

# THE VOICE OF THE ARCHANGEL 2

**Brother Jason Bright**  
**Phoenix Assembly Church**  
**Phoenix Arizona**  
**Sunday May 28<sup>th</sup> 2023**  
Edited by Sister Nicole Wentzell

I've read a couple of news articles over the past week in which they're beginning to say that certain conditions are arising and Israel may end up in a war. Of course the political world says that's not the solution. As they put it: Israel has to stop being the aggressor. But if they could really look at everything that's coming from the other side, they would see Israel is in no wise the aggressor. They have a right to their land.

They're saying now that a lot of the smaller terrorist groups are beginning to unite, like Hamas, Islamic Jihad, and there are many others. And of course they are very much being supported by Iran and Syria. That's not something that can continue with both sides claiming Jerusalem and East Jerusalem as their capital.

We know that God gave that to the Jews. That is *their* capital and there is now a government that's beginning to stand up for that. When they take a stand like that, it creates conflict. So I'm just looking forward to what the Lord has for the months ahead. Amen.

This morning I'd like to go back to the message that we started on Thursday. Let's go back to First Thessalonians 4 just to get the background. We know this is a very beautiful scripture. In verse 17 we have the rapture of the church. I'm jumping ahead a little of where we want to focus but verse 17 says:

1 Thessalonians 4:17

*Then we which are alive and remain shall be caught up together with them*

That's the resurrected dead.

1 Thessalonians 4:17

*to meet the Lord in the air: and so shall we ever be with the Lord.*

Praise the Lord.

That verse right there is the rapture of the church. That's what we were singing about this morning: Oh I Want to See Him and When the Saints Go Marching In. That is just a little bit in front of us. Praise the Lord. We're looking forward to what the Lord has in the months ahead.

But if we back up one verse, it says here:

1 Thessalonians 4:16

*For the Lord himself shall descend from heaven with a shout,*

Now if we just stop there and we look at that from a very carnal perspective, we can see him coming back for his church with a great shout.

But then it also says:

1 Thessalonians 4:16

*with the voice of the archangel*

That's a second phrase there. We have to look at that closely. Jesus Christ who is coming back for us, he himself is *not* an angel. We all agree with that? He is a man. He's the perfect only begotten Son of God. Amen.

Here Paul is telling *how* he's going to descend. It's still not the physical return. In fact, when we get to verse 17 we see it's not him that comes down to meet us but as far as the rapture is concerned, it says *we are going to rise to meet him in the air.* [1Thessalonians 4:17] Amen.

In verse 16 the Lord gave Paul a certain *understanding* of what was going to *lead up* to the coming of the Lord. This is a small verse but it takes place over a period of years. We can say basically from the early 1960s all the way up until the dead are resurrected, which is still in front of us.

Again from the natural way of looking at it, that may seem like a long time but we have to remember: God gave 2000 years to the Gentiles. For Him it's just *two days*, right? [Hosea 6:2]

When we look at these last 65 or 70 years, I'm going back to the early 1960s until this is completed, that's a very small part in the time factor that the Lord gave to the Gentiles. This is the closing up, it's the culmination or the finishing of what the Lord is going to do for the Gentile church.

We know that the *shout* was completed or maybe I shouldn't use the word completed but it was brought into effect by the message of Brother Branham.

Even those of us who were born after his death, after we have come to know the Lord, it's really *the message that he sounded* that testifies to our spirit that we are living in the last days, that we have to get back into the Word of God. Praise the Lord. And we receive the message for *this day*.

The *message* that Brother Branham brought is the expression of this *shout*. [1Thessalonians 4:16] It continues to sound even after his death. It's not that the five-fold ministry is continuing the shout but they continue the *message* which is *the voice*. [Revelation 10:7]

The part of the *waking up*, that was specific to Brother Branham, and wherever we come in, we still have to be able to see his place. We still have to be able to see and understand that he was the *messenger to this age*. Amen.

So the *message* of Brother Branham brought about that *shout*.

Now the next part says:

1 Thessalonians 4:16  
*with the voice of the archangel,*

That part is just in front of us.

Now if we just keep with what's written here, we are limited in what we can understand about it. But let's remember: this entire verse 16 is the Lord *finishing the work with the Gentiles* so that they can be presented to the Lord Jesus Christ. Amen.

