

The Significance of 'Integuments' in John 10:10 and Genesis 3:21

Edward Sitepu¹, Milisi Sembiring², Yonas Muanley³,

Abraham Barlian Sigalingging⁴

^{1,4}Sekolah Tinggi Teologi Baptist Bandung

²Universitas Methodist Indonesia

³STT IKSM Santosa Asih

Korespondensi: edwardsitepu103@gmail.com¹; milisi_sembiring@yahoo.com²;

ymuanley@gmail.com³; abrahambarlian@gmail.com⁴

Abstract

This paper aims to explore the promise that will be fulfilled in Jesus based on Genesis 3 verse 15. descriptive qualitative research to solve the problems of the study. The method used is to provide a textual explanation of God's temporary, emergency and imperfect actions in a theological-style material. The OT text regarding God's actions contained in Gen. 3:21 is of an emergency nature. Meanwhile, if the NT text in John 10:10 is divided into 10 a and 10 b, it indicates Jesus' mission for humans who have sinned and must face the rulers of this world. Two facts, where the emergency action of God YHWH and the complete fulfillment of Jesus' task as a form of fulfillment of God's promise to the first humans require a precise explanation and how this emergency action is related to its fulfillment. In this problem, the approach uses a comparative approach to these two facts to then confirm the key words (underlying text) in Gen. 3:21 and John 10:10 a and 10 b. The results show that the fulfillment of Jesus' task was the fulfillment and at the same time permanently overcoming this emergency action.

Keywords: emergency action; integument; real life; three domains of enemy

Abstrak

Artikel ini bertujuan untuk mendalami janji yang akan digenapi dalam diri Yesus berdasarkan Kejadian 3 ayat 15. Deskriptif kualitatif riset digunakan untuk menyelesaikan masalah dalam penelitian ini. Metode yang digunakan adalah dengan memberikan penjelasan tekstual tentang tindakan Tuhan yang bersifat sementara, darurat, dan tidak sempurna dalam materi teologis. Teks PL mengenai tindakan Allah termaktub pada Kej 3:21 bersifat darurat adanya. Sementara teks PB pada Yoh 10:10 bila dibedakan menjadi 10 a dan 10 b mengindikasikan adanya misi Yesus bagi manusia yang telah berdosa mesti berhadapan dengan penguasa dunia ini. Dua kenyataan, di mana tindakan darurat Allah YHWH dan penunaian tugas Yesus secara paripurna selaku ujud penggenapan janji Allah kepada manusia pertama membutuhkan uraian yang tepa tpa dan bagaimana hubungan tindakan darurat tersebut dengan penggenapannya. Problema ini dalam pendekatannya menggunakan pendekatan komparatif atas dua kenyataan tersebut untuk kemudian memastikan kata kuncinya (teks yang mendasari) dalam Kej 3:21 dan Yoh 10:10 a dan 10 b tersebut. Hasilnya memperlihatkan bahwa penunaian tugas Yesus adalah pemenuhan dan sekaligus mengatasi secara permanen tindakan darurat tersebut.

Kata kuncinya: hidup sesungguhnya; integument; tiga domain musuh; tindakan darurat

Article History:

Received: 23 Februari 2023

Accepted: 28 Desember 2023

Published: 31 Desember 2023



Introduction

The description of humans and their way of life will be by the blueprint of God the Creator, it can be seen from how humans interpret the contents of their lives. The content of life itself is originally a spirit or spirit. However, since the beginning until now humans have experienced development, still leaving fundamental problems. Where did human life begin and occur? Where will the final destination be? How should humans live? Is there a guide that can be held and become a guide for humans so that they are truly free from feelings of fear and accusation? The book of Genesis contains the story of humans in the beginning in good condition. But then experienced changes, especially in the contents of his life. And that brought him and his descendants further and further away from the blueprint of the Creator God – YHWH God. Chapter 3 of the book of Genesis provides content or content regarding the deviations that occurred in humans after their creation. The form of deviation as a living being and the crown of all that God has created. In the previous two chapters, the book of Genesis provides a detailed description and summary of God's action in creating all things into existence.

