰς κολάσεις (οὐ) μοιχεύων. καὶ οὐ διὰ τὸ θηρᾶσθαι πλείονας ἡδονὰς ὁ τοιοῦτος ἀπέχοιτ' ἀντὶ τοῦ μοιχεύειν. ὀρᾶς οὖν ὅτι τὸ ἐν εἴναι νομιζόμενον ἔργον. ἡ τῆς μοιχείας ἀποχὴ, παρὰ τὰς προθέσεις τῶν ἀπεχομένων οὐ ταύτὸν ἀλλὰ διάφορον γίνεται· ἡ γὰρ ἀπὸ ὑγιῶν δογμάτων ἡ ἀπὸ μοχθηρῶν καὶ ἀσεβεστάτων τῶν ἐν τῷ Ἐπικουρείῳ ἡ τῷ τοιῷδε ἴδιωτῃ.

there are often dangers in watching the husband's exit from the house and those who think about him. As if, under certain conditions, it were possible to commit adultery without being noticed by the husband of the woman and all his relatives, and those among whom one might be blamed for committing adultery. Even if the Epicurean commits adultery for pleasure, if a private individual were to commit adultery when he is present, he would not commit adultery, but would sometimes be found out due to the fear of the law and the punishments, not committing adultery. And it is not because he seeks more pleasures that such a person would refrain from committing adultery. Therefore, you see that the one thing considered is the act of refraining from adultery, which, according to the intentions of those refraining, is not the same but becomes different. For it can be from healthy doctrines or from wicked and irreverent ones in Epicurus or from such a private individual.

## Section 64

7.64 | "Ωσπερ οὖν τὸ ἐν τοῦτο πρᾶγμα, ἡ τῆς μοιχείας ἀποχὴ, ἐν εἴναι δοκοῦσα πολλὰ ἀλίσκεται τυγχάνουσα παρὰ τὰ διάφορα δόγματα καὶ τὰς προθέσεις, οὕτως καὶ τῶν μὴ ἀνεχομένων παρὰ βωμοῖς καὶ ναοῖς καὶ ἀγάλμασι σέβειν τὸ θεῖον Σκύθαι μὲν ἡ Λιβύων οἱ Νομάδες ἡ Σῆρες οἱ ἄθεοι ἡ Πέρσαι ἀπὸ δογμάτων τοῦτο πράττουσιν ἄλλων, ἡ ὕντες Χριστιανοὶ καὶ Ἰουδαῖοι οὐκ ἀνέχονται τῆς τοιαύτης ὑπολαμβανομένης εἰς τὸ θεῖον θεραπείας· οὐδεὶς ἔκείνων διὰ τὸ ἐκκλίνειν καὶ κατασπᾶν καὶ κατάγειν τὴν περὶ τὸ θεῖον θρησκείαν ἐπὶ τὴν τοιαύτην ὕλην οὔτωσὶ ἐσχηματισμένην οὐκ ἀνέχεται βωμῶν καὶ

7.64 | Just as the act of refraining from adultery seems to be one thing but is actually influenced by different doctrines and intentions, so too do those who do not tolerate worship at altars, temples, and statues, like the Scythians, the Libyan Nomads, the atheistic Seres, or the Persians, act based on different beliefs. Christians and Jews do not accept such practices because they believe that worship should not be directed toward such material things. None of them tolerate the idea of worshiping the divine through such forms, whether because they think it is wrong to treat the divine as something

άγαλμάτων ούδε διὰ τὸ διειληφέναι περὶ δαιμόνων ὅτι τοιοῦσδε παρακαθέζονται σχήμασι καὶ χωρίοις, ἥτοι ὑπό τινων μαγγανειῶν κατακλιθέντες ἢ καὶ ἄλλως δυνηθέντες προκαταλαβεῖν ἐαυτοῖς τόπους, ἐν οἷς τῆς τῶν θυμένων ἀποφορᾶς λίχνως μεταλαμβάνοντες παράνομον ἡδονὴν καὶ παρανόμους Θηράσονται· Χριστιανοὶ δὲ καὶ Ἰουδαῖοι διὰ τὸ „κύριον τὸν θεόν σου φοβηθήσῃ καὶ αὐτῷ μόνῳ λατρεύσεις“ (καὶ) διὰ τὸ „οὐκ ἔσονταί σοι θεοὶ ἔτεροι πλὴν ἐμοῦ“ καὶ „οὐ ποιήσεις σεαυτῷ εἰδωλον ούδε παντὸς ὁμοίωμα, ὅσα ἐν τῷ ούρανῷ (ἄνω) καὶ ὅσα ἐν τῇ γῇ κάτω καὶ ὅσα ἐν τῷ ὕδατι ὑποκάτω τῆς γῆς· οὐ προσκυνήσεις αὐτοῖς ούδε μὴ λατρεύσεις αὐτοῖς“ καὶ διὰ τὸ „κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις“ καὶ ἄλλα πλείονα τούτοις παραπλήσια οὐ μόνον ἔκτρέπονται νεώς καὶ βωμοὺς καὶ ἀγάλματα, ἄλλὰ καὶ ἐπὶ τὸ ἀποθνήσκειν, ὅτε δεῖ, ἐτοίμως ἔρχονται ὑπὲρ τοῦ μὴ μολῦναι τὴν περὶ τοῦ θεοῦ τῶν ὅλων ὑπόληψιν διά τινος τοιούτου παρανομήματος.

## Section 65

7.65 | Εἴρηται δὲ ἐν τοῖς ἀνωτέρω περὶ Περσῶν πρὸς τὸ νεώς μὲν αὐτοὺς μὴ ιδρύεσθαι σέβειν δὲ τὸν ἥλιον καὶ τὰ τοῦ θεοῦ δημιουργήματα· ὅπερ ἡμῖν ἀπαγορεύεται. διδασκομένοις μὴ λατρεύειν „τῇ κτίσει παρὰ τὸν κτίσαντα“ ἀλλ’ εἰδέναι μὲν ὅτι „ἢ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ“ καὶ ὅτι „ἢ ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται“ καὶ ὅτι „τῇ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἐκοῦσα ἀλλὰ διὰ τὸν ὑποτάξαντα ἐπ’ ἐλπίδι.“ καὶ μὴ μὴν καὶ δεῖν

physical or because they believe that such worship leads to inappropriate pleasures. Christians and Jews follow the command to "fear the Lord your God and serve Him only" and "you shall have no other gods besides me," and "you shall not make for yourself an idol or any likeness of anything that is in heaven above or on the earth below or in the water beneath the earth; you shall not bow down to them or serve them." Because of these beliefs, they not only avoid temples, altars, and statues, but they are also ready to die when necessary, so as not to pollute their understanding of the divine with such unlawful practices.

7.65 | It has been said above about the Persians that they do not build temples but worship the sun and the creations of the divine, which is forbidden to us. They are taught not to worship "the creation instead of the Creator," but to know that "the creation will be freed from the bondage of decay into the freedom of the glory of the children of God," and that "the creation waits eagerly for the revealing of the sons of God," and that "the creation was subjected to futility, not willingly, but because of the one who subjected it in hope." It is better to honor the divine in a

τὰ έπι· τῇ δουλείᾳ „τῆς φθορᾶς“ καὶ ἐπὶ „τῇ ματαιότητὶ“ ὑποτεταγμένα καὶ „ἐπ’ ἔλπιδι“ κρείττονι ταῦτα πράττοντα ἐν χώρᾳ τιμᾶν θεοῦ τοῦ ἀνενδεοῦς ἢ τοῦ υἱοῦ αὐτοῦ καὶ πρωτοτόκου „πάσης κτίσεως.“ ἀρκεῖ τοίνυν πρὸς ἑκείνοις καὶ ταῦτα περὶ τοῦ Περσῶν ἔθνους. βωμοὺς καὶ ἀγάλματα ἐκτρεπομένων λατρευόντων δὲ „τῇ κτίσει παρὰ τὸν κτίσαντα.“ ἐπεὶ δὲ καὶ τὴν Ἡρακλείτου παρέθετο λέξιν, ὑποδιηγησάμενος αὐτὴν ὑποσημαίνουσαν ἡλίθιον εἶναι τὸ „τοῖς ἀγάλμασιν“ εὔχεσθαι, ἐὰν μὴ γινώσκῃ τις „θεοὺς καὶ ἥρωας, οἴτινές εἰσι,“ λεκτέον ὅτι γινώσκειν μὲν ἔστι θεὸν καὶ τὸν μονογενῆ αὐτοῦ καὶ τοὺς τετιμημένους ὑπὸ θεοῦ τῇ θεὸς προσηγορίᾳ καὶ μετέχοντας τῆς θεότητος αὐτοῦ, ἐτέρους ὄντας παρὰ πάντας τοὺς θεοὺς „τῶν ἔθνῶν,“ „οἴτινές εἰσι,“ δαιμόνια“ οὐ μὴν δυνατόν ἔστι καὶ γινώσκειν τὸν θεὸν καὶ „τοῖς ἀγάλμασιν“ εὔχεσθαι.

## Section 66

7.66 | Καὶ οὐ μόνον τὸ εὔχεσθαι „τοῖς ἀγάλμασιν“ ἡλίθιόν ἔστιν ἀλλὰ γὰρ καὶ τὸ συμπεριφερόμενον τοῖς πολλοῖς προσποιεῖσθαι „τοῖς ἀγάλμασιν“ εὔχεσθαι, ὅποιον ποιοῦσιν οἱ τὰ ἀπὸ τοῦ Περιπάτου φιλοσοφοῦντες καὶ οἱ τὰ Ἐπικούρου ἢ Δημοκρίτου ἀσπαζόμενοι ούδεν γὰρ νόθον χρὴ ἐνυπάρχειν ἐν τῇ ψυχῇ τοῦ ἀληθῶς εἰς τὸ θεῖον εύσεβοῦς. οὐ τιμῶμεν δὲ τὰ ἀγάλματα καὶ διὰ τὸ μὴ τὸ ὅσον ἐφ’ ἡμῖν καταπίπτειν εἰς ὑπόληψιν τὴν περὶ τοῦ εἶναι τὰ ἀγάλματα θεοὺς ἐτέρους. διὸ καὶ ἐγκαλοῦμεν Κέλσω ταῖς πᾶσι τοῖς ὁμολογοῦσι μὴ εἶναι ταῦτα θεοὺς ὅτι τῶν δοκούντων εἶναι σοφῶν καὶ ἡ φαινομένη περὶ τὰ ἀγάλματα τιμή· ἢ καὶ ἀκολουθοῦντες οἱ πολλοὶ οὐ μόνον κατὰ συμπεριφορὰν σέβειν αὐτὰ νομίζοντες

place that is free from the bondage of decay and futility, rather than to worship the son of God, the firstborn of all creation. This is enough concerning the Persian people. They turn away from altars and statues, worshiping "the creation instead of the Creator." Since he also presented a saying of Heraclitus, indicating that it is foolish to pray to "the statues" if one does not know "who the gods and heroes are," it should be noted that one can know the true God and His only Son, and those honored by God with the title of god, sharing in His divinity, are different from all the gods of the nations, who are called "demons." It is indeed possible to know God and still pray to "the statues."

7.66 | Not only is it foolish to pray to "the statues," but it is also silly for many to pretend to pray to "the statues," like those who follow the teachings of the Peripatetic philosophers or those who admire Epicurus or Democritus. There should be nothing false in the soul of someone who truly believes in the divine. We do not honor the statues, nor do we think of them as other gods. Therefore, we criticize Celsus and all who agree with him for claiming that these are gods, as they seem wise and honor the statues. Many people not only think they are showing respect by worshiping them, but they also fall into the error of believing these are gods, refusing to accept that what they worship is not divine. Celsus claims that these are not to

ἀμαρτάνουσιν ἀλλὰ γάρ καὶ  
καταπίπτοντες τῇ ψυχῇ ἐπὶ τὸ νομίζειν  
ταῦτα εἶναι θεοὺς καὶ μηδ' ἀνεχόμενοι  
ἀκούειν ὅτι οὐκ εἰσὶ ταῦτα θεοὶ τὰ ὑπ'  
αὐτῶν προσκυνούμενα. Κέλσος μὲν οὖν  
φησιν αὐτὰ μὴ ἡγεῖσθαι θεοὺς ἀλλὰ θεῶν  
ἀναθήματα, μὴ ἀποδεικνύς. πῶς ούκ  
ἀνθρώπων είσὶ ταῦτα ἀναθήματα ἀλλ', ὡς  
ώνομασεν, αὐτῶν τῶν θεῶν. σαφὲς γάρ ὅτι  
ἔστιν ἀνθρώπων πεπλανημένων περὶ τὸ  
θεῖον ταῦτα ἀναθήματα. ἀλλ' οὐδὲ θείας  
εἰκόνας ὑπολαμβάνομεν εἶναι τὰ  
ἀγάλματα, ἄτε μορφὴν ἀοράτου καὶ  
ἀσωμάτου μὴ διαγράφοντες θεοῦ. ἐπεὶ δὲ  
ὑπολαμβάνει ἡμᾶς ὁ Κέλσος τοῖς ἔναντίοις  
περιπίπτειν, ὅτε φαμὲν μὴ εἶναι  
ἀνθρωπόμορφον τὸ θεῖον καὶ ὅτε  
πιστεύομεν ὅτι „ὁ θεὸς ἐποίησε τὸν  
ἀνθρώπον“ίδίαν „εἰκόνα“καὶ ἐν εἰκόνι θεοῦ  
ἐποίησεν αὐτὸν λεκτέον, ὡς καὶ ἐν τοῖς  
ἀνωτέρω εἴρηται, ὅτι τὸ „κατ' εἰκόνα  
θεοῦ“ἐν ψυχῇ λογικῇ, τῇ ποιᾶ κατ' ἀρετὴν,  
σώζεσθαί φαμεν. καὶ ἔνθα μέντοι ὁ Κέλσος,  
μὴ ἴδων διαφορὰν εἰκόνος θεοῦ καὶ τοῦ  
„κατ' εἰκόνα θεοῦ“, φησὶν ἡμᾶς λέγειν ὅτι „ὁ  
θεὸς ἐποίησε τὸν ἀνθρώπον“ίδίαν  
„εἰκόνα“καὶ εἶδος ὅμοιον ἐαυτῷ· εἴρηται δὲ  
ἐν τοῖς ἀνωτέρω καὶ πρὸς ταῦτα.

## Section 67

7.67 | Εἴθ' ἐξῆς φησι περὶ Χριστιανῶν ὅτι  
συνθήσονται μὲν εἶναι ταῦτ' ἐπὶ τιμῇ  
τινῶν, ἢ ὄμοιῶν ἢ ἀνομοίων τὸ εἶδος, οὕτε  
δὲ θεοὺς εἶναι, οἷς ταῦτ' ἀνάκειται, ἀλλὰ  
δαίμονας, οὕτε χρῆναι θεραπεύειν  
δαίμονας ὅστις σέβει θεόν. καὶ εἰ ἡπίστατο  
γε τὸν περὶ δαιμόνων λόγον καὶ ὡν  
ἔκαστος αὐτῶν ἐνεργεῖ. εἴτε καλούμενος  
ὑπὸ τῶν περὶ ταῦτα δεινῶν εἴτε καὶ  
ἐκουσίως ἐπιδιδοὺς ἐαυτὸν ἢ βούλεται καὶ  
δύναται ἐνεργείᾳ, καὶ διειλήφει τὸν περὶ

be considered gods but offerings to the gods, without proving this point. How can these be offerings of the gods and not of humans, as he suggests? It is clear that these offerings come from people who are confused about the divine. We do not consider the statues to be divine images, since they do not represent the invisible and incorporeal nature of God. Since Celsus thinks we fall into contradictions when we say that the divine is not human-like, and when we believe that "God made man in His own image," we should clarify that "in the image of God" refers to the rational soul, which is made according to virtue. Celsus, not seeing the difference between the image of God and "in the image of God," claims that we say "God made man in His own image" and that man is similar to Him. This has already been mentioned above in relation to these points.

7.67 | Then he goes on to say about Christians that they will claim these things are worthy of honor, either similar or dissimilar in appearance, and that they are not gods, but demons. He argues that one should not serve demons if one worships God. If he understood the discussion about demons and what each of them does, whether called upon by those skilled in these matters or willingly giving themselves to act as they wish and can, and

δαιμόνων λόγον, πολὺν ὄντα καὶ δύσληπτον τῇ ἀνθρωπίνῃ φύσει, οὐκ ἀνένεκάλεσεν ἡμῖν, φάσκουσιν ὅτι οὐ χρὴ θεραπεύειν δαιμόνας ὅστις σέβει τὸν ἐπὶ πᾶσι θεόν. καὶ τοσοῦτόν γε ἀποδέομεν τοῦ θεραπεύειν δαιμόνας, ὡστε καὶ ἀπελαύνειν αὐτοὺς εὔχατις καὶ τοῖς ἀπὸ τῶν Ἱερῶν γραμμάτων μαθήμασιν ἀπὸ τῶν ἀνθρωπίνων ψυχῶν καὶ ἀπὸ τῶν τόπων. ἐν οἷς αὐτοὺς ίδρυκασιν, ἔσθ' ὅτε δὲ καὶ ἀπὸ τῶν ζώων. πολλάκις γὰρ ἐπὶ τῇ λύμῃ καὶ τῶν τοιούτων ἐνεργοῦσί τινα οἱ δαιμονες.

## Section 68

7.68 | Διὰ δὲ τὰ ἀνωτέρω πολλὰ περὶ τοῦ Ἰησοῦ ἡμῖν είρημένα οὐ χρὴ νῦν παλιλλογεῖν πρὸς τὸ ὅτι μὲν οὖν αὐτοὶ διελέγχονται σαφῶς οὐ θεὸν ἀλλ' οὐδὲ δαιμόνα, ἀλλὰ νεκρὸν σέβοντες. τοῦτο μὲν αὐτίκα διὰ τοῦτο παραλιπόντες ἴδωμεν τὰς ἐξῆς τοῦ Κέλσου λέξεις, ἐν αἷς φησι· πρότερον δὲ ἐρήσομαι. διὰ τί δαιμόνας οὐ θεραπεύτεον; οὐ πάντα μέντοι κατὰ γνώμην διοικεῖται τοῦ θεοῦ, καὶ πᾶσα ἐξ ἑκείνου πρόνοια; καὶ ὅ τι περ ἀν (ἥ) ἐν τοῖς ὅλοις, εἴτε θεοῦ ἔργον εἴτ' ἀγγέλων εἴτ' ἄλλων δαιμόνων εἴτε ἡρώων, πάντα ταῦτα ἔχει νόμον ἐκ τοῦ μεγίστου θεοῦ, τέτακται δὲ ἐφ' ἐκάστῳ δύναμιν λαχών ὅστις ἡξίωται; τοῦτον οὖν τὸν ἑκεῖθεν ἔξουσίας τετυχηκότα οὐ θεραπεύσει δικαίως ὁ σέβων τὸν θεόν; οὕτε γὰρ οἶόν τε, φησὶ, „δουλεύειν“τὸν αὐτὸν πλείοσι „κυρίοις.“ ὅρα δὴ καὶ ἐν τούτοις ὅσα συναρπάζει, δεόμενα οὐκ εὐκαταφρονήτου ἔξετάσεως ἀλλὰ καὶ ἐπιστήμης βαθυτέρων καὶ ἀπορρήτοτέρων περὶ τῆς τῶν ὅλων πραγμάτων διοικήσεως. τὸ γὰρ πάντα κατὰ γνώμην διοικεῖσθαι τοῦ θεοῦ πῶς λέγεται, ἔξεταστέον, καὶ πότερον τὸ διοικεῖσθαι φθάνει καὶ ἐπὶ τὰ

if he had grasped the complex and difficult nature of the discussion about demons, he would not have accused us of saying that one should not serve demons if one worships the true God. We are so far from serving demons that we even drive them away with prayers and teachings from sacred writings, distancing ourselves from human souls and from the places where they have established themselves, even from animals. For often, in times of distress, demons act in certain ways.

7.68 | Because of the above points, it is not necessary to repeat what has been said about Jesus, that they clearly do not consider him to be a god or even a demon, but rather worship a dead person. Leaving that aside, let us look at the following words of Celsus, in which he asks: Why should we not serve demons? Is everything not governed by the will of God, and is all provision not from Him? Whatever happens, whether it is the work of God, angels, other demons, or heroes, all of these have a law from the greatest God, and each has been given power according to their worth. Therefore, should not the one who truly worships God justly serve this one who has authority from above? For it is not possible, he says, to "serve" the same master as many "lords." Look at how much is taken away here, needing careful examination and deeper knowledge about the governance of all things. For how can it be said that everything is governed by the will of God? This should be examined, and whether this governance extends even to those who sin or not. If governance reaches even to those who sin, not only among

ἀμαρτανόμενα ἡ μή. εί τοι γάρ φθάνει τὸ διοικεῖσθαι καὶ ἐπὶ τὰ ἀμαρτανόμενα οὐ μόνον ἐν ἀνθρώποις ἀλλὰ καὶ δαίμοσι καὶ εἴ τι ἄλλο τῶν ἔξω σωμάτων πέφυκεν ἀμαρτάνειν, ὅράτω τὴν ἀτοπίαν ὃ τοῦτο λέγων τοῦ πάντα κατὰ γνώμην διοικεῖσθαι τοῦ θεοῦ· ἀκολουθεῖ γάρ τῷ λόγῳ καὶ τὰ ἀμαρτανόμενα καὶ πάντα τὰ ἀπὸ κακίας κατὰ γνώμην διοικεῖσθαι τοῦ θεοῦ, ὅπερ οὐ ταύτον ἔστι τῷ οὐ κωλύοντος τοῦ θεοῦ γίνεται· εἴ δὲ καὶ κυρίως τις ἀκούοι τοῦ διοικεῖσθαι, διοικεῖσθαι μὲν λέγει τὰ ἀπὸ κακίας διοικούμενα (δηλονότι πάντα κατὰ γνώμην διοικεῖται τοῦ θεοῦ), καὶ οὐ παρανομεῖ εἰς τὴν διοίκησιν τοῦ θεοῦ πᾶς ἀμαρτάνων. τὸ δ' ὅμιον καὶ περὶ προνοίας διασταλτέον καὶ λεκτέον ὅτι τὸ πᾶσα ἔξικείνου πρόνοια σημαίνει μὲν τι ἀληθὲς, ὅτε ἡ πρόνοια σπουδαῖόν ἔστιν· εἴ δ' ἀπαξαπλῶς πάντα τὰ γινόμενα (κατὰ) πρόνοιαν εἶναι φήσομεν, καν κακῶς τι γίνηται, ψεῦδος ἔσται τὸ πᾶσα ἔξικείνου πρόνοια· εἴ μὴ ἄρα καὶ τὰ κατ' ἐπακολούθησιν τῶν ἐκ προνοίας θεοῦ λέγοι τις εἶναι ἐκ προνοίας θεοῦ.

ἀποφαίνεται δὲ καὶ ὅ τι περ ἀνὴρ ἐν τοῖς οιοῖς, εἴτε θεοῦ ἔργον εἴτε ἀγγέλων εἴτε ἄλλων δαιμόνων εἴτε ἡρώων, πάντα ταῦτα ἔχει νόμον ἐκ τοῦ μεγίστου θεοῦ, καὶ οὐκ ἀληθῆ γε λόγον ἀποφαίνεται. οὐδὲ γάρ τὰ παρανομοῦντα ἐπόμενα νόμων τῷ ἀπὸ μεγίστου θεοῦ παρανομεῖ. παρανομεῖν δὲ ὁ λόγος δείκνυσιν οὐ μόνον ἀνθρώπους φαύλους ἀλλὰ καὶ τοὺς φαύλους δαίμονας καὶ τοὺς φαύλους ἀγγέλους.

## Section 69

7.69 | Φαύλους δὲ δαίμονας οὐ μόνοι λέγομεν ἡμεῖς ἀλλὰ καὶ σχεδὸν πάντες. ὅσοι δαίμονας τιθέασιν εἶναι. οὐ πάντα οὖν ἔχει νόμον ἐκ τοῦ μεγίστου θεοῦ. ὅσα γάρ

humans but also among demons and any other beings that might sin, let the one who says this see the absurdity of claiming that everything is governed by the will of God. For it follows that both the sinful actions and everything that comes from evil are governed by the will of God, which is not the same as saying that God does not prevent these things from happening. If someone were to hear that governance is indeed over those who act wrongly, it is said that those actions from evil are governed (clearly, everything is governed by the will of God), and no one who sins goes against the governance of God. The same should be said about providence, and it should be stated that everything from Him signifies something true when providence is serious. But if we simply say that everything that happens is by providence, even if something bad occurs, it would be a lie to say that everything is from providence. If not, then even the things that follow from the providence of God should be said to be from the providence of God. It is also shown that whatever happens, whether it is the work of God, angels, other demons, or heroes, all of these have a law from the greatest God, and it does not present a true account. For even those who act unlawfully do not follow the law from the greatest God. The term "acting unlawfully" indicates not only foolish humans but also foolish demons and foolish angels.

7.69 | We do not only say that there are foolish demons, but almost everyone who considers demons to exist says the same. Therefore, not everything has a law from

παρ' ίδίαν ἀπροσεξίαν, κακίαν ἢ πονηρίαν ἢ ἄγνοιαν τῶν καλῶν, ἀποπέπτωκε τοῦ θείου νόμου, ούκ ἔχει τὸν νόμον τοῦ θεοῦ ἄλλ', ἵνα ὀνομάσω καινῷ ὀνόματι καὶ τῷ κατὰ τὴν γραφὴν, τὸν νόμον ἔχει „τῆς ἀμαρτίας.“ κατὰ μὲν οὖν τοὺς πολλοὺς τῶν τιθέντων εἶναι δαίμονας καὶ οἱ φαῦλοι δαίμονες οὐκ ἔχουσι τὸν ἀπὸ τοῦ θεοῦ νόμον ἄλλὰ παρανομοῦσι· κατὰ δὲ ἡμᾶς πάντες δαίμονες ἀποπεσόντες τῆς ἐπὶ τὸ ἀγαθὸν ὅδοῦ, πρότερον οὐκ ὄντες δαίμονες· καὶ ἔστιν εἴδος τῶν ἐκπεσόντων θεοῦ τὸ τῶν δαιμόνων. διόπερ οὐ χρὴ θεραπεύειν δαίμονας ὅστις σέβει θεόν. δηλοῦται δὲ τὰ περὶ τοὺς δαίμονας καὶ ἐκ τῶν καλούντων δαίμονας ἐπὶ τοῖς ὀνομαζομένοις φίλτροις ἢ μισήθροις ἢ ἐπὶ κωλύσεσι πράξεων ἢ ἄλλων τοιούτων μυρίων· ἅπερ ποιοῦσιν οἱ δι' ἐπωδῶν καὶ μαγγανεῖῶν μεμαθηκότες καλεῖν καὶ ἐπάγεσθαι δαίμονας ἐφ' ἣ βούλονται. διόπερ ἡ πάντων δαιμόνων θεραπεία ἄλλοτρία ἡμῶν ἔστι, τῶν σεβόντων τὸν ἐπὶ πᾶσι θεόν. καὶ θεραπεία δαιμόνων ἔστιν ἡ θεραπεία τῶν νομιζομένων θεῶν· „πάντες“ γὰρ „οἱ θεοὶ τῶν ἔθνῶν δαιμόνια.“ δῆλον δὲ καὶ τοῦτο ἐκ τοῦ εἰς τὰ δοκοῦντα ἐνεργέστερα τῶν νομιζομένων ιερῶν κατακλίσεις περιέργους γεγονέναι καὶ κατὰ τὰς ἀρχὰς τῆς ἴδρυσεως τῶν τοιῶνδε ξοάνων καὶ νεῶν, ἀστινας κατακλίσεις οἱ τῇ τῶν δαιμόνων διὰ μαγγανεῖῶν θεραπείᾳ σχολάζοντες πεποίηνται. διὸ δέδοκται ἡμῖν φεύγειν ὡς ὅλεθρον τὴν τῶν δαιμόνων θεραπείαν· δαιμόνων δὲ θεραπείαν εἶναι φαμεν πᾶσαν τὴν νομιζομένην παρ' Ἑλλησι παρὰ βωμοῖς καὶ ἀγάλμασι καὶ ναοῖς θεῶν θρησκείαν.

## Section 70

7.70 | Δεῖται δὲ καὶ είς τὸ τέτακται δὲ ἐφ'

the greatest God. For whatever comes from personal carelessness, evil, wickedness, or ignorance of what is good falls away from the divine law. It does not have the law of God but, to use a new name according to the scriptures, it has the law of "sin." According to most who consider demons to exist, the foolish demons do not have the law from God but act unlawfully. For us, all demons have fallen away from the path of goodness and were not demons before. There is a kind of those who have fallen from God that belongs to demons. Therefore, one should not serve demons if one worships God. It is clear that the matters concerning demons and those who call upon demons relate to various charms, curses, or other such practices. These are what those who have learned to call and summon demons through spells and magic do. Thus, the service of all demons is foreign to us who worship the true God. The service of demons is the same as the service of the so-called gods; for "all" the gods of the nations are demons. This is also evident from the strange practices that have arisen around the so-called sacred places and temples, where those who engage in the service of demons through magic have been led astray. Therefore, it is considered necessary for us to flee from the service of demons as if it were destruction. We say that the service of demons is any worship that is considered by the Greeks at altars, images, and temples of the gods.

7.70 | It is also necessary to say that each

έκάστω δύναμιν λαχών τοῦ μεγίστου θεοῦ  
ὅστις ἡξίωται οὐτινοσοῦν ἔργου πάνυ  
βαθυτέρας ἐπιστήμης καὶ δυναμένης  
παραστῆσαι. πότερόν ποτε ὡς οἱ δῆμοι ἐν  
ταῖς πόλεσι καὶ οἱ τεταγμένοι ἐπὶ τῶν  
σκυθρωπῶν μὲν ἀναγκαίων δὲ ἐν ταῖς  
πολιτείαις πραγμάτων οὕτως εἰσὶ<sup>1</sup>  
τεταγμένοι μοχθηροὶ δαίμονες ἐπὶ τινῶν  
ὑπὸ τοῦ διοικοῦντος τὰ δόλα λόγου θεοῦ, ἥ  
ὡσπερ οἱ ἐν ταῖς ἑρημίαις ληστεύοντες καὶ  
ἔνα τινὰ προστησάμενοι ἄρχειν αὐτῶν  
οὕτως οἱ δαίμονες οἰονεὶ κατὰ τόπους τῆς  
γῆς συστήματα γενόμενοι ἄρχοντά τινα  
ἐσαυτοῖς πεποιήκασι, τὸν ἡγησόμενον  
αὐτῶν εἰς τὰς πράξεις, ἃς εἴλαντο ὑπὲρ τοῦ  
κλέπτειν καὶ ληστεύειν ἀνθρώπων ψυχάς.  
χρεία δὲ τῷ μέλλοντι εἰς ταῦτα λέγειν  
καλῶς. ἵνα περὶ Χριστιανῶν ἀπολογήσηται,  
ἐκτρεπομένων ἄλλο τι σέβειν παρὰ τὸν ἐπὶ<sup>2</sup>  
πᾶσι θεὸν καὶ τὸν πρωτότοκον „πάσης  
κτίσεως“ λόγον αὐτοῦ. διηγήσασθαι καὶ τὸ  
„πάντες, ὅσοι ἡλθον πρὸ ἐμοῦ. κλέπται εἰσὶ<sup>3</sup>  
καὶ λησταὶ. καὶ οὐκ ἥκουσεν αὐτῶν τὰ  
πρόβατα“ καὶ τὸ „ὁ κλέπτης οὐκ ἔρχεται. εἰ  
μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ,“ καὶ εἴ  
τι ἄλλο τούτοις εἴρηται παραπλήσιον ἐν  
τοῖς Ἱεροῖς γράμμασιν, ὡσπερ καὶ τὸ „ἰδοὺ<sup>4</sup>  
δέδωκα ὑμῖν ἔχουσίαν πατεῖν ἐπάνω  
ὅφεων καὶ σκορπίων καὶ ἐπὶ πᾶσαν τὴν  
δύναμιν τοῦ ἔχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ  
ἀδικήσῃ“ καὶ τὸ „ἐπ’ ἀσπίδα καὶ βασιλίσκον  
ἐπιβήσῃ καὶ καταπατήσεις λέοντα καὶ  
δράκοντα. „ἄλλ’ οὐδαμῶς ἥδει ταῦτα ὁ  
Κέλσος· εἴ γὰρ ἥδει, οὐκ ἀν εἶπε· καὶ ὅ τι  
περ ἀν ἦ ἐν τοῖς δόλοις. εἴτε θεοῦ ἔργον εἴτε<sup>5</sup>  
ἀγγέων εἴτε ἄλλων δαιμόνων εἴτε ἡρώων,  
ταῦτ’ ἔχει νόμον ἐκ τοῦ μεγίστου θεοῦ,  
τέτακται δὲ ἐφ’ ἐκάστῳ δύναμιν λαχών  
ὅστις ἡξίωται; τοῦτον οὖν τὸν ἐκεῖθεν  
ἔχουσίας τετυχηκότα οὐ θεραπεύσει  
δικαίως ὃ σέβων τὸν θεόν; τούτοις δ’  
ἐπιφέρει τὸ οὐ γὰρ οἶόν τε „δουλεύειν“ τὸν  
αὐτὸν πλείσι „κυρίοις“· περὶ οὗ ἐν τῷ ἐξῆς

one has received power from the greatest  
God according to their worth to present  
something of much deeper knowledge and  
ability. Are the demons, like the public  
servants in the cities, set over the  
necessary but gloomy matters of the states,  
thus being wicked demons appointed by  
the one who governs all things according to  
the word of God? Or are they like those  
who rob in the wilderness, appointing one  
to lead them in their actions, which they  
choose to steal and plunder the souls of  
humans? It is necessary to speak well about  
these things in the future. To defend  
Christians, one must turn away from  
worshiping anything other than the true  
God and the firstborn, the "word of all  
creation." It should be explained that "all  
who came before me are thieves and  
robbers," and "the sheep did not hear  
them," and "the thief does not come except  
to steal, kill, and destroy." If anything  
similar has been said in the sacred writings,  
such as "Behold, I have given you authority  
to tread on serpents and scorpions and  
over all the power of the enemy, and  
nothing will harm you," and "you will tread  
upon the lion and the serpent." Celsus  
certainly did not know these things; for if  
he had known, he would not have said  
them. Whatever happens, whether it is the  
work of God, angels, other demons, or  
heroes, all of these have a law from the  
greatest God, and each has been given  
power according to their worth. Therefore,  
should not the one who has authority from  
above be justly served by the one who  
worships God? For it is not possible to  
"serve" the same master as many "lords."  
This will be discussed in the following  
book. Since we have taken a self-sufficient  
description from the seventh volume,  
written in response to the work of Celsus.

βιβλίω διαληψόμεθα. ἄτε αύτάρκη  
περιγραφὴν είληφότος τοῦ ἐβδόμου τόμου,  
πρὸς τὸ σύγγραμμα Κέλσου ἡμῖν  
γεγραμμένου.

## Book Eight (ΠΡΟΣ ΤΟΝ ΕΙΠΓΕΡΑΜΜΕΝΟΝ ΚΕΛΣΟΥ ΑΛΗΘΗ ΛΟΓΟΝ ΩΡΙΓΕΝΟΥΣ ΤΟΜΟΣ ΟΓΔΟΟΣ.)

### Section 1

8.1 | "Ηδη ἔφθασα ἐπὶ τὸ συντελέσαι ἐπτὰ  
βιβλία, θέλω δὲ ἄρξασθαι καὶ ὄγδοου. Θεὸς  
δὲ καὶ ὁ „μονογενῆς“ αὐτοῦ λόγος παρέσται  
ἡμῖν, ἵνα γενναίως μὲν τὰ Κέλσου ψεύδη  
διελεγχθῇ, μάτην ἐπιγεγραμμένα ἀληθῆς  
λόγος, δυνατῶς δὲ καὶ τὸ δόσον ἐπὶ τοῖς  
ὑπαγορευομένοις τὰ χριστιανισμοῦ  
ἀποδειχθῇ. εύχομένοις τὸ „ὑπὲρ Χριστοῦ  
πρεσβεύομεν, ὡς τοῦ θεοῦ  
παρακαλοῦντος“ ἡμᾶς „δι’ ἡμῶν“ εἴπειν τῇ  
τοῦ Παύλου διαθέσει καὶ πρεσβεῦσαι  
„ὑπὲρ Χριστοῦ“ πρὸς τοὺς ἀνθρώπους, ὡς δὲ  
τοῦ θεοῦ λόγος ἐπὶ τὴν πρὸς ἐαυτὸν φιλίαν  
παρακαλεῖ, βουλόμενος οίκειῶσαι  
δικαιοσύνη καὶ ἀληθείᾳ καὶ ταῖς λοιπαῖς  
ἀρεταῖς τοὺς πρὸ τῆς παραδοχῆς τῶν  
Ἰησοῦ τοῦ Χριστοῦ δογμάτων ἐν σκότῳ τῷ  
περὶ θεοῦ καὶ ἀγνοίᾳ τῇ περὶ τοῦ κτίσαντος  
ἐνδιατρίψαντας. καὶ πάλιν δὲ ἐρῶ ὅτι δὲ  
Θεὸς δώῃ ἡμῖν τὸν γενναῖον καὶ ἀληθῆ  
λόγον. τὸν κύριον τὸν κραταιὸν καὶ  
δυνατὸν „ἐν πολέμῳ“ τῷ κατὰ τῆς κακίας.  
ἥδη δὲ καὶ ἐπὶ τὴν ἐξῆς λέξιν Κέλσου καὶ τὰ  
πρὸς αὐτὴν ὀδευτέον ἔστιν ἡμῖν.

### Section 2

8.2 | Ἐπηπόρησε δὲ ἐν τοῖς πρὸ τούτων  
πρὸς ἡμᾶς. διὰ τί δαίμονας οὐ

8.1 | I have now reached the point of  
completing seven books, and I want to  
begin the eighth. May God and his "only-  
begotten" Word be with us, so that we may  
boldly refute the lies of Celsus, which are  
falsely titled "True Word," and strongly  
prove the teachings of Christianity. As we  
pray, "we intercede for Christ, as God calls  
us 'for our sake,'" let us say according to  
the words of Paul and intercede "for Christ"  
on behalf of humanity, just as the Word of  
God encourages us toward friendship with  
himself, wanting to bring justice, truth, and  
other virtues to those who were in  
darkness about God and ignorant of the  
Creator before accepting the teachings of  
Jesus Christ. And again, I say that God may  
grant us the bold and true Word, the Lord  
who is strong and powerful "in the battle"  
against evil. Now, we must proceed to the  
next words of Celsus and what follows from  
them.

8.2 | He has also attacked us before this.  
Why do we not heal demons? And we have

θεραπεύομεν· καὶ πρὸς ἄλλης περὶ δαιμόνων ἀπηντήσαμεν κατὰ τὸ φαινόμενον ἡμῖν βούλημα τοῦ θείου λόγου. εἴθ' ἐξῆς ἐκείνοις ἡμᾶς εἰσάγει λέγοντας πρὸς τὴν ἐπαπόρησιν αὐτοῦ. Θέλοντος ἡμᾶς καὶ τοὺς δαιμόνας θεραπεύειν, ὅτι οὐχ οἶδον τε „δουλεύειν“ τὸν αὐτὸν πλείστης „κυρίοις.“ τοῦτο δ', ὡς οἴεται, στάσεως εἶναι φωνὴν τῶν, ὡς αὐτὸς ὠνόμασεν, ἀποτειχίζοντων ἐαυτοὺς καὶ ἀπορρήγγυντων ἀπὸ τῶν λοιπῶν ἀνθρώπων. νομίζει δὲ τοὺς τοῦτο λέγοντας τὸ ὅσον ἐφ' ἐαυτοῖς ἀπομάττεσθαι τὸ σφέτερον πάθος εἰς τὸν θεόν. διὸ καὶ ἐπὶ μὲν ἀνθρώπων χώραν ἔχειν οἴεται τὸν δουλεύοντά τινι μὴ ἀν εὐλόγως καὶ ἄλλω „δουλεύειν“ ἀνθρώπῳ, ὡς βλαπτομένου τοῦ ἑτέρου ἀπὸ τῆς διαφόρου δουλείας, μηδὲ τὸν φθάσαντα συνομωμοκέναι τινὶ συνομνύειν καὶ ἑτέρῳ ὡς βλάπτοντα, (καὶ) λόγον ἔχειν τὸ μὴ δουλεύειν ἄμα διαφόροις ἥρωσι καὶ τοῖς τοιούτοις δαίμοσιν ἐπὶ δὲ θεοῦ, πρὸς δὲ οὔτε βλάβῃ τις οὔτε λύπῃ φθάνει, ἀλογον νομίζει τὸ φυλάττεσθαι δόμοίως τοῖς περὶ ἀνθρώπων καὶ ἥρων καὶ τοιῶνδε δαιμόνων θεραπεύειν θεοὺς πλείονας. φησὶ δὲ καὶ τὸν θεραπεύοντα θεοὺς πλείονας τῷ ἐν τι τῶν τοῦ μεγάλου θεραπεύειν φίλον καὶ ἐν τούτῳ ἐκείνῳ ποιεῖν καὶ προστίθησιν ὅτι οὐδὲ ἔξεστι τιμᾶσθαι τινι ὡς μὴ ἔξι ἐκείνου τοῦτο δέδοται. διότι τιμῶν τις καὶ σέβων, φησὶ, τοὺς ἐκείνου πάντας οὐ λυπεῖ τὸν θεόν, οὐ πάντες εἰσίν.

### Section 3

8.3 | "Ιδωμεν δὴ πρὸ τῶν ἐξῆς εἰ μὴ εὐλόγως ἀποδεχόμεθα τὴν „ούδεὶς δύναται δυσὶ κυρίοις δουλεύειν“ φωνὴν, ἦ ἐπιφέρεται τὸ „ἢ γάρ τὸν ἐνα μισήσει καὶ τὸν ἔτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ

responded to what he said about demons according to what seems to us the will of the divine Word. Then he leads us further, saying toward his attack. If we wanted to heal the demons, it would not be possible to "serve" the same master as many "lords." He thinks this is a sign of division among those who, as he himself named, separate themselves and break away from other people. He believes that those who say this are trying to remove their own passion from God. Therefore, he thinks that among humans, a servant should not reasonably "serve" another human, as one would harm another by different servitude, nor should one who has reached a position conspire with another as if harming him. He believes that not serving at the same time different heroes and such demons is reasonable. But with God, to whom no harm or sorrow reaches, he thinks it is unreasonable to serve many gods in the same way as one would serve humans and heroes and such demons. He also says that one who serves many gods is a friend to one of the great gods, and in this way, he does this and adds that it is not right to honor anyone who does not receive this from him. For he says that honoring and worshiping all of them does not trouble the God of whom they all are.

8.3 | Let us see if we accept the saying "no one can serve two masters" reasonably, which adds that "either he will hate the one and love the other, or he will be devoted to one and despise the other." Then he

τοῦ ἐτέρου καταφρονήσει,”. καὶ ἔξῆς αὐτῷ τὸ „οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾶ.“καλεῖ δ’ ἡμᾶς ἡ ἀπολογία εἰς βαθύτερόν τινα καὶ ἀπόρρητον περὶ θεῶν καὶ κυρίων λόγον. ἐπίσταται γὰρ ἡ θεία γραφὴ τὸν μέγαν εἶναι κύριον παρὰ „πάντας τοὺς θεούς“· ἐν οἷς „θεούς“οὐ τὸν προσκυνουμένους ἐν τοῖς ἔθνεσιν ἔξακούμεν, ἄτε μαθόντες ὅτι „πάντες οἱ θεοὶ τῶν ἔθνῶν δαιμόνια,“ἀλλὰ „θεούς,“ῶν οἵδε τινα συναγωγὴν ὁ προφητικὸς λόγος. καὶ τὸν ἐπὶ πᾶσι θεὸν τούτους διακρίνοντα καὶ διατασσόμενον ἐκάστῳ τὸ οίκεῖον αὐτῷ ἔργον. „ὁ θεὸς“γὰρ „ἔστη ἐν συναγωγῇ θεῶν, ἐν μέσῳ δὲ θεοὺς διακρινεῖ.„καὶ γάρ ἐστι „θεὸς θεῶν κύριος.“ος διὰ τοῦ υἱοῦ „ἐκάλεσε τὴν γῆν ἀπὸ ἀνατολῶν ἡλίου ἕως δυσμῶν.“καὶ προστασόμεθα ἔξομολογεῖσθαι „τῷ θεῷ τῶν θεῶν,“μαθόντες καὶ τὸ „ὁ θεὸς οὐκ ἐστὶ νεκρῶν ἀλλὰ ζώντων“· ἄπερ δὴ λέγεται οὐ μόνον διὰ τῶν ἐκκειμένων ἀλλὰ καὶ δι’ ἄλλων μυρίων.

## Section 4

8.4 | Τοιαῦτα καὶ περὶ κυρίου καὶ κυρίων διδάσκουσιν ἡμᾶς ἔχετάζειν καὶ φρονεῖν οἱ θεῖοι λόγοι, ὅπου μὲν λέγοντες „έξομολογεῖσθε τῷ θεῷ τῶν θεῶν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ· ἔξομολογεῖσθε τῷ κυρίῳ τῶν κυρίων, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ,“ὅπου δὲ ὅτι ἐστὶν ὁ θεὸς „βασιλεὺς τῶν βασιλεύοντων καὶ κύριος τῶν κυριεύοντων.“οἴδε δὲ ὁ λόγος θεοὺς τοὺς μέν τινας λεγομένους τοὺς δὲ καὶ ὄντας, εἴτε λεγομένους εἴτε μή· τὸ δ’ αὐτὸ διδάσκων καὶ περὶ κυρίων τῶν ὄντων καὶ μὴ λέγει ὁ Παῦλος· „καὶ γὰρ εἴπερ είσὶ λεγόμενοι θεοὶ εἴτ’ ἐν οὐρανῷ εἴτ’ ἐπὶ τῆς γῆς, ὥσπερ είσὶ θεοὶ πολλοὶ καὶ κύριοι πολλοί·εἴτ’ ἐπεὶ „ὁ τῶν θεῶν θεὸς“καλεῖ

continues with "you cannot serve God and mammon." Our defense calls us to a deeper and more profound discussion about gods and lords. For the divine scripture knows that there is one great Lord above "all the gods." Among these "gods," we do not hear of those worshiped among the nations, since we have learned that "all the gods of the nations are demons," but rather "gods," of which the prophetic word knows some assembly. And it distinguishes the one God above all, assigning to each its own work. "God" stands "in the assembly of gods; in the midst, he will judge the gods." For he is "the God of gods, the Lord," who through the Son "called the earth from the rising of the sun to its setting." And we are commanded to confess "to the God of gods," having learned that "God is not the God of the dead but of the living," which is said not only through the dead but also through countless others.

8.4 | Such things also teach us to examine and think about the Lord and lords, where it says: "give thanks to the God of gods, for his mercy endures forever; give thanks to the Lord of lords, for his mercy endures forever." It is stated that God is "the king of kings and lord of lords." The Word knows both those called gods and those that truly exist, whether they are called or not. Paul also teaches the same about the existing lords, saying, "for even if there are called gods, whether in heaven or on earth, as there are many gods and many lords." Then, since "the God of gods" calls "from the east" and "from the west" to his own portion through Jesus, the Lord Christ

„άπ' ἀνατολῶν“ καὶ „δυσμῶν“ ἐπὶ τὴν ἑαυτοῦ μερίδα διὰ τοῦ Ἰησοῦ οὓς βούλεται, κύριος δὲ ὁ Χριστὸς τοῦ Θεοῦ δείκνυσιν δι' ὃν ἐπέβη τοῖς πάντων ὄριοις καὶ πρὸς ἑαυτὸν ἀπὸ πάντων ὄριων καλεῖ ὅτι ἔστι πάντων τῶν κυριεύοντων διαφέρων· διὰ τοῦτο ταῦτ' ἐπιστάμενος ὁ Παῦλος φησι μεθ' ἂ παρεθέμην· „ἄλλ' ἡμῖν εἰς θεός ὁ πατήρ, ἔξ οὖ τὰ πάντα, καὶ εἰς κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ.“ Θεωρῶν τε θαυμάσιόν τινα καὶ μυστηριώδη λόγον κατὰ τὸν τόπον ἐπιφέρει αὐτοῖς· „ἄλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις. “ἐπάν δὲ λέγῃ· „ἄλλ' ἡμῖν εῖς θεός ὁ πατήρ, ἔξ οὖ τὰ πάντα, καὶ εἰς κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα, “τὸ „ἡμῖν“ λέγει ἐφ' ἑαυτοῦ καὶ πάντων τῶν ἀναβεβήκότων πρὸς τὸν ἐπὶ πᾶσι θεὸν „τῶν θεῶν“ καὶ πρὸς τὸν ἐπὶ πᾶσι κύριον „τῶν κυρίων.“ ἀναβέβηκε δὲ πρὸς τὸν ἐπὶ πᾶσι θεὸν ὁ ἀσχίστως καὶ ἀδιαιρέτως καὶ ἀμερίστως αὐτὸν σέβων διὰ τοῦ μόνου προσάγοντος ἐκείνῳ υἱοῦ, τοῦ θεοῦ λόγου καὶ σοφίας ἐν τῷ Ἰησοῦ θεωρουμένου, τοὺς παντὶ τρόπῳ πειρωμένους ἑαυτοὺς οἰκειῶσαι δι' ἔξαιρέτων λόγων καὶ πράξεων καὶ διανοημάτων [καὶ νοημάτων] τῷ τοῦ παντὸς δημιουργῷ θεῷ. παρὰ ταῦτα δ' οἶμαι καὶ τὰ τούτοις παραπλήσια τὸν μετασχηματιζόμενον „εἰς ἄγγελον φωτὸς“ ἄρχοντα „τοῦ αἰῶνος τούτου“ πεποιηκέναι τὸ „τῷ δὲ ἐπεται στρατιὰ θεῶν τε καὶ δαιμόνων, κατὰ ἔνδεκα μοίρας τεταγμένη. “ἐν οἷς περὶ ἑαυτοῦ καὶ τῶν φιλοσοφησάντων λέγει τό· „μετὰ μὲν Διὸς ἡμεῖς, ἄλλοι δὲ μετὰ ἄλλων δαιμόνων.“

## Section 5

8.5 | Πολλῶν τοίνυν λεγομένων ἥ σητων θεῶν δημοίως δὲ καὶ κυρίων, ἡμεῖς πάντα

shows through whom he has crossed all boundaries and calls to himself from all boundaries, that he is different from all who rule. Therefore, knowing this, Paul says with what I have presented: "but for us there is one God, the Father, from whom are all things, and one Lord, Jesus Christ, through whom are all things, and we through him." Seeing something wonderful and mysterious, he adds to them: "but knowledge is not in all." But when he says, "but for us there is one God, the Father, from whom are all things, and one Lord, Jesus Christ, through whom are all things," he speaks of "us" concerning himself and all who have come to the one God "of gods" and to the one Lord "of lords." He has ascended to the one God without division, without separation, and without distinction, honoring him through the only Son, the Word and Wisdom of God in Jesus, who is seen by all who try in every way to draw near to the Creator God through chosen words, actions, thoughts, and ideas. Besides these, I think that those who transform "into an angel of light" have made the "ruler of this age" follow them, with a host of gods and demons arranged according to eleven divisions. Among these, concerning himself and the philosophers, he says: "we are with Zeus, while others are with other demons."

8.5 | Therefore, among many called gods or lords, we do everything so that we do not

πράττομεν, ἵν' οὐ μόνα τὰ προσκυνούμενα  
ώς θεοὺς παρὰ τοῖς ἐπὶ γῆς ἔθνεσιν  
ὑπεραναβῶμεν ἀλλὰ γὰρ καὶ οὓς φασιν αἱ  
γηραφαὶ θεοὺς, περὶ ᾧν οὐδὲν ἴσασιν οἱ  
„ξένοι τῶν“ διὰ Μωϋσέως καὶ τοῦ σωτῆρος  
Ἰησοῦ ἡμῶν „διαθηκῶν“ τοῦ θεοῦ καὶ οἱ  
ἀλλότριοι τῶν διὰ τούτων δηλουμένων  
ἐπαγγελῶν αὐτοῦ. ὑπεραναβαίνει δὲ τὴν  
παρὰ πᾶσι δαιμονίοις δουλείαν ὃ μηδὲν  
ἔργον δαιμονίοις φίλον ποιῶν, καὶ  
ὑπεραναβαίνει τὴν μερίδα τῶν παρὰ  
Παύλῳ λεγομένων εἶναι θεῶν ὃ σκοπῶν,  
εἴτε ως ἔκεινοι εἴθ' ὅπως ποτὲ ἔχει τὰ  
πράγματα, οὐ „τὰ βλεπόμενα ἀλλὰ τὰ μὴ  
βλεπόμενα“· καὶ ὄρῶν τις, τίνα τρόπον καὶ  
„ἢ τῆς κτίσεως ἀποκαραδοκία τὴν  
ἀποκάλυψιν τῶν οὐλῶν τοῦ θεοῦ  
ἀπεκδέχεται,“ „οὐχ ἐκοῦσα ἀλλὰ διὰ τὸν  
ὑποτάξαντα ἐπ' ἐλπίδι,“ εὔφημῶν τὴν  
κτίσιν καὶ βλέπων, τίνα τρόπον  
„έλευθερωθήσεται“ πᾶσα, „ἀπὸ τῆς  
δουλείας τῆς φθορᾶς“ καὶ καταντήσεται  
„εἰς τὴν ἔλευθερίαν τῆς δόξης τῶν τέκνων  
τοῦ θεοῦ,“ οὐ περισπᾶται πρὸς (τὸ) τῷ θεῷ  
καὶ ἄλλῳ τινὶ δουλεύειν μετ' αὐτοῦ οὐδὲ  
πρὸς τὸ „δυσὶ κυρίοις δουλεύειν.“ οὐ  
στάσεως οὖν φωνῇ ἐπὶ τοῖς νοήσασι τὰ  
τοιαῦτα καὶ μὴ θέλουσι „δουλεύειν“ πλείοσι  
„κυρίοις,“ διὰ τοῦτο ἀρκουμένοις κυρίῳ  
Ἰησοῦ Χριστῷ, παιδεύοντι ὑφ' ἐαυτῷ τοὺς  
δουλεύοντας αὐτῷ, ἵν' αὐτοὺς  
πεπαιδευμένους παραδῷ γενομένους  
„βασιλείαν“ ἀξίαν θεοῦ τῷ θεῷ καὶ πατρί.  
ἀλλὰ καὶ ἀποσχίζουσι καὶ ἀπορρήγνυούσιν  
ἐαυτοὺς ἀπὸ τῶν ἀλλοτρίων „τῆς  
πολιτείας“ τοῦ θεοῦ καὶ ξένων „τῶν  
διαθηκῶν“ αὐτοῦ, ἵνα „τὸ ἐν οὐρανοῖς  
πολίτευμα“ πολιτεύσωνται, προσερχόμενοι  
θεῷ ζῶντι, καὶ πόλει θεοῦ, Ἱερουσαλὴμ  
ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων  
πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων,  
ἀπογεγραμμένων ἐν οὐρανῷ.“

only elevate those worshiped as gods among the nations on earth, but also those whom the scriptures call gods, about whom the "foreigners" know nothing through Moses and our Savior Jesus, the "covenants" of God, and those who are strangers to the promises revealed through them. He who does nothing friendly to demons rises above all servitude to demons, and he surpasses the portion of those called gods by Paul, whether as they are or as things once were, not "the visible but the invisible." And seeing someone, in what way "the creation waits eagerly for the revealing of the sons of God," "not willingly but because of him who subjected it in hope," praising creation and seeing in what way "all will be freed from the bondage of corruption" and will reach "the freedom of the glory of the children of God," is not drawn to serve God and another at the same time, nor to "serve two masters." Therefore, there is no voice against those who understand such things and do not want to "serve" many "lords," but rather are content with the Lord Jesus Christ, teaching those who serve him, so that they may be trained to be worthy of the "kingdom" of God and the Father. But they also separate and break away from the foreign "citizenship" of God and the strangers to his "covenants," so that they may "live as citizens in heaven," approaching the living God "and the city of God, the heavenly Jerusalem, and to countless angels in festal gathering and to the assembly of the firstborn, enrolled in heaven."

