



Does God Really Love Humanity? (Part I)

Luke 15:4: (NASB) *What man among you, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in the open pasture and go after the one which is lost until he finds it?*



One of the most famous Scriptures in the Bible says, "For God so loved the world; He gave His only begotten son" for it. For many, the obvious follow up response is, "Great, then why is the world more messed up now than ever before?" In truth, God does love humanity, and His love is expressed in a profound and eternal plan. While understanding this plan may be challenging, it certainly is not impossible. On many occasions Jesus showed us the magnitude of God's love and plan, but he showed us in story form. We will look at a series of parables - a series of stories Jesus used in Luke 15 and 16

to trace the power and grandeur of God's plan for all of us. By carefully following the symbols in the stories, we can clearly reveal their meaning.

We will be covering four parables in this two-part series:

- 📖 The Lost Sheep (Luke 15:3-7)
- 📖 The Lost Coin (Luke 15:8-10)
- 📖 The Prodigal Son (Luke 15:11-32)
- 📖 The Unjust Steward (Luke 16:1-15)

We will look at the first two parables today, but to begin, who is Jesus specifically speaking to in the first three?

Luke 15:1-3: (NASB) ¹Now all the tax collectors and the sinners were coming near him to listen to him. ²Both the Pharisees and the scribes began to grumble, saying, This man receives sinners and eats with them. ³So he told them this parable, saying...

Jesus is speaking to a mixed audience, none of whom were truly following God in accordance with the Old Testament Law. The Pharisees and scribes would not associate with the tax collectors and sinners.

We also know his disciples were there, shown by the introduction to the fourth parable which we will discuss in Part II:

Luke 16:1: (NASB) Now he was also saying to the disciples, There was a rich man who had a manager, and this manager was reported to him as squandering his possessions.

**The first three parables had a common audience.
What was the common lesson of those three?**

Someone or something is lost, and then found, and then rejoiced over.

**Is the same lesson being repeated three times?
We do not think so.**

We suggest there are three different parts of the same lesson.



The Parable of the Lost Sheep:

Luke 15:4-7: (NASB) *⁴What man among you, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in the open pasture and go after the one which is lost until he finds it? ⁵When he has found it, he lays it on his shoulders, rejoicing. ⁶And when he comes home, he calls together his friends and his neighbors, saying to them, Rejoice with me, for I have found my sheep which was lost. ⁷I tell you that in the same way, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.*



The easy interpretation is the sheep are individual humans, and Jesus goes to find each and every stray.

The problem is Jesus' audience and ALL of humanity need repentance.

In the last verse of the parable it says, after this one lost sheep has been found *there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.* Who are those who need no repentance? There is no one that would qualify. They were *all* lost. Who were the righteous ones? At that point there was no one.

Isaiah 53:6: (NRSV) *All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the iniquity of us all.*

Jesus went to find all of humanity represented by that one lost sheep.

Romans 3:23: (NASB) *For all have sinned and fall short of the glory of God.*

No one is righteous. We are all sinners.

Sometimes Scripture shows us the obvious, but we also need to look beyond it to see what is intended.

If the one lost sheep does not represent any single sinner who has gone astray, what does it represent?

The context of Luke 14,15 and 16 shows us an extended experience Jesus was having with several Pharisees, as well as crowds of sinners. This would suggest he was addressing all of them together and may be teaching them the foundational principle of original sin and how it affects all.

 **Most people deists, So What About God, Father Robert Barron**

- *Go back over the long centuries of human history; most people have believed in God. In some ways that belief in itself isn't all that controversial but the*



follow-up question is - "Well, so what?" Many people today are tempted by a form of deism. Deism is a view that says God is a supreme being who maybe created the universe, gave its laws, wound it up like a clock and then let it go. So, we speak of a secular space. The space where God doesn't really exist. God is long ago and far away at the deist view. And in some ways if you hold to deism you say, "Yeah, so what? I believe in God but it's just a vague sort of conviction." But that isn't the biblical view.



