



THE EPISTLE OF JUDE

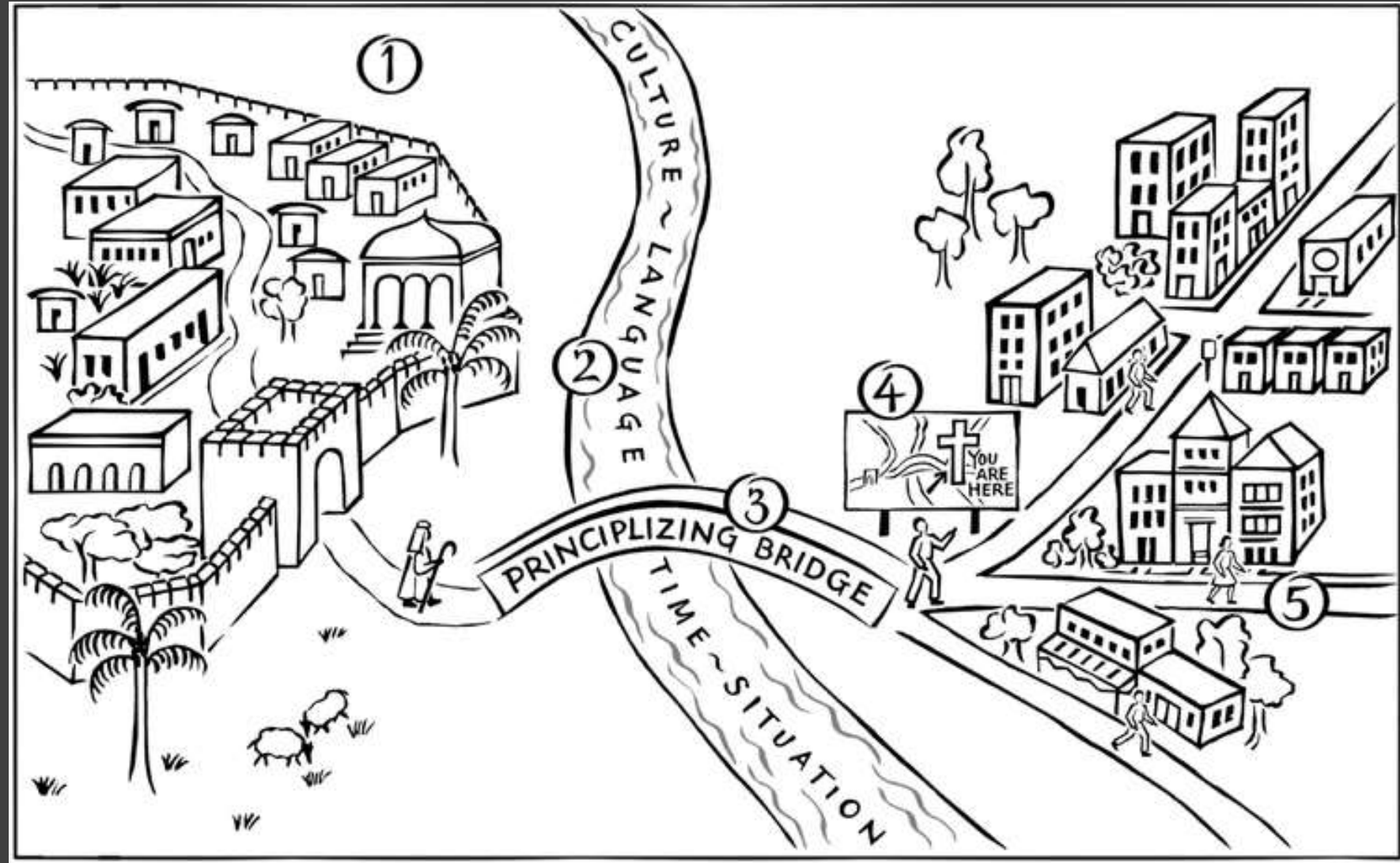
Rev. Todd Weedman



GRASPING GOD'S WORD

Duvall J. Scott & J. Daniel Hays. *Grasping God's Word : A Hands-On Approach to Reading Interpreting and Applying the Bible*. Fourth ed. Zondervan Academic 2020.

1. Grasp the Text in Their Town.
2. Measure the Width of the River to Cross.
3. Cross the Principizing Bridge.
4. Consulting the Biblical Map.
5. Grasping the Text in Our Town.






REVIEW

1. Who is the Author?

- Jude, brother of James (Bishop of Jerusalem), and our Lord Jesus.
- Came to believe in Jesus as Messiah sometime after the resurrection, before Pentecost.
- Married with children and grandchildren, serving as an itinerant preacher among the churches in Galilee.
- Well educated, quite capable in Greek and the art of rhetoric, very familiar with the Scriptures.

2. Who was Jude's intended audience?

- First-generation Jewish Christians living in Galilee, among the churches that had been planted by the Apostles themselves.
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3. What is the genre of Jude?



- Jewish-Apocalyptic style, popular in first century Palestinian Judaism, before 70 AD.
- Steeped in both Greek speech-rhetoric and Jewish Peshar and Midrash exegetical methods. This is a speech act captured in writing, intended to be read aloud to an auditory (rather than literary) audience.