## Section 6

8.6 | Ἄλλ' ούδ' ὡς βλαπτομένου τοῦ θεοῦ,  
ὡς δοκεῖ βλάπτεσθαι ἄνθρωπος ὑπὸ τοῦ  
καὶ ἄλλῳ παρ' αὐτὸν δουλεύοντος,  
ἐκκλίνομεν τὸ δουλεύειν ἄλλῳ τινὶ ἢ τῷ  
θεῷ διὰ τοῦ λόγου αὐτοῦ καὶ τῆς ἀληθείας  
αὐτοῦ, ἀλλ' ἵνα ἡμεῖς μὴ βλαβῶμεν ἐστοὺς  
χωρίζοντες τῆς τοῦ ἐπὶ πᾶσι θεοῦ μερίδος,  
ὡς οἰκείως αὐτοῦ τῇ μακαριότητι ζῶντας  
πνεύματι ἔχαιρέτῳ νιοθεσίᾳς· ὃ ἔστιν ἐν  
υἱοῖς τοῦ ἐν οὐρανοῖς πατρὸς, οὐ λεξίδια  
ἄλλὰ πράγματα μεγαλοφάνως κατὰ τὸ  
κρυπτὸν φθεγγομένοις τὸ „Ἄββα ὁ  
πατήρ.“ Λακεδαιμονίων μὲν οὖν οἱ πρέσβεις  
τὸν Περσῶν βασιλέα. καίτοι  
προσαναγκαζόντων σφόδρα τῶν  
δορυφόρων. οὐ προσεκύνησαν φοβούμενοι  
τὸν ἔνα κύριον αὐτῶν τὸν Λυκούργου  
νόμον· οἱ δὲ τὴν πολλῷ μείζονα καὶ  
θειοτέραν πρεσβείαν „ὑπὲρ  
Χριστοῦ“ πρεσβεύοντες οὔτε τὸν Περσῶν  
ἄρχοντα οὔτε τὸν Ἑλλήνων οὔτε τὸν  
Αἴγυπτίων οὔτε τὸν οὐτινοσοῦν ἔθνους  
προσκυνήσαιεν ἀν, καὶ οἱ δορυφόροι τῶν  
ἀρχόντων δαίμονες καὶ τοῦ διαβόλου  
ἄγγελοι προσαναγκάζειν αὐτοὺς ἐθέλωσι  
τοῦτο ποιεῖν καὶ πείθωσι μακρὰν χαίρειν  
λέγειν τῷ παντὸς νόμου τῶν ἐπὶ γῆς  
κρείττονι. κύριος γὰρ τῶν „ὑπὲρ  
Χριστοῦ“ πρεσβευόντων ὁ Χριστός ἔστιν,  
ὑπὲρ οὗ πρεσβεύουσιν, ὁ „ἐν ἀρχῇ“ λόγος  
ῶν καὶ „πρὸς τὸν θεόν“ ὧν καὶ „θεός“ ὧν.

## Section 7

8.7 | Εἶτ' ἐπεὶ ἔδοξε τῶν φαινομένων αὐτῷ  
βαθύτερόν τινα κινεῖν λόγον ὁ Κέλσος περὶ  
ἥρωων καὶ τινῶν δαιμόνων, λέγων μετὰ  
τὸν περὶ τῆς πρὸς ἄνθρωπους δουλείας  
λόγον, ὡς βλαπτομένου τοῦ προτέρου, ὡς

8.6 | But we do not turn away from serving God, as it seems that a person is harmed by serving another alongside him. We avoid serving anyone other than God through his Word and his truth, so that we do not harm ourselves by separating from the portion of the one God, living in his blessedness with a chosen spirit of adoption, which is among the sons of the Father in heaven, not with mere words but with great deeds, calling out in secret, "Abba, Father." The ambassadors of the Spartans did not worship the king of the Persians, even when the heavily armed men strongly urged them. They feared their one lord, the law of Lycurgus. But those who represent a much greater and divine ambassador "for Christ" would not worship the Persian ruler, nor the Greek leaders, nor the Egyptians, nor any other nation, even if the armed men of the rulers, who are demons and angels of the devil, tried to force them to do so and persuaded them to greet the law of all the earth with joy. For Christ is the Lord of those who represent "for Christ," for whom they intercede, being the Word who was "in the beginning," who was "with God," and who is "God."

8.7 | Then, since it seemed to Celsus that there was a deeper argument to be made about heroes and certain demons, he spoke after discussing the slavery of humans, saying that it is harmful for someone to

τις δουλεύειν βούλεται, έὰν δουλεύειν θέλῃ καὶ δευτέρῳ, ὅτι εἴη δ' ἀν τὸ αὐτὸ καὶ περὶ ἡρώων τε καὶ τῶν τοιούτων δαιμόνων· πευστέον αὐτοῦ, τί νοεῖ τοὺς ἥρωας, καὶ ποδαποὺς εἶναι λέγει τοὺς τοιούτους δαιμόνας; ὡστε τὸν δουλεύοντα τῷδε τῷ ἥρωϊ καὶ μὴ ἐτέρῳ δουλεύειν δεῖν, καὶ τῷ τοιῷδε δαιμονὶ μὴ καὶ ἄλλῳ δουλεύειν· ὡς βλαπτομένου ἀνάλογον τοῖς βλαπτομένοις ἀνθρώποις τοῦ προτέρου δαίμονος, οἵς τις ἐλάτρευσε πρὸ τῶν δευτέρων. ἀλλὰ καὶ τίνα βλάβην οἴεται εἶναι ἡρώων ἢ τῶν τοιῶνδε δαιμόνων, παραστησάτω. ἀναγκασθήσεται γάρ ἡτοι εἰς πέλαγος φλυαρίας ἐμπεσών ἀναλαβεῖν τὸν λόγον καὶ ἀθετῆσαι τὰ είρημένα ἢ μὴ φλυαρεῖν θέλων ὅμοιογεῖν ὅτι οὕτε ἥρωας οὔτε δαιμόνων φύσιν ἐπίσταται. εἰς δὲ τὸν περὶ ἀνθρώπων λόγον, βλαπτομένων τῶν προτέρων, ἔὰν δουλεύῃ τις δευτέρῳ, λεκτέον ποίαν βλάβην φησὶ γίνεσθαι τῷ προτέρῳ ἀνθρώπῳ, εἰ ὁ δουλεύων αὐτῷ δουλεύειν ἔθέλει καὶ ἐτέρῳ;

serve another alongside the first one, if he wishes to serve a second. He suggests that it would be the same for heroes and such demons. He should be asked what he means by heroes and what kind of demons he is talking about. Therefore, it is necessary for the one serving this hero not to serve another, and for the one serving this kind of demon not to serve another as well. This is similar to the harm done to humans who serve a first demon before a second one. But what kind of harm does he think there is in serving heroes or such demons? He will be forced either to fall into a sea of nonsense and reject what has been said, or, if he does not want to be foolish, to admit that he knows neither the nature of heroes nor that of demons. As for the discussion about humans, if someone serves a second one while being harmed by the first, it must be said: what harm does he claim happens to the first human if the one serving him wishes to serve another?

## Section 8

8.8 | Εἴ μὲν γάρ ὡς ἴδιωτης λέγοι καὶ ἀφιλόσοφον βλάβην τὴν περὶ χρημάτων τῶν ἔκτὸς ἡμῖν σημαινομένων, ἐλεγχθείη ἀν μηδ' ἐπιστήσας τῷ ὑπὸ Σωκράτους καλῶς είρημένῳ ἐν τῷ· „έμὲ δὲ Ἀνυτος καὶ Μέλητος ἀποκτεῖναι μὲν δύνανται, βλάψαι δὲ οὐ· οὐ γάρ θεμιτὸν τὸ κρεῖττον ὑπὸ τοῦ χείρονος βλάπτεσθαι.“ εἰ δὲ βλάβην τὴν κίνησιν ἢ σχέσιν λέγοι κατὰ κακίαν, δῆλον ὅτι οὐδεμιᾶς γινομένης βλάβης περὶ τοὺς σοφοὺς δουλεύει τις ἐν διεστηκόσι τόποις οὖσι δύο σοφοῖς. εἰ δ' οὐδὲ τοῦτο εὔλογον, μάτην αὐτῷ παρείληπται τὸ παράδειγμα κατηγοροῦν τοῦ „οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν.“ καὶ μᾶλλον ὁ περὶ τῆς (πρὸς) τὸν θεὸν τῶν ὅλων δουλείας μόνον

8.8 | For if someone speaks as an ignorant person and claims that serving the gods is harmful in terms of money and things outside of us, he would be refuted by the well-known statement of Socrates: "Anytus and Meletus can kill me, but they cannot harm me; for it is not right for the better to be harmed by the worse." If he means harm in terms of movement or relationship, it is clear that no harm occurs to the wise when someone serves two wise ones in separate matters. If this is not reasonable, then his example of "no one can serve two masters" is taken in vain. Moreover, the argument about serving God alone will prevail through the Son who brings us to God. But

διὰ τοῦ προσάγοντος τῷ θεῷ υἱοῦ αὐτοῦ  
κρατήσει λόγος. ἀλλὰ καὶ οὐχ ὡς δεόμενον  
τὸν θεὸν θεραπεύσομεν οὐδ' ὡς  
λυπούμενον, ἀν μὴ θεραπεύωμεν αὐτὸν,  
ἀλλ' ὡς αὐτοὶ ἀπὸ τῆς πρὸς τὸν θεὸν  
θεραπείας ὠφελούμενοι καὶ ἄλυποι καὶ  
ἀπαθεῖς γινόμενοι ἔκ τοῦ δουλεύειν τῷ ἐπὶ<sup>1</sup>  
πᾶσι θεῷ διὰ τοῦ μονογενοῦς αὐτοῦ λόγου  
καὶ σοφίας.

## Section 9

8.9 | Ὁρα δὲ πῶς ἀβασάνιστόν ἐστι τὸ εἰ  
γάρ τι καὶ ἄλλο τῶν ἐν τοῖς ὅλοις  
θεραπεύσεις, ἐν ᾧ ἐμφαίνεται τὴν τοῦ θεοῦ  
θεραπείαν χωρὶς πάσης βλάβης ἡμῶν ἡμᾶς  
προσάγειν ἀπαξαπλῶς τινι τῶν τοῦ θεοῦ.  
ἀλλ' ὡσπερεὶ αἰσθηθεὶς ἐαυτοῦ οὐχ ὑγιῶς  
εἰπόντος· εἴ γάρ τι καὶ ἄλλο τῶν ἐν τοῖς  
ὅλοις θεραπεύσεις, εἴτ' ἐπαναλαμβάνει καὶ  
διόρθωσιν προσάγει τῷ λεγομένῳ ἐν  
τούτῳ· οὐδ' ἔξεστι τιμᾶσθαι οὐδενὶ, ὅτῳ μὴ  
ἔξ ἐκείνου τοῦτο δέδοται. καὶ πυθώμεθα  
τοῦ Κέλσου περὶ τῶν τιμωμένων ὡς θεῶν ἢ  
δαιμόνων ἢ καὶ ἡρώων ὅτι πόθεν, ὡς οὗτος,  
ἀποδεικνύναι ἔχεις ὅτι ἀπὸ τοῦ θεοῦ  
τούτοις δέδοται τὸ τιμᾶσθαι καὶ οὐχὶ ἀπὸ  
ἀγνοίας καὶ ἀμαθίας ἀνθρωπίνης  
πλανωμένων καὶ ἀποπιπτόντων τοῦ  
κυρίως τιμωμένου; τιμᾶται γοῦν, ὡς πρὸ  
βραχέος ἔλεγες, ὡς Κέλσε, τὰ Ἀδριανοῦ  
παιδικὰ, καὶ οὐ δή που ἐρεῖς ὅτι ἀπὸ τοῦ  
θεοῦ τῶν ὅλων δέδοται τὸ τιμᾶσθαι ὡς  
θεῷ τῷ Ἀντινόῳ. τὸ δ' αὐτὸ καὶ περὶ τῶν  
ἄλλων ἔροῦμεν. ἀπαιτοῦντες ἀπόδειξιν  
περὶ τοῦ δεδόσθαι αὐτοῖς ἀπὸ τοῦ ἐπὶ πᾶσι  
θεοῦ τὸ τιμᾶσθαι. ἔὰν δ' ἡμῖν ἀνθυποφέρῃ  
τὸ παραπλήσιον περὶ τοῦ Ἰησοῦ,  
ἀποδείξομεν ὅτι ἀπὸ θεοῦ δέδοται αὐτῷ τὸ  
τιμᾶσθαι· „ἴνα πάντες τιμῶσι τὸν υἱὸν,  
καθὼς τιμῶσι τὸν πατέρα.“ αἱ γὰρ πρὸ τῆς  
γενέσεως αὐτοῦ προφητεῖαι συστάσεις

we do not serve God out of need or because he would be upset if we do not serve him. Instead, we serve him because we benefit from our service to God, becoming free and unaffected through serving the one true God by his only Son's Word and wisdom.

8.9 | See how unreasonable it is to say that if there are other forms of service, it shows that serving God can be done without any harm to us, simply by bringing us to one of the gods. But just as one might feel unwell when saying this, if there are other forms of service, then he repeats and corrects what he has said. It is not right to honor anyone unless this honor comes from God. Let us ask Celsus about those who are honored as gods, demons, or heroes: from where does he prove that they are honored by God and not from human ignorance and folly? Indeed, as you said earlier, Celsus, the children of Hadrian are honored, but you would not say that this honor comes from the God of all as it does for Antinous. We will say the same about others, demanding proof that their honor comes from the one true God. If he brings up a similar case about Jesus, we will show that his honor comes from God: "so that all may honor the Son just as they honor the Father." For the prophecies before his birth were signs of his honor. Moreover, the wonders done by him were not magic, as Celsus thinks, but were divine acts foretold by the prophets, showing that he had a testimony from God. Thus, the one who "honors the Son" does nothing unreasonable and benefits from

ζῆσαν τῆς τιμῆς αύτοῦ. ἀλλὰ καὶ τὰ ὑπὸ<sup>τ</sup>  
αύτοῦ γενόμενα παράδοξα οὐ μαγγανείᾳ,  
ώς οἴεται Κέλσος, ἀλλὰ θειότητι  
προειρημένῃ ὑπὸ τῶν προφητῶν τὴν ἀπὸ<sup>τ</sup>  
θεοῦ εἶχε μαρτυρίαν· ἵν’ ὁ „τιμῶν τὸν  
υἱὸν“ ὅντα λόγον μηδὲν ἄλογον πράττων  
ώφελῆται ἐκ τοῦ τιμᾶν αύτὸν. καὶ τιμῶν  
αύτὸν ὅντα ἀλήθειαν κρείττων γίνηται ἀπὸ<sup>τ</sup>  
τοῦ τιμᾶν ἀλήθειαν, οὕτως δὲ καὶ ἀπὸ τοῦ  
τιμᾶν σοφίαν καὶ δικαιοσύνην καὶ πάντα,  
ἄπερ φασὶν εἶναι οἱ θεῖοι λόγοι τὸν υἱὸν  
τοῦ θεοῦ.

## Section 10

8.10 | "Οτι δὲ ἡ πρὸς τὸν (υἱὸν τοῦ) θεοῦ  
τιμὴ ἐν βίῳ ὑγιεῖ γίνεται. οὕτως δὲ καὶ ἡ  
πρὸς τὸν θεὸν καὶ πατέρα, ὅρα εἰ μὴ  
διδασκόμεθα ἔκ τε τοῦ „ὅς ἐν νόμῳ  
καυχᾶσαι, διὰ τῆς παραβάσεως, (τοῦ  
νόμου) τὸν θεὸν ἀτιμάζεις“ καὶ ἐκ τοῦ  
„πόσω δοκεῖτε χείρονος ἀξιωθήσεται  
τιμωρίας ὃ τὸν υἱὸν τοῦ θεοῦ καταπατήσας  
καὶ τὸ αἷμα τῆς διαθήκης κοινὸν  
ἡγησάμενος, ἐν ᾧ ἡγιάσθη, καὶ τὸ πνεῦμα  
τῆς χάριτος ἐνυβρίσας. „εἰ γάρ „διὰ τῆς  
παραβάσεως τοῦ νόμου“ ἀτιμάζει τὸν θεὸν  
ἢ παραβαίνων τὸν νόμον, καὶ καταπατεῖ  
„τὸν υἱὸν τοῦ θεοῦ“ ὃ μὴ καταπατῶν τὸν  
λόγον· δῆλον ὅτι τιμᾶ μὲν τὸν θεὸν ὃ τηρῶν  
τὸν νόμον, σέβει δὲ τὸν θεὸν ὃ  
κεκοσμημένος τῷ λόγῳ τοῦ θεοῦ καὶ τοῖς  
ἔργοις αύτοῦ. εἰ δὲ ἥδει Κέλσος, τίνες μέν  
είσι τοῦ θεοῦ, καὶ ὅτι μόνοι οἱ σοφοί, τίνες  
δὲ οἱ ἀλλότριοι, καὶ ὅτι πάντες οἱ φαῦλοι οἱ  
μηδαμῶς νεύοντες πρὸς ἀρετῆς ἀνάληψιν.  
εἶδεν ἀν, πῶς δεῖ (λέγειν) τὸ τιμῶν οὖν τις  
καὶ σέβων τοὺς ἔκείνου πάντας τί λυπεῖ  
τὸν θεὸν, οὗ πάντες είσιν;

honoring him. And by honoring him, he gains truth, wisdom, justice, and everything that the divine words say the Son of God is.

8.10 | That the honor given to the Son of God leads to a healthy life. Likewise, the honor given to God the Father does as well. Consider whether we are not taught from "whoever boasts in the law, by breaking it, dishonors God" and from "how much worse punishment do you think will be deserved by the one who has trampled the Son of God and regarded the blood of the covenant as common, by which he was sanctified, and has insulted the Spirit of grace." For if "by breaking the law" one dishonors God, then the one who does not trample the Word "tramples the Son of God." It is clear that the one who keeps the law honors God, and the one who is adorned by the Word of God and his works reveres God. If Celsus knew who belongs to God and that only the wise do, and who the outsiders are, and that all the wicked do not strive for virtue, he would see how one who honors and reveres all those of God does not grieve God, of whom all are.

## Section 11

8.11 | Ἐξῆς δὲ τούτοις φησί· καὶ μὴν ὅ γε φάσκων ἔνα εἰρῆσθαι κύριον, περὶ θεοῦ λέγων. ἀσεβεῖ διαιρῶν τὴν τοῦ θεοῦ βασιλείαν καὶ στασιάζων. ὡς οὕστης αἱρέσεως καὶ ὄντος τινὸς ἐτέρου ἀντιστασιώτου αὐτῷ. χώραν δ' εἶχεν αὐτῷ ταῦτα, εἴ γραμμικᾶς ἀποδείξει παρίστη τοὺς ὑπὸ τῶν ἔθνῶν προσκυνούμενους ὡς θεοὺς θεοὺς εἶναι, καὶ τοὺς περὶ τὰ ἀγάλματα καὶ τοὺς νεῶς καὶ τοὺς βωμοὺς νομιζομένους τυγχάνειν παρίστη μὴ ὄντας φαύλους τινὰς δαίμονας. ἀλλὰ καὶ τὴν τοῦ θεοῦ βασιλείαν παρ' ἡμῖν συνεχῶς λεγομένην καὶ γεγραμμένην ἡμεῖς μὲν καὶ νοεῖν εύχόμεθα καὶ τοιοῦτοι γίνεσθαι, ἵν' ὑπὸ θεοῦ μόνου βασιλεύμεθα, καὶ γένηται καὶ ἡμῶν ἡ βασιλεία τοῦ θεοῦ. ἔκεινος δὲ, πολλοὺς ἡμᾶς διδάσκων σέβειν θεοὺς. θεῶν μᾶλλον ὥφειλεν, εἴ τὰ ἀκόλουθα ἐαυτῷ σκοπεῖ. λέγειν βασιλείαν ἥπερ θεοῦ. οὗτ' οὖν αἱρέσεις παρὰ θεῷ οὕτ' ἔστι τις θεὸς ἀντιστασιώτης αὐτῷ, κανὸν οἶον Γίγαντές τινες ἢ Τιτᾶνες διὰ τὴν ἴδιαν φαυλότητα θεομαχεῖν θέλωσι μετὰ Κέλσου καὶ τῶν ἀραμένων πόλεμον πρὸς τὸν διὰ μυρίων παραστήσαντα τὰ περὶ τοῦ Ἰησοῦ καὶ πρὸς αὐτὸν τὸν ἐπὶ σωτηρίᾳ τοῦ γένους ἡμῶν παντὶ τῷ κόσμῳ ἀθρόως ἐαυτὸν ὄντα λόγον, ὡς ἔκαστος χωρεῖ, ἐπιδεδωκότα.

8.11 | Next, he says this: "And indeed, the one who claims that there is one lord, speaking about God, is acting impiously by dividing the kingdom of God and causing division." This is because there is a choice and the existence of another opposing force against him. He had the space to present these things if he showed through logical arguments that those worshiped by the nations are gods, and that those concerning the statues, temples, and altars are thought to be some lowly demons. But the kingdom of God, which is continuously spoken of and written about among us, we hope to understand and become like, so that we may be ruled by God alone, and our kingdom may also be the kingdom of God. However, he teaches many of us to honor gods. He ought to consider more the following: to speak of a kingdom or of God. Therefore, neither are there divisions among the gods nor is there any god opposing him, even if there are giants or titans who wish to fight against God due to their own worthlessness. With Celsus and the others, they wage war against the one who has set forth many things about Jesus and against him who is for the salvation of our race, being present in all the world, as each one can understand, having given himself fully.

## Section 12

8.12 | Δόξαι δ' ἄν τις ἐξῆς τούτοις πιθανόν τι καθ' ἡμῶν λέγειν ἐν τῷ· εἴ μὲν δὴ μηδένα ἄλλον ἐθεράπευον οὗτοι πλὴν ἔνα θεὸν, ἦν ἄν τις αὐτοῖς ἶσως πρὸς τοὺς ἄλλους ἀτενής λόγος· νυνὶ δὲ τὸν ἔναγχος φανέντα

8.12 | If someone were to say something convincing about us next, they might argue: "If these people healed no one else but one God, then perhaps there would be a clear argument against the others." But now,

τοῦτον ὑπερθρησκεύουσι καὶ ὅμως οὐδὲν πλημμελεῖν νομίζουσι περὶ τὸν θεὸν, εἰ καὶ ὑπηρέτης αὐτοῦ θεραπευθήσεται. λεκτέον δὲ καὶ πρὸς τοῦτο ὅτι, εἴπερ νενοήκει ὁ Κέλσος τὸ „έγώ καὶ ὁ πατὴρ ἐν ἐσμεν“ καὶ τὸ ἐν εὐχῇ εἰρημένον ὑπὸ τοῦ υἱοῦ τοῦ θεοῦ ἐν τῷ „ώς ἔγώ καὶ σὺ ἐν ἐσμεν,“ οὐκ ἀρνεῖτο ἡμᾶς καὶ ἄλλον θεραπεύειν παρὰ τὸν ἐπὶ πᾶσι θεόν. „ὁ γάρ πατὴρ,“ φησὶν, „ἐν ἐμοὶ, κάγὼ ἐν τῷ πατρί. “εἰ δέ τις ἐκ τούτων περισπασθήσεται, μή πῃ αὐτομολῶμεν πρὸς τοὺς ἀναιροῦντας δύο εἶναι ὑποστάσεις, πατέρα καὶ υἱὸν, ἐπιστησάτω τῷ „ἥν δὲ πάντων τῶν πιστευσάντων ἡ καρδία καὶ ἡ ψυχὴ μία,“ ἵνα θεωρήσῃ τὸ „έγώ καὶ ὁ πατὴρ ἐν ἐσμεν.“ ἔνα οὖν θεόν. ὡς ἀποδεδώκαμεν, τὸν πατέρα καὶ τὸν υἱὸν θεραπεύομεν. καὶ μένει ἡμῖν ὁ πρὸς τοὺς ἄλλους ἀτενής λόγος, καὶ οὐ τὸν ἔναγχός γε φανέντα ὡς πρότερον οὐκ ὄντα ὑπερθρησκεύομεν. αὐτῷ γὰρ πειθόμεθα τῷ εἰπόντι: „πρὶν Ἀβραάμ γενέσθαι ἔγώ είμι“ καὶ λέγοντι: „έγώ είμι ἡ ἀλήθεια“· καὶ οὕτως τις ἡμῶν ἐστιν ἀνδράποδον, ὡς οἵεσθαι ὅτι ἡ τῆς ἀληθείας ούσία πρὸ τῶν χρόνων τῆς τοῦ Χριστοῦ ἐπιφανείας οὐκ ἦν. Θρησκεύομεν οὖν τὸν πατέρα τῆς ἀληθείας καὶ τὸν υἱὸν τὴν ἀλήθειαν, ὄντα δύο τῇ ὑποστάσει πράγματα, ἐν δὲ τῇ δύμονοι καὶ τῇ συμφωνίᾳ καὶ τῇ ταυτότητι τοῦ βουλήματος ὡς τὸν ἐωρακότα τὸν υἱὸν ὄντα „ἀπαύγασμα τῆς δόξης“ καὶ χαρακτῆρα „τῆς ὑποστάσεως“ τοῦ θεοῦ ἐωρακέναι ἐν αὐτῷ ὄντι εἰκόνι τοῦ θεοῦ τὸν θεόν.

## Section 13

8.13 | Εἶτ’ οἴεται ἐκ τοῦ θρησκεύειν ἡμᾶς μετὰ τοῦ θεοῦ τὸν υἱὸν αὐτοῦ ἀκολουθεῖν ἡμῖν τὸ καὶ καθ’ ἡμᾶς οὐ μόνον τὸν θεὸν ἀλλὰ καὶ τοὺς ὑπηρέτας αὐτοῦ

since they have shown this one God, they are overly religious and still think nothing wrong about God, even if his servant is healed. It should also be said that if Celsus understood the saying "I and the Father are one" and the prayer mentioned by the Son of God in "as I am in you and you are in me," he would not think that we serve another besides the one true God. "For the Father," he says, "is in me, and I am in the Father." If someone is distracted by these things, let them not think we are turning to those who deny that there are two natures, Father and Son. Let them remember that "the heart and soul of all who believed were one," so that they may see the "I and the Father are one." Thus, we serve one God, the Father and the Son. And we still have a clear argument against the others, and we do not worship the one who has been shown as not existing before. For we trust the one who said, "Before Abraham was, I am," and who said, "I am the truth." No one among us is a slave, thinking that the essence of truth did not exist before the time of Christ's appearance. Therefore, we worship the Father of truth and the Son, who is the truth, being two in nature but one in agreement, harmony, and identity of purpose. As the one who has seen the Son is "the radiance of glory" and the exact representation of "the nature" of God, he has seen in him the image of God.

8.13 | Then, does he think that by worshiping with God, we follow his Son, and that we do not only worship God but also his servants? If he understands the

Θεραπεύεσθαι. εί τοῦ οὖν ένόει τοὺς  
άληθῶς ὑπηρέτας τοῦ θεοῦ μετὰ τὸν  
μονογενῆ τοῦ θεοῦ. τὸν Γαβριὴλ καὶ τὸν  
Μιχαὴλ καὶ τοὺς λοιποὺς ἀγγέλους  
[ἀρχαγγέλους]. καὶ τούτους ἔλεγε δεῖν  
Θεραπεύεσθαι. ἵσως ἀν τὸ περὶ τοῦ  
Θεραπεύειν αὐτοῦ σημαινόμενον  
ἐκκαθήραντες καὶ τῶν τοῦ Θεραπεύοντος  
πράξεων εἴπομεν ἀν εἰς τὸν τόπον ὡς περὶ  
τηλικούτων διαλεγόμενοι ἅπερ ἔχωροῦμεν  
περὶ αὐτῶν νοῆσαι· νυνὶ δὲ ὑπηρέτας  
νομίζων τοὺς προσκυνουμένους ὑπὸ τῶν  
ἔθνῶν δαίμονας οὐχ ὑπάγει ἡμᾶς  
ἀκολουθίᾳ τῇ περὶ τοῦ Θεραπεύειν τοὺς  
τοιούτους. οὓς ὑπηρέτας τοῦ πονηροῦ ὁ  
λόγος ἀποδείκνυσι καὶ ἄρχοντος τοῦ  
αἰῶνος τούτου, ἀφιστάντος ἀπὸ τοῦ θεοῦ  
οὓς ἀν δύνηται. ὡς οὐχ ὑπηρέτας οὗν, οὓς  
οἱ λοιποὶ ἀνθρώποι σέβουσι, πάντας σέβειν  
καὶ Θεραπεύειν ἐκκλίνομεν· οὐκ ἀν γὰρ  
ὑπηρέτας αὐτοὺς διδαχθέντες εἶναι τοῦ ἐπὶ  
πᾶσι θεοῦ ἐλέγομεν εἶναι δαιμόνια. διὸ τὸν  
ἔνα θεὸν καὶ τὸν ἔνα υἱὸν αὐτοῦ καὶ λόγον  
καὶ εἰκόνα ταῖς κατὰ τὸ δυνατὸν ἡμῖν  
ἰκεσίαις καὶ ἀξιώσεσι σέβομεν,  
προσάγοντες τῷ θεῷ τῶν ὅλων τὰς εὐχὰς  
διὰ τοῦ μονογενοῦς αὐτοῦ· ὃ πρῶτον  
προσφέρομεν αὐτάς, ἀξιοῦντες αὐτὸν  
„ἱλασμὸν“ ὅντα „τῶν ἀμαρτιῶν  
ἡμῶν“ προσαγαγεῖν ὡς ἀρχιερέα τὰς εὐχὰς  
καὶ τὰς θυσίας καὶ τὰς ἐντεύξεις ἡμῶν τῷ  
ἐπὶ πᾶσι θεῷ. περὶ τὸν θεὸν οὖν ἡ πίστις  
ἡμῶν διὰ τοῦ ταύτην βεβαιοῦντος ἐν ἡμῖν  
υἱοῦ αὐτοῦ, καὶ οὐδεμίαν ἡμῶν ἔχει δεῖξαι  
στάσιν περὶ τὸν υἱὸν τοῦ θεοῦ ὁ Κέλσος.  
καὶ σέβομέν γε τὸν πατέρα, θαυμάζοντες  
αὐτοῦ τὸν υἱὸν λόγον καὶ σοφίαν καὶ  
ἀλήθειαν καὶ δικαιοσύνην καὶ πάντα, ἅπερ  
εἶναι μεμαθήκαμεν τὸν υἱὸν τοῦ θεοῦ, οὕτω  
δὴ καὶ τὸν γεννηθέντα ἀπὸ τοιούτου του  
πατρός, καὶ ταῦτα μὲν ταῦτη.

true servants of God along with the only-begotten Son of God, like Gabriel and Michael and the other angels, he would say that these should be honored. Perhaps we would say that the healing he refers to is about cleansing and the actions of the healer, as we discuss these things. But now, thinking of the worshiped ones by the nations as demons does not lead us to follow those who heal such beings. The word shows that they are servants of the evil one, the ruler of this world, who turns away from God as much as he can. So, we do not honor those whom other people worship. We turn away from honoring and serving them. For we would not say that they are servants of the one true God if we were taught that they are demons. Therefore, we honor the one God and his one Son, the Word and the Image, with our prayers and requests as much as we can, bringing our prayers to the God of all through his only-begotten Son. To him, we first offer our prayers, hoping to present him as a "sacrifice" for "our sins," as the high priest of our prayers, sacrifices, and intercessions to the one true God. Thus, our faith about God is confirmed through his Son, who assures us, and Celsus has no reason to show any division about the Son of God. We indeed honor the Father, marveling at the Word, wisdom, truth, righteousness, and all that we have learned about the Son of God, and so also about the one born from such a Father. And this is that.

## Section 14

8.14 | Ἐπεὶ δέ φησι πάλιν ὁ Κέλσος ὅτι, εἰ διδάξαις αὐτοὺς ὅτι οὐκ ἔστιν οὗτος ἐκείνου παῖς, ἀλλ' ἐκεῖνός γε πάντων πατήρ, δὸν μόνον ὡς ἀληθῶς δεῖ σέβειν· οὐκ ἀν ἔτι θέλοιεν, εἰ μὴ καὶ τοῦτον, ὅσπερ ἔστιν αὐτοῖς τῆς στάσεως ἀρχηγέτης. καὶ ὡνόμασάν γε τοῦτον θεοῦ υἱὸν, οὐχ ὅτι τὸν θεὸν σφόδρα σέβουσιν, ἀλλ' ὅτι τοῦτον σφόδρα αὔξουσιν, ἡμεῖς μὲν οὖν μαθόντες, τίς ἔστιν ὁ υἱὸς τοῦ θεοῦ, καὶ ὅτι „ἀπαύγασμά“ἔστι „τῆς δόξης καὶ χαρακτῆρα τῆς ὑποστάσεως αὐτοῦ“καὶ „ἀτμὶς“μὲν „τῆς θεοῦ δυνάμεως ἀπόρροια δὲ τῆς τοῦ παντοκράτορος δόξης εἴλικρινής“ἔτι δὲ „ἀπαύγασμα“,„φωτὸς αἰδίου καὶ ἐσοπτρον ἀκηλίδωτον τῆς τοῦ θεοῦ ἐνεργείας καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ,“ἴσμεν ὅτι οὗτος υἱὸς ἐξ ἐκείνου, καὶ ἐκεῖνος τούτου πατήρ. καὶ οὐδὲν ἀπρεπές ἔστιν ἐν τῷ λόγῳ οὐδὲ ἀνάρμοστον θεῷ, τοιοῦτον υἱὸν μονογενῆ ὑφίσταντι. καὶ οὐκ ἀν μεταπείσηται τις ἡμᾶς ὅτι οὐχ υἱὸς ὁ τοιοῦτος τοῦ ἀγεννήτου θεοῦ ἔστι καὶ πατρός, εἰ δέ τινων παρήκουσε Κέλσος, μὴ δύμολογούντων τὸν υἱὸν τοῦ θεοῦ υἱὸν εἶναι τοῦ δημιουργήσαντος τόδε τὸ πᾶν, αὐτὸς ἀν εἰδείη καὶ οἱ συγκατατιθέμενοι τοιούτῳ λόγῳ. οὐ στάσεως οὖν ἀρχηγέτης ὁ Ἰησοῦς ἀλλὰ πάσης εἰρήνης. ὁ εἰπών τοῖς μαθηταῖς· „εἰρήνην ἀφίμι ύμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ύμῖν.“εἴτ’ ἐπείπερ ἥπιστατο τοὺς τοῦ κόσμου καὶ οὐ θεοῦ ἀνθρώπους προσπολεμήσοντας ἡμῖν, προσέθηκεν ἐκείνοις τὸ „οὐ καθὼς ὁ κόσμος δίδωσιν εἰρήνην, κάγὼ δίδωμι ύμῖν εἰρήνην.“θαρροῦμεν δὲ δι’ αὐτὸν, καὶ θλιβώμεθα ἐν τῷ κόσμῳ, εἰπόντα· „ἐν τῷ κόσμῳ θλῖψιν ἔχετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.“καὶ τοῦτόν φαμεν εἶναι υἱὸν θεοῦ· θεοῦ δὲ, δὸν, εἰ δεῖ ταῖς

8.14 | Since Celsus again says that if you teach them that this one is not the Son of that one, but that one is the Father of all, whom alone they should truly worship, they would not want to worship him unless he is also the leader of their stance. And they have named this one the Son of God, not because they greatly honor God, but because they greatly promote him. We, however, have learned who the Son of God is, and that he is "the radiance of his glory and the exact representation of his nature," and "the outflow of God's power and the genuine expression of the glory of the Almighty," and "the radiance of eternal light and the spotless mirror of God's activity and the image of his goodness." We know that this Son is from that one, and that one is his Father. There is nothing inappropriate or unsuitable in saying that such a unique Son exists. No one would convince us that such a one is not the Son of the unbegotten God and Father. If Celsus has heard that some do not acknowledge the Son of God as the Son of the Creator of all things, he himself would see and those who agree with such a statement. Therefore, Jesus is not the leader of a stance but of all peace. He said to his disciples, "Peace I leave with you; my peace I give to you." And since he knew that the people of the world, not of God, would wage war against us, he added, "Not as the world gives peace, do I give peace to you." We take courage through him, even if we are troubled in the world, saying, "In the world, you will have trouble; but take heart, I have overcome the world." And we say that this one is the Son of God. As for God, whom we greatly honor according to

λέξεσιν ἀκολουθῆσαι Κέλσου, σφόδρα σέβομεν, καὶ τὸν υἱὸν αὐτοῦ σφόδρα ηὔξημένον ὑπὸ τοῦ πατρὸς γινώσκομεν. ἔστω δέ τινας ὡς ἐν πλήθει πιστευόντων καὶ δεχομένων διαφωνίαν διὰ τὴν προπέτειαν ὑποτίθεσθαι τὸν σωτῆρα εἶναι τὸν μέγιστον ἐπὶ πᾶσι θεὸν, ἀλλ' οὕτι γε ἡμεῖς τοιοῦτο(ν. οἱ) πειθόμενοι αὐτῷ λέγοντι „ὁ πατὴρ ὁ πέμψας με μεῖζων μου ἐστί“ διόπερ (ού)χ ὃν νῦν πατέρα καλοῦμεν ὑποβάλοιμεν (ἄν). ὡς Κέλσος ἡμᾶς συκοφαντῶν (φησι), τῷ υἱῷ τοῦ θεοῦ.

## Section 15

8.15 | Μετὰ ταῦτά φησιν ὁ Κέλσος· ὅτι δὲ οὐκ ἀπὸ σκοποῦ ταῦτα δοξάζω, αὐτῶν ἐκείνων φωναῖς χρήσομαι. ἐν γάρ που τῷ οὐρανῷ διαλόγῳ τῇδε που λέγουσι τοῖσδε τοῖς ρήμασιν· „εἴ ἴσχυρότερός ἐστι θεοῦ υἱὸς, καὶ κύριος αὐτοῦ ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου (καὶ τίς ἄλλος κυριεύσει τοῦ κρατοῦντος θεοῦ;) πῶς πολλοὶ περὶ τὸ φρέαρ, καὶ οὐδεὶς εἰς τὸ φρέαρ; διὰ τί τοσαύτην ἀνύων ὀδὸν ἄτολμος εῖ; λανθάνει σε· πάρεστι γάρ μοι θάρσος καὶ μάχαιρα.“ οὕτως οὐ τοῦτ’ ἐστιν αὐτοῖς τὸ προκείμενον, τὸν ὑπερουράνιον θεὸν, ἀλλ’ ὃν ὑπέθεντο τούτου πατέρα, περὶ ὃν συνῆλθον, σέβειν, ἵν’ ἐπὶ προσχήματι μεγάλου θεοῦ τοῦτον, ὃν προϊστανται, τὸν υἱὸν τοῦ ἀνθρώπου, ὃν ἀποφαίνουσιν ἴσχυρότερον καὶ κύριον, „τοῦ κρατοῦντος θεοῦ,“ θρησκεύωσι μόνον. ἐνθεν αὐτοῖς ἐκεῖνο τὸ παράγγελμα, τὸ μὴ „δουλεύειν“ δύο „κυρίοις,“ ἵν’ ἡ στάσις περὶ ἔνα τοῦτον φυλάσσηται. καὶ ἐν τούτοις δὴ πάλιν. οὐκ οἶδ’ ἀπὸ ποίας αἰρέσεως ἀσημοτάτης ταῦτα λαβών, πᾶσι Χριστιανοῖς ἀπ’ αὐτῶν ἐγκαλεῖ· λέγω δ’ ἀσημοτάτης, ὡς μηδ’ ἡμῖν εἶναι, τοῖς

Celsus's words, we also know his Son, who is greatly exalted by the Father. Let there be some disagreement among the many who believe and accept that the Savior is the greatest God, but we do not believe such a thing, as he says, "The Father who sent me is greater than I." Therefore, we would not place him under the Father we now call. As Celsus slanders us, he speaks of the Son of God.

8.15 | After this, Celsus says that he does not praise these things for a purpose, but will use the voices of those people. For somewhere in the heavenly dialogue, they say with these words: "If the Son of God is stronger, and his Son is the Lord of the man, who else will rule over the Almighty God? Why are many afraid of the well, yet no one goes to the well? Why are you so cowardly in raising such a great path? You are unaware; for I have courage and a sword." Thus, this is not what they have in mind, the supreme God, but the one whom they place under that Father, about whom they gather to worship, so that they may honor this Son of Man, whom they declare to be stronger and the Lord of "the Almighty God." From this, they have the command not to "serve two lords," so that their stance is protected around this one. And in these matters again, I do not know from which very insignificant sect he has taken these things, as he accuses all Christians of them. I say insignificant because it is not even ours, to those who have often trained against those from the

πολλάκις ἔγγυμνασαμένοις πρὸς τοὺς ἀπὸ τῶν αἱρέσεων, φανερὰν τὴν γνώμην, ἀφ' ἣς ταῦτα ὁ Κέλσος εὕληφεν· εἴ γε εὕληφε καὶ μὴ ἀνέπλασεν ἡ ἀκολούθησιν προσέθηκε. σαφῶς γὰρ ἡμεῖς, οἱ λέγοντες τοῦ πάντα κτίσαντος καὶ τὸν αἰσθητὸν κόσμον εἶναι, φαμὲν τὸν υἱὸν οὐκ ἰσχυρότερον τοῦ πατρὸς ἀλλ' ὑποδεέστερον. καὶ τοῦτο λέγομεν αὐτῷ πειθόμενοι, εἰπόντι τό· „ὁ πατὴρ ὃ πέμψας με μείζων μου ἐστί·“ καὶ οὐδεὶς ἡμῶν οὕτως ἐμβρόντητός ἐστιν, ὡς λέγειν „κύριός“ ἐστι τοῦ θεοῦ „ὁ υἱὸς τοῦ ἀνθρώπου.“ κρατεῖν δέ φαμεν τὸν σωτῆρα μάλιστα, ὅτε νοοῦμεν αὐτὸν θεὸν λόγον καὶ σοφίαν καὶ δικαιοσύνην καὶ ἀλήθειαν, πάντων μὲν τῶν ὑποτεταγμένων αὐτῷ, καθὸ ταῦτά ἐστιν, ἀλλ' οὐχὶ καὶ τοῦ κρατοῦντος αὐτὸν πατρὸς καὶ θεοῦ. εἴτ' ἐπεὶ οὐκ ἀκόντων λόγος κρατεῖ, εἰσὶ δέ τινες ἔτι φαῦλοι οὐ μόνον ἀνθρωποι ἀλλὰ καὶ ἄγγελοι καὶ πάντες δαίμονες, τούτων φαμὲν αὐτὸν μὴ κρατεῖν μέν πω, ἐπεὶ μὴ ἐκόντες εἴκουσιν αὐτῷ· κατ' ἄλλο δὲ σημαινόμενον τοῦ κρατεῖν καὶ αὐτῶν κρατεῖ (ὡς τῶν ἀλόγων ζώων φαμὲν τὸν ἀνθρωπὸν κρατεῖν, οὐχ ὑποτάξαντα αὐτῶν τὸ ἡγεμονικὸν, ὡς τιθασσεύσας κρατεῖ τινων λεόντων καὶ κτηνῶν δεδαμασμένων), πλὴν πάντα ποιεῖ, ἵνα καὶ τοὺς νυνὶ μὴ πειθομένους αὐτῷ πείσας κρατήσῃ καὶ αὐτῶν. καθ' ἡμᾶς οὖν ψεῦδος τὸ ὑπὸ τοῦ Κέλσου λεγόμενον ὡς ὑφ' ἡμῶν ἀπαγγελλόμενον τό· „τίς ἄλλος κυριεύσει τοῦ κρατοῦντος θεοῦ“;

## Section 16

8.16 | Εἴτ' οἶμαι πάλιν φύρων τὰ πράγματα ἀπὸ ἄλλης αἱ[ρέσ]εως φέρει τὸ „(πῶς) πολλοὶ περὶ τὸ φρέαρ, καὶ οὐδεὶς εἰς τὸ φρέαρ“; καὶ τὸ „διὰ τί τοσαύτην (ἀν)ύων δὸν ἄτολμος εῖ; λανθάνει σε“καὶ τὸ

sects, making clear the opinion from which Celsus has taken these things, if indeed he has taken them and not invented them or added to them. For we, who say that the Creator of all and the visible world is, claim that the Son is not stronger than the Father but rather lesser. And we say this to him, believing his words: "The Father who sent me is greater than I." And none of us is so foolish as to say, "The Son of Man is the Lord of God." We say that the Savior reigns most, when we understand him as God, the Word, wisdom, righteousness, and truth, all of which are subjected to him, but not even the Almighty Father and God. Then, since the word reigns without force, and there are some who are still wicked, not only humans but also angels and all demons, we say that he does not reign over them yet, since they do not willingly submit to him. In another sense, we say that he does reign over them (as we say that humans reign over irrational animals, not having subjected them to their leadership, as someone who has tamed lions and beasts reigns over them), but he does all things so that he may also persuade those who do not now obey him to submit to him. Therefore, what Celsus says about us is a falsehood, as he claims that we say, "Who else will rule over the Almighty God?"

8.16 | Then I think that he again brings things from another sect, saying, "How many are afraid of the well, yet no one goes to the well?" and "Why are you so cowardly in raising such a great path? You are

„πάρεστι γάρ μοι θάρσος καὶ μάχαιρα“.  
(ῶ)ν ἡμεῖς ούδεν, οὶ ἀπὸ τῆς ἐπωνύμου  
Χριστοῦ ἐκκλησίας μόνου, φαμὲν εἶναι  
ἀλη(θές.) ταῦτα δὴ προειπών δοκεῖ  
ἀκόλουθα ἐαυτῷ λέγειν τὰ ούδεν ὅντα  
πρὸς ἡμᾶς. ἡμῖν μὲν γάρ τὸ προκείμενόν  
ἔστιν οὐκ ἔξ ύποθέσεώς τινα σέβειν θεὸν  
ἄλλὰ τὸν τοῦδε τοῦ παντὸς καὶ ἄλλου  
οὐτινοσοῦν μὴ αἰσθητοῦ μηδὲ δεικνυμένου  
δημιουργόν εἴσονται δὲ οἱ „ἄλλην ὁδὸν“ καὶ  
„ἄλλα κέλευθα“ βαδίζοντες καὶ τοῦτον μὲν  
ἀρνούμενοι καινοειδεῖ δὲ ἀναπλάσματι καὶ  
ὄνόματι μόνον θεοῦ ἐαυτοὺς ὡς μείζονι τοῦ  
δημιουργοῦ ἐπιδεδωκότες, καὶ εἴ τις ἄρ'  
ἔστι λέγων ἴσχυρότερον εἶναι τὸν νὺὸν καὶ  
κύριον ,τοῦ κρατοῦντος  
θεοῦ.“ ἀποδεδώκαμεν δὲ τὸν φαινόμενον  
ἡμῖν λόγον εἰς τὸ μὴ δεῖν „δυσὶ κυρίοις  
δουλεύειν, “ὅτε καὶ παρεστήσαμεν  
μηδεμίαν στάσιν περὶ τὸν Ἰησοῦν καὶ  
κύριον ἀποδείκυνσθαι δύνασθαι ἐν τοῖς  
δόμοιοῦσιν ὑπεραναβεβηκέναι μὲν πάντα  
κύριον μόνῳ δὲ κυρίῳ δουλεύειν τῷ υἱῷ  
τοῦ θεοῦ λόγῳ θεοῦ.

## Section 17

8.17 | Μετὰ ταῦτα δὲ ὁ Κέλσος φησὶν ἡμᾶς  
βωμοὺς καὶ ἀγάλματα καὶ νεώς ἰδρύεσθαι  
φεύγειν, ἐπεὶ τὸ πιστὸν ἡμῖν ἀφανοῦς καὶ  
ἀπορρήτου κοινωνίας οἴεται εἶναι  
σύνθημα· οὐχ ὅρῶν ὅτι βωμοὶ μὲν εἰσιν  
ἡμῖν τὸ ἐκάστου τῶν δικαίων ἡγεμονικὸν,  
ἀφ' οὗ ἀναπέμπεται ἀληθῶς καὶ νοητῶς  
εὐώδη „θυμιάματα, „προσευχαὶ“ ἀπὸ  
συνειδήσεως καθαρᾶς. διὸ λέγεται παρὰ  
τῷ Ἰωάννῃ ἐν τῇ Ἀποκαλύψει· τὰ δὲ  
θυμιάματά εἰσιν αἱ προσευχαὶ τῶν  
ἀγίων“ καὶ παρὰ τῷ ὑμνῳδῷ· „γενηθήτω ἡ  
προσευχή μου ὡς θυμίαμα ἐνώπιόν  
δου.“ ἀγάλματα δὲ καὶ πρέποντα θεῷ  
ἀναθήματα, οὐχ ὑπὸ βαναύσων τεχνιτῶν

unaware; for I have courage and a sword." We, from the church of the named Christ, say that these things are not true. Having said this, he seems to follow with things that have nothing to do with us. For our point is not to worship a god from some hypothesis, but the Creator of all and of anything that is not visible or shown. They will know that those who walk "another path" and "other ways," denying this one, have only a new idea and name for God, claiming themselves to be greater than the Creator. And if someone says that the Son is stronger and the Lord of "the Almighty God," we have shown that it is not necessary to "serve two lords," since we have established that there is no division about Jesus and that he can be shown to be the only Lord, serving the Son of God, the Word of God.

8.17 | After this, Celsus says that we avoid altars, statues, and temples because he thinks that our faith is a sign of an invisible and unutterable communion. He does not see that for us, altars are the leading place of each of the righteous, from which true and spiritual fragrant "offerings" and "prayers" rise from a pure conscience. Therefore, it is said by John in the Revelation: "The offerings are the prayers of the saints," and by the hymn writer: "Let my prayer be like incense before you." Statues and offerings suitable for God are not made by base craftsmen, but are made and shaped in us by the Word of God. The

κατεσκευασμένα· ἀλλ' ὑπὸ λόγου θεοῦ τρανούμενα καὶ μορφούμενα ἐν ἡμῖν. αἱ ἀρεταὶ, μιμήματα τυγχάνουσαι τοῦ πρωτοτόκου „πάσης κτίσεως.“ ἐν ᾧ ἔστι δικαιοσύνης καὶ σωφροσύνης καὶ ἀνδρείας καὶ σοφίας καὶ εὐσεβείας καὶ τῶν λοιπῶν ἀρετῶν παραδείγματα. ἐν πᾶσιν οὖν ἔστι, τοῖς κατὰ τὸν θεῖον λόγον σωφροσύνην ἔστι κατασκευάσασι καὶ δικαιοσύνην καὶ ἀνδρείαν καὶ σοφίαν καὶ εὔσεβειαν καὶ τῶν λοιπῶν ἀρετῶν τὰ κατασκευάσματα, ἀγάλματα· οἵ πρέπον εἶναι πεπείσμεθα τιμᾶσθαι τὸ πρωτότυπον πάντων ἀγαλμάτων. τὴν εἰκόνα „τοῦ θεοῦ τοῦ ἀοράτου.“ τὸν μονογενῆ θεόν. ἀλλὰ καὶ οἱ ἐκδυόμενοι „τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ καὶ ἐνδυόμενοι τὸν νέον. τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ’ εἰκόνα τοῦ κτίσαντος αὐτὸν,“ τὸ „κατ’ εἰκόνα τοῦ κτίσαντος“ εἶναι ἀναλαμβάνοντες. ἀγάλματα ἐν ἔστι καὶ ποιοῦσιν, ὅποια βούλεται ὁ ἐπὶ πᾶσι θεὸς, ἔκείνου. ὥσπερ δὲ καὶ ἐπὶ τῶν ἀγαλματοποιῶν οἱ μέν τινες εἰσὶ θαυμαστῶς κατορθοῦντες τὸ ἔργον, ὥσπερ εἴπειν Φειδίας ἢ Πολύκλειτος ἢ ζωγράφοι Ζεῦξις καὶ Ἀπελλῆς, ἔτεροι δὲ ἔλαττον τούτων ἀγαλματοποιοῦσι, καὶ ἄλλοι ἔτι καὶ τῶν δευτέρων ἔλαττον, καὶ ἀπαξαπλῶς πολλὴ διαφορά ἔστι τῆς τῶν ἀγαλμάτων καὶ εἰκόνων κατασκευῆς· τὸν αὐτὸν τρόπον οἱ μέν τινες εἰσὶ ποιοῦντες ἀγάλματα τοῦ ἐπὶ πᾶσι θεοῦ βέλτιον καὶ κατὰ τελείαν ἐπιστήμην, ὡς μηδεμίαν εἶναι σύγκρισιν τοῦ ὑπὸ Φειδίου κατασκευασθέντος Ὁλυμπίου Διὸς πρὸς τὸν κατασκευασθέντα „κατ’ εἰκόνα τοῦ κτίσαντος“ θεοῦ· πάντων δὲ τῶν ἐν ὅλῃ τῇ κτίσει πολλῷ βέλτιον καὶ ὑπερέχον ἔστιν ἐν τῷ σωτῆρι ἡμῶν, τῷ λέγοντι „ὁ πατὴρ ἐν ἐμοί.“

virtues are imitations of the firstborn of all creation, in which there are examples of righteousness, self-control, courage, wisdom, piety, and the other virtues. Thus, in all, those who have established self-control, righteousness, courage, wisdom, piety, and the other virtues according to divine reason create statues. We are convinced that it is fitting to honor the original of all statues, the image of "the invisible God," the only-begotten God. But also those who put off "the old man with his deeds and put on the new man, which is renewed in knowledge according to the image of the one who created him," take up "the image of the one who created." They make statues within themselves, whatever the God over all desires. Just as among sculptors, some are wonderfully skilled in their work, like Phidias or Polyclitus or painters like Zeuxis and Apelles, others are less skilled than these, and still others even less than the second group, and there is a great difference in the making of statues and images. In the same way, some are making statues of the God over all that are better and according to perfect knowledge, so that there is no comparison between the statue of Zeus made by Phidias and the one made "according to the image of the Creator." For in all creation, the one in our Savior is much better and superior, as he says: "The Father is in me."

