

# Genesis 6:17

Authorized King James Version (KJV)

And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

## Analysis

**And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is ...** 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

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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

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**Psalm 19:1** — Heavens declare God's glory

**Genesis 1:1** — Creation of heavens and earth

## Study Questions

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1. What does this passage reveal about God's sovereignty and human responsibility?
2. What obstacles prevent us from living out the truths presented in this verse?
3. How does understanding Christ as the ultimate fulfillment illuminate this passage's meaning?

## Interlinear Text

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עַל מִם יְמֵי הַמֵּבָל אֲתָה מִבַּיִת הַנּוֹתֵן אָנֹכִי  
I And behold even I do bring a flood of waters H589 H2009 H935 H853 H3999 H4325 H5921

בְּאֶרֶץ לְשַׁחַת כֹּל בָּשָׂר אֲשֶׁר בָּזְבֻּן  
that is in the earth to destroy and every thing all flesh H776 H7843 H3605 H1320 H834 H0

רַקְבָּן חַיִם מִתְּחַת מִתְּהַבֵּב כֹּל בָּשָׂר אֲשֶׁר  
wherein is the breath of life from under heaven and every thing H7307 H2416 H8478 H8064 H3605 H834

בְּאֶרֶץ יָמִתּוּ  
that is in the earth shall die H776 H1478

## Additional Cross-References

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**2 Peter 2:5** (Parallel theme): And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

**Genesis 7:4** (Parallel theme): For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

**Hebrews 11:7** (Parallel theme): By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

**1 Peter 3:20** (Parallel theme): Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

**Psalms 29:10** (Parallel theme): The LORD sitteth upon the flood; yea, the LORD sitteth King for ever.

**Psalms 107:34** (Parallel theme): A fruitful land into barrenness, for the wickedness of them that dwell therein.

**Amos 9:6** (Parallel theme): It is he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name.

**Isaiah 54:9** (Parallel theme): For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

**Isaiah 51:12** (Parallel theme): I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass;

**Job 22:16** (Parallel theme): Which were cut down out of time, whose foundation was overflowed with a flood: