



[DTGm Revelation Studies](#)

Episode 114 - When Compassion Meets Revelation: God's Mercy at the End

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Scott Stanley of DTG Ministries explores the book of Revelation with a focus on God's compassion and what happens at the end of the world. He defines compassion as awareness of suffering plus a desire to act, and ties this to biblical descriptions of God in Exodus, Psalms, and Luke.

Using examples such as Jesus healing the leper and feeding the 5,000, and Paul's discussion of Jacob and Esau in Romans 9, Scott explains that God's compassion is shown especially toward those who humbly receive Him. He contrasts those who bow the knee and receive mercy with those who resist and are hardened, like Pharaoh.

The episode applies these themes to the end times: the gospel will be proclaimed, many will receive God's compassion and healing, and others will resist, attempting to lead the righteous astray but ultimately falling into their own pit. The message calls listeners to repentance, active compassion, and living out God's character as revealed through the cross.

The episode closes with a prayer for unity, guidance, and the continued manifestation of God's love and compassion in believers' lives.

Modified Transcript:

Scriptures are transcribed directly with notations. Refer to the KJV for verbatim wording.

Hi, I'm Scott Stanley with DTG Ministries, talking about the book of Revelation. How could you talk about Revelation and not talk about the end of the world? Today, really, this whole podcast is dealing with what happens at the end. Why does it happen?

In our last podcast, I talked about the word "compassion" ... and to realize God's compassion towards humanity. Before I go any further into these verses, I want to read to you a definition of compassion. This was one I really liked. I really appreciate this definition. The full meaning of compassion is "A deep awareness and sorrow for another person's suffering."

Now, again, as I read this, if you could just keep in mind our heavenly Father and his only begotten Son... and God, this being *in the name of God*, because we saw this in Exodus 34, when the glory of God is proclaimed. The name of God is proclaimed, and the Lord is merciful. That word "merciful" is actually "compassion." The Strong's number is [7349].

So again, let me go back to compassion. This is God. This is how he is. The full meaning of compassion is "a deep awareness and a sorrow for another person's suffering, combined with a strong desire and motivation to take action to relieve that suffering, making it love in action." Not just feeling sorry. It involves recognizing pain and feeling connected to it. That is what empathy is: to recognize another person's pain, and you can connect with them on that, but then choosing to respond with kindness, support, and practical help, moving beyond just mere pity, to active relief. That's compassion.

You know, in my past studies, I was keying on empathy, sympathy, comfort. I guess when I began to see compassion, it became my favorite word because you don't just connect to a person's pain mentally, spiritually, but you actually choose to take action, responding in kindness. You want to support the person. You want practical help for that person. Again, this is the word in Exodus 34, verse 6: Jehovah God is merciful, gracious, and long-suffering. So those three words, merciful, gracious, and long-suffering.

It's like my whole mind, all of my understanding, just came into play right there... everything God has been teaching us. Go back and listen to all of these Revelation podcasts. Go watch the videos, and realize that God, our Heavenly Father, is trying to move us into this place because he wants to make you in the image of his only begotten Son. Well, the only begotten Son is the very image of the invisible God. He is the fullness of the godhead bodily (Col 2:9), and he's making you in that image (Rom 8:29).

Well, God himself is merciful or compassionate. The last podcast took us over to Luke chapter 6 and read the verses about loving your enemies. And it concludes in verse 36, *"Be ye therefore as merciful as your Father in heaven is merciful."* Well, that word "merciful" is the Greek equivalent to the Hebrew word in Exodus 34:6, merciful, which is compassion.

So I asked my wife, "Can you even imagine being as compassionate toward people as God is compassionate?" Well, that's the purpose of the cross. God is showing us the humanity that is in all of us and what has happened to us with iniquity. Now I've got to say this, which is kind of, it's off the subject, but it isn't. As I look at the world today, and it is literally just people... they like the idea of God, but they don't want to serve God. They like the idea of there being a God, but they still want to do what they want to do.