## Section 18

8.18 | Καὶ ἐν ἐκάστῳ δὲ τῶν κατὰ δύναμιν  
ἔκεῖνον καὶ ἐν τούτῳ μιμησαμένων ἔστιν  
ἄγαλμα τὸ „κατ’ εἰκόνα τοῦ  
κτίσαντος,“ ὅπερ κατασκευάζουσι τῷ  
ἐνορᾶν θεῷ καθαρῷ καρδίᾳ,  
„μιμηταὶ“ γενόμενοι „τοῦ θεοῦ.“ καὶ  
ἀπαξιπλῶς πάντες Χριστιανοὶ ὅποιος  
εἴπομεν βωμοὺς καὶ ὁποῖα παρεστήσαμεν  
ἀγάλματα πειρῶνται ἰδρύεσθαι, οὐκ ἄψυχα  
καὶ ἀναίσθητα οὐδὲ δαιμόνων λίχνων  
ἐφεδρεύοντων τοῖς ἀψύχοις δεκτικὰ ἀλλὰ  
πνεύματος θεοῦ, τοῖς είρημένοις ἀγάλμασι  
τῆς ἀρετῆς καὶ τῷ „κατ’ εἰκόνα τοῦ  
κτίσαντος“ ὡς οἰκείοις ἐπιδημοῦντος· οὕτω  
δὲ καὶ τὸ πνεῦμα τοῦ Χριστοῦ τοῖς, ἵν  
οὕτως ὄνομάσω, συμμόρφοις ἐφιζάνει. καὶ  
τοιαῦτά γε βουλόμενος παραστῆσαι ὁ τοῦ  
θεοῦ λόγος ἀνέγραψε τὸν μὲν θεὸν ἐν  
ἐπαγγελίᾳ τοῖς δικαίοις λέγοντα·  
„ένοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω ἐν  
αὐτοῖς, καὶ ἔσομαι αὐτῶν θεὸς, καὶ αὐτοὶ  
ἔσονται μου λαὸς,“ τὸν δὲ σωτῆρα· „έάν τις  
ἀκούῃ μου τοὺς λόγους καὶ ποιῇ αὐτοὺς,  
ἔγω καὶ ὁ πατήρ μου ἐλευσόμεθα πρὸς  
αὐτὸν καὶ μονὴν παρ’ αὐτῷ  
ποιησόμεθα.„συνεξεταζέτω οὖν ὁ  
βουλόμενος βωμοὺς, οὓς διηγησάμην,  
βωμοῖς οἷς Κέλσος λέγει, καὶ ἀγάλματα ἐν  
τῇ τῶν εύσεβούντων εἰς τὸν τῶν ὅλων  
θεὸν ψυχῇ ἀγάλμασι Φειδίου καὶ  
Πολυκλείτου καὶ τῶν παραπλησίων· καὶ  
σαφῶς εἴσεται ἔκεινα μὲν καὶ ἄψυχα εἶναι  
καὶ χρόνῳ φθειρόμενα, ταῦτα δὲ ἐν τῇ  
ἀθανάτῳ μένειν ψυχῇ ἐς δόσον μένειν ἐν  
αὐτῇ ἡ λογικὴ ψυχὴ βούλεται.

8.18 | And in each of those who strive to imitate him, there is a statue "according to the image of the Creator," which they create with a pure heart to see God, becoming "imitators" of God. And all Christians, whom we mentioned, try to establish altars and what kind of statues we present, not lifeless and insensible ones, nor those that serve the lifeless demons, but those of the Spirit of God. These statues of virtue and "according to the image of the Creator" are like those who dwell within us. Thus, the Spirit of Christ rests upon those whom I will call conforming to him. And wanting to present such things, the Word of God wrote about God in a promise to the righteous, saying: "I will dwell in them and walk among them, and I will be their God, and they shall be my people." And about the Savior: "If anyone hears my words and does them, I and my Father will come to him and make our home with him." Let the one who wants to examine the altars I mentioned, the altars that Celsus speaks of, and the statues of the pious towards the God of all, know that the statues of Phidias and Polyclitus and those similar to them are clearly lifeless and will decay over time, while these remain in the immortal soul as long as the rational soul desires to remain in it.

## Section 19

8.19 | Εἴ δὲ καὶ ναοὺς ναοῖς δεῖ παραβαλεῖν,

8.19 | If we must compare temples, to show

ἵνα παραστήσωμεν τοῖς ἀποδεχομένοις τὰ  
Κέλσου ὅτι νεώς μὲν ίδρυεσθαι τοὺς  
πρέποντας τοῖς είρημένοις ἀγάλμασι καὶ  
βωμοῖς οὐ φεύγομεν, ἐκτρεπόμεθα δὲ τῷ  
πάσης ζωῆς χορηγῷ ἀψύχους καὶ νεκροὺς  
οἰκοδομεῖν νεώς· ἀκουέτω ὁ βουλόμενος,  
τίνα τρόπον διδασκόμεθα ὅτι τὰ σώματα  
ἡμῶν „ναὸς τοῦ Θεοῦ“ ἔστι, καὶ „εἴ τις“ διὰ  
τῆς ἀκολασίας ἡ τῆς ἀμαρτίας  
„φθείρει“, τὸν ναὸν τοῦ Θεοῦ, „οὗτος ὡς  
ἀληθῶς ἀσεβὴς εἰς τὸν ἀληθῆ ναὸν  
φθαρήσεται. πάντων δὲ τῶν οὕτως  
ὄνομαζομένων ναῶν κρείττων ἦν καὶ  
διαφέρων νεώς τὸ ιερὸν καὶ καθαρὸν σῶμα  
τοῦ σωτῆρος ἡμῶν Ἰησοῦ, ὅστις  
ἐπιστάμενος ἐπιβουλεύεσθαι μὲν δύνασθαι  
ὑπὸ τῶν ἀσεβῶν τὸν ναὸν τοῦ ἐν αὐτῷ  
Θεοῦ, οὐ μὴν ὥστε ἴσχυροτέραν εἶναι τὴν  
τῶν ἐπιβουλευόντων προαίρεσιν τῆς τὸν  
νεών οἰκοδομούσης θειότητος, φησὶ πρὸς  
ἔκεινους· „λύσατε τὸν ναὸν τοῦτον, κάγὼ  
ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.“ τοῦτο δὲ  
„ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος  
αὐτοῦ.“ καὶ ἄλλως δὲ οἱ θεῖοι λόγοι τὰ περὶ  
ἀναστάσεως μυστικῶς διδάσκοντες τοὺς  
δυναμένους ἀκούειν θειοτέρα ἀκοῇ λόγων  
Θεοῦ, ἀνοικοδομηθήσεσθαί (φασι) λίθοις  
ζῶσι καὶ τιμιωτάτοις· αἰνιττόμενοι ὅτι  
ἔκαστος τῶν συμπνεόντων διὰ τοῦ αὐτοῦ  
λόγου εἰς τὴν κατ’ αὐτὸν εύσέβειαν λίθος  
ἔστι τίμιος τοῦ παντὸς ναοῦ τοῦ Θεοῦ. καθὸ  
ὑπὸ μὲν τοῦ Πέτρου λέγεται· „ὑμεῖς δὲ  
οἰκοδομεῖσθε λίθοι ζῶντες καὶ οἴκος  
πνευματικὸς εἰς ιεράτευμα ἄγιον,  
ἀνενέγκαι πνευματικὰς θυσίας  
εύπροσδέκτους θεῷ διὰ Ἰησοῦ  
Χριστοῦ, „ὑπὸ δὲ τοῦ Παύλου τό·  
„οἰκοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν  
ἀποστόλων καὶ προφητῶν. ὅντος  
ἀκρογωνιαίου λίθου αὐτοῦ Χριστοῦ Ἰησοῦ  
τοῦ κυρίου ἡμῶν.“ τοιοῦτον δέ τινα  
μυστικὸν ἔχει νοῦν καὶ ἡ ἐν τῷ Ἡσαΐᾳ λέξις.  
οὕτως ἔχουσα καὶ λεγομένη ὡς πρὸς τὴν

those who accept Celsus that we do not  
avoid establishing temples for the  
mentioned statues and altars, but we turn  
away from building lifeless and dead  
temples for the giver of all life. Let the one  
who wishes to hear understand how we are  
taught that our bodies are "the temple of  
God," and "if anyone destroys the temple of  
God through immorality or sin, he will be  
destroyed as truly impious in the true  
temple." Among all such named temples,  
the holy and pure body of our Savior Jesus  
is greater and different. He, knowing that  
he could be plotted against by the wicked  
regarding the temple of God within him, did  
not think that the intention of those  
plotting against him was stronger than the  
divine power that builds the temple. He  
said to them: "Destroy this temple, and in  
three days I will raise it up." But he was  
speaking about the temple of his body. In  
another way, the divine words teach about  
resurrection, saying that those who can  
hear the divine words will be rebuilt with  
living and precious stones, hinting that  
each of those who breathe, through the  
same word, is a precious stone of the whole  
temple of God. As Peter says: "But you are  
being built up as living stones into a  
spiritual house for a holy priesthood, to  
offer spiritual sacrifices acceptable to God  
through Jesus Christ." And Paul says:  
"Being built upon the foundation of the  
apostles and prophets, with Christ Jesus  
himself as the cornerstone." This has a  
mystical meaning, as seen in the words of  
Isaiah. Thus, it is said regarding Jerusalem:  
"Behold, I am preparing for you a stone,  
your foundation, and your foundations will  
be sapphires, and I will set your  
battlements with jasper and your gates  
with crystal stones, and your children will  
be taught by God; and in much peace will

Ιερουσαλήμ: „ίδούν ἐτοιμάζω σοι ἄνθρακα τὸν λίθον σου καὶ τὰ θεμέλιά σου σάπφειρον, καὶ θήσω τὰς ἐπάλξεις σου ἵασπιν καὶ τὰς πύλας σου λίθους κρυστάλλου καὶ τὸν περίβολόν σου λίθους ἔκλεκτοὺς, καὶ πάντας τοὺς υἱούς σου διδακτοὺς θεοῦ· καὶ ἐν πολλῇ εἰρήνῃ τὰ τέκνα σου, καὶ ἐν δικαιοσύνῃ οἰκοδομηθῆση.“

## Section 20

8.20 | Είσιν οὖν τινες τῶν δικαίων ἄνθραξ λίθος καὶ ἄλλοι σάπφειρος καὶ ἄλλοι ἵασπις καὶ ἄλλοι κρύσταλλος· καὶ οὕτω πᾶν γένος ἔκλεκτῶν καὶ τιμίων λίθων είσιν οἱ δίκαιοι. τὸν δὲ περὶ λίθων νοῦν καὶ τῆς φύσεως αὐτῶν λόγον. καὶ εἰς ποδαπὰς ψυχὰς ἀναφέρεσθαι δύναται ἐκ τοῦ τιμίου λίθου τὸ ὄνομα, οὐ κατὰ τὸν παρόντα καιρόν ἔστι διηγήσασθαι· μόνον δ' ἔχρην ὑπομνησθῆναι ἐπ' ὀλίγον τοῦ βουλήματος τῶν καθ' ἡμᾶς ναῶν καὶ ἐνὸς τοῦ ἐκ λίθων τιμίων νεώ τοῦ θεοῦ. ὥσπερ γάρ, εἰ ἐπὶ τοῖς νομιζομένοις ναοῖς ἔκαστοι κατὰ τὰς σφῶν πόλεις ἐσεμνύνοντο πρὸς τοὺς ἐτέρους, ἔλεγον ἀν οἱ ἐπὶ τοῖς τιμιωτέροις ναοῖς μέγα φρονοῦντες τὰ ἔξαίρετα τῶν ἴδιων εἰς ἔλεγχον τῶν ὑποδεεστέρων· οὕτως πρὸς τοὺς ἐγκαλοῦντας ἡμῖν, ἐπεὶ μὴ νομίζομεν δεῖν σέβειν τὸ θεῖον παρ' ἀναισθήτοις ναοῖς, ἀντιπαραλαμβάνομεν τοὺς καθ' ἡμᾶς ναοὺς καὶ δείκνυμεν τοῖς γε μὴ ἀναισθήτοις μηδὲ παραπλησίοις τοῖς ἀναισθήτοις θεοῖς αὐτῶν ὅτι οὐδεμίᾳ σύγκρισίς ἔστιν οὕτε τῶν παρ' ἡμῖν ἀγαλμάτων πρὸς τὰ ἀγάλματα τῶν ἔθνῶν οὕτε τῶν παρ' ἡμῖν βωμῶν καὶ τῶν παρ' αὐτοῖς, ἵν' οὕτως ὄνομάσω, θυμιαμάτων πρὸς τοὺς ἐκείνων βωμοὺς καὶ τὰς παρ' αὐτοῖς κνίσσας καὶ αἴματα ἀλλ' οὐδὲ τῶν ἀποδεδομένων ναῶν πρὸς τοὺς ναοὺς τῶν

be your children, and you will be built in righteousness."

8.20 | Therefore, some of the righteous are like a coal stone, others like sapphire, others like jasper, and others like crystal. Thus, all the righteous are a whole kind of chosen and precious stones. And the thought about stones and their nature can be explained. And it can be said that the name of the precious stone refers to souls, but it is not the time to explain this. It is only necessary to briefly mention the purpose of our temples and the one temple made of precious stones for God. For just as in the recognized temples, each city honors its own, those who are in the more precious temples would boast about their excellence to challenge the lesser ones. In the same way, when those accuse us, since we do not think we should honor the divine in lifeless temples, we compare our temples and show that they are not lifeless nor similar to their lifeless gods, and that there is no comparison between our statues and the idols of the nations, nor between our altars and theirs. Thus, we avoid establishing altars, statues, and temples, not because we seek an invisible and unutterable communion, but because we have found through the teaching of Jesus the way to true piety. We flee from the false appearances of piety that lead people away

ἀναισθήτων, ὑπὸ αναισθήτων ἀνθρώπων θαυμαζομένων καὶ μηδὲ φαντασιωθέντων τὴν θείαν αἴσθησιν, ἢ αἰσθάνεται τις θεοῦ καὶ τῶν τούτου ἀγαλμάτων καὶ ναῶν καὶ βωμῶν, πρεπόντων θεῷ. οὐκ εἰς τὸ πιστὸν οὖν ἀφανοῦς καὶ ἀπορρήτου κοινωνίας καὶ τὸ τοιοῦτο σύνθημα φεύγομεν βωμοὺς καὶ ἀγάλματα καὶ νεώς ἰδρύεσθαι, ἀλλ' ὅτι εὐρόντες διὰ τὴν Ἰησοῦ διδασκαλίαν τὸν τρόπον τῆς εἰς τὸ θεῖον εὔσεβείας φεύγομεν τὰ φαντασίᾳ εὔσεβείας ἀσεβεῖς πιοιοῦντα τοὺς ἐσφαλμένους ἀπὸ τῆς διὰ Ἰησοῦ Χριστοῦ εὔσεβείας· ὅς ἔστι μόνος „ὁδὸς“εὔσεβείας, ἀληθῶς λέγων τό· „έγώ είμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή.“

## Section 21

8.21 | "Ιδωμεν δὲ καὶ τὰ ἔδῆς Κέλσω λεγόμενα περὶ θεοῦ. καὶ ὡς προτρέπει ἡμᾶς ἐπὶ τὴν τῶν ὡς μὲν πρὸς ἀλήθειαν είδωλοιθύτων χρῆσιν ἥ. ἵν' οὕτως ὄνομάσω, δαιμονιοιθύτων, ὡς δ' αὐτὸς προσαγορεύσαι ἄν, ἄτε μὴ εἰδὼς, τί τὸ ἀληθῶς ἱερὸν, καὶ ποδαπάι αἱ παρὰ τούτῳ θυσίαι, ἱεροιθύτων. ἂ δὲ λέγει, τοιαῦτά ἔστιν· ὅ γε μὴν θεὸς ἀπασι κοινὸς, ἀγαθός τε καὶ ἀπροσδεής καὶ ἔξω φθόνου· τί οὖν κωλύει τοὺς μάλιστα καθωσιωμένους αὐτῷ καὶ τῶν δημοτελῶν ἐορτῶν μεταλαμβάνειν; οὐκ οἶδα δὲ τί φαντασθεὶς οἴεται ἀκολουθεῖν τῷ τὸν θεὸν εἶναι ἀγαθὸν καὶ ἀπροσδεῆ καὶ ἔξω φθόνου τὸ τοὺς καθωσιωμένους αὐτῷ μεταλαμβάνειν τῶν δημοτελῶν ἐορτῶν. καί φημι ὅτι ἡκολούθει μὲν τῷ τὸν θεὸν εἶναι ἀγαθὸν καὶ ἀπροσδεῆ καὶ ἔξω φθόνου τὸ αὐτῶν τῶν δημοτελῶν μεταλαμβάνειν ἐορτῶν, εἰ ἀπεδείκνυτο ὅτι αἱ δημοτελῆς ἐορταὶ οὐδὲν μὲν ἔχουσιν ἐσφαλμένον ἀπὸ δὲ τῆς περὶ θεοῦ θεωρίας ἐνομοθετήθησαν ὡς ἀκόλουθοι τῇ εἰς αὐτὸν θεραπείᾳ καὶ

from the true piety found through Jesus Christ, who is the only "way" of piety, truly saying: "I am the way, the truth, and the life."

8.21 | Let us also look at what Celsus says about God. And how he urges us toward the use of idols, or as I would call them, demon-worship, since he does not know what is truly sacred, and what the sacrifices made to him are. What he says is like this: "God is common to all, good, ungrudging, and free from envy." So, what prevents those who are most devoted to him from participating in the public festivals? I do not know what he imagines when he thinks that the good, ungrudging, and envious God allows those devoted to him to partake in public festivals. And I say that it would follow that if it were shown that the public festivals have no flawed aspect and are established as followers of the worship and piety toward him, then it would be acceptable for them to participate in those festivals. However, if the public festivals have no valid reason for their name, as they do not align with the worship of the divine, but are merely imitations of human history or natural phenomena like water or earth, it is

εύσεβείᾳ. εἰ μέντοι αἱ δημοτελεῖς μέχρι ὄνόματος ἐορταὶ μηδένα λόγον ἔχουσιν ἀποδεικτικὸν, ὡς ἀρμόζουσαι τῇ εἰς τὸ θεῖον θεραπείᾳ, ἀλλ' ἐλέγχοιντο οὖσαι ἀναπλάσματα τῶν ὅπως ποτὲ ἔτυχε διά τινας ἴστορίας ἀνθρωπικὰς ταῦτα νομιθετησάντων ἥτις καὶ φυσιολογίας περὶ ὅδατος η γῆς ἥτινα ἀπ' αὐτῆς καρπῶν δοκούντων περιέχειν, δῆλον ὅτι οἱ τὸ θεῖον ἔξητασμένως σέβειν θέλοντες εὔλογόν τι πράττοιεν, μὴ μεταλαμβάνοντες τῶν δημοτελῶν ἐορτῶν. „ἐορτὴ“ γάρ, ὡς φησι τίς καὶ τῶν Ἑλληνικῶν σοφῶν καλῶς λέγων. „οὐδὲν ἄλλο ἔστιν ἥτι τὰ δέοντα πράττειν“· καὶ ἐορτάζει γε κατὰ ἀλήθειαν ὃ τὰ δέοντα πράττων, ἀεὶ εὐχόμενος, διὰ παντὸς θύων τὰς ἀναιμάκτους ἐν ταῖς πρὸς τὸ θεῖον εὐχαῖς θυσίας. διὸ καὶ μεγαλοφυέστατά μοι δοκεῖ παρὰ τῷ Παύλῳ εἰρῆσθαι τό· „ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς; φοβοῦμαι ὑμᾶς μή πως εἰκῇ κεκοπίακα εἰς ὑμᾶς.“

## Section 22

8.22 | Ἐὰν δέ τις πρὸς ταῦτα ἀνθυποφέρῃ τὰ περὶ τῶν παρ' ἡμῖν κυριακῶν ἥ παρασκευῶν ἥ τοῦ Πάσχα ἥ τῆς Πεντηκοστῆς δι' ἡμερῶν γινόμενα, λεκτέον καὶ πρὸς τοῦτο ὅτι ὁ μὲν τέλειος, ἀεὶ ἐν τοῖς λόγοις ὧν καὶ τοῖς ἔργοις καὶ τοῖς διανοήμασι τοῦ τῇ φύσει κυρίου λόγου θεοῦ. ἀεὶ ἔστιν αὐτοῦ ἐν ταῖς ἡμέραις καὶ ἀεὶ ἄγει κυριακὰς ἡμέρας· ἀλλὰ καὶ ἀεὶ παρασκευάζων ἐαυτὸν πρὸς τὸ ἀληθινῶς ζῆν καὶ ἀπεχόμενος τῶν τοῦ βίου ἡδέων καὶ τοὺς πολλοὺς ἀπατώντων καὶ μὴ τρέφων, „τὸ φρόνημα τῆς σαρκὸς“ ἀλλ' ὑπαπιάζων αὐτοῦ „τὸ σῶμα“ καὶ δουλαγωγῶν ἀεὶ ἄγει τὰς παρασκευάς. ἔτι δὲ ὁ νοήσας ὅτι „τὸ πάσχα ἡμῶν ἔτυθη

clear that those who wish to honor the divine would reasonably avoid participating in public festivals. For "festival," as one of the wise Greeks says well, "is nothing other than doing what is necessary." And the one who truly celebrates is the one who does what is necessary, always praying and continually offering sacrifices of praise to the divine. Therefore, it seems to me that Paul wisely said: "You observe days and months and seasons and years; I am afraid for you, lest I have labored for you in vain."

8.22 | But if someone brings up the observances we have, like the Lord's Day, the preparations, Passover, or Pentecost, it should be said that the perfect one, always in words, deeds, and thoughts, is the true Lord, the Word of God. He is always present in our days and always leads the Lord's Days. But he also always prepares himself for truly living and avoids the pleasures of life, deceiving many and not feeding "the mindset of the flesh," but instead keeping his "body" under control and always preparing himself. Moreover, the one who understands that "Christ, our Passover, was sacrificed," and that we should celebrate by partaking of the flesh of the Word, does not

Χριστὸς, "καὶ χρὴ ἐορτάζειν ἐσθίοντα τῆς σαρκὸς τοῦ λόγου, οὐκ ἔστιν ὅτε οὐ ποιεῖ τὸ πάσχα, ὅπερ ἐρμηνεύεται διαβατήρια, διαβαίνων ἀεὶ τῷ λογισμῷ καὶ παντὶ λόγῳ καὶ πάσῃ πράξει ἀπὸ τῶν τοῦ βίου πραγμάτων ἐπὶ τὸν θεὸν, καὶ ἐπὶ τὴν πόλιν αὐτοῦ σπεύδων. πρὸς τούτοις δὲ ὁ δυνάμενος μετ' ἀληθείας λέγειν· „συνανέστημεν τῷ Χριστῷ” ἀλλὰ καὶ τό· „συνήγειρε καὶ συνεκάθισεν ἡμᾶς ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ” ἀεὶ ἔστιν ἐν ταῖς τῆς Πεντηκοστῆς ἡμέραις, καὶ μάλιστα ὅτε καὶ „εἰς τὸ ὑπερῷον” ὡς οἱ ἀπόστολοι τοῦ Ἰησοῦ ἀναβὰς σχολάζει τῇ δεήσει καὶ „τῇ προσευχῇ,” ὡς ἄξιος γενέσθαι τῆς „φερομένης πνοῆς βιαίας” ἔξ οὐρανοῦ, βιαζομένης ἔξαφανίσαι τὴν ἐν ἀνθρώποις κακίαν καὶ τὰ ἀπ’ αὐτῆς, ἄξιος δὲ καὶ τινος μερισμοῦ γλώσσης ἀπὸ θεοῦ πυρίνης.

## Section 23

8.23 | Ο δὲ πολὺς τῶν πιστεύειν δοκούντων καὶ μὴ τηλικοῦτος δεῖται ὑπομνήσεως χάριν, μὴ βουλόμενος ἢ μὴ δυνάμενος πάσας τοιαύτας ἄγειν ἡμέρας, αἴσθητῶν παραδειγμάτων, ἵνα μὴ τέλεον παραρρύῃ. τοιαῦτα δ' οἶμαι τὸν Παῦλον νενοηκότα μέρος μὲν „ἐορτῆς” ὀνομακέναι τὴν ἐν ἡμέραις τεταγμέναις παρ' ἐτέρας ἐορτὴν, ἥνιχθαι δὲ ἐκ τοῦ οὕτως λελεγμένου ὅτι οὐκ „ἐν μέρει ἐορτῆς” ἀλλ' ἐν ὅλοκλήρῳ καὶ ἀδιαλείπτῳ ἔστιν ἐορτῇ ὃ ἀεὶ βίος κατὰ τὸν θεῖον λόγον. ὅρα οὖν πάλιν κάκ τῶν εἱρημένων περὶ ἐορτῶν τῶν παρ' ἡμῖν, συνεχεταζομένων ταῖς δημοτελέσι τοῦ Κέλσου καὶ τῶν ἔθνῶν ἐορταῖς, εἰ μὴ μακρῷ σεμνότεραι εἰσιν αὗται αἱ ἐορταὶ τῶν δημοτελῶν, ἐν αἷς „τὸ φρόνημα τῆς σαρκὸς” ἐορτάζον ἔξυβρίζει ἐπὶ μέθας καὶ ἀκολασίας ἐκτρεπόμενον. πολὺ δ' ἀν εἴη νῦν λέγειν, διὰ τί αἱ κατὰ τὸν

fail to keep Passover, which means "the crossing over," always crossing over in thought and in every word and action from the affairs of life to God, and hastening to his city. In addition, the one who can speak with truth says: "We have risen with Christ," and also: "He raised us up and seated us with him in the heavenly places in Christ." This is always true during the days of Pentecost, especially when the apostles of Jesus went up to pray and "to seek" as they were worthy of "the rushing mighty wind" from heaven, which was meant to remove the evil in humanity and its consequences, and they were also worthy of receiving a share of the fiery tongue from God.

8.23 | But many who seem to believe do not need much reminding, either because they do not want to or cannot keep all these days of visible examples, so that they do not fall short of perfection. I think that Paul, in part, named the "festival" as one that is arranged on certain days, hinting that it is not "in part of a festival," but in a whole and continuous festival that the always-living life according to the divine Word exists. So, look again at what has been said about the festivals among us, compared with the public festivals of Celsus and those of the nations, to see if these festivals of the public are not far more solemn, where "the mindset of the flesh" celebrates in drunkenness and debauchery. It would take a long time to explain why the festivals according to God's law teach to eat "bread of affliction" or "unleavened bread with

τοῦ θεοῦ νόμον ἐορταὶ „ἄρτον κακώσεως“ διδάσκουσιν ἐσθίειν ἢ „ἄζυμα μετὰ πικρίδων,“ ἢ ὅτι φασί· „ταπεινώσατε τὰς ψυχὰς ὑμῶν“ ἢ τι τούτοις παραπλήσιον. οὐδὲ γάρ δυνατόν ἔστι τὸν σύνθετον ἄνθρωπον, ὃσον ἔτι „ἡ σάρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκὸς,“ ἔξ ὅλων ἐορτάζειν· ἢ γάρ ἐορτάζων τις τῷ πνεύματι κακοῖ τὸ σῶμα, μὴ πεφυκός διὰ „τὸ φρόνημα τῆς σαρκὸς“ ἐορτάζειν μετὰ τοῦ πνεύματος, ἢ ἐορτάζων κατὰ σάρκα οὐ χωρεῖ καὶ τὴν κατὰ πνεῦμα ἐορτήν. ἀλλὰ γάρ ἀρκεῖ ταῦτα εἰς τὸν περὶ ἐορτῶν λόγον ἐπὶ τοῦ παρόντος.

## Section 24

8.24 | "Ιδωμεν δὲ οἵς χρῆται ὁ Κέλσος λόγοις, προτρέπων ἡμᾶς ἐπὶ τὴν χρῆσιν τῶν εἰδωλοθύτων καὶ τὰς δημοτελεῖς ἐν δημοτελέσιν ἐορταῖς θυσίας. ἀ δὲ λέγει τοιαῦτά ἔστιν· εἴ μὲν οὐδὲν ταῦτά ἔστι τὰ εἴδωλα, τί δεινὸν κοινωνῆσαι τῆς πανθοινίας; εἴ δ' εἰσί τινες δαίμονες. δηλονότι καὶ οὗτοι τοῦ θεοῦ είσιν, οἵς καὶ πιστευτέον καὶ καλλιεργητέον κατὰ νόμους καὶ προσευκτέον, ἵν' εύμενεῖς ὥστι. χρήσιμον δ' εἰς ταῦτα ὅλον τὸν περὶ „εἰδωλοθύτων“ λόγον, είρημένον παρὰ τῷ Παύλῳ ἐν τῇ προτέρᾳ πρὸς Κορινθίους ἐπιστολῇ, λαβεῖν είς χεῖρας καὶ σαφηνίσαι· ἐν ᾧ καὶ πρὸς τὸ μηδὲν εἴναι „εἴδωλον ἐν κόσμῳ“ ἀπαντῶν τὴν ἀπὸ τοῦ χρῆσθαι τοῖς εἰδωλοθύτοις βλάβην κατεσκεύασεν, ἀποδεικνὺς τοῖς ἀκούειν τῶν ἐκεῖ δυναμένοις ὅτι πάντως οὐ φονέως χεῖρόν τι πράττει ὁ τῶν εἰδωλοθύτων μεταλαμβάνων, ἀπολλὺς τοὺς αὐτοῦ ἀδελφοὺς. δι' οὖς „Χριστὸς ἀπέθανε.“ καὶ μετὰ τοῦτο τιθεὶς δαιμονίοις θύεσθαι τὰ θυόμενα. παρίστησι „κοινωνοὺς τῶν

bitter herbs," or why they say: "Humble your souls," or something similar to these. For it is not possible for the composite human, as long as "the flesh desires against the spirit, and the spirit against the flesh," to celebrate all at once. Either someone celebrating in the spirit harms the body, not being able to celebrate with the spirit because of "the mindset of the flesh," or one celebrating according to the flesh cannot also celebrate according to the spirit. But these points are enough for the current discussion about festivals.

8.24 | Let us see what Celsus says, urging us to use idols and participate in public sacrifices. What he says is this: if the idols are nothing, what harm is there in sharing in the feast? But if there are some demons, then clearly these are also gods, to whom we should believe, serve according to the laws, and pray, so that they may be favorable. It is useful to take the whole discussion about "idol sacrifices," mentioned by Paul in his earlier letter to the Corinthians, and clarify it. In that letter, he states that there is no "idol in the world," showing that using idols brings harm, proving to those who can hear that the one who partakes of the idol sacrifices does not harm his brothers for whom "Christ died." Then, he goes on to say that those who partake of the sacrifices become "partners with demons," presenting that it is impossible to share in "the table of the Lord and the table of demons." However, since a full explanation is needed, we will limit ourselves to what has been briefly

δαιμονίων γίνεσθαι "τοὺς μεταλαμβάνοντας „δαιμονίων τραπέζης· παρίστησί τε ὅτι ἀδύνατόν ἐστι τὸν αὐτὸν „τραπέζης κυρίου μετέχειν καὶ τραπέζης δαιμόνων." ἀλλ' ἐπεὶ ὅλης συντάξεως χρήζει διὰ πλειόνων ἀποδεικνυμένης ἡ περὶ τούτων εἰς τὴν πρὸς Κορινθίους ἐπιστολὴν διήγησις, ἀρκεσθησόμεθα καὶ τοῖς ἐπ' ὄλιγον ἀποδεδομένοις· ἐν οἷς τῷ ἔξετάζοντι αὐτὰ φανεῖται ὅτι, κἄν μηδὲν ἦ τὰ εἴδωλα, οὐδὲν ἦττον καὶ οὕτω δεινόν ἐστι τὸ κοινωνῆσαι τῆς τῶν είδώλων πανθοινίας. εἴρηται μὲν οὖν ἡμῖν μετρίως καὶ εἰς τὸ, κἄν ὥσι τινες δαίμονες, οἵς τὰ θυόμενα θύεται, μὴ δεῖν ἡμᾶς αὐτῶν μεταλαμβάνειν τοὺς ἐπισταμένους διαφορὰν „τραπέζης κυρίου" καὶ „τραπέζης δαιμονίων" καὶ διὰ τὸ ἐπίστασθαι πάντα μὲν πράττοντας. ἵνα „τραπέζης κυρίου" ἀεὶ μετέχωμεν, παντὶ δὲ τρόπῳ φυλαττομένους, ἵνα μηδέ ποτε κοινωνοὶ „τραπέζης" γενώμεθα τῶν „δαιμονίων."

## Section 25

8.25 | Ἐπεὶ δέ φησιν ἐν τούτοις ὁ Κέλσος ὅτι καὶ οἱ δαίμονές είσι τοῦ θεοῦ, καὶ διὰ τοῦτο πιστευτέον ἐστὶν αὐτοῖς καὶ καλλιεργητέον κατὰ νόμους καὶ προσευκτέον, ὃν' εὔμενεῖς ὥσι, διδακτέον καὶ περὶ τούτου τοὺς βουλομένους ὅτι ὁ τοῦ θεοῦ λόγος οὐδὲν τῶν φαύλων ἀναγορεύειν βούλεται κτῆμα θεοῦ τυγχάνειν, ἀνάξιον αὐτὸν κρίνων τηλικούτου κυρίου. διόπερ οὐ πάντες μὲν ἀνθρωποι χρηματίζουσιν ἀνθρωποι θεοῦ, μόνοι δὲ οἱ ἄξιοι τοῦ θεοῦ· ὅποιος ἦν Μωϋσῆς καὶ Ἡλίας, καὶ εἴ τις, ἄλλος ἀναγέγραπται „ἀνθρωπος θεοῦ" ἢ παραπλήσιός ἐστι τοῖς ἀναγεγραμμένοις. οὕτως δὲ καὶ οὐ πάντες ἄγγελοι „ἄγγελοι" λέγονται εἴναι „τοῦ θεοῦ" ἀλλὰ

stated. In examining these points, it becomes clear that even if the idols are nothing, it is still dangerous to share in the feast of the idols. Therefore, it has been said to us moderately that even if there are some demons to whom the sacrifices are offered, we should not partake of them, knowing the difference between "the Lord's table" and "the table of demons," and being aware of everything we do. So that we may always partake of "the Lord's table," we must take care in every way, so that we never become partners in "the table of demons."

8.25 | Since Celsus says that the demons are also of God, and for this reason we should believe in them, serve them according to the laws, and pray to them so that they may be favorable, we should teach those who want to know that the Word of God does not want to declare anything trivial as a possession of God, judging it unworthy of such a Lord. Therefore, not all people are called "people of God," but only those worthy of God, like Moses and Elijah, and if anyone else is called "man of God," he is similar to those already mentioned. In the same way, not all angels are called "angels of God," but only the blessed ones, while those who have turned to evil are called angels of the devil,

μόνοι οἱ μακάριοι, οἱ δὲ ἐκτραπέντες ἐπὶ τὴν κακίαν ἄγγελοι τοῦ διαβόλου ὀνομάζονται, ὡσπερ οἱ φαῦλοι ἄνθρωποι ἄνθρωποι ἀμαρτίας ἢ υἱοὶ λοιμοὶ ἢ υἱοὶ ἀδικίας. ἐπεὶ οὖν καὶ ἄνθρωποι οἱ μέν εἰσι σπουδαῖοι οἱ δὲ φαῦλοι, διὸ καὶ οἱ μὲν „τοῦ θεοῦ“ οἱ δὲ τοῦ διαβόλου εἶναι λέγονται, ἀλλὰ καὶ „ἄγγελοι“ οἱ μὲν „τοῦ θεοῦ“ οἱ δὲ τοῦ πονηροῦ, δαίμονες δὲ οὐκέτι διχῶς, πάντες γὰρ ἀποδείκνυνται εἶναι φαῦλοι· διὰ τοῦτο φήσομεν ψευδῆ εἶναι τὸν Κέλσου· λόγον εἰπόντος τό· εἰ δὲ εἰσί τινες δαίμονες. δηλονότι καὶ οὗτοι τοῦ θεοῦ· ἢ δεικνύτω ὁ βουλόμενος μὴ λόγον ὑγιῆ εἶναι τὴν περὶ ἀνθρώπων καὶ ἄγγέλων διαιρεσιν, ἢ λόγον ἔχοντα παραπλήσιον δύνασθαι ἀποδείκνυσθαι καὶ ἐπὶ δαιμόνων. Εἰ δὲ τοῦτ' ἀμήχανον, δῆλον ὅτι οὕτε τοῦ θεοῦ είσιν οἱ δαίμονες· οὐ γὰρ ἄρχων αὐτῶν ὁ θεὸς ἀλλ', ὡς φασιν οἱ θεῖοι λόγοι, ὁ „Βεελζεβούλ“.

## Section 26

8.26 | οὕτε πιστευτέον δαίμοσι, καν Κέλσος ἐπὶ τούτους ἡμᾶς παρακαλῇ. ἀλλ' ἀποθανητέον πρὸν πεισθῆναι δαίμοσιν ἀλλὰ καὶ πᾶν ὄτιον ὑπομενετέον πειθόμενον θεῷ. οὔτως δὲ οὐδὲ καλλιερητέον δαίμοσι· καὶ γὰρ ἀδύνατόν ἔστι τοῖς φαύλοις καὶ ἀνθρώπων κακωτικοῖς καλλιερεῖν. ἀλλὰ καὶ κατὰ ποίους νόμους ἡμᾶς βούλεται Κέλσος καλλιερεῖν τοῖς δαίμοσιν; εἰ μὲν γὰρ κατὰ τοὺς κειμένους ἐν ταῖς πόλεσι, κατασκευαζέτω ὅτι συνάδουσι τοῖς θείοις νόμοις· εἰ δὲ τοῦτο μὴ δύναται (οὐ γὰρ καν ἀλλήλοις ταύτα λέγουσιν οἱ τῶν πολλῶν πόλεων νόμοι), δηλονότι οὐδὲ κυρίως νόμους ἢ φαύλων νόμους, οἷς οὐ πιστευτέον· „πειθαρχεῖν“ γὰρ „δεῖ μᾶλλον θεῷ ἢ ἀνθρώποις.“ ἄπαγε δὴ τὴν τοῦ

just as wicked people are called people of sin or children of plague or children of injustice. Since there are both serious and wicked people, it follows that some are called "of God" and others "of the devil." Similarly, some angels are "of God" and others are of the evil one. However, demons are no longer divided; they are all shown to be wicked. For this reason, we will say that Celsus is wrong when he claims that if there are some demons, then they are also of God. The one who wants to argue should either show that the distinction between people and angels is not sound or that a similar argument can be made about demons. If this is impossible, it is clear that the demons are not of God, for their ruler is not God, but, as the divine words say, "Beelzebub."

8.26 | We should not believe in demons, even if Celsus encourages us to do so. Instead, we should die before being convinced by demons, and we should endure anything rather than be persuaded by God. Therefore, we should not serve demons either, for it is impossible for wicked people to serve properly. But according to what laws does Celsus want us to serve the demons? If it is according to the laws in the cities, then he should show that they agree with divine laws. If he cannot do this (for the laws of many cities do not even say the same things), it is clear that there are no true laws or trivial laws that we should believe in. For "it is necessary to obey God rather than men." So, let us reject Celsus's advice to pray to

Κέλσου συμβουλὴν, λέγοντος προσευκτέον εἶναι δαίμοσι, καὶ οὐδὲ κατὰ τὸ ποσὸν ἀκουστέον αὐτῆς· μόνῳ γάρ προσευκτέον τῷ ἐπὶ πᾶσι θεῷ, καὶ προσευκτέον γε τῷ μονογενεῖ καὶ πρωτοτόκῳ „πάσης κτίσεως“ λόγῳ θεοῦ. καὶ ἀξιωτέον αὐτὸν ὡς ἀρχιερέα τὴν ἐπ’ αὐτὸν φθάσασαν ἡμῶν εύχην ἀναφέρειν ἐπὶ τὸν θεὸν αὐτοῦ καὶ θεὸν ἡμῶν καὶ πατέρα αὐτοῦ καὶ πατέρα τῶν βιούντων κατὰ τὸν λόγον τοῦ θεοῦ. ὥσπερ δὲ οὐκ ἄν βουλοίμεθα εὔμενεῖς ἔχειν ἀνθρώπους τοὺς βουλομένους ἡμᾶς βιοῦν κατὰ τὴν αὐτῶν κακίαν. ἐὰν μηδενὶ τυγχάνωσιν ὅντες εὔμενεῖς τῶν τὰ ἐναντία αὐτοῖς αἰρουμένων. ἐπεὶ ή εὔμενεια αὐτῶν ἔχθροὺς ἡμᾶς ποιεῖ θεῷ. τάχα μὴ γινομένω εὔμενεῖς τοῖς θέλουσι τοὺς τοιούτους ἔχειν εὔμενεῖς· τὸν αὐτὸν τρόπον οἱ νοήσαντες δαιμόνων φύσιν καὶ προαίρεσιν καὶ κακίαν οὐκ ἄν ποτε βούλοιντο εὔμενεῖς ἔχειν τοὺς δαίμονας.

## Section 27

8.27 | Οὐδὲ γάρ. κἄν μὴ ὁσιν αὐτοῖς εὔμενεῖς οὶ δαίμονες, πάσχειν ἄν τι ὑπ’ αὐτῶν δύναιντο. φρουρούμενοι ὑπὸ τοῦ εὔμενοῦς αὐτοῖς διὰ τὴν εὐσέβειαν ἐπὶ πᾶσι θεῷ καὶ τοὺς θείους αὐτοῦ ἀγγέλους ἐφιστάντος τοῖς ἀξίοις τοῦ φρουρεῖσθαι. ἵνα μηδὲν πάσχωσιν ἀπὸ τῶν δαιμόνων. ὁ δ’ ἔχων τὸν ἐπὶ πᾶσι θεὸν διὰ τὴν εἰς αὐτὸν εὐσέβειαν εὔμενη καὶ διὰ τὸ τὸν τῆς „μεγάλης βουλῆς“ ἄγγελον τοῦ θεοῦ παραδεέχθαι κύριον Ἰησοῦν, ἀρκούμενος τῇ τοῦ θεοῦ διὰ Χριστοῦ Ἰησοῦ εὔμενείᾳ λέγοι ἄν θαρρῶν ὡς οὐδὲν πεισόμενος ἀπὸ παντὸς τοῦ τῶν δαιμόνων στρατοπέδου· „κύριος φωτισμός μου καὶ σωτήρ μου, τίνα φοβηθήσομαι; κύριος ὑπερασπιστής τῆς ζωῆς μου. ἀπὸ τίνος δειλιάσω;“ ἔρει δὲ καὶ τό· „έὰν παρατάξηται ἐπ’ ἔμε παρεμβολὴ,

demons, and we should not even listen to him about how much we should pray. We should only pray to God, who is over all, and we should pray to the only-begotten and firstborn Word of God. We should honor him as the high priest, bringing our prayer before his God and our God, and the Father of all living things according to the Word of God. Just as we would not want to have favor from people who wish us to live according to their wickedness, if they are not favorable to those who choose the opposite. For their favor makes us enemies of God. Surely, it is not good to have such people be favorable to us. In the same way, those who understand the nature, choice, and wickedness of demons would never want to have demons be favorable to them.

8.27 | For even if the demons are not favorable to them, they could still suffer something at their hands. Those who are protected by the one who is favorable to them, through their piety towards God and his holy angels, are worthy of being guarded. This is so that they may not suffer anything from the demons. The one who has God, who is over all, through his piety towards him, is favorable and has received the angel of the "great council," the Lord Jesus. Being content with God's favor through Christ Jesus, he would say confidently that he is not persuaded by any of the demons' camp: "The Lord is my light and my salvation; whom shall I fear? The Lord is the defender of my life; of whom shall I be afraid?" He would also say, "If an

ού φοβηθήσεται ἡ καρδία μου. "τοσαῦτα καὶ εἰς τὸ εἰ δέ εἰσί τινες δαίμονες. δηλονότι καὶ οὗτοι τοῦ θεοῦ είσι (ν. οἶς) καὶ πιστευτέον καὶ καλλιερητέον κατὰ νόμους καὶ προσευκτέον. ἵνα εὔμενεῖς ὥσιν.

army should encamp against me, my heart shall not fear." So, even if there are some demons, it is clear that they are also of God, and we should believe in them, serve them according to the laws, and pray to them so that they may be favorable.

## Section 28

8.28 | Έκθέμενοι δὲ καὶ τὴν ἐξῆς λέξιν φέρε πάλιν κατὰ δύναμιν αὐτὴν ἔξετάσωμεν οὕτως ἔχουσαν· εἴ μὲν δὴ κατά τι πάτριον Ἱερείων τινῶν ἀπέχονται τῶν τοιῶνδε, πάντως ἀφεκτέον καὶ ζώων ἀπάντων βρώσεως· ἢ περ καὶ Πυθαγόρᾳ δοκεῖ, ψυχὴν τιμῶντι καὶ τὰ ταύτης ὅργανα. εἰ δ'. ὅπερ φασὶν, ὅπως μὴ συνεστιῶνται δαίμοσι. μακαρίζω τῆς σοφίας αύτοὺς. ὅτι βραδέως συνιᾶσιν ὄντες ἀεὶ συνέστοιοι δαιμόνων· καὶ τότε δὴ μόνον φυλάσσονται τοῦτο, ὅπόταν Ἱερεῖον θυόμενον βλέπωσιν· ὅταν δὲ σῖτον ἐσθίωσι καὶ οἶνον πίνωσι καὶ ἀκροδρύων γεύωνται καὶ αὐτὸς ὕδωρ καὶ αὐτὸν ἀέρα ἀναπνέωσιν, οὐκ ἄρα παρά τινων δαιμόνων ἔκαστα τούτων λαμβάνουσιν, οἷς κατὰ μέρη τὸ ἐπιμελὲς ἐκάστῳ προστέτακται; οὐκ οἶδ' ὅπως ἐν τούτοις ἔδοξεν αὐτῷ ἀκολουθεῖν δεῖν ἀπέχεσθαι πάντων ζώων βρώσεως τοὺς, οὓς ὡνόμασε κατά τι πάτριον ἔθος Ἱερείων τινῶν ἀπεχομένους. καὶ οὐ τοῦτο φαμεν, ὡς καὶ μὴ τοιαῦτα ὑποβάλλοντος τοῦ θείου λόγου, καὶ τοῦ ἀσφαλεστέρου βίου καὶ καθαρωτέρου ἔνεκεν εἰπόντος· „καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ πιεῖν οἶνον μηδὲ ἐν ὧ δὲ ἀδελφός σου προσκόπτει" καὶ πάλιν· „μὴ τῷ βρώματί σου ἐκεῖνον ἀπόλλυε, ὑπὲρ οὖ Χριστὸς ἀπέθανε, "καὶ πάλιν· „εἰ σκανδαλίζει τὸν ἀδελφόν μου κρέα, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω."

8.28 | Let us examine the following statement again, considering its meaning: if they are indeed keeping away from certain traditional priests, they should completely avoid eating any living creatures. This is what Pythagoras seems to think, honoring the soul and its organs. But what they say is that they should not be associated with demons. I praise their wisdom because they slowly understand that they are always in the company of demons. They only take care of this when they see a sacrifice being made. But when they eat food, drink wine, taste delicacies, and breathe in air and water, they do not realize that they are receiving each of these things from certain demons, which are assigned to each part of their care. I do not know how it seemed to them that they should avoid all living creatures' food, those whom they named according to some traditional custom of certain priests. And we do not say this as if the divine word is suggesting such things, but for the sake of a safer and purer life, it says, "It is good not to eat meat or drink wine or anything that causes your brother to stumble." And again, "Do not destroy the one for whom Christ died by your food." And again, "If my brother is offended by meat, I will never eat meat again, so that I do not cause my brother to stumble."

## Section 29

8.29 | Ἰστέον μέντοι γε ὅτι, Ἰουδαίων οίομένων νοεῖν τὸν Μωϋσέως νόμον καὶ τηρούντων ἐπὶ τῶν βρωμάτων τὸ μεταλαμβάνειν μὲν τῶν νενομισμένων αὐτοῖς καθαρῶν ἀπέχεσθαι δὲ τῶν ἀκαθάρτων ἄλλὰ καὶ μὴ χρῆσθαι αἴματι ζώου εἰς τροφὴν μηδὲ τοῖς θηριαλώτοις καὶ ἄλλοις, περὶ ὧν πολὺς λόγος καὶ διὰ τοῦτο νῦν οὐκ εὔκαιρος ἔξετασθῆναι, ἡ τοῦ Ἰησοῦ διδασκαλία, βουλομένη πάντας ἀνθρώπους προσκαλέσασθαι εἰς τὴν καθαρὰν θεοσέβειαν καὶ μὴ προφάσει τῆς περὶ βρωμάτων βαρυτέρας νομοθεσίας κωλύειν πολλοὺς τῶν δυναμένων ὀφεληθῆναι εἰς ἥθη ἀπὸ χριστιανισμοῦ, ἀπεφήνατο ὅτι „οὐ τὰ εἰσερχόμενα εἰς τὸ στόμα κοινοὶ τὸν ἀνθρωπὸν, ἄλλὰ τὰ ἐξερχόμενα ἐκ τοῦ στόματος“ τὰ μὲν γὰρ „εἰσερχόμενα εἰς τὸ στόμα εἰς τὴν κοιλίαν,“ φησὶ, „χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται,“ τὰ δ' ἐξιόντα ἐκ τοῦ στόματος „διαλογισμοὶ“ είσι „πονηροὶ“ λαλούμενοι καὶ „φόνοι“ καὶ „μοιχεῖαι“ καὶ „πορνεῖαι κλοπαὶ“ τε καὶ „ψευδομαρτυρίαι“ καὶ „βλασφημίαι.“ φησὶ δὲ καὶ ὁ Παῦλος ὅτι „βρῶμα ἡμᾶς οὐ παραστήσει τῷ Θεῷ· οὕτε γὰρ ἔὰν μὴ φάγωμεν, περισσεύομεν, οὕτ' ἔὰν μὴ φάγωμεν, ὑστερούμεθα.“ εἶτ' ἐπεὶ ἔχει τινὰ ἀσάφειαν ταῦτα, εἰ μὴ τύχῃ διαρθρώσεως, „ἔδοξε τοῖς τοῦ Ἰησοῦ ἀποστόλοις καὶ τοῖς“ ἐν Ἀντιοχείᾳ συναχθεῖσιν ἐπὶ τὸ αὐτὸν „πρεσβυτέροις“ καὶ, ὡς αὐτοὶ οὗτοι ὠνόμασαν, καὶ τῷ ἀγίῳ πνεύματι “γράψαι τοῖς ἀπὸ τῶν ἔθνῶν πιστεύουσιν ἐπιστολὴν, μόνα, ὡς ὠνόμασαν, „ἐπάναγκες“ ἀπαγορεύουσαν ἐσθίειν ταῦτα δ' ἔστι τὰ ητοι είδωλόθυτα ἢ τὰ πνικτὰ ἢ τὰ αἷμα.

8.29 | You should know that the Jews believe they understand the law of Moses and keep away from unclean foods, partaking only of what is considered clean. They also do not use animal blood for food, nor do they eat things that are strangled, and there is much discussion about this. Now is not the time to examine it. The teaching of Jesus, wanting to call all people to pure worship of God, does not allow many who could benefit from the morals of Christianity to be hindered by the heavier laws about food. He declared that "it is not what goes into the mouth that defiles a person, but what comes out of the mouth." For what goes into the mouth goes into the stomach and is expelled. But what comes out of the mouth are "evil thoughts," "murders," "adulteries," "fornications," "thefts," "false witness," and "blasphemies." Paul also says that "food will not bring us closer to God; for if we eat, we are not better off, and if we do not eat, we are not worse off." Since there is some ambiguity in these matters, unless it is clarified, "it seemed good to the apostles of Jesus and to the elders gathered in Antioch to write a letter to those from the nations who believe, saying that they should avoid certain things." These are the things that are "necessary" to avoid: food offered to idols, things that are strangled, and blood.

## Section 30

8.30 | Τὸ μὲν γὰρ είδωλόθυτον θύεται δαιμονίοις, καὶ οὐ χρὴ τὸν τοῦ θεοῦ ἄνθρωπον κοινωνὸν „τραπέζης δαιμονίων“γίνεσθαι· τὰ δὲ πνικτὰ τοῦ αἴματος μὴ ἐκκριθέντος, ὅπερ φασὶν εἶναι τροφὴν δαιμόνων. τρεφομένων ταῖς ἀπ’ αὐτοῦ ἀναθυμιάσεσιν. ἀπαγορεύει δὲ λόγος, ὅταν μὴ τραφῶμεν τροφῇ δαιμόνων. τάχα τινῶν τοιούτων πνευμάτων συντραφησομένων ἡμῖν, ἔλαν μεταλαμβάνωμεν τῶν πνικτῶν. ἐκ δὲ τῶν είρημένων περὶ τῶν „πνικτῶν“σαφὲς εἶναι δύναται τὸ περὶ τῆς ἀποχῆς τοῦ „αἵματος.“καὶ οὐκ ἀπίθανόν γε γενόμενόν με κατὰ τοὺς τόπους ὑπομνησθῆναι χαριεστάτης γνώμης, ἢ καὶ οἱ πολλοὶ τῶν Χριστιανῶν ἀναγεγραμμένῃ ἐν ταῖς Σέξτου γνώμαις ἐντυγχάνουσιν, οὕτως ἔχούσῃ· „έμψύχων χρῆσις μὲν ἀδιάφορον, ἀποχὴ δὲ λογικώτερον.“οὐχ ἀπλῶς οὖν κατά τι πάτριον τῶν νομιζομένων ιερείων εἶναι καὶ θυομένων παρὰ τοῖς λεγομένοις θεοῖς ἢ ἥρωσιν ἢ δαίμοσιν ἀπεχόμεθα ἀλλὰ διὰ λόγους πλείονας, ὃν ἀπὸ μέρους ἔξεθέμην τινάς. ἀλλὰ καὶ οὐχ, ὡσπερ ἀφεκτέον πάσης κακίας καὶ τῶν ἀπὸ κακίας, καὶ ζώων ἀπάντων βρώσεως. ἀφεκτέον δὲ οὐ μόνον ζώων βρώσεως ἀλλὰ καὶ παντὸς οὐτινοσοῦν, εἰ ἀπὸ κακίας καὶ τῶν ἀπὸ κακίας χρησαίμεθα τοῖς βρώμασιν· ἀφεκτέον γὰρ τοῦ ἐσθίειν κατὰ γαστριμαργίαν ἢ καθὸ ἄγεσθαι ὑφ' ἡδονῆς χωρὶς τῆς εἰς ὑγείαν τοῦ σώματος καὶ θεραπείαν αὐτοῦ προθέσεως. οὐδαμῶς μέντοι γε λέγοντες μετενσωμάτωσιν εἶναι ψυχῆς καὶ κατάπτωσιν αὐτῆς μέχρι τῶν ἀλόγων ζώων δηλονότι οὐδ' ὁμοίως Πυθαγόρᾳ. κάν ἀπεχώμεθά ποτε ζώων, οὐ χρησόμεθα αὐτῶν ταῖς σαρξί. ψυχὴν γὰρ λογικὴν τιμᾶν μόνην ἡμεῖς ἴσμεν καὶ τὰ

8.30 | Food offered to idols is sacrificed to demons, and a person of God should not become a partner at the "table of demons." Things that are strangled and blood that has not been drained are said to be food for demons. The word forbids us from being nourished by the food of demons. Perhaps we might be influenced by such spirits if we partake of strangled things. From what has been said about the "strangled" foods, it is clear that there is a need to avoid blood. It is not unlikely that I have mentioned this in places of gracious thought, where many Christians find themselves in the writings of Sextus, which say, "The use of living things is indifferent, but the avoidance of blood is more reasonable." So, we do not simply avoid certain traditional priests who sacrifice to the so-called gods, heroes, or demons for many reasons, some of which I have mentioned. But we also avoid all evil and everything that comes from evil, including all living creatures for food. We should avoid not only the food from living creatures but also anything that comes from evil, if we are to use food for good. We should avoid eating out of gluttony or being led by pleasure without considering the health and healing of the body. However, we do not say that the soul is transferred into animals or that it is brought down to the level of irrational creatures, certainly not in the same way as Pythagoras. Even if we sometimes avoid animals, we will not use their flesh. We honor only the rational soul and give its organs the respect they deserve according to the established burial practices. It is fitting that the dwelling place of the rational soul should not be treated disrespectfully, like that of irrational

ταύτης ὅργανα μετὰ τιμῆς παραδιδόναι κατὰ τὰ νενομισμένα ταφῆ· ἄξιον γὰρ τὸ τῆς λογικῆς ψυχῆς οἰκητήριον μὴ παραρρίπτειν ἀτίμως καὶ ὡς ἔτυχεν ὁμοίως τῷ τῶν ἀλόγων, καὶ μάλιστα ὅτε οἱ (Χριστιανοί) τὴν τιμὴν τοῦ σώματος, ἐνθα λογικὴ ψυχὴ ὥκησε, πεπιστεύκασι καὶ ἐπ' αὐτὸν φθάσαι δεξάμενον καλῶς ἀγωνισαμένην διὰ τοιούτου ὄργανου ψυχῆν. περὶ δὲ τοῦ „πῶς οἱ νεκροὶ ἐγείρονται, καὶ ποίω σώματι ἔρχονται;“ ἐν τοῖς ἀνωτέρῳ δι’ ὀλίγων. ὡς ἀπήτει ἡ γραφὴ, παρεστήσαμεν.

