the Tower of Siloam *fell and ſlew them, think ye that they were Sinners above all Men that dwelt in* Jeruſalem? *I tell you, nay; but except ye repent, ye ſhall all likewiſe periſh.*

In which Words of the Text and Context we have Two Inſtances of Temporal Judgments, that befell ſome Perſons, when others, tho' undoubtedly as ſinful, yet were not viſited with the ſame. The firſt Inſtance is of thoſe, *whoſe Blood* Pilate *had mingled with their Sacrifices*; that is, of *thoſe Galileans*, who being come to *Jeruſalem*, at the Paſſover, and then ſuſpected by *Pilate* of refuſing to pay Tribute to the *Roman* Emperor, were therefore ſet upon and ſlain by him, in the very Temple, while they were offering Sacrifice; ſo that the Blood of one and t'other being at once pour'd out, run both together in a mingled Stream. The other Inſtance is that of a Diſaſter which had then lately happen'd at *Jeruſalem*, to wit, that Eighteen Perſons were on a ſudden killed there, by the Fall of a Tower upon their Heads.

In reference to both which Inſtances, our Saviour, to obviate or take off uncharitable Cenſures, as if the aforeſaid Sufferers *were Sinners above all others*, avers the contrary: *Implying* firſt, that God, for Reaſons which Men know

not