That is an important observation because often when we try to interpret things in Scripture, we leave God out in the distance. In this story, God is showing us His profound care for the human race. As we develop this story, we will see the absolute intention on the part of God and Jesus.

If this is true, then how do we explain the opening of the parable:

Luke 15:4: (NASB) *What man among you, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in the **open pasture** <2048> and go after the one which is lost until he finds it?*

We suggest Jesus is not finding the one lost sinner when he goes to find that one lost sheep. Jesus comes from the vast harmony of the vast heavens to find the whole world of mankind as sinners represented in the one lost sheep.



The parable says he leaves the *ninety-nine in the open pasture*.

Open pasture: Greek English Lexicon typically denotes a lonesome expansive space

When we look up into the sky it looks like an expansive space, which symbolizes where the other sheep were left. Who were the other sheep? The angels who were with Jesus in heaven working in harmony with God. We believe the parable shows Jesus leaving all of that to rescue the stray sheep - humanity.

Prophecy of Jesus answering the call:

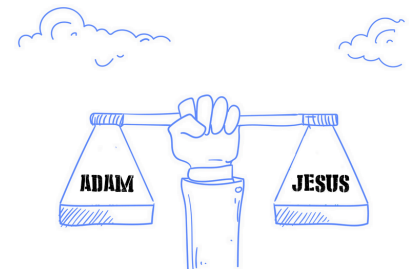
Isaiah 6:8-9: (NASB) *⁸Then I heard the voice of the Lord, saying, Whom shall I send, and who will go for Us? Then I said, Here am I. Send me! ⁹He said, Go, and tell this people: Keep on listening, but do not perceive; Keep on looking, but do not understand.*

There was a need to find the lost sheep and Jesus in heaven said - *Here am I. Send me!* He left the expanses of heaven to find the one stray sheep - the world of mankind.

Hebrews 10:5,7: (NASB) *⁵Therefore, when he comes into the world, he says, Sacrifice and offering you have not desired, but a body you have prepared for me... ⁷Then I said, Behold, I have come (in the scroll of the book it is written of me) to do your will, O God.*

What was the will of God?

Romans 5:12,15: (NASB) *¹²Therefore, just as through one man (Adam) sin entered into the world, and death through sin, and so death spread to all men, because all sinned... ¹⁵But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one man, Jesus Christ, abound to the many.*





God's love for humanity is eternal and expansive.

How did Jesus rescue this lost sheep?

Luke 15:5: (NASB) *When he has found it, he lays it on his shoulders, rejoicing.*

You carry heavy burdens on your back and shoulders. Jesus shouldered the sin of every human being.

Prophecy of Jesus' sacrifice:

Isaiah 53:4-6: (NASB) *⁴Surely our griefs he himself bore, and our sorrows he carried; yet we ourselves esteemed him stricken, smitten of God, and afflicted. ⁵But he was pierced through for our transgressions, he was crushed for our iniquities; the chastening for our well-being fell upon him, and by his scourging we are healed. ⁶All of us like sheep have gone astray, each of us has turned to his own way; but the LORD has caused the iniquity of us all to fall on him.*



How do you carry a cross? On your shoulders:

Matthew 16:24: (NASB) *Then Jesus said to his disciples, If anyone wishes to come after me, he must deny himself, and take up his cross and follow me.*



What is the result? It is rejoicing and continuing to carry the redeemed world on his shoulders:

Isaiah 9:6-7: (NASB) *⁶For a child will be born to us, a son will be given to us; and the government will rest on his shoulders; and his name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. ⁷There will be no end to the increase of his government or of peace, on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore. The zeal of the LORD of hosts will accomplish this.*

Once Jesus rescues the lost sheep of humanity, the government will rest on his shoulders, just the way he carried the cross and bears our griefs and sorrows.



is expressed in the attention
He gives to the seemingly
insignificant human creation by
sending Jesus to not only retrieve it
but to rejoice in the process.

