

## The Doctrine of the Holy Spirit in the Confession of the Toraja Church and Its Implementation for the People of the Toraja Church Leppan Congregation

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### ABSTRACT

Christians or churches generally believe and acknowledge that the Holy Spirit is one of the persons of the single Triune God, but in congregational life, the Holy Spirit is misunderstood and often there are various views about the Holy Spirit personhood and how the Holy Spirit works in the lives of believers. . In fact, if we return to the church's confession which is formulated based on the scriptures, it is clearly stated that the Holy Spirit is a person. In the Toraja Church's confession, the Holy Spirit is specifically recognized as a Person, however in this confession the author observes that further emphasis or explanation of the Person of the Holy Spirit is still inadequate. So it is not surprising that there are still many members of the Toraja Church who do not understand or even misunderstand the Holy Spirit and the work of the Holy Spirit in everyday life, as in the case of one member of the Toraja Church, the Leppan Congregation, who claimed that he had encountered the Holy Spirit. Through a spiritual experience that he dared to claim to be a prophet and even dared to judge several members of the other congregation that they were unrighteous and controlled by Satan. Therefore, in the author's opinion, the doctrine of the Holy Spirit still needs to be given further explanation and is very important to be emphasized in the lives of church members. This is important so that church members gain a correct understanding of the Holy Spirit as stated in the holy scriptures.

**Keywords:** Person, Holy Spirit, Toraja Church, Leppan, Doctrine.



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### INTRODUCTION

At the beginning of the birth of the church to the church reform event, the teachings or doctrine of the Holy Spirit was not much questioned or discussed both in the sermons and in writing (Stephen Tong, 2014). In the recognition of the Toraja Church consisting of 8

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chapters, there is no one chapter describe specifically about the Holy Spirit. In Chapter I which consists of 7 points and discusses about the Lord of God, The Holy Spirit is only mentioned once, namely the statement of God in three persons namely God the Father, God the Son and God the Holy Spirit. Furthermore, in Chapter II which consists of those discussing the Word of God, The Holy Spirit is only mentioned 2 times and only concerns the role of the Holy Spirit in witnessing the Word of God and the power of the Holy Spirit that brings humans to the path of salvation (Pengkakuan Gereja Toraja, 2023).

So it is not surprising if there is an opinion that says that the doctrine of the Holy Spirit becomes an unbalanced teaching. As revealed by Situmorang that the teachings or doctrines of the Holy Spirit look one-sided (Situmorang, 2021). What is meant by Jonar One -sided is a clearer explanation or description of the Holy Spirit fewer when compared to the teachings of the Person of God of other Trinity (doctrine about Christology and the doctrine of God the Father). In line with that Stephen Tong revealed that the Holy Spirit in general did not get much attention (Stephen Tong, 2014). Stephen Tong considered that in the history of Christianity before and after the reform of the Holy Spirit Doctrine still had not received sufficient attention from the Church (Stephen Tong, 2014). Answering the problem Abineno consider that, There are at least two reasons why the teachings of the Holy Spirit lack attention in the church (Pangaribuan & Rumetor, 2024). First, because the Holy Spirit did lead the attention of believers to Christ and Father, not on himself, this underlies the statement can be seen in John. 16:13 (Punuh, 2024). In this case Abineno wants to explain that the work of the Holy Spirit is directing believers to understand about God the Father and Jesus Christ as Savior, therefore the center of attention is God the Father and Child. Second, it is caused by the church own mistakes that do not have a clear understanding of the nature and work of the Holy Spirit (Situmorang, 2021). Regarding this second reason it can be said that in Abineno view, Not many Christians or Christian theologians who have a clear understanding of the personality of the Holy Spirit, so there is no courage to express or discuss about Holy Spirit, This is seen in life people who are still not yet talking about

