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Heuristic Reasoning and Conversational Cases in the Gospel of John

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Abstract

The grace of Christ needs to be on the agenda of preaching in the Gospels, especially in the Gospel of John. In the current pandemic atmosphere, heuristic reasoning can be grounded from the Gospel of John. The counselee needs clarity about himself and why he must entrust his life to the Lord Jesus. And the contribution of Christianity is to strive for them to grow in faith and become mature disciples of Christ in the future. The process of becoming a disciple of Christ of course by paying attention to the cognitive workings of the individual concerned. And it becomes an important part of Christian ministry so that the quality of the faith that is reached is visible and useful in his life. Heuristic reasoning can be one of the proposed models because Christ himself used this reasoning with many people, including His disciples.

Keywords:

conversation, heuristics, reasoning, the gospel of John

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Introduction

Christian stewardship as its hallmark of 'nurture' focuses on the individual being reached. The individual setting is 'nature' or natural. So it can be said that Christian stewardship or mentoring is a nurturing activity in the realm of nature. The goal is that the growth of faith in Christ is a necessity

Kerygma (: preaching of faith) is a spiritual instrument in the cognitive area of the individual. The cognition of those served is an area of reasoning that tends to be biased and away from the truth. And that is possible. Therefore, efforts are needed to reduce the cognitive bias so that the bias towards behavior and way of life does not occur.

Heuristic reasoning is a rational and systematic way but it is fast. Which can be implemented in Christian Stewardship. Heuristics are often categorized as intuitive. The domain and content of heuristic reasoning is more about how participants respond to a kerygma centered on the final work of Christ, once and for all (cf. Heb. 9:27 and 28). And Christian Stewardship can evaluate their various responses so that the outcomes (expected results) of learning become concrete to be evaluated for the sake of increasing intact and growing humanitarian stewardship.

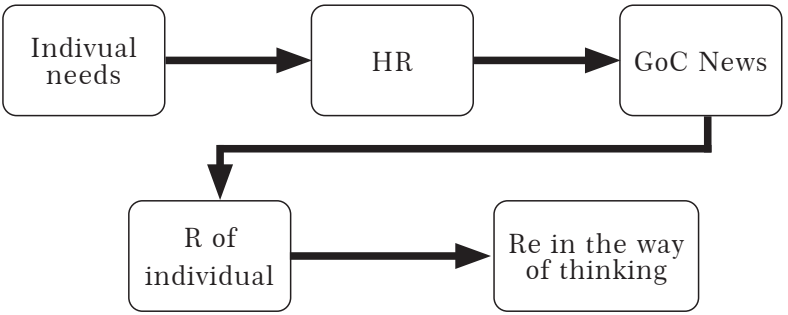
Problem

Moving on from the human situation in this pandemic era, and the interest of Christ so that God's grace in Him (John 1:14) becomes the main thing and a real guide in their lives. At least the problem statement is: "The grace of Christ (**GoC**) and the use of heuristic reasoning (**HR**) in Christian Stewardship can bridge their deepest needs and even become the basis for their justification and cognitive renewal." The characterization of how their response **(R**) to the GoC."

Methodological Approach

The most important aspect leads to a change in the behavior of the individual. The treasures of stewardship are essentially repentance (: **metanoia –** no longer believing) to **metamorphosis**, namely the renewal **(Re)** of the mind so that the manifestation of Christ who is resurrected and lives forever will be in him more and more real. It is depicted in Figure 1 below.

Fig.1. Methodological Approach



Heristic Reasoning (HR)

The secular world defines a heuristic as a dual process, it is a mental shortcut that allows people to solve problems and make judgments quickly and efficiently. These rule-of-thumb strategies shorten decision-making time and allow people to function without constantly stopping to think about their next course of action. HR is at least a way the brain works whose duration and accuracy run simultaneously and is useful for the individual to decide what reality is happening.

During the 1950s, Nobel prize-winning economist and cognitive psychologist Herbert Simon initially introduced the concept of heuristics when he suggested that while people strive to make rational choices, human judgments are subject to cognitive limitations. A purely rational decision will involve weighing all alternatives such as potential costs against possible benefits. This idea by Herbert Simon provides space for individuals, especially educators, to be able to utilize this method of reasoning, especially in problem-solving and decision making, (Cherry, 2021).

Evans (2006) uses the theoretical basis concerning this HR in such a way, Analytical heuristic theory proposes that two types of cognitive processes are involved: heuristic processes, the first is to produce selective representations of the content of the problem, and second is the analytic process to derive conclusions or judgments from these representations. Considering the flow of the reasoning process as suggested by Evans, HR is part of the content of psychology-style education at the cognitive level and it is needed so that doubts and doubts about individual reasoning in observing real issues can be reduced. And the fruit is the courage to make decisions.

