

## Signs of the Times Show 11

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**Matthew 24:8 All these are the beginning of sorrows.**

**Mr 13:8...these are the beginnings of sorrows.**

Both of these verses are **following** wars, rumors of wars, commotions, famines, pestilences, earthquakes in diverse places, nation against nation and kingdom against kingdom (this has already begun with the left against the right). Both of these verses are located **before** the actual persecution against The Multitude begins.

**Sorrows:** 5604 odin, o-deen' akin to 3601; **a pang or throe, especially of childbirth**:-  
-pain, sorrow, travail.

**3601** odune, od-oo'-nay from 1416; **grief (as dejecting)**:-sorrow.

**1416** duno, doo'-no prolonged forms of an obsolete primary duo doo'-o (**to sink**)  
**to go "down"**:-set.

Sorrows is speaking about childbirth.

**Grief:** Cambridge Dictionary *n.* **1.** keen mental suffering or distress over affliction or loss; sharp sorrow; painful regret. **2.** a cause or occasion of keen distress or sorrow.

**Dejecting:** Oxford Dictionary *v.* **1.** make sad or dispirited; depress.

**Sorrow:** Merriam Webster Dictionary *v.* **1.** a feeling of sadness or grief caused especially by the loss of someone or something. **2.** a cause of grief or sadness.

There is something bad that the Multitude definitely experiences. But there is also something the 144,000 experience that is saddening. The beginning of Sorrows is the starting of something. Let's confirm this with The Woman in the Wilderness.

**Re 12:1, 2** And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

**And she being with child cried, travailing in birth, and pained to be delivered.**

"And she being with child is representative of The Multitude that is out there getting ready to become The Multitude, but they are not The Multitude yet. The Multitude metaphorically is still in the womb. Now The Woman cries.

We covered the word 'cried.' What we found is that this is connected to 'This Gospel'. Once This Gospel is preached then the end comes.

**Mt 24:14** And **this gospel of the kingdom shall be preached** in all the world for a witness unto all nations; and then shall the end come.

What is the end? The Multitude has been delivered and the persecution of The Multitude begins.

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But there is something that happens in between The Multitude being in the womb and The Multitude born. There is a “**travailing in birth, and pained to be delivered**” that has to occur to fulfill scripture.

**Travailing in Birth** 5605 *odino*, *o-dee'-no* from 5604; to experience the pains of **parturition** (literally or figuratively):--travail in (birth).

5604 *odin*, *o-deen'* akin to 3601; a **pang** or **throes**, especially of childbirth:--**pain, sorrow, travail**.

These under-definitions are the same definitions of Sorrows from “These are the beginnings of sorrows in Matthew 24:8 and Mark 13:8.

**3601** *odune*, *od-oo'-nay* from 1416; grief (as dejecting):--sorrow.

**1416** *duno*, *doo'-no* prolonged forms of an obsolete primary *duo doo'-o* (to sink) to go “down”:--set.

**Parturition:** 1. *n* the action of giving birth to young; childbirth

**Pang:** Oxford Dictionary *n* a sudden sharp pain or **painful emotion**.

**Throes:** Merriam Webster 1. *n* Pang of childbirth. 2. **a hard or painful struggle** (“throes of revolutionary social change”) – M.D. Geismar

**Grief:** Cambridge Dictionary *n*. 1. keen mental suffering or **distress over affliction or loss**; sharp sorrow; painful regret. 2. a cause or occasion of keen distress or sorrow.

**Dejecting:** Oxford Dictionary *v*. 1. **make sad or dispirited; depress**.

**Sorrow:** Merriam Webster Dictionary *v*. 1. a feeling of sadness or grief caused especially by the loss of someone or **something**. 2. a cause of grief or sadness.

The 144,000 (The Woman in the Wilderness) gives birth to the Multitude. At the beginning of sorrows or travailing in birth she has pangs and throes, grief and sorrow. Sure, we experience these emotions when we see The Multitude being processed. People we know that are The Multitude taken away. But there is more. Before The Multitude becomes The Multitude, there is the pain of the actual childbirth. The water breaks – there is no turning back now. This can be representative of the sealing of the 144,000. Then the birth pangs begin. What are those birth pangs and the pain of the delivery of the Multitude. There is some kind of a loss that the 144,000 experience. It is painful. It is depressing, and it is a loss. It is something that we have to give up and separate ourselves from if we are to cross over to Mount Sion. This is the Transition.

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This is the change that the 144,000 endure and go through on their journey to Mount Sion. To tie the birthing of the Multitude we go back to Matthew, Mark, and Luke.

**Mt 24:16-18** Then let them which be in Judaea flee into the mountains; Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes.

**Mr 13:14-16** But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains; And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: And let him that is in the field not turn back again for to take up his garment.

**Lu 21:21** Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. Colon and semi-colons = What follows each is a more detailed explanation of the statement preceding the colon and semi-colon. Let's take a look at the first part of this equation.

