

Psalms 76:10

Authorized King James Version (KJV)

Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

Analysis

Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain. This remarkable verse declares that even human rage against God serves His purposes. What appears to oppose divine glory actually advances it. This is one of Scripture's clearest statements of God's sovereignty over evil.

"The wrath of man" (chamat adam, חָמָת אָדָם) refers to human fury, anger, and rage directed against God or His people. Chemah denotes hot anger, burning fury—the kind that drives armies to attack and tyrants to oppress. This wrath seems to threaten God's purposes and harm His people.

"Shall praise thee" (todeka, תֹּדֶךָ) is stunning. The verb yadah means to give thanks, confess, praise. Human wrath—intended to oppose God—ends up praising Him! How? By providing occasion for God to display His superior power, wisdom, and faithfulness. Pharaoh's stubbornness led to the exodus; Sennacherib's invasion led to miraculous deliverance; the crucifixion led to resurrection. God transforms opposition into testimony.

"The remainder of wrath shalt thou restrain" (she'erit chemot tachgor, שְׁאֵרִית חָמֹת כָּחָגָר) indicates that God limits what He does not redirect. Chagar means to gird, restrain, bind up. Whatever portion of human wrath does not serve praise, God restrains. Human fury can go only as far as divine permission allows. Even what seems out of control operates within boundaries God has set.

Historical Context

This verse has provided comfort to suffering believers throughout history. Joseph told his brothers: "ye thought evil against me; but God meant it unto good" (Genesis 50:20). The early church applied similar logic to the crucifixion: wicked hands killed Jesus, but God's predetermined plan was accomplished (Acts 2:23, 4:27-28).

The Assyrian crisis illustrated this principle. Sennacherib's wrath against Jerusalem seemed to threaten God's purposes. But his campaign—and its sudden end—became occasion for God's glory. Isaiah 10:5-15 presents Assyria as God's instrument of judgment who, overreaching, would himself be judged.

Church fathers and reformers treasured this verse. Augustine saw God's sovereignty over evil as essential to Christian hope. Luther's hymn "A Mighty Fortress" echoes this confidence: though devils fill the world, God reigns supreme. Calvin developed the doctrine of divine providence partly from texts like this.

Related Passages

John 3:16 — God's love and salvation

Ephesians 2:8 — Salvation by grace through faith

Study Questions

1. How does the truth that human wrath 'shall praise' God change your perspective on opposition to the faith?
2. What examples from Scripture or history illustrate human opposition being transformed into divine glory?
3. What comfort does God's restraint of the 'remainder of wrath' provide during times of persecution or suffering?
4. How does this verse inform your prayers for situations where evil seems to triumph?

Interlinear Text

רִאֵבָן	חַמְתָּה	אֶצְבָּעָה	תְּהִזְבָּעָה	שָׁאֵר יְתָהָרָה	חַמְתָּה
H3588	Surely the wrath	of man	shall praise	thee the remainder	Surely the wrath
	H2534	H120	H3034	H7611	H2534

תְּחִזְגָּרָה:

shalt thou restrain

H2296

Additional Cross-References

Romans 9:17 (Resurrection): For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

Matthew 24:22 (Parallel theme): And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

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