## Section 31

8.31 | Μετὰ ταῦτα ὁ Κέλσος τὸ δημολογουμένως ὑπὸ Χριστιανῶν καὶ Ἰουδαίων λεγόμενον τίθησιν, ἀπολογουμένων περὶ τῆς τῶν εἰδωλοθύτων ἀποχῆς καὶ φασκόντων μὴ δεῖν συνεστιᾶσθαι δαίμοσι τοὺς ἀνακειμένους τῷ ἐπὶ πᾶσι θεῷ· πρὸς δὲ εἶπε τὰ ἐκκείμενα. ἡμεῖς μὲν οὖν, δοσον ἐπὶ βρώμασι καὶ πόμασι, τοῦ συνεστιᾶσθαι δαίμοσι τρόπους ἄλλους οὐκ ἴσμεν ἢ καθ' οὓς τὰ καλούμενα παρὰ τοῖς πολλοῖς Ἱερόθυτα ἐσθίει τις καὶ πίνει τὸν τῶν παρὰ τοῖς δαιμονίοις γινομένων σπονδῶν οἶνον δὲ Κέλσος οἴεται συνεστιᾶσθαι δαίμοσι καὶ τὸν σίτου μεταλαμβάνοντα καὶ ὅπως ποτ' οὖν οἶνου πίνοντα καὶ ἀκροδρύων γευόμενον, ἀλλὰ καὶ εἰ μόνου ὕδατός τις μεταλαμβάνει, καὶ ἐν τούτῳ φησὶ συνεστιᾶσθαι δαίμοσι τὸν πίνοντα. προστίθησι δὲ τούτοις ὅτι καὶ ὁ τὸν ἀέρα τοῦτον ἀναπνέων παρὰ δαιμόνων τινῶν καὶ τοῦτον λαμβάνει, χαριζομένων δαιμόνων τῶν ἐπὶ τοῦ ἀέρος προστεταγμένων τὸν τῆς ἀναπνοῆς τοῖς ζῷοις ἀέρα. ὁ βουλόμενος τοίνυν παραστησάτω τῷ Κέλσου λόγῳ καὶ

beings, especially when Christians believe that the honor of the body, where the rational soul resides, should be treated well and should strive to be received with honor after such a struggle. As for "how the dead are raised and with what body do they come," I will address this briefly later. As the scripture demands, we have presented these things.

8.31 | After this, Celsus presents what is commonly said by Christians and Jews, arguing about the avoidance of idol food and claiming that those who partake in the meal dedicated to the one true God should not associate with demons. To this, he refers to what has been stated. As for us, regarding food and drink, we do not know of any other way to associate with demons than through what is called sacred food and drink, which many people consume, including wine offered in sacrifices to demons. Celsus believes that anyone who eats food or drinks wine or tastes delicacies is associating with demons, even if someone only drinks water. He adds that even breathing this air comes from certain demons, as they provide the air for living creatures. Therefore, anyone who wants to respond to Celsus should show how certain beings, not divine angels of God but demons, who are all of low nature, are responsible for managing all these things mentioned. We say that we are not without the protection of unseen forces, which we might call guardians, not only of farmers

δεικνύτω, πῶς οὐ θεῖοί τινες ἄγγελοι θεοῦ  
άλλὰ δαίμονες, ὃν ὅλον τὸ γένος ἔστι  
φαῦλον, προστεταγμένοι εἰσὶ πάντα τὰ  
προειρημένα οἰκονομεῖν. καὶ ἡμεῖς μὲν γάρ  
φαμεν οὐ χωρὶς προστασίας ἀοράτων, ὅν'  
οὕτως ὀνομάσω, γεωργῶν καὶ ἄλλων  
οἰκονόμων οὐ μόνον τῶν ἀπὸ γῆς  
φυσικῶν ἄλλὰ καὶ παντὸς ναματαιάου  
ὑδατος καὶ ἀέρος τὴν γῆν φέρειν τὰ ὑπὸ<sup>τ</sup>  
φύσεως λεγόμενα διοικεῖσθαι, καὶ τὸ ὕδωρ  
ἐν ταῖς πηγαῖς καὶ τοῖς αὐθιγενέσι  
ποταμοῖς ὁμβρεῖν καὶ φέρεσθαι, καὶ τὸν  
ἀέρα ἀδιάφθορον τηρεῖσθαι καὶ ζωτικὸν  
τοῖς ἀναπνέουσιν αὐτὸν γίνεσθαι. οὐ μὴν  
τοὺς ἀοράτους φαμὲν εἶναι δαίμονας· ἀλλ'.  
εἴ χρὴ ἀποτολμήσαντα λέγειν τινὰ. εἴπερ  
ταῦτα δαιμόνων ἔστιν ἔργα. φήσομεν ὅτι  
λιμοὶ καὶ ἀφορίαι σταφυλῆς καὶ  
ἀκροδρύων καὶ αύχμοὶ ἀλλὰ καὶ ἡ τοῦ  
ἀέρος διαφθορὰ ἐπὶ λύμῃ τῶν καρπῶν ἔσθ'  
ὅτε δὲ καὶ τῷ τῶν ζώων θανάτῳ καὶ τῷ  
κατὰ τῶν ἀνθρώπων λοιμῷ. πάντα ταῦτα  
δαίμονες αὐτουργοῦσι δῆμοι, κρίσει τινὶ<sup>τ</sup>  
θείᾳ λαβόντες ἔξουσίαν ἐν καιροῖς τισι  
ταῦτ' ἐνεργεῖν εἴτε εἰς ἐπιστροφὴν  
ἀνθρώπων, ἐπὶ τὴν χύσιν τῆς κακίας  
ἔξοκειλάντων, εἴτε καὶ εἰς γυμνάσιον τοῦ  
λογικοῦ γένους· ὅν' οἱ μὲν καὶ ἐν τοῖς  
τοσούτοις εὔσεβεῖς μένοντες καὶ μηδαμῶς  
χείρους γινόμενοι φανεροὶ τέως τοῖς μὴ  
βλέπουσιν αὐτῶν τὴν ἔξιν ἀοράτοις καὶ  
ὄρατοῖς θεαταῖς γένωνται, οἱ δὲ ἐναντίως  
μὲν διακείμενοι κλέπτοντες δὲ τὴν τῆς  
κακίας ἐπίδειξιν ἐλεγχθέντες ὑπὸ τῶν  
συμβαινόντων ὅποιοί είσιν αὐτοί τε  
ἐκατῶν συναισθηθῶσι καὶ δῆλοι τοῖς. ὅν'  
οὕτως ὀνομάσω. θεαταῖς γένωνται.

## Section 32

8.32 | Μαρτυρεῖ δὲ ὁ ὑμνωδὸς τῷ, ὅτι θείᾳ  
κρίσει αὐτουργεῖται τὰ σκυθρωπότερα ὑπό

and other caretakers of the earth but also  
of all waters and air, which nature governs.  
Water is managed in springs and rivers,  
and the air is kept pure and vital for those  
who breathe it. However, we do not say  
that these unseen forces are demons. But if  
one must dare to say something, if these  
are indeed the works of demons, we would  
say that famines, diseases of grapes and  
fruits, droughts, and the corruption of the  
air that harm crops, as well as the death of  
animals and plagues among people, are all  
caused by demons. These demons act  
under some divine authority, having been  
given power at certain times to carry out  
these actions, whether to lead people to  
repentance or to bring about the spread of  
evil. Thus, some remain pious in such times  
and do not become worse, while others, in  
contrast, steal the display of evil and are  
revealed by the events that occur. In this  
way, they become visible to those who do  
not see their true nature.

8.32 | The hymn writer testifies that by  
divine judgment, the most sorrowful things

τινων πονηρῶν ἀγγέλων. ἐν τῷ „ἀπέστειλεν εἰς αὐτοὺς ὄργὴν θυμοῦ αὐτοῦ, θυμὸν καὶ ὄργὴν καὶ θλῖψιν ἀποστολὴν δὲ ἀγγέλων πονηρῶν.” εἰ δὲ καὶ ἄλλο τι παρὰ ταῦτα γίνεται, δθ’ οἱ δαιμόνες ἐπιτρέπονται, ἀεὶ μὲν βουλόμενοι ταῦτα ποιεῖν οὐκ ἀεὶ δὲ δυνάμενοι διὰ τὸ κωλύεσθαι. ὁ δυνάμενος ἔξεταζέτω, τὴν θείαν κρίσιν κατὰ τὸ δυνατὸν ἀνθρωπίνῃ φύσει φανταζόμενος περὶ ἀθρόας πολλῶν ψυχῶν ἀπαλλαγῆς ἀπὸ σώματος, τοιαῖςδε ταῖς ἐπὶ τὸν μέσον θάνατον φερούσαις ὅδοῖς χρωμένων. καὶ γὰρ „μεγάλαι μὲν αἱ κρίσεις τοῦ θεοῦ” εἰσὶ καὶ διὰ τὸ μέγεθος οὐ χωρηταὶ νῷ, τῷ ἔτι ἐνδεδεμένῳ θνητῷ σώματι, διὸ καὶ „δυσδίγηητοι” τυγχάνουσιν, ἀπαιδεύτοις δὲ ψυχαῖς οὐδέ ἐπὶ ποσὸν θεωρηταί· διὸ καὶ οἱ προπετέστεροι τῇ περὶ ταῦτα ἀγνοίᾳ καὶ τῇ διὰ τὴν προπέτειαν εἰς τὸ θεῖον ἐπιστασίᾳ αὔξουσι τὰ ἀσεβῆ κατὰ τῆς προνοίας δόγματα. οὐ παρὰ δαιμόνων οὖν ἔκαστα τῶν εἰς τὰς βιωτικὰς χρείας λαμβάνομεν, μάλιστα οἱ δεόντως αὐτοῖς χρῆσθαι μεμαθηκότες, οὐδὲ συνεστιῶνται δαιμοσιν οἱ σίτου καὶ οἶνου καὶ ἀκροδρύων καὶ ὕδατος καὶ ἀέρος μεταλαμβάνοντες· ἀλλὰ μᾶλλον θείοις ἀγγέλοις τοῖς ἐπὶ τῶν τοιούτων τεταγμένοις. οἵτινες ὡσπερεὶ καλοῦνται ἐπὶ τὴν ἐστίαν τοῦ εύσεβοῦς καὶ ἀκούσαντος τοῦ διδάσκοντος λόγου τὰ τοιάδε· „εἴτε ἐσθίετε εἴτε πίνετε εἴτε τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε.” καὶ πάλιν ἐν ἀλλῷ τόπῳ κεῖται· „εἴτε ἐσθίετε εἴτε πίνετε.” πάντα „ἐν ὄνόματι θεοῦ ποιεῖτε. ὅτε οὖν „εἰς δόξαν θεοῦ” ἐσθίομεν καὶ πίνομεν καὶ ἀναπνέομεν καὶ κατὰ τὸν λόγον πάντα πράττομεν, οὐδενὶ τῶν δαιμόνων συνεστιώμεθα ἀλλὰ τοῖς θείοις ἀγγέλοις. καὶ γὰρ „πᾶν κτίσμα θεοῦ καλὸν, καὶ οὐδὲν ἀπόβλητον μετ’ εὐχαριστίας λαμβανόμενον· ἀγιάζεται γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως.” οὐκ ἀν δὲ ἦν „καλὸν” οὐδὲ δυνατὸν ἀγιάζεσθαι, εἰ. ὡς

are caused by certain wicked angels. In the scripture, it says, "He sent upon them the fury of his wrath, anger, and trouble by the hands of evil angels." If anything else happens where demons are allowed, they always want to do these things but are not always able because they are hindered. The one who is able should consider divine judgment as it relates to the many souls freed from the body, especially those who are on the path to death. For "the judgments of God are great" and, because of their magnitude, cannot be grasped by the mind still bound to a mortal body. Therefore, they are often "indescribable," and souls that are uneducated cannot perceive them. Because of this, those who are more reckless, due to their ignorance about these matters and their inclination toward the divine, increase the impious doctrines against divine providence. Thus, we do not receive any of our daily needs from demons, especially those who have learned to use them properly, nor do those who partake of food, wine, delicacies, water, and air associate with demons. Instead, they are more likely to be served by divine angels assigned to such matters. These angels are called upon at the home of the pious and attentive teacher, who says, "Whether you eat or drink or do anything, do it all for the glory of God." And again, in another place, it says, "Whether you eat or drink, do it all in the name of God." Therefore, when we eat and drink for the "glory of God" and breathe according to the word, we do not associate with any demons but with divine angels. For "every creature of God is good, and nothing is to be rejected if received with thanksgiving; for it is made holy by the word of God and prayer." It would not be "good" or possible to be made holy if, as Celsus thinks, these things were

Κέλσος οἶεται, δαίμοσι ταῦτα ἥν  
προστεταγμένα.

### Section 33

8.33 | Ἐκ τούτων δὲ δῆλον ὅτι καὶ πρὸς τὰ  
ἐξῆς αὐτῷ λελεγμένα ἀπηντήσαμεν. οὗτως  
ἔχοντα ἡ τοίνυν ούδαμη ούδαμῶς βιωτέον  
ούδε τῇδε παριτητέον, ἡ τὸν ἐπὶ τοῖσδε  
παρελθόντα εἰς τὸν βίον δαίμοσι τοῖς τὰ  
ἐπὶ γῆς εἰληχόσιν εύχαριστητέον καὶ  
ἀπαρχάς καὶ εὐχάς ἀποδοτέον, ἔως ἂν  
ζῶμεν, ὡς ἂν φιλανθρώπων αὐτῶν  
τυγχάνοιμεν. καὶ βιωτέον οὖν ἡμῖν, καὶ  
κατὰ τὸν λόγον τοῦ θεοῦ βιωτέον. ὅσον  
οἶόν τε καὶ δίδοται κατ' αὐτὸν βιοῦν·  
δίδοται δὲ καὶ ὅτε, εἴτ' ἐσθίομεν εἴτε  
πίνομεν. „πάντα εἰς δόξαν θεοῦ“ποιοῦμεν.  
καὶ οὐ παραιτητέον ἡμῖν τὸ χρῆσθαι μετ'  
εὐχαριστίας τῆς πρὸς τὸν κτίσαντα τοῖς δι'  
ἡμᾶς αὐτοῦ δημιουργήμασι. καὶ ἐπὶ τοῖσδε  
μᾶλλον παρήχθημεν ὑπὸ τοῦ θεοῦ εἰς τὸν  
βίον, η ἐφ' οἷς Κέλσος οἶεται, καὶ οὐχ  
ὑποκείμεθά γε δαίμοσιν ἄλλὰ τῷ ἐπὶ πᾶσι  
θεῷ διὰ τοῦ ἡμᾶς προσαγαγόντος Ἰησοῦ  
τοῦ Χριστοῦ. καὶ κατὰ νόμους μὲν θεοῦ  
ούδεις εἴληχε δαίμων τὰ ἐπὶ γῆς· διὰ (δὲ)  
τὴν σφῶν παρανομίαν τάχα μὲν αὐτοῖς  
διελόντες τοὺς τόπους. ἔνθα ἐρημία ἐστὶ  
γνώσεως θεοῦ καὶ τοῦ κατ' αὐτὸν βίου ἥ  
ἔνθα πολύς ἐστιν ὁ τῆς θειότητος  
ἄλλότριος. τάχα δὲ ὡς ἄξιοι τῶν πονηρῶν  
ἐπιστάται καὶ κολασταὶ αὐτῶν ὑπὸ τοῦ  
διοικοῦντος τὰ δόλα λόγου ἐτάχθησαν  
ἄρχειν τῶν ἐαυτοὺς ὑποταξάντων τῇ κακίᾳ  
καὶ οὐ τῷ θεῷ. καὶ διὰ τοιαῦτα δὲ Κέλσος  
μὲν ὡς ἀγνοῶν θεὸν τὰ χαριστήρια  
δαίμοσιν ἀποδιδότω. ἡμεῖς δὲ τῷ τοῦ  
παντὸς δημιουργῷ εύχαριστοῦντες καὶ  
τοὺς μετ' εὐχαριστίας καὶ εὐχῆς τῆς ἐπὶ  
τοῖς δοθεῖσι προσαγομένους ἄρτους  
ἐσθίομεν, σῶμα γενομένους διὰ τὴν εὔχὴν

assigned to demons.

8.33 | From these things, it is clear that we have responded to what has been said before. Thus, it stands that we should not live in any way that avoids this, or we should give thanks to the demons for the things we receive in life, and offer first fruits and prayers to them as long as we live, as if we were to be their friends. So, we must live, and according to the word of God, we live. As much as we can, we should live according to this way of life. We do this whether we eat or drink. "We do all for the glory of God." And we should not refuse to use what we have with thanksgiving to the Creator for his creations given to us. In this regard, we are more provided for by God in life than what Celsus thinks, and we are not subject to demons but to the one true God through Jesus Christ, who brings us to him. According to God's laws, no demon has control over the things of the earth; rather, because of their own wrongdoing, they may have taken over certain places. There, there is a lack of knowledge of God and of the life according to him, or there is much that is foreign to divinity. Perhaps, as deserving of punishment, they have been appointed by the one who governs all to rule over those who have submitted themselves to evil and not to God. And because of such things, Celsus, being ignorant of God, gives thanks to demons for the gifts. But we, giving thanks to the Creator of all, eat the bread offered with thanksgiving and prayer, which becomes holy through the prayer, and we partake of it with a healthy

ἄγιόν τι καὶ ἀγιάζον τοὺς μετὰ ὑγιοῦς προθέσεως αὐτῷ χρωμένους.

## Section 34

8.34 | Άλλὰ καὶ ἀπαρχὰς Κέλσος μὲν δαιμονίοις ἀνατιθέναι βούλεται. ἡμεῖς δὲ τῷ εἰπόντι „βλαστησάτω ἡ γῆ βοτάνην χόρτου. σπεῖρον σπέρμα κατὰ γένος καὶ καθ' ὅμοιότητα, καὶ ξύλον κάρπιμον ποιοῦν καρπὸν, οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς.“ Ὡδὲ τὰς ἀπαρχὰς ἀποδίδομεν. τούτῳ καὶ τὰς εὔχας ἀναπέμπομεν, „ἔχοντες ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ,“ καὶ κρατοῦμεν „τῆς ὁμοιογίας,“ ἔως ἂν ζῶμεν. φιλανθρώπους τυγχάνοντες τοῦ Θεοῦ καὶ τοῦ μονογενοῦς αὐτοῦ, ἐν Ἰησοῦ ἡμῖν φανερούμενον. εἰ δὲ καὶ πλῆθος ποθοῦμεν ὃν φιλανθρώπων τυγχάνειν θέλομεν, μανθάνομεν „ὅτι χίλιαι χιλιάδες παρειστήκεισαν αὐτῷ. καὶ μύριαι μυριάδες ἐλειτούργουν αὐτῷ,“ αἴτινες ὡς συγγενεῖς καὶ φίλους τοὺς μιμουμένους τὴν εἰς θεὸν αὐτῶν εύσέβειαν δρῶντες συμπράττουσιν αὐτῶν τῇ σωτηρίᾳ τῶν ἐπικαλουμένων τὸν Θεὸν καὶ γνησίως εύχομένων, ἐπιφαινόμενοι καὶ οἰόμενοι αὐτοῖς δεῖν ἐπακούειν καὶ ὥσπερ ἐξ ἐνὸς συνθήματος ἐπιδημεῖν ἐπ' εὐεργεσίᾳ καὶ σωτηρίᾳ τῶν εύχομένων Θεῷ, ὡς καὶ αὐτοὶ εὔχονται. καὶ γάρ „πάντες εἰσὶ λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν.“ Ελλήνων μὲν οὖν οἱ σοφοὶ λεγέτωσαν δαίμονας εἰληχέναι τὴν ἀνθρωπίνην ψυχὴν ἀπὸ γενέσεως· ὃ δὲ Ἰησοῦς ἡμᾶς ἐδίδαξε μηδὲ „τῶν“ ἐν τῇ ἐκκλησίᾳ „μικρῶν“ καταφρονεῖν, λέγων ὅτι „οἱ ἄγγελοι αὐτῶν διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρός μου τοῦ ἐν οὐρανοῖς,“ καὶ ὡς προφήτης δέ φησιν ὅτι

disposition toward him.

8.34 | But Celsus wants to offer first fruits to demons. We, however, say: "Let the earth sprout vegetation and grass. Let seeds be sown according to their kind and produce fruit-bearing trees, whose seed is in itself according to its kind upon the earth." To this, we give our first fruits. To this, we also send up our prayers, "having a great high priest, who has passed through the heavens, Jesus the Son of God," and we hold fast to "the confession" as long as we live. Being friends of God and his only Son, revealed to us in Jesus. If we desire many things that we want to receive as friends of God, we learn "that thousands upon thousands stand before him. And myriads of myriads serve him," who, seeing their relatives and friends imitating their piety toward God, join in the salvation of those who call upon God and pray sincerely, appearing to them and believing that they should listen and, as if from one agreement, be present for the good and salvation of those who pray to God, to whom they also pray. For "all are ministering spirits sent to serve those who will inherit salvation." Therefore, the wise of the Greeks may say that demons have taken hold of the human soul from its birth; but Jesus taught us not to despise "the little ones" in the church, saying that "their angels always see the face of my Father in heaven." And the prophet says that "the angel of the Lord encamps around those who fear him and delivers them." So, we do not deny that there are many demons on earth, but we say that they exist and can act in the

„παρεμβαλεῖ ἄγγελος κυρίου κύκλῳ τῶν φοβουμένων αὐτὸν καὶ ḥύσεται αὐτούς.“ οὐκ ἀναιροῦμεν οὖν καὶ ἡμεῖς τὸ πολλοὺς εἶναι δαίμονας ἐπὶ γῆς ἀλλά φαμεν εἶναι μὲν αὐτοὺς καὶ δύνασθαι ἐν τοῖς φαύλοις διὰ τὴν ἔκείνων κακίαν, μηδὲν δὲ δύνασθαι πρὸς τοὺς ἐνδυσαμένους „τὴν πανοπλίαν τοῦ Θεοῦ“ καὶ ἀναλαβόντας ἴσχὺν „πρὸς τὸ ἀντιστῆναι „πρὸς τὰς μεθοδείας τοῦ διαβόλου“ καὶ μελετῶντας ἀεὶ τὰ ἔκείνων παλαίσματα τῷ ἔγνωκέναι „ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα ἀλλὰ πρὸς τὰς ἀρχὰς, πρὸς τὰς ἔξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.“

## Section 35

8.35 | Κατανοήσωμεν δὲ καὶ ἄλλην λέξιν τοῦ Κέλσου, οὕτως ἔχουσαν· ἦ ὁ μὲν τοῦ Περσῶν ἢ Ψωμαίων βασιλέως σατράπης καὶ ὑπαρχος ἢ στρατηγὸς ἢ ἐπίτροπος, ἔτι μὴν καὶ οἱ τὰς μικροτέρας ἀρχὰς ἢ ἐπιμελείας ἢ ὑπηρεσίας ἔχοντες μέγα δύναιντ' ἀν βλάπτειν ἀμελούμενοι, οἱ δὲ ἐναέριοι τε καὶ ἐπίγειοι σατράπαι καὶ διάκονοι μικρὰ βλάπτοιεν ἀν ύβριζόμενοι; ὅρα δὴ πῶς ἀνθρωπικοὺς σατράπας τοῦ ἐπὶ πᾶσι θεοῦ καὶ ὑπάρχους καὶ στρατηγοὺς καὶ ἐπιτρόπους καὶ τοὺς μικροτέρας ἀρχὰς καὶ ἐπιμελείας καὶ ὑπηρεσίας ἔχοντας εἰσάγει μεγάλα βλάπτοντας τοὺς ύβριζοντας, ούχ ὄρῶν ὅτι οὐδὲ σοφὸς ἀνθρωπος βλάψαι ἀν βούλοιτό τινα ἄλλ’ ὅση δύναμις καὶ τοὺς ύβριζοντας ἐπιστρέφειν καὶ βελτιοῦν· εἴ μὴ ἄρα Λυκούργου τοῦ Λακεδαιμονίων νομοθέτου καὶ τοῦ Κιτιέως Ζήνωνος χείρους είσὶν οἱ κατὰ τὸν Κέλσον σατράπαι καὶ ὑπαρχοι καὶ στρατηγοὶ τοῦ ἐπὶ πᾶσι θεοῦ· ὅτι Λυκοῦργος μὲν, λαβὼν ἔχουσίαν τοῦ

wicked, yet they cannot do anything against those who have put on "the armor of God" and have taken strength "to stand against the schemes of the devil," always considering their struggles, knowing "that our struggle is not against flesh and blood but against the rulers, against the authorities, against the cosmic powers of this darkness, against the spiritual forces of evil in the heavenly places."

8.35 | Let us also consider another statement of Celsus, which goes like this: either the satrap or governor or general or commissioner of the king of the Persians or Romans, or even those who have smaller offices or duties or services, could greatly harm others if they neglect their responsibilities. But could the aerial and earthly satraps and servants harm anyone if they are insulted? See how human satraps, those under the one true God, and governors and generals and commissioners, along with those in smaller offices and duties, bring great harm to those who insult them. Do they not see that no wise person would want to harm anyone, but rather, as much power as they have, they turn against those who insult them and improve them? Unless, then, the satraps and governors and generals under the one true God are worse than Lycurgus, the lawgiver of the Spartans, and Zeno of Citium. For Lycurgus, having received

έκκοψαντος αύτοῦ τὸν ὄφθαλμὸν, οὐ μόνον οὐκ ἡμύνατο ἀλλὰ καὶ οὐκ ἐπαύσατο κατεπάδων αὐτῷ, ἔως αὐτὸν πείσειε φιλοσοφεῖν, Ζήνων δὲ πρὸς τὸν εἰπόντα· „ἀπολούμην, ἐὰν μὴ σε τιμωρήσωμαι, „έγὼ δὲ, „ἔφη, „ἐὰν μὴ σε&gt; φίλον κτήσωμαι. „καὶ οὐδέπω λέγω τοὺς κατὰ τὴν διδασκαλίαν Ἰησοῦ πεποιωμένους καὶ ἀκούσαντας τοῦ „ἀγαπᾶτε τοὺς ἔχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν τοῖς οὐρανοῖς, δὸς τὸν ἥλιον αύτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. „καὶ ἐν τοῖς προφητικοῖς δὲ λόγοις ὁ δίκαιος τοιαῦτά φησι· „κύριε ὁ θεός μου, εἰ ἐποίησα τοῦτο. εἰ ἔστιν ἀδικία ἐν χερσὶ μου, εἰ ἀνταπέδωκα τοῖς ἀνταποδιδοῦσί μοι κακὰ, ἀποπέσοιμι ἄρα ἀπὸ τῶν ἔχθρῶν μου κενός· καταδώξαι ἄρα ὁ ἔχθρος τὴν ψυχήν μου καὶ καταλάβοι, καὶ καταπατήσαι εἰς γῆν τὴν ζωήν μου,“

power from the one who blinded him, not only did not defend himself but also did not stop encouraging him until he persuaded him to become a philosopher. Zeno, on the other hand, said to the one who said, "I would perish if I do not take revenge on you," "But I, if I do not keep you as a friend." And I do not yet mention those who follow the teaching of Jesus and have heard the command to "love your enemies and pray for those who persecute you, so that you may be sons of your Father in heaven, who makes his sun rise on the evil and the good and sends rain on the just and the unjust." And in the prophetic words, the righteous says this: "Lord my God, if I have done this, if there is injustice in my hands, if I have repaid evil to those who have repaid me with evil, then let my enemy pursue my soul and overtake it, and let him trample my life to the ground."

## Section 36

8.36 | Άλλ' οὐχ, ὡς οἴεται Κέλσος, βλάπτουσιν οἱ ἀληθῶς σατράπαι καὶ ὑπαρχοὶ καὶ στρατηγοὶ καὶ ἐπίτροποι τοῦ Θεοῦ ἄγγελοι τοὺς ὑβρίζοντας· εἰ δέ τινες βλάπτουσι δαίμονες, οὓς ἐφαντάσθη καὶ ὁ Κέλσος, βλάπτουσιν ὡς φαῦλοι καὶ μηδεμίᾳν σατραπείαν ἢ στρατηγίαν ἢ ἐπιτροπὴν τοῦ Θεοῦ ἐγκεχειρισμένοι, καὶ βλάπτουσι τοὺς ὑποκειμένους αὐτοῖς καὶ ὑποτάξαντας ἐαυτοὺς ὡς δεσπόταις ἐκείνοις. τάχα γάρ καὶ διὰ τοῦτο οἱ καθ' ἔκαστον τόπον εἰς τὰ νενομισμένα βρώματα μὴ δεῖν ἐσθίεσθαι παρανομοῦντες, εἰ μὲν τῶν ὑπὸ τοὺς δαίμονας εἴλεν ἐκείνους, βλάπτονται· εἰ δέ τινες τῶν οὐχ ὑπ' ἐκείνους οὐδὲ αὐτοὺς ὑποτάξαντες τῷ τοῦ τόπου δαιμονίῳ,

8.36 | But the true satraps, governors, generals, and commissioners of God do not harm those who insult them, as Celsus thinks. If some demons harm people, those are the ones that Celsus imagined. They harm as wicked beings and have no authority or command from God, and they harm those who submit to them as if they were their masters. Perhaps this is why those who unlawfully eat the prescribed foods in each place are harmed if they are under those demons. But if some are not under them and have not submitted themselves to the local demon, they are free from suffering at their hands, saying goodbye to such demons. Others, due to ignorance about other matters, have

έλευθεροι ἀπὸ τοῦ ὑπ’ ἔκείνων παθεῖν,  
μακρὰν χαίρειν εἰπόντες τοῖς τοιοισδὶ  
δαιμονίοις, ἄλλοις διὰ τὴν περὶ ἄλλα  
ἄγνοιαν ἐαυτοὺς ὑποτάξαντες, ὑπ’ ἔκείνων  
πάσχειν δύνανται, ἀλλ’ οὐ Χριστιανὸς, ὁ  
ἀληθῶς Χριστιανὸς καὶ ὑποτάξας ἐαυτὸν  
μόνῳ τῷ θεῷ καὶ τῷ λόγῳ αὐτοῦ, πάθοι τι  
ἄν ὑπὸ τῶν δαιμονίων, ἅτε κρείττων  
δαιμόνων τυγχάνων· καὶ οὐ πάθοι γ’ ἄν,  
ἐπεὶ „παρεμβαλεῖ ἄγγελος κυρίου κύκλῳ  
τῶν φοβουμένων αὐτὸν καὶ ῥύσεται  
αὐτοὺς,“ καὶ ὁ ἄγγελος αὐτοῦ „διὰ  
παντὸς“ βλέπων „τὸ πρόσωπον τοῦ“ „ἐν  
οὐρανοῖς“, „πατρὸς“ ἀεὶ τὰς εὐχὰς αὐτοῦ  
ἀναφέρει διὰ τοῦ μόνου ἀρχιερέως τῷ θεῷ  
τῶν ὅλων, καὶ αὐτὸς συνευχόμενος τῷ ὑπ’  
αὐτοῦ ἐπιτροπευομένῳ. μὴ  
μορμολυττέσθω τοίνυν ἡμᾶς ὁ Κέλσος,  
ἀπειλῶν τὴν ἀπὸ τῶν δαιμόνων βλάβην  
ὑφ’ ἡμῶν ἀμελουμένων· ούδὲν γάρ ἡμῖν  
δαίμονες ἀμελούμενοι ποιεῖν ἄν δύναιντο,  
ἀνακειμένοις τῷ μόνῳ βοηθεῖν πᾶσι τοῖς  
ἀξίοις δυναμένῳ, ἐφιστάντι δ’ ούδὲν ἥττον  
καὶ τοὺς ἴδιους ἄγγέλους τοῖς εἰς αὐτὸν  
εύσεβοῦσιν, ἵνα μηδὲν οἱ ἐναντίοι ἄγγελοι  
μηδ’ ὁ τούτων „ἄρχων“ λεγόμενος „τοῦ  
αἰῶνος τούτου“ ἐνεργεῖν κατὰ τῶν  
ἀνακειμένων τῷ θεῷ δυνηθῆ.

## Section 37

8.37 | Εἴτ' ἔπιλαθόμενος ὅτι Χριστιανοῖς  
λαλεῖ, τοῖς μόνοις τῷ θεῷ διὰ τοῦ Ἰησοῦ  
εύχομένοις, καὶ συμφύρων τὰ ἐτέρων καὶ  
ἀλόγως Χριστιανοῖς συνάπτων αὐτά  
φησιν· ἔὰν μὲν βαρβάρως αὐτοὺς ὄνομάζῃ  
τις, δύναμιν ἔχουσιν, ἔὰν δὲ Ἐλληνικῶς ἢ  
Ῥωμαϊκῶς, οὐκέτι. δεικνύτω γάρ τίνα ἡμεῖς  
βαρβάρως ὄνομάζομεν ὡς καλοῦντες  
αὐτὸν ἐπὶ βοήθειαν, καὶ πειθέσθω μάτην  
καθ’ ἡμῶν ταῦτα είρηκέναι τὸν Κέλσον (ὁ)  
ἐφιστάς ὅτι οἱ λοιποὶ τῶν Χριστιανῶν ούδὲ

submitted themselves and can suffer from them, but not a true Christian. A true Christian has submitted only to God and his word; he may suffer something from the demons, as he is in the presence of greater demons. And even if he suffers, since "the angel of the Lord encamps around those who fear him and delivers them," and his angel "always" sees "the face of" "the Father in heaven," he continually presents their prayers to the one true God, and he himself prays for those under his care. So let Celsus not frighten us with threats of harm from demons if we neglect our duties. For demons cannot do anything to us if we are resting in the one who helps all those who are worthy. And he does not lessen his own angels to those who are pious toward him, so that the opposing angels or the one called "the ruler of this age" cannot act against those who are resting in God.

8.37 | Then, forgetting that he speaks about Christians, who alone pray to God through Jesus, he irrationally connects these things to others. If someone calls them barbaric, they will have power; but if they call them Greek or Roman, they will no longer have power. Let him show whom we call barbaric when we call upon him for help, and let Celsus not mistakenly say these things about us. For the rest of the Christians do not use names from the holy

τοῖς ἐν ταῖς θείαις γραφαῖς κειμένοις ὄνόμασι καὶ τεταγμένοις ἐπὶ τοῦ θεοῦ χρῶνται ἐν ταῖς εὐχαῖς· ἀλλ' οἱ μὲν Ἐλληνες Ἐλληνικοῖς οἱ δὲ Ῥωμαῖοι Ῥωμαϊκοῖς, καὶ οὕτως ἔκαστος κατὰ τὴν ἑαυτοῦ διάλεκτον εὔχεται τῷ θεῷ καὶ ὑμνεῖ αὐτὸν ὡς δύναται· καὶ ὁ πάσης διαλέκτου κύριος τῶν ἀπὸ πάσης διαλέκτου εὐχομένων ἀκούει ὡς μιᾶς, ἵν' οὕτως ὄνομάσω, φωνῆς τῆς κατὰ τὰ σημαινόμενα ἀκούων, δηλουμένης ἐκ τῶν ποικίλων διαλέκτων. οὐ γάρ ἔστιν ὃ ἐπὶ πᾶσι θεὸς εἶς τις τῶν κεκληρωμένων διάλεκτόν τινα βάρβαρον ἢ Ἐλληνα καὶ μηκέτι τὰς λοιπὰς ἐπισταμένων ἢ μηκέτι τῶν ἐν ἄλλαις διαλέκτοις λεγόντων φροντίζειν.

## Section 38

8.38 | Εἶτα μετὰ ταῦτα ἥτοι μηδενὸς ἀκούσας Χριστιανοῦ ἢ τινος ἀπὸ τῶν πολλῶν παρανόμου καὶ ἀπαιδεύτου φησὶ τοὺς Χριστιανοὺς λέγειν· ἴδού παραστὰς τῷ ἀγάλματι τοῦ Διός ἢ Ἀπόλλωνος ἢ ὅτου δὴ θεοῦ βλασφημῶ καὶ ḥαπίζω, καὶ οὐδέν με ἀμύνεται. οὐχ ὄρῶν ὅτι ἐν τῇ θείᾳ νομοθεσίᾳ προστέτακται καὶ τὸ „θεοὺς οὐ κακολογήσεις, „ἴνα μὴ ἐθίζηται ἡμῶν τὸ στόμα ὀντινοῦν κακολογεῖν, ἀκουόντων· „εὐλογεῖτε καὶ μὴ καταρᾶσθε“ καὶ διδασκομένων ὅτι „οἱ λοίδοροι“, „βασιλείαν θεοῦ“ οὐ „κληρονομήσουσι.“ τίς δ' οὕτως ἐν ἡμῖν ἡλίθιος ὡς ταῦτα λέγειν καὶ μὴ ὄρᾶν ὅτι οὐδὲν δύναται τὸ τοιοῦτο πρὸς καθαίρεσιν τῆς περὶ τῶν νομιζομένων θεῶν ὑπολήψεως; ὅπου γε καὶ οἱ πάντῃ ἄθεοι καὶ τὴν πρόνοιαν ἀνελόντες καὶ σύστημα νομιζομένων φιλοσόφων διὰ τῶν μοχθηρῶν δογμάτων καὶ ἀσεβῶν γεννήσαντες οὕτ' αὐτοί (τι) πεπόνθασιν ὃν οἱ πολλοὶ νομίζουσι κακῶν οὕθ' οἱ τὰ

scriptures in their prayers. But the Greeks use Greek names, and the Romans use Roman names, and thus each person prays to God and praises him in their own dialect as best they can. And the Lord of all, who hears those praying from every dialect, listens as if it were one voice, so that he may be named, hearing the sound according to the meanings expressed in the various dialects. For the God of all is not just one of the chosen dialects, whether barbaric or Greek, and he does not pay attention only to those speaking in other dialects.

8.38 | Then after this, he claims that he has not heard from any Christian or anyone among the many lawless and uneducated people that Christians say: "Look, standing before the statue of Zeus or Apollo or whichever god, I blaspheme and strike it, and no one defends me." He does not see that it is commanded in divine law not to "speak ill of the gods," so that no one's mouth is encouraged to speak ill of anyone, saying, "Bless and do not curse," and teaching that "the slanderers will not inherit the kingdom of God." Who among us is so foolish as to say such things and not see that nothing like this can lead to the removal of the belief in the so-called gods? For even those who are atheists everywhere and have rejected providence and have created a system of philosophers through wicked doctrines and impious teachings, neither suffer from what most people think is evil nor do those who

έκείνων ἀσπασάμενοι δόγματα, ἀλλὰ γὰρ καὶ πλουτοῦσι καὶ ὑγιαίνουσι τὰ σώματα. εἰ δὲ βλάβην τις ζητεῖ ἐν ἔκείνοις, ὅράτω ὅτι ἀληθῶς είσιν οἱ βεβλαμμένοι. ποία γὰρ μείζων βλάβη τοῦ μὴ νοεῖν ἀπὸ τῆς τάξεως τοῦ κόσμου τὸν πεποιηκότα; ποία δὲ χείρων ταλαιπωρίᾳ τοῦ τετυφλῶσθαι τὸν νοῦν καὶ μὴ βλέπειν τὸν παντὸς νοῦ δημιουργὸν καὶ πατέρα;

embrace their teachings. Instead, they prosper and their bodies are healthy. But if someone seeks harm among them, let him see that those who are truly harmed exist. For what greater harm is there than not understanding the order of the world created by the maker? And what worse suffering is there than having a blinded mind and not seeing the creator and father of all reason?

## Section 39

8.39 | Περιθεὶς δ' ἡμῖν τοιούτους λόγους καὶ συκοφαντῶν Χριστιανοὺς, οὐ λέγοντας τὰ τοιαῦτα, ἐαυτῷ ἀπολογίαν πορίζειν νομίζει, παίγνιον μᾶλλον ἢ ἀπολογίαν τυγχάνουσαν, ἐν ᾧ φησιν ὡς πρὸς ἡμᾶς· οὐχ ὄρᾶς οὖν, ὥς βέλτιστε, ὅτι καὶ τὸν σὸν δαίμονα καταστάς τις οὐ βλασφημεῖ μόνον ἀλλὰ καὶ πάσης γῆς καὶ θαλάσσης ἐκκηρύττει καὶ σὲ τὸν καθωσιωμένον ὁσπερ ἄγαλμα αὐτῷ δήσας ἀπάγει καὶ ἀνασκολοπίζει· καὶ ὁ δαίμων ἡ, ὡς σὺ φησι, ὁ τοῦ θεοῦ παῖς οὐδὲν αὐτὸν ἀμύνεται; χώραν δ' εἶχεν ἡ ἀπολογία αὕτη, εἰ τοιούτοις λόγοις, ὅποιούς ἡμᾶς ἀνέγραψε λέγοντας, ἔχρωμεθα· καίτοι γε οὐδὲν οὕτως ἀληθῆ ἔλεγε, δαίμονα εἴπων τὸν υἱὸν τοῦ θεοῦ. κατὰ μὲν οὖν ἡμᾶς, τοὺς λέγοντας πάντας δαίμονας εἶναι φαύλους, οὐ δαίμων ὁ τοὺς τοσούσδε ἐπιστρέψας πρὸς τὸν θεὸν ἀλλὰ θεὸς λόγος καὶ θεοῦ παῖς· κατὰ δὲ Κέλσον, μηδὲν ἐμφήναντα περὶ φαύλων δαιμόνων οὐκ οἶδ' ὅπως ἐπιλαθόμενον ἐαυτοῦ, δαίμων ὁ Ἰησοῦς εἴρηται. Ὕστερον μέντοι γε τὰ λεγόμενα περὶ τῶν ἀσεβῶν φθάσει μετὰ πάντα τὰ φάρμακα, ἀπερ οὐ προσήκαντο, ἐπὶ τοὺς καταλαμβανομένους ἐν τῇ, ὡς ἀν εἴποι τις, ἀνιάτῳ κακίᾳ.

8.39 | After putting forth such words and slandering Christians, he thinks he is making a defense for himself, but it is more like a joke than a real defense. In this, he says to us: "Do you not see, oh best one, that someone standing against your demon not only blasphemes but also proclaims it throughout all the land and sea, and takes you, the honored one, as if he were binding a statue and impaling it?" And the demon, or as you say, the son of God, does not defend him at all? This defense has no place if we use such words as he has written about us. And yet, he does not even speak the truth, calling the son of God a demon. Therefore, according to us, those who say all demons are worthless do not consider the one who has turned so many to God a demon, but rather the word of God and the son of God. According to Celsus, having said nothing about worthless demons, I do not know how he forgets himself, for Jesus is called a demon. Later, however, what is said about the impious will come after all the remedies that are not suitable, upon those who are caught in what one might call an incurable evil.

## Section 40

8.40 | Καὶ ἡμεῖς μὲν ὅ τι ποτὲ περὶ κολάσεως λέγοντες καὶ διὰ τῆς περὶ κολάσεως διδασκαλίας πολλοὺς ἀπὸ τῶν ἀμαρτημάτων ἐπιστρέφομεν· ὃ δὲ κατὰ τὸν Κέλσον Ἱερεὺς τοῦ Ἀπόλλωνος ἢ τοῦ Διὸς οἴα ἀποκρίνεται, κατανοήσωμεν· ὥψε, φησὶ, θεῶν ἀλέουσι μύλοι, καὶ ἐξ παιδῶν παῖδας, τοί κεν μετόπισθε γένωνται. ὅρα δὲ ὅσῳ τούτου βέλτιον τὸ „οὐκ ἀποθανοῦνται πατέρες ὑπὲρ τέκνων, οὐδὲ υἱοὶ ἀποθανοῦνται ὑπὲρ πατέρων· ἔκαστος τῇ ἀμαρτίᾳ ἐαυτοῦ ἀποθανεῖται“ καὶ τοῦτο „τοῦ φραγόντος τὸν ὄμφακα αἰμωδιάσουσιν οἱ ὁδόντες αὐτοῦ“ καὶ τὸ „υἱὸς οὐ λήψεται ἀδικίαν πατρὸς, καὶ πατὴρ οὐ λήψεται ἀδικίαν υἱοῦ· δικαιοσύνη δικαίου ἐπ’ αὐτὸν ἔσται, καὶ ἀνομία ἀνόμου ἐπ’ αὐτὸν ἔσται. “έὰν δέ τις ὅμοιον εἶναι λέγῃ τῷ ἐξ παιδῶν παῖδας, τοί κεν μετόπισθε γένωνται τὸ „ἀποδίδοὺς ἀμαρτίας πατέρων ἐπὶ τέκνα ἐπὶ τρίτην καὶ τετάρτην γενεὰν τοῖς μισοῦσί (με),“ μαθέτω ὅτι ἐν τῷ Ἱεζεκιὴλ „παραβολὴ“ τὸ τοιοῦτον εἶναι λέλεκται, αἵτια μένω τοὺς λέγοντας· „οἱ πατέρες ἔφαγον ὄμφακα, καὶ οἱ ὁδόντες τῶν τέκνων ἡμωδίασαν,“ ὡς ἐπιφέρεται· „ζῶ ἐγὼ, λέγει κύριος,“ „ἄλλ’ ἢ ἔκαστος τῇ ἐαυτοῦ ἀμαρτίᾳ ἀποθανεῖται.“ οὐ κατὰ τὸν παρόντα δὲ καιρόν ἔστι διηγήσασθαι, τί σημαίνει ἡ περὶ τοῦ „(ἐπὶ) τρίτην καὶ τετάρτην γενεὰν „ἀποδίδοσθαι τὰς „ἀμαρτίας“ παραβολὴ.

8.40 | And we, whenever we speak about punishment and through the teaching about punishment, turn many away from their sins. But according to Celsus, a priest of Apollo or Zeus responds like this: "In the end, the mills of the gods grind slowly, and children will suffer for their parents' sins, and they will be born after them." But see how much better is the saying, "Fathers will not die for their children, nor will sons die for their fathers; each will die for his own sin," and "the one who eats sour grapes will have his teeth set on edge," and "a son will not bear the injustice of a father, nor will a father bear the injustice of a son; the righteousness of the righteous will be upon him, and the wickedness of the wicked will be upon him." But if someone says that the saying about children suffering for their parents' sins means that "the sins of the fathers will be passed on to the children to the third and fourth generation," let him learn that in Ezekiel, such a saying is mentioned as a parable, blaming those who say, "The fathers have eaten sour grapes, and the children's teeth are set on edge." To this, it is added, "As I live, says the Lord, each will die for his own sin." It is not the right time to explain what the saying about "to the third and fourth generation" means in relation to the passing on of sins in the parable.

## Section 41

8.41 | Εἶτα ὡς αἱ γρᾶες διαλοιδορούμενος ἡμῖν φησι· σὺ μὲν τὰ ἀγάλματα τούτων λοιδορῶν καταγελᾶς. ὡς αὐτὸν γε τὸν Διόνυσον ἢ τὸν Ἡρακλέα παρόντα εἴ

8.41 | Then, as he is slandering us, he says: "You mock the statues of these gods." If you had mocked Dionysus or Heracles while they were present, you might not have

έλοιδόρησας, ούκ ἀν Ἰσως χαίρων  
άπήλλαξας· τὸν δὲ σὸν θεὸν παρόντα  
κατατείνοντες καὶ κολάζοντες οὐδὲν οἱ  
ταῦτα δράσαντες πεπόνθασιν ἀλλ' οὐδὲ  
μετὰ ταῦτα ἐν τοσούτῳ βίῳ. τί καινὸν ἔξ  
ἐκείνου γέγονε τῷ πιστεύσαντι ἀν ὡς οὐκ  
ἡν ἐκεῖνος ἄνθρωπος γόγις ἀλλὰ θεοῦ παῖς;  
καὶ ὁ πέμψας ἄρα τὸν υἱὸν ἀγγελμάτων  
τινῶν εἴνεκα οὕτως ὡμῶς κολασθέντα, ὡς  
συνδιαφθεῖραι καὶ τὰ ἀγγέλματα, περιεῖδε  
καὶ τοσούτου χρόνου διελθόντος οὐκ  
ἐπεστράφη. τίς οὕτως ἀνόσιος πατήρ;  
ἐκεῖνος μὲν οὖν τυχὸν ἐβούλετο, ὡς φήσι,  
διὰ τοῦτο περιϋβρίζετο. οἵδε δὲ, οὓς σὺ  
βλασφημεῖς, ἐνην μὲν εἰπεῖν ὅτι καὶ αὐτοὶ  
βούλονται καὶ διὰ τοῦτ' ἀνέχονται  
βλασφημούμενοι· τὰ γὰρ Ἰσα τοῖς Ἰσοις  
παραβαλεῖν κράτιστον· ἀλλ' οὗτοί γε καὶ  
σφόδρα ἀμύνονται τὸν βλασφημοῦντα,  
ἥτοι φεύγοντα διὰ τοῦτο καὶ κρυπτόμενον  
ἢ ἀλισκόμενον καὶ ἀπολύμενον. καὶ πρὸς  
ταῦτα δ' εἴποιμ' ἀν ὅτι ἡμεῖς οὐδενὶ<sup>1</sup>  
λοιδορούμεθα, πειθόμενοι ὅτι  
„λοιδοροί“, βασιλείαν θεοῦ“οὐ  
„κληρονομήσουσι,“ καὶ ἀναγινώσκοντες τὸ  
„εὔλογεῖτε τοὺς καταρωμένους ὑμῖν“[καὶ]  
„εὔλογεῖτε καὶ μὴ καταρᾶσθε.“ εἰδότες δὲ  
καὶ τὸ „λοιδορούμενοι εύλογοῦμεν.“ καὶ  
εἴπερ τὸ λοιδορεῖν λόγον τινὰ ἔχει  
ἀμυντικὸν τοῦ δοκοῦντος ἡδικῆσθαι, καὶ  
οὐδὲ τοῦτον ἐπιτρέπει ἡμῖν ὁ τοῦ θεοῦ  
λόγος· πόσω πλέον, ἐνθα πολλὴν  
ἡλιθιότητα ἐμφαίνει τὸ λοιδορεῖν, οὐ χρὴ  
λοιδορεῖν; ἐπ' Ἰσης δὲ ἡλιθιον τὸ  
λοιδορεῖσθαι λίθῳ ἢ χρυσῷ ἢ ἀργύρῳ, τοῖς  
μεμορφωμένοις εἰς τὴν νενομισμένην τοῖς  
μακρὰν θειότητος τυγχάνουσι θεῶν  
μορφήν. οὕτω δὲ οὐδὲ καταγελῶμεν τῶν  
ἀψύχων ξοάνων ἀλλ' εἰ ἄρα τῶν  
προσκυνούντων αὐτοῖς. ἀλλ' οὐδ', ἀν ὕσι  
τινες δαίμονες ἐνιδρυμένοι τισὸν ἀγάλμασι,  
καὶ νομίζηται ὁ μέν τις αὐτῶν εἶναι  
Διόνυσος ὁ δ' Ἡρακλῆς, οὐδὲ τούτοις

escaped unharmed. But those who act against your god, while they are present, suffer nothing and do not even feel it in this long life. What new thing has happened to the one who believes that he was not just a man but the son of God? And the one who sent the son to be punished so harshly, as if to destroy both him and the angels, has not turned back even after so much time has passed. Who is such an unjust father? That one, it seems, wanted to be mocked for this reason. But these ones, whom you blaspheme, could say that they also want to be and endure being blasphemed; for it is best to compare equals with equals. But these people strongly defend the one who blasphemes, either fleeing because of it and hiding, or being caught and destroyed. And in addition to this, I would say that we are not slandered by anyone, believing that "slanderers will not inherit the kingdom of God," and reading "bless those who curse you" and "bless and do not curse." Knowing this, we also say, "being slandered, we bless." And if slandering has some defensive meaning for the one who thinks he is wronged, the word of God does not allow us to do even this. How much more foolish is it to slander when there is much stupidity in doing so? It is equally foolish to be slandered like a stone or gold or silver, which are shaped into the forms of gods that are far removed from true divinity. Thus, we do not mock the lifeless statues, but rather those who worship them. And even if there are some demons residing in certain statues, and one thinks that one of them is Dionysus and the other Heracles, we are not slandered by them; for such a thing is pointless and does not fit a calm, peaceful, and tranquil soul that has learned that no one should be slandered for evil, whether human or demon.

λοιδορούμεθα· μάταιον γάρ τὸ τοιοῦτον  
καὶ οὐδαμῶς κατὰ τὸν πρᾶον καὶ είρηναῖον  
καὶ γαληνὸν τὴν ψυχὴν καὶ μαθόντα ὅτι  
οὐδὲ διὰ τὴν κακίαν δεῖ τινι λοιδορεῖσθαι,  
εἴτ' ἀνθρώπῳ εἴτε δαίμονι.

