
Interpret The Conversation of The Lord Jesus in the Gospel of John Heuristic Approach

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ABSTRACT

The Gospel of John contains several individual conversations. The conversations included Nicodemus, a Samaritan woman, and a Man born blind. To interpret the content of the conversations, the author uses a Heuristic reasoning approach; the findings of the study show the benefits and depth of heuristic reasoning, especially the content of the conversation and its application in Christian education services.

Keywords: Reasoning, Heuristics, Conversation, The Gospel of John, Christian education services.

INTRODUCTION:

Preliminary

Christian stewardship, with 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 the growth of faith in Christ, which is a necessity. Kerygma (: preaching of faith) is a spiritual instrument in the cognitive area of the individual. The cognitive 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 and 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 their actual response (R)

to the GoC.”

Methodological Approach

The most important aspect leads to a change in the individual’s behavior. 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 more and more real in him. It is depicted in Figure 1 below.

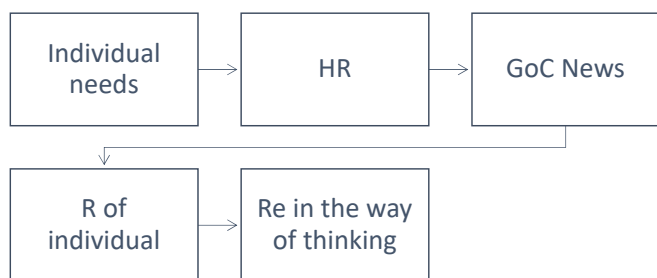


Fig.1.
Methodological Approach

Heuristic Reasoning (HR)

A heuristic³ 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. RH 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-making⁴. Evans⁵ uses the theoretical basis with respect to this HR in such a way; An-

alytical 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 the 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 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.”⁶ Her definition highlights two important elements, “self-selected” and “problem-solving.”. These two charges apply to NH even though they are in a cultural context. The entity is concerned with personal preferences and problem-solving, as well as the reality it faces. Isn’t this also meaningful for HR in terms of education and thinking? It 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 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 cognition 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 cognition, and analytical processes are an explicit system of cognition 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 represen-

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tativeness 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 you are using and when. 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 and the facts proffered by the Bible in its statement need to be explained more clearly and directly. It is very important to be aware that 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 life 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. In order for R to occur, Christian counselors need to be competent 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 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 finally gave 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 (respons) 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, in the beginning, he was very quick in intuitive thinking (v.25 b). Eventually, he was brought into the analytic process through the stages in verses 27 and 28. Paul also gave the same thing to the Corinthian church, which 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 de-

³The secular world defines it as a dual process.

⁴Kendra Cherry, Heuristics and Cognitive Biases in <https://www.verywellmind.com/what-is-a-heuristic-2795235/> accessed August 3, 2021.

