



**Saint Justin the Philosopher and Martyr  
Whom the Holy Church commemorates June 1.**

We begin with Christ because there is no other beginning (John 1:1); He is the Beginning and the End of all things (Rev. 1:8, 1:11, 21:6, and 22:13). The passages below mark a turning point in Saint Justin's life. In *The Dialogue with Trypho* St. Justin records his encounter, and it was an encounter, not just a chance meeting, since the holy Fathers identify the old man with whom Saint Justin met by the seaside with Saint John the Evangelist.

We have been offered this present life in all its days, and through all its ways as stepping stones to yet another life. If this life presents itself as a maze there are steps that we can take that serve to purge the puzzle and wipe away the daze. Saint Justin Martyr the Philosopher undertook a noble task. His youth and his deep interest in truth gave him the strength to persevere in a way of life that led him on paths that others did not tread. Some may call it the way less travelled, the way without sign posts, the way of a wanderer but for us it is the sure path of the Holy Orthodox Faith. The way of God, the way of truth, the surety of the faith of a Child Who shall eat butter and honey "before He knows either to prefer evil, or choose the good. For before the Child shall know good or evil, He refuses evil to choose the good" (Esaias 7: 15, 16).

# An Invitation to The Holy Orthodox Faith.

## THE DIALOGUE WITH TRYPHO THE JEW

By Saint Justin Martyr.

(An Excerpt)

### CHAPTER 7

#### *THE KNOWLEDGE OF TRUTH TO BE SOUGHT FROM THE PROPHETS ALONE.*

"Should any one, then, employ a teacher?' I say, 'or whence may any one be helped, if not even in them there is not the truth?' He replied, 'there existed, long before this time, certain men more ancient than all those who are esteemed philosophers, both righteous and beloved by God, who spoke by the Divine Spirit, and foretold events which would take place, and which are now taking place. They are called prophets. These alone both saw and announced the truth to men, neither reverencing nor fearing any man, not influenced by a desire for glory, but speaking those things alone which they saw and which they heard, being filled with the Holy Spirit. Their writings are still extant, and he who has read them is very much helped in his knowledge of the beginning and end of things, and of those matters which the philosopher ought to know, provided he has believed them. For they did not use demonstration in their treatises, seeing that they were witnesses to the truth above all demonstration, and worthy of belief; and those events which have happened, and those which are happening, summon you to assent to the utterances made by them, although, indeed, they were entitled to credit on account of the miracles which they performed, since they both glorified the Creator, the God and Father of all things, and proclaimed His Son, the Christ [sent] by Him: which, indeed, the false prophets, who are filled with the lying unclean spirit, neither have done nor do, but venture to work certain wonderful deeds for the purpose of astonishing men, and glorify the spirits and demons of error. But pray that, above all things, the gates of light may be opened to you; for these things cannot be perceived or understood by all, but only by the man to whom God and His Christ have imparted wisdom.'

### CHAPTER 8

#### *JUSTIN BY HIS COLLOQUY IS KINDLED WITH LOVE TO CHRIST.*

"When he had spoken these and many other things, which there is no time for mentioning at present, he went away, bidding me attend to them; and I have not seen him since. But straightway a flame was kindled in my soul; and a love of the prophets, and of those men who are friends of Christ, possessed me; and whilst revolving his words in my mind, I found this philosophy alone to be safe and profitable. Thus, and for this reason, I am a philosopher. Moreover, I would wish that all, making a resolution

similar to my own, do not keep themselves away from the words of the Saviour. For they possess a terrible power in themselves, and are sufficient to inspire those who turn aside from the path of rectitude with awe; while the sweetest rest is afforded those who make a diligent practice of them. If, then, you have any concern for yourself, and if you are eagerly looking for salvation, and if you believe in God, you may, since you are not indifferent to the matter become acquainted with the Christ of God, and, after being Initiated (that is, Baptized), live a blessed life."