## Section 42

8.42 | Οὐκ οἶδα δ' ὅπως ὁ Κέλσος ἄκων  
ἐνέπεσεν εἰς τὸ, οὓς πρὸ βραχέος ὑμνησε  
δαίμονας ἡ θεοὺς, νῦν τῷ ἔργῳ  
ἀποδεικνύναι φαυλοτάτους εἶναι καὶ  
τιμωρουμένους μᾶλλον ἀμυντικῶς ἥπερ  
κολάζοντας διορθωτικῶς, ἐπάν τοις  
λοιδορῆταί τις. φησὶ γάρ· ὡς αὐτόν γε τὸν  
Διόνυσον ἡ τὸν Ἡρακλέα παρόντα εἴ  
ἔλοιδόρησας, οὐκ ἀν’ ἵσως χαίρων  
ἀπήλλαξας. πῶς δὲ καὶ ἀκούει τι οὐ παρὼν,  
ὁ βουλόμενος παραστησάτω, καὶ διὰ τί  
ποτὲ μὲν πάρεστι ποτὲ δὲ οὐ πάρεστι, καὶ  
τίς ἡ πραγματεία τοῖς δαίμοσι τῆς  
μεταναστάσεως ἀπὸ τόπου εἰς τόπον. ἐξῆς  
δὲ τούτοις λέγει, οἴόμενος τὸ  
κατατεινόμενον καὶ κολζόμενον σῶμα τοῦ  
Ἰησοῦ καὶ οὐ τὴν ἐν αὐτῷ θειότητα θεὸν  
ἡμᾶς λέγειν καὶ, ὅτε κατετείνετο καὶ  
έκολάζετο, θεὸν νενομίσθαι, ὅτι τὸν δὲ σὸν  
θεὸν παρόντα κατατείνοντες καὶ  
κολάζοντες οὐδὲν οἱ ταῦτα δράσαντες  
πεπόνθασι. πλείονα δὲ περὶ ὧν πέπονθεν  
ἀνθρωπίνων ἐν τοῖς ἀνωτέρω εἰπόντες νῦν  
ἐκόντες παραπέμπομεν τὸν λόγον. ἴνα μὴ  
δοκῶμεν παλιλογεῖν. ἐπεὶ δέ φησι μηδὲ  
μετὰ ταῦτα ἐν τοσούτῳ βίῳ πεπονθέναι τι  
τούτους τὸν Ἰησοῦν κολάσαντας, δείξομεν  
αὐτῷ καὶ πᾶσι τοῖς βουλομένοις μαθεῖν ὅτι  
ἡ πόλις, ἐν ᾗ ὁ τῶν Ἰουδαίων λεώς ἤξιώσε  
τὸν Ἰησοῦν σταυρωθῆναι λέγων· „σταύρου.  
σταύρου αὐτὸν“ (προύτιμήσαντο (γάρ) τὸν  
ληστὴν „διὰ στάσιν καὶ φόνον“ βληθέντα  
„εἰς φυλακὴν“ ἀπολυθῆναι τοῦτον. „τὸν δὲ  
Ἰησοῦν“, „διὰ φθόνον“ παραδοθέντα

8.42 | I do not know how Celsus,  
unwillingly, fell into the trap of saying that  
those whom he praised as demons or gods  
a short while ago are now shown to be the  
most worthless and punished more  
defensively than correcting them when  
someone slanders them. For he says: "If  
you had mocked Dionysus or Heracles  
while they were present, you might not  
have escaped unharmed." But how can  
someone who is not present hear anything?  
Let him who wishes to be present come  
forward, and why sometimes he is present  
and sometimes not, and what is the reason  
for the demons' movement from place to  
place. Next, he says that we refer to the  
body of Jesus being stretched and  
punished, and not to the divinity within  
him as God, and that when he was  
stretched and punished, he was thought to  
be God. But those who acted against your  
god while he was present suffered nothing  
and did not feel it at all. Having said more  
about what humans have suffered above,  
we now refer the discussion back to this  
point so that we do not seem to be  
repeating ourselves. Since he says that  
these who punished Jesus did not suffer  
anything in such a long life, we will show  
him and all who want to learn that the city,  
where the Jewish people deemed it worthy  
for Jesus to be crucified, said: "Crucify him,  
crucify him." For they had chosen to release  
the robber who was imprisoned for

(σταυρωθῆναι)). μετ' οὐ πολὺ ἔξεπολεμήθη καὶ ἐπὶ τοσοῦτον ἐπολιορκήθη χρόνῳ πλείονι, ὥστ' ἐκ βάθρων αύτὴν ἀνάστατον γενέσθαι καὶ ἐρημωθῆναι. ἀναξίους κρίνοντος τοὺς τὸν τόπον ἐκεῖνον οἰκοῦντας τοῦ θεοῦ τῆς κοινοτέρας ζωῆς. καὶ φειδόμενός γε αὐτῶν, ἵνα παραδόξως εἴπω, καὶ ὅρῶν ἀνιάτως ἔχοντας πρὸς τὴν ἐπὶ τὸ κρεῖττον μεταβολὴν καὶ ὀσημέραι αὔξοντας ἐν τῇ τῆς κακίας χύσει παρέδωκεν αὐτοὺς τοῖς πολεμοῦσι. καὶ ταῦτα γέγονε διὰ τὸ ἐκχυθὲν αἷμα τοῦ Ἰησοῦ κατὰ τὴν ἐπιβουλὴν αὐτῶν ἐπὶ τὴν γῆν αὐτῶν, μηκέτι δυναμένην χωρεῖν τοὺς τὸ τηλικοῦτον ἄγος κατὰ τοῦ Ἰησοῦ τολμήσαντας.

rebellion and murder, but handed Jesus over to be crucified out of envy. Not long after, the city was attacked and besieged for a long time, so that it became uninhabitable and desolate from its foundations. He judged those living in that place unworthy of the common life of God. And being merciful to them, I would say strangely, and seeing them in pain, they were moving towards a greater change and were growing daily in the outpouring of evil, and he delivered them to those who were warring against them. And these things happened because of the blood of Jesus that was poured out during their plot against him on their land, no longer able to bear those who dared to commit such a crime against Jesus.

## Section 43

8.43 | Καινὸν οὖν γέγονεν, ἐξ οὗ πέπονθε χρόνου ὁ Ἰησοῦς, κάκεῖνο, λέγω δὲ τὸ κατὰ τὴν πόλιν καὶ πᾶν τὸ κατὰ τὸ ἔθνος καὶ τὸ κατὰ τὴν ἀθρόαν γένεσιν ἔθνους Χριστιανῶν ὡσπερεὶ τεχθέντος εἰσάπαξ καινὸν δὲ καὶ τὸ τοὺς ξένους „τῶν διαθηκῶν“ τοῦ θεοῦ καὶ ἀλλοτρίους τῶν ἐπαγγελιῶν τοὺς μακρὰν τῆς ἀληθείας δυνάμει τινὶ θείᾳ παραδέχεσθαι αὐτὴν. ταῦτα δὲ οὐκ ἀνθρώπου γόντος ἦν ἀλλ’ ἔργα θεοῦ, πέμψαντος τῶν αὐτοῦ ἀγγελιάτων ἔνεκα τὸν αὐτοῦ ἐν τῷ Ἰησοῦ λόγον, (οὕτως) ὡμῶς κολασθέντι, ὡς τὴν ὡμότητα κατηγορεῖσθαι τῶν ἀδίκως αὐτὸν κολασάντων, καὶ ἀνδρειότατα ὑπομείναντα καὶ μετὰ πάσης πραότητος· οὐ διέφθειρε δὲ ἡ κόλασις αὐτοῦ τὰ τοῦ θεοῦ ἀγγέλματα ἀλλ', εἰ δεῖ ουτως ὄνομάσαι, εἰς γνῶσιν αὐτὰ ἥγαγεν· ὡς καὶ αὐτὸς ἐδίδαξεν ὁ Ἰησοῦς λέγων· „έὰν μὴ ὁ κόκκος τοῦ σίτου πεσεῖν εἴς τὴν γῆν

8.43 | So, something new has happened, from which Jesus has suffered for a long time, and that is, I mean, what happened in the city and everything concerning the nation and the whole generation of Christians, as if it were born all at once. And it is also new that the foreigners, "the heirs of God's covenants," and those who are strangers to the promises, receive this truth through some divine power. But these things were not the work of a human sorcerer, but the works of God, who sent his angels for the sake of the word in Jesus, who was punished so harshly, as if to accuse those who wrongfully punished him, and he endured bravely and with all gentleness. But his punishment did not destroy the angels of God; rather, if it must be named so, it brought them to knowledge, as Jesus himself taught, saying: "Unless a grain of wheat falls into the

άποθάνῃ, αύτὸς μόνος μένει· έὰν δὲ  
άποθάνῃ, πολὺν καρπὸν φέρει."άποθανών  
οῦν „δέ κόκκος τοῦ σίτου"Ιησοῦς „πολὺν  
καρπὸν"ήνεγκε, καὶ ἀεὶ δέ πατὴρ προνοεῖ  
τῶν ἐκ τοῦ θανάτου τοῦ κόκκου „τοῦ  
σίτου"γεγενημένων καὶ γινομένων ἔτι καὶ  
έσομένων καρπῶν. δισιος οὖν πατὴρ δέ τοῦ  
Ιησοῦ πατὴρ, „τοῦ ἴδιου"μὴ φεισάμενος  
„υἱοῦ"„ἄλλ' ὑπὲρ ήμῶν πάντων"παραδοὺς  
„αὐτὸν"άμινδον ὅντα ἔστιον. ἵν' ἄρη „τὴν  
ἀμαρτίαν τοῦ κόσμου"δέ υπὲρ παντὸς  
αὐτοῦ ἀποθνήσκων „άμινδος θεοῦ"· δι' ὃν  
οὐκ ἀναγκαζόμενος ἄλλ' ἐκῶν ὑπέμεινε τὰ  
ἀπὸ τῶν ὑβριστῶν αὐτῷ προσαγόμενα.  
εἴτα μετὰ ταῦτα δέ Κέλσος, ἐπαναλαμβάνων  
τὸν πρὸς τοὺς βλασφημοῦντας τὰ  
ἀγάλματα λόγον, φησίν· οἴδε δὲ, οὓς σὺ  
βλασφημεῖς, ἐνīην μὲν εἰπεῖν ὅτι καὶ αὐτοὶ<sup>1</sup>  
βούλονται (καὶ) διὰ τοῦτο ἀνέχονται  
βλασφημούμενοι· τὰ γὰρ ἵσα τοῖς ὕσιοις  
παραβάλειν κράτιστον· ἄλλ' οὗτοί γε καὶ  
σφόδρα ἀμύνονται τὸν βλασφημοῦντα,  
ἥτοι γε φεύγοντα διὰ τοῦτο καὶ  
κρυπτόμενον ἢ ἀλισκόμενον καὶ  
ἀπολλύμενον. οὐ βλασφημοῦντας οὐν ἄλλ'  
ἀπελαύνοντας ἀπὸ τῶν ξοάνων καὶ τῶν  
ἀνθρωπίνων σωμάτων καὶ ψυχῶν  
Χριστιανοὺς ἀμύνεσθαι νομίζουσιν οἱ  
δαίμονες. μὴ νοῶν γὰρ τὸ γινόμενον ἀληθές  
τι κατὰ τὸν τόπον δέ Κέλσος εἴρηκεν  
ἀληθὲς γὰρ τὸ φαύλων δαιμόνων  
πληρουμένας τὰς τῶν καταδικαζόντων  
Χριστιανοὺς ψυχὰς καὶ τῶν προδιδόντων  
καὶ τῶν εὔδοκούντων Χριστιανοῖς  
προσπολεμεῖν.

## Section 44

8.44 | Άλλ' ἐπεὶ αἱ ψυχαὶ τῶν διὰ  
χριστιανισμὸν ἀποθνήσκοντων δι'  
εύσέβειαν μετ' εὐκλείας ἀπαλλαττόμεναι  
τοῦ σώματος καθῆρουν τὴν δύναμιν τῶν

ground and dies, it remains alone; but if it dies, it bears much fruit." Therefore, the "grain of wheat," Jesus, died and brought forth "much fruit," and the Father always foresees the fruits that come from the death of the grain of wheat, which are born and will be born. Thus, the Father of Jesus, "not sparing his own son, but delivering him up for us all," gave him as a lamb of his own, so that he might take away "the sin of the world," the lamb of God who dies for everyone. He did this willingly, not being forced, but willingly endured the insults brought against him by the abusers. Then after this, Celsus, repeating the words about the slanderers of the statues, says: "These ones whom you blaspheme could say that they also want to be and endure being blasphemed; for it is best to compare equals with equals." But these people strongly defend the one who blasphemes, either fleeing because of it and hiding, or being caught and destroyed. The demons think that Christians defend themselves not by blaspheming but by fleeing from the statues and from human bodies and souls. For Celsus has not understood what is truly happening in this place; for it is true that the souls of those who condemn Christians are filled with worthless demons, and those who betray and those who favor Christians are waging war against them.

8.44 | But since the souls of those who die for Christianity are freed from the body with piety and glory, they weaken the power of the demons and make their

δαιμόνων καὶ ἀτονωτέραν αὐτῶν ἐποίουν τὴν κατὰ τῶν ἀνθρώπων ἐπιβουλὴν, διὰ τοῦτο οἵμαι τῇ πείρᾳ μαθόντες οἱ δάιμονες ἐαυτοὺς ἡττωμένους καὶ κρατουμένους ὑπὸ τῶν μαρτύρων τῆς ἀληθείας ἔφοβήθησαν πάλιν ἥκειν ἐπὶ τὸ ἀμύνεσθαι· καὶ οὕτως, ἔως ἐπιλάθωνται ὅν πεπόνθασι πόνων, εἰκὸς εἶναι τὴν τοῦ κόσμου πρὸς Χριστιανοὺς εἰρήνην. ἐπὰν δὲ συλλέξωνται τὴν δύναμιν καὶ ὑπὸ τῆς κακίας τυφλούμενοι πάλιν ἀμύνεσθαι θέλωσι καὶ Χριστιανοὺς διώκειν, πάλιν καθαιρεθήσονται· καὶ τότε πάλιν αἱ ψυχαὶ τῶν εὔσεβούντων καὶ δι’ εύσέβειαν ἀποδυομένων τὰ σώματα καθελοῦσι τὸ τοῦ πονηροῦ στρατόπεδον. ἐγὼ δ’ οἴμαι ὅτι αἱσθόμενοι οἱ δαίμονες ὅτι οἱ μὲν νικῶντες καὶ δι’ εύσέβειαν ἀποθνήσκοντες καθαιροῦσιν αὐτῶν τὴν δυναστείαν οἱ δὲ διὰ τοὺς πόνους ἡττώμενοι καὶ τὴν θεοσέβειαν ἀρνούμενοι ὑποχείριοι ἔκείνοις γίνονται, ἔσθ’ ὅτε προσφιλονεικοῦσι τοῖς παραδιδομένοις Χριστιανοῖς, ὡς κολαζόμενοι μὲν ὑπὸ τῆς ὄμοιογίας αὐτῶν ἀναπαυόμενοι δὲ ἐπὶ τῇ ἀρνήσει αὐτῶν. καὶ ἔστιν γε τούτων ἔχη θεάσασθαι καὶ ἐν τοῖς δικασταῖς, κολαζομένοις μὲν ὑπὸ τοῖς ὑπομένουσι τὰς αἰκίας καὶ τὰς βασάνους γαυρουμένοις δὲ, ὅταν Χριστιανὸς ἡττηθῇ, καὶ γάρ οὐδὲ διὰ δοκοῦσαν αὐτοῖς φιλανθρωπίαν ταῦτα ποιοῦσι, σαφῶς ὄρῶντες ὅτι „ἡ“ μὲν „γλῶσσα“ τῶν νικωμένων ὑπὸ πόνου ὄμαρκεν, „ἡ δὲ φρήν“ ἔστιν „ἀνώμοτος“ καὶ ταῦτα δ’ εἰς τὸ ἄλλ’ οὗτοί γε καὶ σφόδρα ἀμύνονται τὸν βλασφημοῦντα, ἥτοι φεύγοντα διὰ τοῦτο καὶ κρυπτόμενον ἡ ἀλισκόμενον καὶ ἀπολλύμενον. κάν φεύγῃ δέ τις Χριστιανὸς, οὐ διὰ δειλίαν φεύγει. ἀλλὰ τηρῶν ἐντολὴν τοῦ διδασκάλου καὶ ἐαυτὸν φυλάττων καθαρὸν ἐτέρων ὠφεληθησομένων σωτηρίᾳ.

attacks against humans less effective. For this reason, I think that the demons, having learned from experience that they are defeated and held down by the martyrs of the truth, are afraid to come back to defend themselves. And so, as long as they forget the pains they have suffered, it is likely that the world will have peace towards Christians. But when they gather their strength and are blinded by evil, they want to defend themselves again and persecute Christians; they will be defeated again. And then again, the souls of the pious, who are shedding their bodies for the sake of piety, will bring down the camp of the wicked. I believe that the demons realize that those who are victorious and die for piety are bringing down their power, while those who are defeated by pain and deny their faith become subject to them. When they argue with those who are handed over to Christians, they are punished by their confession but find rest in their denial. And there are signs of this to be seen even in the judges, who are being punished by those who endure the tortures, while they boast when a Christian is defeated. For they do not do these things out of a supposed kindness, clearly seeing that "the tongue" of those who are victorious has sworn, while "the mind" is "unwavering." And yet, these people strongly defend the one who blasphemes, either fleeing because of it and hiding, or being caught and destroyed. And if a Christian flees, it is not out of cowardice. Rather, he keeps the command of the teacher and preserves himself pure, hoping for the salvation of others.

## Section 45

8.45 | "Ιδωμεν δὲ καὶ τὰ ἐξῆς οὕτως ἔχοντα· τί δεῖ καταλέγειν ὅσα ἐκ χρηστηρίων τοῦτο μὲν προφῆται καὶ προφήτιδες τοῦτο δὲ ἄλλοι κάτοχοι καὶ ἄνδρες καὶ γυναῖκες ἐνθέῳ φωνῇ προεῖπον; ὅσα δὲ ἐξ ἀδύτων αὐτῶν ἡκουόσθησαν θαυμάσια; ὅσα δὲ ἐξ Ἱερέων καὶ θυμάτων τοῖς χρωμένοις ἐδηλώθη, ὅσα δ' ἐξ ἄλλων τεραστίων συμβόλων; τοῖς δ' ἑναργῇ παρέστη φάσματα. μεστὸς τούτων ὁ πᾶς ἔστι βίος. πόσαι μὲν πόλεις ἐκ χρηστηρίων ὡρθώθησαν καὶ νόσους ἀπέθεντο καὶ λιμοὺς, πόσαι δ' ἀμελήσασαι τούτων ἡ ἐκλαθόμεναι κακῶς ἐφθάρησαν; πόσαι δ' εἰς ἀποικίαν ἐστάλησαν καὶ μετελθοῦσαι τὰ προσταχθέντα εὐδαιμόνησαν; πόσοι δυνάσται πόσοι δ' ἰδιῶται παρὰ τοῦτο ἄμεινον ἥ χεῖρον ἀπήλλαξαν; πόσοι μὲν ἀπαιδίας δυσφοροῦντες ὅν ἐδεήθησαν σχόντες [πόσοι] δαιμόνων μῆνιν διέψυγον; πόσοι σωμάτων πηρώσεις ἱάθησαν; πόσοι δ' αὖ πρὸς τοῖς Ἱεροῖς ὑβρίσαντες αὐτίκα ἐάλωσαν, οἱ μὲν ἕκφρονες αὐτοῦ ταύτῃ κρατηθέντες οἱ δὲ καὶ ἔξαγγειλαντες (ἄ) ἔδρασαν οἱ δὲ σφᾶς αὐτοὺς διειργασμένοι οἱ δὲ νόσοις ἀνηκέστοις ἐνδεθέντες; ἥδη δὲ καὶ ἐξ αὐτῶν ἀδύτων φωνῇ βαρεῖα καθεῖλέν τινας. καὶ οὐκ οἶδ' ὅπως ταῦτα ὡς ἑναργῇ ὁ Κέλσος προφέρεται καὶ τὰ παρ' ἡμῖν ἀναγεγραμμένα τεράστια. εἴτ' Ἰουδαϊκὰ εἴτε καὶ περὶ τοῦ Ἰησοῦ καὶ τῶν μαθητῶν αὐτοῦ, μύθους εἶναι νενόμικε. τί γάρ οὐχὶ τὰ μὲν ἡμέτερά ἔστιν ἀληθῆ, ἂ (δὲ) λέγει Κέλσος ἀναπλάσματα μυθικά; οἵς οὐδ' Ἑλλήνων φιλόσοφοι αἰρέσεις πεπιστεύκασιν, ὥσπερ ἡ Δημοκρίτου καὶ ἡ Ἐπικούρου καὶ ἡ Ἀριστοτέλους, τάχα ἀν πεπιστευκῦται διὰ τὴν ἐνάργειαν τοῖς ἡμετέροις, εἰ παρατετεύχεισαν Μωϋσεῖ ἥ τινι τῶν τὰ παράδοξα ποιησάντων

8.45 | Let us also see how things stand from here on: what should we say about all that has been spoken from oracles, whether by prophets and prophetesses or by other seers, both men and women, who spoke with divine voices? What wonderful things have been heard from their hidden places? What has been revealed by priests and the offerings made to them, and what about other great signs? The whole life is full of these things. How many cities have been restored from oracles and have been freed from diseases and famines? How many, having neglected these things or forgotten them, have suffered badly? How many have been sent into colonies and, after following the instructions given, have prospered? How many powerful people and how many private citizens have been made better or worse by this? How many, suffering from childlessness, have escaped the wrath of demons by receiving what they asked for? How many have been healed from bodily injuries? And how many, having insulted the sacred things, were immediately caught, some being held fast by their madness, others confessing what they did, and others being bound by incurable diseases? Already, from those hidden places, a heavy voice has brought down some. And I do not know how Celsus presents these things as clear and describes the marvelous things written by us. Whether they are Jewish or about Jesus and his disciples, he claims they are myths. But why are our things true, while what Celsus says are mere mythical tales? These are things that even the philosophies of the Greeks, like those of Democritus, Epicurus, and Aristotle, would not have believed,

προφητῶν ἡ καὶ αὐτῷ τῷ Ἰησοῦ.

unless they had been convinced by the clarity of our accounts, if they had been extended to Moses or to any of the prophets who created the marvelous.

## Section 46

8.46 | Ή μὲν Πυθία ιστόρηται ὅτι καὶ νοθευθεῖσα ἔχρησέ ποτε· οἱ δὲ παρ' ἡμῖν προφῆται οὐ μόνον ὑπὸ τῶν κατ' αὐτοὺς ἐθαυμάσθησαν διὰ τὴν ἐνάργειαν τῶν λεγομένων ὑπ' αὐτῶν ἀλλὰ καὶ ἐν τοῖς ἐξῆς χρόνοις. ἐκ γὰρ ὧν ἔχρησαν οἱ προφῆται καὶ πόλεις ὡρθώθησαν καὶ ἀνθρωποι ὑγιάσθησαν καὶ λιμοὶ ἐπαύσαντο. ἀλλὰ καὶ εἰς ἀποικίαν σαφῶς τὴν ἀπ' Αἴγυπτου εἰς τὴν Παλαιστίνην κατὰ χρησμοὺς ἐλήλυθεν ὅλον τὸ Ἰουδαίων ἔθνος· ὅπερ μετελθὸν μὲν τὰ προσταχθέντα ὑπὸ τοῦ θεοῦ εὐδαιμόνησε σφραλὲν δὲ μετέγνω. τί δὲ δεῖ λέγειν ὅσοι δυνάσται καὶ ὅσοι ἴδιῶται κατὰ τὰς ιστορίας τῆς γραφῆς ἀμεινον ἡ χεῖρον προσέχοντες ταῖς προφητείαις ἡ ἀμελήσαντες ἀπήλλαξαν; εἰ δὲ καὶ περὶ ἀπαιδίας δεῖ λέγειν, ἐφ' ἣ δυσφοροῦντές τινες γεγόνασι πατέρες ἡ μητέρες, τὰς περὶ τούτου εὐχάς ἀναπέμψαντες τῷ τῶν ὅλων δημιουργῷ, ἀναγνώτω τις τὰ περὶ τοῦ Ἀβραὰμ καὶ τῆς Σάρρας, ἐξ ὧν γέγονεν Ἰσαὰκ ἡδη γεγηρακότων. ὁ παντὸς τοῦ Ἰουδαίων ἔθνους πατήρ καὶ ἐτέρων παρὰ τούτους. ἀναγνώτω δὲ καὶ τὰ περὶ Ἰεζεκίου, οὐ μόνον ἀπαλλαγὴν νόσου λαβόντος κατὰ τὰς Ἡσαΐου προφητείας ἀλλὰ καὶ τεθαρρήκτως εἰπόντος τό· „ἀπὸ γὰρ τοῦ νῦν παιδία ποιήσω. ἀ ἀναγγελεῖ τὴν δικαιοσύνην σου.“ καὶ ἐν τῇ τετάρτῃ δὲ τῶν Βασιλειῶν ἡ ὑποδεξαμένη τὸν Ἐλισσαῖον, χάριτι θεοῦ προφητεύσαντα περὶ γενέσεως παιδός, κατὰ τὰς εὐχάς τοῦ Ἐλισσαίου γέγονε μήτηρ. ἀλλὰ καὶ πηρώσεις ίάθησαν μυρίαι ὑπὸ τοῦ Ἰησοῦ.

8.46 | The Pythia is said to have once given a prophecy even after being corrupted. But our prophets were not only admired for the clarity of their words by those around them, but also in later times. For from the prophecies of the prophets, cities were restored, people were healed, and famines ceased. Indeed, the entire nation of the Jews came to Palestine from Egypt according to the oracles. After following the commands given by God, they prospered, but when they strayed, they suffered. What should we say about how many powerful people and private citizens, according to the histories of scripture, became better or worse by paying attention to the prophecies or neglecting them? If we need to speak about childlessness, some fathers or mothers, feeling troubled, sent up prayers to the Creator of all. One should read about Abraham and Sarah, from whom Isaac was born when they were already old. He is the father of the whole Jewish nation and others besides them. Also, read about Hezekiah, who not only received healing from disease according to the prophecies of Isaiah but also boldly said, "For from now on I will make children who will proclaim your righteousness." And in the fourth book of Kings, the woman who received Elisha, by the grace of God, became a mother according to the prayers of Elisha. Moreover, many were healed from injuries by Jesus. And others, daring to insult the Jewish religion in Jerusalem,

καὶ ἄλλοι πρὸς τῷ ἐν Ἱεροσολύμοις ἱερῷ  
τολμήσαντες ὑβρίσαι τὴν Ἰουδαϊκὴν  
θρησκείαν πεπόνθασι τὰ ἀναγεγραμμένα  
ἐν τοῖς Μακκαβαϊκοῖς.

## Section 47

8.47 | Ἀλλ' ἔροῦσιν "Ἐλληνες ταῦτα μύθους.  
καίτοι γε μαρτυρούμενα ως ἀληθῆ ὑπὸ<sup>1</sup>  
ὅλων δύο ἔθνῶν. τί δὲ οὐχὶ μᾶλλον τὰ  
Ἐλλήνων μῦθοι η ταῦτα; εἰ δὲ καὶ ὅμοσε τις  
χωρήσας τῷ λόγῳ. ἵνα μὴ δόξῃ  
ἀποκληρωτικῶς τὰ μὲν σφέτερα  
παραδέχεσθαι τοῖς δ' ἀλλοτρίοις ἀπιστεῖν,  
φήσαι καὶ τὰ Ἐλλήνων ὑπὸ τινῶν  
γεγονέναι δαιμόνων καὶ τὰ Ἰουδαίων ἥτοι  
ὑπὸ τοῦ θεοῦ διὰ τῶν προφητῶν ἢ ὑπὸ<sup>2</sup>  
τῶν ἀγγέλων ἢ ὑπὸ τοῦ θεοῦ διὰ τῶν  
ἀγγέλων, καὶ τὰ Χριστιανῶν δὲ ὑπὸ τοῦ  
Ἰησοῦ καὶ τῆς ἐν τοῖς ἀποστόλοις  
δυνάμεως αὐτοῦ· φέρε' ἀπαντα παραθῶμεν  
ἄλλήλοις καὶ τὸ τέλος ἴδωμεν τοῦ  
βουλήματος τῶν ἐνεργησάντων καὶ τὴν  
ἀπὸ τούτου ὡφέλειαν ἢ βλάβην ἢ  
οὐδέτερα τῶν τὰς νομιζομένας εὔεργεσίας  
πεπονθότων, εἴ μὴ φιλόσοφον μὲν ὄψεται  
τὸ πάλαι Ἰουδαίων ἔθνος, πρὶν  
ἔξυβρίσωσιν εἰς τὸ θεῖον, ὑφ' οὗ διὰ τὴν  
πολλὴν κακίαν ἐγκατελείφθησαν,  
παραδόξως δὲ συστάντας Χριστιανοὺς  
κατὰ τὴν ἀρχὴν μάλιστα ὑπὸ τῶν  
τεραστίων ἥπερ τῶν προτρεπτικῶν λόγων  
προσαγομένους τῷ καταλιπεῖν μὲν τὰ  
πάτρια αἰρεῖσθαι δὲ τὰ τῶν πατρίων  
ἄλλότρια. καὶ γάρ, εἰ χρὴ καὶ τῷ εἰκότι  
χρῆσθαι λόγῳ περὶ τῆς ἀρχῆθεν  
Χριστιανῶν συστάσεως, φήσομεν ὅτι οὐ  
πιθανὸν οὕτε τοὺς Ἰησοῦ ἀποστόλους,  
ἄνδρας ἀγραμμάτους καὶ ἴδιωτας, ἄλλω  
τινὶ τεθαρόηκέναι πρὸς τὸ καταγγεῖλαι  
τοῖς ἀνθρώποις χριστιανισμὸν ἢ τῇ  
δοθείσῃ αὐτοῖς δυνάμει καὶ τῇ ἐν τῷ λόγῳ

suffered the consequences as recorded in the Maccabees.

8.47 | But the Greeks will say these are myths. Yet they are testified to as true by two nations. Why are the myths of the Greeks more valid than these? If someone tries to argue, so that it does not seem that they accept their own while disbelieving in others, they should say that the myths of the Greeks came from demons, while those of the Jews came either from God through the prophets or from angels, or from God through angels, and those of the Christians came from Jesus and his power in the apostles. Let us examine everything together and see the outcome of the actions taken and the benefit or harm that resulted from them, or neither for those who have experienced what they consider to be good. If one looks at the ancient Jewish nation, they will see that before they insulted the divine, they were left behind because of their great wickedness. In contrast, the Christians, especially at the beginning, were encouraged by great signs or persuasive words to leave their ancestral ways and choose foreign beliefs. For if we must also use reason about the early formation of the Christians, we will say that it is not likely that the apostles of Jesus, who were uneducated and ordinary men, would have boldly proclaimed Christianity to people without the power given to them and the grace in their words to reveal these things. Nor is it likely that those who listened to them would have changed from their long-held customs without some

είς τὰ δηλούμενα πράγματα χάριτι, ἀλλ’ οὐδὲ τοὺς ἀκρωμένους αὐτῶν μετατεθεῖσθαι ἐκ πατρίων πολυχρονίων ἔθῶν, μὴ ἀξιολόγου τινὸς δυνάμεως αὐτοὺς καὶ τεραστίων πραγμάτων μετακινησάντων ἐπὶ τὰ οὔτως ξένα καὶ ἀλλότρια τῶν συντρόφων αὐτοῖς δογμάτων.

## Section 48

8.48 | Εἴτ' οὐκ οὗδ' ὅπως ὁ Κέλσος τὴν προθυμίαν τῶν μέχρι θανάτου ἀγωνιζομένων ὑπὲρ τοῦ μὴ ἔξομόσασθαι χριστιανιασμὸν παρατιθέμενος ἐπιφέρει ὡσπερεὶ ἔξισῶν τὰ ἡμέτερα τοῖς ὑπὸ τῶν τελεστῶν καὶ μυσταγωγῶν λεγομένοις καὶ φησι· μάλιστα μὲν, ὃ βέλτιστε, ὥσπερ σὺ κολάσεις αἰώνιους νομίζεις, οὕτως καὶ οἱ τῶν Ἱερῶν ἔκεινων ἔξηγηταὶ τελεσταί τε καὶ μυσταγωγοί· ἃς σὺ μὲν τοῖς ἄλλοις ἀπειλεῖς, ἔκεινοι δὲ σοί. πότερα γὰρ αὐτῶν ἀληθέστερα ἢ ἐπικρατέστερα, ἔξεστι σκοπεῖν. λόγω μὲν γὰρ ἐξ ἵσου περὶ τῶν σφετέρων σφίσιν ἐκάτεροι διαβεβαιοῦσθε· τεκμηρίων δὲ εἰ δέοι. πολλὰ ἔκεινοι καὶ ἐναργῆ δεικνύουσιν ἔργα τε δαιμονίων τινῶν δυνάμεων καὶ χρηστηρίων καὶ ἐκ παντοδαπῶν μαντείων προκομίζοντες. οὐκοῦν διὰ τούτων τὰς αἰώνιους κολάσεις ἐπ' ἵσης βούλεται καὶ ἡμᾶς λέγειν καὶ τοὺς τελεστὰς καὶ ἔξετάζειν, ὅπότεροι μᾶλλον ἀληθεύουσιν. εἴποιμι δ' ἀν ἀληθεύειν τοὺς δυνηθέντας διαθεῖναι τοὺς ἀκροατὰς τῶν λεγομένων οὕτως βιοῦντας, ὡς τούτων οὕτως ἔχόντων. διατίθενται Ἰουδαῖοι καὶ Χριστιανοὶ περὶ τοῦ ὑπ' αὐτῶν καλουμένου μέλλοντος αἰώνος καὶ τῶν ἐν αὐτῷ γερῶν μὲν ἐπὶ τοὺς δικαίους κολάσεων δὲ ἐπὶ τοὺς ἀμαρτωλούς. δεικνύτω οὖν καὶ Κέλσος ἢ ὁ βουλόμενος, τίνες διετέθησαν περὶ αἰώνιων κολάσεων ὑπὸ τῶν τελεστῶν

significant power moving them to adopt such strange and foreign beliefs from their familiar doctrines.

8.48 | But the Greeks will say that these are myths. Yet they are testified to as true by two nations. Why are the myths of the Greeks more valid than these? If someone tries to argue, so that it does not seem that they accept their own while disbelieving in others, they should say that the myths of the Greeks came from demons, while those of the Jews came either from God through the prophets or from angels, or from God through angels, and those of the Christians came from Jesus and his power in the apostles. Let us examine everything together and see the outcome of the actions taken and the benefit or harm that resulted from them, or neither for those who have experienced what they consider to be good. If one looks at the ancient Jewish nation, they will see that before they insulted the divine, they were left behind because of their great wickedness. In contrast, the Christians, especially at the beginning, were encouraged by great signs or persuasive words to leave their ancestral ways and choose foreign beliefs. For if we must also use reason about the early formation of the Christians, we will say that it is not likely that the apostles of Jesus, who were uneducated and ordinary men, would have boldly proclaimed Christianity to people without the power given to them

καὶ μυσταγωγῶν. εἰκὸς γάρ ἔστι τὸ βούλημα τοῦ πατρὸς τῶν λεγομένων εἶναι οὐ τὸ ἀφοσιοῦσθαι μόνον καὶ εἰπεῖν περὶ κολάσεων ἀλλὰ τὸ διαθεῖναι τοὺς ἀκούοντας πρὸς τὸ ὅση δύναμις φυλάξασθαι τὰ τῶν κολάσεων αἴτια αὐτοὺς ἐργάσασθαι. ἀλλὰ καὶ αἱ προφητεῖαι τοῖς μὴ παρέργως ἐντυχάνουσι τῇ ἐν αὐταῖς προγνώσει ἵκαναί μοι εἶναι δοκοῦσι πρὸς τὸ πεῖσαι τὸν συνετῶς ἄμα καὶ εὐγνωμόνως ἀναγινώσκοντα ὅτι θεοῦ πνεῦμα ἦν ἐν τοῖς ἀνδράσιν ἐκείνοις· αἷς οὐδὲν τῶν δεικνυμένων ἔργων δαιμονίων οὐδὲ τῶν ἐκ χρηστηρίων δυνάμεων οὐδὲ τῶν μαντειῶν κἄν ἐπὶ ποσὸν παραβάλλεσθαι δύναται.

## Section 49

8.49 | "Ιδωμεν δὲ καὶ τὰ ἔξῆς οὕτως λεγόμενα ὑπὸ τοῦ Κέλσου πρὸς ἡμᾶς· ἔτι δὲ πῶς οὐκ ἄτοπα ὑμῶν ταῦτα, τὸ μὲν σῶμα ποθεῖν καὶ ἐλπίζειν ὅτι αὐτὸ τοῦτο ἀναστήσεται ὡς οὐδὲν ἡμῖν τούτου κρείττον οὐδὲ τιμιώτερον, πάλιν δ' αὐτὸ δίπτειν εἰς κολάσεις ὡς ἄτιμον; ἀλλὰ τοῖς μὲν τοῦτο πειθομένοις καὶ τῷ σώματι συντετηκόσιν οὐκ ἄξιον τοῦτο διαλέγεσθαι· οὗτοι γάρ εἰσιν οἱ καὶ τὰ ἄλλα ἄγροικοι καὶ ἀκάθαρτοι καὶ χωρὶς λόγου τῇ στάσει συννοσοῦντες· τοῖς μήν γε τὴν ψυχὴν ἡ τὸν νοῦν (εἴτε πνευματικὸν τοῦτον ἔθέλουσι καλεῖν εἴτε πνεῦμα νοερὸν ἄγιον καὶ μακάριον εἴτε ψυχὴν ζῶσαν εἴτε θείας καὶ ἀσωμάτου φύσεως ἔκγονον ὑπερουράνιόν τε καὶ ἀφθαρτὸν εἴθ' ὅ τι καὶ ὅ τι χαίρουσιν ὄνομάζοντες), τοῖς τοῦτο ἐλπίζουσιν ἔξειν αἰώνιον σὺν θεῷ, τούτοις διαλέξομαι. τοῦτο μέν γε ὁρθῶς νομίζουσιν, ὡς οἱ μὲν εὖ βιώσαντες εὔδαιμονήσουσιν, οἱ δὲ ἄδικοι πάμπαν αἰώνιοις κακοῖς συνέχονται· καὶ τούτου δὲ τοῦ δόγματος

and the grace in their words to reveal these things. Nor is it likely that those who listened to them would have changed from their long-held customs without some significant power moving them to adopt such strange and foreign beliefs from their familiar doctrines.

8.49 | Let us also look at the following things said by Celsus to us: how strange it is that you desire the body and hope that it will rise again, as if nothing is better or more valuable to us than this, and yet you throw it into punishments as if it is worthless. But for those who believe this and have their bodies in good condition, it is not worth discussing. For these are the ones who are also rude and unclean and without reason, sharing in the same state. But those who hope to have their soul or mind (whether they want to call it spiritual or a holy and blessed rational spirit or a living soul or a child of a divine and incorporeal nature, heavenly and immortal, or whatever they call it) will have eternal life with God. I will speak to these people. They believe rightly that those who live well will be happy, while the unjust will suffer eternally. And no one, neither these nor any other people, will ever turn away from this belief. As for the resurrection,

μήθ' οὗτοι μήτ' ἄλλος ἀνθρώπων μηδείς ποτε ἀποστῇ † ἀποτείνοντες. περὶ ἀναστάσεως δὴ εἴ καὶ αὐτὸς ἥδη πολλάκις ὄνειδίζει, ἀλλ' ἡμεῖς τὸ κατὰ τὸν τόπον ἡμῖν φανὲν εὔλογον, (ώς) οἶόν τ' ἦν, παραστήσαντες οὐ μέλλομεν πρὸς ἐν ἔγκλημα πολλάκις λεγόμενον πολλάκις ἀπολογεῖσθαι. συκοφαντεῖ δ' ἡμᾶς ὁ Κέλσος ὡς ούδὲν τοῦ σώματος κρείττον ούδὲ τιμιώτερον ἐν τῇ συστάσει ἡμῶν ἡγουμένους· ψυχὴν γάρ παντὸς σώματος καὶ μάλιστα τὴν λογικήν φαμεν εἶναι πρᾶγμα τιμιώτερον, εἴ καὶ τὸ „κατ' εἰκόνα τοῦ κτίσαντος“ψυχὴ μὲν χωρεῖ ούδαμῶς δὲ τὸ σῶμα. ούδὲ γάρ καθ' ἡμᾶς σῶμα ὁ θεός· ἵνα μὴ περιπέσωμεν οἵς περιπίπουσιν ἀτόποις οἱ τὰ Ζήνωνος καὶ Χρυσίππου φιλοσοφοῦντες.

## Section 50

8.50 | Ἐπεὶ δ' ὄνειδίζει ἡμῖν καὶ ὡς πιθοῦσι τὸ σῶμα, ἵστω δτι, εἴ μὲν ὁ πόθος φαῦλόν ἐστιν, ούδὲν πιθοῦμεν, εἴ δὲ μέσον, πιθοῦμεν πάντα δσα θεδς τοῖς δικαίοις ἐπαγγέλλεται. οὕτως οὖν καὶ τὴν τῶν δικαίων ἀνάστασιν πιθοῦμεν καὶ ἐλπίζομεν. νομίζει δὲ Κέλσος καὶ ἀνομολογούμενα ἡμᾶς ἐστοῖς ποιεῖν, ὅπου μὲν ἐλπίζουσι τὴν τοῦ σώματος ἀνάστασιν, ὡς τῆς παρὰ θεοῦ τιμῆς ἀξίου. ὅπου δὲ ῥίπτουσιν αὐτὸς εἰς κολάσεις ὡς ἄτιμον. ούδὲν οὖν ἄτιμον τὸ δι' εύσέβειαν πάσχον καὶ δι' ἀρετὴν περιστάσεις αἰρούμενον. ἀλλὰ καὶ πᾶν ἄτιμον τὸ μετὰ κακίας ἐν ἡδοναῖς καταναλισκόμενον. φησὶ γοῦν καὶ δι θεῖος λόγος· „σπέρμα ἔντιμον ποῖον; σπέρμα ἀνθρώπου· σπέρμα ἄτιμον ποῖον; σπέρμα ἀνθρώπου.“εἴτ’ οὕται μὴ διαλέγεσθαι δεῖν τοῖς τὰ περὶ τοῦ σώματος ἐλπίζουσιν ὁ Κέλσος ὡς συντετηκόσιν ἀλόγως πράγματι ἀδυνάτῳ τυχεῖν τῶν

Celsus often mocks it, but we find it reasonable based on our understanding. We will not repeatedly defend ourselves against one accusation that is often made. Celsus slanders us by saying that we consider nothing better or more valuable than the body in our belief. For we say that the soul, especially the rational one, is something more valuable than the body, even if it is said to be made "in the image of the creator." The soul exists without the body. For God is not a body either. Let us not fall into the strange ideas of those who study the philosophies of Zeno and Chrysippus.

8.50 | Since Celsus mocks us for desiring the body, let it be known that if desire is bad, then we desire nothing. But if it is neutral, we desire all that God promises to the righteous. Thus, we desire and hope for the resurrection of the righteous. Celsus thinks we make contradictory claims, hoping for the resurrection of the body as if it deserves honor from God, while at the same time throwing it into punishments as if it is worthless. However, nothing is worthless when it suffers for piety and is chosen for virtue. But everything is worthless when it is wasted in pleasures with wickedness. Indeed, the divine word says: "What kind of seed is precious? The seed of a human. What kind of seed is worthless? The seed of a human." Then, Celsus believes that those who hope for the resurrection of the body should not be discussed, as they are thoughtless and

έλπιζομένων ὑπ' αύτῶν, ἀγροίκους καὶ ἀκαθάρτους αὐτοὺς καλῶν καὶ χωρὶς λόγου συνόντας τῇ στάσει(??) δέον ὡς φιλάνθρωπον καὶ τοῖς ἀγροικοτέροις βοηθεῖν. ούδὲ γὰρ τὸ κοινωνικὸν περιγέγραπται ὥσπερ ἀπὸ τῶν ἀλόγων ζώων οὕτω καὶ ἀπὸ τῶν ἀγροικοτέρων ἀνθρώπων, ἀλλ' ἐπ' ἵσης ὃ ποιήσας ἡμᾶς πρὸς πάντας ἀνθρώπους πεποίηκε κοινωνικούς. ἄξιον οὖν διαλέγεσθαι καὶ ἀγροίκοις καὶ ὅσῃ δύναμις μετάγειν αὐτοὺς ἐπὶ τὸ ἀστειότερον καὶ ἀκαθάρτοις καὶ ποιεῖν αὐτοὺς, ὡς οἶόν τε ἔστι, καθαρωτέρους καὶ τοῖς χωρὶς λόγου τι(??)ποτ' οὖν φρονοῦσι καὶ τὴν ψυχὴν νοσοῦσιν, ἵνα μηκέτι χωρὶς λόγου τι πράττωσι μηδὲ τὴν ψυχὴν νοσήσωσι.

incapable of achieving what they hope for. He calls them rude and unclean, and without reason, as they share in the same state. But it is necessary to be compassionate and help those who are more uncivilized. For the social nature of humans is not described as being like that of irrational animals, but the one who made us has made us social beings toward all people. Therefore, it is worth discussing with the uncivilized and how to lead them to be more refined and to make them, as much as possible, purer, so that they no longer act thoughtlessly or harm their souls.

## Section 51

8.51 | Μετὰ δὲ ταῦτα ἀποδέχεται τοὺς τὴν ψυχὴν (??) τὸν νοῦν ἢ τὸ καλούμενον παρ' αὐτοῖς πνευματικὸν ἢ λογικὸν πνεῦμα νοερὸν ἄγιον καὶ μακάριον ἢ ψυχὴν ζῶσαν ἔλπιζοντας ἔξειν αἰώνιον, καὶ σὺν θεῷ αὐτὸ ἔσεσθαι, προσίεται δὲ ὄρθως νομιζόμενον καὶ τὸ μὲν περὶ τῶν εὗ βιωσάντων ὡς εὔδαιμονησόντων δόγμα περὶ δὲ τῶν ἀδίκων ὡς πάμπαν αἰώνιοις κακοῖς συσχεθησομένων. καὶ τεθαύμακά γε τοῦ Κέλσου παρὰ πάντα τὰ λεγόμενα παρ' αὐτῷ τὸ οὕτως ἐπιφερόμενον τοῖς προειρημένοις, ἐν ᾧ φησι' καὶ τούτου δὲ τοῦ δόγματος μήθ' οὗτοι μήτ' ἄλλος ἀνθρώπων μηδεὶς ποτε ἀποστῆ. καὶ ἔχρην γε αὐτὸν ὄραν κατὰ Χριστιανῶν γράφοντα, οἷς ἡ πᾶσα ὑπόθεσίς ἔστι τῆς πίστεως ὁ θεὸς καὶ αἱ διὰ τοῦ Χριστοῦ περὶ τῶν δικαίων ἐπαγγελίαι καὶ περὶ τῶν ἀδίκων αἱ περὶ κολάσεως διδασκαλίαι, ὅτι τὸν ἀνατραπέντα Χριστιανὸν ἐκ τοῦ παραδέξασθαι τοὺς κατὰ Χριστιανῶν τοῦ

8.51 | After this, he accepts those who hope to have the soul (or the mind, or what they call spiritual or rational, holy and blessed spirit, or a living soul) and to be with God for eternity. He rightly connects this with the belief that those who live well will be happy, while the unjust will suffer eternally. I am amazed by Celsus for all that he says, especially for how he connects these ideas. He claims that no one, neither these nor any other people, will ever turn away from this belief. He should see that Christians base their entire faith on God and the promises made through Christ about the righteous, and the teachings about the punishment of the unjust. It is likely that a Christian who accepts Celsus's words will also reject his arguments and his doctrine, as he says. Neither Christians nor any other people will turn away. But I think Celsus has made a more compassionate argument than Chrysippus

Κέλσου λόγους είκός έστιν ἀποβαλόντα τὸν λόγον συναποβαλεῖν καὶ τὸ δόγμα, (οὗ), φησὶ. μήτε Χριστιανοὶ ἀποσταῖεν μήτε μηδεὶς ἄλλος ἀνθρώπων. ἀλλὰ φιλανθρωπότερον οἴμαι Κέλσου Χρύσιππον πεποιηκέναι ἐν τῷ περὶ παθῶν θεραπευτικῷ, βουλόμενον θεραπεῦσαι τὰ πάθη ὡς κατεπείγοντα καὶ ἐνοχλοῦντα τὴν ἀνθρωπίνην ψυχὴν προηγουμένως μὲν τοῖς δοκοῦσιν αὐτῷ ὑγιέσι λόγοις δευτέρως δὲ καὶ τρίτως καν τοῖς μὴ ἀρέσκουσι τῶν δογμάτων· „καν γὰρ τρία, „φησὶν, „ἢ γένη τῶν ἀγαθῶν, καὶ οὕτω θεραπευτέον τὰ πάθη, οὐ περιεργαζόμενον ἐν τῷ καιρῷ τῆς φλεγμονῆς τῶν παθῶν τὸ προκαταλαβὸν δόγμα τὸν ὑπὸ τοῦ πάθους ἐνοχλούμενον, μὴ πως τῇ ἀκαίρῳ περὶ τὴν ἀνατροπὴν τῶν προκαταλαβόντων τὴν ψυχὴν δογμάτων σχολῇ ἡ ἔγχωροῦσα θεραπεία παραπόληται.“ φησὶ δὲ ὅτι, „καν ἡδονὴ ἢ τὸ ἀγαθὸν, καὶ τοῦτο φρονῇ ὁ ὑπὸ τοῦ πάθους κρατούμενος, οὐδὲν ἡττον αὐτῷ βοηθητέον καὶ παραδεικτέον ὅτι καὶ τοῖς ἡδονὴν τάγαθὸν καὶ τέλος τιθεμένοις ἀνομολογούμενόν ἔστι πᾶν πάθος. „ἔχρην τοίνυν καὶ τὸν Κέλσον, ἀπαξ παραδέξασθαι λέγοντα τὰ περὶ τῶν εὖ βιωσάντων δόγματα ὡς εύδαιμονησόντων καὶ περὶ τῶν ἀδίκων ὡς πάμπαν αἰώνιοις κακοῖς συσχεθησόμενων, ἀκολούθως ἐαυτῷ ποιεῖν καὶ, εἰ οἶόν τ’ ἦν, μετὰ τὸν φαινόμενον αὐτῷ προηγούμενον λόγον ἐπικατασκευάσαι καὶ διὰ πλειόνων ἀποδεῖξαι ὅτι ἀληθῶς οἱ ἀδικοὶ πάμπαν αἰώνιοις κακοῖς συσχεθήσονται καὶ οἱ εὖ βιώσαντες εύδαιμονήσουσι.

## Section 52

8.52 | Καὶ γὰρ ἡμεῖς προηγουμένως μὲν διὰ τὰ πείσαντα ἡμᾶς πολλὰ καὶ μυρία κατὰ χριστιανισμὸν βιοῦν πάντας ἀνθρώπους

in his work on healing passions, wanting to treat the passions as urgent and troubling to the human soul, first with what seems healthy to him, and then with what does not please those who hold different beliefs. He says, "Even if there are three kinds of good, we should treat the passions this way, without being overly concerned about the doctrine that troubles the soul under the influence of passion, lest the timely treatment be wasted." He also says, "Even if pleasure is seen as good, this does not help those who are controlled by passion, as every passion is contrary to the good and the end we seek." Therefore, Celsus should accept the teachings about those who live well as leading to happiness and those who are unjust as suffering eternally, and he should follow this reasoning. If possible, he should build upon the argument he has presented and show that truly the unjust will suffer eternally and the righteous will be happy.

8.52 | For we, having been convinced by many things and countless arguments about Christianity, want to make all people

ὅση δύναμις ὅλοις τοῖς Χριστιανῶν λόγοις  
οἴκειοῦν βουλόμεθα· ὅπου δὲ  
προκαταλαμβανομένους εὐρίσκομεν τῇ  
πρὸς Χριστιανοὺς διαβολῆ, ὡς μηδὲ  
παρέχειν τὰ ὡτα φαντασίᾳ τοῦ μηδὲ  
εὔσεβεῖς εἶναι Χριστιανὸς τοῖς τὰ τοῦ  
Θείου λόγου διδάσκειν ἐπαγγελλομένοις  
τινάς, ἔκεī κατὰ τὸ φιλάνθρωπον ὅση  
δύναμις ἴστάμεθα, ἵνα κάν τὰ περὶ αἰώνιου  
κολάσεως ἐπὶ τοὺς ἀσεβοῦντας δόγματα  
κατασκευάσαντες παραδέξασθαι  
ποιήσωμεν τὸν λόγον καὶ τοὺς μὴ θέλοντας  
χριστιανίζειν. οὕτω δὲ καὶ περὶ τῶν εὗ  
βιωσάντων πεῖσμα ἐμποιεῖν θέλομεν,  
δρῶντες δτι πολλὰ τῶν κατὰ τὸν ὑγιῆ βίον  
καὶ οἱ τῆς πίστεως ἀλλότριοι ὁμοίως ἡμῖν  
λέγουσιν· ούδε γάρ τὰς κοινὰς ἐννοίας περὶ  
καλῶν καὶ αἰσχρῶν καὶ δικαίων (καὶ  
ἀδίκων) εὔροι τις ἀν πάντως  
ἀπολωλεκότα. πάντες οὖν ἄνθρωποι,  
δρῶντες τὸν κόσμον καὶ τὴν ἐν αὐτῷ  
τεταγμένην οὐρανοῦ καὶ τῶν ἐν τῇ ἀπλανεῇ  
κίνησιν τῶν τε φερομένων ἐναντίως τῇ τοῦ  
κόσμου κινήσει λεγομένων πλανήτων  
τάξιν, δρῶντες δὲ καὶ τὴν τῶν ἀέρων καὶ  
πρὸς τὸ χρήσιμον ζῷοις καὶ μάλιστα  
ἄνθρωποις κρᾶσιν καὶ τὴν ἀφθονίαν τῶν  
δι' ἄνθρωπους δεδημιουργημένων.  
εὐλαβείσθωσαν δυσάρεστόν τι ποιῆσαι τῷ  
δημιουργῷ τοῦ παντὸς καὶ τῶν ψυχῶν  
αὐτῶν καὶ τοῦ ἐν αὐταῖς νοῦ αὐτῶν, καὶ  
πεπείσθωσαν κολασθήσεσθαι μὲν ἐπὶ τοῖς  
ἀμαρτανομένοις ἀχθήσεσθαι δὲ ἀνάλογον  
τοῖς κατορθωθεῖσιν ἢ τοῖς καθηκόντως  
ἀποδοθεῖσιν ὑπὸ τοῦ κατ' ἀξίαν ἔκαστον  
οἴκονομοῦντος ἐπὶ τὰ ἀνάλογον τοῖς  
κατορθωθεῖσιν ἢ καθηκόντως ἀποδοθεῖσιν  
ἔργοις (γέρα). καὶ πεπείσθωσαν πάντες  
ἄνθρωποι εὗ μὲν ἐπὶ τοῖς βελτίοσιν  
ἀπαλλάξοντες κακοὶ δὲ κακῶς πόνοις καὶ  
βασάνοις παραδοθησόμενοι ἐπὶ τοῖς  
ἀδικήμασι καὶ ταῖς ἀσελγείαις καὶ  
ἀκολασίαις ἔτι δὲ ἐπὶ τῇ (άν)ανδρίᾳ καὶ

familiar with the teachings of Christians as much as we can. But when we find people prejudiced against Christians, believing that no one can be pious while teaching the divine word, we stand firm in our compassion. We aim to present teachings about eternal punishment for the wicked, even to those who do not want to become Christians. In this way, we also want to create a strong argument about those who live well, seeing that many who are not part of the faith say similar things to us. For no one would find common ideas about good and bad, just and unjust, completely lost. All people, observing the world and the order of the heavens within it, and the movements of the fixed stars, which are said to move contrary to the motion of the world, as well as the nature of the air and its usefulness to living beings, especially humans, should be careful not to do anything displeasing to the creator of all things and of their souls and minds. They should be convinced that those who sin will be punished, while those who do good will be rewarded according to their deeds. All people should understand that the good will be freed from evils, while the wicked will be handed over to troubles and sufferings for their wrongdoings, their immoral acts, and their cowardice, as well as for all their foolishness.

