

# Jude 1:7

Authorized King James Version (KJV)

Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

## Analysis

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**Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.** Jude's third example of judgment is Sodom and Gomorrah. "In like manner" (Greek ton homoion tropon toutois, τὸν ὁμοιον τρόπον τούτοις) connects this example to the fallen angels—both involved sexual immorality and boundary violation. "Giving themselves over to fornication" (Greek ekporneusasai, ἐκπορνεύσασαι) uses an intensive compound: complete, shameless sexual immorality.

"Going after strange flesh" (Greek apelthousai opisō sarkos heteras, ἀπελθοῦσαι ὄπισω σαρκὸς ἔτερας) literally means pursuing "different/other flesh." This refers to the homosexual attempts to assault angels in Genesis 19:4-11. The phrase indicates transgressing natural boundaries God established—seeking sexual relations outside the male-female marital covenant. The cities' judgment wasn't merely for general wickedness but specifically for flagrant sexual immorality that violated created order.

They "are set forth for an example" (Greek prokeintai deigma, πρόκεινται δεῖγμα) —displayed as a warning specimen, exhibited as illustration. Their destruction "suffering the vengeance of eternal fire" (Greek pyros aiōniou dikēn hypeschousai, πυρὸς αἰώνιου δίκην ὑπέχουσαι) serves as visual demonstration of God's final

judgment. The temporal fire that consumed those cities (Genesis 19:24-25) illustrates the eternal fire awaiting all who persist in rebellion. The present tense "suffering" suggests ongoing example—the ruins testified to divine judgment.

## Historical Context

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Sodom and Gomorrah became proverbial in Scripture for flagrant wickedness and divine judgment (Isaiah 1:9, 3:9; Jeremiah 23:14; Ezekiel 16:49-50; Matthew 10:15; 2 Peter 2:6). Genesis 18-19 records their destruction for extreme depravity. Ezekiel 16:49-50 identifies their sins as pride, plenty, and neglect of the poor, climaxing in "abominable things." The Genesis account emphasizes sexual perversion—the men of Sodom seeking to gang-rape Lot's angelic visitors.

Archaeological evidence suggests the Dead Sea region experienced catastrophic destruction around 2000 BC, possibly through earthquake and volcanic activity igniting bitumen deposits. Whatever the mechanism, Scripture attributes the destruction to direct divine judgment. The cities' ruins remained visible in Jude's time as testimony to God's wrath against sin.

First-century readers understood this reference clearly. Both Jewish and Greco-Roman cultures recognized Sodom as epitomizing sexual depravity and divine judgment. Josephus and other ancient historians referenced Sodom's destruction. Early Christians saw parallels between Sodom's sexual immorality and Greco-Roman culture's acceptance of homosexuality, temple prostitution, and other practices contradicting biblical sexual ethics.

## Related Passages

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**1 John 4:8** — God is love

**John 15:13** — Greatest form of love

## Study Questions

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1. How does Sodom's judgment warn against sexual immorality and transgressing God's created boundaries?
2. What does 'eternal fire' teach about the seriousness of sin and the reality of final judgment?
3. How can churches maintain biblical sexual ethics with both truth and compassion in contemporary culture?

## Interlinear Text

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ὡς Σόδομα καὶ Γόμιορέα, καὶ αἱ περὶ αὐτὰς πόλεις  
Even as Sodom and Gomorrah and G3588 about them the cities  
G5613 G4670 G2532 G1116 G2532 G3588 G4012 G846 G4172

τὸν ὄμοιον τούτοις τρόπον ἐκπορνεύσασαι καὶ  
G3588 in like G5125 manner giving themselves over to fornication and  
G3664 G5158 G1608 G2532

ἀπελθοῦσαι ὡπίσω σαρκὸς ἐτέρας πρόκεινται δεῖγμα  
going after flesh strange are set forth for an example  
G565 G3694 G4561 G2087 G4295 G1164

πυρὸς αἰωνίου δίκην ὑπέχουσαι  
fire of eternal the vengeance suffering  
G4442 G166 G1349 G5254

## Additional Cross-References

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**Deuteronomy 29:23** (Parallel theme): And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:

**2 Peter 2:6** (Parallel theme): And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

**Genesis 13:13** (Parallel theme): But the men of Sodom were wicked and sinners before the LORD exceedingly.

**Genesis 18:20** (Parallel theme): And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

**Luke 17:29** (Parallel theme): But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

**Jeremiah 50:40** (Parallel theme): As God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the LORD; so shall no man abide there, neither shall any son of man dwell therein.

**Matthew 25:41** (Eternal Life): Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

**1 Corinthians 6:9** (Parallel theme): Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

**Isaiah 1:9** (Parallel theme): Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

**Amos 4:11** (Parallel theme): I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.