**Matthew 24:16, Mark 13:14, Luke 21:21** Then let them which be in Judaea **flee** into the mountains:

**Rev 12:6** And the woman **fled** into the **wilderness**, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

**Rev 12:14** And to the woman were given two wings of a great eagle, that she might **fly** into the **wilderness**, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

A place prepared of God – Her Place.

**Again**, What is the 144,000 fleeing from? The face of the serpent? What is the 'face' of the serpent? The Serpents and the Scorpions are doing the bidding of the devil. This brings us back to the verse in Romans 16:17. Mark them...plus a tie in to the definition of flee.

**Fled** 5343 *pheugo*, *fyoo'-go* apparently a primary verb; to run away (literally or figuratively); by implication, **to shun**; by analogy, to vanish:--escape, flee (away).

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**Avoid:** 1578 *ekklino*, *ek-klee'-no* from **1537 and 2827**; to **deviate**, i.e. (absolutely) **to shun** (literally or figuratively), or (relatively) **to decline (from piety)**:--avoid, **eschew**, go out of the way.

Shun is used in both of the definitions of avoid and flee.

**Deviate:** Oxford Dictionary *v* 1. depart from an established course...3. adj departing from usual or accepted standards; deviant.

**Shun:** Merriam Webster Dictionary: *escape, avoid, evade, elude, shun, **eschew** means to get away or keep away from something.*

**Eschew:** Oxford Dictionary *v. deliberately avoid using; abstain from.*

**(Decline from) Piety:** Oxford Dictionary *noun* 1. the quality of being religious or reverent. 2. a belief or point of view that is accepted with unthinking conventional reverence.

"To decline from piety." What does this mean? We don't decline from being religious or reverent. It must then be item 2. 2. a belief or point of view that is accepted with unthinking conventional reverence.

There is a separation that occurs that is directly related to the 144,000. Let's look at the verse in Matthew 24:13 again. This is 3 verses prior to the verses in Matthew that talk about "when you shall see the Abomination of Desolation."

**Mt 24:13** But he that shall **endure** unto the end, the same shall be saved.

**Endure** 5278 *hupomeno*, *hoop-om-en'-* from 5259 and 3306; **to stay under (behind), i.e. remain...**

3306 *meno*, *men'-o* a primary verb; to stay...endure, be present, **remain, stand...**

**Endure:** Oxford Dictionary *v* 1. **suffer (something painful or difficult) patiently.** 2. *remain in existence; last.*

Some synonyms for 'endure' are accept, submit to, become resigned to, become reconciled to, bear, deal with, cope with, go through, live through.

He that endures unto the end and is saved suffers something painful or difficult. This lines up with "the beginning of sorrows" which also lines up with the birth pangs.

There is another verse that directly states about separation.

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**2Co 6:17** Wherefore **come out from among them, and be ye separate**, saith the Lord, and touch not the **unclean thing**; and I will **receive** you, The 144,000 comes out from among them (Judaea) and separates themselves.

**Be ye separate:** 873 aphorizo, af-or-id'-zo from 575 and 3724; **to set off by boundary**, i.e. (figuratively) limit, exclude, appoint, etc.:--**divide, separate, sever**.

**575 apo**, apo' a primary particle; "off," i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative... In composition (as a prefix) it usually denotes separation, departure, cessation, completion, reversal, etc.

**3724 horizo**, hor-id'-zo from 3725; to mark out or bound ("horizon"), i.e. (figuratively) to appoint, decree, specify:--declare, determine, limit, ordain.

**3725 horion**, hor'-ee-on neuter of a derivative of an apparently primary horos (a bound or limit); a boundary-line, i.e. (by implication) a frontier (region):--border, coast. There is a definite separation that occurs.

**Unclean thing:** 69. akathartos, ak-ath'-ar-tos from 1 (as a negative particle) and a presumed derivative of 2508 (meaning cleansed); **impure... unclean**.

2508 kathairo, kath-ah'-ee-ro from 2513; to cleanse, i.e. (specially) to prune; figuratively, to expiate:--purge.

2513 katharos, kath-ar-os' of uncertain affinity; clean (literally or figuratively):--clean, clear, pure.

**Impure: Oxford Dictionary adj 1.** mixed with foreign matter; adulterated. Does a little bit of leaven leaveneth the whole loaf come to mind?

**Receive:** 1523 eisdechomai, ice-dekh'-om-ahee from 1519 and 1209; to take into one's favor:--receive.

**1519 eis**, ice a primary preposition; to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.);

**1209 dechomai**, dekh'-om-ahee middle voice of a primary verb; to receive (in various applications, literally or figuratively):--accept, receive, take. Compare 2983.

**2983 lambano**, lam-ban'-o ...a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively (properly objective or active, **to get hold of...accept...when I call... receive...**

**138 haireomai**, hahee-reh'-om-ahee probably akin to 142; to take for oneself, i.e. to prefer:--choose....

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**142** *airo*, ah'-ee-ro a primary root; **to lift up**; by implication, to take up or away; figuratively, **to raise (the voice)**...specially, **to sail away** (i.e. weigh anchor...bear (up), **carry, lift up**...

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