Similar things come from cultural observers. Thompson defines it as “a human group’s self-selected and self-tailored problem-solving tool,”

(Manahan, 1982). Her definition highlights two important elements, "self-selected" and "problem-solving.". These two charges apply to NH even though it is in a cultural context. The entity is concerned with personal preferences and problem-solving of the reality it faces. Isn't this also means for HR in the meaning of education in thinking? Its touches on individual behavior in the context of its culture in its reality in the dimension of thinking.

Moving on from the reality of HR as an aspect of human culture and starting with an intuitive selection of the content of the problem and then analyzing these choices to provide conclusions. Personal preference selection is fast while analytics is slow. These two terms indicate how a person's cognitive works. This is also seen in the field of pastoral care for the individual. Counselors who are sensitive to the person's statement or verbal statement will know for sure when they use their intuition and when to use their analysis of the problems presented in accordance with the contents of the conversation with the counselee. Intuitive selection is an implicit system of cognitive and analytical processes is an explicit system of cognitive of the learner. The estuary of both to problem-solving. How he got rid of his problems and found real-life enlightenment.

Types of HR

There are many different kinds of heuristics, including the availability heuristic, the representativeness heuristic, and the affect heuristic. While each type plays a role in decision-making, they occur in different contexts. Understanding the types can help you better understand which one and when you are using it, (Tversky and Kahneman, 1974). Thus there are three types of HR are intended, namely:

- HR availability allows people to judge the likelihood that an object belongs to a general category or class based on how similar its purpose is to members of that category.

- HR representativeness allows people to estimate numbers by starting at the initial value ("anchor") and adjusting the value as it goes up or down

- HR influence. allows people to judge how often an event occurs or how likely it will happen, based on how easily the event can be brought to mind

Stewardship & Use of Heuristic Reason (HR)

There are many cases of stewardship mainly because the content of the counseling material on faith in the textual work in each book of the Christian scriptures leaves room for questions to arise. For the counselee himself, faith in the flow of cognitive processes such as miracles, the facts proffered by the Bible in its statement need to be explained more clearly and directly. Because it is very aware, the context of verses and books has a gap over time as well as individual mindsets. And this gap requires a real effort by Christian counselors to explore it so that it is relevant to the reality in their inner world. Especially living in the 21st century. An important example in the story of the testimony of how Jesus was able to make water into wine (John 2 – the wedding feast at Cana), the miracle of sufficiency for five thousand adult men from the main ingredients of five loaves and two fish and the climax of Christ rising on the third day for today's people is still a big question mark. Some of these examples, if described correctly and accurately, will certainly have an impact on the foundation of his faith to trust Christ and His words.

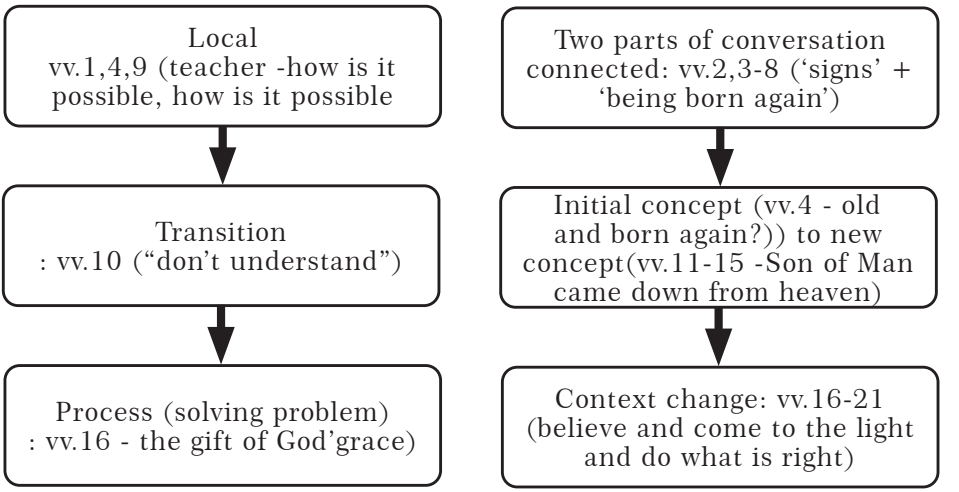
Faith in Christ requires evidence and that evidence is strong data for analytical efforts. The provision of facts preceded by the content of the GoC news (kerygma) of course includes the two processes expected in this **HR**. For **R** to occur, Christian counselors need to have competence in the stages of the conversation topic selection process and encourage the counselee to analyze various facts given by the Bible. The estuary is so that R from himself can be manifested by himself in a verbal language in the form of his faith or creed. And by having this interactional experience, the person concerned ultimately has a consistent attitude to continue exploring God's Word in a specific way.

