

We have the negative adverb “μη” – “mē,” translated “did not,” and the verb “τηρέω” – “tērēō,” which means “to keep” or “to maintain.”

Next, we have noun “ἀρχή” – “archē.” It can be translated: “their own personal, beginning or origin.”

“And angels who did not maintain their own domain (keep their first estate), but...

“But” is the conjunction “ἀλλά” – “allá,” along with the verb “ἀπολείπω” – “apoleípō,” which means to “leave behind.”

Certain angels left behind their original dwelling place, which God had created for them. They left behind the very place God had designated, over which they would rule. What God gave them, however, was not enough. They had everything, and it was not enough. They coveted something else. Not land, but they looked for something else, and so they became the fallen angels. The scripture calls them demons.

This is the source of the demons and in that fateful decision that they made using their own volition. They were following their leader, who now is called Satan. Lucifer equals Satan in a fallen condition.

The name Lucifer was given before the fall and gives us some idea of how incredible he was. It means son of the morning and he was the most beautiful, wise, and powerful creature that ever came from the hand of God. Ezekiel 28:13

He was the anointed cherub, none higher than him. He commanded the personal honor guard of the Lord Jesus Christ in the Third Heaven. He had incredible authority, beauty, and power. He had it all, but it wasn't enough. The desire for power can corrupt so easily unless there is something in the soul to stop it. Lucifer had tremendous power, and it corrupted him. Despite his exalted position, Lucifer became dissatisfied and wanted more.

Secretly, he began to covet the sovereignty, the power, and the glory of God. He expressed his desire in Isaiah 14:13-14, the five “I wills.”

“And angels who did not maintain their own domain (keep their first estate), but abandoned their own place of residence...

Next, we have the phrase “τηρέω” – “tērēō,” which means “to keep,” “to guard,” or “to observe.”

So we have: “Jesus Christ has kept in “αἰδιος” – “aídios.” This adjective means “in eternal” along with the masculine noun “δεσμὸν” – “desmón,” translated “bonds” or “chains.” We have:

“And angels who did not maintain their own domain (keep their first estate), but abandoned their own place of residence, Jesus Christ has kept in eternal chains of...

“Darkness”: “ζόφος” – “zóphos”: translated “darkness.”

These demons are held in “chains of darkness.” Since the angelic body is composed of light, removal of all sources of light results in instant immobilization.

The prison in which they are chained by means of darkness is “Tartarus.” 2 Peter 2:4.

Although the Nephilim were half angel and half man, their human side received the imputation of soul life at physical birth. Therefore, any of them could have been saved had they responded to Noah’s message.

The removal of these demons from the angelic conflict, plus the fact that following the flood all angels, both elect and fallen, have been disembodied, means that cohabitation of this form is no longer possible.

The place where the demons were put into detention was Tartarus. They were demobilized as active participants in the Invisible War, and immobilized from any further function by “chains of darkness.”

If the pollution of the human gene pool had been allowed to continue, it would have been impossible for the Messiah to come in the flesh to resolve the issue of sin on the cross.

The expanded translation of Jude 6: “And angels who did not maintain their own domain (keep their first estate), but abandoned their own place of residence, Jesus Christ has kept in eternal chains of darkness for the judgement of the great day (Great White Throne).” (EXT)

So, believers can become enemies of God in their temporal lives. They are still saved. They still have eternal life, but they will suffer discipline in this life and a loss of rewards in heaven. This is Jude's warning to them, and to us in the day in which we live. Jude wants to emphasize the critical importance of obedience to God's word; Jude provides this third illustration in Jude 7.

Jude 7: “Just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire.” (NASB)

Verse 7 refers back to the previous subject of verse six, fallen angels. In a similar manner to fallen angels, the subject of verse six, the inhabitants of Sodom and Gomorrah, and those surrounding cities in the Jordan Valley, would experience destruction.

Now remember, the fallen angels who were involved with the daughters of men in Genesis 6, which we have already covered, now reside in Tartarus, awaiting their final judgment in the Lake of Fire, whenever that may be, at the of human history. The Sodomites will also experience such fire, both temporal, what is called fire and brimstone, and the same eternal fire as the fallen angels of verse six.

That's the connection, the comparison between the two subjects of verses six and seven: the destructiveness inherent to their sexual immorality. The fallen angels and the Sodomites both deviated from God's expressed norms and standards. Likewise, God has expectations and doctrinal standards for Jude's audience, and us also, because we are Jude's audience 2,000 years later.

All these audiences must understand this comparison and they must apply it to themselves, and not fall into the trap of false doctrine and its consequences. What's so devastating about these illustrations, is the result, the destruction, the devastation that follows.

The background to verse seven is Genesis chapter 19. The type of sexual immorality mentioned in verse seven according to Genesis 19 is homosexuality, and it's clear also that homosexuality is a sin. It's not an alternate lifestyle. It is a sin according to the scripture, but it's something more. It is a perversion, a perversion of sexuality. It is also a perversion of two of the divine institutions, that is: the second divine institution of the marriage of one man to one woman, along with the third divine institution: the raising of a family by a mother and a father.

Here is something about same-sex marriage. Without both genders (mother and father) involved in raising children, a balanced perspective of life is lacking for those children. There must be a male and female perspective for children and, if not, the family has failed and the children reap the consequences.