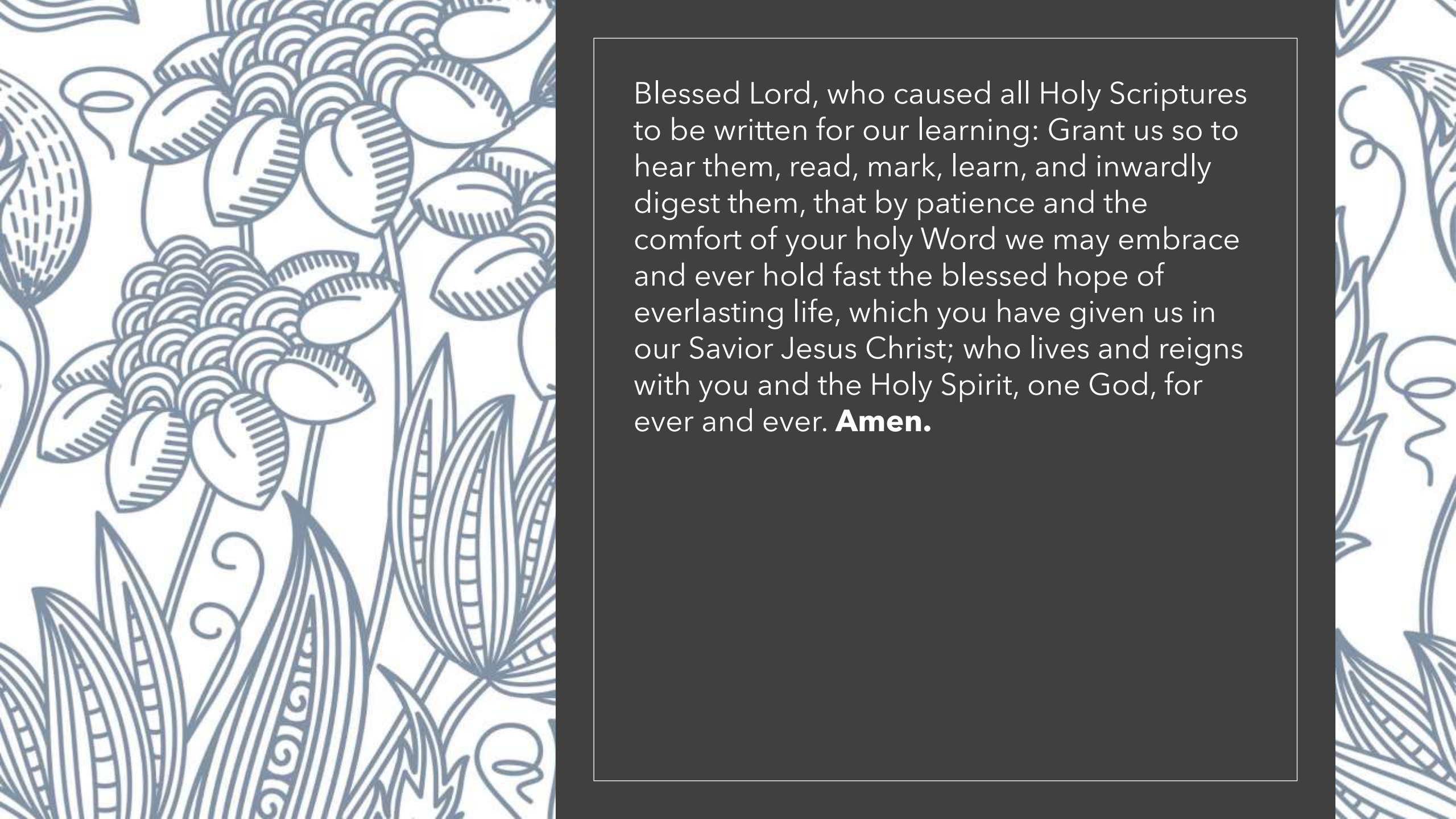
4. When was Jude written?

- Approximately 48 - 58 AD

5. What was Jude's purpose for writing?

- Jude indicates his longstanding intention to communicate with them, which has been made more urgent by a crisis in the churches. He wishes to urge his audience to contend for *the* faith, once for all handed down.

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6. What does Jude tell us about his opponents?
- “Long ago designated for... condemnation” - Jude seems to believe that they were the subjects of prophetic condemnation in I Enoch.
 - “Ungodly people” - As contrasted with the “righteous,” Jude is emphasizing their antinomianism.
 - “Pervert grace into sensuality” - Most certainly using grace as a license to engage in illicit sexual practices.
 - “Deny Jesus Christ” - Rather than submitting to Jesus’ authority, they are a law unto themselves.



Blessed Lord, who caused all Holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that by patience and the comfort of your holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**



GOD'S PAST JUDGMENT

"Now I want to remind you, although you once fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe. And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day— just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire."

Three examples:

- The unbelieving after the Exodus (Num.13-14)
- The fallen Angels (Gen. 6, I Enoch 6-11)
- Sodom and Gomorrah (Gen. 18-19)



AFTER THE EXODUS

- An account of this can be read in the Torah, specifically in Numbers 13 and 14.