It's like marriage. They like the idea of being married, but they're not going to remain faithful to that person. You know, they like the idea of it, but they're not going to live that life. They're not going to really have love and compassion for their husband or wife. People like the idea of law, but they do what they can to ignore it. They do what they can to break it and not get caught. But they like the idea of there being a law. That's the same thing about God.

Mat 24:12 Because iniquity shall abound, the love of many shall wax cold.

And why would iniquity abound? Because people are not being given the gospel. They don't understand that on the cross, Jesus portrayed our iniquity, that Isaiah 53 says, *"The iniquity of us all was laid on him."* They're told our sin was put on him, the result of iniquity... and he's paying the punishment for your sin. *Our iniquity was laid on him*, and he is expressing, "this is the soul of every person on the planet, and this is how you overcome it."

God so loved the world, he gave you that sacrifice so that you could overcome all iniquity, not so you can turn around and give it back to him and say, "Forgive me. Okay, I believe, forgive me, and I'm so happy there's a God. Thank you so much for there being a God, and forgive me. I'll receive that forgiveness, and now I'm saved."

So, in our lifetime, in our day-to-day, iniquity abounds, and the love of many is waxing cold, and you see it everywhere you turn. Even the people who claim to be righteous. Why are they righteous? Well, they prayed the prayer, and yet we're discovering that doesn't work, that people are not free from sin, and they're continuing to live in iniquity.

See, this leads me really to the point of this podcast. As I look at God's compassion, and he tells me, *"You're to be as compassionate as I am. Love your enemies. Do good to those who hate you. Do good to these people who spitefully use you."* Be as compassionate as God is. But then I read in Romans chapter 9, verse 13,

Rom 9:13 As it is written, Jacob have I loved, but Esau have I hated.

Now, I've known for years that this verse is there. That actually is a quote from Malachi chapter 1. So why would God not show compassion to Esau? Why would he say, *"I love Jacob, I hate Esau"*? Part of this, to me, is looking at Jesus having compassion on the leper. When Jesus fed the 5,000, it states that he had compassion on these people. These people had not eaten for three days, and they're listening to him speak. He had compassion and fed every one of them.

So I had to ask the question, "Why in the world, then, didn't he just walk into Jerusalem and feed everybody in town? He had the ability to do that. If he can take the bread and fish and feed 5,000, he could walk into Jerusalem and feed everybody the same way. Why wouldn't he have compassion on everybody?"

The answer is that the 5,000 were there to hear him. They came and presented themselves to him, and he had compassion on them. The same with the leper. The leper comes to him, and he says, *"You could heal me if you would."* And Jesus says, *"I will."* He has compassion on him and heals him. Well, Jesus could have healed everybody in the country. Just lift his head, "Hey, everybody with leprosy is healed now."

Why wouldn't he do that? Doesn't he have compassion? Well, he does. But he had compassion on this guy who came to him, believing, asking for help. That's the difference.

I want to read a couple of verses to you. First of all, let me key again on Exodus 34.

Exo 34:6 Jehovah passed by before him, and proclaimed, Jehovah, Jehovah God, is merciful (there's compassionate), he's gracious, he's long-suffering and abundant in goodness and truth.

Psalms 86:15 But you, O Lord, are God, you're full of compassion, gracious, long-suffering, and plenteous in mercy and truth.

See, it's the same verse. Let me go ahead and read one more. Psalms 103, verse 8.

Psa 103:8 Jehovah is merciful, gracious, slow to anger (which is long-suffering), and he's plenteous in mercy.

The point I'm trying to make is that it's always this formula. Mercy always comes before grace, which comes before long-suffering. You have to have compassion so that you can show grace (which is Luke chapter 6), and then manifest long-suffering. You do that because you're having compassion, which leads to grace, and then the action, long-suffering. So now there are four verses I want to share with you, seeing the compassion God has.

Pro 28:13 He that covers his sin shall not prosper: but whoso confesses and forsakes them shall have compassion.

Compassion from God. Let's go to another one, Isaiah 55:7.

Isa 55:7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return to Jehovah, and he will have compassion upon him; and to our God, for he will abundantly pardon.