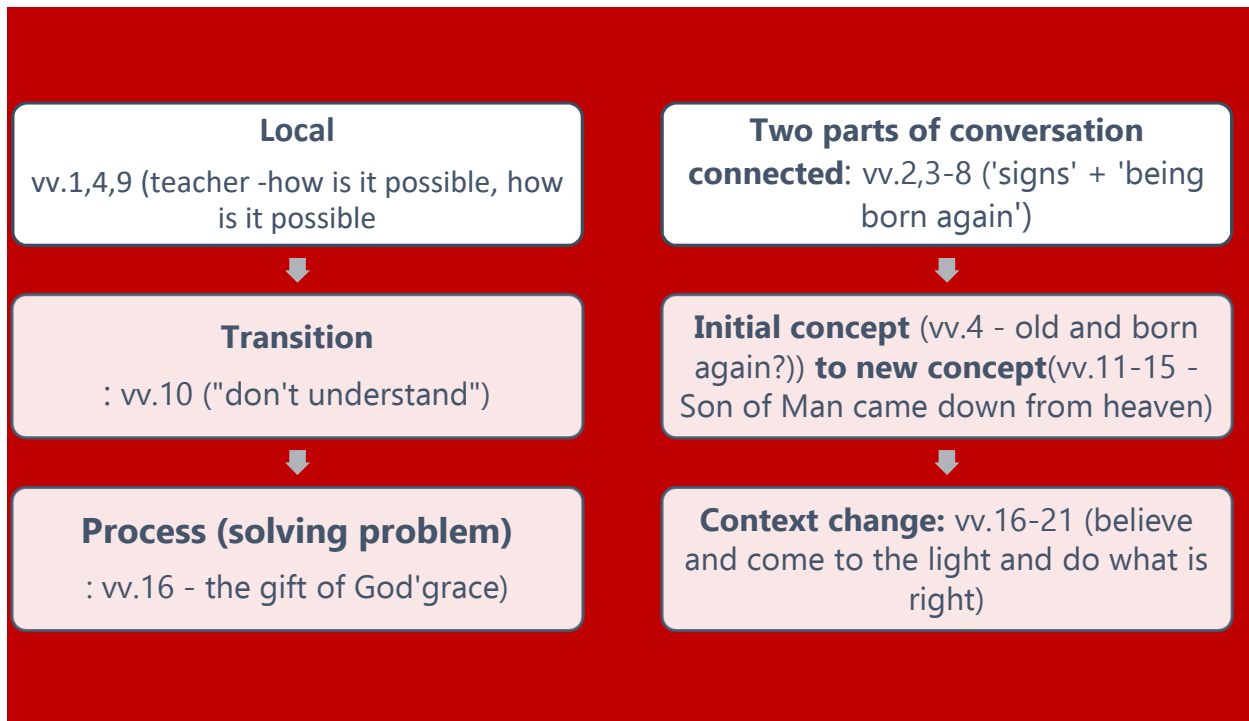
⁵Jonathan ST.B.T. Evans, The heuristic-analytic theory of reasoning: Extension and evaluation. *Psychonomic Bulletin & Review*.2006.13, p.378

⁶Ronald E. Manahan, A Re - Examination of The Cultural Mandate: An Analysis and Evaluation Of The Dominion Materials. Dissertation. Grace Theological Seminary, 1982. p.6

scription begins with GoC in verse 10 and then continues to verse 12. This is given to counter the negation of the proposition of the resurrection of Christ in the church. Finally, Paul presents a strong reason why he is fully convinced that the resurrection of Christ is inherent to 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)⁹

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

tion 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: believe, 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



Note:
a. On the left column is Nicodemus as counselee.
b. The right column shows Jesus as a counselor/problem solver.

Based on HR in the conversation at night, it appears that the contents of this pastoral conversa-

the miraculous signs (: semeia) that Jesus performed. The person must believe and be bap-

⁷Mentioned by researchers named: Amos Tversky and Daniel Kahneman in 1970. <http://science.sciencemag.org/content/185/4157/1124>/accessed August 3, 2021.
⁸Raymond A. Dixon & Jason Bucknor, A Comparison of the Types of Heuristics Used by Expert and Novices in Engineering Design Ideation. Journal of Technology Education. Vol.30 No.2. Spring 2019. 259.
⁹G. Gigerenzer & W. Gaissmaier, Heuristic Decision Making. Annual Review of Psychology. Vol. 62.2011.454.

tized 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 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 introduce then a new concept of the Son of Man coming down from heaven (v.15). This transition-

al provision becomes crucial and important 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.