The LORD spoke to Moses, saying, "Send men to spy out the land of Canaan, which I am giving to the people of Israel. From each tribe of their fathers you shall send a man, every one a chief among them." So Moses sent them from the wilderness of Paran, according to the command of the LORD, all of them men who were heads of the people of Israel. And these were their names: From the tribe of Reuben, Shammua the son of Zaccur; from the tribe of Simeon, Shaphat the son of Hori; from the tribe of Judah, Caleb the son of Jephunneh; from the tribe of Issachar, Igal the son of Joseph; from the tribe of Ephraim, Hoshea the son of Nun; from the tribe of Benjamin, Palti the son of Raphu; from the tribe of Zebulun, Gaddiel the son of Sodi; from the tribe of Joseph (that is, from the tribe of Manasseh), Gaddi the son of Susi; from the tribe of Dan, Ammiel the son of Gemalli; from the tribe of Asher, Sethur the son of Michael; from the tribe of Naphtali, Nahbi the son of Vophsi; from the tribe of

Gad, Geuel the son of Machi. These were the names of the men whom Moses sent to spy out the land. And Moses called Hoshea the son of Nun "Joshua."

Moses sent them to spy out the land of Canaan and said to them, "Go up into the Negeb and go up into the hill country, and see what the land is, and whether the people who dwell in it are strong or weak, whether they are few or many, and whether the land that they dwell in is good or bad, and whether the cities that they dwell in are camps or strongholds, and whether the land is rich or poor, and whether there are trees in it or not. Be of good courage and bring some of the fruit of the land." Now the time was the season of the first ripe grapes.

So they went up and spied out the land from the wilderness of Zin to Rehob, near Lebohamath. They went up into the Negeb and came to Hebron. Ahiman, Sheshai, and Talmai, the descendants of Anak, were there. (Hebron was built seven years before Zoan

in Egypt.) And they came to the valley of Eshcol and cut down from there a branch with a single cluster of grapes, and they carried it on a pole between two of them; they also brought some pomegranates and figs. That place was called the valley of Eshcol, because of the cluster that the people of Israel cut down from there.

At the end of forty days they returned from spying out the land. And they came to Moses and Aaron and to all the congregation of the people of Israel in the wilderness of Paran, at Kadesh. They brought back word to them and to all the congregation, and showed them the fruit of the land. And they told him, "We came to the land to which you sent us. It flows with milk and honey, and this is its fruit. However, the people who dwell in the land are strong, and the cities are fortified and very large. And besides, we saw the descendants of Anak there. The Amalekites dwell in the land of the Negeb. The Hittites, the Jebusites, and the Amorites dwell in

the hill country. And the Canaanites dwell by the sea, and along the Jordan."

But Caleb quieted the people before Moses and said, "Let us go up at once and occupy it, for we are well able to overcome it." Then the men who had gone up with him said, "We are not able to go up against the people, for they are stronger than we are." So they brought to the people of Israel a bad report of the land that they had spied out, saying, "The land, through which we have gone to spy it out, is a land that devours its inhabitants, and all the people that we saw in it are of great height. And there we saw the Nephilim (the sons of Anak, who come from the Nephilim), and we seemed to ourselves like grasshoppers, and so we seemed to them."

Then all the congregation raised a loud cry, and the people wept that night. And all the people of Israel grumbled against Moses and Aaron. The whole congregation said to them, "Would that we had died in the land of Egypt! Or would that we had died in this

wilderness! Why is the LORD bringing us into this land, to fall by the sword? Our wives and our little ones will become a prey. Would it not be better for us to go back to Egypt?" And they said to one another, "Let us choose a leader and go back to Egypt." Then Moses and Aaron fell on their faces before all the assembly of the congregation of the people of Israel. And Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, tore their clothes and said to all the congregation of the people of Israel, "The land, which we passed through to spy it out, is an exceedingly good land. If the LORD delights in us, he will bring us into this land and give it to us, a land that flows with milk and honey. Only do not rebel against the LORD. And do not fear the people of the land, for they are bread for us. Their protection is removed from them, and the LORD is with us; do not fear them." Then all the congregation said to stone them with stones. But the

glory of the LORD appeared at the tent of meeting to all the people of Israel. And the LORD said to Moses, "How long will this people despise me? And how long will they not believe in me, in spite of all the signs that I have done among them? I will strike them with the pestilence and disinherit them, and I will make of you a nation greater and mightier than they." But Moses said to the LORD, "Then the Egyptians will hear of it, for you brought up this people in your might from among them, and they will tell the inhabitants of this land. They have heard that you, O LORD, are in the midst of this people. For you, O LORD, are seen face to face, and your cloud stands over them and you go before them, in a pillar of cloud by day and in a pillar of fire by night. Now if you kill this people as one man, then the nations who have heard your fame will say, 'It is because the LORD was not able to bring this people into the land that he swore to give to them that he has killed them

in the wilderness.' And now, please let the power of the Lord be great as you have promised, saying, 'The LORD is slow to anger and abounding in steadfast love, forgiving iniquity and transgression, but he will by no means clear the guilty, visiting the iniquity of the fathers on the children, to the third and the fourth generation.' Please pardon the iniquity of this people, according to the greatness of your steadfast love, just as you have forgiven this people, from Egypt until now."