Chapter one of the Book of Genesis provides instructions for the process of creation itself, beginning with His existence as the Creator in overcoming the chaotic status to move into order in the ecosystem of life and of course to support each other. Chapter two tells how humans as the crown of creation from YHWH God were formed, made, and breathed by God's breath. From the ground to bear the image and crowned likeness of God over all that has been created. Ironically, in chapter three, the trick of the enemy leads them to rebel and leave or turn their back on God the Creator. The enemy's trickery has provided a new perspective on how humans can finally become pure spiritual beings. Without ever again being limited by his physical body. Even Autonomous and free from dependence on God. But his image as the bearer of the image and likeness of God has now changed to that of the image bearer of the enemy. The reality of change and how the fall of the first man brought the understanding that there is something that has the power/power to influence to deceive humans. C.S Lewis in his book *Mere Christianity* said, "There is no point in trying to be more spiritual than God," the Cambridge professor said in his widely read book. "God never defined humans as purely spiritual beings. That's why He uses material things like bread and wine to give new life to humans like us. We might think this is a bit harsh and unspiritual. Not so with God. He created food that humans could use. He likes to do it because He created it" (Lewis, 1952).

Listening deeply to the meaning of change in human beings which was originally good and very good and is now thrown away from the garden of Eden, God's favorite garden, at least there is an important perspective on how God's next action will be to overcome human failure which incidentally is the crown of all of God's creations. And the book of Genesis chapter 3 writes down the action of YHWH God which the writer terms the integument. Man's knowledge of himself is incomplete without Jesus' accurate explanation of human existence. Before humans receiving the words of Jesus, humans were actually dying, poor, blind and naked (Dougherty, 1941). The point is that there are no things that enable humans to find God. However, after Jesus appeared in the history of humanity by making himself the Son of Man, who would later fulfill the promise of the Messiah of God, YHWH, humans were no longer slaves to sin and shadowed by death, but had become children of God and had abundant life This could all happen because Jesus had completed the task of redemption completely on Calvary.

Research Method

The authors of their paper begin by deciding what they want to research and what questions they want to have answered before beginning any research. They do it to make

sure they gather pertinent data and to assist them in concentrating their research. For this study, descriptive qualitative research was used. Before concluding, data were gathered from sources that already existed and then analyzed. Article focus: (1) Exploring the content of God's actions through the use of integumentary phrases related to the importance of understanding the enemy's trick of human existence in Genesis 3. Especially in verse 21. (2) Formulate the contents of the first covenant of God to Adam in the frame of human salvation by looking at the contents of the words of Jesus. (3) Establishing an integrative formulation of God's actions and the contents of God's covenant with humans starting from the integumentary system of the book of Genesis chapter 3 verse 21 moving to Jesus' own words about the enemy of man in John 10:10a and how He describes Himself as the restorer of the contents of human life (John 10: 10 b).

Result and Discussion

Integuments According to Their Etymology

Integument according to etymology is something that covers or envelops. primarily: the covering layer (such as skin, membrane, or cuticle) of an organism or one of its parts (Skin, 2022), namely: (a) protective layer around the ovule which becomes the seed coat. (b) the outer protective layer or covering of the animal, such as the skin or cuticle (Collins Dictionary , 2022). This limitation shows the integument or integument (Latin) is a protective system located on the outside, namely on the human skin. This system is the first protection. (c) Leather lining. The Hebrew word *kaat^anowt* (H3801) *`owr* (H5785)], a leather covering. Because the last word is singular, not plural: one skin is enough for both. Strong's definitions: The first word - *k^ethôneth*, *keth-o'-neth*; or *kuttôneth*; from an unused root meaning to cover; a shirt: —coat, garment, robe (Strong's Number H3801). Strong's definitions: Second word - *wr*, *ore*; from H5783; skin (as naked); by implication, hide, leather: —hide leather, skin (Strong's Number H5785).