Case 2: The Dual Process of the Samaritan

Heuristic Reason (HR)	Preposition Problem	Preposition Solution	Result
Local Conversation	A. vv.7: give me a drink vv.9: social barriers B. vv.11: You have no bucket , and this well is deep C. vv.12.: You are greater than Jacob our father? D. vv.20: our traditions are different from your tradition	vv.10: God's gift v.22.a: yet you worship without recognizing the object of worship	no response no response different places of worship
Transition Conversation	E. vv.10: ask of Me, and I give F. vv.15: give me that water G. vv.19: You are a Prophet	v.13. drink this water, will be thirsty again vv.14; not thirsty and become eternal springs v.16; call your husband.	There are benefits and bonuses if you ask vv.17: I don't have a husband
Process (Solving problem)	H. vv.17.b: justification of Jesus. I. vv.21; trust me J. vv.25: I knew the Messiah would come and tell us all things.	vv.18: had five husbands and now with you is not a husband either vv.21: not here and not in Jerusalem v.22b: Salvation comes from the Jews. vv.23 & 24: Worshiping the Father in Spirit and Truth vv.26: I am He who is speaking with you	In the hearts of those who believe in me Answer vv.9 in the form of social barriers Father wills it The counselee believes and testifies for his people in Samaria.

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

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," with reference to In this case, the author traces the conversation by the well at Sichar. The goal is better to understand the interaction of intuitive processing with analytics. His model uses the ideas of Raymond & Jason (2019), which states that 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. 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 in order 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 really 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. Evidently, 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 of Jesus so that he experiences freedom, especially his cognition through the revelation of the words of Jesus.

Case 3: A Man who had been blind since birth (John 9:1-12)

Above and for this third case, the content is Jesus heals a man blind from birth. This gospel describes the healing event in a conversation that is full of reasoning, especially coming from people who experience healing from blindness. The conversation quote begins with the presentation of the texts of as many as 12 verses. In such a way: As he passed by, he saw a man blind from birth. 2 And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" 3 Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be displayed in him. 4 We must work the works of him who sent me while it is day; night is coming when no one can work. 5 As long as I am in the world, I am the light of the world." 6 Having said these things, he spit on the ground and made mud with the saliva. Then he anointed the man's eyes with the mud 7 and said to him, "Go, wash in the pool of Siloam" (which means Sent). So, he went and washed and came back seeing. 8 The neighbors and those who had seen him before as a beggar were saying, "Is this not the man who used to sit and beg?" 9 Some said, "It is he." Others said, "No, but he is like him." He kept saying, "I am the man." 10 So they said to him, "Then how were your eyes opened?" 11 He answered, "The man called Jesus made mud and anointed my eyes and said to me, 'Go to Siloam and wash.' So, I went and washed and received my sight." 12 They said to him, "Where is he?" He said, "I do not know."

Reasoning of the text

The initial provision of the content of this conversation is how Jesus himself took the initiative to heal the blind man, and He knew that he was born blind. But in the understanding of the disciples, it must have been a matter of any sinfulness that might have been inflicted on him or because of his parents (vv. 1 and 2). Meanwhile, in verses 3 and 4, Jesus' words are the answers to the disciples' questions. He emphasized that it was not a matter of sin but a matter of God's work, namely

¹⁰Gordon Pennycook, James Allan Cheyne, Derek J. Koehler & Jonathan A. Fugelsang, Belief Bias during Reasoning among Religious and Skeptics. *Psychonomy Newsletters & Reviews*. Volume. 20.2013.809.

that his healing would be made concrete. Jesus then gave concrete actions, beginning with spitting on the ground, and the spit mixed with the earth was applied to the blind eye. And then He made the blind man wash his eyes into the pool of Siloam, and what happened? When he came back from the pool of Siloam, he could see. This event is of interest to the reader and especially to those who know the condition of the blind man who has seen it. It is clearly recorded in verse 8, and the man who was healed confirmed that he was the person they were meant to be (v. 9). By looking at the picture of this conversation and how people who saw it described the details of his healing, at least he was telling the public at that time that the actor for his healing was Jesus. Following the structure of the conversation and

aligning with the findings of the analysis of the text, Table 2. This section aims to reaffirm this aspect of heuristic reasoning and its benefits to today's modern readers. The description of this table is a sequential conversation of more than two people, and the plot is on Jesus as the actor of the healing. At the same time, the students themselves are participants and learners, while the blind man is the object of God's healing in the plot. In addition to the object who experienced it, he was also a messenger who preached to the public about the process he experienced healing. The last one was the response from an outsider who recognized the sighted figure who had been blind since birth.

