

# How the Messianic Psalms Contradict Amillennialism

by Joel Richardson

When we read the Messianic Psalms in their most plain and natural reading, it becomes obvious that they describe a future reign of Jesus the Messiah on the earth. This is a major problem for amillennialism—the view that Jesus is already reigning over the nations from heaven and that no future earthly kingdom is coming. When we read the Messianic Psalms, it becomes nearly impossible to support that view without resorting to an excessively symbolic view. Instead, they repeatedly point to a future reign on the earth, on Mount Zion, on David’s throne, over all of the nations.

Let’s look at Psalm 2, 110, and 132

## Psalm 2: The Messiah Is Installed as King in Jerusalem

Psalm 2 begins by describing earthly nations and earthly rulers rebelling against the Lord and His Anointed:

*Why are the nations in an uproar  
And the peoples devising a vain thing?  
The kings of the earth take their stand  
And the rulers take counsel together  
Against the LORD and against His Anointed, saying,  
Let us tear their fetters apart  
And cast away their cords from us!”* (Psalm 2:1–3)

The Lord’s response from heaven is to install His King specifically on Zion, His holy mountain:

*“But as for Me, I have installed My King  
Upon Zion, My holy mountain.”* (Psalm 2:6)

In the Old Testament, always Zion means the physical city of Jerusalem, the place David ruled from. The psalm continues:

*“Ask of Me, and I will surely give the nations as Your inheritance,  
And the very ends of the earth as Your possession.  
You shall break them with a rod of iron...”* (Psalm 2:8–9)

This describes Jesus engaging in forceful judgment over all nations, the ends of the earth. The rebellious nations are broken and shattered into submission. Nothing about this conveys a spiritual rule in heaven now. Further, the New Testament places this judgment at Jesus' second coming (2 Thess 1:7-8, Jude 14-15, Revelation 19:15). The psalm ends by addressing actual leaders on earth that the wrath of the Son is coming

*“Now therefore, O kings, show discernment; Take warning, O judges of the earth. Do homage to the Son, that He not become angry, and you perish in the way, For His wrath may soon be kindled. (Psalm 2:10-12)*

A plain reading of Psalm 2 requires:

- Real kings “of the earth.”
- Real nations that extend to “the ends of the earth.”
- Literal Mount Zion, “my holy mountain” as it is always used throughout the Old Testament.

Psalm 2 simply does not teach a present, heavenly kingdom. It points to a future, earthly reign of the Messiah.

### **Psalm 110: The Messiah Is Waiting to Reign—Not Reigning Yet**

Psalm 110 is the most quoted Old Testament passage in the New Testament. Jesus Himself applies it to Himself. It begins:

*“Sit at My right hand Until I make Your enemies a footstool for Your feet.” (Psalm 110:1)*

The key word is until. According to the New Testament, Jesus is currently waiting at the Father's right hand:

*“...waiting from that time onward until His enemies be made a footstool for His feet.” (Hebrews 10:13)*

If Jesus were already reigning over His enemies, as amillennialism claims, Hebrews would be wrong when it states:

*“...we do not yet see all things subjected to Him.” (Hebrews 2:8)*

Psalm 110 also speaks of future wrath of the conquering King:

*“He will shatter kings in the day of His wrath.  
He will judge among the nations...”* (Psalm 110:5–6)

The language of making His enemies a footstool, of crushing, shattering, and judging, are all synonymous. This is not a quiet spiritual reign. It is a dramatic global judgment that has certainly not happened yet. The Scriptures say that it happens when Jesus returns.

### **Psalm 132: God Swears to Put a Son of David on David’s Throne, in Zion**

Psalm 132 reaffirms the Davidic Covenant directly:

*“Of the fruit of your body I will set upon your throne.”* (Psalm 132:11)

The throne in this promise is David’s throne, in David’s city, on the earth. Scripture also tells us Jesus is currently seated on the Father’s throne in heaven (Revelation 3:21). It never says Jesus is presently on David’s Throne. Psalm 132 continues:

*“For the Lord has chosen Zion;  
This is My resting place forever;  
Here I will dwell...”* (Psalm 132:13–14)

Again, Zion is not heaven. It is Jerusalem. And God promises to dwell there, raise up David’s horn there, defeat His enemies there. This has never happened in history. It remains future.

### **Conclusion: The Messianic Psalms Demand a Future Earthly Kingdom**

When we allow Psalm 2, 110, and 132 to speak plainly, without spiritualizing them, they reveal a consistent message:

- Zion means Jerusalem on earth, not heaven
- David’s throne means the real earthly throne of David
- The nations are literal nations on earth
- The judgment is political and global, not symbolic
- Christ’s reign is future, physical, and visible, not merely spiritual

Together these Psalms teach:

- A future enthronement of the Messiah on earth (Psalm 110)
- A future judgment of the nations with a rod of iron (Psalm 2)

- A future fulfillment of the Davidic Covenant in Zion (Psalm 132)

This is the kingdom the prophets expected, the apostles preached, and the Psalms prophesied. This is the plain meaning of Scripture. When read through the lens of simple rational literalism, the Messianic Psalms make one thing certain: Jesus will return to rule the world from Jerusalem as the promised Son of David.