Then the LORD said, "I have pardoned, according to your word. But truly, as I live, and as all the earth shall be filled with the glory of the LORD, none of the men who have seen my glory and my signs that I did in Egypt and in the wilderness, and yet have put me to the test these ten times and have not obeyed my voice, shall see the land that I swore to give to their fathers. And none of those who despised me shall see it. But my servant Caleb, because he has a different

spirit and has followed me fully, I will bring into the land into which he went, and his descendants shall possess it. Now, since the Amalekites and the Canaanites dwell in the valleys, turn tomorrow and set out for the wilderness by the way to the Red Sea."

And the LORD spoke to Moses and to Aaron, saying, "How long shall this wicked congregation grumble against me? I have heard the grumbings of the people of Israel, which they grumble against me. Say to them, 'As I live, declares the LORD, what you have said in my hearing I will do to you: your dead bodies shall fall in this wilderness, and of all your number, listed in the census from twenty years old and upward, who have grumbled against me, not one shall come into the land where I swore that I would make you dwell, except Caleb the son of Jephunneh and Joshua the son of Nun. But your little ones, who you said would become a prey, I will bring in, and they shall know the land that you have rejected. But as

for you, your dead bodies shall fall in this wilderness. And your children shall be shepherds in the wilderness forty years and shall suffer for your faithlessness, until the last of your dead bodies lies in the wilderness. According to the number of the days in which you spied out the land, forty days, a year for each day, you shall bear your iniquity forty years, and you shall know my displeasure.' I, the LORD, have spoken. Surely this will I do to all this wicked congregation who are gathered together against me: in this wilderness they shall come to a full end, and there they shall die."

And the men whom Moses sent to spy out the land, who returned and made all the congregation grumble against him by bringing up a bad report about the land—the men who brought up a bad report of the land—died by plague before the LORD. Of those men who went to spy out the land, only Joshua the son of Nun and Caleb the son of

Jephunneh remained alive.

When Moses told these words to all the people of Israel, the people mourned greatly. And they rose early in the morning and went up to the heights of the hill country, saying, "Here we are. We will go up to the place that the LORD has promised, for we have sinned." But Moses said, "Why now are you transgressing the command of the LORD, when that will not succeed? Do not go up, for the LORD is not among you, lest you be struck down before your enemies. For there the Amalekites and the Canaanites are facing you, and you shall fall by the sword. Because you have turned back from following the LORD, the LORD will not be with you." But they presumed to go up to the heights of the hill country, although neither the ark of the covenant of the LORD nor Moses departed out of the camp. Then the Amalekites and the Canaanites who lived in that hill country came down and defeated them and pursued them, even to Hormah.



AFTER THE EXODUS

- There is a discrepancy between what God has said and the message of the returned spies.
- The people knew what God had commanded, and they knew him to be mighty to save.
- They were influenced by those who would challenge the character and instruction of God, and ultimately rebelled.
- God curses the people; everyone over the age of 20 (except for Caleb and Joshua) will die in the wilderness over the next 40 years.

Crossing the Principlizing Bridge:



- Rebellion against God's command provokes God's wrath and punishment.
- Similarly, Jude's opponents are challenging Jesus (δεσπότην καὶ κύριον), and Jude expects a similar judgment against them.