HR Analysis – Case 3

John chapter 9 opens with Jesus passing by a

Heuristic Reasoning	The words of Jesus (GoC)	Natural words-participants (R)	Benefit Response (R of Individual)	Surprised and can't believe it (R)
Epistemological Reasoning (GoC)	God's grace is expressed in initial and concrete prepositions / concrete actions.	Jesus' words transcend human natural reasoning.	The words of Jesus provide benefits to those who respond.	The words of Jesus have no place for the unbeliever (nothing).
Ontological Reasoning	Jesus' words negate the natural ontology.	The sinful aspect is emphasized more in assessing the suffering of life	Focus on someone's actions	Does not provide equality or agreement. More of a wait-and-see.
Axiological Reasoning	The words of Jesus meet the needs of believers	Passive and waiting What is the end for humans who suffer? Nothing to do	<i>Re the new of thinking</i> happens to that person can see.	Does not apply the principle of axiology for those who do not believe in miracles.
Traditional Reasoning	Jesus' words were rejected because of unbelief	Comfortable with his religious situation	Seeking benefits only outwardly. Not interested in spiritual things.	<i>Re the new of thinking does not happen.</i> Mind if a miracle happens.

Table. 2.
Plural Reasoning (more than two people)

man who has been blind all his life. The disciples reacted to this situation with a worldview typical of their day. In their minds, suffering was always a punishment for something, so they asked Jesus for whose sin this person was suffering: his sin or that of his parents. Jesus' response proves that not all adversity is "our fault," so to speak. While it is true that our own choices have the greatest impact on our lives, it is also true that bad things can happen to those who do nothing worthy of a particular struggle (John 9:1-3). Jesus healed the man by smearing mud on his eyes and told him to go to take a bath. The result is a man who can see, even though he never could before. The ideas of light, sight, and blindness are often used in Scripture as symbols of spiritual knowledge. In this case, the man's experience is a metaphor for the Christian experience. The "light" that comes when we are saved is something we have never had and can never have until Christ chooses to give it to us (John 9:4-7). Paul also understands this statement and he expresses the penetration of the Word as the power of the light at work in the human heart to see the glory of Christ – in 2 Cor 4:6. The provisions remain the same, that God always takes the initiative to carry out miracles because from there the Creator is the miracle wonder worker through Jesus the Logos. However, for a few people wearing religious robes, the Logos who performed the healing miracle became illogical because of the existing and inherent traditional ties to their lives so far. This healing was also prophetic: the Old Testament spoke of the Promised One healing blindness (Isaiah 29:18; 35:5; 42:7). In all of Scripture, only Jesus is credited with the miracle of giving sight to the blind. This is not only proof of His identity; it symbolizes the unique way in which the Messiah provides an understanding of truth (Matthew 11:5; Matthew 12:22-23). The immediate reaction of the Pharisees (verses 15-41), if moving on to the following verse is to be expected, was to condemn Jesus for not properly honoring their Sabbath tradition. This, for them, was more powerful evidence than the miraculous cure of blindness. Meanwhile, the previously blind

man only knew that whoever gave him sight must be from God. The man referred to Jesus—whom he had never seen—as "a prophet" (John 9:8-17). Two contradictory reasoning is seen in this segment of the conversation. From the Pharisees/religious groups, they deny the meaning and events of healing because they are bound by tradition. One is a man who has seen again and is cured of his blindness. This person actually interpreted this healing as showing that Jesus was a real prophet. The two realities are different because different points of view produce opposite final prepositions. Referring to the beginning of the text of the conversation in chapter 9, in fact, the healing that Jesus did indicate even strengthened Jesus' initial proposition that God who dwells in Him wanted the blind man to be healed even though it was a religious Sabbath. Conversational polemics occur because heuristic reasoning has a different footing. This is also the emphasis of van Der Watt when Jesus revealed His life to humans, focused on the blind from birth. With the incarnation of Jesus as the pre-existing Logos (1:14), this intangible narrative is integrated or combined with earthly human events. Through the incarnation of Jesus, coming into his own, the transcendental narrative is introduced and integrated with earthly reality and its narratives, having a direct impact on the understanding and interpretation of existing worldly narratives. And make the words of Jesus sound foreign to the ears of the Pharisees. In terms of reasoning, based on the texts of John chapter 9 in those 12 verses, it can be estimated that the reasoning developed by the opposition on the miracle of healing indicates the reality of disjunction in reasoning. The existence of a form of resistance to the magic of the blind seeing again illustrates that the singularity principle implies that any case/event that requires simultaneous consideration of alternative hypotheses will be very difficult. As mentioned by Evans, There is evidence that thinking about the disjunctive problem is very difficult for people, especially when the exclusive disjunction shows that either p (blind) or q (seeing) is the case, but not both. In the third case, the Pharisees