Did Paul not say that the church would be presented *a glorious church*? [Ephesians 5:27] He didn't say it's a church of great number. If that was the case, then the Catholic Church would take that honour, if we want to call it that.

The temple to the Jews is going to be the *most glorious building*. It's not going to be the largest building but it's going to be the most beautiful. Praise the Lord. Just as that will be for the Jews, the Bride of Christ is going to be a glorious church. It's not going to be the largest church, it's not going to have the most members, but it will be presented to him *a glorious church*.

We read a scripture last time, I'm going to read it again and then I'm going to read another one that I think we didn't read last time.

Let's go to Second Timothy.

Now let's not forget: this is the same Paul who said *the Lord will descend with a shout, and with the voice of the archangel*.

He says:

2 Timothy 4:1  
*I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;*

Now we're going to focus on the first part: *at his appearing*.

We already heard Paul say *he's going to descend*, right? He'll *descend with a shout and with the voice of the archangel*. [1Thessalonians 4:16] That's how he's going to manifest himself when he descends.

Here he's saying that he's going to *judge the quick and the dead at his appearing*. [2Timothy 4:1] If there are still people who are *dead*, and of course this is referring to *bride saints*, then the *trump of God* [1Thessalonians 4:16] has not yet sounded, right? Amen.

That puts what's happening here [2Timothy 4:1] *before the rapture* because at the rapture *all are made alive*. Amen. The dead will be brought forth, and not only will the dead be brought forth but even the natural death that we have reigning in our physical body will be removed.

If we are part of *the living*, which is my hope, you and I *will be changed*. [1Corinthians 15:52] Praise the Lord. And we're going to look just like the ones who will be risen.

I want to say this morning: people are not going to come up the way they were when they died. Every one is going to come up as a perfect twenty-year-old. In fact, we could say they will be infinitely better physically than even a natural twenty-year-old. That's how wonderful it's going to be.

To the natural mind that can sound impossible but I thank the Lord that He gave me an experience once when I was coming back from Mexico. I was in a dream or something like that and I was told that I was going to experience that. Even after I awoke for about maybe an hour, I was just amazed: there was no pain.

At this moment I feel like I don't have any pain but I realized: we don't even know all the pains we're dealing with right now. It's just that our brain tries to push it in the background.

You can't really know what it was like until you have no pain. I didn't feel that I was exerting any energy to walk, it was just unbelievable and I kept telling my wife: I can't believe this! I was kind of hoping it would stick but some time around when we were having breakfast, I started feeling the pains come back. It was over a period, it wasn't instantaneous but I came back to normal.

So we have to see that this [2Timothy 4:1] is *before* the rapture.

Now let's go to the book of Romans.

Again this is Paul.

Romans 14:8

*For whether we live, we live unto the Lord; and whether we die, we die unto the Lord:*

Now we have to remember: they were living in a day when there was martyrdom. In fact, back when he was Saul, Paul himself had witnessed and consented to Stephen's death. [Acts 8:1]

He says:

Romans 14:8

*whether we die,*

In the Spanish Bible it says: we die *for* the Lord.

Romans 14:8

*whether we live therefore, or die, we are the Lord's.*

Romans 14:9

*For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.*

Notice here Paul is saying that he would be *Lord of the living and the dead*, right?

What did we just read in Second Timothy 4:1? He said *he will judge the living and the dead*.

Romans 14:10

*But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.*

Praise the Lord.

*We shall all stand before the judgement seat of Christ.* Praise the lord. That's not just the ministry, right? He says *all*.

Now yes the ministry has a certain responsibility but at the end of the day, every one of us has a responsibility for our own spiritual walk as far as the ministry that we follow.

But we hear a lot today: I'm not going to follow any man, I'm just going to follow the Lord Jesus Christ. Well my Bible tells me that the Lord Jesus has men on the earth: that's the five-fold ministry. Brother Jackson preached about it for years. Amen.

Now those who say: I'm just following the Lord, what is that really? It's an excuse for *who* they're following.

If we say: I'm just following the Lord, well if we're following the Lord, we're going to follow *his ministry*. We each have a responsibility to know what that ministry is, to be able to *discern* that. Amen.

Here he says:

Romans 14:10  
*we shall all stand*

Now we know what that *shout* was. [1Thessalonians 4:16] It was to wake people up and get them back into the Word of God, to call them out of the organizations.