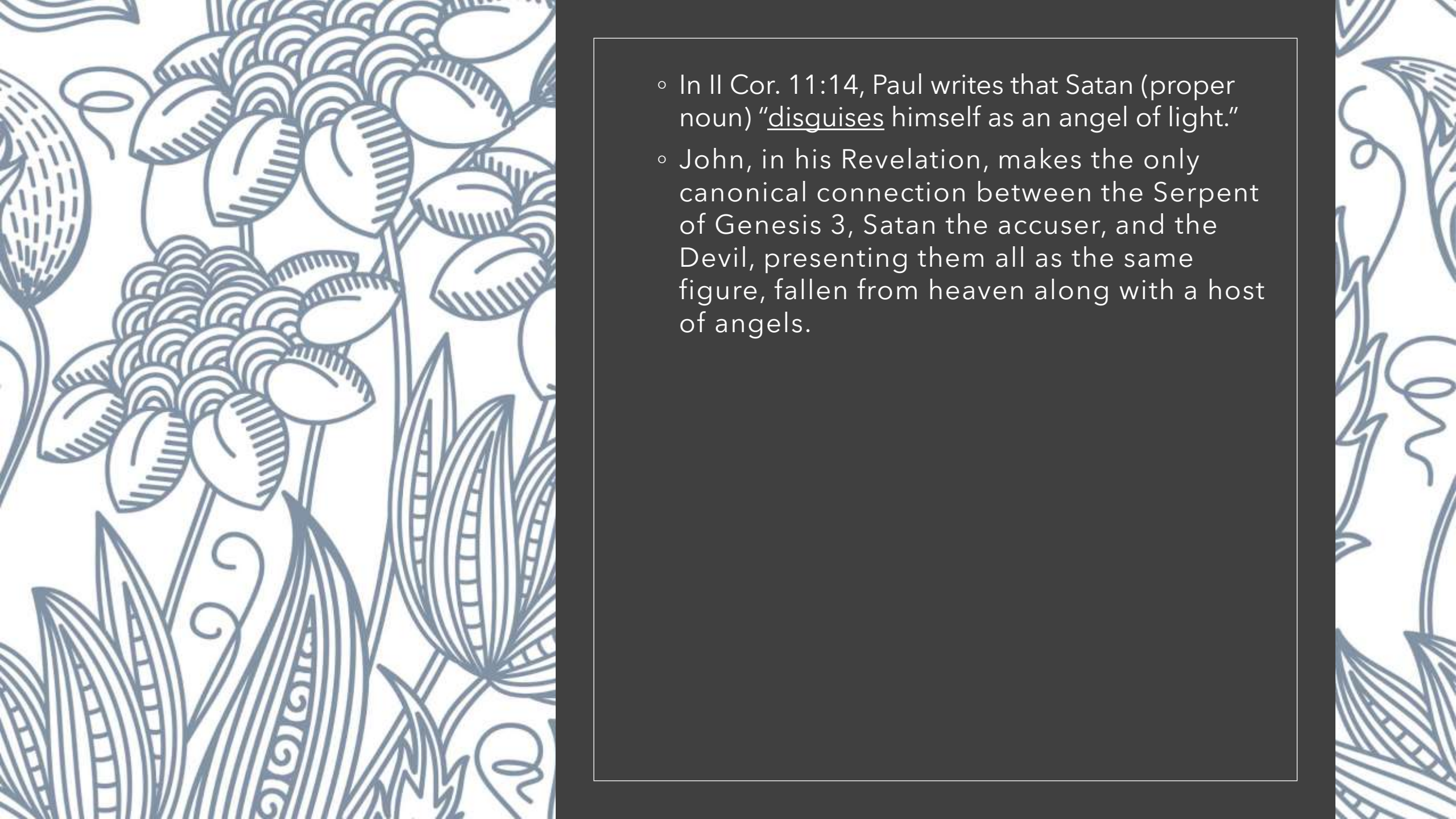


FALLEN ANGELS

- There is not any explicit account of this in the Bible.
- It is commonly understood that the Devil is synonymous with Satan, and is a fallen angel named "Lucifer," but there actually isn't anything explicit about that in the Bible either.
 - There is no explicit connection between the Serpent and the Devil in Genesis 3.
 - Job speaks of Satan , who accompanies the "Sons of God" in presenting himself to God in the heavenly court, having recently roamed the Earth. He is granted permission from God to test Job with trials and tribulations.
 - The familiar reference to "Lucifer," in Isa. 14:12 is about the King of Babylon.

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- In Zechariah 3, Satan is again found in the court of God, accusing the Priest, Joshua.
 - The Bible portrays Satan as a **tempter** (1 Chr. 21:1; Matt. 4:10 & 16:23; Mark 1:13 & 8:33; Luke 22:31; Acts 5:3; 1 Cor. 7:5;) and an **accuser** (Zech. 3:1-2), a **deceiver**, able to blind people to the truth of the Gospel (Luke 22:3; 2 Cor. 2:11; 2 Thess. 2:9) and hinder its proclamation (1 Thess. 2:18)
 - Matthew's account of Jesus' temptation uses "Satan" & "Devil" interchangeably.
 - Mark 3:23 is the first time in the Bible that Satan is explicitly connected with Demons. When the Pharisees accuse Jesus of being possessed by "Beelzebul, the prince of demons" he points out the foolishness of their claim by asking, "How can Satan cast out Satan?" This however makes "Satan" (as an adjective rather than proper noun) synonymous with "demon."

