

# Genesis 6:11

Authorized King James Version (KJV)

The earth also was corrupt before God, and the earth was filled with violence.

## Analysis

---

**The earth also was corrupt before God, and the earth was filled with violence....** This passage belongs to the primeval history section (Genesis 1-11) which establishes universal truths about God, humanity, sin, and divine purposes before focusing on Abraham and Israel. These chapters answer fundamental questions about human origins, the spread of wickedness, God's judgment, and the preservation of a righteous remnant.

Recurring patterns emerge: human sin escalating from individual disobedience to societal corruption, divine patience followed by judgment, gracious preservation of a remnant, and covenant promises ensuring redemptive purposes continue. The genealogies connect historical persons, demonstrate the fulfillment of divine promises (blessing and multiplication), and trace the line leading to Abraham and ultimately Christ.

Key theological themes in this section include:

1. sin's destructive progression affecting all humanity
2. God's righteous judgment while preserving mercy
3. human pride and autonomy opposing divine sovereignty
4. cultural development as both blessing and potential idolatry
5. God's sovereign plan advancing despite human rebellion.

These narratives provide the necessary context for understanding God's calling of Abraham and the covenant promises through which all nations will be blessed.

## Historical Context

---

The primeval history (Genesis 1-11) parallels ancient Near Eastern traditions including Sumerian King Lists (pre-flood longevity), Akkadian flood traditions (Atrahasis, Gilgamesh), and Mesopotamian city foundation myths. However, Genesis demythologizes these traditions, presenting monotheistic history rather than polytheistic mythology. The genealogies connecting Adam to Noah to Abraham provide historical framework absent in pagan myths.

Archaeological evidence confirms ancient urbanization (chapter 4's cities), agricultural development, metallurgy, and musical instruments emerging in Mesopotamia's early history. The Babel account reflects Mesopotamian ziggurat construction (stepped pyramid temples), particularly in Babylon. Linguistic diversity requiring explanation was obvious to ancient peoples, making the Babel narrative culturally relevant.

For Israel in covenant with Yahweh, these chapters explained their relationship to surrounding nations. All peoples descended from Noah, but Israel descended from Shem through Abraham—chosen for blessing all nations. The flood demonstrated God's justice and mercy: judging wickedness while preserving the righteous. This pattern would recur throughout Israel's history, assuring them that God's covenant faithfulness endures despite judgment on the wicked.

## Related Passages

---

**John 3:16** — God's love and salvation

**Ephesians 2:8** — Salvation by grace through faith

## Study Questions

---

1. How does understanding this verse shape our doctrine of humanity, sin, or salvation?
2. How can we apply the principles from this passage to contemporary challenges in family, work, or church?

3. What connections can we trace from this verse to Jesus' life, death, and resurrection?

## Interlinear Text

---

וַתִּשָּׁחַת	הָאָרֶץ	לִפְנֵי	הָאֱלֹהִים	וַתִּמָּלֵא	הָאָרֶץ
also was corrupt	The earth	before	God	was filled	The earth
H7843	H776	H6440	H430	H4390	H776
:חֲמָסָה					
with violence					
H2555					

## Additional Cross-References

---

**Ezekiel 8:17** (Parallel theme): Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

**Isaiah 60:18** (Parallel theme): Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

**Romans 3:19** (References God): Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

**Ezekiel 28:16** (References God): By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

**Habakkuk 2:8** (Parallel theme): Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

**Psalms 11:5** (Parallel theme): The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.

**Psalms 140:11** (Parallel theme): Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him.

**Psalms 55:9** (Parallel theme): Destroy, O Lord, and divide their tongues: for I have seen violence and strife in the city.

**Jeremiah 6:7** (Parallel theme): As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually is grief and wounds.

**Romans 2:13** (References God): (For not the hearers of the law are just before God, but the doers of the law shall be justified.

---

From KJV Study • [kjevstudy.org](http://kjevstudy.org)