On the other hand Stephen Tong also revealed the same reason as Abineno's view, namely because of the doubt and fear of the possibility of misunderstanding the teachings of the Holy Spirit. This means that there are still many people who are hesitant to give a clear description of the doctrine of the Holy Spirit. This can occur due to a lack of clear understanding of the Holy Spirit. Based on the case mentioned above, then it is no exaggeration if the writer argues that the doctrine of the Holy Spirit is still very need get a complete emphasis and explanation to the church citizens so as not to cause a sense of misunderstanding of the person and work of the Holy Spirit as the author encountered at the Toraja Church of the Leppan. Where there is one Church members who are also part of members of the congregation (Elder) who claims to have experienced a personal spiritual experience with the Holy Spirit and boldly claimed to be a prophet in front of the members of the congregation even without hesitation to judge the other congregations who were present or were listening to their sermons.

In his previous research the author had found several articles that discussed the doctrine of the Holy Spirit as discussed by Edy Syahputra Sihombing about the role of the

Holy Spirit as a personal God in the Church (Sihombing, 2020), in his writing Sihombing emphasizes the role of the Holy Spirit so that believers are more familiar with and experience the presence of the Holy Spirit in everyday life. Research by Theofilus Sunarto about the role of the Holy Spirit in giving strength to believers based on Ephesians 3:16 (Sunarto, 2022), in his writings Sunarto focuses on the role and power of the Holy Spirit in guiding believers to face various problems in life. And research by Steven Tubagus about the reflection of the role of the Holy Spirit in the world (Tubagus & Winanto, 2022), in his writing Tubagus Dkk, more emphasizing the role done by the person of the Holy Spirit in believers from several stmisun previously there was nothing the same as the writing discussed by the author in this study. This paper discusses the Dokrtin of the Holy Spirit in the recognition of the Toraja Church and its implementation for the Toraja Church so that the part that is the novelty/novelty of this paper is a description of how the doctrine of the Holy Spirit in the recognition of the Toraja Church and how its implementation is for the Toraja Church in the Leppan congregation..

## **RESEARCH METHOD**

In this paper the author will use qualitative, descriptive research methods. The qualitative approach is an approach that intends to understand what is experienced by the research subject which includes; Behavior, perception, motivation and others, as a whole and with descriptions in the form of words and languages in the context of natural problems using various scientific methods (Moleong, 2010). While the descriptive method is a method that describes phenomena or events that are still vague to study, so that the reader can find out the description of the object of research and analyze the data (Nazir, 2003). In this study the authors used the interview method and observed directly the subject and then gather all existing data to be described through this paper.

## **RESULT AND DISCUSSION**

### **The Importance of the Holy Spirit Doctrine**

Basically, the teachings or doctrines about the Holy Spirit are actually already inside Old Testament. The mind reveals that the doctrine of the Holy Spirit is the same in all the Scriptures (Old Testament and the New Testament) (Bavin, 2012). Although the New Testament states more about the Holy Spirit, it does not mean that the Holy Spirit stated in the Old Testament is different from the Holy Spirit stated in the New Testament. Or in other words the New Testament consciously does not preach the doctrine of the Holy Spirit that is different from those reported in the Old Testament (Bavin, 2012). Thus both the Old Testament and the New Testament both declare and preach the same power and personality of the Holy Sapproa.

According to Nifrtirik and Boland in his book entitled *Dogmatika Today, Pneumatology or Dokrtin Holy Spirit* is an attempt to talk about the Holy Spirit and His Work (Boland, 2015). Pneumatology or doctrine of the Holy Spirit is a study of the Holy Spirit, namely the

third person or person from God Trinity or commonly also referred to as Trinity (Stephen Tong, 2014). In other words pneumatology is a doctrine or teaching that talks about the person of the Holy Spirit. According to Stephen Tong there are two reasons why the doctrine of the Holy Spirit is so important. First. Because the Holy Spirit is a standard of faith (recognition of faith). Second because the Holy Spirit is a divine person. Furthermore Stephen Tong explained that the doctrine of the Holy Spirit is very important because only through the Holy Spirit humans can know God (Stephen Tong, 2014). In this case, the expression of Stephen Tong can be understood that only because the work and wisdom of the Holy Spirit humans can know God and understand the teachings of God Tri Tunggal (Kumowal, 2024). This opinion is based on the bible 1 Corinthians 2: 10-11. In this verse it is said that God, through the Holy Spirit, is willing to express themselves and give wisdom to humans because the Spirit can investigate everything, only the Holy Spirit knows God.