δειλίᾳ καὶ ἐπὶ πάσῃ τῇ ἀφροσύνῃ.

## Section 53

8.53 | Τοσαῦτα δὲ καὶ εἰς τοῦτον εἰπόντες τὸν τόπον ἵδωμεν τοῦ Κέλσου καὶ ἄλλην λέξιν, οὕτως ἔχουσαν· ἐπειδὴ δὲ σώματι συνδεθέντες ἄνθρωποι γεγόνασιν, εἴτ' οἰκονομίας τῶν ὅλων ἔνεκεν εἴτε ποινᾶς ἀμαρτίας ἀποτίνοντες, εἴθ' ὑπὸ (πα)θημάτων τινῶν τῆς ψυχῆς βαρυνθείσης, μέχρι ἀν ταῖς τεταγμέναις περιόδοις ἐκκαθαρθῆντες δεῖ γὰρ κατὰ τὸν Ἐμπεδοκλέα τρίς μιν μυρίας ὥρας ἀπὸ μακάρων ἀλάλησθαι, γινομένην παντοίαν διὰ χρόνου ἰδέαν θνητῶν· πειστέον οὖν ὅτι παραδέδονταί τισιν ἐπιμεληταῖς τοῦδε τοῦ δεσμωτηρίου. ὅρα δὴ καὶ ἐν τούτοις περὶ πόσων ἄνθρωπίνως ἀμφιβάλλων καὶ παραθέμενος πλειόνων δόγματα περὶ τῆς αἵτίας τῆς γενέσεως ἡμῶν ἐμφαίνει τινὰ εὐλάβειαν, μὴ τολμῶν ἀποφήνασθαι τι τούτων ψεῦδος εἶναι. ἢρ' οὖν οὐκ ἦν κατὰ τὸν τοιοῦτον, καὶ ἂπαξ κρίναντα μήτε ὡς ἔτυχε συγκαταθέσθαι μήτε τολμηρῶς ἀθετῆσαι τὰ δόξαντα τοῖς ἀρχαίοις. καὶ περὶ τοῦ Ἰουδαίων λόγου δηλουμένου παρὰ τοῖς ἔκείνων προφήταις καὶ περὶ τοῦ Ἰησοῦ, εἴ μὴ ἐβούλετο πιστεῦσαι, κάν αἱμφιβάλλειν καὶ σκοπῆσαι ὅτι εἰκὸς ἦν καὶ τοὺς θεραπεύσαντας τὸν τῶν ὅλων θεὸν καὶ ἔνεκεν τῆς εἰς τοῦτον τιμῆς καὶ εἰς τὰ πεπιστευμένα ὑπὸ αὐτοῦ νενομοθετῆσθαι πολλάκις μυρίους κινδύνους καὶ θανάτους ἀναδεξαμένους μὴ ὑπερεωρᾶσθαι ὑπὸ τοῦ θεοῦ, ἀλλὰ καὶ αὐτοῖς τινα ἐπιφάνειαν γεγονέναι, τὰ μὲν τῆς ἄνθρωπίνης περὶ τὰ ἀγάλματα τέχνης ὑπερηφανήσασιν ἀναβαίνειν δὲ πειραθεῖσι τῷ λογισμῷ ἐπ' αὐτὸν τὸν ἐπὶ πᾶσι θεόν; ἔχρην δ' αὐτὸν σκοπῆσαι ὅτι πάντ' ἐφορῶν καὶ πάντ' ἐπακούων ὁ κοινὸς πάντων πατὴρ καὶ

8.53 | Having said so much, let us look at another statement from Celsus, which goes like this: Since humans are connected to the body, whether for the sake of the management of all things or to pay the penalties for their sins, or because of some burdens of the soul, they are cleansed until they reach the appointed limits. For according to Empedocles, one must wander for countless hours away from the blessed, becoming all kinds of things over time as mortals. Therefore, it must be believed that some are entrusted to guardians of this prison. Notice how he expresses doubt about how many people are involved and presents more teachings about the cause of our existence, showing some reverence, not daring to declare any of these things to be false. Was it not the case that, having judged this way, he neither agreed nor boldly rejected what was believed by the ancients? And regarding the teachings of the Jews as revealed by their prophets and about Jesus, if he did not want to believe, he could at least doubt and consider that it was reasonable to think that those who served the God of all and for the sake of this honor faced many dangers and deaths, without being overlooked by God. But even they had some divine appearance, as the human beings who were proud of their artistic statues were led to think about the one true God. He should have considered that the common father and creator, who sees and hears all, judges each person's choices, seeking those who wish to be pious, and according to their worth, grants them some reward for his protection, so

δημιουργὸς τὴν ἐκάστου προαίρεσιν,  
ζητοῦσαν αὐτὸν καὶ εύσεβεῖν βουλομένην,  
κατ' ἀξίαν κρίνων καὶ τούτοις τινὰ  
ἀπονέμει καρπὸν τῆς προστασίας αὐτοῦ,  
ἴνα μᾶλλον αὕξωσιν ἢν ἄπαξ παρειλήφασι  
περὶ αὐτοῦ ἔννοιαν. ταῦτα γάρ εἰ  
έλογίσατο Κέλσος καὶ οἱ μισοῦντες  
Μωϋσέα καὶ τοὺς ἐν Ἰουδαίοις προφήτας  
καὶ Ἰησοῦν καὶ τοὺς καμόντας διὰ τὸν  
λόγον αὐτοῦ γνησίους μαθητὰς αὐτοῦ. οὐκ  
ἄν οὕτως διελοιδορήσαντο Μωϋσεῖ καὶ  
τοῖς προφήταις καὶ Ἰησοῦ καὶ τοῖς  
ἀποστόλοις αὐτοῦ· οὐδὲ μόνους παρὰ  
πάντα τὰ ἐπὶ γῆς ἔθνη Ἰουδαίους  
ἀπεδοκίμαζον, λέγοντες αὐτοὺς εἶναι καὶ  
Αίγυπτιών χείρονας, τῶν μέχρι ἀλόγων  
ζῷων εἴτε κατὰ δεισιδαιμονίαν εἴτε κατὰ  
οἰανδήποτ' αἰτίαν ἡ πλάνην καταγαγόντων  
τὸ ὅσον ἐπ' αὐτοῖς τὴν πρὸς τὸ θεῖον τιμήν.  
ταῦτα δ' εἰρήκαμεν οὐκ ἐπὶ τὸ ἀμφιβάλλειν  
προτρεπόμενοί τινας περὶ τοῦ κατὰ  
χριστιανισμὸν λόγου ἀλλὰ παριστάντες ὅτι  
τοῖς πάντῃ διαλοιδορουμένοις τῷ  
Χριστιανῶν λόγῳ αἰρετώτερόν ἐστι κάν  
ἀμφιβάλλειν περὶ αὐτῶν καὶ μὴ οὕτω  
θρασέως λέγειν περὶ τοῦ Ἰησοῦ ἡ τῶν  
μαθητῶν αὐτοῦ, ἂ μὴ ἐπίστανται καὶ  
ἀποφαίνονται οὐ μετὰ τῆς καλουμένης  
παρὰ τοῖς ἀπὸ τῆς Στοᾶς „καταληπτικῆς  
φαντασίας“ οὐδ' ἀπ' ἄλλου τινὸς κριτηρίου,  
περὶ οὗ ἐκάστη τῶν φιλοσόφων αἱρεσις τὸ  
φαινόμενον, ὡς ἔδοξε, κατεσκεύασεν.

## Section 54

8.54 | Εἴτ' ἐπεί φησιν ὁ Κέλσος· πειστέον  
οῦν ὅτι παραδίδονται τισιν ἐπιμεληταῖς  
τοῦδε τοῦ δεσμωτηρίου, λεκτέον πρὸς  
αὐτὸν ὅτι σπουδαία ψυχὴ καὶ λυθεῖσα ἀπὸ  
τῶν τῆς κακίας δεσμῶν καὶ ἐν τῷ βίῳ τῶν,  
ὡς ὠνόμασεν ὁ Ἱερεμίας, δεσμίων „γῆς“ διὰ  
τὸν εἰπόντα Ἰησοῦν, ὡς πρὸ πολλοῦ

that they may grow in the understanding  
they have received about him. If Celsus and  
those who hate Moses and the prophets  
among the Jews, as well as Jesus and those  
who truly followed his teachings, had  
thought this way, they would not have so  
harshly criticized Moses, the prophets,  
Jesus, and his apostles. Nor would they  
have rejected the Jews among all the  
nations on earth, calling them worse than  
Egyptians, as if they were lower than  
irrational animals, either out of  
superstition or for any other reason that  
brought them to dishonor before the  
divine. We have said these things not to  
encourage doubt about the teachings of  
Christianity, but to show that those who  
are criticized by the words of Christians are  
more deserving of respect, even if they  
doubt them, and should not speak so boldly  
about Jesus or his disciples, about which  
they do not know and speak without the  
so-called "comprehensible imagination" of  
the Stoics or any other standard of  
judgment, which each philosopher has  
constructed as they saw fit.

8.54 | Then, since Celsus says: "Therefore, it  
must be believed that some are entrusted  
to guardians of this prison," we should say  
to him that a serious soul, freed from the  
bonds of evil, as Jeremiah called them, is  
bound by the "earth" because of what Jesus  
said, as the prophet Isaiah foretold long ago

χρόνου τῆς ἐπιδημίας αύτοῦ προεῖπεν ὁ προφήτης Ἡσαΐας· τί δὲ προειπόντα ἡ „τοῖς δεσμίοις ἔξελθετε καὶ τοῖς ἐν τῷ σκότῳ ἀνακαλυψθῆναι“; καὶ οὗτός γε ὁ Ἰησοῦς, ὃς ὁ αὐτὸς Ἡσαΐας περὶ αὐτοῦ προεῖπε, „καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου ἀνέτειλε φῶς, “ώς διὰ τοῦθ’ ἡμᾶς λέγειν „διαρρήξωμεν τοὺς δεσμοὺς αὐτῶν καὶ ἀπορρίψωμεν ἀφ’ ἡμῶν τὸν ζυγὸν αὐτῶν.“ εἰ δ’ ἐδύνατο ἀκοῦσαι τῆς βαθύτητος τῶν εὐαγγελίων ὁ Κέλσος καὶ οἱ παραπλησίως ἑκείνῳ καθ’ ἡμῶν διακείμενοι, οὐκ ἀν ἡμῖν συνεβούλευσεν οἵ ὠνόμασεν ἐπιμεληταῖς τοῦ δεσμωτηρίου πείθεσθαι. γέγραπται δὲ ἐν τῷ εὐαγγελίῳ ὅτι „γυνὴ“ τις „ἥν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. „ἥντινα ὁ Ἰησοῦς ἴδων καὶ ὄρῶν παρὰ τίνα αἰτίαν συγκύπτει, οὐκ ἐπιτρεπομένη ἀνακύπτειν „εἰς τὸ παντελές, “εἶπε· „ταύτην δὲ θυγατέρα Ἀβραὰμ οὔσαν, ἥν ἔδησεν ὁ σατανᾶς ἴδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἐκ τοῦ δεσμοῦ τούτου ἐν τῇ ἡμέρᾳ τοῦ σαββάτου;“ πόσοι δὲ καὶ ἄλλοι νῦν δεδεμένοι ὑπὸ τοῦ σατανᾶ συγκύπτουσιν, οὐ δυνάμενοι δι’ ἑκεῖνον „ἀνακύψαι εἰς τὸ παντελές, “θέλοντα ἡμᾶς κάτω βλέπειν; καὶ οὐδείς γε αὐτοὺς ἀνορθοῖ εἴ μὴ ὁ ἐν τῷ Ἰησοῦ ἐπιδημήσας λόγος, καὶ πρότερον δὲ θεοφορήσας. καὶ ἥλθε γε ὁ Ἰησοῦς ἐλευθερῶσαι „πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου.“ καὶ περὶ ἑκείνου εἰπών μετά τινος πρεπούσης αὐτῷ βαθύτητος τό· „νῦν ὁ ἄρχων τοῦ κόσμου τούτου κέκριται. “ οὐ λοιδορούμεθα οὖν τοῖς τῇδε δαί μοσιν ἀλλ’ ἐλέγχομεν τὰς ἐπ’ ὄλεθρῳ τοῦ γένους τῶν ἀνθρώπων ἐνεργείας αὐτῶν, προφάσει χρησμῶν καὶ θεραπείας σωμάτων καὶ ἄλλων τινῶν χωρίσαι τοῦ θεοῦ βουλομένων τὴν ἐμπεσοῦσαν ψυχὴν εἰς „τὸ σῶμα τῆς ταπεινώσεως“· ἥντινα οἱ

during his coming. What did he say? "Let the prisoners go free and those in darkness be revealed." And this is Jesus. As Isaiah also said about him, "A light has risen for those sitting in the land and shadow of death," so we might say: "Let us break their bonds and throw off their yoke." If Celsus could hear the depth of the Gospels and those who think similarly to him about us, he would not have advised us to obey those he called guardians of the prison. It is written in the Gospel that "there was a woman who was bent over and could not fully straighten up." When Jesus saw her and understood the reason for her condition, he did not allow her to remain "bent over," but said: "This woman, being a daughter of Abraham, whom Satan has bound for eighteen years, should she not be freed from this bond on the Sabbath day?" How many others are now bound by Satan, unable to "straighten up," wanting us to look down? And no one can lift them up except for the word of the one who came in Jesus, who was previously inspired by God. And Jesus came to free "all those who are oppressed by the devil." And speaking of that, he said after a certain depth of understanding: "Now the ruler of this world is judged." Therefore, we are not mocked by these demons, but we challenge the actions of those who bring destruction upon the human race, pretending to be prophets and healers, wanting to separate the soul that has fallen into "the body of humiliation" from God. Those who understand this cry out: "Wretched man that I am! Who will rescue me from this body of death?" But we do not carelessly offer the body to be twisted and crushed; for it is not carelessly that the body is given to those who do not call the surrounding demons gods, plotting against them and

νοήσαντες ἀναφθέγγονται τό·  
„ταλαίπωρος ἐγώ ἄνθρωπος. τίς με  
ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου  
τούτου;“ ἀλλ’ οὐδ’ εἰκῇ παρέχομεν τὸ σῶμα  
στρεβλοῦν καὶ ἀποτυμπανίζειν· οὐ γὰρ  
εἰκῇ παρέχει τούτοις τὸ σῶμα (ὸ) ὑπὲρ τοῦ  
μὴ τοὺς περιγείους δαίμονας  
ἀναγορεύεσθαι θεοὺς ἐπιβουλευόμενος ὑπ’  
αὐτῶν καὶ τῶν σεβόντων αὐτούς, καὶ  
θεοφιλές γε τὸ διὰ τὴν ἀρετὴν  
ἀποτυμπανίζεσθαι καὶ δι’ εὐσέβειαν  
στρεβλοῦσθαι καὶ δι’ ὀσιότητα  
ἀποθνήσκειν εὐλόγως εἶναι νενομίκαμεν.  
„τίμιος“ γὰρ „ἐνώπιον κυρίου ὁ θάνατος  
τῶν δούλων αὐτοῦ“· ἀγαθὸν δ’ εἶναι φαμεν  
καὶ τὸ μὴ φιλοζωεῖν. κακούργοις δὲ,  
εὐλόγως ὑπομένουσιν ἢ διὰ ληστείαν  
πάσχουσιν, ἔξομοιῶν ἡμᾶς ὁ Κέλσος καὶ μὴ  
αἴδούμενος τὴν τηλικαύτην πρόθεσιν  
παραπλησίαν ἀποφαίνει τῇ τῶν ληστῶν  
διαθέσει, ἀδελφὸν ἐαυτὸν ἐν τούτοις ποιῶν  
τῶν „μετὰ ἀνόμων“ λογισαμένων τὸν  
Ἰησοῦν. ἐφ’ οὓς πεπλήρωται ἡ λέγουσα  
γραφὴ τό· „μετὰ ἀνόμων ἐλογίσθη.“

## Section 55

8.55 | Έξῆς δὲ τούτοις φησὶν ὁ Κέλσος·  
δυοῖν θάτερον αἱρεῖ λόγος. εἰ μὲν ἀπαξιοῦσι  
θεραπεύειν τὰ εἰκότα τούτων δὲ  
ἐπιστάτας, μήτ’ εἰς ἄνδρὸς ίέναι μήτ’  
ἄγεσθαι γυναῖκα μήτ’ ἀναιρεῖσθαι τέκνα  
μήτ’ ἄλλο πράττειν μηδὲν ἐν τῷ βίῳ.  
χωρεῖν δ’ ἔνθεν πασσούδι μηδὲν σπέρμα  
έλλειπομένους. ὡς αν ἐρημωθείη πάμπαν  
ἐπὶ γῆς τὸ τοιοῦτον γένος· εἰ δὲ καὶ  
γυναῖκας ἔχονται καὶ παῖδας ποιήσονται  
καὶ καρπῶν γεύσονται καὶ τῶν ἐν τῷ βίῳ  
μεθέξουσι καὶ κακῶν τῶν ἐπιτεταγμένων  
ἀνέξονται (φύσις μὲν γὰρ αὕτη πάντας  
ἀνθρώπους πειρᾶσθαι κακῶν· εἶναι μὲν  
γὰρ ἀνάγκη κακὰ, χώραν δ’ ἄλλην οὐκ

those who honor them. And it is indeed beloved by God to be crushed for virtue, to be twisted for piety, and to die for holiness, as we have been taught. "Precious in the sight of the Lord is the death of his saints." And we say it is good not to love life. But for the wicked, it is reasonable to endure what they suffer because of their robbery. Celsus compares us to them and does not feel ashamed to show such an intention, making himself a brother to those who are "counted among the lawless," thinking of Jesus in this way. On these things, the scripture is fulfilled, saying: "He was counted among the lawless."

8.55 | Next, Celsus says: "A person must choose between two options. If they refuse to care for what is appropriate, neither going to a man, nor taking a woman, nor raising children, nor doing anything else in life, then they should leave no seed behind. It would be as if such a race were completely wiped out from the earth. But if they do take women and have children, and enjoy the fruits of life, and endure the evils that are imposed (for this nature causes all humans to try to avoid evils; for it is necessary to have evils, and there is no other place), then they should give honor to those who are entrusted with these things

έχει], ἀποδοτέον δὴ τὰς προσηκούσας τοῖς ταῦτ’ ἐπιτετραμμένοις τιμάς καὶ τῷ βίῳ λειτουργητέον τὰ πρέποντα. μέχρι ὅτι τῶν δεσμῶν ἀπολυθῶσι, μὴ καὶ ἀχάριστοι πρὸς τούσδε εἶναι δοκῶσι. καὶ γὰρ ἄδικον μετέχοντας ὡν οἴδε ἔχουσι μηδὲν αὐτοῖς συντελεῖν. φαμὲν δὲ καὶ πρὸς ταῦτα ὅτι εὔλογος ἔξαγωγὴ οὐδεμίᾳ ἡμῖν εἶναι δοκεῖ εἰ μὴ ἡ δίκαιη εὐσέβειαν καὶ ἀρετὴν μόνη. ἐπὰν ὑπὸ τῶν δικάζειν νομιζομένων ἡ ἔχουσίαν τοῦ ζῆν ἡμῶν ἔχειν δοκούντων τὸ ἔτερον προτείνηται, ἡ τὸ ζῆν μετὰ τοῦ παρὰ τὰ διατεταγμένα ὑπὸ τοῦ Ἰησοῦ πράττειν ἡ τὸ ἀποθνήσκειν μετὰ τοῦ πείθεσθαι τοῖς λόγοις αὐτοῦ. ἀλλὰ καὶ ἀγεσθαι γυναῖκα ἐπέτρεψεν ἡμῖν ὁ θεὸς, ὡς οὐ πάντων χωρούντων τὸ διαφέρον τουτέστι τὸ πάντῃ καθαρὸν, καὶ ἀγομένοις γυναῖκας τὰ γεννώμενα πάντως τρέφειν καὶ μὴ ἀναιρεῖν τὰ ὑπὸ τῆς προνοίας διδόμενα τέκνα. καὶ οὐ μάχεται ταῦτα τῷ μὴ πείθεσθαι ἡμᾶς τοῖς νεμομένοις τὴν γῆν δαιμονίοις· δοπλισάμενοι γὰρ τῇ πανοπλίᾳ τοῦ θεοῦ ιστάμεθα ὡς ἀθληταὶ εὐσέβειας πρὸς τὸ τῶν ἐπιβουλευόντων ἡμῖν δαιμόνων γένος.

## Section 56

8.56 | Κάν τῷ ἐαυτοῦ οὖν λόγω πασσυδὶ ἡμᾶς ἀποπέμπῃ τοῦ βίου ὁ Κέλσος, ἔν’, ὡς νομίζει, ἐρημωθῆ πάμπαν ἐπὶ γῆς τὸ τοιοῦτον ἡμῶν γένος, ἀλλ’ ἡμεῖς ἐν τοῖς τοῦ κτίσαντος ἡμᾶς κατὰ τοὺς τοῦ θεοῦ βιώσομεν νόμους, οὐδαμῶς δουλεύειν θέλοντες τοῖς τῆς ἀμαρτίας νόμοις, καὶ γυναῖκας. ἐὰν βουλώμεθα, ἀξόμεθα καὶ παῖδας διδομένους ἡμῖν ἐν τοῖς γάμοις ἡμῶν ληψόμεθα. ἐὰν δὲ δέῃ, καὶ τῶν ἐν τῷ βίῳ μεθέξομεν, ἀνεχόμενοι τῶν ἐπιτεταγμένων κακῶν· ὡς πειρασμῶν τῆς ψυχῆς. οὕτως γὰρ ἔθος τοῖς θείοις ὀνομάζειν λόγοις τὰ συμβαίνοντα ἐν

and live according to what is fitting. Until they are freed from their bonds, they should not seem ungrateful to these. For it is unjust to share in what these have and not contribute anything to them. We also say regarding this that no reasonable escape seems to us except the one through piety and virtue alone. When those who are thought to have authority over us suggest the other option, either to live according to what is laid down by Jesus or to die by obeying his words. But God has also allowed us to take a wife, as not all can achieve what is pure, that is, to be completely clean, and those who take wives should raise their children and not destroy the offspring given by providence. And this does not fight against our not being persuaded by those who divide the land among demons; for armed with the armor of God, we stand as athletes of piety against the race of demons that plot against us."

8.56 | And if Celsus, therefore, sends us away from life with his own words, thinking that such a race of ours will be completely wiped out from the earth, we will live according to the laws of the God who created us, wanting in no way to be enslaved by the laws of sin. And if we wish, we will take wives and have children given to us in our marriages. If we need to, we will share in the things of life, enduring the evils that are imposed, as trials of the soul. For it is customary for divine words to name the events that happen among humans; in which the soul of a person,

άνθρωποις· έν οἷς ὡς χρυσὸς ἐν πυρὶ ἡ τοῦ  
άνθρωπου βασανιζομένη ψυχὴ ἥτοι  
έλέγχεται ἡ θαυμαστὴ εἶναι ἀναφαίνεται.  
καὶ οὕτως γε πρὸς ἀ λέγει κακὰ Κέλσος  
παρεσκευάσμεθα, ὡστε καὶ λέγειν ἡμᾶς·  
„δοκίμασόν με. κύριε, καὶ πείρασόν με,  
πύρωσον τοὺς νεφρούς μου καὶ τὴν  
καρδίαν μου.“ καὶ γὰρ οὐδεὶς „στεφανοῦται,  
έὰν μὴ νομίμως“ ἐνταῦθα καὶ ἐπὶ γῆς μετὰ  
σώματος τοῦ „τῆς  
ταπεινώσεως“, „ἀθλήσῃ.“ πρὸς δὲ τούτοις  
οὐδὲ ἀποδίδομεν τὰς νομίζομένας  
προσήκειν τιμὰς οὓς λέγει Κέλσος τὰ τῇδε  
ἐπιτετράφθαι. „κύριον“ γὰρ „τὸν θεὸν“ ἡμῶν  
προσκυνοῦμεν, „καὶ αὐτῷ  
μόνῳ“ λατρεύομεν, εὐχόμενοι μιμηταὶ  
Χριστοῦ γίνεσθαι. δὲ τῷ εἰπόντι αὐτῷ  
διαβόλῳ· „ταῦτά σοι πάντα δώσω, ἔὰν  
πεσὼν προσκυνήσῃς μοι“ εἴπε τό· „κύριον  
τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ  
λατρεύσεις.“ καὶ διὸ τοῦτό γε τὰς  
νομίζομένας προσήκειν τιμὰς οὓς φησι  
Κέλσος τὰ τῇδε ἐπιτετράφθαι οὐκ  
ἀποδίδομεν, ἐπεὶ „οὐδεὶς δύναται δυσὶ<sup>1</sup>  
κυρίοις δουλεύειν“ καὶ οὐ δυνάμεθα ἄμα  
„θεῷ δουλεύειν καὶ μαμωνῷ,“ εἴθ’ ὅ τι ποτὲ  
Ἐν ἦ πλείονα καλουμένῳ. ἀλλὰ καὶ εἰ „διὰ  
τῆς παραβάσεως τοῦ νόμου“ ἀτιμάζει τις  
τὸν νομοθετοῦντα, σαφὲς ἡμῖν φαίνεται  
ὅτι δύο νόμων ἐναντιότητα πρὸς ἀλλήλους  
έχοντων. τοῦ νόμου τοῦ θεοῦ καὶ τοῦ  
νόμου τοῦ μαμωνᾶ. αἱρετώτερον ἡμᾶς „διὰ  
τῆς παραβάσεως τοῦ νόμου“ τοῦ μαμωνᾶ  
τὸν μαμωνᾶν ἀτιμάζειν, ἵνα διὰ τῆς  
τηρήσεως τοῦ νόμου τοῦ θεοῦ τὸν θεὸν  
τιμήσωμεν, ἢ „διὰ τῆς παραβάσεως τοῦ  
νόμου“ τοῦ θεοῦ τὸν θεὸν ἀτιμάζειν, ἵνα  
τηρήσει τοῦ νόμου τοῦ μαμωνᾶ τὸν  
μαμωνᾶν τιμήσωμεν.

tested like gold in fire, is either proven or shown to be wonderful. And thus, we are prepared for what Celsus says is evil, so that we can also say: "Test me, Lord, and try me; burn my kidneys and my heart." For no one is "crowned unless they compete lawfully" here and on earth with the body of "humiliation." Moreover, we do not give the honors that are thought to be due to those whom Celsus says are entrusted with these things. For we worship "the Lord our God and serve him alone," praying to become imitators of Christ. When the devil said to him, "All these things I will give you if you fall down and worship me," he replied: "You shall worship the Lord your God and serve him only." Therefore, we do not give the honors that Celsus says are due to those entrusted with these things, since "no one can serve two masters," and we cannot serve both "God and mammon" at the same time. But even if someone dishonors the lawgiver by breaking the law, it seems clear to us that there are two laws that oppose each other: the law of God and the law of mammon. It is more appropriate for us to dishonor mammon by breaking the law of mammon, so that by keeping the law of God, we may honor God, rather than dishonoring God by breaking the law of God to honor mammon by keeping the law of mammon.

## Section 57

8.57 | Κέλσος μὲν οὖν οἴεται τῷ βίῳ λειτουργεῖν τὰ πρέποντα. μέχρι ἀν τῶν δεσμῶν ἀπολυθῶσιν ἄνθρωποι, ἐπάν κατὰ τὰ νενομισμένα τοῖς πολλοῖς τὰς θυσίας τις ἀποδιδῷ ἐκάστῳ τῶν κατὰ πόλιν νομιζομένων θεῶν, οὐ νοήσας τὸ ἀληθῶς πρέπον ὑπὸ τῆς ἀκριβοῦς εύσεβείας ὑπολαμβανόμενον· ἡμεῖς δέ φαμεν τῷ βίῳ λειτουργεῖν μετὰ τῶν πρεπόντων τὸν μεμνημένον, τίς τε ὁ δημιουργήσας καὶ τίνα τὰ ἔκεινω φίλα, καὶ πάντα πράττοντα πρὸς τὸ φίλον τῷ θεῷ. καὶ πάλιν Κέλσος μὲν οὐ θέλει ἡμᾶς ἀχαρίστους εἶναι πρὸς τοὺς τῇδε δαίμονας, οἱόμενος ἡμᾶς ὄφειλεν αὐτοῖς χαριστήρια· καὶ ἡμεῖς δὲ τρανοῦντες τὸν περὶ εὐχαριστίας λόγον φαμὲν πρὸς τοὺς μηδὲν εὔεργετοῦντας ἀλλὰ καὶ ἐκ τοῦ ἐναντίου ἰσταμένους μηδὲν ἀχάριστον ἡμᾶς ποιεῖν, ὅταν αὐτοῖς μὴ θύωμεν ἀλλὰ μηδὲ θεραπεύωμεν αὐτούς. ἀλλὰ τὸ ἀχάριστοι εἶναι πρὸς τὸν θεὸν περιϊστάμεθα, οὐ τῶν εὔεργεσιῶν πλήρεις ἔσμεν, καὶ δημιουργήματα ὄντες αὐτοῦ καὶ προνοούμενοι ὑπὸ αὐτοῦ κριθέντες ὅπως ποτὲ εἶναι καὶ ἔξω τοῦ βίου τὰς παρ' αὐτοῦ ἐλπίδας ἐκδεχόμενοι. ἔστι δὲ καὶ σύμβολον ἡμῖν τῆς πρὸς θεὸν εὐχαριστίας ἄρτος „εὐχαριστία“καλούμενος. ἀλλ' οὐδὲ δαίμονες ἔχουσιν, ὡς καὶ ἐν τοῖς ἀνωτέρω ἐλέγομεν, τὴν οἰκονομίαν τῶν πρὸς τὰς ἡμετέρας χρείας δεδημιουργημένων· διὸ οὐδὲ ἄδικόν τι πράττομεν μετέχοντες τῶν δημιουργημάτων καὶ τοῖς μὴ προσήκουσιν αὐτοῖς μὴ θύοντες. κάν τιδωμεν δὲ μὴ δαίμονάς τινας ἀγγέλους δὲ τεταγμένους ἐπὶ τῶν τῆς γῆς καρπῶν καὶ ἐπὶ τῆς τῶν ζώων γενέσεως, εύφημοῦμεν αὐτοὺς καὶ μακαρίζομεν, ἔγχειρισθέντας ὑπὸ τοῦ θεοῦ τὰ χρήσιμα τῷ γένει ἡμῶν· οὐ μὴν τὴν ὄφειλομένην πρὸς θεὸν τιμὴν τούτοις ἀπονέμομεν, οὕτε γάρ ὁ θεὸς τοῦτο βούλεται οὕτ' αὐτοὶ οἱ τὰ τοιάδε ἐγκεχειρισμένοι. καὶ ἀποδέχονται γε ἡμᾶς

8.57 | Celsus thinks that we should serve what is appropriate in life. Until people are freed from their bonds, when someone offers sacrifices to the gods that are considered proper in the city, he does not understand what is truly fitting, which is understood through precise piety. But we say that we live according to the laws of the one who created us, honoring him and doing all things for the love of God. Again, Celsus does not want us to be ungrateful to the demons, thinking that we owe them thanks. But we boldly declare that we do not owe anything to those who do not do good for us and even stand against us, when we do not sacrifice to them or serve them. However, we are ungrateful to God, from whom we are full of blessings, being his creations and judged by him on how to be and to hope for what is beyond life. There is also a symbol of our gratitude to God, called "thanksgiving," which is bread. But the demons do not have, as we said above, the management of what is created for our needs; therefore, we do nothing wrong by sharing in the creations and not sacrificing to those who are not entitled to them. And if we see not demons but angels assigned to the fruits of the earth and the generation of animals, we praise and bless them, as they are entrusted by God with what is useful for our kind. Yet we do not give them the honor owed to God, for God does not desire this, nor do those who are entrusted with such things. And they accept us, guarding us to sacrifice or while we are sacrificing; for they do not need the offerings that come from the earth.

φυλασσομένους αύτοῖς θύειν ἢ θύοντας· οὐδὲ γὰρ χρήζουσιν ἐκεῖνοι τῶν ἀπὸ γῆς ἀναθυμιωμένων.

## Section 58

8.58 | Μετὰ ταῦτά φησιν ὁ Κέλσος τοιαῦτα· ὅτι μὴν ἐν τοῖσδε μέχρι τῶν ἑλαχίστων ἔστιν ὅτῳ δέδοται ἔξουσία, μάθοι τις ἀνέξ ὃν Αἰγύπτιοι λέγουσιν. ὅτι ἄρα τοῦ ἀνθρώπου τὸ σῶμα ἔξ καὶ τριάκοντα διειληφότες δαίμονες ἡ θεοί τινες αἱθέριοι είς τοσαῦτα μέρη νενεμημένον (οἱ δὲ καὶ πολὺ πλείους λέγουσιν) ἄλλος ἄλλο τι αὐτοῦ νέμειν ἐπιτέτακται. καὶ τῶν δαιμόνων ἵσασι τὰ ὄνόματα ἐπιχωρίω φωνῇ, ὥσπερ Χνουμὴν καὶ Χναχουμὴν καὶ Κνάτ καὶ Σικάτ καὶ Βιοὺ καὶ Ἐροὺ καὶ Ἐρεβίου καὶ Ραμανὸρ καὶ Ρειανοὸρ ὅσα τε ἄλλα τῇ ἐαυτῶν γλώσσῃ ὄνομάζουσι· καὶ δὴ ἐπικαλοῦντες αὐτοὺς ἴῶνται τῶν μερῶν τὰ παθήματα. τί ουν κωλύει τούτους τε καὶ τοὺς ἄλλους δεξιούμενον, ἀν χρήζῃ τις, ὑγιαίνειν μᾶλλον ἢ νοσεῖν καὶ εύτυχεῖν μᾶλλον ἢ δυστυχεῖν καὶ βασανιστηρίων καὶ κολαστηρίων ὡς οἶόν τε ἀπηλλάχθαι; καὶ διὰ τούτων δὴ κατάγειν ἡμῶν πειρώμενος τὴν ψυχὴν ὁ Κέλσος ἐπὶ τοὺς δαίμονας, ὡς λαχόντας ἡμῶν τὰ σώματα, καὶ ἔνα ἔκαστον ἐπιστατεῖν ἀποφαινόμενος μέρους τοῦ σώματος ἡμῶν θέλει ἡμᾶς πιστεύειν μὲν οἷς λέγει δαιμονίοις καὶ θεραπεύειν αὐτὰ, ἵνα ὑγιαίνωμεν μᾶλλον ἢ νοσῶμεν καὶ εύτυχῶμεν μᾶλλον ἢ δυστυχῶμεν καὶ ὅση δύναμις βασανιστηρίων, ὡς οἶόν τε ἔστιν, ἀπαλλαγῶμεν, τοσοῦτον δ' ἄρα κατέγνωκε τῆς εἰς τὸν θεὸν τῶν ολων ἀσχίστου καὶ ἀδιαιρέτου τιμῆς, ὡς μὴ αὐτάρκη πιστεύων τὸν θεὸν μόνον προσκυνούμενον καὶ μεγαλοφώνως τιμῶμενον παρέχειν τῷ τιμῶντι ἀπ' αὐτοῦ τοῦ σέβειν αὐτὸν

8.58 | After this, Celsus says such things: that indeed, among these, there is authority given to the least. Someone might learn this from what the Egyptians say. They say that the body of a person is divided among thirty-six demons or gods, each assigned to a different part (and some say there are many more), each one overseeing a different aspect of that person. And they know the names of the demons in their local language, such as Khnum, Khna, Kna, Sika, Biou, Erou, Erebiou, Ramanoor, and Reianoor, as well as other names in their own tongue. When they call upon them, they seek help for the afflictions of the parts of the body. So what prevents these and others from being healthy if someone needs it, rather than being sick, and from being fortunate rather than unfortunate, and from escaping tortures and punishments? Celsus tries to lead our souls toward the demons, as if they have control over our bodies, and he wants us to believe what he says about the demons and to serve them, so that we may be healthier rather than sick, and more fortunate rather than unfortunate, and to be freed from any power of tortures. Thus, he has judged the honor due to God, which is the greatest and undivided, as not sufficient, believing that God alone, who is worshiped and honored loudly, can provide the power to protect us from the demons' plots against the holy. For he has not seen how many people, in the name of Jesus, have been healed from diseases, demonic possession, and other

δύναμιν κωλυτικὴν τῆς τῶν δαιμόνων κατὰ τοῦ ὁσίου ἐπιβουλῆς· οὐ γάρ ἐώρακε. τίνα τρόπον τὸ ἐν ὄνόματι τοῦ Ἰησοῦ ὑπὸ τῶν γνησίως πιστεύοντων καλούμενον οὐκ ὀλίγους ἀπὸ νόσων καὶ δαιμονισμῶν καὶ ἄλλων περιστάσεων ίάσατο.

## Section 59

8.59 | Εἰκὸς δ' ὅτι γελάσεται μὲν ὁ τὰ Κέλσου ἀσπαζόμενος, λεγόντων ἡμῶν ὅτι „ἐν τῷ ὄνόματι Ἰησοῦ πᾶν γόνυ κάμψει ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων, καὶ πᾶσα γλῶσσα ὑπάγεται τῷ ἔξιμοιογεῖσθαι ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ πατρός“· γελάσας δὲ ἐνεργεστέρας ἀποδείξεις λήψεται ταῦθ' οὕτως ἔχειν ἡ περὶ ἄν ὄνομάτων ἴστορεῖ τοῦ Χνουμῆν καὶ τοῦ Χναχουμῆν καὶ τοῦ Κνάτ καὶ τοῦ Σικάτ καὶ τῶν λοιπῶν τοῦ Αἴγυπτιακοῦ καταλόγου, ὡς καλουμένων καὶ ἰώμένων τὰ τῶν μερῶν παθήματα. καὶ ὅρα γε, τίνα τρόπον ἡμᾶς ἀποτρέπων πιστεύειν ἐπὶ τὸν τῶν ὅλων θεὸν διὰ Ἰησοῦ τοῦ Χριστοῦ, ἐπὶ πίστιν διὰ τὴν τοῦ σώματος ἡμῶν θεραπείαν καλεῖ ἔξι καὶ τριάκοντα βαρβαρικῶν δαιμόνων. οὓς μόνοι Αἴγυπτίων μάγοι καλοῦντες οὐκ οἶδ' ὅπως ἐπαγγέλλονται ἡμῖν τὰ κρείττονα. ὥρα δ' ἡμῖν κατὰ τὸν Κέλσον μαγγανεύειν μᾶλλον καὶ γοητεύειν ἥπερ χριστιανίζειν, καὶ ἀπειρω τινὶ ἀριθμῷ δαιμόνων μᾶλλον πιστεύειν ἡ τῷ αὐτόθεν ἐμφανεῖ καὶ ζῶντι καὶ ἐναργεῖ θεῶ τῷ ἐπὶ πᾶσι διὰ τοῦ πολλῇ δυνάμει ἐπισπείραντος τὸν καθαρὸν τῆς θεοσεβείας λόγον τῇ πάσῃ τῶν ἀνθρώπων οίκουμένη, οὐ ψεύσομαι δὲ προστιθεὶς καὶ λέγων ὅτι καὶ τῶν ἄλλων λογικῶν καὶ δεομένων διορθώσεως καὶ θεραπείας καὶ μεταβολῆς τῆς ἀπὸ τῆς κακίας.

troubles by those who truly believe.

8.59 | It is likely that the one who embraces Celsus will laugh at our words that "in the name of Jesus, every knee shall bow, of those in heaven and on earth and under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." But after laughing, he will receive stronger evidence that this is true than about the names of Khnum, Khna, Kna, Sika, and the others from the Egyptian list, who are called upon and whose afflictions of the body are healed. And see how he tries to turn us away from believing in the God of all through Jesus Christ, calling upon thirty-six barbarian demons for the healing of our bodies. These are the only ones the Egyptian magicians call upon, and I do not know how they promise us better things. It is time for us, according to Celsus, to practice magic and sorcery rather than to be Christians, and to believe in an endless number of demons rather than in the one true, living, and clear God who rules over all, spreading the pure word of piety to all of humanity. I will not lie by adding that there are also other rational beings who seek correction, healing, and change from evil.

## Section 60

8.60 | Ύπιδόμενος γοῦν ὁ Κέλσος τὸν εἰς μαγείαν ὅλισθον τῶν τὰ τοιαῦτα μεμαθηκότων καὶ συναισθηθείς πως βλάβης περὶ τοὺς ἀκούοντας ἐσομένης φησίν· ἔκεīno μέντοι φυλακτέον, ὅπως μή τις συνών τούτοις τῇ θεραπείᾳ τῇ περὶ αὐτὰ συντακῇ, φιλοσωματήσας τε καὶ τῶν κρειττόνων ἀποστραφεὶς λήθῃ κατασχεθῇ. χρὴ γὰρ ἵσως οὐκ ἀπιστεῖν ἀνδράσι σοφοῖς. οἱ δή φασι διότι τῶν μὲν περιγείων δαιμόνων τὸ πλεῖστον γενέσει συντετηκός καὶ προσηλωμένον αἴματι καὶ κνίσῃ καὶ μελῳδίαις καὶ ἄλλοις τισὶ τοιούτοις προσδεδεμένον κρείττονον οὐδὲν δύναιτ' ἀν τοῦ θεραπεῦσαι σῶμα καὶ μέλλουσαν τύχην ἀνθρώπῳ καὶ πόλει προειπεῖν, καὶ ὅσα περὶ τὰς θνητὰς πράξεις ταῦτα ἵσασί τε καὶ δύνανται. τηλικούτου οὖν ὅλισθου περὶ τὸν τόπον ὅντος, ὡς καὶ ὁ ἔχθρὸς τῇ τοῦ θεοῦ ἀληθείᾳ μαρτυρεῖ. πόσῳ βέλτιον χωρὶς πάσης ὑφοράσεως ὑπὲρ τοῦ συντακῆναι τοιούτοις δαίμοσιν ἢ φιλοσωματήσαι καὶ τὰ κρείττονα ἀποστραφῆναι καὶ ὑπὸ λήθης τῆς τῶν κρειττόνων κατασχεθῆναι τὸ ἔαυτὸν ἐμπιστεῦσαι τῷ ἐπὶ πᾶσι θεῷ διὰ τοῦ τὴν τοιαύτην ἡμῖν διδασκαλίαν ὑποθεμένου Ἰησοῦ Χριστοῦ καὶ ἀπ' ἔκείνου αἵτεῖν πᾶσαν βοήθειαν καὶ φρουρὰν τὴν ἀπὸ ἀγίων ἀγγέλων καὶ δικαίων, ἵν' ἡμᾶς ὢντας ἀπὸ τῶν περιγείων δαιμόνων καὶ γενέσει συντετηκότων καὶ αἴματι καὶ κνίσῃ προσηλωμένων καὶ ἄλλοις τοιούτοις προσδεδεμένων, ὅμολογουμένως μὲν καὶ κατὰ τὸν Κέλσον κρείττονον οὐδὲν δυναμένων τοῦ θεραπεῦσαι τὸ σῶμα. ἐγὼ δ' εἴποιμ' ἀν ὅτι οὐδ' ἐναργές ἔστι τὸ τοὺς δαίμονας τούτους ὅπως ποτὲ θεραπευομένους δύνασθαι θεραπεύειν τὰ

8.60 | Celsus, indeed, seems to slip into magic, and having sensed some harm to those listening, he says this: it is important to guard against anyone being led astray by the healing associated with these things, so that they do not become attached to the lesser and turn away from the greater. For it is perhaps wise not to distrust learned men. They say that most of the surrounding demons are connected to blood, filth, melodies, and other such things, and that nothing better can heal a person's body or predict their future than these. They know about mortal actions and can do these things. So, with such a slip regarding the place, even the enemy testifies to the truth of God. How much better it is, without any deception, to trust in the one God through Jesus Christ, rather than to rely on these demons and be led away from the greater good. Instead of being caught up in forgetfulness of the greater things, one should trust in the God who is over all, asking for all help and protection from holy angels and the righteous, so that we may be rescued from the surrounding demons and those bound by blood, filth, and other such things. According to Celsus, nothing can heal the body better than this. I would say that it is not clear how these demons could ever heal the bodies. Rather, healing of the body, if one wants to live simply and commonly, should be sought through medicine; but if one desires better, it should be through piety towards the God who is over all and through prayers to Him.

σώματα· ἀλλὰ χρὴ τὴν θεραπείαν τῶν  
σωμάτων, εἰ μὲν ἀπλούστερον βούλοιτό τις  
ζῆν καὶ κοινότερον, ἐφόδῳ ἰατρικῇ  
θεραπεύειν, εἴ δὲ βέλτιον παρὰ τοὺς  
πολλοὺς. εὔσεβείᾳ τῇ εἰς τὸν ἐπὶ πᾶσι θεὸν  
καὶ ταῖς πρὸς ἑκεῖνον εὐχαῖς.

## Section 61

8.61 | Καὶ σὺ γὰρ σκόπησον παρὰ σαυτῷ,  
ποῖον παραδέξεται μᾶλλον ἥθος ὃ ἐπὶ πᾶσι  
θεὸς, καὶ δυνάμενος ὅσα ἄλλος οὐδεὶς πρὸς  
πάντα καὶ πρὸς εὐεργεσίαν ἀνθρώπων εἴτε  
περὶ ψυχῆν εἴτε περὶ σῶμα εἴτε περὶ τὰ  
ἔκτὸς, πότερον τὸν αὐτῷ περὶ πάντων  
ἀνακείμενον ἢ τὸν περιεργαζόμενον  
δαιμόνων ὄνόματα καὶ δυνάμεις καὶ  
πράξεις καὶ ἐπωδὰς καὶ βοτάνας οίκείας  
δαίμοσι καὶ λίθους καὶ τὰς ἐν αὐτοῖς  
γλυφάς, καταλλήλους ταῖς παραδιδομέναις  
εἴτε συμβολικαῖς εἴτε ὅπως ποτὲ μορφαῖς  
δαιμόνων. ἀλλὰ δῆλον τῷ καὶ ἐπ' ὅλιγον  
παρακολουθεῖν δυναμένω ὅτι τὸ ἀπλαστὸν  
μὲν καὶ ἀπεριέργον ἥθος διὰ τοῦτο θεῷ τῷ  
ἐπὶ πᾶσιν ἀνακείμενον ἀποδεκτὸν ἔσται  
θεῷ καὶ πᾶσι τοῖς ἑκείνῳ οίκειουμένοις· τὸ  
δὲ δι' ὑγείαν σώματος καὶ φιλοσωματίαν  
καὶ τὴν ἐν μέσοις πράγμασιν εύτυχίαν  
περιεργαζόμενον δαιμόνων ὄνόματα καὶ  
ζητοῦν. πῶς κηλήσει τισὶν ἐπωδαῖς τοὺς  
δαίμονας, ὡς μοχθηρὸν καὶ ἀσεβὲς καὶ  
δαιμονικὸν μᾶλλον ἢ ἀνθρωπικὸν  
καταλείψει ὁ θεὸς οὓς εἴλετο ὁ τὰ τοιάδε  
λέγων δαίμοσι, διασπαραχθησόμενον ὑπὸ  
τῶν ὑφ' ἐκάστου ὑποβαλλομένων  
λογισμῶν ἢ καὶ ἄλλων κακῶν. εἰκὸς γὰρ  
αὐτοὺς ἄτε φαύλους ὅντας καὶ, ὡς Κέλσος  
ἀμολόγησε, προσηλωμένους αἵματι καὶ  
κνίσῃ καὶ μελωδίαις καὶ ἄλλοις τισὶ<sup>1</sup>  
τοιούτοις μηδὲ πρὸς τοὺς ταῦτα αὐτοῖς  
χαριζομένους πίστιν τηρεῖν καὶ οἰονεὶ<sup>2</sup>  
δεξιάς. ἄλλων γὰρ αὐτοὺς καλούντων κατὰ

8.61 | And you too should consider for yourself, what kind of character the God who is over all will accept more: whether the one who can do what no one else can for the good of humanity, whether for the soul, the body, or external matters, or the one who is busy with the names, powers, actions, spells, local herbs, stones, and their symbols related to demons. It is clear that the simple and unpretentious character will be more acceptable to the God who is over all and to all who belong to Him. But the one who seeks health of the body and physical well-being by dealing with the names of demons and searching for them is misguided. How could God, who is good and holy, leave those who call upon demons with their spells, as something wicked, unholy, and demonic rather than human? They will be torn apart by the thoughts imposed on them by each demon or other evils. It is likely that these demons, being lowly and, as Celsus admitted, bound by blood, filth, melodies, and other such things, will not keep faith with those who trust in them. For when others call upon them, they will be in need of more blood and filth, and those who are bought with such things will be enslaved, plotting against the one who healed them yesterday and sharing the blessings they received.

τῶν θεραπευσάντων καὶ πλείονος αἴματος  
καὶ κνίσσης καὶ ἡς δέονται θεραπείας  
ώνουμένων αύτῶν τὴν δουλείαν,  
ἐπιβουλεύσαιεν ἀν τῷ χθὲς αύτοὺς  
θεραπεύσαντι καὶ τῆς φίλης αύτοῖς θοίνης  
μεταδιδόντι.

## Section 62

8.62 | Πολλὰ δὲ Κέλσος ἐν τοῖς πρὸ τούτων εἰπὼν. μέχρι χρηστηρίων καὶ ἐπὶ τὰ μαντεῖα αύτῶν ἀναπέμψας ἡμᾶς ὡς θεῶν. νῦν κρείττον πεποίκεν ὄμολογήσας ὅτι οἱ μέλλουσαν τύχην ἀνθρώπῳ καὶ πόλει προλέγοντες καὶ ὅσοι περὶ τὰς θνητὰς πράξεις περίγειοι δαίμονές είσι, γενέσει συντετηκότες καὶ προσηλωμένοι αἴματι καὶ κνίσσῃ καὶ μελωδίαις καὶ ἄλλοις τισὶ τοιούτοις προσδεδεμένοι, κρείττον τούτων οὐδὲν δυνάμενοι. καὶ είκος ὅτι. ἡνίκα ιστάμεθα πρὸς Κέλσον, θεολογοῦντα τὰ χρηστήρια καὶ τὰς παρὰ τοῖς νομιζομένοις θεοῖς θεραπείας, ἀσεβεῖς τις ἡμᾶς ὑπελάμβανε, τοὺς λέγοντας δαιμόνων εἶναι ταῦτ' ἔργα. κατασπώντων εἰς τὰ γενέσεως πράγματα τὰς τῶν ἀνθρώπων ψυχάς· ἀλλὰ νῦν ὁ ἔκεινα περὶ ἡμῶν ὑπολαβών πειθέσθω καλῶς λεγομένοις τοῖς ὑπὸ Χριστιανῶν καταγγελλομένοις, ὅρῶν ὅτι καὶ ὁ κατὰ Χριστιανῶν γράφων ταῦτα νῦν ἐπὶ τέλει ὡσπερεὶ νικώμενος ὑπὸ τοῦ τῆς ἀληθείας πνεύματος ἀνέγραψε. καν λέγῃ οὖν Κέλσος τούτοις ἀφοσιωτέον, ἐφ' ὅσον συμφέρει, πάντη γὰρ τοῦτο ποιεῖν οὐχ αἰρεῖ λόγος· οὐκ ἀφοσιωτέον δαιμονίοις. συντετηκόσι κνίσσαις καὶ αἴμασιν, οὕτε τὸ θεῖον ὅσον ἐφ' ἡμῖν μολυντέον, κατάγουσιν αύτὸ ἐπὶ μοχθηροὺς δαίμονας. εἰ δ' ἡκριβώκει Κέλσος τὴν τοῦ συμφέροντος ἔννοιαν καὶ ἐωράκει ὅτι τὸ κυρίως συμφέρον ἀρετή ἔστι καὶ ἡ κατ' ἀρετὴν πρᾶξις, οὐκ ἀν τὸ ἐφ' ὅσον συμφέρει

8.62 | Celsus has said many things before this, even mentioning oracles and their prophecies as if they were from the gods. Now he has made a stronger claim, admitting that those demons who predict a person's future and deal with mortal actions are bound by blood, filth, melodies, and other such things, and that nothing better can come from them. It is likely that when we stand before Celsus, discussing the oracles and the healings from the gods that people believe in, he thinks of us as irreverent for saying these works are from demons. They are concerned with the creation of human souls. But now, let him consider what has been said about us by Christians, seeing that even he, when writing against Christians, has now, as if defeated by the spirit of truth, written these things. If Celsus says we should be devoted to these things as long as they are beneficial, he is mistaken, for it is not right to do this. We should not devote ourselves to demons bound by blood and filth, nor should we pollute the divine as it relates to us, leading us to wicked demons. If Celsus understood the true meaning of what is beneficial and saw that true benefit is virtue and actions according to virtue, he would not have placed what is beneficial among such things, as he himself admitted, related to demons. Therefore, we choose that if health comes to us through the

ἔταξεν ἐπὶ τῶν τοιῶνδε καὶ, ὡς αὐτὸς ὡμολόγησε, δαιμόνων. ἡμεῖς οὖν αἰρούμεθα. εἴ μέλλει διὰ θεραπείας τοιούτων δαιμόνων ἡ ὑγίεια ἡμῖν παραγίνεσθαι καὶ ἡ ἐν βιωτικοῖς εύτυχία, νοσεῖν μᾶλλον καὶ ἐν βιωτικοῖς δυστυχεῖν μετὰ συνειδότος τοῦ πρὸς τὸν θεὸν τῶν ὅλων καθαρῶς εὔσεβοῦς, ἥπερ μετὰ τοῦ σχίζεσθαι καὶ ἀποπίπτειν τοῦ θεοῦ καὶ τὴν ψυχὴν ἔσχάτως νοσεῖν καὶ κακοδαιμονεῖν ὑγιαίνειν τῷ σώματι καὶ ἐν βιωτικοῖς ἀπαλλάσσειν εύτυχέστερον· καὶ τῷ ἀπροσδεῖ γε παντὸς οὐτινοσοῦν πλὴν τῆς ἀνθρώπων σωτηρίας καὶ παντὸς λογικοῦ προσελθετέον. ἡ τοῖς χρήζουσι κνίσσης καὶ αἵματος.