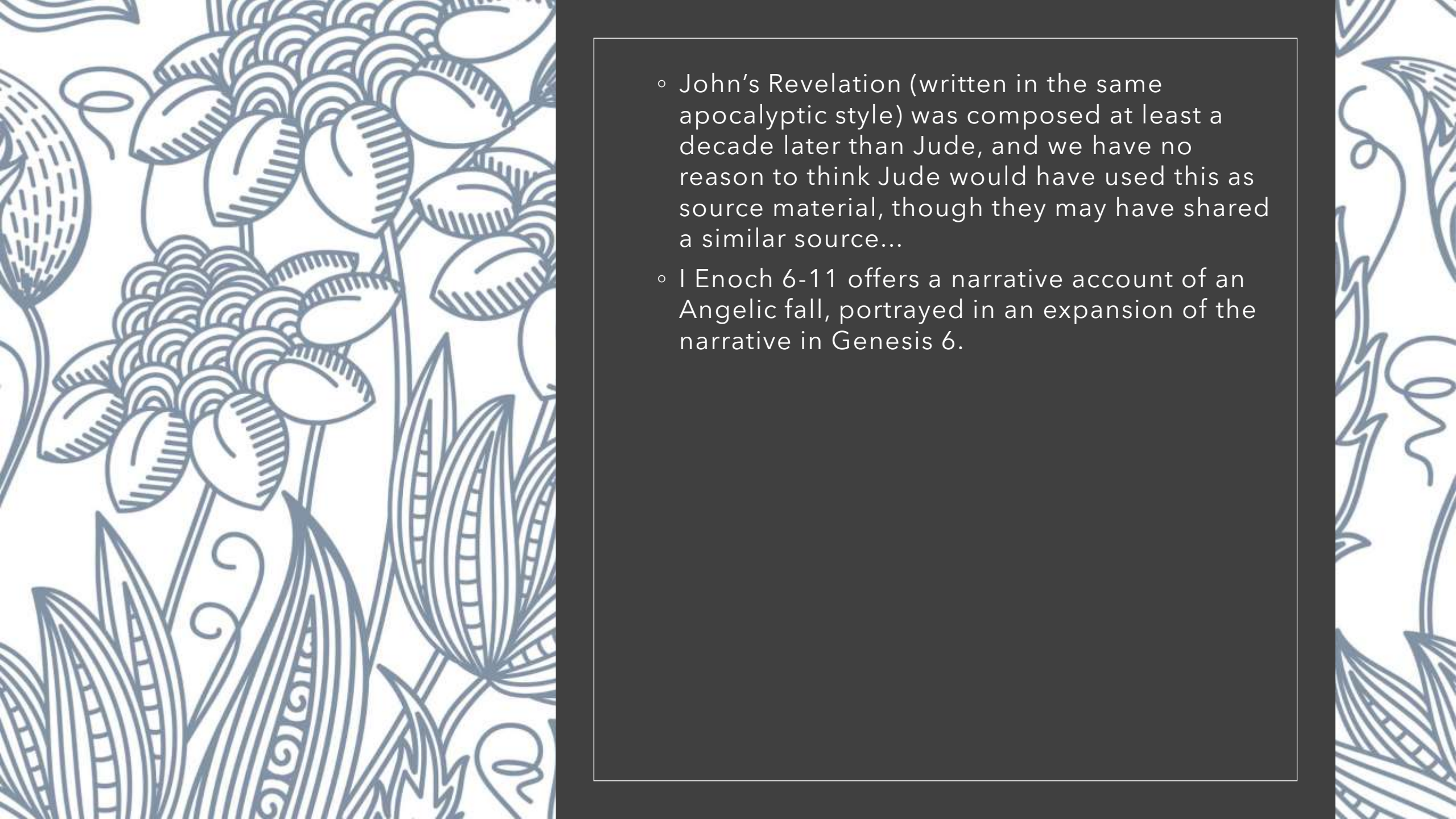
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- In Luke 13:16, Jesus accuses Satan of keeping a woman bound by demonic possession for 18 years.
 - In Luke 22, we are told that Satan possessed Judas Iscariot to betray Jesus. Jesus later tells Peter, "Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers."
 - In Luke 10:18, Jesus tells his disciples that he "saw Satan fall from heaven like lightning from heaven," which is how some have mistakenly made the connection to Isaiah 14:12 ("How you are fallen from heaven, O Day Star, son of Dawn!"). It isn't clear from Luke's text whether Jesus is speaking of a past event, speaking metaphorically of the work of the disciples in the preceding verses, or foreseeing a future event.
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- In II Cor. 11:14, Paul writes that Satan (proper noun) “disguises himself as an angel of light.”
 - John, in his Revelation, makes the only canonical connection between the Serpent of Genesis 3, Satan the accuser, and the Devil, presenting them all as the same figure, fallen from heaven along with a host of angels.