Epistemology to the Text of Genesis 3:21

Regarding the need to know God's actions according to chapter 3 of the book of Genesis, the following figure 1 describes the epistemological aspect. Such is the pattern of justification:

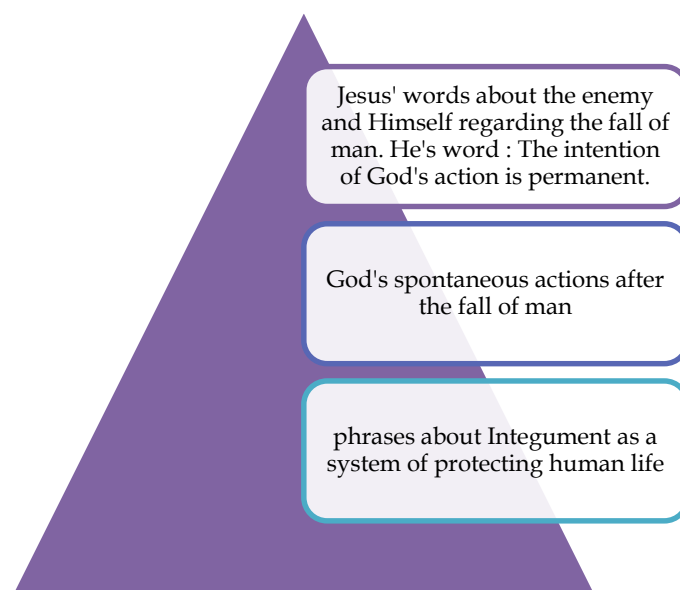


Figure 1. Epistemology of the Integumental Text

The picture, in the sense of knowing God's actions, leads to the design of salvation for humans. Purely as an act of God alone. And through God's initial action, the nature of the action is emergency, then there must be further action from God to humans and it is permanent, permanent, and effective. This is by the attribution of God's nature itself. Although there are differences between God and humans where God is the Creator and humans are made by His hands, as alluded to by Horton (2011:77), . God is beyond us. The lines never intersect, not even 'spirit to spirit'. Our souls are more divine than our bodies. Only the Triune God is eternal, infinite, and omniscient (Horton, 2010). By looking at this limitation, God's first and first act is a system of protection for human life even though it is temporary. So it is necessary to increase a broader and deeper understanding of the protection system that God has set for humans to return to their original existence.

Text About Integument - Gen 3:21

Integument Development

There was no doubt that the animal skins in question, some of which would be tied as belts around their bodies, were what was needed; but since they cannot dream of such a way of covering themselves unless some clear command or permission has been given to them by God—because they are not given the right to the life of the lesser animals—it is plainly said that "the Lord God clothed them leather garments", and most likely showed them how this should be prepared to cover their nakedness. There is a child object served by that skin device. 'With this garment,' 'God gave him a sense of shame at the visible sign of awakened consciousness, and consequently, the need to cover his nakedness. This higher act of work than discipline is fit for the sinner. By choosing animal skins for clothes to wear to the first couple. The goal is that human deaths are dealt with in an emergency. and that is through the slaughter of animals to cover their nakedness. In addition, Allah showed them how they could use the authority they had over animals for their good, and even sacrificed animal life for the preservation of humans; so this act of God laid the groundwork for further, more permanent sacrifices. Although the first garment does not represent the main "clothing" of a follower of Christ (2 Corinthians 5:4), at least the leather coat does represent the meaning and function of the robe of righteousness.' And this is a human need from the beginning to the end of his life.