## Section 63

8.63 | Κέλσος μὲν ουν οἶμαι μετὰ τοσούτους, οὓς εἶπε περὶ δαιμόνων δεομένων κνίσσης καὶ αἵματος λόγους, ὡσπερεὶ ἐπὶ μοχθηρίαν ἔρχόμενος παλινῳδίαν φησὶν ὅτι μᾶλλον οίητέον τοὺς δαίμονας μηδενὸς χρήζειν μηδὲ δεῖσθαι τινος ἀλλὰ χαίρειν τοῖς τὸ εὔσεβὲς δρῶσι πρὸς αὐτούς. ἔχρην δ', εἴ τοῦτο ὥετο εἶναι ἀληθὲς. ἔκεīνα αὐτὸν μὴ τεθεικέναι, ταῦτα ἀπηλειφέναι. ἀλλὰ γάρ οὐ πάντῃ ἡ ἀνθρωπίνη φύσις ὑπὸ τοῦ θεοῦ καὶ τῆς μονογενοῦς αὐτῷ ἀληθείας καταλείπεται. διόπερ καὶ Κέλσος εἶπε μὲν ἐν τῷ περὶ κνίσσης καὶ αἵματος, ὃν χρήζουσι δαίμονες. τάληθή· πάλιν δ' ὑπὸ τῆς ἴδιας κακίας κατώλισθεν ἐπὶ τὰ ψευδῆ καὶ ἔξομοιοτ τοὺς δαίμονας ἀνθρώποις τοῖς τελέως δικαίως πράττουσι τὰ δίκαια. κἄν μηδεὶς αὐτοῖς γινώσκῃ χάριν. τὰ ἀγαθὰ δὲ ποιοῦσι τοῖς ἀμειβομένοις τὸ εὐχάριστον. δοκεῖ δέ μοι συγχεῖσθαι κατὰ τὸν τόπον καὶ ὅτε μὲν τὸ ἡγεμονικὸν ὑπὸ τῶν δαιμόνων ταράττεσθαι, ἔσθ' ὅτε δὲ καὶ ἀνανήφων

healing of such demons, we would rather be sick and unhappy in life while being pure and pious towards the God who is over all, than to be healthy in body and more fortunate in life while being separated from God and suffering in our souls. We should approach only the salvation of humanity and anything rational, rather than seeking blood and filth.

8.63 | I think Celsus, with those he mentioned about demons needing blood and filth, is coming back to a point of wickedness. He says that demons should be thought of as not needing anything and that they rejoice in those who act piously towards them. But if he believed this to be true, he would not have left out those things he previously mentioned. Human nature is not completely abandoned by God and the unique truth. Therefore, Celsus spoke about the blood and filth that demons need. This is true, but he is again led by his own wickedness to falsehood, equating demons with people who act justly. Even if no one knows them, they do good to those who repay them with gratitude. It seems to me that he mixes things up, sometimes saying that the ruling part of the soul is disturbed by demons, and at other times, he sees a little of the truth amid the irrationality imposed by them. He insists that we should never leave

ἀπὸ τῆς ὑπ’ ἔκείνοις ἀλογιστίας ἐπ’ ὄλιγον τι βλέπειν τοῦ ἀληθοῦς. πάλιν γὰρ ἐπιφέρει θεοῦ δὲ οὐδαμῇ οὐδαμῶς ἀπολειπτέον οὕτε μεθ’ ἡμέραν οὕτε νύκτωρ οὕτ’ ἐς κοινὸν οὕτ’ ἴδιᾳ λόγῳ τε ἐν παντὶ καὶ ἔργῳ διηνεκῶς. ἀλλά γε καὶ μετὰ τῶνδε καὶ χωρὶς ἡ ψυχὴ ἀεὶ τετάσθω πρὸς τὸν θεόν. ἐγὼ δ’ ἀκούω τοῦ μετὰ τῶνδε τουτέστι μετὰ τοῦ κοινοῦ καὶ μετὰ παντὸς ἔργου καὶ μετὰ παντὸς λόγου. εἴτα πάλιν ὡσπερὶ παλαίων τῷ λογισμῷ πρὸς τὰς ἀπὸ τῶν δαιμόνων ἐκστάσεις καὶ τὰ πολλὰ νικώμενος ἐπιφέρει καὶ λέγει· εἰ ὅδε ἔχοιεν, τί τὸ δεινὸν τοὺς τῇδε ἄρχοντας εύμενίζεσθαι, τούς τε ἄλλους καὶ τοὺς ἐν ἀνθρώποις δυνάστας καὶ βασιλέας, ὡς οὐδὲ τούτους ἄνευ δαιμονίας ἰσχύος τῶν τῇδε ἡξιωμένους; ἐν μὲν οὖν τοῖς ἀνωτέρω κατῆγεν ὅσον ἐφ’ ἔαυτῷ τὴν ψυχὴν ἡμῶν πρὸς τοὺς δαίμονας· νῦν δὲ βούλεται ἡμᾶς ἔξευμενίζεσθαι καὶ τοὺς ἐν ἀνθρώποις δυνάστας καὶ βασιλέας, ὃν ἐπεὶ μεστὸς ὁ βίος καὶ (αἱ) ἱστορίαι, νῦν οὐχ ἡγησάμην ἀναγκαῖον ἐκθέσθαι τὰ παραδείγματα.

## Section 64

8.64 | "Ἐνα οὖν τὸν ἐπὶ πᾶσι θεὸν ἡμῖν ἔξευμενιστέον καὶ τοῦτον ἔλεω εὔκτεον, ἔξευμενίζομενον εύσεβείᾳ καὶ πάσῃ ἀρετῇ. εἰ δὲ καὶ ἄλλους τινὰς βούλεται μετὰ τὸν ἐπὶ πᾶσιν ἔξευμενίζεσθαι θεὸν, κατανοησάτω ὅτι ὡσπερ τῷ κινουμένῳ σώματι ἀκολουθεῖ ἡ τῆς σκιᾶς αὐτοῦ κίνησις, τὸν αὐτὸν τρόπον τῷ ἔξευμενίζεσθαι τὸν ἐπὶ πᾶσι θεὸν ἐπεται εύμενεῖς ἔχειν πάντας τοὺς ἔκείνου φίλους ἀγγέλους καὶ ψυχὰς καὶ πνεύματα. συναίσθονται γὰρ τῶν ἀξίων τοῦ παρὰ τοῦ θεοῦ εύμενισμοῦ, καὶ οὐ μόνον καὶ αὐτοὶ εύμενεῖς τοῖς ἀξίοις γίνονται ἀλλὰ καὶ συμπράττουσι τοῖς βουλομένοις τὸν ἐπὶ

God, neither by day nor night, nor in any public or private matter, but that the soul should always be directed towards God. I hear him saying that in everything we do and say, we should keep our focus on God. Then, as if he were battling against the influences of demons, he again claims that if this were the case, what would be so terrible about those in power being kind to us, including other rulers and kings among humans, as if they could do this without the strength of demons? In the earlier parts, he lowered our souls towards demons, but now he wants us to seek favor with human rulers and kings, whose lives and histories are full. I do not think it necessary to lay out examples now.

8.64 | Therefore, we should seek to please the one God who is over all and pray to Him with kindness, showing piety and all virtue. If anyone wants to please other gods along with the one who is over all, they should understand that just as the shadow moves with a moving body, in the same way, those who seek to please the one God will have all His friendly angels, souls, and spirits with them. They will be aware of the worthiness of being favored by God, and not only will they themselves become kind to those who deserve it, but they will also help those who wish to serve and please the one God, joining in prayer and seeking

πᾶσι θεὸν θεραπεύειν καὶ ἔξευμενίζονται καὶ συνεύχονται καὶ συναξιοῦσιν· ὥστε τολμᾶν ἡμᾶς λέγειν ὅτι ἀνθρώποις μετὰ προαιρέσεως προτιθεμένοις τὰ κρείττονα εύχομένοις τῷ θεῷ μυρίαι ὄσαι ἄκλητοι συνεύχονται δυνάμεις Ἱεραὶ, συμπαρέχουσαι τῷ ἐπικήρῳ ἡμῶν γένει καὶ, ἵν’ οὕτως εἶπω, συναγωνιῶσαι δι’ οὓς ὀρῶσιν ἀντιστρατευομένους καὶ ἀνταγωνιζομένους δαίμονας τῇ σωτηρίᾳ μάλιστα τῶν ἐαυτοὺς ἀνατιθέντων θεῷ καὶ μὴ φροντιζόντων τῆς τῶν δαιμόνων ἔχθρας, ἐὰν ἐκεῖνοι ἔξαγριαίνωσι πρὸς τὸν ἀνθρωπὸν, φεύγοντα μὲν αὐτῶν τὰς διὰ κνίσσης καὶ αἴματος θεραπείας παντὶ δὲ τρόπῳ λόγων καὶ πράξεων σπεύδοντα οἰκειοῦσθαι καὶ ἐνοῦσθαι τῷ ἐπὶ πᾶσι θεῷ διὰ τοῦ καταλύσαντος μυρίους δαίμονας Ἰησοῦ, ἡνίκα περιήει „ἰώμενος“ καὶ ἐπιστρέφων „τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου.“

## Section 65

8.65 | Ἡμῖν μέντοι γε καταφρονητέον ἔξευμενισμοῦ ἀνθρώπων καὶ βασιλέων, οὐ μόνον ἐὰν διὰ μιαιφονιῶν καὶ ἀσελγειῶν καὶ ὡμοτάτων πράξεων ἔξευμενίζωμεθα αὐτοὺς, ἀλλὰ καὶ ἐὰν διὰ τῆς εἰς τὸν θεὸν τῶν ὅλων ἀσεβείας ἡ τινος μετὰ δουλοπρεπείας καὶ ταπεινότητος φωνῆς, ἀλλοτρίας ἀνδρείων καὶ μεγαλοψύχων ἀνδρῶν καὶ τὴν καρτερίαν ὡς μεγίστην ἀρετὴν συναναλαβεῖν ταῖς ἄλλαις ἐθελόντων. ἐνθα μέντοι οὐδὲν ἐναντίον πράττομεν νόμῳ καὶ λόγῳ θεοῦ, οὐ μεμήναμεν οὐδὲ ὀρμῶμεν καθ’ ἐαυτῶν ἐγείρειν βασιλέως ἡ δυνάστου θυμὸν, ἐπὶ αἱκίας καὶ βασανιστήρια ἡ καὶ θανάτους ἡμᾶς φέροντα. ἀνέγνωμεν γάρ καὶ τὸ „πᾶσα ψυχὴ ἔξουσίαις ὑπερεχούσαις ὑποτασσέσθω. οὐ γάρ ἔστιν ἔξουσία εἰ μὴ

favor together. So, we dare to say that when people choose what is better and pray to God, countless holy powers join in their prayers, supporting our community and, so to speak, competing against the demons who oppose and challenge the salvation of those who have dedicated themselves to God and do not worry about the hatred of demons. If those demons become fierce against a person, they should flee from their healing through blood and filth, and in every way, they should hurry to unite with the one God through Jesus, who has cast out countless demons, when He went about "healing" and turning "those oppressed by the devil."

8.65 | We should indeed look down on the favor of humans and kings, not only if we are trying to please them through murders, sexual immorality, and the most brutal actions, but also if we do so with a voice of servitude and humility towards the God of all, while seeking the friendship of brave and noble men and taking endurance as the greatest virtue along with the others. However, we do nothing against the law and word of God, nor do we provoke the anger of a king or ruler due to injustices, torture, or even death. For we have read, "Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God; therefore, those who resist the authority resist the ordinance of

ύπὸ θεοῦ, αἱ δὲ οὔσαι ὑπὸ θεοῦ τεταγμέναι εἰσὶν· ὡστε οἱ ἀνθεστηκότες τῇ ἔξουσίᾳ τῇ τοῦ θεοῦ διαταγῇ ἀνθίστανται.“ἐν μέντοι γε τοῖς εἰς τὴν πρὸς Ῥωμαίους ἔξηγητικοῖς, ὡς δυνατὸν ἦν ἡμῖν, ἐπὶ πλεῖον καὶ ταῦτα τὰ ὅρματα ποικίλως ἔξητάσαμεν· νῦν δ’ αὐτὰ εἰς τὸ προκείμενον ἀπλούστερον κατὰ τὴν κοινοτέραν ἐκδοχὴν παρειλήφαμεν, ἐπείπερ φησὶν ὁ Κέλσος· οὐδὲ τούτους ἄνευ δαιμονίας ἴσχύος τῶν τῆδε εἴναι ἡξιωμένους. καὶ ἐπεὶ πολὺς ἦν ὁ λόγος ὁ περὶ τῆς τῶν βασιλευόντων καὶ δυναστῶν καταστάσεως, πολλῆς ζητήσεως οὕσης κατὰ τὸν τόπον διὰ τοὺς ὡμότερον καὶ τυραννικώτερον ἄρξαντας ἢ τοὺς ἐκ τοῦ ἄρχειν ἐπὶ θρύψιν καὶ τρυφὴν ἔξοκείλαντας, διὰ τοῦτο ἐπὶ τοῦ παρόντος τὸ πρόβλημα ἔξετάσαι ὑπερεθέμεθα. τύχην μέντοι βασιλέως οὐκ ὅμνυμεν ὡς οὐδὲ ἄλλον νομιζόμενον θεόν· εἴτε γάρ, ὡς ὀνόμασάν τινες, ἐκφορὰ μόνον ἔστιν ἢ τύχη ὄμοιώς δοκήσει καὶ διαστάσει, οὐκ ὅμνυμεν τὸ μηδαμῶς ὃν ὡς θεὸν ἢ ὅλως ὑφεστηκός καὶ δυνάμενόν τι ποιῆσαι, ἵνα μὴ τὴν ὄμοτικὴν δύναμιν εἰς ἂ μὴ δεῖ παραλαμβάνωμεν, εἴτε καὶ (ῷς τισιν ἔδοξεν εἰποῦσι· τοῦ Ῥωμαίων βασιλέως τὸν δαίμονα ὄμνυσιν οἱ τὴν τύχην αὐτοῦ ὄμνύοντες) δαίμων ἔστιν ἢ ὄνομαζομένη τύχη τοῦ βασιλέως, καὶ οὕτως ἀποθανετέον ἔστι μᾶλλον ἡμῖν ὑπὲρ τοῦ μὴ ὄμόσαι μοχθηρὸν δαίμονα καὶ ἄπιστον, πολλάκις συνεξαμαρτάνοντα φῶ ἔλαχεν ἀνθρώπῳ ἢ καὶ πλέον αὐτοῦ ἀμαρτάνοντα.

## Section 66

8.66 | Εἶτα πάλιν ὁ Κέλσος ὄμοιώς τοῖς ἀπὸ δαιμονισμοῦ ἔσθ’ ὅτε ἀναφέρουσιν εἴτα πάλιν καταπίπτουσιν ὥσπερ νήφων τοιαῦτά τινα λέγων· ἐὰν μέντοι γε κελεύῃ τις, εἴ τύχοι θρησκεύων θεὸν, ἢ ἀσεβεῖν ἢ

God.” In the writings to the Romans, as much as we could, we examined these statements in detail; now we have taken them up in a simpler way according to common understanding, since Celsus says that those in power are not worthy without the strength of demons. And since there was much discussion about the state of kings and rulers, and much inquiry was lacking due to the harsh and tyrannical rulers or those who have turned from ruling to indulgence and luxury, we have therefore chosen to examine the current issue. However, we do not swear by the fortune of a king as we do not consider it a god. For some have said that fortune is merely a chance that seems to be the same in both appearance and outcome; we do not swear by what does not exist as a god or anything that has power to do something, so that we do not take the power of swearing into areas we should not. Whether it is said that the demon of the Roman king is what people swear by when they swear by his fortune, we would rather die than swear by a wicked and untrustworthy demon, who often leads a person to sin or even more than that.

8.66 | Then again, Celsus speaks similarly about those possessed by demons, saying that when they are called, they fall back down, like a drunken person, saying such things: if someone commands that one

ἄλλο τι αἰσχρὸν είπειν, οὐδαμῆς ούδαμῶς πιστευτέον ἀλλὰ πρὸ τούτων πάσας βασάνους ἐγκαρτερητέον καὶ πάντας θανάτους ὑπομενετέον, πρὶν τι ἀνόσιον περὶ θεοῦ μὴ ὅτι γε είπειν ἀλλὰ μελῆσαι· εἴτα πάλιν ἀπ' ἄγνοίας τῆς περὶ τοῦ ἡμετέρου λόγου καὶ πρὸς ταύτῃ ἀπὸ τοῦ φύρειν τὰ πάντα τοιαῦτά φησιν· ἔân δὲ κελεύῃ τις εὐφημῆσαι τὸν "Ηλιον ἥ τὴν Ἀθηνᾶν προθυμότατα μετὰ καλοῦ παιᾶνος εὐφημεῖν, οὕτω τοι σέβειν μᾶλλον δόξεις τὸν μέγαν θεὸν, ἔân καὶ τούσδε ὑμνῆς· τὸ γάρ θεοσεβές διὰ πάντων διεξιὸν τελεώτερον γίνεται. φαμὲν οὖν ὅτι οὐ περιμένομεν εὐφημῆσαι τὸν "Ηλιον τὸν κελεύοντα, οἱ μαθόντες οὐ μόνον τοὺς τῇ διατάξει ὑποτεταγμένους εὐφημεῖν ἀλλὰ καὶ τοὺς ἔχθρούς. εὐφημοῦμεν οὖν "Ηλιον ὡς καλὸν θεοῦ δημιούργημα καὶ τοὺς νόμους φυλάσσον τοῦ θεοῦ καὶ ἀκοῦον τοῦ „αίνεῖτε τὸν κύριον ἥλιος καὶ σελήνη,“ καὶ ὅση δύναμις ὑμνοῦντα τὸν πατέρα καὶ τὸν δημιουργὸν τοῦ παντός. Ἀθηνᾶν μέντοι μετὰ Ἡλίου τασσομένην ἐμυθοποίησαν οἱ Ἑλλήνων λόγοι, εἴτ' ἐν ὑπονοίαις εἴτε χωρὶς ὑπονοιῶν φάσκοντες ἐκ τῆς τοῦ Διὸς γεγεννῆσθαι κεφαλῆς καθωπλισμένην· καὶ διωκομένην τότε ὑπὸ τοῦ Ἡφαίστου. βουλομένου αὐτῆς φθεῖραι τὴν παρθενίαν, ἐκπεφευγέναι μὲν αὐτὸν τὴν δ' ἐκ τῆς ἐπιθυμίας πεσοῦσαν ἐπὶ τὴν γῆν θορὴν ἀγαπήσασαν ἐκθρέψαι, καλέσασαν Ἐριχθόνιον, τὸν ποτε, φασὶν, Ἀθήνη θρέψε, Διὸς θυγάτηρ, τέκε δὲ ζείδωρος ἄρουρα. καὶ ὄρωμέν γε ὅτι τῷ προσιεμένῳ τὴν Ἀθηνᾶν, Διὸς θυγατέρα, πολλοὺς μύθους καὶ πλάσματα παρεκδεκτέον, οὓς οὐκ ἀν παραδέχοιτο ὁ φεύγων μὲν μύθους ζητῶν δὲ ἀλήθειαν.

should worship a god or speak something shameful, one should not believe it at all, but rather endure all torments and bear all deaths before saying anything unholy about God, not even to mention it. Then, out of ignorance of our teaching and from this, he says such things: if someone commands to praise the Sun or Athena with a beautiful hymn, it seems that this is a better way to honor the great God, even if you also praise these. For true piety becomes more complete through all things. So we say that we do not hesitate to praise the Sun when it is commanded, for those who have learned not only praise those under authority but also their enemies. Therefore, we praise the Sun as a beautiful creation of God and keep the laws of God, hearing the command, "Praise the Lord, you sun and moon," and as much power as there is in praising the Father and Creator of all. However, the Greeks have mythologized Athena alongside the Sun, either in hints or without suspicion, claiming that she was born from the head of Zeus, and that she was once pursued by Hephaestus, who wanted to destroy her virginity. Having escaped him, she fell to the earth, and they say that she loved to nurture Erichthonius, whom Athena, daughter of Zeus, raised, and the fruitful earth gave birth to him. And we see that when one approaches Athena, daughter of Zeus, many myths and fables must be set aside, which one would not accept if they were fleeing myths and seeking the truth.

## Section 67

8.67 | Ἰνα δὲ καὶ τροπολογῆται καὶ λέγηται φρόνησις εἶναι ἡ Ἀθηνᾶ, παραστησάτω τις αὐτῆς τὴν ὑπόστασιν καὶ τὴν ούσιαν, ὡς ὑφεστηκυίας κατὰ τὴν τροπολογίαν ταύτην. εἰ δὲ καὶ ἀρχαία τις γενομένη ἄνθρωπος ἡ Ἀθηνᾶ τετίμηται, παραδόντων τοῖς ὑποχειρίοις μυστήρια καὶ τελετὰς τῶν βουληθέντων αὐτῆς τὸ ὄνομα παρὰ ἀνθρώποις ὡς θεοῦ ἄδεσθαι, πολλῷ μᾶλλον οὐ χρὴ ὑμνῆσαι καὶ ὡς θεὸν δοξάσαι τὴν Ἀθηνᾶν, εἴ γε οὔδὲ τὸν τηλικοῦτον ἥλιον προσκυνεῖν ἡμῖν θέμις, κανὸν εὐφημῶμεν αὐτόν. Κέλσος μὲν οὖν φησι μᾶλλον ἡμᾶς σέβειν δοκεῖν τὸν μέγαν θεὸν, ἀν καὶ Ἡλιον καὶ Ἀθηνᾶν ὑμνῶμεν, ἡμεῖς δὲ τὸ ἐναντίον ἵσμεν. ὕμνους γάρ εἰς μόνον τὸν ἐπὶ πᾶσι λέγομεν θεὸν καὶ τὸν μονογενῆ αὐτοῦ θεὸν λόγον. καὶ ὑμνοῦμέν γε θεὸν καὶ τὸν μονογενῆ αὐτοῦ ὡς καὶ „ἥλιος καὶ σελήνη“ καὶ „ἄστρα“ καὶ πᾶσα ἡ οὐρανία στρατιά. ὑμνοῦσι γάρ πάντες οὗτοι, θεῖος ὅντες χορὸς, μετὰ τῶν ἐν ἀνθρώποις δικαίων τὸν ἐπὶ πᾶσι θεὸν καὶ τὸν μονογενῆ αὐτοῦ προείπομεν μὲν οὖν μὴ δεῖν ὄμνύναι τὸν ἐν ἀνθρώποις βασιλέα ἢ τὴν ὄνομαζομένην τύχην αὐτοῦ. διὸ οὐκ ἀναγκαῖον ἡμᾶς πάλιν ἀπολογεῖσθαι πρὸς τὸ κἀν ἀνθρώποις βασιλέα κελεύῃ σέ τις δρκωμοτεῖν, ούδὲ τοῦτο δεινόν. δέδοται γάρ τούτῳ τὰ ἐπὶ γῆς, καὶ ὅ τι ἀν λαμβάνηται ἐν τῷ βίῳ, παρὰ τούτου λαμβάνεις. ἡμεῖς δέ φαμεν ὅτι οὐ πάντως δέδοται τούτῳ τὰ ἐπὶ γῆς ὅλα, ούδ' ὅ τι ἀν λαμβάνωμεν ἐν τῷ βίῳ, παρὰ τούτου λαμβάνομεν. δικαίως γάρ καὶ καλῶς λαμβάνοντες, ἀπὸ τοῦ θεοῦ καὶ τῆς προνοίας αὐτοῦ λαμβάνομεν, οἷον ἡμέρους καρποὺς καὶ ἄρτον, στηρίζοντα „καρδίαν ἀνθρώπου,“ καὶ τὴν προστηνῆ ἄμπελον καὶ οἶνον, εὐφραίνοντα „καρδίαν ἀνθρώπου.“ ἀλλὰ καὶ τοὺς τῆς ἔλαιας καρποὺς ἀπὸ τῆς προνοίας ἔχομεν τοῦ θεοῦ „τοῦ ἰλαρῦναι πρόσωπον ἐν ἔλαιῳ.“

8.67 | To show that Athena is thought to be wisdom, let someone present her essence and being, as it is understood in this way. If Athena is honored as an ancient person, and if mysteries and rites are given to those under her authority, then her name is sung by people as a god, it is even more inappropriate to praise and honor Athena as a god, especially since it is not right for us to worship even the great Sun, even if we praise it. Celsus claims that we seem to honor the great God more if we also praise the Sun and Athena, but we know the opposite is true. For we sing hymns only to the God who is above all and to his only-begotten Word. We do indeed praise God and his only-begotten as well as "the sun and moon" and "the stars" and all the heavenly host. For all these, being divine, join in a chorus with the righteous among humans to praise the God who is above all and his only-begotten. Therefore, we have said that one should not swear by the king among humans or by his so-called fortune. Thus, it is not necessary for us to defend ourselves again about whether someone among humans should command you to swear an oath, nor is this a terrible thing. For to him is given what is on earth, and whatever you receive in life, you receive from him. But we say that not everything on earth is given to him, nor do we receive anything in life from him. For we receive justly and well from God and his providence, such as daily fruits and bread, which strengthen "the heart of man," and the pleasant vine and wine, which cheer "the heart of man." But we also have the fruits of the olive from God's providence "to make his face shine with oil."

## Section 68

8.68 | Εἴθ' ἔξῆς φησιν ὁ Κέλσος ὅτι οὐ χρὴ ἀπιστεῖν ἀνδρὶ ἀρχαίῳ, πάλαι προειπόντι τό· εἰς βασιλεὺς, ὃ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω. καὶ ἐπιφέρει· ὡς, ἢν τοῦτο λύσῃς τὸ δόγμα, εἰκότως ἀμυνεῖται σε ὁ βασιλεὺς. εἰ γὰρ τὸ αὐτό σοι ποιήσειαν ἄπαντες, οὐδὲν κωλύσει τὸν μὲν καταλειφθῆναι μόνον καὶ ἔρημον, τὰ δ' ἐπὶ γῆς ἐπὶ τοῖς ἀνομωτάτοις τε καὶ ἀγριωτάτοις βαρβάροις γενέσθαι, καὶ μήτε τῆς θρησκείας μήτε τῆς ἀληθινῆς σοφίας ἐν ἀνθρώποις ἔτι καταλείπεσθαι κλέος. εἰς μὲν οὖν κοίρανος ἔστω, εἰς βασιλεὺς, οὐχ ὃ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω, ἀλλ' ὃ ἔδωκεν ὁ καθιστῶν „βασιλεῖς καὶ“ μεθιστῶν „καὶ τὸν χρήσιμον“ κατὰ καιρὸν ἐγείρων ἐπὶ τῆς γῆς καὶ οὐχ ὁ τοῦ καταταρταρωθέντος, ὡς οἱ μῦθοι Ἑλλήνων λέγρυσι, Κρόνου υἱὸς ἀπελάσας τοῦτον τῆς ἀρχῆς καθίστησι βασιλεῖς, οὐδ' ἢν ἀλληγορῇ τις τὰ κατὰ τοὺς τόπους, ἀλλ' ὁ διοικῶν τὰ σύμπαντα θεὸς οἶδεν ὅ τι ποτὲ ποιεῖ κατὰ τὸν τόπον τῆς τῶν βασιλέων καταστάσεως. λύομεν οὖν τὸ δόγμα· ὃ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω, οὐδὲν ἀγκύλον καὶ σκολιὸν βούλεσθαι πειθόμενοι θεὸν ἢ πατέρα θεοῦ. οὐ λύομεν δὲ τὸ δόγμα τὸ περὶ προνοίας καὶ τῶν εἴτε προηγουμένως ὑπ' αὐτῆς γινομένων εἴτε καὶ ἔκ τινων ἐπακολουθούντων. ἀλλ' οὐδ' εἰκότως ἡμᾶς ἀμύνεται βασιλεὺς, φάσκοντας μὲν ὅτι οὐ Κρόνου παῖς ἀγκυλομήτεω ἔδωκεν αὐτῷ τὸ βασιλεύειν, ὁ δὲ μεθιστῶν „βασιλεῖς καὶ“ καθιστῶν. καὶ τὸ αὐτό γε ποιείτωσάν μοι ἄπαντες, τὸ μὲν Ὁμηρικὸν καταλύοντες δόγμα τὸ δὲ θεῖον περὶ βασιλέως τηροῦντες καὶ τὸ „τὸν βασιλέα τιμᾶτε“ φυλάττοντες· καὶ τὸ ὡς ἐν ὑποθέσει γε τοιαύτῃ οὕτε μόνος ὁ βασιλεὺς

8.68 | Next, Celsus says that one should not distrust an ancient man who has long ago stated this: "One king, to whom the son of Cronus gave a crooked scepter." He adds that if you break this decree, the king will defend himself justly. For if everyone did the same to you, nothing would stop the one from being left alone and deserted, and the things on earth would become the most lawless and wild among barbarians, and neither your religion nor the true wisdom would have any reputation left among people. So let there be one ruler, one king, not the one to whom the son of Cronus gave a crooked scepter, but the one whom the one who establishes "kings and" appoints "the useful" at the right time on earth. And not the one who was cast into Tartarus, as the myths of the Greeks say, who, having expelled this one from power, establishes kings, nor would anyone allegorically interpret the things about the places, but the God who governs all knows what he does concerning the establishment of kings. So we break the decree: to the one to whom the son of Cronus gave a crooked scepter, we do not want to be persuaded by God or the Father of God. We do not break the decree about providence and those things that either happen beforehand or follow from it. But the king does not defend us justly, claiming that it was not the son of Cronus who gave him kingship, but the one who establishes "kings and" appoints them. And let all do the same, breaking the Homeric decree while keeping the divine one about the king and guarding the command to "honor the king." And in such a case, neither will the king be left alone nor will he be deserted, nor will the things

καταλειφθήσεται οὕτ' ἔρημος ἔσται οὕτε τὰ ἐπὶ γῆς ἐπὶ τοῖς ἀνομωτάτοις καὶ ἀγριωτάτοις βαρβάροις ἔσται. εἰ γὰρ, ὡς λέγει Κέλσος, τὸ αὐτό μοι ποιήσειαν ἄπαντες, δηλονότι καὶ οἱ βάρβαροι τῷ λόγῳ τοῦ θεοῦ προσελθόντες νομιμώτατοι ἔσονται καὶ ἡμερώτατοι· καὶ πᾶσα μὲν θρησκεία καταλυθήσεται μόνη δὲ ἡ Χριστιανῶν κρατήσει, ἥτις καὶ μόνη ποτὲ κρατήσει, τοῦ λόγου ἀεὶ πλείονας νεμομένου ψυχάς.

## Section 69

8.69 | Εἶτα ἔαυτοῦ μὴ ἀκούσας ὁ Κέλσος, τὰ ἀνακόλουθα είπόντος τῷ εἰ γὰρ τὸ αὐτό σοι ποιήσειαν ἄπαντες, φησίν· οὐ μὲν δὴ τοῦτο φήσεις. ὡς, ἀν πεισθέντες σοι Ῥωμαῖοι καὶ τῶν νενομισμένων αὐτοῖς πρὸς θεούς τε καὶ ἀνθρώπους ἀμελήσαντες τὸν σὸν Ὅψιστον, ἦ ὅντινα βούλει, προσκαλέσωνται. καταβάς ὑπερμαχεῖται αὐτῶν, καὶ οὐδεμιᾶς ἄλλης ἀλκῆς δεήσει. καὶ γὰρ πρότερον ὁ αὐτὸς θεὸς τοῖς προσέχουσιν αὐτῷ ταῦτά τε καὶ πολὺ μείζω τούτων, ὡς ὑμεῖς φατε, ὑπισχνούμενος ὅρᾶτε ὅσα ὠφέλησεν ἐκείνους τε καὶ ὑμᾶς· ὃν τοῖς μὲν ἀντὶ (τοῦ) γῆς ἀπάσης εἴναι δεσπόταις οὐδ' ὅποια τις βῶλος οὐδ' ἔστια λείπεται, ὑμῶν δὲ κάν πλανᾶται τις ἔτι λανθάνων, ἀλλὰ ζητεῖται πρὸς θανάτου δίκην. ἐπεὶ δὲ καθ' ὑπόθεσιν ζητεῖ, εἰ πεισθέντες Ῥωμαῖοι τῷ Χριστιανῶν λόγῳ, τῶν πρὸς τοὺς νενομισμένους θεοὺς ἀμελήσαντες καὶ τῶν κατὰ τοὺς ἀνθρώπους προτέρων νόμων, τὸν Ὅψιστον σέβοιντο, τί ἀν ἀπαντήσαι· ἄκουε τί ἀρέσκει περὶ τούτων ἡμῖν. φαμὲν ὅτι, εἴπερ, „ἀν δύο συμφωνῶσιν“έξ ἡμῶν „ἐπὶ τῆς γῆς περὶ παντὸς πράγματος, οὐ ἔὰν αίτησωνται γενήσεται αὐτοῖς παρὰ τοῦ ἐν τοῖς οὐρανοῖς πατρὸς“τῶν δικαίων·

on earth become the most lawless and wild among barbarians. For if, as Celsus says, everyone did the same to me, then even the barbarians, coming to the word of God, would become the most lawful and gentle. And all religions would be destroyed, but only that of the Christians would prevail, which will always prevail, gathering more souls to the Word.

8.69 | Then, not listening to himself, Celsus says the following: "If everyone did the same to you," he says, "you would not say this." He suggests that if the Romans, convinced by you, neglect their customs regarding gods and humans and instead call upon your Most High or whoever you wish, he would come down and fight for them, needing no other help. For before, the same God promised those who pay attention to him these things and much greater, as you say, and you can see how he benefited both them and you. Of those, there are no rulers over all the earth, nor is there any piece of land or home left, but if one of you wanders and is still unnoticed, he seeks death. But since he seeks based on a hypothesis, if the Romans, convinced by the Christian message, neglect the established gods and the earlier laws concerning humans, and honor the Most High, what would happen? Listen to what seems pleasing to us about these things. We say that if "two agree" among us "on earth about anything they ask, it will be done for them by the Father in heaven," for God rejoices in the agreement of rational beings and turns away from disagreement. What

χαίρει γάρ συμφωνίᾳ τῶν λογικῶν ζώων ὁ θεὸς καὶ ἐκτρέπεται τὴν διαφωνίαν· τί χρὴ νομίζειν, εἴ μη μόνον ὡς νῦν πάνυ ὀλίγοι συμφωνοῦεν ἀλλὰ πᾶσα ἡ ὑπὸ Ῥωμαίων ἀρχή; εὔχονται γάρ τῷ καὶ πρότερον εἰπόντι πρὸς τοὺς Ἐβραίους καταδιωκομένους ὑπὸ Αἴγυπτίων λόγῳ· „κύριος πολεμήσει ὑπὲρ ὑμῶν, καὶ ὑμεῖς σιγήσεσθε,” καὶ μετὰ πάσης συμφωνίας εὐξάμενοι πολλῷ πλείονας δυνήσονται καταλῦσαι ἔχθροὺς ἐπιδιώκοντας, ἡ οὓς καθεῖλεν ἡ Μωϋσέως πρὸς τὸν θεὸν βιῶντος καὶ τῶν σὺν αὐτῷ εὐχή. Ἡ δὲ ὑπέσχετο ὁ θεὸς τοῖς τηροῦσι τὸν νόμον εἴ μη γεγένηται, οὐ τῷ ψεύδεσθαι τὸν θεὸν οὐ γεγένηται ἀλλὰ τῷ ἐπὶ συνθήκαις γεγονέναι τὰς ἐπαγγελίας, ταῖς περὶ τοῦ τηρεῖν τὸν νόμον καὶ τὸν κατὰ τὸν νόμον βίον. καὶ εἰ οὕτε βῶλος οὕθ' ἐστία Ίουδαίοις καταλείπεται τοῖς τὰς ἐπαγγελίας ἐπὶ συνθήκαις εἰληφόσιν, αἵτιατέον πᾶσαν μὲν αὐτῶν τὴν παρανομίαν ἔξαιρέτως δὲ τὴν κατὰ τοῦ Ἰησοῦ.

## Section 70

8.70 | Ἄλλ' οἱ καθ' ὑπόθεσιν Κέλσου πάντες ἀν πεισθέντες Ῥωμαῖοι εύχόμενοι περιέσονται τῶν πολεμίων ἡ ούδε τὴν ἀρχὴν πολεμήσονται. φρουρούμενοι ὑπὸ θείας δυνάμεως, τῆς διὰ πεντήκοντα δικαίους πέντε πόλεις ὅλας ἐπαγγειλαμένης διασῶσαι. ἄλες γάρ εἰσι τηρητικοὶ τῶν ἐπὶ γῆς συστάσεων τοῦ κόσμου οἱ τοῦ θεοῦ ἄνθρωποι, καὶ συνέστηκε τὰ ἐπὶ γῆς, ὅσον οἱ ἄλες οὐ τρέπονται· „έὰν γάρ τὸ ἄλας μωρανθῇ, „οὕτ’ εἰς γῆν οὕτ’ εἰς κόπρον“, „ἰσχύει ἔτι“ ἀλλὰ „βληθὲν ἔξω“ καταπατηθήσεται, „ὑπὸ τῶν ἀνθρώπων.“ ὁ δὲ ἔχων ὥτα ἀκουέτω, “πῶς

should one think if not that now very few agree, but the whole Roman authority? For they pray to him who previously spoke to the Hebrews being pursued by the Egyptians, saying, "The Lord will fight for you, and you will be silent," and with all agreement, they will be able to defeat many more enemies pursuing them than those whom Moses brought down to God while he was praying with them. But what God promised to those who keep the law, if it has not happened, is not because God lied, but because the promises were made based on agreements regarding keeping the law and living according to the law. And if there is neither a piece of land nor a home left for the Jews who have received the promises based on agreements, the reason for all their wrongdoing is especially concerning Jesus.

8.70 | But all the Romans, if convinced by Celsus, would pray and be saved from their enemies or would not fight against the authority. Protected by divine power, which promised to save five cities for the sake of fifty righteous people. For the people of God are the salt of the earth, and they hold together the things on earth, as long as the salt does not lose its flavor. "For if the salt loses its flavor, it is no longer good for anything except to be thrown out and trampled by men." "He who has ears, let him hear," how this is said. And we, when God allows those who tempt us to have power to persecute us, are

ταῦτα λέγεται. καὶ ἡμεῖς δὲ, ὅτε μὲν ἐπιτρέπει ὁ θεὸς τῷ πειράζοντι δοὺς ἔξουσίαν τὴν τοῦ διώκειν ἡμᾶς, διωκόμεθα· ὅτε δ' ὁ θεὸς (οὐ) βούλεται τοῦθ' ἡμᾶς πάσχειν, καὶ ἐν μισοῦντι ἡμᾶς τῷ κόσμῳ παραδόξως εἰρήνην ἄγομεν καὶ θαρροῦμεν ἐπὶ τῷ εἰπόντι· „Θαρσεῖτε, ἔγὼ νενίκηκα τὸν κόσμον.“ καὶ ἀληθῶς νενίκηκε „τὸν κόσμον,“ διόπερ (ἰσχύει ὁ κόσμος) εἰς ὅσον νικήσας αὐτὸν βούλεται, λαβὼν ἀπὸ τοῦ πατρὸς τὸ νικᾶν „τὸν κόσμον.“ Θαρροῦμεν δὲ τῇ ἑκείνου νίκῃ. εἰ δὲ βούλεται πάλιν ἡμᾶς ἀθλεῖν καὶ ἀγωνίζεσθαι περὶ εὐσεβείας, ἡκέτωσαν ἀνταγωνιστὰ, πρὸς οὓς ἐροῦμεν· „πάντα ίσχύω ἐν τῷ ἐνδυναμοῦντί με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.“ καὶ γὰρ δύο στρουθίων πιπρασκομένων, ὡς ὀνόμασεν ἡ γραφὴ, „ἀσσαρίου,“ „Ἐν εἰς παγίδα ού πίπτει ἄνευ τοῦ ἐν τοῖς οὐρανοῖς πατρός.“ καὶ ἐπὶ τοσοῦτον πάντα ἡ θεία περιείληφε πρόνοια, ὡς μηδὲ τὰς τρίχας „τῆς κεφαλῆς“ ἡμῶν ἐκπεφευγέναι τὸ ὑπ’ αὐτοῦ ἥριθμῆσθαι.

## Section 71

8.71 | Εἶτα πάλιν, ὡς ἔθος τῷ Κέλσῳ. φύρει ἐν τοῖς ἔξῆς λέγων ἃ οὐδεὶς ἡμῶν ἀνέγραψε· φησὶ γὰρ τοιαῦτα· οὐ μὴν οὐδὲ ἐκεῖνο ἀνεκτόν σου λέγοντος, ὡς, ἂν οἱ νῦν βασιλεύοντες ἡμῶν σοι πεισθέντες ἀλῶσι. τοὺς αὐθις βασιλεύοντας πείσεις εἴτ' ἄλλους, ἂν κάκεῖνοι ἀλῶσι, καὶ ἄλλους ἐπ' ἄλλοις, μέχρι πάντων τῶν σοι πειθομένων ἀλισκομένων μία τις ἀρχὴ σωφρονήσασα καὶ προειδομένη τὸ συμβαῖνον πάντας ὑμᾶς, πρὶν αὐτὴν προαπολέσθαι, παγγενεὶ διολέσει. εἰπεῖν δὲ περὶ τούτων οὐχ αἰρεῖ λόγος, οὐ γὰρ λέγει τις ἡμῶν περὶ τῶν νῦν βασιλευόντων ὅτι, ἔὰν πεισθέντες ἀλῶσι, τοὺς μετ' αὐτοὺς πάλιν πείσομεν, κάκείνων

persecuted; but when God does not want us to suffer this, we bring peace in a world that hates us and we take courage in saying, "Take heart, I have overcome the world." And truly, he has overcome "the world," so far as the world can be overcome, having received from the Father the power to overcome "the world." We take courage in his victory. But if he wants us to struggle and fight for piety again, let the competitors come, to whom we will say, "I can do all things through him who strengthens me, Christ Jesus our Lord." For even two sparrows sold for a penny, as the scripture names them, "not one falls to the ground without your Father in heaven." And to such an extent, divine providence has surrounded all things, that not even the hairs of our heads have escaped being counted by him.

8.71 | Then again, as is customary for Celsus, he brings forth the following, saying things that none of us has written down. He says such things: "Indeed, it is not tolerable for you to say that if the current rulers are convinced by you, they will be captured." He suggests that you will convince the rulers again, and if those are captured, you will convince others, until all those who are persuaded by you are captured, and a certain authority will have been wise and forewarned about what happens, before it itself is destroyed, will utterly perish. But to speak about these things is not reasonable, for no one among us says that if

ἀλόντων πάλιν τοὺς ἐξῆς πείσομεν. πόθεν δὲ καὶ ἀπέρριψεν ὅτι κατὰ διαδοχὴν ἀεὶ τῶν ὑστέρων πειθομένων ἡμῖν καὶ ἀλισκομένων διὰ τὸ μὴ ἀμύνεσθαι τοὺς πολεμίους μία τις ἀρχὴ σωφρονήσασα καὶ προειδομένη τὸ συμβαῖνον παγγενεὶ ἡμᾶς διολέσει; ἀλλ' ἔοικε φλυαρίας ἐν τούτοις ἐξῆς συνάπτων καὶ τοῦτ' ἀφ' ἑαυτοῦ ἀπερροιβδηκέναι.

the current rulers are captured after being convinced, we will persuade those who come after them, and if those are captured, we will persuade the next ones. From where does he throw out that through succession, always the later ones will be persuaded by us and captured because we do not defend ourselves against the enemies, and a certain authority, wise and forewarned about what happens, will utterly destroy us? But it seems he is connecting nonsense in these statements and has thrown this out from himself.

## Section 72

8.72 | Μετὰ δὲ ταῦτα εύχήν τινα είπὼν τήν εἰ γάρ δὴ οἶόν τε είς ἔνα συμφρονῆσαι νόμον τοὺς τὴν Ἀσίαν καὶ Εὐρώπην καὶ Λιβύην "Ελληνάς τε καὶ βαρβάρους ἄχρι περάτων νενεμημένους, ἀδύνατον τοῦτο νομίσας εἶναι ἐπιφέρει ὅτι ὁ τοῦτο οἴόμενος οἶδεν οὐδέν. εἰ δὲ χρὴ καὶ τοῦτ' εἰπεῖν, λελέξεται ὀλίγα είς τὸν τόπον, δεόμενον πολλῆς ἔχετάσεως καὶ κατασκευῆς, εἰς τὸ φανῆναι οὐ μόνον δυνατὸν ἀλλὰ καὶ ἀληθὲς τὸ λεγόμενον περὶ τοῦ εἰς ἔνα συμφρονῆσαι νόμον πᾶν τὸ λογικόν. οἱ μὲν οὖν ἀπὸ τῆς Στοᾶς. ἐπικρατήσαντος ὡς οἶόν τε τοῦ ἴσχυροτέρου τῶν ἄλλων στοιχείου, τὴν ἐκπύρωσιν ἔσεσθαι πάντων εἰς πῦρ μεταβαλλόντων, ἡμεῖς δὲ τῆς λογικῆς φύσεώς φαμεν δῆλης κρατῆσαι ποτε τὸν λόγον καὶ μεταποιῆσαι πᾶσαν ψυχὴν εἰς τὴν ἑαυτοῦ τελειότητα, ἐπάν τοις ἔκαστος ψιλῇ χρησάμενος τῇ ἔξουσίᾳ ἔληται ἢ βούλεται καὶ γένηται ἐν οἷς εἴλατο· καὶ φαμεν ὅτι οὐκ ἔστιν εἰκός, ὥσπερ ἐπὶ τῶν (ἐν) τοῖς σώμασι νοσημάτων καὶ τραυμάτων τινὰ τῶν συμβαινόντων ἴσχυρότερα εἶναι πάσης ιατρικῆς τέχνης, οὕτως ἐπὶ τῶν ψυχῶν

8.72 | After these things, he speaks a certain prayer: "For if it is possible to agree on one law for the Greeks and non-Greeks living in Asia, Europe, and Libya, he thinks this is impossible and claims that the one who thinks this knows nothing. If we must also say this, it will be said briefly, needing much examination and preparation, to show that it is not only possible but also true that all rational beings can agree on one law. Those from the Stoa believe that when the stronger element prevails, everything will be transformed into fire. But we say that the nature of reason will one day prevail over all and transform every soul into its own perfection, when each person, using their free will, chooses what they want and becomes what they have chosen. And we say that it is not likely, just as in the case of physical illnesses and wounds, that something stronger exists than all medical knowledge, so too is there something impossible to heal in souls from evil by the universal reason and God. For among all the evils in the soul, reason is the strongest, and its healing is offered to each

εῖναί τι τῶν ἀπὸ κακίας ἀδύνατον ὑπὸ τοῦ  
ἐπὶ πᾶσι λογικοῦ καὶ θεοῦ θεραπευθῆναι.  
πάντων γὰρ τῶν ἐν ψυχῇ κακῶν  
δυνατώτερος ὁν ὁ λόγος καὶ ἡ ἐν αὐτῷ  
θεραπεία προσάγει κατὰ βούλησιν θεοῦ  
ἐκάστῳ αὐτὴν, καὶ τὸ τέλος τῶν  
πραγμάτων ἀναιρεθῆναι ἔστι τὴν κακίαν·  
πότερον δὲ ὥστε μηδαμῇ μηδαμῶς ἔτι  
αὐτὴν ἐπιτραπῆναι δύνασθαι ἡ μὴ, οὐ τοῦ  
παρόντος ἔστι λόγου διδάξαι. πολλὰ μὲν  
οὖν αἱ προφητεῖαι περὶ τῆς παντελοῦς  
ἀναιρέσεως τῶν κακῶν καὶ διορθώσεως  
πάσης ψυχῆς ἐν ἀπορρήτοις λέγουσιν,  
ἀρκεῖ δ' ἐπὶ τοῦ παρόντος παραθέσθαι τὴν  
ἀπὸ τοῦ Σοφονίου λέξιν, οὕτως ἔχουσαν·  
„ἐτοιμάζου, ὅρθρισον· διέφθαρται πᾶσα ἡ  
ἐπιφυλλὶς αὐτῶν. διὰ τοῦτο ὑπόμεινόν  
(με), λέγει κύριος, ἐν ἡμέρᾳ ἀναστάσεώς  
μου εἰς μαρτύριον· διότι τὸ κρίμα μου εἰς  
συναγωγὰς ἐθνῶν τοῦ ἐκδέξασθαι  
βασιλεῖς, τοῦ ἐκχέαι ἐπ' αὐτοὺς πᾶσαν  
όργην θυμοῦ μου. ἐν γὰρ πυρὶ ζῆλου μου  
καταναλωθήσεται πᾶσα ἡ γῆ· ὅτι τότε  
μεταστρέψω ἐπὶ λαοὺς γλῶσσαν εἰς γενεὰν  
αὐτῆς, τοῦ ἐπικαλεῖσθαι πάντας τὸ ὄνομα  
κυρίου, τοῦ δουλεύειν (αὐτῷ) ὑπὸ ζυγὸν  
ἔνα. ἐκ περάτων ποταμῶν Αἴθιοπίας  
θύσουσι θυσίας μοι. ἐν τῇ ἡμέρᾳ ἐκείνῃ οὐ  
μὴ καταισχυνθῆς ἐκ πάντων τῶν  
ἐπιτηδευμάτων σου, ὃν ἡσέβησας εἰς ἐμέ·  
ὅτι τότε περιελῶ ἀπὸ σοῦ τὰ φαυλίσματα  
τῆς ὕβρεώς σου, καὶ οὐκ ἔτι μὴ προσθῆς  
τοῦ μεγαλαυχῆσαι ἐπὶ τὸ ὄρος τὸ ἄγιόν  
μου. καὶ ὑπολείψομαι ἐν σοὶ λαὸν πραῦν  
καὶ ταπεινὸν, καὶ εὐλαβηθήσονται ἀπὸ τοῦ  
ὄνόματος κυρίου οἱ κατάλοιποι τοῦ  
Ἰσραὴλ, καὶ οὐ ποιήσουσιν ἀδικίαν καὶ οὐ  
λαλήσουσι μάταια, καὶ οὐ μὴ εὐρεθῆ ἐν τῷ  
στόματι αὐτῶν γλῶσσα δολίᾳ· διότι αὐτοὶ  
νεμήσονται καὶ κοιτασθήσονται, καὶ οὐκ  
ἔσται ὁ ἐκφοβῶν αὐτούς· ὁ δυνάμενος δ'  
εἰς ταῦτα ὅλα μὲν κατανοήσας τὴν  
σαφήνειαν τῆς προφητείας παραστησάτω,

person according to God's will, and the end of all things is to remove evil. Whether or not it can ever be allowed to exist again is not for the present discussion to teach. Many prophecies speak of the complete removal of evils and the correction of every soul in clear terms, but it suffices to present the words from Sophonias, which say: 'Prepare, arise; all their leaves are destroyed. Therefore, wait for me, says the Lord, on the day of my resurrection as a testimony; for my judgment is to gather the nations to receive kings, to pour out upon them all my wrath. For in the fire of my zeal, all the earth will be consumed; for then I will change the language of the peoples to a pure language, so that all may call upon the name of the Lord, to serve him with one yoke. From the ends of the rivers of Ethiopia, they will offer sacrifices to me. On that day, you will not be ashamed of all your practices, by which you have sinned against me; for then I will remove from you the shame of your pride, and you will no longer boast on my holy mountain. And I will leave in you a humble and lowly people, and the remnant of Israel will fear the name of the Lord, and they will not do wrong or speak deceitfully, nor will a deceitful tongue be found in their mouths; for they will graze and lie down, and no one will make them afraid.' The one who is able to understand all this should consider the clarity of the prophecy and especially examine what it means for the whole earth to be transformed 'to a pure language for the peoples,' analogous to the events before the confusion. And let them understand what it means 'to call upon the name of the Lord, to serve him with one yoke,' as to remove 'the shame of pride,' and that there will no longer be 'wrongdoing' or empty words or deceitful tongues. I thought it

μάλιστα δ' ἔξετασάτω, τί τὸ ἀναλογούμενης πάσης τῆς γῆς μεταστραφῆναι „έπὶ λαοὺς γλῶσσαν εἰς γενεὰν αὐτῆς,“ ἀνάλογον τοῖς πρὸ τῆς συγχύσεως πράγμασι· καὶ κατανοησάτω, τί τὸ „ἐπικαλεῖσθαι πάντας τὸ ὄνομα κυρίου, τοῦ δουλεύειν αὐτῷ ὑπὸ ζυγὸν ἔνα,“ ὡς περιαιρεθῆναι „τὰ τῆς ὕβρεως φαυλίσματα,“ καὶ μηκέτι εἶναι „ἀδικίαν“ μηδὲ λόγους ματαίους μηδὲ γλῶσσαν δολίαν. ταῦτα δ' ἔδοξέ μοι μετρίως καὶ οὐ μετὰ τῆς ἀκριβοῦς διηγήσεως παραθέσθαι διὰ τὴν Κέλσου λέξιν, οἰομένου τὸ συμφρονῆσαι τοὺς τὴν Ἀσίαν καὶ Εὐρώπην καὶ Λιβύην Ἐλληνάς τε καὶ βαρβάρους οίκοῦντας ἀδύνατον εἶναι. καὶ τάχα ἀληθῶς ἀδύνατον μὲν τὸ τοιοῦτο τοῖς ἔτι ἐν σώμασι, οὐ μὴν ἀδύνατον καὶ ἀπολυθεῖσιν αὐτῶν.

## Section 73

8.73 | Εἴθ' ἔξῆς προτρέπεται ἡμᾶς ὁ Κέλσος ἀρήγειν τῷ βασιλεῖ παντὶ σθένει καὶ συμπονεῖν αὐτῷ τὰ δίκαια καὶ ὑπερμαχεῖν αὐτοῦ καὶ συστρατεύειν αὐτῷ, ἀν ἐπείγη, καὶ συστρατηγεῖν. λεκτέον δὲ καὶ πρὸς ταῦτα ὅτι ἀρήγομεν κατὰ καιρὸν τοῖς βασιλεῦσι θείαν, ἵν' οὔτως εἴπω, ἄρηξιν, καὶ „πανοπλίαν“ ἀναλαμβάνοντες „θεοῦ.“ καὶ ταῦτα ποιοῦμεν πειθόμενοι ἀποστολικῇ φωνῇ λεγούσῃ· „παρακαλῶ οὖν ὑμᾶς πρῶτον ποιεῖσθαι δεήσεις, προσευχὰς, ἐντεύξεις, εὐχαριστίας ὑπὲρ πάντων ἀνθρώπων, ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων.“ καὶ ὅσῳ γε τὶς εύσεβέστερός ἐστι, τοσούτῳ ἀνυτικώτερος ἐν τῷ ἀρήγειν τοῖς βασιλεύουσι παρὰ τοὺς εἰς τὰς παρατάξεις ἔξιόντας στρατιώτας καὶ ἀναιροῦντας οὓς ἀν δύνωνται τῶν πολεμίων. εἴτα δὲ καὶ ταῦτ' εἴποιμεν ἀν πρὸς τοὺς ἀλλοτρίους τῆς πίστεως καὶ ἀξιοῦντας ἡμᾶς στρατεύεσθαι ὑπὲρ τοῦ

reasonable to present these things without a precise account, given Celsus's claim that it is impossible for those living in Asia, Europe, and Libya, both Greeks and non-Greeks, to agree. And perhaps it is truly impossible for those still in bodies, but not impossible for those who have been freed from them."

