before, a general report of what passed.  
The **when they were gathered together**seems to imply that a great crowd had  
collected outside the Prætoriam while the  
trial was going on.

It is possible that the addition, which is called Christ,  
which Pilate could hardly have heard  
from the Jews, may have been familiar to  
him by his wife’s mention of Jesus. See  
below.

**18.**] The whole narrative presupposes what this verse and the next  
distinctly assert, that *Pilate was before  
acquainted with the acts and character of  
Jesus.*

**19.**] The **judgment seat** was  
in a place called in Hebrew Gabbatha, the  
Pavement—John xix. 13, where however Pilate is not related to have gone thither, till *after* the scourging and mocking of the soldiers, But he may have sat there when he  
came out in some of his previous interviews  
with the Jews.

**his wife**] It had become  
the custom in Augustus’s time for the governors of Provinces to take their wives with them abroad ; under Tiberius, Cæcina attempted to **pass a law** forbidding it, but  
**was** vehemently opposed (by Drusus among  
others) and put down. We know nothing more of this woman than is here related. Tradition gives her the name of Procla, or  
Claudia Procula. In the apocryphal gospel  
of Nicodemus, c. 2, we read that Pilate called  
the Jews and said to them, *“ Ye know how  
that my wife is a worshipper of God, and  
is rather of your religion than mine.  
They say unto him, Yea, we know it.”*

**that just man** is a term which  
shews that she knew the character for  
purity and sanctity which Jesus had. In the gospel  
of Nicodemus, the Jews are made to  
reply, “*Did we not tell thee that he is a  
magician? behold, he hath sent a dream-token to thy wife.”*

**20.**] So St. Mark also. St. Luke and St. John merely give,  
that they all cried out, &c. The exciting  
of the crowd seems to have taken place  
while Pilate was receiving the message  
from his wife.

**21.**] **answered,** not  
necessarily to the incitements of the Sanhedrists which he overheard, but rather to the state of confusion and indecision which  
prevailed.

**22.**] They chose crucifixion as the ordinary Roman punishment  
for sedition, and because of their hate to  
Jesus.

**24.**] The *washing of the*