It seems that this moment of animal blood sacrifice took place in the courtyard of Eden because the first couple were not immediately expelled from the garden; some time may be allowed to pass, to provide them with clear and adequate instructions in faith and knowledge befitting a fallen being. It is also possible to train them to perform new rituals of worship. Although the pattern is symbolic. It will also not be achieved quickly or easily. Requires preparation and takes special time. How shocked the feelings of the parents of the human race that a very painful impression must have been on their hearts. The sacred and glorious contours of God are now bare before God and that reality must be dealt with. When the first sacrifice was offered, they were commanded to sprinkle the blood of the sacrifice on the rough altar. With this new memory of their fall to guilt, they stand in mute amazement at the sight of the sacrificed animal, and see in it the effects of the death that was required in their stead! Even for the first time, perhaps, the first human couple realized the true reality of DEATH referring to God's words at the beginning as their provision, 'you shall die'; The minds of the early humans had been filled with the threat of the shadow of death, but their nature and effect on them formed a concept that was still vague. Will the permanent one come to him?

Christ's Words about the Enemy and Himself

The Text: John 10:10 - The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full. John 10:10 - The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly (KJV). The Gospel of John is a spiritual gospel (Keener, 2003). Closely related to spiritual formation with a faith-belief approach. The estuary, of course, is how one believes in Jesus- Logos Sarx. Jesus as the Word incarnate for the sake of human life. The existence of Jesus who existed before all things, He came into existence is an important measure of one's spiritual life. There is no human life that is separated from the intervention of Allah the Creator. Christ the Creator of all things is a person who can answer human spiritual anomalies. At first, they failed to understand the purpose of God who has given everything to be enjoyed, because of the tricks of the enemy, humans finally have a different spirituality and stay away from God's design. The enemy takes advantage of the content of human life and destroys it into a life without growth which eventually leads to destruction.

Jesus' words regarding the enemy of man are so strongly explained by Him. In chapter 10 of the Gospel of John, the focus is on verse 10 which the author divides into two parts, verse 10 a and verse 10 b. It explains a lot about what Jesus said about the existence of the enemy of man and how Jesus himself had an interest in responding to man's need so that the contents of his life would be surplus to God's rule from the beginning. Namely, so that humans are not found naked because of their untruth (Laniak, 2012). John 10:10 a – Jesus' Words about the Enemy. The painting of Jesus' words about the enemy of man, is said to be a figure of a shrewd thief depicted in a scheme or chart. This relates to the fall of man in chapter 3 of the book of Genesis and continues to chapters 4 and 6. The estuary cannot be separated from human mortal life on its final journey to destruction. Separated from God the Creator forever. The passage of verse 10 becomes the main concern to see its impact on human life and even the contents of that life.