The children begin life at a terrible disadvantage, especially in the spiritual realm, which is the most critical realm for children. Children, as the scripture tells us, in a same-sex marriage are being raised in degeneracy. That's what the scripture says about homosexuality and lesbianism. It is not a matter of human choice, it's a matter of God's design. That's the bottom line. You hear all sorts of reasons why same-sex marriage is right and why it's wrong. The bottom line of it all is it is not God's design. And that's enough.

Homosexuality is an aberration against the natural world as God created it according to Romans 1:26-27. It's a violation of the natural world. So, by very definition, homosexuality can never be on an equal par with the love between a man and a woman.

Now we have, **“Just as Sodom and Gomorrah and the cities around them,”** and then we have “went after,” which is an aorist active participle of the verb “ἀπέρχομαι” – “apérchomai,” meaning “to pursue,” “to go forth,” or “to follow a pattern.”

What do the men of Sodom pursue? The noun “σάρξ” – “*sárx*,” meaning “flesh”. It is a metaphor for sex plus the modifying adjective, “ἕτερος” – “*héteros*.” This means “strange” or “of a different kind.” Pursuing a different kind of flesh, a different kind of sexuality. Of course, “*héteros*” can also refer to an unnatural desire for a different kind of flesh. In other words, a same gender desire. The phrase then is translated “in similar manner, pursuing a different kind of flesh.”

It is emphasized. It's not downplayed. The translation then of the first half of the verse 7 should be this:

“Just as Sodom and Gomorrah and the cities around them, having given themselves over to sexual immorality (that is, homosexual immorality) and pursued a different kind of flesh that is aberrant sexuality, an unnatural desire (a desire for the same sex)”.

The sodomites are similar in manner to the fallen angels of verse six. It’s a comparison between fallen angels and the men of Sodom. The comparison between them is obviously a form of sexual immorality. The fallen angels pursued sexual relations with the daughters of men, fallen angels procreating with human women.

But obviously the fallen angels indulged in a form of pursuing strange flesh because they cohabited with beings of an entirely different nature altogether. Angels and humanity are of different flesh. The pursuit of a different kind of flesh by the men of Sodom is the sexual immorality of verse seven. So that is the parallel, just as Paul described in Romans 1:27: sexuality that is against nature, woman with woman, or man with man.

You see in verse five, destruction came from an outright rejection by Israel of God's promise. "Go into the land," Israel, and they said, “no.” Outright rejection with the result that they were punished by not entering the land. They wandered in the desert for 40 years, and that generation finally died off. That was their destruction.

Then, in verse six, the destruction was the incarceration of the fallen angels for their cohabitation with the daughters of men, awaiting in that place of “*Tartarus*.” And in verse seven, Sodom is the example of destruction because of the perverse sexuality.

So now in verse seven, just as with verses five and six, Jude describes the result of the rebellion of Sodom against God's design for one man and one woman. Jude 7B says, those sodomites who are set forth as an “**example, suffering the vengeance of eternal fire.**”

“Exhibited” is the present middle indicative of “*πρόκειμαι*” – “*prókeimai*,” meaning “to expose to public view.” In classical Greek, there are two examples it can describe. It can describe a corpse lying in view in a coffin (open coffin), or it can describe food laid out on a table. Both describe very well something that is publicly viewed.

Then there is the noun “example,” and that is the Greek noun “*δείγμα*” – “*deigma*.” “*Deigma*” means a “specimen” or a “sample.” It’s also used in the classical sense of “a pattern” or a “sample warning.” You can see the connection between the “classical” Greek and the “koine” Greek. In other words, this is a warning to the readers of a terrible end that comes from rejection of God, His word, His mandates, and His standards.

“Just as Sodom and Gomorrah and the cities around them, having given themselves over to sexual immorality (that is homosexual immorality) and pursued a different kind of flesh that is aberrant sexuality, an unnatural desire, (a desire for the same sex) are put on display as an example”.

Let's look at Genesis 19:24-25: “Then the Lord reigned on Sodom and Gomorrah with brimstone and fire from the Lord out of heaven.”

Verse 25: “And He (God) overthrew those cities and all the valley, which is the valley of the Jordan and all the inhabitants of the cities and what grew on the ground overthrew.”

“ὑπέχω” – “*hupēchō*” means to “hold under” or “put under.” To put under what? “Being held under eternal fire.” The present participle of “to hold under” indicates that those who suffered the initial punishment of fire and brimstone are being held under a fiery punishment to this day. This is eternal.

Our expanded translation of Jude 7: “Just as Sodom and Gomorrah and the cities around them, having given themselves over to sexual immorality (that is homosexual immorality) and pursued a different kind of flesh that is aberrant sexuality, an unnatural desire, (a desire for the same sex) are put on display as an example in undergoing the punishment of being held under eternal fire.”

These inhabitants of Sodom are right now held under continuing punishment in a place called Hades, which is a holding pen for Old Testament unbelievers, just as the fallen angels of Verse 6 are being held in the darkness of Tartarus, awaiting the eternal fire. Both groups are awaiting eternal fire.

All of them are in conscious suffering at this time, a suffering that none of us like to think about. But that's what makes this comparison so effective. You, as a believer in Jesus Christ, will never suffer eternal fire. It's impossible because God has precluded it; you express faith alone in Christ alone in a moment of time, and that means you will never experience this. Thank God. But those who have not, this is their fate, just as it was for those in the past. And what's more important, how can anyone who is a believer in Jesus Christ follow in the footsteps of those who are destined for this? That's certainly not the spiritual life.

Jude 8: “Yet in the same way these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties.”