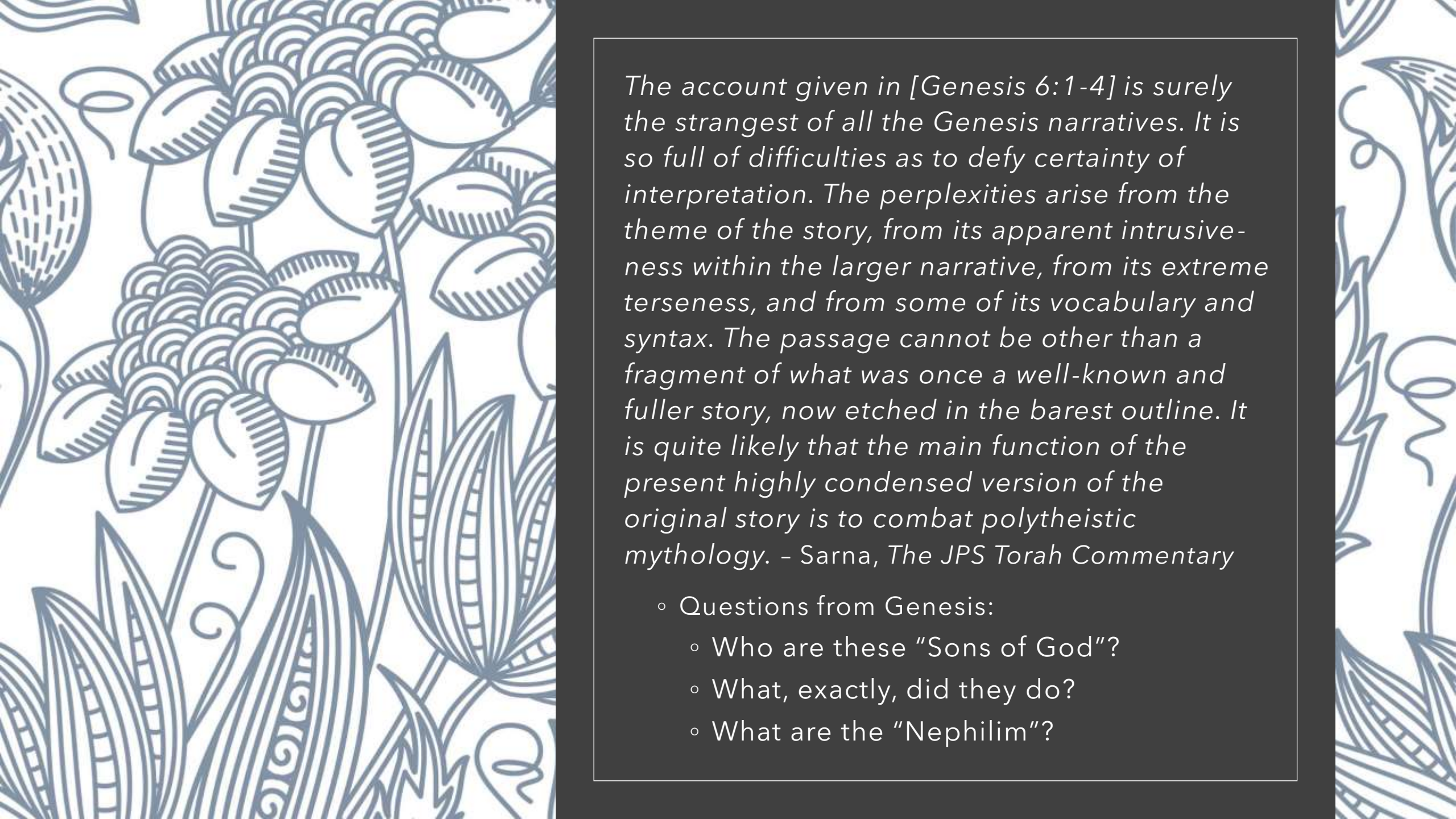
And a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. She was pregnant and was crying out in birth pains and the agony of giving birth. And another sign appeared in heaven: behold, a great red dragon, with seven heads and ten horns, and on his heads seven diadems. His tail swept down a third of the stars of heaven and cast them to the earth. And the dragon stood before the woman who was about to give birth, so that when she bore her child he might devour it. She gave birth to a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne, and the woman fled into the wilderness, where she has a place prepared by God, in which she is to be nourished for 1,260 days.

Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, but

he was defeated, and there was no longer any place for them in heaven. And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him. And I heard a loud voice in heaven, saying, "Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God. And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death. Therefore, rejoice, O heavens and you who dwell in them!

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- John's Revelation (written in the same apocalyptic style) was composed at least a decade later than Jude, and we have no reason to think Jude would have used this as source material, though they may have shared a similar source...
 - 1 Enoch 6-11 offers a narrative account of an Angelic fall, portrayed in an expansion of the narrative in Genesis 6.

When man began to multiply on the face of the land and daughters were born to them, the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose. Then the LORD said, "My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years." The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown. The LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. And the LORD regretted that he had made man on the earth, and it grieved him to his heart. So the LORD said, "I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them."



*The account given in [Genesis 6:1-4] is surely the strangest of all the Genesis narratives. It is so full of difficulties as to defy certainty of interpretation. The perplexities arise from the theme of the story, from its apparent intrusiveness within the larger narrative, from its extreme terseness, and from some of its vocabulary and syntax. The passage cannot be other than a fragment of what was once a well-known and fuller story, now etched in the barest outline. It is quite likely that the main function of the present highly condensed version of the original story is to combat polytheistic mythology. – Sarna, *The JPS Torah Commentary**

- Questions from Genesis:
 - Who are these “Sons of God”?
 - What, exactly, did they do?
 - What are the “Nephilim”?

And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men and beget us children.' And Semjâzâ, who was their leader, said unto them: 'I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.' And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.' Then sware they all together and bound themselves by mutual imprecations upon it. And they were in all two hundred: who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it. And these are the names of their leaders: Sêmîazâz, their

leader, Arâkîba, Râmêêl, Kôkabiêl, Tâmiêl, Râmîêl, Dânel, Êzêqêel, Barâqîjâl, Asâel, Armârôs, Batârêl, Anânêl, Zaqîel, Samsâpêel, Satarêl, Tûrêl, Jômjâel, Sariêl. These are their chiefs of tens.

And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants. And they became pregnant, and they bare great giants, whose height was three thousand ells: who consumed all the acquisitions of men. And when men could no longer sustain them, the giants turned against them and devoured mankind. And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood. Then the earth laid accusation against the lawless ones.

And Azâzêl taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all colouring tinctures. And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways. Semjâzâ taught enchantments, and root-cuttings, Armârôs the resolving of enchantments, Barâqîjâl taught astrology, Kôkabêl the constellations, Ezêqêel the knowledge of the clouds, Araqiêl the signs of the earth, Shamsiêl the signs of the sun, and Sariêl the course of the moon. And as men perished, they cried, and their cry went up to heaven . . .

And then Michael, Uriel, Raphael, and Gabriel looked down from heaven and saw much blood being shed upon the earth, and all lawlessness being wrought upon the earth. And they said one to another: 'The earth made without inhabitant cries the voice of their crying up to the gates of heaven. And now to you, the holy ones of heaven, the souls of men make their suit, saying, "Bring our cause before the Most High."