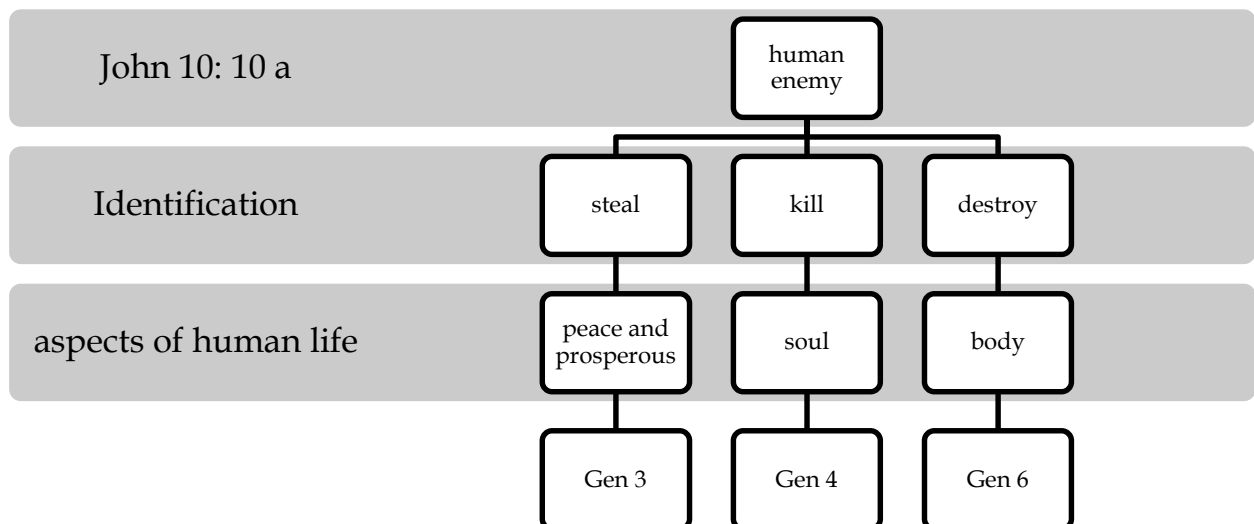


Figure 2. Jesus Says About Human Enemies

The dimension of stealing the contents of human life in Genesis 3 begins with the activity of stealing peace in human life. The result is, of course, that the fruit of the violation brings fear of punishment including guilt. This is an indication that the enemy has taken the most sublime thing from man, namely his spirituality (: Jun – pneuma; Heb – ruach). The

first man and his descendants lost their spiritual life and marked themselves out of relationship with the Living God. God's peace is gone. Proceeding to the next dimension in Genesis 4, the first human descendant killed his brother. The enemy has used the human soul as a tool to take the lives of other humans. So that the human psyche (: soul) aspect has been polluted by trying to kill each other and the enemy has benefited from the act of killing. This is what Jesus called the activity of killing.

The next dimension in Genesis 6 is regarding the soma or the human body. Genesis chapter 6 tells how the human being as a whole has polluted his body with the mud of sin and made himself dominated by the interests of the enemy. The totality of human life becomes corrupted and ends in destruction, as indicated by the flood. Of these three descriptions of the enemy, at least Jesus said the truth about the human condition that was completely damaged and needed restoration back to its origins as the crown of God's creation. By restoration, it is intended that the human destination does not end in the realm of destruction where the enemy is. The important part of this treatise is at least directed to the confirmation of Jesus' own words that man in the interests of God's restoration of him requires permanent or permanent action. Because it becomes evident that the human condition in the act of God at the beginning of the fall of man is very urgent and it is not possible to return to its original condition without a complete action from God. Genesis 3 is an act of temporary relief and this too is the grace of God (Cassuto, 1961).

John 10:10 b - Jesus' Words About Himself - God's permanent work for man. The integuments in chapter 3 are emergency in nature and meanwhile make it possible for God to solve human problems, including the contents of their lives, so that they return to the way they were in the garden of Eden. It is a permanent act of God and fulfills the criteria of the Creator. It includes humanity without sin, fulfilling the requirements of eternal life, as well as carrying out reconciliation for humans with God the Creator, besides that they must also be able to realize a full life up to the aspect of his firstborn in human life (becoming God). The theological considerations are because human life has experienced a spiritual deficit, has experienced degradation, and is biased towards itself and others. Even his body was pawned with the enemy's surge of lust.

Depictions of the reversal of the direction of human life can be included in this section

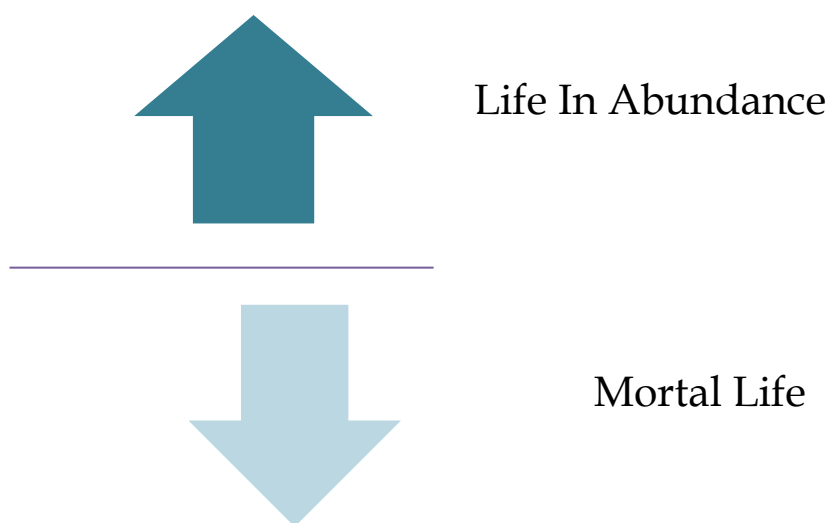


Figure 3. Sayings of Jesus - Life in All Abundance

Human life becomes a paradox because it loses its true spiritual orientation. Jesus canceled the paradoxical life through the way of suffering and crucifixion himself until it

was directed to death so that humans would not experience it. The mortality of life means the loss of man's relationship with God. Abundant life means that humans are always connected to the source of life, namely the giver of eternal life.