Psa 103:13 Like as a father pities (there's your word), has compassion on his children, so Jehovah has compassion (on whom)? those that fear him.

See, here's what was bothering me. I'm supposed to love my enemies and be as compassionate as God is toward my enemies. But *"Jacob have I loved, Esau have I hated."* If a person is standing against God, he is not giving them the compassion that he would give them if they would be humble before him, confess their sin, and give their heart to him. He is still showing an amount of compassion, just like we are to do. But, I mean, look at yourself. Again, look at someone that's really hard for you to like and listen to. In the last podcast, I said, "Think of your least favorite politician."

Well, you can have compassion for him. Why? Because he is on that cross, too. He just doesn't realize it. But God has given you insight into that man's soul, and you can show him compassion. But if he ever bows the knee and accepts the truth, the compassion you have will just, it'll automatically happen. You will just flood, be flooded with love and compassion for this person, because now he's become a brother.

And again, we can love our enemies, but when somebody bows the knee, the compassion that you would give... See, it's like God. The compassion he would show that person to redeem him from all iniquity would be greater. So I guess this is what we're looking at, and looking at Romans 9, verse 13.

Rom 9:13 As it's written, Jacob have I loved, Esau have I hated.

That word "hate" just means "to turn from," to be turned from him.

Rom 9:14 What shall we say then? Is there iniquity with God? God forbid.

Rom 9:15 For he told Moses, I'm going to have mercy on whom I'll have mercy, and I will have compassion on whom I will have compassion.

Rom 9:16 So then it's not of him that's willing it, or of him that's running. It's of God who is showing mercy.

See, God is determining who to show that mercy to. Does that verse sound familiar to you? Have you not read that concept before? Look at the Gospel of John, chapter 1. I want to start reading at verse 10.

Jhn 1:10 He was in the world. The world was made through him, and the world knew him not.

Jhn 1:11 He came unto his own, and his own received him not.

Jhn 1:12 But as many as received him, to them gave he authority to become the children of God, (to whom? to as many as received him), to them that believe into his name (of Son of God):

Jhn 1:13 Which were born...

Again, when you believe he's the Son of God, that is when you're born again.

Jhn 1:13 Which were born again, not of blood, (you're not born into it, of the flesh), nor of the will of the flesh, nor of the will of man, but God (is the one who gives you life from above and gives you that understanding, "*This is my Son.*")

And what are we seeing? Compassion. You bow the knee; you bow your heart. "Father, not my will, your will. I'm committing my will to you." Well, he'll have compassion and show you "*this is my Son,*" and he will give you life from above; and the compassion of God is just beginning.

See, there is this compassion and love God has for the world, but there is a compassion and love he has for those who bend the knee and give him their heart. That was the difference between Jacob and Esau. When we say Jacob and Esau, I mean, we can go back and look at those two individuals, but I think he's looking at their families, the people who came from them. Now, Jacob's family bends the knee; Esau's never did. So, *Jacob have I loved, Esau have I hated.* In Romans 9, verse 16,

Rom 9:16 It is not of him who wills, or of him that runs, it's God who's going to show mercy.

Rom 9:17 As the scripture, as he said unto Pharaoh, For this purpose I've raised you up, that I might show my ability in you, and that my name might be declared throughout the earth.

What I want to do is turn to Exodus 9:16. I want to start reading at verse 13 so that we can better understand the point Paul is making in Romans, because this applies to us today, and the book of Revelation, and what's going on.

Exo 9:13 Jehovah told Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith Jehovah, God of the Hebrews, Let my people go, that they might serve me.

Exo 9:14 For I will at this time, I'm going to send all my plagues (Where?) Upon your heart...

Now, for many years, I have understood that what you're seeing happen in Egypt when God delivers his people out of Egypt is a picture of how he delivered us out of the world and gave us a conversion experience. And having had this conversion experience, we wandered in the wilderness, eating manna. Manna means "what is it?" We wandered in the wilderness, reading the Bible, not really understanding what it meant. We were led that way.