The same thing was expressed by Reinhard who also confirmed that humans have no knowledge about God except the Holy Spirit who states it (Bonnke, 2008). In the book of John 16: 13-14, Jesus said "But if He comes, the spirit of truth, will glorify Me (Jesus), because He will preach to you what He receives from Me. In addition, when referring to another verse, the story of the Apostles Article 2 concerning Pentecostal events, it can be said that the beginning of the birth of the church began at the outpouring of the Holy Spirit for the disciples. Therefore, aside from being a basis or good at the church's recognition, the Holy Spirit is also the perpetrator or the person who forms the church itself (Sutrimo, 2023). A similar statement was expressed by Georges who said that the Holy Spirit was the basis or foundation of the existence of the Church from the time of Kemasa (Nicolas, 2022). This means that only through the presence, power and gift of the Holy Spirit of the Church was born and without the work and power of the Holy Spirit of the Church could not exist and develop as can be seen to this day.

Quoting Bavin's words, he is the same spirit that speaks through the Prophets (Matt. 22:43; Mk. 12:36; Acts 1:16; Heb. 3: 7; 1Ptr 1: 10-11; 2Ptr. 1:21). The same spirit testifying in the days of Noah (1ptr. 3: 19-20), the Spirit rejected by Israel (Kis7:51), the spirit that descended on the Messiah and lives in the church (Matt. 12:18; Luke 4: 18-19; Acts 2: 16-18) (Bavin, 2012). Thus it can be understood that the main source of understanding the doctrine of the Holy Spirit is the Scriptures. The Holy Spirit can only be understood to what the scriptures stated and the doctrine of the Holy Spirit is a very important doctrine to be studied in order to understand and account for Christian faith, especially in testing every claim or testimony in the name of the Holy Spirit. Because not all testimonies and miracles come from God as the word of God says that the devil can also disguise as an angel of light and disguised as a servant of truth (2 Cor 11: 14-15). Thus it is clear that every believer needs to test every spirit (1 John 4: 1; 1 TEST 5:21).

### **The Holy Spirit as a person**

One complex problem in understanding the Holy Spirit is the use of personal terms used to mention the Holy Spirit in relation to God. That is why most Christians and liberalism figures, as well as the teachings of Mormones, Monarkianism, Patripasionism and Modalism assume that the Holy Spirit is only limited to power, active energy or divine energy from God

the Father, and teaches that the Father, Son and Holy Spirit are only the names and modes of God (Bavin, 2012). Often Christians hear and call it themselves in the recognition that the Holy Spirit is one of the individuals in the Tri Tunggal God but understands and assume that the Holy Spirit is only as a power or energy/Divine energy, it is often seen in the sentences of prayer spoken by several members of the congregation, elders and deaches such as "... even power your Spirit or Display Your Holy Spirit for the food in front of us ... and other sentences that describe the Holy Spirit only as a power that can be requested when needed.

Based on this case it can be said that the implementation of the understanding of the doctrine of the Holy Spirit in the Toraja Church is still very lacking and an understanding of the Holy Spirit as a person is not yet understood by all Toraja Church members. Yet in the recognition of the Toraja Church of the Holy Spirit is clearly recognized as the third person of God the Trinity, although in an explanation of the recognition consisting of 8 chapters, there is not one chapter that specifically describes the personal term of the Holy Spirit as revealed in the introduction above, but even so in chapter 5 which describes the sanctification, it is very clear that the role and power of the Holy Spirit as a person who works and works to enforce and convince safety in believers and as God who is present and works in the world. To reinforce an explanation of the Holy Spirit is one person, the following explanation will be described about the personal term of the Holy Spirit.