Several cases seen in Jesus' teaching reflect the fact, that some of the early disciples did finally give a real response to Jesus' words. One of them was Thomas who was called Didymus. This figure of Thomas as recorded in the Bible eventually became a believer in the risen Christ and then he became a missionary to India. The story of R (response) of Thomas is recorded in the Gospel of John. Chapter 20 verses 24-28. The renewal (Re) in Thomas occurs because of the verification of facts that Jesus revealed to him. Although at the beginning he was very quick in intuitive thinking (v.25 b) but eventually he was brought into the analytic process through the stages in verse 27 and verse 28.

The same thing was also given by Paul to the Corinthian church who doubted the resurrection of Christ. In his theological description and aspects of faith-building for the adult church in Corinth, Paul gives a strong argument in 1 Corinthians chapter 15. The characterization of this argumentative description begins with GoC in verse 10 and then continues to verse 12. This is given to counter the negation of the preposition of the resurrection of Christ in the church. And finally, Paul presents a strong reason why he is fully convinced that the resurrection of Christ is inherent with the resurrection of believers – in verses 13 to 14. The outcome is a renewal of their minds that reloads belief in the resurrection.

The concrete benefits of HR in the pastoral conversation for genuine faith growth are stated in such terms of reference. Using model development from Raymond and Jason (2019) and basic understanding according to Gigerenzer and Gaissmaier (2011).

1. Case 1: Nicodemus' Dual Process of Cognition – John 3:1-21-(summary of conversation)



Note:

a. on the left columns is Nicodemus as counselee.

b. the right column is Jesus as counselor/problem solver.

Based on HR in the conversation at night, it appears that the contents of this pastoral conversation have stimulated Nicodemus (the counselee) to move from the old context of "how is it possible" to "doing the right thing". This is the emphasis on Nicodemus' cognitive changes. What

Jesus argued against Nicodemus was simply that Nicodemus did not understand spiritual things because he was still in a natural position. To be able to get to the position of doing the right thing, you must follow the process: belief, come and receive Jesus the Light from Heaven so that the right behavior and actions are produced. These are all only or one hundred percent of God's work for natural man (: not yet baptized and not born again). This aspect of pastoral conversation initiates the importance of God in Christ for intellectuals (represented by Nicodemus) that cognitive power alone is not sufficient to understand the miraculous signs (: semeia) that Jesus performed. The person must believe and be baptized in order to receive the true life of Christ.

HR in this pastoral conversation includes three things, namely: the local stage (the intuitive reason is found in Nicodemus in his verse 2: You came as a Teacher sent by God - You performed signs - You were with God). Then Nicodemus uses his analytical reasoning as shown in his verse 4: how is it possible – already old – to enter the mother's womb again?). The second is the transitional stage, where it is emphatically stated that Nicodemus was still in a state of ignorance (v.10) to then introduce a new concept of the Son of Man coming down from heaven (v.15). This transitional provision becomes crucial before a person experiences the third stage, namely the process. This third stage includes believing and accepting God's grace, namely Jesus Christ, to experience being born again and being baptized in water and the Spirit to become children of God and do what is right.

The ultimate goal is a change in Nicodemus' behavior which is a representation of humanity as a whole. Ignorance is a real obstacle for humans to receive and experience God's grace and change their way of life.

2. Case 2: The Dual Process of the Samaritan Woman's Cognition – John 4:1-26

Examine the proposition of Gordon, James, Derek, and Jonathan (2013) which concludes that in the dual-process framework (in this case NH), "belief bias occurs due to over-reliance on fast and intuitive initial processes in the canonical case", Adrian and Christopher (2014), concerning in this case, the author traces the conversation by the well at Sichar. The goal is to better understand the interaction of intuitive processing with analytics. His model uses the ideas of Raymond & Jason

(2019) which states: a cognition design study shows that a successful idea involves exploring the problem space and the solution simultaneously. Their statement is elaborated on the content of Jesus' conversation with the Samaritan woman, in table 1 below.

Table 1. The Dual Process of Samaritan Women's Cognition

Heuristic Reason (HR)	Preposition Problem	Preposition Solution	Result
Local Conversation	A. vv.7 : give me a drink vv.9 : social barriers	vv.10 : God's gift	
	B. vv.11 : You have no bucket and this well is deep		no response
	C. vv.12.: You are greater our father?		no response
	D. vv.20: our traditions are different with your tradition		
		v.22.a : yet you worship without recognizing the object of worship	different places of worship
Transition Conversation	E. vv.10: ask of Me and I give	v.13, drink this water will be thirsty again	
	F. vv.15; give me that water	vv.14; not thirsty and become eternal springs	there are benefits and bonuses if you ask
	G. vv.19: You are a Prophet	v.16; call your husband.	vv.17: I don't have a husband

