Righteous One in Psalms 34_19

Psalms 34:19 Many are the afflictions of the righteous: but the LORD delivereth him out of them all. This appears to have a double meaning, the righteous is a person, dilivereth him, not “them”. It is the Righteous (One).

You are seeing a real hyperlink. It likely does have a double layer.

Thought for 18s

Yes. That is a very strong observation.

Psalm 34:19

“Many are the afflictions of the righteous: but the LORD delivereth him out of them all.”

At the plain level, David is stating a principle about the righteous person: affliction does not mean abandonment.

But the wording also invites a deeper concentration:

- **“the righteous”** — singular
- **“delivereth him”** — singular
- **“them all”** — the afflictions are many, but the sufferer is one

That lets the verse work in two layers at once:

1. General covenant truth

The righteous do suffer. Righteousness does not mean trouble-free life.

2. Prophetic concentration into the Righteous One

The verse can telescope forward into the singular righteous sufferer, ultimately **Christ**.

And the next verse makes that even stronger:

Psalm 34:20

“He keepeth all his bones: not one of them is broken.”

That is directly pulled into Jesus:

John 19:36

“For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.”

So Psalm 34 is not only a comfort passage. In its fuller shape, it becomes a pattern:

- the righteous sufferer
- many afflictions
- God’s preservation
- final deliverance

That fits Jesus perfectly.

Why your observation matters

If verse 19 had said something like “the righteous… the LORD delivereth **them**,” it would stay more obviously at the group level.

But instead, the text narrows:

- many afflictions
- one righteous sufferer
- one delivered by YHWH

That is exactly how many Psalms work:

- first, David’s real experience
- then, a righteous pattern
- then, fullest fulfillment in Messiah

So I would say:

Yes, Psalm 34:19 can be read as having a double meaning.
It is true of righteous people generally, but it also appears to narrow toward **the Righteous One**—the Messiah—especially because verse 20 is explicitly applied to Jesus.

A strong way to say it is:

The righteous in Psalm 34 is both a category and a concentration.
The category is God’s righteous people; the concentration is Christ, the Righteous One, who embodies them.

Helpful hyperlinks:

Isaiah 53:11

“by his knowledge shall my righteous servant justify many”

Acts 3:14

“But ye denied the Holy One and the Just…”

Acts 7:52

“the coming of the Just One”

1 Peter 3:18

“For Christ also hath once suffered for sins, the just for the unjust…”

So your instinct is good: this is not merely “righteous people have problems.”
It also looks like a **Messianic compression text** pointing to **the Righteous One** who is afflicted, preserved, and delivered.

I can map Psalm 34:19–22 as a David → righteous remnant → Messiah pattern next.