According to Thiessen there are several ways to understand and prove that the Holy Spirit is true. First, the language used by Jesus in John 14:26 to designate the Holy Spirit using the pronouns of the "He" In line with that, Simon Runtung also said that the use of the word "he and him" in the Bible text to call the Holy Spirit proves that the Holy Spirit is a definite person. Simon Runtung, "The Holy Spirit in Teaching," Marampa "2 (2016): 37 Language used by Simon here, is quite interesting, the word "one "is not a" surely "the statement wants to emphasize that the Holy Spirit is truly one person not (object, power or nature). Second, the Holy Spirit is referred to as a helper/entertainer (John 14:16, 26: 15:26; 16: 7), as explained by James Lola that the intended entertainment refers to other personalities, which are essentially the same as Jesus. Third, some of the characteristics of the personality possessed by the Holy Spirit are that they have thoughts/minds (1 Cor. 2:11), where this reason is one of the main characteristics or characteristics of one person. In addition to the mind of the Holy Spirit also has feelings (Rm. 8:27) where these characteristics make the Holy Spirit can be grief and lye as can be felt by one person. And the third characteristic is that he also has the will (1 Cor. 12:11) (Henry C. Thiessen, 2015). The will here is understood by Simon Runtung that the Holy Spirit is sovereign in His work (Budiyana, 2018).

In the bible, the term Holy Spirit still refers to a special person in the existence of Divine which is died (different/distinguished) from the Father and Child (Bavin, 2012). Bavin further explained that the Spirit is God as the principle of life of life in the whole creation. He is called holy because he exists in a special relationship with God and because he places everything in a special relationship with God. To clarify the existence of three individuals in the One, Calvin, giving the formula as quoted by Francois Wendel in his book, Calvin revealed that the name of the Father, Child and the Holy Spirit showed a clear distinction,

because it could not be said that The three names (Father, Child and Holy Spirit) are only three titles that are worn to God in different ways. Furthermore Calvin explained that children are different from the Father because the child is the word of the Father and has the glory of the Father, while the distinction of the Holy Spirit with the Father appears when it is said that the Holy Spirit comes out of the Father and the distinction of the Spirit with the child appears when the scriptures declare Him as an "other helper" (Wendel, 2015).

Thus it is clear that the Holy Spirit is a divine person in the Trinity God. The three individuals in one God are different but not separated, can be distinguished but cannot be divided and the three are ESA. Citing Reinhard's words that say that the Holy Spirit is the third person of the Trinity who works on earth (Bonnke, 2008). This means that inside and through the Holy Spirit God does everything on earth. Therefore all the experiences of believers, forgiveness, answers to prayer, guarantees, joy, healing, and signs that come from God are done and accepted through the Holy Spirit. Thus it can be understood that the Holy Spirit is a real person and has thoughts, feelings and will and power and is a sovereign person from God Tri Tunggal who continues to preserve the lives of believers.

In one occasion of discussions with members of the Assembly (elders) who claimed to have a personal experience with the Holy Spirit or receive revelation from the Holy Spirit, he told me that "he met with a form of appearance and the form could not be explained because it was only a form light and sound. In that experience the person concerned was brought to a place with his hands shackled and continued to be whipped with a chain, then the person concerned asked why I was tortured like this, then the sound of answers was heard. "You must be responsible for this torture because you will be used by God to preach the congregation and the world that this world has been filled with darkness and you must bear the wrath of God for the congregation who continues to sin" (Marlin Limbong, Wawancar, 2021).