While the simpler meaning for this parable is really encouraging, the deeper meaning powerfully includes everyone.

**Jesus rescues the lost human race, carrying it on his shoulders.
Who rejoices with him in this victory?**

Let's remember, this is a story meant to illustrate the specific point of God's eternal and universal plan having a special place for the lowly human creation. Why this point for this parable? Jesus is telling his entire audience they are all lost and that he came to find the entire human race.



In Matthew 18:12-14 there is another parable about lost sheep which has different details and a different meaning. Please see the bonus material.



Job challenges God, *The Book of Job*, TheBibleProject.com

- *He's also on an emotional rollercoaster. At some moments he's very confident that God is still wise and just.*
- *And other moments he's doubting God's goodness.*
- *He even comes to accuse God of being reckless, unfair and corrupt. So, by the end of the dialogues Job demands that God come and explain himself in person. And God does so. He comes in the form of a great storm cloud.*
- *Now God doesn't give Job a direct answer. He doesn't tell Job about the conversation with Satan.*
- *Yeah, he does something very different. He takes Job on a virtual tour of the universe. He shows Job how grand the world is, and he asked him if he's even capable of running it or understanding it just for a day.*

In Job's challenge to God, God does not give Job answers; He asks Job a lot of questions and puts Job in his place. We need to be able to listen to the explanations God gives and get the value from them.

Luke 15:6: (NASB) *And when he comes home, he calls together his friends and his neighbors, saying to them, Rejoice with me, for I have found my sheep which was lost!*

In the story, Jesus returns home:

John 14:28: (NASB) *You heard that I said to you, I go away, and I will come to you. If you loved me, you would have rejoiced because I go to the Father, for the Father is greater than I.*

His return home was always on his mind and always in his purpose:

John 17:3-5: (NASB) ³*This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. ⁴I glorified You on the earth, having accomplished the work which You have given me to do. ⁵Now, Father, glorify me together with Yourself, with the glory which I had with You before the world was.*

This Scripture is inspirational because it shows the experience of God and Jesus working together in heaven during the creation:

Proverbs 8:22-30: (KJV) ²²*The Lord possessed me in the beginning of His way, before His works of old. ²³I was set up from everlasting, from the beginning, or ever the earth was. ²⁴When there were no depths, I was brought forth; when there were no fountains abounding with water. ²⁵Before the mountains were settled, before the hills was I brought forth: ²⁶While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. ²⁷When He prepared the heavens, I was there: when He set a compass upon the face of the depth: ²⁸When He established the clouds above: when He strengthened the fountains of the deep: ²⁹When He gave to the sea His decree, that the waters should not pass his commandment: when He appointed the foundations of the earth: ³⁰Then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.*

What about the rejoicing among his "friends"? First, they rejoiced at the beginning of his journey:

Luke 2:13-14: (NASB) ¹³*And suddenly there appeared with the angel a multitude of the heavenly host praising God and saying, ¹⁴Glory to God in the highest, and on earth peace among men with whom He is pleased.*



The heavenly rejoicing at the accomplishment of Jesus' mission is astounding:

Revelation 5:11-12: (NASB) ¹¹Then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, ¹²saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing.

Luke 15:7: (NASB) I tell you that in the same way, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

We can easily see how this heavenly rejoicing comes to pass as we look at the result of Jesus' work:

Jeremiah 31:31-34: (NASB) ³¹Behold, days are coming, declares the LORD, when I will make a new covenant with the house of Israel and with the house of Judah, ³²not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them, declares the LORD (the New Covenant will be more comprehensive). ³³But this is the covenant which I will make with the house of Israel after those days, declares the LORD, I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. ³⁴They will not teach again, each man his neighbor and each man his brother, saying, Know the LORD, for they will all know Me, from the least of them to the greatest of them, declares the LORD, for I will forgive their iniquity, and their sin I will remember no more.