We should never feel: well it's Sunday, today I go to church. We had a nice time at church and now I'm going into another week. On what is ministered, we shouldn't just say: well I hear it right now and today and praise the Lord, amen. And then it just leaves our mind: well I've got my daily work. Yes we all have our daily responsibilities, and yes we should be responsible.

But above all of that, what we hear should be *sinking into our hearts*. We should be *meditating*, not because I said something or any other minister said something, but we have to have faith that the Lord Jesus Christ has something that he wants the church to hear.

Somewhere he has men who are speaking that, and again: we have to know we're in the right place. We meditate on what was brought, not because it's this brother or that brother but because the Lord Jesus Christ has something for his church to hear *today*. Praise the Lord.

Now let's go ahead to the book of Revelation.

This is no longer Paul. This is John and what he saw on the Isle of Patmos.

John writes here:

Revelation 10:1  
*And I saw another mighty angel come down from heaven,*

Now he might as well just have copied what Paul wrote.

Why do I say that?

Paul said that the Lord would *descend from heaven*, and the second part of that is *with the voice of the archangel*. [1Thessalonians 4:16]

Now I'm just looking at the second part but there are three parts in First Thessalonians 4:16. There's the *shout*, the *voice of the archangel* and the *trump of God*. Our focus is on the *voice of the archangel*.

#### COME DOWN FROM HEAVEN

- **HE SHALL DESCEND FROM HEAVEN WITH THE VOICE OF THE ARCHANGEL**
- **AND I SAW ANOTHER MIGHTY ANGEL (ARCHANGEL) COME DOWN (DESCEND) FROM HEAVEN**

Here John said *I saw another mighty angel*, that would be an archangel, *come down*, that's the same as descend, *from heaven*. [Revelation 10:1] In fact, in Spanish the word is **DESCENDER** which is *descend* in English. Praise the Lord. That lines up exactly with the second part of First Thessalonians 4:16. Amen.

I thank God that He allowed John to see that this was *an angel* because if he hadn't, it would really be hard to understand this. The Lord would eventually have to show us that it's *an angel*.

Just think about it: if John had not written that it's *an angel* and if he had just said: I saw one come down from heaven. I'm not changing it, I'm just saying: *what if* he had written it like this: I saw one come down from heaven, clothed with a cloud, and a rainbow was upon his head? We can go back in Revelation 4 and see that this is looking at the Lord Jesus Christ as the Glory of God surrounds the throne that the Lord is sitting on. [Revelation 4:3]

Revelation 10:1  
*and his face was as it were the sun,*

We can go back to Revelation 1 and see *that* as the Lord Jesus Christ. [Revelation 1:16]

Revelation 10:1  
*and his feet as pillars of fire:*

Revelation 10:2  
*And he had in his hand a little book open:*

Who was the one *worthy* to open the book? We know it says *the Lion of the tribe of Judah*, right? [Revelation 5:5] But we also know that as John looked, he saw *a lamb as it had been slain*, right? [Revelation 5:6] That is the Lord Jesus Christ.

The Lord Jesus Christ is the one who is *worthy to open the seals* [Revelation 5:9] and he's the one who opens the seals.

Brother Branham didn't open the seals but what was opened in heaven was *revealed* to Brother Branham. He was the mouthpiece that God used to bring the revelation of the first six seals to the church. Praise the Lord.

So everything is pointing to the Lord Jesus Christ.

It says:

Revelation 10:2

*and he set his right foot upon the sea, and his left foot on the earth,*

Revelation 10:3

*and cried with a loud voice, as when a lion roareth:*

This immediately brings us to the Lion of the tribe of Judah. Everything here is pointing to the Lord Jesus Christ, right?

If John had said: I saw one come down, we would say: this is the Lord Jesus Christ. There's no one else it could be. And if we look at it in the right light, remember: what did Paul say? He said *the Lord himself shall descend*, right? But *how* will he descend? *With a shout*, and then *with the voice of the archangel*. [1Thessalonians 4:16] That's what we're looking for.

Now this gives us something to help us see where this is *in time*. We know as that *message* began to be sounded, Brother Branham brought forth the revelation of six seals and people were waiting for the *seventh*.