Based on this testimony, it appears that the figure told by the person concerned is someone as described above, and appears under the task given is a person's job the Prophet so that it was quite convincing that the figure mentioned in his experience was the Holy Spirit, but in the next process in the actions and behaviors shown through his ministry in the congregation concerned actually showed actions that were not in line or true people There are really mastered or guided by the Holy Spirit. This problem then becomes a sign for some members of the congregation whether the claim concerned as a prophet who is guided by the Holy Spirit can be trusted, but in the understanding of the writer of the behavior shown by the person concerned is not in line with the work of the Holy Spirit, therefore the authors consider that the person concerned does not understand how the teachings of the Holy Spirit are true. Therefore in the next discussion will be described about the work and work of the Holy Spirit in believers.

### **The Holy Spirit is God**

The lack of discussion and description of the Holy Spirit in the Nicea Council, raised a new problem about the existence of the Holy Spirit in the Trinity, only after 359 AD or 360 m Athanasius began to explain the position of the Holy Spirit. According to Athanasius, the

Holy Spirit is not something that is binding to creatures but is included in God. This means that the Holy Spirit originates from God, he is eternal and a *Sebakic* with God (Lohse, 2008). Through this expression it can be understood that Athanasius believes and believes that the Holy Spirit is God, he is eternal, has a divine nature and is not a mortal creation that has a lower status than the *Faperso*.

In an ecumenical meeting attended by 150 bishops in Constantinople in 381 AD, the church father discussed further about the recognition of the previous church concerning the status and position of the Holy Spirit in the God of the Trinity. In the meeting they were fully accepting and could even be said to perfect the previous recognition that had been formulated in Nicea, the bishops confidently stated that the Holy Spirit had the same *Kodrad* as the Father and Son, therefore he was God. The three individuals in the Trinity of God's statements have their own uniqueness. The uniqueness of the Father is that he is not existed or he exists by itself because of that, he is the source (origin) of all the divinity. The uniqueness of the son is that he was eternal from the Father (not created but was born). While the uniqueness of the Holy Spirit lies in the fact that he originated and came out of the Father in a different way of the son, meaning that even though he was both agreed or out of the Father but both were different (Leonardo, 2004). Or in other words a *sedakic* but can be distinguished.

Departing from the above view, a recognition is formulated that the Holy Spirit is God. The recognition is also known as the *Sahadat* of Constantinople which reads "I believe in the Holy Spirit, he is the God who revived, originated from the Father, he was worshiped and glorified with the Father and *Putera*, along with the son he said with the meditation of the prophets" (Leonardo, 2004). Thus the formulation is a clear basis regarding the status of the Holy Spirit which in previous recognition, namely Nicea's recognition only mentioned "I believe in the Holy Spirit". According to Nifritric and Boland the Holy Spirit is God in believers (Boland, 2015). But it should be noted here that the Holy Spirit is not the same as the Holy Spirit as in mystical beliefs. The Holy Spirit comes from above and dwells in believers. The same thing was expressed by Stephen Tong who firmly said that the Holy Spirit was God who dwells in *Constan*.

On the other hand John Frame also revealed that, the Spirit brought the divine attribute of eternity (Heb. 9:14), he is *Mahhatahu* (Isa. 40:13; 1 Cor. 2: 10-11), the Holy Spirit brings wisdom (Yes. 11: 2), he is present and cannot be understood. What is meant cannot be understood here means that the spirit is not limited because the spirit is God, he is equivalent to the Father and *Putera*, He is perfect and His holiness is *Divine Hole* and *Divine Attributes* so that *Ia* is equal and deserves to be respected (Frame, 2013). The Holy Spirit is God who is present and works in the world, therefore God who is trusted by Christians is God who lives and is always present to maintain His creation and save humans, therefore He is not a very mystery far, but He is God. What is pleased to express Himself in three personalities, namely the Father, Son and the Holy Spirit. Citing the words of Reinhard, the Holy Spirit is God and God is not far away and He has never been far away. Everyone can recognize Him the same as they know the Father and Jesus (Bonkne, 2008). This means that if someone knows the Holy Spirit then he knows God and everyone can know Him just like knowing Jesus. Thus it

can be said that through the Bible humans can know God not only through His Word but also through His work and work (through the Holy Spirit).