What a perfect picture of the rescue Jesus performed and what finding the lost sheep - the world of mankind - ends up looking like.



is expressed in the many prophecies that show how the future will be in bringing all of humanity into harmony with His New Covenant that comes through Israel.

Israel plays a major role in God's plan.

**The parable of the Lost Sheep is about saving humanity.
What is the Parable of the Lost Coin about?**



As we shift into this next story, we want to pay particular attention to the foundation Jesus put in place with the first story. The theme is saving that which is lost, and the fact that what was lost (the one sheep - the human race) was a part of the greater harmony and overall plan of God.

The **Parable of the Lost Coin** builds off of the **Parable of the Lost Sheep**. We will take a look at their similarities and differences.

First, let's go back to the story of Job.



Nature details and beasts, *The Book of Job*, TheBibleProject.com

- He shows Job how much detail there is in the world. Things that we might see every day but really don't understand at all, but God does. He knows it all intimately. He pays attention to the beauty and operations of the universe in ways that we haven't even imagined and in places that we will never see.



- *Then to conclude, God shows Job two wondrous beasts and brags about how great they are.*
- *Yeah, they are dangerous. I mean they would kill you without even thinking about it. And God says they're not evil, they're actually a part of His good world.*
- *And then that's it. That's God's whole defense.*

Look at God's creation and understand this did not happen by accident.

The Parable of the Lost Coin:

Luke 15:8-10: (NASB) ⁸Or what woman, if she has ten silver coins and loses one coin, does not light a lamp and sweep the house and search carefully until she finds it? ⁹When she has found it, she calls together her friends and neighbors, saying, Rejoice with me, for I have found the coin which I had lost! ¹⁰In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents.



Why one of ten coins?

(Source: J. Vernon McGee Commentary) The coin was probably part of the row of coins which formed a headpiece, signifying her married state. To lose a part of it was like losing a stone out of one's wedding ring.

The ten coins on the headpiece symbolized the complete set and the marriage.

Perhaps the lesson here builds off of the last story - the tenth coin represented a completion of a predetermined set. Just as *humanity was the one lost sheep among God's created beings*, here the lost coin is also showing *humanity as the one lost piece in all of God's hierarchy*.

Satan and the fallen angels are a lost piece of God's hierarchy, but this is not what the parable is about. It is referring to humanity.

Suggestion: the woman represents the reconciliation process executed through *the glorified church* (glorified followers of Christ) that brings humanity into the perfect harmony and completion of God's design and hierarchy.

The Parable of the **Lost Sheep** was about **the people**. The Parable of the **Lost Coin** is about **the process** - everything is harmonious, and all the pieces are where they belong. Humanity is the last piece to be put into the harmonious picture. We are looking at the process of finding that last piece.



2 Corinthians 5:18-19: (NASB) ¹⁸Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, ¹⁹namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.

Reconciliation is a big part of God's plan.

(Source: FL Godet Commentary) With what minute pains are the efforts of this woman described, and what a charming interior is the picture of her persevering search! She lights her lamp; for in the east the apartment has no other light than that which is admitted by the door; she removes every article of furniture and sweeps the most dusty corners.



Jesus came to get the people back in place and to put God's plan into perfect harmony.

Here is what the woman does - she lights a lamp to be able to see:

1 Peter 2:12: (NASB) *Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe them, glorify God in the day of visitation.*

The evildoers will understand your good deeds and glorify God in the Day of Judgment.

Jesus told us we are the light of the world! Now is not the time for reconciliation but we can model what the world will look like through the teaching and the example of looking higher towards God. We need to be the lights of the world.



She sweeps and searches the entire house - restoration to perfect harmony is the task at hand:

Acts 3:19-21: (NASB) ¹⁹Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; ²⁰and that He may send Jesus, the Christ appointed for you, ²¹whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time.

In the time of restoration and reconciliation the world is brought back into harmony with God so they as individuals can have life.

Also, all the pieces of God's creation will be in harmony.