This paradoxical negation of life is ensured only through the way of the cross. Christ's finality in full humanity and his complete dependence on God's will in heaven becomes the way for true spiritual formation (Alan, 2017). And it is unavoidable that the human crisis, be it soma, psyche, and pneuma, must be resolved through the work of Jesus. The Word made flesh (logos sarx). Because only He can carry out this task perfectly. The grace of God to save man from mortality, and His punishment for sin inherent in the human body was completed using a sinless body, the body suffered for the sake of man so that the soul became aware and needed help from God Himself. And the restoration of the content of human life is possible because the Spirit of Jesus sent by the Father in His name, namely the Spirit of Truth, brings about a fundamental change. Dark souls become light in Christ because the words of Jesus are received in the hearts of believers and the power of those words becomes light for human life.

Concretely, the life of Jesus without sin and transgression is a guarantee for the restoration of the body (soma), of the soul (psyche), and of the spirit (pneuma). So that the harmonization of the upper world with the middle world is possible. Heaven and earth are at peace because a body is offered. When the book of Genesis 3:21 animal skins were made a temporary integument, now the passover sacrifice becomes a system and guarantee of protection for the life of the believer and it is permanent, once for all and once for all. And the occurrence of a reversal of direction, previously towards the point of destruction now by the body that was sacrificed to the point of fullness of life in the level of eternity. All of Christ's actions were divine and human (genus apotelesmaticum) because God's plan of salvation was to send His Son into flesh for our salvation.

Paying attention to the contents of Jesus' words in John 10:10 a about the enemy of man and about Himself carrying out the mission of giving eternal life (John 10:10 b), actually hearing Jesus' words who believe in His words is a movement forward. It is interpreted as hope becoming faith that is directed towards the future ". It is eternal life that is guaranteed faith in the future with Christ which is the final focus for the faith-filled believer. Exactly as Jesus said in John 5:24. Vocabulary moves or moves on is based on believing the words of Jesus. Regarding the integument in Genesis 3:21, the first man did not believe the words and laws of God, in the gospel of John, the diction of faith in Jesus the Messiah the Son of God is crucial and sublime. Because the words of Jesus are Spirit and Life.

Integumentary Research on the Scope of Theology

The following passage intends to initiate integuments in the scope of theology that are directed to human daily life. Thus: 'we believe that whoever does not stop at all to taste the miraculous taste of theorems such as Borsuk and Ulam, to contemplate the necessary laws of the Universe which sometimes transcends the empirical steps of scientific inquiry, will lose the human side. , very human, in it also scientists Science. He will be deprived of all the pleasures which are the true pleasures of scientific research. "There are more things in Heaven and Earth, than your philosophy dreams of (Gato, 2022). Today, Hamlet's warning can be phrased as "There are many more interesting questions than boring answers". Not just general questions that can be ignored, but questions that are relevant to our daily lives, to our beliefs, and to our dreams. This all stimulates people to examine this universe with various questions. But the most important thing is that humans need to listen to the voice and words of Jesus the Son of God who is at the right hand of His Father. For He existed before He made all things. He exists solely to give man life in abundance, so that man can rejoice again in God's garden of joy. He does it in ways that are beyond human

comprehension. The scope of his theology, is in the Garden of Eden, in the desert, on Golgotha, in hell, and in eternal heaven.