8.73 | Then next, Celsus urges us to help the king with all our strength and to support him in what is just, to fight for him and to join him in battle if he is in need, and to lead the army. It should also be said that we help the rulers at the right time with divine aid, so to speak, taking up the "armor of God." And we do this, believing in the apostolic voice that says: "I urge you, first of all, to make requests, prayers, intercessions, and thanksgivings for all people, for kings and all those in authority." And the more pious someone is, the more they will help the rulers compared to those who go out to battle and kill whoever they can among the enemies. Then we might also say these things to those outside the faith who demand that we fight for the common good and kill people, that even those among you who are priests of certain statues and temple servants, whom you

κοινοῦ καὶ ἀνθρώπους ἀναιρεῖν ὅτι καὶ οἱ καθ' ὑμᾶς Ἱερεῖς ἀγαλμάτων τινῶν καὶ νεωκόροι ὃν νομίζετε θεῶν τηροῦσιν ἐαυτῶν ἀμίαντον τὴν δεξιὰν διὰ τὰς Θυσίας, ἵν' ἀναιμάκτοις χερσὶ καὶ καθαραῖς ἀπὸ φόνων προσάγωσι τὰς νενομισμένας Θυσίας οἵς φατε θεοῖς· καὶ οὐ δή που πολέμου καταλαβόντος καὶ τοὺς Ἱερεῖς στρατεύετε. εἰ οὖν τοῦτ' εὐλόγως γίνεται. πόσῳ μᾶλλον ἄλλων στρατευομένων καὶ οὗτοι στρατεύονται ὡς Ἱερεῖς τοῦ θεοῦ καὶ θεραπευταὶ, καθαρὰς μὲν τηροῦντες τὰς δεξιὰς ἀγωνιζόμενοι δὲ διὰ τῶν πρὸς θεὸν εὔχῶν ὑπὲρ τῶν δικαίως στρατευομένων καὶ ὑπὲρ τοῦ δικαίως βασιλεύοντος, ἵνα τὰ ἔναντια πάντα καὶ ἔχθρὰ τοῖς δικαίως πράττουσι καθαιρεθῆ; ήμεῖς δὲ καὶ ταῖς εὐχαῖς πάντας δαίμονας. τοὺς ἐγείροντας τὰ πολεμικὰ καὶ ὅρκους συγχέοντας καὶ τὴν εἰρήνην ταράσσοντας, καθαιροῦντες μᾶλλον βοηθοῦμεν τοῖς βασιλεύουσιν ἥπερ οἱ δοκοῦντες στρατεύεσθαι. συμπονοῦμεν δὲ τοῖς κοινοῖς πράγμασιν οἱ μετὰ δικαιοσύνης ἀναφέροντες προσευχὰς, σὺν ἀσκήσεσι καὶ μελέταις διδασκούσαις καταφρονεῖν ἡδονῶν καὶ μὴ ἄγεσθαι ὑπ' αὐτῶν. ήμεῖς καὶ μᾶλλον ὑπερμαχοῦμεν τοῦ βασιλέως· καὶ οὐ συστρατεύομεθα μὲν αὐτῷ, καὶ ἐπείγῃ, στρατευόμεθα δὲ ὑπὲρ αὐτοῦ ἴδιον στρατόπεδον εύσεβείας συγκροτοῦντες διὰ τῶν πρὸς τὸ θεῖον ἐντεύξεων.

## Section 74

8.74 | Εἰ δὲ βούλεται ἡμᾶς ὁ Κέλσος καὶ στρατηγεῖν (ὑπὲρ) πατρίδος. ἶστω ὅτι καὶ ταῦτα ποιοῦμεν, οὐ πρὸς τὸ βλέπεσθαι ὑπὸ τῶν ἀνθρώπων καὶ κενοδοξεῖν ἐπ' αὐτῶν ταῦτα πράττοντες· ἐν γάρ τῷ κρυπτῷ ἡμῶν κατ' αὐτὸ τὸ ἡγεμονικὸν εύχαί είσιν, ἀναπεμπόμεναι ὡς ἀπὸ Ἱερέων ὑπὲρ τῶν ἐν

think are gods, keep their hands pure for the sacrifices, so that with clean hands and free from bloodshed, they may offer the customary sacrifices to the gods you name. And surely, when war breaks out, you do not have the priests fighting. If this is reasonable, how much more should others who are fighting also fight as priests of God and servants, keeping their hands clean and striving through prayers to God for those who are justly fighting and for the just king, so that all oppositions and enemies of those who act justly may be brought down? We, through our prayers, help to cast down all demons that stir up wars, mix oaths, and disturb peace, thus aiding the rulers more than those who seem to be fighting. We sympathize with common matters, offering prayers with justice, along with practices and studies that teach us to despise pleasures and not be led by them. We fight even more for the king; and while we do not join him in battle, even if he is in need, we fight for him by establishing our own camp of piety through our prayers to the divine.

8.74 | If Celsus wants us to lead the army for our homeland, let it be known that we do this not to be seen by people or to seek glory from them. For in secret, our leadership is through prayers, offered as from priests for those in our homeland. Christians benefit their homelands more

τῇ πατρίδι ἡμῶν. Χριστιανοὶ δὲ μᾶλλον εὐεργετοῦσι τὰς πατρίδας ἥ οἱ λοιποὶ τῶν ἀνθρώπων, παιδεύοντες τοὺς πολίτας καὶ εὐσεβεῖν διδάσκοντες εἰς τὸν πολιέα θεὸν, ἀναλαμβάνοντες εἰς θείαν τινὰ καὶ ἐπουράνιον πόλιν τοὺς ἐν ταῖς ἔλαχίσταις πόλεσι καλῶς βιώσαντας πρὸς οὓς λέγοιτο ἄν· (ἐν) ἔλαχίστῃ πόλει „πιστὸς ἐγένου,“ ἥκει καὶ ἐπὶ τὴν μεγάλην, ὅπου „θεὸς ἔστη ἐν συναγωγῇ θεῶν, ἐν μέσῳ δὲ θεοὺς διακρίνει,“ καὶ σὲ συναριθμῶν αὐτοῖς, ἐὰν μηκέτι ὡς ἀνθρωπος ἀποθνήσκῃς μηδ’ „ὡς εἶς τῶν ἀρχόντων“ πίπτῃς.

## Section 75

8.75 | Προτρέπει δ' ἡμᾶς Κέλσος καὶ ἐπὶ τὸ ἄρχειν τῆς πατρίδος, ἐὰν δέη καὶ τοῦτο ποιεῖν ἔνεκεν σωτηρίας νόμων καὶ εὐσεβείας. ἡμεῖς δὲ ἐν ἐκάστῃ πόλει ἄλλο σύστημα πατρίδος κτισθὲν λόγω θεοῦ ἐπιστάμενοι τοὺς δυνατοὺς λόγω καὶ βίω ὑγιεῖ χρωμένους ἄρχειν ἐπὶ τὸ ἄρχειν ἐκκλησιῶν παρακαλοῦμεν; οὐκ ἀποδεχόμενοι μὲν τοὺς φιλάρχους βιαζόμενοι δὲ τοὺς διὰ πολλὴν μετριότητα τὴν κοινὴν φροντίδα τῆς ἐκκλησίας τοῦ θεοῦ μὴ βουλομένους προπετῶς ἀναδέξασθαι· καὶ οἱ καλῶς ἄρχοντες ἡμῶν βιασθέντες ὑπάρχουσι. τοῦ μεγάλου βασιλέως ἀναγκάζοντος, δὸν πεπείσμεθα εἴναι υἱὸν θεοῦ λόγον θεόν. καὶ εἰ ἄρχουσιν οἱ καλῶς ἄρχοντες ἐν τῇ ἐκκλησίᾳ τῆς κατὰ θεὸν πατρίδος (λέγω δὲ τῆς ἐκκλησίας), λεγόμενοι ἥ (βιαζόμενοι), καὶ ἄρχουσι κατὰ τὰ ὑπὸ τοῦ θεοῦ προστεταγμένα, οὐδὲν παρὰ τοῦτο μολύνοντες τῶν θετῶν νόμων. καὶ οὐ φεύγοντές γε τὰς κοινοτέρας τοῦ βίου λειτουργίας Χριστιανοὶ τὰ τοιαῦτα περιῆστανται ἀλλὰ τηροῦντες ἐαυτὸὺς θειοτέρας καὶ ἀναγκαιοτέρας λειτουργίας ἐκκλησίας θεοῦ ἐπὶ σωτηρίᾳ ἀνθρώπων

than other people do, educating citizens and teaching them to worship the true God, lifting up those who live well in the smallest cities to a divine and heavenly city. To them, it could be said in a small city, "Be faithful," and they come to the great city, where "God stands in the assembly of gods, and in the midst, he judges the gods," and you are counted among them, if you do not die as a mere human or fall "as one of the rulers."

8.75 | Celsus encourages us to also lead our homeland if it is necessary for the salvation of laws and piety. But we, knowing a different system of homeland built by the word of God in each city, urge those who are strong in word and healthy in life to lead the churches. We do not accept the tyrants, but we are forced to accept those who, through much moderation, do not wish to take on the common care of the church of God hastily. And our good rulers are compelled by the great king, whom we believe to be the son of God, the Word of God. And if the good rulers lead in the church of the God-given homeland (I mean the church), whether they are called or compelled, and they lead according to what God has commanded, they do not corrupt the established laws. And Christians do not flee from the common duties of life; rather, they hold themselves to a more divine and necessary service of the church of God for the salvation of people, believing that it is both necessary and just, and caring for all. For those within, so that they may live better every day, and for those who seem

καὶ ἀναγκαίως ἄμα καὶ δικαίως ἡγούμενοι καὶ πάντων πεφροντικότες, τῶν μὲν ἔνδον, ἵν' ὀσημέραι βέλτιον βιῶσι, τῶν δὲ δοκούντων ἔξω, ἵνα γένωνται ἐν τοῖς σεμνοῖς τῆς θεοσεβείας λόγοις καὶ ἔργοις καὶ οὕτω θεὸν ἀληθῶς σέβοντες καὶ πολλοὺς ὅση δύναμις παιδεύοντες ἀνακραθῶσι τῷ τοῦ θεοῦ λόγῳ καὶ τῷ θείῳ νόμῳ καὶ οὕτως ἐνωθῶσι τῷ ἐπὶ πᾶσι θεῷ διὰ τοῦ ἐνοῦντος αὐτῷ υἱοῦ θεοῦ λόγου καὶ σοφίας καὶ ἀληθείας καὶ δικαιοσύνης πάντα τὸν προτετραμμένον ἐπὶ τὸ κατὰ θεὸν ἐν πᾶσι ζῆν.

## Section 76

8.76 | "Ἐχεις δ' ἐν τούτοις, Ἱερὲ Άμβρόσιε, τὸ τέλος κατὰ τὴν παροῦσαν ἡμῖν καὶ δοθεῖσαν δύναμιν τῶν προστεταγμένων ὑπὸ σοῦ. καὶ περιεγράψαμεν ἐν ὀκτὼ βιβλίοις πάντα, ὅσα πρέπον εἶναι ἐνομίσαμεν ὑπαγορεῦσαι πρὸς τὸν ἐπιγεγραμμένον Κέλσου ἀληθῆ λόγον. τοῦ δ' ἐντυγχάνοντός ἐστι τῷ ἐκείνου συγγράμματι καὶ οἵς ἡμεῖς κατ' αὐτοῦ ὑπηγορεύσαμεν κρῖναι, ὅπότερα μᾶλλον πνεῖ τοῦ ἀληθινοῦ θεοῦ καὶ τοῦ τρόπου τῆς εἰς αὐτὸν εύσεβείας καὶ τῆς εἰς ἀνθρώπους φθανούσης ὑγιῶν δογμάτων προτρεπομένων ἐπὶ τὸν ἄριστον βίον ἀληθείας. ἴσθι μέντοι ἐπαγγελλόμενον τὸν Κέλσον ἄλλο σύνταγμα μετὰ τοῦτο ποιήσειν, ἐν ᾧ διδάξειν ἐπηγγείλατο, ὅπῃ βιωτέον τοὺς βουλομένους αὐτῷ καὶ δυναμένους πείθεσθαι. εἰ μὲν οὖν οὐκ ἔγραψεν ὑποσχόμενος τὸν δεύτερον λόγον, εὗ ἀν ἔχοι ἀρκεῖσθαι ἡμᾶς τοῖς ὀκτὼ πρὸς τὸν λόγον αὐτοῦ ὑπαγορευθεῖσι βιβλίοις· εἰ δὲ κάκεινον ἀρξάμενος συνετέλεσε, ζήτησον καὶ πέμψον τὸ σύγγραμμα. ἵνα καὶ πρὸς ἐκεῖνο ἄπερ ἀν ὁ τῆς ἀληθείας διδῷ ἡμῖν πατήρ ὑπαγορεύσαντες καὶ τὴν ἐν

to be outside, so that they may become part of the sacred words and deeds of true piety, thus truly honoring God and educating many with all their strength according to the Word of God and the divine law. In this way, they unite with the one God through the uniting Son of God, the Word, wisdom, truth, and justice, living all their lives according to God.

8.76 | You have, then, in these matters, holy Ambrose, the end according to the power given to us by you. We have written everything we thought should be said in eight books, addressing the true words of Celsus. And we are to judge which of these writings aligns more with the true God and the way of piety towards him, as well as the healthy teachings that encourage a good life of truth for people. Know, however, that Celsus promises to create another work after this, in which he will teach how those who want to live according to him and are able to be persuaded should do so. If he has not written the second work, it would be good for us to be satisfied with the eight books that have been written according to his words. But if he has begun and completed that one too, seek it out and send the writing. So that we may also address that which the Father of truth may give us, and overturn the false beliefs found in it. If anything true is said there, we will testify to it without dispute, as it has been well stated.

έκείνωψευδοδοξίαν ἀνατρέψωμεν, εἰ δέ  
που τι ἀληθὲς λέγεται, τούτῳ ἀφιλονείκως  
ώς καλῶς είρημένῳ μαρτυρήσωμεν.

## Indexes

The person and place indices have been generated based on named entity recognition of the Greek text. As the text was translated, person names and place names were algorithmically identified in the text using the machine learning (ML) model UGARIT/grc-ner-xlmr.

Entries are sorted by transliteration, with the Greek form of the name in parentheses. Locations in the text are referred to using *book-section-paragraph* citations, which are standard for editions of this work. Some people or places will have more than one entry as the entries are based on forms found in the Greek text, which may be inflected or have varying accentuation. The transliterated form found in these indices may also be different than the spelling of the person or place name as it is rendered in the text. On the whole, despite these infelicities, it seemed better to be able to include person and place indices even if the names are not in complete agreement with the text of the translation.

The index of Bible references is generated based on a sentence-level semantic similarity analysis that semantically compared this translation of *Contra Celsum* to the text of the Bible. The analysis was performed using the model sentence-transformers/LaBSE. Where areas of the translation were found to be highly similar to particular Bible verses, an association was made and recorded in the index. Due to the automated nature of this index, there will be associations with references that, while similar, are not direct allusions or quotations. As with the person and place indices, it seemed better to include this index despite its shortcomings.

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| <b>Isa 53:6:</b> 1.54              | <b>Jer 14:15:</b> 1.59; 5.65 |

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| <b>Jer 15:3:</b> 6.58             | <b>Lam 3:30:</b> 7.25               |
| <b>Jer 16:10:</b> 4.24            | <b>Ezek 3:18:</b> 2.40              |
| <b>Jer 16:20:</b> 7.66            | <b>Ezek 10:14:</b> 6.22             |
| <b>Jer 17:26:</b> 6.25            | <b>Ezek 13:6:</b> 4.97              |
| <b>Jer 18:11:</b> 2.25            | <b>Ezek 16:3:</b> 3.43              |
| <b>Jer 18:21:</b> 4.48            | <b>Ezek 16:36:</b> 1.17             |
| <b>Jer 23:36:</b> 6.9             | <b>Ezek 16:43:</b> 8.72             |
| <b>Jer 25:30:</b> 3.2             | <b>Ezek 16:45:</b> 4.48             |
| <b>Jer 28:9:</b> 1.46             | <b>Ezek 18:20:</b> 8.40             |
| <b>Jer 29:8:</b> 3.4              | <b>Ezek 18:24:</b> 2.40; 3.36; 6.44 |
| <b>Jer 29:25:</b> 5.8             | <b>Ezek 18:27:</b> 1.42; 5.40; 6.44 |
| <b>Jer 31:28:</b> 4.1             | <b>Ezek 20:5:</b> 4.8               |
| <b>Jer 31:33:</b> 8.18            | <b>Ezek 20:27:</b> 1.14             |
| <b>Jer 31:35:</b> 4.77; 5.7; 8.3  | <b>Ezek 21:23:</b> 6.37             |
| <b>Jer 32:32:</b> 4.33; 8.53      | <b>Ezek 22:28:</b> 5.3              |
| <b>Jer 32:42:</b> 3.48            | <b>Ezek 22:30:</b> 3.67             |
| <b>Jer 35:15:</b> 5.58; 8.35      | <b>Ezek 23:37:</b> 7.35             |
| <b>Jer 42:20:</b> 5.11            | <b>Ezek 23:46:</b> 3.61             |
| <b>Jer 44:1:</b> 3.6              | <b>Ezek 25:13:</b> 6.58             |
| <b>Jer 44:7:</b> 4.73             | <b>Ezek 28:6:</b> 7.33              |
| <b>Jer 44:22:</b> 8.68            | <b>Ezek 31:17:</b> 6.80             |
| <b>Jer 44:24:</b> 5.8             | <b>Ezek 34:30:</b> 5.31             |
| <b>Jer 46:25:</b> 4.34            | <b>Ezek 36:33:</b> 7.22             |
| <b>Jer 49:2:</b> 8.72             | <b>Ezek 37:19:</b> 6.18             |
| <b>Jer 51:28:</b> 1.3; 1.27; 7.26 | <b>Ezek 37:21:</b> 2.74             |
| <b>Jer 51:52:</b> 8.72            | <b>Ezek 38:17:</b> 4.87             |

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| <b>Ezek 46:20:</b> 7.20            | <b>Zech 4:6:</b> 7.36        |
| <b>Ezek 47:9:</b> 8.31             | <b>Zech 13:3:</b> 7.2        |
| <b>Ezek 48:29:</b> 4.8             | <b>Zech 14:15:</b> 4.25      |
| <b>Dan 2:2:</b> 5.38               | <b>Mal 1:11:</b> 8.72        |
| <b>Dan 8:24:</b> 6.46              | <b>Mal 3:5:</b> 3.58         |
| <b>Dan 9:4:</b> 5.53               | <b>Mal 4:1:</b> 5.15         |
| <b>Dan 9:15:</b> 5.10              | <b>Matt 1:1:</b> 6.77        |
| <b>Dan 11:37:</b> 1.70; 3.36; 5.41 | <b>Matt 1:2:</b> 4.33        |
| <b>Dan 12:2:</b> 5.10              | <b>Matt 1:16:</b> 4.28       |
| <b>Dan 12:3:</b> 5.10              | <b>Matt 1:20:</b> 1.66       |
| <b>Hos 12:9:</b> 5.10              | <b>Matt 1:23:</b> 1.34; 1.35 |
| <b>Hos 14:9:</b> 7.49              | <b>Matt 2:6:</b> 1.51        |
| <b>Joel 2:8:</b> 4.99              | <b>Matt 2:13:</b> 1.66       |
| <b>Amos 9:7:</b> 2.74; 6.23        | <b>Matt 3:9:</b> 3.22        |
| <b>Mic 1:5:</b> 5.47               | <b>Matt 4:9:</b> 8.56        |
| <b>Mic 4:2:</b> 5.33               | <b>Matt 4:16:</b> 6.66       |
| <b>Mic 5:2:</b> 1.51               | <b>Matt 4:22:</b> 3.56       |
| <b>Mic 7:6:</b> 4.48               | <b>Matt 5:8:</b> 7.33        |
| <b>Nah 2:11:</b> 4.91              | <b>Matt 5:13:</b> 8.70       |
| <b>Zeph 1:3:</b> 6.58              | <b>Matt 5:48:</b> 4.29       |
| <b>Zeph 3:8:</b> 8.72              | <b>Matt 6:25:</b> 7.18       |
| <b>Zeph 3:9:</b> 8.72              | <b>Matt 6:26:</b> 7.24       |
| <b>Zeph 3:11:</b> 8.72             | <b>Matt 7:22:</b> 1.6; 2.49  |
| <b>Zeph 3:13:</b> 8.72             | <b>Matt 7:23:</b> 2.49       |
| <b>Hag 1:11:</b> 4.75              | <b>Matt 8:4:</b> 1.18        |
| <b>Hag 2:6:</b> 7.30               | <b>Matt 8:10:</b> 1.44       |

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| <b>Matt 9:37:</b> 1.62        | <b>Matt 22:1:</b> 2.5                  |
| <b>Matt 10:29:</b> 8.70       | <b>Matt 22:42:</b> 2.47                |
| <b>Matt 10:32:</b> 2.13       | <b>Matt 23:1:</b> 2.22                 |
| <b>Matt 10:33:</b> 2.13       | <b>Matt 24:23:</b> 2.37; 2.49          |
| <b>Matt 11:3:</b> 5.52        | <b>Matt 24:24:</b> 2.49                |
| <b>Matt 11:15:</b> 8.70       | <b>Matt 24:25:</b> 2.49                |
| <b>Matt 11:28:</b> 2.73; 3.63 | <b>Matt 24:26:</b> 2.49                |
| <b>Matt 11:29:</b> 2.7        | <b>Matt 24:27:</b> 2.49                |
| <b>Matt 13:9:</b> 8.70        | <b>Matt 24:35:</b> 5.22                |
| <b>Matt 13:14:</b> 2.8        | <b>Matt 25:46:</b> 8.49                |
| <b>Matt 13:35:</b> 4.49       | <b>Matt 26:31:</b> 1.6                 |
| <b>Matt 13:55:</b> 1.25       | <b>Matt 26:39:</b> 2.24                |
| <b>Matt 14:21:</b> 3.10       | <b>Matt 26:52:</b> 2.10                |
| <b>Matt 15:11:</b> 8.29       | <b>Matt 26:53:</b> 2.10                |
| <b>Matt 16:14:</b> 5.2        | <b>Matt 26:54:</b> 2.10                |
| <b>Matt 16:20:</b> 5.48       | <b>Matt 26:61:</b> praef.1; 2.10; 8.19 |
| <b>Matt 16:21:</b> 2.27; 4.36 | <b>Matt 26:62:</b> praef.1             |
| <b>Matt 16:26:</b> 3.17       | <b>Matt 26:66:</b> 2.70                |
| <b>Matt 17:2:</b> 6.77        | <b>Matt 27:3:</b> 2.11                 |
| <b>Matt 17:3:</b> 2.64        | <b>Matt 27:5:</b> 2.11                 |
| <b>Matt 18:19:</b> 8.69       | <b>Matt 27:11:</b> praef.1             |
| <b>Matt 19:5:</b> 4.49        | <b>Matt 27:12:</b> praef.1             |
| <b>Matt 19:6:</b> 6.47        | <b>Matt 27:13:</b> praef.1             |
| <b>Matt 19:12:</b> 5.27; 5.61 | <b>Matt 27:18:</b> praef.2             |
| <b>Matt 21:25:</b> 4.94       | <b>Matt 27:19:</b> 2.34                |
| <b>Matt 21:45:</b> 8.45       | <b>Matt 27:26:</b> 8.42                |

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| <b>Matt 27:54:</b> 2.36       | <b>Mark 13:31:</b> 5.22                |
| <b>Matt 28:2:</b> 2.70        | <b>Mark 13:37:</b> 2.65                |
| <b>Matt 28:14:</b> 1.51       | <b>Mark 14:6:</b> 2.41                 |
| <b>Matt 28:20:</b> 2.9        | <b>Mark 14:36:</b> 7.55                |
| <b>Mark 1:2:</b> 2.4          | <b>Mark 14:58:</b> praef.1; 2.10; 8.19 |
| <b>Mark 2:7:</b> 1.29         | <b>Mark 14:60:</b> praef.1             |
| <b>Mark 2:17:</b> 3.62        | <b>Mark 14:72:</b> 2.15                |
| <b>Mark 2:18:</b> 3.11        | <b>Mark 15:4:</b> praef.1              |
| <b>Mark 4:9:</b> 2.42; 8.70   | <b>Mark 15:15:</b> 8.42                |
| <b>Mark 4:23:</b> 8.70        | <b>Mark 15:17:</b> 2.34                |
| <b>Mark 4:34:</b> 2.64        | <b>Mark 15:39:</b> 2.36                |
| <b>Mark 7:36:</b> 2.28        | <b>Mark 15:40:</b> 5.62                |
| <b>Mark 8:28:</b> 5.2         | <b>Mark 16:14:</b> 2.45                |
| <b>Mark 8:36:</b> 3.17        | <b>Mark 16:16:</b> 4.7; 7.9            |
| <b>Mark 9:4:</b> 2.64         | <b>Luke 1:31:</b> 4.28                 |
| <b>Mark 9:23:</b> 2.18        | <b>Luke 2:50:</b> 7.51                 |
| <b>Mark 10:6:</b> 1.37        | <b>Luke 5:8:</b> 1.63                  |
| <b>Mark 10:7:</b> 4.49        | <b>Luke 5:30:</b> 2.22                 |
| <b>Mark 10:11:</b> 1.28       | <b>Luke 6:17:</b> 2.46                 |
| <b>Mark 10:32:</b> 2.17       | <b>Luke 6:33:</b> 1.6                  |
| <b>Mark 10:42:</b> 5.25       | <b>Luke 6:44:</b> 6.73                 |
| <b>Mark 12:17:</b> 6.29       | <b>Luke 7:18:</b> 6.6                  |
| <b>Mark 12:24:</b> 5.16       | <b>Luke 7:21:</b> 1.67; 8.58           |
| <b>Mark 13:4:</b> 2.19        | <b>Luke 7:39:</b> 1.46                 |
| <b>Mark 13:21:</b> 2.37; 2.49 | <b>Luke 8:17:</b> 2.67; 4.35           |
| <b>Mark 13:22:</b> 2.49       | <b>Luke 8:36:</b> 7.16                 |

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| <b>Luke 9:1:</b> 1.67               | <b>Luke 22:61:</b> 2.15            |
| <b>Luke 10:2:</b> 1.62              | <b>Luke 23:25:</b> 8.42            |
| <b>Luke 10:18:</b> 1.48             | <b>Luke 24:12:</b> 2.39            |
| <b>Luke 10:19:</b> 7.57; 7.70       | <b>Luke 24:16:</b> 2.62            |
| <b>Luke 10:22:</b> 6.81             | <b>Luke 24:17:</b> 2.62            |
| <b>Luke 10:28:</b> praef.1          | <b>Luke 24:27:</b> 1.16            |
| <b>Luke 11:48:</b> 2.75             | <b>Luke 24:31:</b> 2.62; 2.68      |
| <b>Luke 11:49:</b> 1.64; 3.46       | <b>Luke 24:44:</b> 4.87            |
| <b>Luke 12:8:</b> 4.24              | <b>John 1:1:</b> 5.24              |
| <b>Luke 12:24:</b> 3.25             | <b>John 1:15:</b> 5.12             |
| <b>Luke 12:29:</b> 7.24             | <b>John 1:18:</b> 2.71; 7.37       |
| <b>Luke 12:48:</b> 7.58             | <b>John 1:32:</b> 1.48             |
| <b>Luke 12:53:</b> 4.48             | <b>John 1:33:</b> 1.48             |
| <b>Luke 14:11:</b> 4.53             | <b>John 1:42:</b> 1.41             |
| <b>Luke 15:7:</b> 3.64              | <b>John 1:51:</b> 1.48             |
| <b>Luke 16:1:</b> 1.65              | <b>John 2:19:</b> 2.10; 8.19       |
| <b>Luke 16:13:</b> 8.7              | <b>John 2:20:</b> 8.19             |
| <b>Luke 16:31:</b> 1.21             | <b>John 2:21:</b> 2.10; 3.32; 8.19 |
| <b>Luke 17:24:</b> 2.49             | <b>John 2:22:</b> 1.51             |
| <b>Luke 18:14:</b> 3.64             | <b>John 3:6:</b> 4.52              |
| <b>Luke 18:34:</b> 2.16; 6.32; 7.10 | <b>John 3:9:</b> 1.42              |
| <b>Luke 20:37:</b> 1.22             | <b>John 3:18:</b> 7.63             |
| <b>Luke 20:41:</b> 3.42; 4.28       | <b>John 3:21:</b> 3.31             |
| <b>Luke 21:20:</b> 2.13             | <b>John 3:34:</b> 4.4; 6.77        |
| <b>Luke 21:33:</b> 5.22             | <b>John 4:24:</b> 2.71; 6.70       |
| <b>Luke 22:9:</b> 2.33              | <b>John 4:26:</b> praef.1          |

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| <b>John 5:16:</b> 2.78       | <b>John 10:33:</b> 1.49                   |
| <b>John 5:29:</b> 3.71       | <b>John 10:42:</b> 3.28                   |
| <b>John 5:46:</b> 2.4; 4.42  | <b>John 11:45:</b> 1.52                   |
| <b>John 5:47:</b> 2.4        | <b>John 12:9:</b> 1.58; 2.46; 2.59        |
| <b>John 6:28:</b> 1.68; 2.59 | <b>John 12:11:</b> 1.52; 3.1              |
| <b>John 6:41:</b> 1.58       | <b>John 12:16:</b> 2.13; 7.8              |
| <b>John 6:45:</b> 6.57       | <b>John 12:40:</b> 7.39                   |
| <b>John 6:46:</b> 2.71       | <b>John 12:43:</b> 8.26                   |
| <b>John 6:61:</b> 6.75       | <b>John 12:44:</b> 2.79; 6.16             |
| <b>John 6:64:</b> 1.7        | <b>John 13:3:</b> 2.18                    |
| <b>John 6:65:</b> 1.69       | <b>John 13:16:</b> 6.8                    |
| <b>John 6:69:</b> 2.77       | <b>John 13:31:</b> 3.14; 3.29; 4.28; 6.11 |
| <b>John 7:33:</b> 2.10       | <b>John 14:8:</b> 7.43                    |
| <b>John 7:35:</b> 2.43       | <b>John 14:17:</b> 3.72                   |
| <b>John 7:42:</b> 1.51       | <b>John 14:23:</b> 8.18                   |
| <b>John 8:13:</b> 2.19       | <b>John 14:25:</b> 6.46                   |
| <b>John 8:28:</b> 7.16       | <b>John 16:12:</b> 2.2                    |
| <b>John 8:30:</b> 3.27       | <b>John 16:13:</b> 2.2                    |
| <b>John 8:40:</b> 2.25       | <b>John 16:33:</b> 8.14                   |
| <b>John 8:42:</b> 2.10       | <b>John 17:3:</b> 2.2; 3.37; 3.81         |
| <b>John 9:20:</b> 8.14       | <b>John 17:17:</b> 5.57                   |
| <b>John 9:22:</b> 1.32       | <b>John 18:2:</b> 1.65                    |
| <b>John 9:31:</b> 7.43       | <b>John 18:4:</b> 2.10                    |
| <b>John 10:6:</b> 2.30       | <b>John 18:5:</b> 8.45                    |
| <b>John 10:8:</b> 7.70       | <b>John 18:6:</b> 2.10                    |
| <b>John 10:18:</b> 3.32      | <b>John 18:7:</b> 2.10                    |

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| <b>John 18:8:</b> 2.10              | <b>Acts 4:24:</b> 1.24                          |
| <b>John 18:34:</b> 5.52             | <b>Acts 5:32:</b> 4.3                           |
| <b>John 18:36:</b> 1.61             | <b>Acts 5:37:</b> 1.57                          |
| <b>John 19:32:</b> 2.16             | <b>Acts 5:39:</b> 1.57                          |
| <b>John 19:33:</b> 2.16             | <b>Acts 7:10:</b> 4.47                          |
| <b>John 19:34:</b> 2.36             | <b>Acts 7:22:</b> 3.46                          |
| <b>John 19:35:</b> 2.36; 7.11       | <b>Acts 7:37:</b> 1.36                          |
| <b>John 19:41:</b> 2.69             | <b>Acts 7:42:</b> 5.8                           |
| <b>John 20:19:</b> 2.62             | <b>Acts 8:32:</b> 1.54                          |
| <b>John 20:23:</b> 4.13             | <b>Acts 10:11:</b> 2.1                          |
| <b>John 20:25:</b> 2.61             | <b>Acts 10:13:</b> 2.1                          |
| <b>John 20:26:</b> 2.62             | <b>Acts 10:14:</b> 2.1                          |
| <b>John 20:27:</b> 2.61; 2.62       | <b>Acts 10:15:</b> 2.1                          |
| <b>John 20:31:</b> 3.37; 4.28; 5.51 | <b>Acts 10:38:</b> 3.73; 8.61                   |
| <b>John 21:19:</b> 2.45             | <b>Acts 11:7:</b> 2.1                           |
| <b>John 21:22:</b> 2.10             | <b>Acts 11:9:</b> 2.1                           |
| <b>Acts 1:16:</b> 2.12              | <b>Acts 12:24:</b> 4.32                         |
| <b>Acts 1:19:</b> 1.53              | <b>Acts 13:37:</b> 7.13                         |
| <b>Acts 2:24:</b> 2.23              | <b>Acts 14:5:</b> 3.50; 3.52                    |
| <b>Acts 2:27:</b> 2.62              | <b>Acts 15:29:</b> 8.29                         |
| <b>Acts 2:36:</b> 4.27; 4.36        | <b>Acts 17:18:</b> 1.50; 1.57                   |
| <b>Acts 2:38:</b> 8.19              | <b>Acts 17:24:</b> 4.79                         |
| <b>Acts 3:16:</b> 1.55; 6.45        | <b>Acts 17:29:</b> 3.40; 5.46; 7.38; 7.62; 7.66 |
| <b>Acts 3:22:</b> 1.36; 4.95        | <b>Acts 18:5:</b> 6.7                           |
| <b>Acts 4:18:</b> 3.24              | <b>Acts 18:24:</b> 6.41                         |
| <b>Acts 4:20:</b> 5.63              | <b>Acts 20:4:</b> 2.55; 2.56; 6.39              |

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| <b>Acts 20:21:</b> 1.26; 4.2   | <b>Rom 4:24:</b> 2.65                        |
| <b>Acts 21:18:</b> 2.63  | <b>Rom 4:25:</b> 1.54                        |
| <b>Acts 21:25:</b> 7.35  | <b>Rom 5:1:</b> 8.8                          |
| <b>Acts 23:8:</b> 7.14   | <b>Rom 5:7:</b> 4.28                         |
| <b>Acts 24:14:</b> 8.57  | <b>Rom 5:11:</b> 4.6; 8.33                   |
| <b>Acts 25:7:</b> 2.17   | <b>Rom 5:12:</b> 4.40                        |
| <b>Rom 1:1:</b> 4.28   | <b>Rom 5:15:</b> 3.38; 7.23                  |
| <b>Rom 1:4:</b> 4.28; 7.1  | <b>Rom 5:17:</b> 6.45                        |
| <b>Rom 1:14:</b> 6.1   | <b>Rom 5:18:</b> 4.64                        |
| <b>Rom 1:19:</b> 4.4; 6.66   | <b>Rom 6:3:</b> 2.66; 7.56                   |
| <b>Rom 1:20:</b> 3.47; 4.14; 6.3; 6.10; 7.27; 7.38                         | <b>Rom 6:5:</b> 2.65                         |
| <b>Rom 1:21:</b> 1.31; 2.26; 3.47; 4.26; 4.30; 6.3; 7.46; 7.47; 7.48; 8.12 | <b>Rom 6:8:</b> 2.65                         |
| <b>Rom 1:23:</b> 3.73; 6.3   | <b>Rom 6:9:</b> 2.16                         |
| <b>Rom 1:25:</b> 7.65  | <b>Rom 7:24:</b> 7.50; 8.54                  |
| <b>Rom 1:31:</b> 6.14  | <b>Rom 8:1:</b> 3.76; 6.76                   |
| <b>Rom 2:1:</b> 4.70   | <b>Rom 8:5:</b> 4.71                         |
| <b>Rom 2:5:</b> 4.72   | <b>Rom 8:9:</b> 4.30; 4.58; 6.64; 7.45; 8.23 |
| <b>Rom 2:11:</b> 6.52; 8.49  | <b>Rom 8:11:</b> 2.65                        |
| <b>Rom 2:13:</b> 7.68; 8.65  | <b>Rom 8:13:</b> 7.4; 7.52                   |
| <b>Rom 2:14:</b> 7.26  | <b>Rom 8:15:</b> 1.57                        |
| <b>Rom 2:29:</b> 4.30; 8.17  | <b>Rom 8:17:</b> 2.44                        |
| <b>Rom 3:5:</b> 7.27; 8.41   | <b>Rom 8:19:</b> 5.13                        |
| <b>Rom 3:11:</b> 4.96; 7.37  | <b>Rom 8:20:</b> 5.13                        |
| <b>Rom 3:19:</b> 3.57  | <b>Rom 8:21:</b> 5.13                        |
| <b>Rom 4:5:</b> 1.11   | <b>Rom 8:27:</b> 4.7                         |
|  | <b>Rom 8:28:</b> 8.57                        |

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| <b>Rom 8:30:</b> 3.49                               | <b>Rom 14:23:</b> 1.11; 7.63   |
| <b>Rom 8:31:</b> 1.70; 5.43                         | <b>Rom 15:6:</b> 8.12  |
| <b>Rom 8:34:</b> 1.55; 8.33                         | <b>Rom 15:16:</b> 1.63   |
| <b>Rom 8:35:</b> praef.3                            | <b>Rom 15:21:</b> 5.59   |
| <b>Rom 8:36:</b> praef.3                            | <b>1Cor 1:2:</b> 3.30; 8.6; 8.59   |
| <b>Rom 8:37:</b> praef.3; praef.4                   | <b>1Cor 1:9:</b> 4.28; 8.34  |
| <b>Rom 8:38:</b> praef.3                            | <b>1Cor 1:21:</b> 4.76; 4.80; 5.16; 7.21   |
| <b>Rom 8:39:</b> praef.3                            | <b>1Cor 1:24:</b> 3.68; 5.7; 8.37  |
| <b>Rom 9:6:</b> 4.66                                | <b>1Cor 1:25:</b> 6.12; 6.69   |
| <b>Rom 9:8:</b> 3.4; 7.65; 8.39                     | <b>1Cor 1:27:</b> 6.4  |
| <b>Rom 9:14:</b> 4.84                               | <b>1Cor 2:2:</b> 2.66  |
| <b>Rom 9:18:</b> 2.35                               | <b>1Cor 2:4:</b> 1.2   |
| <b>Rom 9:20:</b> 6.56                               | <b>1Cor 2:5:</b> 1.62  |
| <b>Rom 9:30:</b> 3.53                               | <b>1Cor 2:6:</b> 3.19  |
| <b>Rom 10:9:</b> 2.65                               | <b>1Cor 2:7:</b> 3.19  |
| <b>Rom 10:12:</b> 8.37                              | <b>1Cor 2:11:</b> 2.72; 4.30; 4.58; 4.65; 6.13; 6.63; 6.64; 6.68; 6.69; 6.71; 6.78; 8.23 |
| <b>Rom 10:14:</b> 6.7                               | <b>1Cor 2:12:</b> 5.42; 6.52; 7.41; 8.17   |
| <b>Rom 12:2:</b> 3.68                               | <b>1Cor 2:13:</b> 1.62; 3.18   |
| <b>Rom 12:9:</b> 4.15                               | <b>1Cor 2:14:</b> 1.33; 4.65; 4.81; 4.86; 4.96; 6.71; 6.72; 7.36; 7.64                   |
| <b>Rom 13:2:</b> 8.65                               | <b>1Cor 2:15:</b> 4.99   |
| <b>Rom 14:3:</b> 1.71; 2.21; 3.77; 4.28; 4.53; 4.81 | <b>1Cor 3:3:</b> 3.53  |
| <b>Rom 14:6:</b> 5.27; 8.10                         | <b>1Cor 3:11:</b> 8.54   |
| <b>Rom 14:9:</b> 2.65                               | <b>1Cor 3:12:</b> 4.26; 7.62   |
| <b>Rom 14:11:</b> 8.40                              | <b>1Cor 3:13:</b> 4.13   |
|   | <b>1Cor 3:18:</b> 1.13   |

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| <b>1Cor 6:9:</b> 1.39; 5.9               | <b>1Cor 14:37:</b> 3.35  |
| <b>1Cor 7:11:</b> 7.5                    | <b>1Cor 14:38:</b> 1.10  |
| <b>1Cor 7:22:</b> 2.1; 8.6               | <b>1Cor 15:3:</b> 2.63   |
| <b>1Cor 7:35:</b> 5.36                   | <b>1Cor 15:6:</b> 2.63   |
| <b>1Cor 7:40:</b> 1.69                   | <b>1Cor 15:7:</b> 2.63; 2.65   |
| <b>1Cor 8:4:</b> 8.31                    | <b>1Cor 15:8:</b> 2.63   |
| <b>1Cor 8:5:</b> 4.29; 8.4               | <b>1Cor 15:12:</b> 2.28; 2.57  |
| <b>1Cor 8:6:</b> 4.29; 4.75; 6.19; 8.4   | <b>1Cor 15:13:</b> 3.26  |
| <b>1Cor 8:8:</b> 5.49; 8.8; 8.29         | <b>1Cor 15:15:</b> 2.38; 2.58; 3.22; 3.43; 5.50; 8.22                      |
| <b>1Cor 8:13:</b> 8.28                   | <b>1Cor 15:16:</b> 2.16; 6.73  |
| <b>1Cor 9:9:</b> 2.3                     | <b>1Cor 15:22:</b> 4.40  |
| <b>1Cor 9:20:</b> 2.7                    | <b>1Cor 15:28:</b> 4.41  |
| <b>1Cor 9:21:</b> 2.7                    | <b>1Cor 15:35:</b> 8.30  |
| <b>1Cor 10:4:</b> 4.49                   | <b>1Cor 15:37:</b> 5.18  |
| <b>1Cor 10:17:</b> 4.62                  | <b>1Cor 15:38:</b> 5.18; 5.19  |
| <b>1Cor 10:20:</b> 8.30                  | <b>1Cor 15:40:</b> 4.57; 5.10  |
| <b>1Cor 11:3:</b> 6.63                   | <b>1Cor 15:41:</b> 4.30; 4.57; 5.10  |
| <b>1Cor 12:3:</b> 2.9; 5.54; 7.17; 8.25  | <b>1Cor 15:43:</b> 4.57  |
| <b>1Cor 12:6:</b> 4.52; 4.54             | <b>1Cor 15:48:</b> 5.19  |
| <b>1Cor 12:8:</b> 6.13                   | <b>1Cor 15:49:</b> 5.19  |
| <b>1Cor 12:11:</b> 4.69; 8.3             | <b>1Cor 15:54:</b> 6.36  |
| <b>1Cor 12:12:</b> 4.14                  | <b>2Cor 1:12:</b> 8.62   |
| <b>1Cor 12:14:</b> 1.23                  | <b>2Cor 1:20:</b> 5.24; 6.35   |
| <b>1Cor 12:18:</b> 5.18                  | <b>2Cor 2:11:</b> 3.39   |
| <b>1Cor 14:2:</b> 2.72; 3.79; 4.30; 6.62 | <b>2Cor 2:17:</b> 2.31; 2.47; 3.50; 3.79; 5.20; 6.9; 6.30; 7.48; 8.1; 8.39 |
| <b>1Cor 14:33:</b> 1.23                  |  |

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| <b>2Cor 3:3:</b> 1.5                         | <b>Gal 2:16:</b> praef.4; praef.6; 1.2; 2.32; 2.49; 2.79; 3.18; 3.27; 3.69; 4.19; 5.3; 5.40; 5.62; 6.19; 6.70; 7.23; 8.13; 8.25; 8.47; 8.48 |
| <b>2Cor 3:5:</b> 3.14                        |   |
| <b>2Cor 3:6:</b> 6.70                        |   |
| <b>2Cor 3:7:</b> 7.20                        | <b>Gal 2:17:</b> 8.52   |
| <b>2Cor 3:18:</b> 5.60                       | <b>Gal 2:20:</b> 2.69   |
| <b>2Cor 4:2:</b> 3.77; 8.20                  | <b>Gal 3:12:</b> 4.77   |
| <b>2Cor 4:5:</b> 3.25; 6.8; 6.23; 6.30; 8.56 | <b>Gal 3:14:</b> 3.39   |
| <b>2Cor 4:6:</b> 4.95; 6.5; 6.67; 7.1        | <b>Gal 3:18:</b> 8.69   |
| <b>2Cor 4:18:</b> 6.20                       | <b>Gal 3:21:</b> 5.37; 8.69   |
| <b>2Cor 5:16:</b> 6.68; 7.39; 7.40           | <b>Gal 3:22:</b> 2.53   |
| <b>2Cor 5:17:</b> 5.54                       | <b>Gal 3:28:</b> 1.37; 4.27   |
| <b>2Cor 5:20:</b> 8.1; 8.56                  | <b>Gal 4:10:</b> 8.21   |
| <b>2Cor 6:15:</b> 2.11                       | <b>Gal 4:22:</b> 2.3; 4.44  |
| <b>2Cor 6:16:</b> 5.5; 6.29                  | <b>Gal 4:23:</b> 4.44   |
| <b>2Cor 7:12:</b> 6.10                       | <b>Gal 4:24:</b> 4.44   |
| <b>2Cor 7:14:</b> 2.58                       | <b>Gal 4:26:</b> 4.44   |
| <b>2Cor 8:6:</b> praef.6                     | <b>Eph 1:5:</b> 5.51  |
| <b>2Cor 9:13:</b> 3.40                       | <b>Eph 2:6:</b> 8.22  |
| <b>2Cor 10:3:</b> 5.64; 7.46                 | <b>Eph 2:20:</b> 8.19   |
| <b>2Cor 10:5:</b> 3.15                       | <b>Eph 3:8:</b> 8.15  |
| <b>2Cor 10:7:</b> 4.2                        | <b>Eph 4:18:</b> 6.4  |
| <b>2Cor 11:4:</b> 1.38                       | <b>Eph 4:20:</b> 3.13   |
| <b>2Cor 11:10:</b> 3.9                       | <b>Eph 5:3:</b> 4.93; 7.3; 7.12   |
| <b>2Cor 13:4:</b> 8.73                       | <b>Eph 5:5:</b> praef.5; 4.25   |
| <b>Gal 1:19:</b> 2.65                        | <b>Eph 5:20:</b> 3.24   |
| <b>Gal 2:9:</b> 2.1                          | <b>Eph 5:27:</b> 5.28   |

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| <b>Eph 5:31:</b> 4.49                    | <b>2Thess 2:5:</b> 6.46              |
| <b>Eph 5:32:</b> 4.49                    | <b>2Thess 2:6:</b> 6.46              |
| <b>Eph 6:12:</b> 8.55; 8.63              | <b>2Thess 2:7:</b> 2.50; 6.46        |
| <b>Phil 2:8:</b> 4.18                    | <b>2Thess 2:8:</b> 2.50; 6.46        |
| <b>Phil 2:9:</b> 4.18                    | <b>2Thess 2:11:</b> 2.50; 4.11; 6.46 |
| <b>Phil 2:10:</b> 8.59                   | <b>2Thess 2:12:</b> 3.65             |
| <b>Phil 2:21:</b> 3.51; 7.56             | <b>1Tim 1:9:</b> 5.49; 6.56          |
| <b>Phil 3:3:</b> 2.38; 3.41; 4.19        | <b>1Tim 1:16:</b> 6.28               |
| <b>Phil 3:8:</b> 1.28                    | <b>1Tim 1:19:</b> 3.11               |
| <b>Col 1:16:</b> 6.3; 7.28               | <b>1Tim 2:1:</b> 8.73                |
| <b>Col 2:2:</b> 5.42                     | <b>1Tim 4:1:</b> 5.64                |
| <b>Col 2:8:</b> praef.5; 2.51; 5.57; 7.3 | <b>1Tim 4:4:</b> 8.32                |
| <b>1Thess 1:5:</b> 6.2                   | <b>1Tim 4:5:</b> 8.32                |
| <b>1Thess 1:9:</b> 3.42; 8.76            | <b>1Tim 4:10:</b> 4.10               |
| <b>1Thess 2:4:</b> 3.59; 4.51; 5.1       | <b>1Tim 5:18:</b> 2.3                |
| <b>1Thess 2:13:</b> 5.50                 | <b>1Tim 6:1:</b> 8.27                |
| <b>1Thess 2:14:</b> 2.75                 | <b>1Tim 6:3:</b> 6.76                |
| <b>1Thess 3:13:</b> 8.26                 | <b>1Tim 6:4:</b> 5.63; 6.74          |
| <b>1Thess 4:8:</b> 6.68                  | <b>1Tim 6:17:</b> 7.21               |
| <b>1Thess 4:13:</b> 2.65                 | <b>2Tim 1:7:</b> 5.14                |
| <b>1Thess 4:14:</b> 1.7; 2.65; 3.1       | <b>2Tim 1:9:</b> 4.6                 |
| <b>1Thess 4:15:</b> 2.65; 5.17           | <b>2Tim 1:12:</b> 2.60               |
| <b>1Thess 4:17:</b> 5.17                 | <b>2Tim 2:10:</b> 1.25               |
| <b>1Thess 5:15:</b> 7.58                 | <b>2Tim 2:20:</b> 4.70               |
| <b>2Thess 2:3:</b> 6.46                  | <b>2Tim 2:21:</b> 4.70               |
| <b>2Thess 2:4:</b> 6.46                  | <b>2Tim 2:25:</b> 3.80; 4.89         |

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| <b>2Tim 3:12:</b> 5.61            | <b>Heb 12:22:</b> 7.29   |
| <b>2Tim 4:7:</b> 7.52             | <b>Heb 12:28:</b> 8.64   |
| <b>Titus 1:9:</b> 3.80; 5.65      | <b>Heb 13:9:</b> 1.4   |
| <b>Titus 1:15:</b> 7.32           | <b>Jas 1:13:</b> 2.51; 5.23; 7.67; 7.69; 8.38  |
| <b>Titus 1:16:</b> 3.47           | <b>Jas 1:14:</b> 8.50  |
| <b>Titus 3:5:</b> 4.21            | <b>Jas 2:11:</b> 4.61  |
| <b>Titus 3:8:</b> 3.78; 7.49      | <b>1Pet 1:12:</b> 1.43   |
| <b>Heb 1:8:</b> 1.56              | <b>1Pet 2:5:</b> 8.19  |
| <b>Heb 1:9:</b> 1.56              | <b>1Pet 2:14:</b> 6.53   |
| <b>Heb 1:14:</b> 5.4; 8.34        | <b>1Pet 2:20:</b> 6.55   |
| <b>Heb 2:2:</b> 8.68              | <b>1Pet 2:22:</b> 3.23   |
| <b>Heb 4:4:</b> 6.61              | <b>1Pet 2:24:</b> 1.54   |
| <b>Heb 4:13:</b> 7.51; 8.16       | <b>1Pet 3:17:</b> 6.72   |
| <b>Heb 4:14:</b> 6.20; 8.34; 8.75 | <b>1Pet 4:6:</b> 5.55  |
| <b>Heb 5:4:</b> 8.9               | <b>1Pet 4:11:</b> 3.60; 4.18; 4.42; 5.1; 6.35; 6.48; 6.79; 7.17; 7.44; 8.4; 8.16; 8.19; 8.47; 8.48 |
| <b>Heb 5:13:</b> 3.53             |  |
| <b>Heb 5:14:</b> 3.53             | <b>2Pet 1:16:</b> 6.2  |
| <b>Heb 6:1:</b> 1.9; 5.35; 8.20   | <b>2Pet 1:21:</b> 4.90; 6.78   |
| <b>Heb 7:14:</b> 1.53; 3.8        | <b>2Pet 2:6:</b> 4.21  |
| <b>Heb 8:10:</b> 8.18             | <b>2Pet 3:16:</b> 1.17; 1.40   |
| <b>Heb 9:24:</b> 4.17             | <b>1John 1:3:</b> 2.9  |
| <b>Heb 9:26:</b> 4.67             | <b>1John 1:5:</b> 2.71   |
| <b>Heb 10:4:</b> 2.44             | <b>1John 1:7:</b> 3.23   |
| <b>Heb 10:29:</b> 8.10            | <b>1John 1:10:</b> 3.62  |
| <b>Heb 11:38:</b> 7.7             | <b>1John 2:2:</b> 3.49; 4.28   |
| <b>Heb 12:2:</b> 8.51             | <b>1John 2:21:</b> 3.72  |

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| <b>1John 2:22:</b> 2.8; 6.16   | <b>3John 1:10:</b> 4.83   |
| <b>1John 3:2:</b> 4.29   | <b>Jude 1:1:</b> 1.47; 2.1; 4.28  |
| <b>1John 3:9:</b> 3.70; 8.32   | <b>Jude 1:10:</b> 3.51; 4.83  |
| <b>1John 3:10:</b> 8.7   | <b>Jude 1:25:</b> 5.4   |
| <b>1John 3:22:</b> 3.66  | <b>Rev 1:2:</b> 2.37  |
| <b>1John 3:24:</b> 3.41; 3.57; 4.37; 8.11  | <b>Rev 2:17:</b> 3.60   |
| <b>1John 4:3:</b> 8.54   | <b>Rev 5:6:</b> 6.27  |
| <b>1John 4:6:</b> 6.14; 6.62   | <b>Rev 5:13:</b> 4.23   |
| <b>1John 4:8:</b> 5.23   | <b>Rev 6:15:</b> 1.3  |
| <b>1John 4:10:</b> 4.72  | <b>Rev 12:11:</b> 7.7   |
| <b>1John 4:15:</b> 1.49; 2.65; 4.28  | <b>Rev 13:7:</b> 7.57   |
| <b>1John 4:20:</b> 1.71; 2.21  | <b>Rev 13:9:</b> 8.70   |
| <b>1John 5:1:</b> 3.28   | <b>Rev 14:7:</b> 5.44   |
| <b>1John 5:5:</b> 6.11   | <b>Rev 14:17:</b> 2.70  |
| <b>1John 5:10:</b> 4.37  | <b>Rev 15:7:</b> 6.27   |
| <b>1John 5:15:</b> 3.66  | <b>Rev 19:10:</b> 1.44  |
| <b>1John 5:18:</b> 4.28; 6.55  | <b>Rev 20:4:</b> 1.61; 2.48; 3.33; 6.18; 7.10                             |
| <b>1John 5:20:</b> 1.66; 2.9; 2.48; 3.29; 3.37;<br>3.81; 5.33; 5.39; 6.20; 6.47; 6.48; 7.44;<br>8.14; 8.34 | <b>Rev 21:3:</b> 8.18<br><b>Rev 21:19:</b> 6.22<br><b>Rev 21:20:</b> 6.22 |