Does God really love humanity? He loves it enough to picture it as one of the ten pieces in this parable that all must fit together, otherwise it is not a complete picture. Humanity is not an afterthought; it is a pre-planned execution that says the human race is just as important to God as the angels in heaven that are in harmony with Him.

The reconciliation process:

2 Peter 2:9: (KJV) *The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of **judgment** <2920> to be **punished** <2849>.*

Judgment: Strong's #2920 1) a separating, sundering, separation;
1a) a trial, contest; 2) selection; 3) judgment

The Day of Judgment is a time of trial. It is not a stamp of approval or disapproval.



Punished: Strong's #2849 1) to lop or prune, as trees and wings; 2) to curb, check, restrain

Punished means to hold back and teach. It is like teaching a child how to properly act.

Jesus will rule the nations with a rod of iron. They need to be curbed and checked:

Revelation 2:26-27: (NASB) ²⁶He who overcomes, and he who keeps my deeds until the end, to him I will give authority over the nations; ²⁷and he shall rule them with a rod of iron, as the vessels of the potter are broken to pieces, as I also have received authority from my Father.

The people - the lost sheep of the world - have to go through the process of reconciliation so the picture of God's harmonious creation, pictured by the ten different pieces, are all in harmony.



is expressed in His grand design which requires restoration of that which was lost. What was lost? Humanity's perfect obedience to God's perfect governing hand.

These parables seem so similar. What was the point Jesus was making with these two examples?

Both stories show the big picture of salvation for the whole world. The lost sheep shows humanity as a whole will be recovered. The lost coin shows that the system under which humanity was meant to dwell - the system of being under God and NOT Satan - would also be recovered.

You cannot recover something unless it was lost. When we see Adam sinning, we see the human race falling away and needing to be recovered. We also see the loss of the process of answering directly to God because Satan got in the way. Those are the two things that were lost as shown in the two parables.

 **Job learns humility, *The Book of Job*, TheBibleProject.com**

- *From Job's point of view, it looks like God is not just, but God's perspective is infinitely bigger. He's dynamically interacting with the whole universe of complexity when He makes decisions. And this is what God calls His wisdom.*
- *So, Job asking God to defend Himself is actually kind of absurd.*
- *He couldn't comprehend this kind of complexity even if he wanted to.*
- *So, where does this leave us?*
- *Well, it leaves Job in a place of humility. He never learned why he suffered and yet he's able to live in peace and in the fear of the Lord.*

God puts Job in his place when He asks Job questions and reveals amazing things to him. Job learns humility through his experience. He is content even though he never understood why he suffered. We must trust and put ourselves in the hands of God.



Continuing the Parable of the Lost Coin:

Luke 15:9-10: (NASB) ⁹When she has found it, she calls together her friends and neighbors, saying, Rejoice with me, for I have found the coin which I had lost! ¹⁰In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents.

We have already looked at the joy of recovery in heaven. Let us now look at the joy of what the recovered governing of the world under God will be like.

Israel and Jerusalem will be the source of earthly blessing. Remember, mountains represent governments:

Isaiah 2:3: (NASB) *And many peoples will come and say, Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; that He may teach us concerning His ways and that we may walk in His paths. For the law will go forth from Zion and the word of the LORD from Jerusalem.*

The people (the lost sheep) in the system will be rejoicing in the resurrection. The system (the lost coin) will match all the governing systems of God's grand creation. The government of God comes through the word of the Lord from Jerusalem.

The lost coin being put in its rightful place means the people of earth will go to their rightful place to worship:

Zechariah 8:20-23: (NASB) ²⁰Thus says the LORD of hosts, It will yet be that peoples will come, even the inhabitants of many cities. ²¹The inhabitants of one will go to another, saying, Let us go at once to entreat the favor of the LORD, and to seek the LORD of hosts; I will also go. ²²So many peoples and mighty nations will come to seek the LORD of hosts in Jerusalem and to entreat the favor of the LORD. ²³Thus says the LORD of hosts, In those days ten men from all the nations will grasp the garment of a Jew, saying, Let us go with you, for we have heard that God is with you.