The following day, he *didn't* minister on the seventh seal: it hadn't yet been given, but he took questions and answers, I mean: he took questions and he gave answers. Either the following night or whenever he was done with the questions, *then* he preached a message that he titled The Seventh Seal. In that same message he made it clear: it has not yet been given, it has not yet been revealed.

It's going to be when that *message* comes to its *completion*, when it will have reached its maturity, which we know has been happening in *three separate watches*. [Luke 12:37-38] At the end of that is when that *seventh seal* will be opened. [Revelation 8:1]

It's interesting that even in the Bible, as far as the physical writing, there is a gap there. The first *six seals* are in Revelation 6 and then we have Revelation 7.

Now please, let's not look at that in order. I will say: this is one way the Lord has allowed people to get so tripped up with the book of Revelation: it is *not* all written in chronological order as far as time. Time does *not* go from Revelation 6 to Revelation 7 to Revelation 8.



God allowed John to see a certain thing in one place that would correspond to one time, and then He would let him see something else that may have happened before that or well after. So we can't just look at *this* chapter comes after *that* chapter.

Still, we don't see the *writing* of the seventh seal until Revelation 8. *When the seventh seal was broken*, it says that *there was silence in heaven for about the space of half an hour*. [Revelation 8:1] It doesn't tell us anything about the contents of the seventh seal. It just tells us what happens when it's broken, that there was *silence in heaven*.

Now we read in Revelation chapters 4 and 5 and in other places about the angelic family and even the saints who are praising and worshipping. But then something happens that all this has to quiet down.

Really, if we can look at it right, it's *judgement*: the time has come to judge. Just as in a courtroom setting, people may be talking before a session begins but once that session starts, it has to be quiet. I don't know if the judge hits the gavel when he comes in or when it's over, thankfully I haven't had to deal with that too much, but the time comes when everybody has to be quiet. They call order in the courtroom. The judge is then the one who mandates everything that happens or gives permission.

Now you may say: well how do we know that's the judgement?

First of all, it says that this archangel sounded *as when a lion roareth*, right? [Revelation 10:3] A lion roaring: that's *not* mercy. Amen? That's *not* mercy, that's going to get your attention. This is serious. The *voice of the archangel* is serious.

We've already seen how Second Timothy 4:1 has to sit inside First Thessalonians 4:16.

But let's go now to Luke chapter 19. Let's start in verse 11.

It says:

Luke 19:11

*And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.*

Luke 19:12

*He said therefore, A certain nobleman went into a far country to receive for himself a kingdom and to return.*

I think none of us has a problem saying that this is referring to the Lord Jesus Christ as he was going to go away. Amen. He's going to receive a kingdom and return.

Now the way we have probably thought of this over the years is: he receives the kingdom and he returns, and that's the return to set up the millennial kingdom. Or maybe we think of that as: the return for the bride, but since it says *to receive a kingdom* we probably would think of his physical coming for the Millennium.

But as we keep reading it says:

Luke 19:13  
*And he called his ten servants,*

Now this is not after he comes, this is going back *before* he leaves to receive the kingdom.

Again we may think: oh that's when he left into heaven, but when he left into heaven, it was not yet time for him to receive the kingdom. That's something that happens here *at the end time*.

It says:

Luke 19:13  
*And he called his ten servants,*

That brings us right up to the time of the age of Laodicea. We read in Matthew 25 that there were *ten virgins*, right? Again he's using the number *ten* as distinct from *twelve* which would be to the Jews. This helps us to see that this is looking at *Gentiles*.

Even if we think of the five-fold ministry, what did Paul say? There are apostles, prophets, right? [Ephesians 4:11] So if we have a couple apostles, a couple prophets and so forth, we're going to have *ten*, if we just look at a plurality of each.

Now I'm *not* saying that's what it is, that's not my point. But my point is for us to be able to see that the *ten* here is looking at this *end time*.

It says here:

Luke 19:13  
*and delivered them ten pounds, and said unto them, Occupy till I come.*

Luke 19:14  
*But his citizens hated him,*

He's going to be their king, right? But it says *the citizens hated him*.

Luke 19:14

*and sent a message after him, saying, We will not have this man to reign over us.*

Now here we come to a point. Remember: when Jesus was here on the earth, there were men, and there were women as well but the ones we read about are the men. They were supposedly the ones who truly loved God. I'm speaking of the Pharisees, the rabbis, the scribes, etcetera. They claimed: oh we love God, we've dedicated our life to learning about Him and teaching His Word, right?

