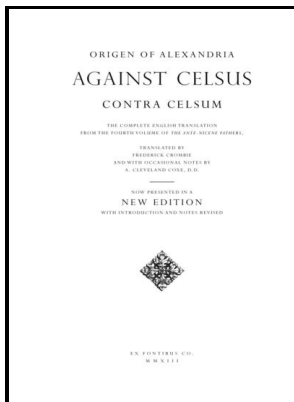


Origenis contra Celsum...

impressit Magister Georgius Herolt de Bambergia - Origen: the Manuscripts of



Description: -

- Celsus, -- fl. 180. Origenis contra Celsum..

- Origenis contra Celsum..

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He imagines also that both the earthquake and the darkness were an invention; but regarding these, we have in the preceding pages, made our defence, according to our ability, adducing the testimony of Phlegon, who relates that these events took place at the time when our Saviour suffered. So the Jews had an even stronger commitment to a book of authority. For in the latter there is a representation of the two heavenly revolutions,--of the movement, viz.

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For, far surpassing the help which these demons give to jugglers who deceive men for the basest of purposes, is the aid which the devil himself affords in order to deceive the human race.

Notes on Origen, Contra Celsum on JSTOR

Nonetheless, Origen stops calling Celsus an Epicurean about halfway throughout the text, possibly because it was becoming increasingly difficult to present him as such in light of Celsus's self-evident sympathies for Plato. For Jesus spared both the one and the other, that they might not be smitten with blindness, as the men of Sodom were when they conspired against the beauty of the angels entertained by Lot.

Origen: Contra Celsus, Book 2 (Roberts)

He was a man under suffering, and who how to bear sickness: because His countenance was averted, He was treated with disrespect, and was made of no account. Which class of miracles, in your judgment, do you regard as the greater? Since, then, he babbles about the public law, alleging that the associations of the are in violation of it, we have to reply, that if a man were placed among Scythians, whose were, and having no opportunity of escape, were compelled to live among them, such an one would with good reason, for the sake of the law of, which the Scythians would regard as, enter into associations contrary to their, with those like-minded with himself; so, if is to decide, the of the which relate to images, and an, are Scythian, or more impious even than these, if there be any such. And therefore we accord our belief to those who have therein related that some rose from the dead, as not being guilty of imposition; and to Him especially there mentioned as having risen, who both predicted the event Himself, and was the subject of prediction by others.

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