There is a strength that comes to Israel first and then to the rest of the world. The New Covenant is made through Israel. The true faithful Christians are the heavenly representatives of God.



The Parable of the Lost Sheep shows us all the people of the earth - humanity - had to be rescued.

The Parable of the Lost Coin is the system that was lost but had to be found through the light of truth and put back in its proper place.

The work of reconciliation is accomplished under the mighty hand of God. This was Jesus' message:

Micah 4:1-3: (NASB) ¹And it will come about in the last days that the mountain of the house of the LORD will be established as the chief of the mountains. It will be raised above the hills, and the peoples will stream to it. ²Many nations will come and say, Come and let us go up to the mountain of the LORD and to the house of the God of Jacob, that He may teach us about His ways and that we may walk in His paths. For from Zion will go forth the law, even the word of the LORD from Jerusalem. ³And He will judge between many peoples and render decisions for mighty, distant nations. Then they will hammer their swords into plowshares and their spears into pruning hooks; nation will not lift up sword against nation, and never again will they train for war.

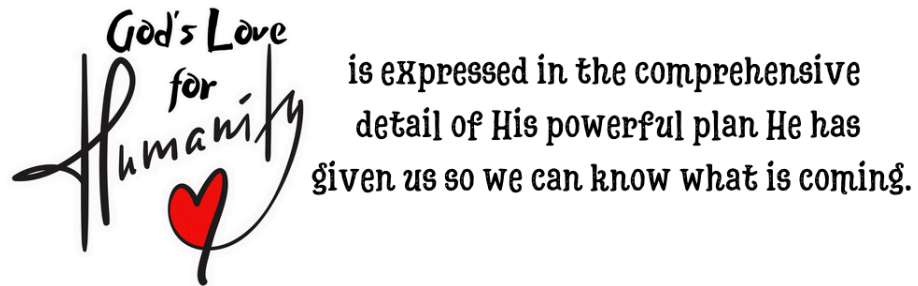
It is all about peace on earth, good will toward men.

Isaiah 42:1,3-4: (NASB) ¹Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon him; he will bring forth justice to the nations... ³A bruised reed he will not break and a dimly burning wick he will not extinguish; he will faithfully

bring forth justice. (How merciful Jesus will be toward humanity. How peaceful it will be for their recovery.) ⁴He will not be disheartened or crushed until he has established justice in the earth; and the coastlands will wait expectantly for his law.

The people will be excited and *wait expectantly* for this to be all in place. They cannot wait for the coin to be completely found and restored because we, the people, the lost sheep, are ready for it.

In "Does God Really Love Humanity? (Part II)" we will go through the next two parables and see how God explains things in a very different way.



God does have a plan. He sent Jesus and gave him the ability to teach us in stories what we can be looking for as we are now in these last days before the time of trouble and the resurrection process.

Jesus carries the lost sheep - the world of mankind - on his shoulders. The lost coin will be restored, and the harmony of all God's creations will be in perfect alignment with each other.

*So, does God really love humanity?
For Jonathan and Rick and Christian Questions...
Think about it...!*



Join us next week for our podcast on July 1, 2019
Ep. #1080: Preach the Gospel! What Does That Mean



christianquestions.com



Bonus Material!

Every man takes the limits of their own field of vision for the limits of the world.
— *Arthur Schopenhauer*

Interestingly, the Parable of the Lost Sheep is again spoken in Matthew. Although the story is ALMOST the same (several key differences) the lesson is actually very different.

First the context - notice that Jesus is speaking to his disciples only. This would dramatically change what he is teaching in Luke 15 while speaking to Pharisees, scribes, tax collectors and sinners:

Matthew 18:1-6: (NASB) ¹At that time the disciples came to Jesus and said, Who then is greatest in the kingdom of heaven? ²And he called a child to himself and set him before them, ³and said, Truly I say to you, unless you are converted and become like children, you will not enter the kingdom of heaven. ⁴Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven. ⁵And whoever receives one such child in my name receives me; ⁶but whoever causes one of these little ones who believe in me to stumble, it would be better for him to have a heavy millstone hung around his neck, and to be drowned in the depth of the sea.