In the recognition of the Toraja Church it is explained that God is present and working in the world, and in the church through the Holy Spirit that liberate, renews, builds, and gives power to the Church to be witnesses, tolerates the world of sin, truth and judgment, and leads people Believe in all the truth of God (Yeh.37; Acts. 1: 8; Ephesians 3: 16-17; 4: 3-4; Romans. 8: 1; Cor. 12: 7,12; 14: 26,33; 2 teams. 71: 7; John. 16: 8-11.13). Therefore the Toraja Church claimed that the eternal Spirit of God witnessed salvation to the world. He convinced humans and said that salvation in the hearts and human life (PGT bab I ayat 6), the writer got this data from the recognition of the Toraja Church chapter VI. This recognition is to emphasize that the Holy Spirit is God because He is eternal and He who plays salvation in every person.

### **The work or work of the Holy Spirit in believers**

Although above it has been described that the Holy Spirit is another person from the Father and Child, but that does not mean that the Holy Spirit also has a special task and does another work, which is not done by the Father and Child, but he also does what the Father and Children are doing. Quoting the words of Frame which says that the Holy Spirit is involved in all God's work because He is God (Frame, 2013). This is what can cause mistakes if someone thinks or imagines that as if the Holy Spirit has a special task or other work of the Father and Child so that the view arises that it is difficult to say that the Holy Spirit is a sovereign person but he is a relative person. This view is unacceptable because it assumes that the Holy Spirit has another will that is different from the will of the Father and Child.

The work or work of the Holy Spirit is also not limited to extraordinary/spiritual experience or miracles, but rather a real hope for everyone. God wants humans to remember Him. His longing is close to His creation through His Spirit. Thus the atmosphere described in the Scriptures when humans are in the garden of Eden. Many people think that people who are filled with the Holy Spirit have an unusual or foreign experience. Though this is not the case, the Holy Spirit is not an unusual experience experienced by sick people, but he is a real hope for every believer and God wants humans to want Him (Bonnke, 2008). The Holy Spirit is a gift given to everyone who knows Him. Or in other words the Holy Spirit is a person who empowering or giving power to every believers or servants of the Church (Manarinsong et al., 2022). Thus it can be understood that the Holy Spirit is a person who is bestowed by God in the believer to know God and guide those who believe to live in the path that God wants or in the Wibowo language the Holy Spirit sanctified people so that people Call and chosen God lives in holiness(Wibowo, 2018). He is a figure or person who is inside and gives power and control from within believers not a figure or person who comes from outside and controls from afar that can be experienced through foreign or certain events, as often toldIn some testimonies especially specifically the testimony delivered by one of the church members who claimed to be a propHoly

The Scriptures in the Old Testament clearly show that the Holy Spirit is involved in every work of God. The Holy Spirit is present and involved in creation, therefore he is the

