wicked are like the troubled sea, whose  
waters cast up mire and dirt,” which beyond   
doubt has been in the Writer’s mind.  
**shames**, plural, either, each his own shame,  
or all their own disgraces, instances of disgraceful   
conduct), **wandering stars, for  
whom the blackness of darkness is reserved   
for ever** (see 2 Pet. ii. 17, where  
nearly the same words occur. **wandering  
stars**,—in the Greek, **planet stars**,—would  
seem most probably to indicate *comets*,  
which [as in Oct. 1858] astonish the  
world for a time, and then pass away  
into darkness. The similitude would not  
find any proprietary as applied to the  
*planets*, properly so called : for there can  
be no allusion to the astronomical fact of  
their being naturally opaque bodies, as  
Bengel imagines. Many Commentators  
have supposed that the similitude is to  
be understood of teachers, who would enlighten   
others, and yet are doomed to  
darkness themselves: so Œeumenius, comparing   
the transformation into an angel  
of light, 2 Cor. xi. 14. But the context  
does not justify this. Rather should we  
say, these professing Christians, by their  
profession lights in the world, instead of  
letting that light shine on more and more  
into the perfect day, are drifting about in  
strange errors of doctrine and practice till  
it will be utterly extinguished in eternal  
darkness).

**14, 15.**] *Prophecy of  
Enoch respecting them*:—see below.—  
{14} **Yea, and of these prophesied Enoch,  
seventh from Adam** (“mentioned to commend   
the antiquity of the prophecy,”  
Calvin. Possibly also the fact of seven  
  
being the sacred number may have been  
in view, as Bengel: “The word is not  
without mystery, seeing that immunity  
from death and the sacred number concur.”  
Several similar designations are  
quoted: e.g. Philo alleges Moses to have  
been the seventh generation from Abraham.   
A rabbinical writer on Numb. xxv.  
12, says, “Phineas was the seventh progeny   
from Jacob our father”), **saying,  
Behold, the Lord** (“the name Jehovah  
[of which the Lord is the rendering] was  
already known in the time of Enoch,”  
Bengel) **came** (the historic tense of prophecy)   
**among** (in, as surrounded by) **His  
holy myriads** (of angels: see Deut. xxxiii  
2: Zech. xiv. 5, Heb. xii, 22), {15} **to execute   
judgment upon all, and to convict  
all the impious concerning all their  
works of impiety which they impiously  
did, and concerning all the hard things  
which impious sinners spoke against  
Him.**—I have discussed in the Introduction   
the question as to the source of this  
citation, and its relation to the present  
apocryphal book of Enoch. I will only  
here set down the passage as it at present  
stands in De Sacy’s version: “And He  
came with ten thousands of His holy ones,  
to hold judgment: on them, and destroy  
the impious, and fight with all carnal  
men for all things which sinners and impious   
men have done aud wrought against  
Him.”

**16.**] *Continuation of the description,*  
especially with reference to the concluding  
words of the prophecy.—**These are murmurers**   
(properly, they who within their