¹¹Inner illumination of the hearth that occurred the conversation - Mayer Hubbard, "The Spirit in 2 Corinthians." in A Biblical Theology of the Holy Spirit. Edited by Trevor Burke, 2017, 167.

could not justify the blind and seeing again taking place in the same person. It's so impossible.

HR and Students at School (Theology)

Nuno Alvaro Ferreira Rodrigues provides an interesting review of the lives of students based on 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 heuristics¹⁴. 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 HR in preaching 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. In the third case, using heuristic reasoning, it can be found that the texts of conversations or conversations about blind people from birth contain four speaking characters. First Jesus himself, then the disciples, then the blind man as an object of action for his healing and the fourth came from among the Pharisees. The interesting

thing from this conversation is that it was found that there was a reasoning bias in the Pharisees who denied the existence of healing people who were blind from birth. But the effort itself could not thwart the miracle that occurred. From the Gospel of John, it can also be seen that the motive for believing is thick in this passage. This corresponds to the epilogue in John 20:30 and 31. The consistency of the message with the main emphasis on believing in Jesus and His words gave birth to *semeia* (: signs or wonder), as recorded in John 2 when water was turned into wine at Cana at a wedding feast.

The Benefits of Heuristic Reasoning

The following excerpts can be considered for Christian counselors to also use HR in school management and andragogy in adult congregations. Such are the contents: So, when we think about heuristics, we have to remember that HR is often useful, helps us make decisions and keeps 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 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. HR makes it possible for him to solve problems even when he has incomplete information¹⁵. Another benefit of using heuristic reasoning in exploring the contents of the biblical text is in understanding human understanding God's quotes and relationships with human behavior, making reasoning in the context of faith clearer. This is also mentioned by Michael L. Perlin when examining a person's behavior in a judicial context. He emphasized that the use of heuristic reasoning in a

¹²Jan Van Der Watt, The spatial dynamics of Jesus as King of Israel in the Gospel according to John in *Herv. teol. stud.* vol.72 n.4 Pretoria 2016, 3

¹³Jonathan St.B.T. Evans, The heuristic-analytic theory of reasoning: Extension and evaluation in *Psychonomic Bulletin & Review* 2006, 13 (3), 386.

¹⁴Nuno Álvaro Ferreira Rodrigues, *Heuristics In Problem Solving For The Teaching And Learning Of Mathematics*. Dissertation. Faculty of Psychology and Educational Sciences, University of Coimbra, 2015. p. 68.

¹⁵<https://psychexamreview.com/benefits-of-heuristics/diakses> 03 agustus2021.

distorted general court can result in heuristic reasoning. The essence of this is nothing but the use of problem-solving methods to keep the "information source demands of a task within the limits of [individual's] limited cognitive capacity¹⁶."

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 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. Also, in the context of discipleship, as in John 9, the third case in this article, Jesus himself entered the natural world and the world of tradition, which connotes impossible through heuristic reasoning characterized by God's grace.

Greeting:

The authors would like to thank the institution that published this article. Our statement in 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. It is also discussed in the context of heuristic reasoning as a dual process and plural conversation. Christian stewardship can benefit from deepening the counselee's life based on the counselee's heuristic reasoning, similar to how a teacher or a pastor receives benefits from their student and congregation.

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