Discussion

Integument in the medical sense. The integument is one of the most dynamic and important organs. Having a unique role as a first-line defense against various environmental disturbances (eg, physical trauma, temperature fluctuations, infectious and chemical agents, UV radiation), skin health impacts and reflects the health of the organism. In toxicological pathology, the skin can represent a target organ for compounds that come into direct contact with it. But it can also reflect changes in other internal organs (eg, jaundice), which serves as an external reflection of various internal pathophysiological conditions (Diegel, 2013). The integument, from the Latin *integumentum* meaning "cover", includes the skin and its appendages—hair, nails, and glands. The integument provides the primary barrier between the internal body structures and the environment. Part of the strong drive to understand integumentary biology arose from the need for treatment for human dermatological conditions and the feasibility of gene therapy in this most accessible organ, the expanding interest in DNA delivery and transdermal drugs, and the need to value and treat the problem. Immature skin in premature infants. Various cosmetic applications will also emerge from understanding the development and biology of the integument and its appendages (Byrne & Hardman, 2002).

In the philosophical realm, the notion of joint action with the integument is seen as a whole, meaning spontaneous action. If intention formation is, among other things, coming to believe that someone is doing A, or that someone is going to do A, what gives us the right to form such beliefs? It is not, or not usually, that we have sufficient evidence of their veracity. Forming intentions does not predict the future based on what a person needs, or what ought to be, sufficient reasons (Zalta & Nodelman, 2022). That is why Anscombe calls practical knowledge 'knowledge without observation', which means not only excluding observation in the strict sense but also knowledge by inference (Anscombe, 1963). And that is why Velleman (1989) wrote about 'spontaneous' knowledge of action. Although he hoped to reduce practicality to theoretical reasoning, and argued that intention involves belief, he denied that intention was formed based on sufficient prior evidence. Anscombe and Velleman recognize that knowledge in intention often rests in part on observation; he claims that it goes beyond what observations, or conclusions from previous evidence can support (Velleman, 1989).

From the several meanings that are the subject of this discussion, at least some sublime things can be understood about the integument related to Genesis 3:21. The medical perspective on the integuments by Diegel and Wojcinski and Byrne and Hardman, prioritizes front-line defense against incoming disturbances and also provides a major barrier to internal body structures with a life-threatening environment. This is in harmony with what God did in Genesis 3:21. God's initiation to protect humans from enemy attacks is expressed by making their clothes from animal skins. God is on the side of fallen mankind. But that still doesn't solve the root of the problem. More on emergency management or contingency plans. Based on its philosophical understanding, the integument that God does on humans because of the enemy's attack reflects that God's actions are spontaneous and God has full confidence in the survival of humans through His actions. However, at the beginning of the emergency, there will be permanent action with the presence of the second Adam as described by Paul in his treatise on the failed first Adam and the successful second Adam. These are all evidence of God's grace to man both in his failures and His actions for the survival of the human race.

Conclusion

The human race with its current number of more than seven billion came to this world like a blank tablet, and these people began to write down the things they experienced and receive teaching input on the gadgets in the form of their life tablets. The way we think and behave, our internal belief systems, and our outlook on life are conditioned by the pictures on writable gadgets. Long ago in the Garden of Eden, the first humans learned a lot from life in that garden (Bird, 1981). Including various other living things. The charm of the Garden of Eden, God's favorite garden, also caught the attention of human enemies. And the enemy has a special interest in the content of human life. God created man so well that it is still on the enemy's radar until now. Part of what can be derived from the fact that the first man was blinded by the enemy (Gen 3:1-15) and underwent a spiritual formation different from his initial formation, made God prepared for these acts of saving man and his descendants (Gen 3:21).). Both in the sense of emergency actions (integuments) to their fulfillment through the life and words of Jesus (:ζωή zōé, dzo-ay'; life). He is the fullness of all that God (Col 1:19) has ordained for man. Through Jesus' words in John 10:10 as a full effort to understand the workings of the enemy, this paper shows that there is a close relationship between these words of Jesus and God's actions in Genesis 3:21 and those words of Jesus also regarding the enemy with its destructive power as seen in Genesis 3, Gen 4 and Gen 6. The contents of human life, both pneuma, psyche, and soma are controlled by sin. This fact indicates that the solution must be permanent. And turn to Jesus himself and the only solution. He made Himself willing and worked out full salvation as the Messiah who saved mankind from the bondage of the enemy. The words of Jesus are the only words that have the authority to bring people to an abundant life and He is the full guarantee to live a life that is true, purposeful, and meaningful. The words of Jesus can reverse the course of human life by revealing the workings of the enemy and his destructive interests. Through the way of the cross and tracing the aisle of eternal death after six hours of dying on the cross, Jesus through His suffering has opened the way to truth and life in abundance. Every believer can now partake of the fruit of the Tree of life. The fruit of the tree of life is the fulfillment of the body and blood of Jesus who was sacrificed once for all and once for all (Heb 10:10). Christ's finality is declared complete (John 19:30; 1 Pet 2:24, 1 Pet 3:18-22).

