

**OUR SAVIOUR'S
DAYS: A
JEWISH TALE**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649665358

Our Saviour's Days: A Jewish Tale by Anonymous

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

ANONYMOUS

**OUR SAVIOUR'S
DAYS: A
JEWISH TALE**

OUR SAVIOUR'S DAYS:

A Jewish Tale.

SECOND AMERICAN EDITION.

BOSTON:
JAMES B. DOW,
1839.

ADVERTISEMENT.

THE following work is from the second London edition, published under the direction of the 'Committee of General Literature and Education, appointed by the Society for Promoting Christian Knowledge;' which, of itself, is sufficient to recommend it to the attention of a Christian community. The following preface from the work, gives a better idea of its design than could otherwise be done, and we extract it without further remark.

'The chief object of the Author of the following pages has been to exhibit the Evidences of Christianity, as they must have appeared to a Jew, in our Saviour's days. In order that this might be clearly done, it was necessary to point out the prevailing prejudices to which they were opposed: the Pharisee would not believe, because he had concealed his own private selfishness and ambition under the cloak of religion: the Sadducee was unconvinced, because his worldly-mindedness and love of earthly enjoyments called him away from all religious thoughts.

'The introduction of these points into a story, seemed more likely to attract the reader, than

if they had been barely exhibited through the medium of an argumentative treatise; while such a combination enabled the writer to intermix a small portion of Jewish Antiquities. In this particular, he must premise, that though he has interwoven nothing of his own, and is not quite sure that all which is so brought forward, is perfectly ascertained to have been consistent with Jewish customs, yet he conceives that there are probable grounds for believing that what is detailed, corresponds very nearly with the habits of the Jews.

‘As there always have been, and always will be, Pharisees and Sadducees under every religion, — as there still are practical unbelievers, it cannot be unimportant to exhibit these characters in every different form; and if, while the young Christian is made acquainted with some of the evidences which prove that Jesus is the Christ, it shall please God to open the heart of one of those unhappy persons, who, living under the brightness of the Gospel light, still prefer darkness; if it shall please God to convert one Christian Pharisee or Sadducee into a humble believer, through the instrumentality of this little book, He will confer on the writer a blessing far greater than he deserves — a blessing entirely due to His own merciful goodness.’

SADOC AND MIRIAM.

CHAPTER I.

SADOC and MIRIAM were the children of Nathan, a Jew advanced in years, whose domestic misfortunes had much enfeebled both his body and mind. Early in life he had been married to his beloved Hannah, and the first years of their mutual happiness had been clouded by no other circumstance than the barrenness of his wife. They had both frequently entreated the Lord, that some pledge of their common love might be granted to them, and God; whose dealings are wiser than those of men, having long denied their request, at length granted their petition: but the life of the mother was greatly endangered at the birth of Sadoc, and when Miriam was born, Hannah sank under the pangs of labor. Nathan, who was full of religion, had often reproached himself for the importunity with which he had sought for offspring; and, though he readily assented to the chastisements of his Maker, yet the loneliness of his mind, and the melancholy with which all

his thoughts were tinged, had impressed an appearance of premature decay upon his countenance, long before the period at which such traces are generally visible. He had now counted sixty summers; but for the last ten years, his brow had been covered with the snow of age, and his body bent down by afflictions: his only earthly comfort had been derived from the education of his children; and, being himself a firm and pious follower of the law of Moses, he had impressed the same sentiments on the minds of his offspring. He was by his creed a Pharisee, but his opinions were free from many of the absurdities into which most of his fellow Pharisees were apt to fall. Being well read in the Scriptures, he had now long expected the coming of the Messiah: when Jesus of Nazareth appeared among the Jews, there still existed so many doubts in his over-cautious mind, that he dared not acknowledge, even to himself, that this Teacher might prove the promised Deliverer. It was, therefore, with considerable alarm, that he learnt from Sadoc, that the son of Nathan had become a convert to the new faith.

'What, my dear boy,' said he, when this unwelcome news was imparted to him, 'what has induced you to take this hasty step? Whatever your opinions may be, I know that they are

sincere, but I trust and hope that you have not by any rash action declared your sentiments in public. You have doubtless judged honestly on so important a point: I question not your intentions: you have ever lived the servant of the Most High, and punctually obeyed that precept which directs you to reverence your father, and I am sure that you would not communicate this change in your opinions, unless you were convinced that it was rightly made; for you well know how much pain it must give me: but sincerity of intention proves that not the judgment has been correctly guided; and I must beg you not to expose yourself to the full wrath of the Sanhedrim, out of mere youthful haste.'

'I thank you,' replied *Sadoc*, 'for the kind opinion which you express concerning me. I well knew that the acknowledgment of my real sentiments would grieve you; but, surely, if I am convinced, I ought to follow that will which the Almighty has revealed unto me. If, to profess to believe in a Teacher sent from heaven, shall expose the servant of God to reproaches, it is better to suffer reproaches with the servants of God, than to dwell in the tents of unrighteousness. I knew that I must grieve you for the moment; but may I not risk a transient pain, in the hope of becoming the

happy instrument of directing a father and a sister into the way of truth?’

Nathan. ‘I should think that you reasoned justly, if I could grant that the grounds on which your reasoning must be built were true. If this Jesus be the expected Deliverer, then blessed will all they be who follow him. But is there no such danger as that of being deceived?’

Sadoc. ‘Father, I cannot be deceived with regard to a Teacher whom I have so often seen and heard. At first, I doubted as you do; I reasoned with Talbai just as you have done with me, and his only answer was, “Come and see.” The friend of my bosom told me much of the miracles of Jesus: he described frequently the manner of his teaching, and the beauty of his instructions; but I long turned a deaf ear to his persuasions. And even when I first saw them with my own eyes, I doubted whether or no these miracles were real, or whether they might not have appeared to be performed through some power communicated by the father of lies; but I have seen so many wonders, and heard his doctrines, which cannot come from the enemy of mankind, for they bear upon them the very stamp of sacred truth, that I am myself convinced. The argument which Talbai used towards me, I address to you, “Come and see.”’