Jesus has set up the subject matter very plainly.

The audience is different. The only people spoken of here are his true followers.

Matthew 18:12-14: (NASB) ¹²What do you think? If any man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go and search for the one that is straying? ¹³If it turns out that he finds it, truly I say to you, he rejoices over it more than over the ninety-nine which have not gone astray. ¹⁴So it is not the will of your Father who is in heaven that one of these little ones perish.

The location is different. Verse 12 detail: The 99 stay on the mountains. This would give us the sense that they stay in an "elevated" place, under the governing of God. In Luke, the 99 were in the expanses.

The end result is different. Verse 13 detail: The one who has strayed is looked for but not conclusively found, indicating an entirely different story. Also, in verse 13, the others have not gone astray in comparison to Luke 15 where they need no repentance. Verse 14 does not include any celebration - this is about the present safe-keeping of Jesus' followers.

Several Scriptures that show God's attention to us today:

Jeremiah 29:11: (ESV) For I know the plans I have for you, declares the Lord, plans for welfare and not for evil, to give you a future and a hope.

Psalms 103:19: (ESV) The Lord has established his throne in the heavens, and his kingdom rules over all.

Romans 8:28: (ESV) And we know that for those who love God all things work together for good, for those who are called according to his purpose.

Proverbs 19:21: (ESV) Many are the plans in the mind of a man, but it is the purpose of the Lord that will stand.

Isaiah 41:10: (ESV) Fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my righteous right hand.

Joshua 1:9: (ESV) *Have I not commanded you? Be strong and courageous. Do not be frightened, and do not be dismayed, for the Lord your God is with you wherever you go.*

Proverbs 16:9: (ESV) *The heart of man plans his way, but the Lord establishes his steps.*

Matthew 6:34: (ESV) *Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.*

1 Corinthians 10:13: (ESV) *No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.*

Psalms 27:1: (ESV) *Of David. The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid?*

Proverbs 16:4: (ESV) *The Lord has made everything for its purpose, even the wicked for the day of trouble.*

Isaiah 55:8-11: (ESV) *⁸For my thoughts are not your thoughts, neither are your ways my ways, declares the Lord. ⁹For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. ¹⁰For as the rain and the snow come down from heaven and do not return there but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, ¹¹so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it.*

Job 12:10: (ESV) *In his hand is the life of every living thing and the breath of all mankind.*

Luke 12:22-26: (ESV) *²²And he said to his disciples, Therefore I tell you, do not be anxious about your life, what you will eat, nor about your body, what you will put on. ²³For life is more than food, and the body more than clothing. ²⁴Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! ²⁵And which of you by being anxious can add a single hour to his span of life? ²⁶If then you are not able to do as small a thing as that, why are you anxious about the rest?*

Daniel 4:35: (ESV) *All the inhabitants of the earth are accounted as nothing, and he does according to his will among the host of heaven and among the inhabitants of the earth; and none can stay his hand or say to him, What have you done?*

1 Peter 5:6-7: (ESV) *⁶Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, ⁷casting all your anxieties on him, because he cares for you.*

Jeremiah 32:27: (ESV) *Behold, I am the Lord, the God of all flesh. Is anything too hard for me?*

Hebrews 11:3: (ESV) *By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible.*

Psalms 27:14: (ESV) *Wait for the Lord; be strong, and let your heart take courage; wait for the Lord!*

Daniel 2:21: (ESV) *He changes times and seasons; he removes kings and sets up kings; he gives wisdom to the wise and knowledge to those who have understanding;*

Psalms 66:7: (ESV) *Who rules by his might forever, whose eyes keep watch on the nations—let not the rebellious exalt themselves. Selah.*