References

- Andreas J. Kostenberger, "Jesus the Good Shepherd Who Will Also Bring Other Sheep (John 10:16): The Old Testament Background of a Familiar Metaphor," BBR 12 (2002).
- Anscombe, Gertrude Elizabeth Margaret, Intention. Cambridge, Mass.: Harvard University Press, 1963. <https://www.jstor.org/stable/2382031/>
- Boomershine, T.E. 1980, "The Structure of Narrative Rhetoric in Gen 2-3." Semeia 18 (1980).
- Buchanan G.W. (1956), "The Old testament Meaning of the Knowledge of Good and Evil." Journal of Biblical Literature 75 (1956).
- B. W. Bacon, "Pauline Elements in the Fourth Gospel: Parables of the Shepherd, John X.1-39," ATR 11 (1929).
- Carolyn Byrne, Matthew Hardman, *Integumentary Structures in Mouse Development, Mouse-Development Patterning, Morphogenesis, and Organogenesis*. San Diego, Academic Press, 2002.
- C. K. Barrett, *The Gospel according to St. John: An Introduction with Commentary and Notes on the Greek Text* (2nd ed.; Philadelphia: Westminster, 1978);
- Clarck, W.M (1969), "A Legal Background to the Yahwist's use of Good and Evil in Gen 2-3. Journal of Biblical Literature 88 (1969), 266-278.
- Craig S. Keener, *The Gospel of John: A Commentary* (2 vols.; Peabody, MA: Hendrickson, 2003).

- Dougherty, J.J. (1941), "The Fall and its Consequences. An Exegetical Study of Gen 3,1-24." Catholic Biblical Quarterly 3 (1941).
- Edward N. Zalta and Uri Nodelman (chief editor), "Intention" in Stanford Encyclopedia of Philosophy. Diakses 12 September 2022.
- Johannes Butler and Robert T. Fortuna, eds., *The Shepherd Discourse of John 10 and Its Context* (SNTSMS 67; Cambridge: Cambridge University Press, 1991).
- John Quasten, "The Parable of the Good Shepherd: Jn. 10:1-21," CBQ 10 (1948).
- Kelly L. Diegel, Zbigniew W. Wojcinski, *Systems Toxicologic Pathology, in Haschek and Rousseaux's Handbook of Toxicology Pathology* (Third Edition), 2013.
- Letterio Gato, *The theology of the Sphere is prescribed by its topology* 13 Ottobre 2017 in Fondazione David Hume, Accessed 12 September 2022.
- Merriam-Webster, in [https://www.merriam-webster.com/dictionary/Collins dictionary](https://www.merriam-webster.com/dictionary/Collins%20dictionary).
- Strong's Number H5785 matches the Hebrew עֹר ('ôr), which occurs 99 times in 82 verses
- Michael Horton. *The Christian Faith. A Systematic Theology of Pilgrims On The Way* (Michigan: Zondervan, 2010, 77.
- Velleman, David., *Practical Reflection*. Princeton: Princeton University Press, 1989.