But Jesus called them *hypocrites!* [Matthew 23:27] A hypocrite is one who claims something but in their heart there is something totally different.

If these are *the citizens*, they are *supposedly* the ones over whom he should be king. That would be your Christian element, or I would say: *professing Christianity*.

It says:

Luke 19:14

*his citizen hated him, and sent a message after him, saying, We will not have this man to reign over us.*

The time factor for all of this is basically from Brother Branham's time forward. The Lord Jesus has not physically been here for people to stand and say *we're not going to have him to reign over us*. But the Lord Jesus Christ has had a *ministry on ground* since Brother Branham, right?

Now, look at the Pentecostals. They began with: God gave us the gift of the Holy Ghost. They said: we need the baptism of the Holy Ghost, and that's 100% true. God even brought Brother Branham into their ranks and he got to the point where he identified with them. They loved him while there were healings and miracles, right?

But when he began to move into the deeper things of the Word from 1960, 1963 and until he passed, if I can say it like this: they were the number one group of people who *should have* accepted it. They were the people who *knew*.

The Methodists, they weren't in search of the baptism of the Holy Ghost. Neither were the Baptists. I know they read about it and they had their idea about it, but it was the *Pentecostals* who had that Azusa Street Revival. It was the Pentecostals who had received that gift.

But when God had a man on ground to go deeper into the Word, the Pentecostals should have said: Praise the Lord! Amen. But they didn't. They turned *against* the Word.

Even in the video that I showed here, the one who spoke so well about Brother Branham, I'm talking about Tommy Osborn, he did *not* accept the truth that God gave Brother Branham. Oh, he was fine with the supernatural manifestation on his life but when he talked about Church Ages or the Seals, he didn't want that.

What is it? Remember Samuel: as he was rejected, God told him *they haven't rejected you, they've rejected Me*, right? [1Samuel 8:7]

It's the same thing here: the Lord Jesus Christ has *his ministry*. It's not that they rejected Brother Branham but really it was *the Lord* they rejected.

I'm speaking about people who would go to church on Sunday, speak in tongues, shout, and dance, all under the anointing. And from a natural point you may say: well it looks like they've got more than we do. But when God tried to give them something more, they *rejected it*. They didn't want to be subject to *that ministry*. *We're not going to have this man to reign over us*. [Luke 19:14]

So yes, they were looking at the man Brother Branham: we're not going to have *him* showing us what's in the Word. But really it was *the Lord* that they didn't want *to reign over them*.

If you read the message called The Seventh Seal, you're going to see over and over the frustration that Brother Branham had because of how they just would *not* believe. He spoke of what that unbelief would cause for them.

Throughout the 1960s he spoke over and over about the unbelief that was particularly in the Pentecostal movement. He could ask: is Jesus your Saviour? Yes! The truths that God had already shown, they had no trouble with, but when the Lord wanted to bring more, they said: oh well, he's gone off the deep end.

I have to say: *this Word* is the deep end. Amen. He went into *this Word*.

Now let's see if I can pull this up.

#### LUKE 19 - GOOD AND WICKED

- **WE WILL NOT HAVE THIS MAN TO REIGN OVER US**
- **PENTECOSTALS TO BRO. BRANHAM**

The Pentecostals to Brother Branham, that's what I just spoke of.

- **BRANHAM MOVE TO BRO. JACKSON**

I sat under Brother Jackson's ministry. It was just a repeat: if there was a group of people who should have embraced the Word that the Lord was giving, it should have been the Branham movement.

Again, this is not to lift up Brother Jackson. Brother Jackson was simply the man God was using. It was so beautiful and so clear. If people had just had a heart to listen, many of the things that would confuse the natural mind that Brother Branham said, Brother Jackson brought them out and we could see: oh that's the point! It was marvellous! And God *continued to reveal His Word*.

If there was a group of people who should have accepted that, it was no longer the Pentecostals or the denominational realm. It should have been the Branham movement that should have just walked right along, but what did they do? They said: oh, he's a black bird. And they said things worse than that.