And they said to the Lord of the ages: 'Lord of lords, God of gods, King of kings, and God of the ages, the throne of Thy glory standeth unto all the generations of the ages, and Thy name holy and glorious and blessed unto all the ages! Thou hast made all things, and power over all things hast Thou: and all things are naked and open in Thy sight, and Thou seest all things, and nothing can hide itself from Thee. Thou seest what Azâzêl hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were (preserved) in

heaven, which men were striving to learn: And Semjâzâ, to whom Thou hast given authority to bear rule over his associates. And they have gone to the daughters of men upon the earth, and have slept with the women, and have defiled themselves, and revealed to them all kinds of sins. And the women have borne giants, and the whole earth has thereby been filled with blood and unrighteousness. And now, behold, the souls of those who have died are crying and making their suit to the gates of heaven, and their lamentations have ascended: and cannot cease because of the lawless deeds which are wrought on the earth. And Thou knowest all things before they come to pass, and Thou seest these things and Thou dost suffer them, and Thou dost not say to us what we are to do to them in regard to these.'


Then said the Most High, the Holy and Great One spake, and sent Uriel to the son of Lamech, and said to him: 'Go to Noah and tell him in my name "Hide thyself!"

and reveal to him the end that is approaching: that the whole earth will be destroyed, and a deluge is about to come upon the whole earth, and will destroy all that is on it. And now instruct him that he may escape and his seed may be preserved for all the generations of the world.' And again the Lord said to Raphael: 'Bind Azazel hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dudael, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not see light. And on the day of the great judgement he shall be cast into the fire. And heal the earth which the angels have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the Watchers have disclosed and have taught their sons.'

And the whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin.' And to Gabriel said the Lord: 'Proceed against the bastards and the reprobates, and against the children of fornication: and destroy the children of fornication and the children of the Watchers from amongst men and cause them to go forth: send them one against the other that they may destroy each other in battle: for length of days shall they not have. And no request that their fathers make of thee shall be granted on their behalf; for they hope to live an eternal life, and that each one of them will live five hundred years.' And the Lord said unto Michael: 'Go, bind Semjaza and his associates who have united themselves with women so as to have defiled themselves with them in all their uncleanness. And when their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys

of the earth, till the day of their judgement and of their consummation, till the judgement that is for ever and ever is consummated. In those days they shall be led off to the abyss of fire: and to the torment and the prison in which they shall be confined for ever. And whosoever shall be condemned and destroyed will from thenceforth be bound together with them to the end of all generations. And destroy all the spirits of the reprobate and the children of the Watchers, because they have wronged mankind. Destroy all wrong from the face of the earth and let every evil work come to an end: and let the plant of righteousness and truth appear: and it shall prove a blessing; the works of righteousness and truth' shall be planted in truth and joy for evermore. And then shall all the righteous escape. And shall live till they beget thousands of children. And all the days of their youth and their old age shall they complete in peace.

And then shall the whole earth be tilled in right-eousness, and shall all be planted with trees and be full of blessing. And all desirable trees shall be planted on it, and they shall plant vines on it: and the vine which they plant thereon shall yield wine in abundance, and as for all the seed which is sown thereon each measure shall bear a thousand, and each measure of olives shall yield ten presses of oil. And cleanse thou the earth from all oppression, and from all unrighteousness, and from all sin, and from all godlessness: and all the uncleanness that is wrought upon the earth destroy from off the earth. And all the children of men shall become righteous, and all nations shall offer adoration and shall praise Me, and all shall worship Me. And the earth shall be cleansed from all defilement, and from all sin, and from all punishment, and from all torment, and I will never again send them upon it from generation to generation and for ever.

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- According to I Enoch:
 - The “Sons of God” (referenced in Genesis 6; Job 1:6 & 2:1) are presented as Angels. These Angels took human women as wives and bore children.
 - In addition to their illicit sexual deeds, these Angels are said to have taught humanity to perform charms and spells, astrology, warfare, and knowledge of sexual perversion.
 - Their children with the daughters of men were giants (the Nephilim), who oppressed humanity and drank the blood of all kinds of creatures.
 - This provoked the wrath of God, resulting in the apocalyptic flood (sparing only Noah and his family), and the eternal torment and imprisonment of hell.



Crossing the Principilizing Bridge:

- Rebellion against God by committing illicit sexual sin will provoke his wrath and punishment.

"The sons of Noah who went forth from the ark were Shem, Ham, and Japheth. (Ham was the father of Canaan.) These three were the sons of Noah, and from these the people of the whole earth were dispersed. Noah began to be a man of the soil, and he planted a vineyard. He drank of the wine and became drunk and lay uncovered in his tent. And Ham, the father of Canaan, saw the nakedness of his father and told his two brothers outside. Then Shem and Japheth took a garment, laid it on both their shoulders, and walked backward and covered the nakedness of their father. Their faces were turned backward, and they did not see their father's nakedness. When Noah awoke from his wine and knew what his youngest son had done to him, he said, "Cursed be Canaan; a servant of servants shall he be to his brothers."