So I can't read about Pharaoh without thinking about the king of the world who governed us when we were in the world. It's self, and this self has to die. The problem is when you enter into the wilderness, before you get into the promised land, you're struggling... maybe even after you enter the promised land.

But there is another king that comes to reign in your heart, and it's Nebuchadnezzar. It's the king of Babylon. It's the king of confusion, and that king needs to be defeated so that Jesus, bringing the Father into our lives, can put all of that away. So here, Exodus 9:14,

Exo 9:14 I will at this time send all my plagues upon your heart...

Again, if we wanted, we could go read all the plagues and see what they are spiritually and how God gets you out of the world. He turns you from the world.

Exo 9:14 I'll send these plagues upon your heart and upon your servants, and upon your people, that you may know that there is none like me in all the earth.

Exo 9:15 For now I will stretch out my hand, that I might smite you and your people with pestilence, and you'll be cut off from the earth.

Exo 9:16 And in very deed for this cause I've raised you up, to show in you my ability, and that my character (my name, which we know begins with compassion) may be declared throughout all the earth.

Exo 9:17 As yet exaltest thou thyself against my people, that you will not let them go?

I've got to read one more verse to you.

Pro 28:10 Whoso causes the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright, they will have good things in possession.

So how does that fit in anything? Well, you've got to understand. God was showing compassion. *"I want you to see my name is compassion."* He was having compassion on the children of Israel. In so doing, Pharaoh stood up to resist what God was doing in his people. So God said, *"I'm going to have compassion on whom I'm going to have compassion. And on whom I will, I'll harden them."*

That's what he did to Pharaoh. He told Moses, *"Look, go tell him, 'Let my people go.' I know it's going to harden his heart. I'll harden his heart with that message."* He isn't saying God purposefully went inside his spirit and hardened his heart. No. By giving him the truth, it hardened Pharaoh's heart, and God knew that was what would happen. But what was Pharaoh doing? Well, God wanted to show compassion on his people, and Pharaoh resisted, and in an evil way, he was trying to cause the righteous to go astray.

Is that not almost a perfect picture of what happens at the end of the world when the trumpets are sounded? The gospel is given, and there will be people who stand up to resist that truth and to keep God's people from receiving that truth. I have seen that happen in our church, where somebody will try to resist the truth being given while God, using his truth, is showing compassion to his church, and they won't want to believe that. They won't want to go that direction. So they will stand up and resist to show everybody. Yet, what do they have to do?

If they're going to have an impact on the church, they need to show you from the only visible thing we have of God, called the Bible. Show us what you're talking about,

because is God going to show you compassion? I think not. Not according to what we're reading. At the end of the world, you're going to see this manifest in a major way through the message of God's love and forgiveness and compassion and healing... the fact that he loves you so much he gave you his Son. As that goes forward, people are going to resist that, and they will try to cause the righteous to go astray.

But what happens? Well, they fall into their own pit. You dig the pit. The pit is iniquity. If you have iniquity coming out of your pit, how are you going to dig a pit if you're not in it yourself? But to try to usurp the truth from the church, where God is showing compassion to deliver these people who are crying out to him, "Help us. We want to be free from sin," ... and somebody's going to stand up and try to knock that down and cause people to have negative thoughts, to turn from that church. "You don't have to go there; you don't have to do that." You know, whatever it is.

I'm just saying the compassion of God is always there. It's always there for everybody. But it's when you bend the knee, you're going to experience the flooding of compassion and the healing he is going to do for you, your family, for everything going on in your life. But if you want to stand up and resist it, then you've just shot yourself in the foot.

At the end of the world, this is what you're going to see. You're going to see wickedness, resisting love, and resisting the compassion God does have for them. They are not innocent.

Most gracious Heavenly Father, we pray for your glory in our lives. We pray to manifest your character, and we pray that we might all be one. Let those who love you, let those who are redeemed say so. We are redeemed from all iniquity. We pray for your leading. We thank you for your guidance, love, and compassion in Jesus' name. Amen.