So really, what were they saying? *We will not have this man to reign over us.* [Luke 19:14] In what sense? In that he was a leader to show what the Lord was bringing. It was not really Brother Jackson but it was what *the Lord Jesus* was doing.

Again they could go to church and they could sing: Oh How I Love Jesus, but when it came to what the Lord was actually doing, they *rejected it: we're not going to follow this man*.

This is the last part but it's another repeat all over again:

- **JACKSON MOVE TO FIVE-FOLD (THIRD WATCH) MINISTRY**

Where we are right now: we look at those who sat under Brother Jackson. And I'm one of them, I sat under Brother Jackson. No, I *didn't* just feel to go run after the first new thing that came out: oh I've got to have something new! Yes, the Lord will bring new truths but the key is: they still have to be *truths*, right?

So it came out: we're living in the Third Day. No we're not. The Third Day is the Millennium. We are *not* living in the Third Day.

Then others would say: there's just been so much come out, we have to be careful or we won't know which way is up.

That's why the Lord gave us *this Word*. If we have the Holy Ghost and we have the Bible, we don't need an excuse: well I don't know what to believe because so many are saying different things.

We have a Word to look at. Praise the Lord. The Holy Ghost is *the Spirit of Truth*. [John 16:13] Amen. The Holy Ghost is going to *agree* with this Word. Praise the Lord.

If I hear something and I don't know if it's true, I can go into the Word, I can bring it before the Lord, and I can also have confidence that somewhere God is going to have a *ministry*: I'm *not* left alone.

God is going to have a ministry that's going to have *the gift* to take what was ministered and they can show it to be true or they can expose the error.

If there are two voices, one is truth and one is error, the Holy Ghost together with the Word and me getting on my knees and praying can show me which one is the truth. Praise the Lord.

In our day now, again, who should have accepted it? Those who sat under the ministry of Brother Jackson, but instead: no, it's been *rejected*. *We're not going to listen to this man*. [Luke 19:14] It's just a repeat all over again.

And there's this sort of argument that there's a lack of humility. Well if you want to go that route, we could say the same thing about the Lord Jesus, Peter, Paul, James, and John. If we're going to look at it from a natural point, Jesus looked at those Pharisees and said *hypocrites!* [Matthew 23:13]

I read where Brother Jackson once said: if you're not in agreement with what I'm preaching, get up and get out of here! That's in a Contender. Now, how humble does that sound?

Sometimes people have to say something strong to get people's attention. That's the truth. The Lord knows that sometimes we need that, otherwise we're just going to sit there: oh yes, yes, praise the Lord. But when we hear something strong like that, oh! what's he saying? I better pay attention! Right?

I've mentioned myself when I've talked with my brothers, especially my brother who gets looked at a little more, every single time, he said: don't preach this because I said it. He's told me that to my ear many times. Preach what the Lord *shows you*. Don't preach it because I said it.

And this goes as far back as there's been conversation. That's *not* somebody who is trying to dominate: oh I have to be number one. How many can see what I'm saying?

So the Jackson movement *reject it*. Again it's not the man or the men, but it's what *the Lord* has brought.

I thank the Lord for what He has brought since Brother Jackson has left the scene. What we've seen about the Two Days [Hosea 6:2] it's beautiful. It's the Lord who showed it. It's not *this* brother or *that* brother. He has used brothers but that's beautiful.

Also what the Lord is showing about the Judgement Seat. [2Corinthians 5:10] And of course we're not finishing that this morning.

I will just end with this:

Luke 19:14

*we will not have this man to reign over us.*

We're hearing that *again*: we don't believe *this* or we're not in agreement with *this man*. Again it's not the man himself but *it's what the Lord is doing*. And how do we react *to that*, here on earth?

We didn't even get into the talents or the pounds. Even there [Luke 19] there is another key because we know Paul said that we are going to be *judged*, right? [2Timothy 4:1]

When is that? It hasn't happened yet, it's in the future, right? Is it when the Millennium begins? Well none of us will be dead then, I'm speaking of the bride. Even if we say: it's after the rapture, maybe right before the marriage supper, well still, we will all be living.

And then there is this question: what even is *the voice of the archangel*? [1Thessalonians 4:16]

But we can see: it all fits. Even this particular parable [Luke 19] gives proof that this does *not* happen in heaven but it has to happen here on earth.

I'm going to go ahead and close with that. Let's go ahead and pray.