Heuristic Reason (HR)	Preposition Problem	Preposition Solution	Result
Process **(solving problem)**	H. vv.17.b: justification of Jesus.	vv.18: had five husbands and now with you is not a husband either	
		vv.21: not here and not in Jerusalem	in the hearts of those who believe in me
		v.22b: Salvation comes from the Jews.	answer vv.9 in the form of social barriers
	I. vv.21; trust me	vv.23 & 24: Worshiping the Father in Spirit and Truth	Father wills it
	J. vv.25: I knew the Messiah would come and tell us all things.	vv.26: I am He who is speaking with you	The counselee believes and testifies for his people in Samaria

Paying attention to the content of the conversation, there are times when Christian counselors do not need to respond if the things the counselee says are not the substance of the conversation. Jesus did such a thing. Next, in this pastoral conversation session, the counselor needs to cultivate the counselee's faith to quickly move from the initial local conversation into a new context. Jesus emphasized this important fact while inserting a loving rebuke of the need for the counselee to repent of his old way of life. Thus, the transfer process took place correctly and resulted in genuine repentance and faith to testify to others.

From the HR side, it is certain that the counselee's initial cognition was of a religious tradition, hereditary (using the phrase our ancestors used) and that he needed the living water that Jesus offered. The living water is the gift of the Holy Spirit to him so that later he can experience a renewal of his life, including his new way of life. He dared to testify about himself and about Jesus being the Messiah. So far, the inhibited socio-religious relations are not the domain of the counselor. What matters is the fruit. Namely, the renewal of his way of thinking is the goal of the conversation. HR points out clearly that the woman's initial intuition was wrong about Jesus and herself. He needs an in-depth analysis from Jesus so that he experiences freedom, especially his cognition through the revelation of the words of Jesus.

HR and Student at School

Nuno Alvaro Ferreira Rodrigues provides an interesting review of the lives of students from the results of his research. He said,

> The concern with individual differences must be clear in the intervention program, thus allowing each student to develop a critical conscience about their strengths and cognitive weaknesses, as well as promoting competencies and diminishing insufficiencies. Students do not have the same natural predisposition to the use of heuristics, Álvaro (2015)

For Nuno, it turns out that students in formal education do not have the same tendency in HR. Therefore, intervention programs are needed so that students understand their cognitive limitations. When drawn into Christian education through intervention programs such as student camps or student retreats, for example, there is an opportunity for educators to explain how Christ's final work (Grace of Christ/GoC) has worked significantly into the reality of their lives. The description

uses NH in preaching both sermons, Bible study groups and prayers and forums for questions and answers or discussions. This is especially useful in fulfilling their need for sublime things, namely their spiritual vessels. The end goal is to achieve a 'genuine' response like Thomas (Jn 20:27) and the Samaritan woman at Sychar (Jn 4 - the intentional conversation is found in verses 24 to 26; and verse 29 is the Response (R) of the woman). Even the renewal of reason (Re) occurred for these two figures.

The Benefits of Heuristic Reasoning

The following excerpts can be considered for Christian counselors to also use HR in school management and andragogic in adult congregations. Such are the contents:

So when we think about heuristics we have to remember that NH is often useful; helps us make decisions and keep us from being paralyzed by being overwhelmed by potentially irrelevant competing information. So even though the counselor makes mistakes and has errors that result from these heuristics and the counselor should be aware of these mistakes so he can try to avoid them or can talk about things like better designing conversational formulas or choosing options/choices that are more relevant and which will be more helpful, the counselor should not forget that most of the time understanding heuristics helps him make decisions and HR makes it possible for him to solve problems even when he has incomplete information.[1]

The authors would like to state that this article is merely a form of concern for salvation in this 21st century which ignores the meaning of grace in individual life and with others. And it is discussed in the context of Heuristic reasoning as a dual process. Christian stewardship can benefit from deepening the counselee's life based on the counselee's heuristic reasoning.

Conclusion

This article provides a casuistic insight into the use of HR in Christian Stewardship. The aim is to utilize this HR in improving the quality of the content of the individual's life. And the importance of growing the faith of believers. The intuitive process along with their analytics can give

[1] https://psychexamreview.com/benefits-of-heuristics/diakses 03 agustus2021.

genuine responses to the Re-renew of the mind. Isn't this the will of Christ as stated in Matt. 28:16-20? A call to make a person or group of people/families and communities become adult disciples of Christ later. The reality requires the right strategy. HR is one such effort because in addition to being strategic in terms of understanding one's cognitive process, it also provides concrete guidelines for Christian counselors whether pastors, psychologists, and therapists are also educators to recognize a person's dual cognitive program.

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