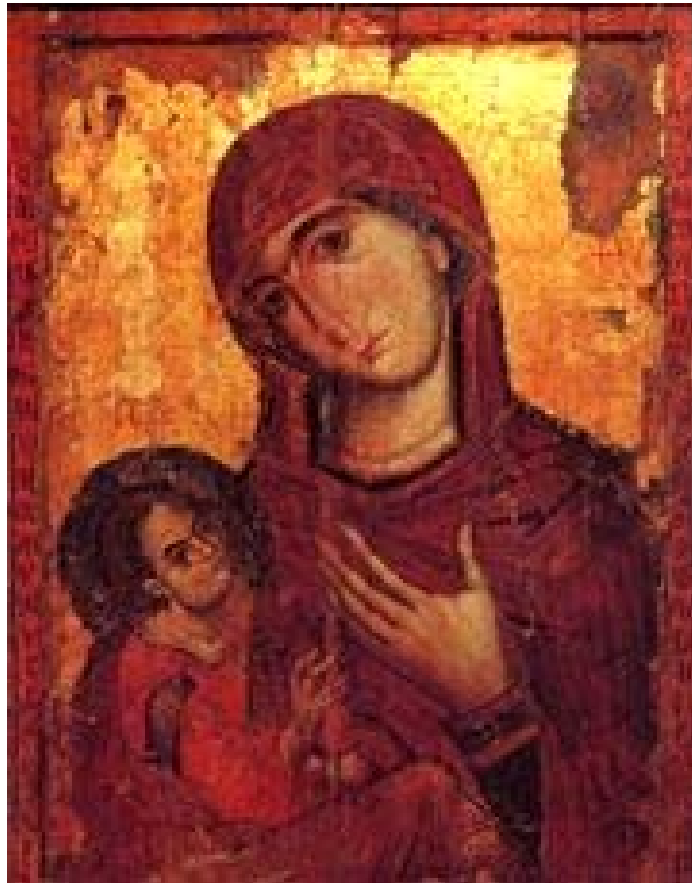
Saint Justin the Philosopher is unique in this respect. Saint Justin made a verbatim record of the meeting by the seashore with Saint John the Apostle and Theologian, the virgin beloved disciple of the Lord. This is the person who wrote the Gospel of John which begins with these words: "[In the beginning was the Word, and the Word was with God, and the Word was God](#)" (St. John 1:1). Saint John spoke from beyond the grave to Saint Justin, who still faced death.

St. Justin had been combing the earth looking for the true philosophy among the likes of the Sophists, Peripatetics, Plato and others who "were under bondage to the elements of the world" (Gal.4:3). During the time that these two spent with each other, it is evident that Saint John's mind, having passed from death to life in Jesus Christ, was far more acute than St. Justin's. This is the witness of all the saints: Life beyond death is a continuing life of growth in God, in the divine energies of wisdom and knowledge that are God Himself. From St. Justin's own conversation recorded here it is clear that he is just beginning to grow. At this point he had not as yet received divine Illumination with uncreated light through the mystery of holy Baptism, the sole entry into the "Kingdom within" ἡ Βασιλεία.

St. John turned St. Justin away from the empty philosophy of this world where our life is a mere "vapour" (James 4:14) to our Christ who says: "[I am the Light of the world](#)" (Jn. 8:12). Not only did St. John direct St. Justin to the "[the prophets, and ... \[to\] those men who are friends of Christ](#)" but we may also see from St. Justin's subsequent life that he was true to Saint John's advice. Our Christ urges all men to "lay aside all earthly care" and "To love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself" (Lk. 10:27) (cf. Mt. 22:37-39; Mk. 12:30, 31) in "the Kingdom within," ἡ Βασιλεία.

Our Christ tells us, "My kingdom is not of this world" (Jn.18:36). This is ἡ Βασιλεία of the uncreated divine energies of the Father and of the Son and of the Holy Spirit, which are God Himself, grafted into the Orthodox Christian when he is born anew, in the Mystery of holy Baptism preformed according to the canons of the Church with plenty of water and sustained then and throughout his life by the Holy Mysteries of Christ's own Body and Blood, as well as through the Christian's own personal struggles and deepening longings for an ever-growing union with God the Holy Trinity.

Saint John the Virgin Apostle and Evangelist spoke to Saint Justin by the seaside and he speaks now to us from beyond the grave. He addresses us, who are fellow voyagers on the spiritual sea, with the authority of one possessed of the divine gift of eternal life. All those who heed him, as did Saint Justin the Philosopher, and strive to struggle in the Church, as did both of them, through a life of confession of the true faith have the good hope of gaining “a better resurrection” (Heb. 11:5; cf. Dan. 12:2; Jn. 5:28, 29) in “the life of the age to come.”



OUR ΠΑΝΑΓΙΑ OF SINAI  
PRAY FOR US.