

# Proverbs 10:6

Authorized King James Version (KJV)

Blessings are upon the head of the just: but violence covereth the mouth of the wicked.

## Analysis

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This proverb presents a stark contrast between the just and the wicked. "Blessings" (berakhot, בָּרָכֹת) are divine favors resting "upon the head" of the just—a metaphor for public honor and divine approval crowning their lives. The "just" (tsaddiq, צַדִּיק) are those declared righteous through faith, living in covenant alignment with God.

The second clause reveals a sinister reality: "violence covereth the mouth of the wicked." The Hebrew chamas (חַמָּס, violence, wrong, cruelty) is what filled the earth before the Flood (Genesis 6:11). The wicked may speak pleasant words, but violence is their essential character. Their mouths, which should speak truth and righteousness, are "covered" (tekasseh, תְּכַסֵּה) with violence—their words lead to oppression, destruction, and harm.

Paul echoes this in Romans 3:13-14, describing unregenerate humanity: "Their throat is an open sepulchre... whose mouth is full of cursing and bitterness." The contrast is absolute: the righteous receive blessing from God, while the wicked produce violence from their corrupt hearts. Christ alone transforms violent mouths to speak truth and grace (Ephesians 4:29).

## Historical Context

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In ancient Israel's honor-shame culture, public reputation mattered profoundly. "Blessings upon the head" signified not merely private piety but public vindication.

The elders at the city gate would pronounce blessings or curses, affecting one's social standing and economic opportunities. Violence (chamas) was not only physical but included fraud, false witness, and oppression—behaviors that undermined communal shalom.

## Related Passages

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

**Colossians 1:16** — All things created through Christ

## Study Questions

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1. What "blessings" has God placed upon your life as evidence of His favor, and how should these produce gratitude?
2. How can we discern when pleasant speech masks underlying violence or harmful intent?
3. In what ways does the gospel transform our speech from violence to blessing (James 3:9-12)?

## Interlinear Text

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בָּרְכֹת הַשְׁעִיר יְמִינֵי כָּכָבִים  
Blessings are upon the head of the just the mouth of the wicked covereth  
H1293 H7218 H6662 H6310 H7563 H3680

בְּמִסְבֵּטָה:  
but violence  
H2555

## Additional Cross-References

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**Deuteronomy 28:2** (Sin): And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

**Proverbs 28:20** (Sin): A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.

**Job 29:13** (Sin): The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

**Proverbs 10:11** (Righteousness): The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked.

**Proverbs 24:25** (Sin): But to them that rebuke him shall be delight, and a good blessing shall come upon them.

**Psalms 107:42** (Righteousness): The righteous shall see it, and rejoice: and all iniquity shall stop her mouth.

**Proverbs 11:26** (Sin): He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.

**Romans 3:19** (Parallel theme): 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.

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