creator and provider, he empowers and strengthens the angels (Ezekiel. 1: 12,20), giving strength and power to humans (judges. 13: 15; 14 - 15:16) (Frame, 2013). And all the work is done by God who is one, meaning that all plans, will and work of God are carried out together by the three divine individuals namely the Father, Child and the Holy Spirit. As Reinhard said that everything that was done by God here, outside heaven, was carried out by the Holy Spirit (Bonnke, 2008). In the Book of the New Testament, the Holy Spirit empowering the sermon and its sermon. This is evident in Peter's sermon and makes thousands of people repent (Acts 3: 11-26), the same thing also appears in Paul's sermon (1 Cor. 11) What Paul said in the verse proves that it does not originate from Paul's own experience or wisdom but originated from The power of the Holy Spirit, can be compared with (Luke 4: 14; Acts 2: 1-4; Rm. 15:19 and 1 test.1: 5). When the Spirit uttered the Word with power, at that time the Word delivered had authority. Therefore what was conveyed by the prophets, Jesus and the apostles had authority (Frame, 2013). Through the description above it can be understood that the Holy Spirit in a believer gives authority so that people who convey the truth and the Word have a bottom of the buried so that without the testimony of spiritual experience and shows the sign of miracles even a person who is mastered by the Holy Spirit has a below to change and influence others. In other words, without confessing or having a spiritual experience, people who are guided and mastered by the Holy Spirit will be enabled to preach the truth and word of God.

On the other hand Reinhard also said that the Holy Spirit came to give strength to those who were weak and needed, to small people who felt helpless. Or in other words he comes to everyone in need, really he is an extraordinary gift (Bonnke, 2008). Thus it is clear that the Holy Spirit empowering believers so that they can serve God. When the apostles were filled with the Holy Spirit (Acts 2-4: 8; 9:17; 13: 9.5) they were empowered and equipped with special abilities to serve so that they had the courage to preach the Gospel of the Kingdom of God (the Word of God). Not only empowering, the Holy Spirit also insisted on the sin (16: 8-11), making humans sin into new humans (Titus. 3: 5-7) The Holy Spirit also aroused and revived (Rm. 8: 10-11) (Bavin, 2012). Or in other words the Holy Spirit helps and enables sinners and weak people to give themselves in serving God and awaken the act of sin so that it returns to the right path commonly referred to as new birth. So the Holy Spirit makes each person aware of his mistakes or sins not to show the sins of others and then judge him. The very contrasting thing shown by the church residents who claimed to be a prophet who actually claimed to be himself and what he said was the truth and others were sinners who were controlled by the devil. Insecifying and reminding others of his mistakes and sins is a good thing but considering yourself right and judging others is the teachings contrary to the teachings of the Scriptures and that is not the work of the Holy SpiJesu

According to Stephen Tong there are at least two of the biggest jobs of the Holy Spirit, namely, the Holy Spirit bring down the word from heaven to earth (through the prophets and apostles) and brought sinners from earth to heaven (Stephen Tong, 2014). In this case, the Holy Spirit guides, inspire and move the prophets and apostles in conveying the word of God and inspires the Bible writers, so that with that word, sinners who listen and accept them are saved (entering heaven). Furthermore Stephen Tong said that the Holy Spirit did not do strange things such as making people tremble, rolls, prancing or other strange attitudes as

believed and commonly practiced by some Christians who claimed to be controlled by the Holy Spirit. If someone does not explore and obey and obey the Word that has been revealed by the Holy Spirit but wants to experience an unusual experience and then inspire and say that the experience is from the Holy Spirit, it can be said that it is bullshit, because the Holy Spirit and the truth of the Word should not be separated (Stephen Tong, 2014). Therefore, not everyone who claims to have experience with the Holy Spirit can be trusted unless the person submits and obeys the principles of the Bible.

The Scriptures give a special emphasis on the work of the Holy Spirit, namely creating unity and peace (peace) in the body (2 Cor. 13:14; Gal. 5: 18-20; 4: 3; FLP. 2: 1-2; Kol. 3:14) And he also allows sinners to cry and say "yes abba yes the Father" (Rm. 8:15 and Gal4: 6) (Frame, 2013). In other words, the presence of the Holy Spirit in each person will bring peace, joy to do the truth and the most important thing is to bring every person to know the Father and have a close relationship with God. In relation to the work of the Holy Spirit to bring sinners in and receive parts in the Kingdom of Heaven, Stephen Tong outlines the following changes of change:

### ***The Holy Spirit enlightens the apost***

In the Gospel of John. 14:26 When Jesus promised an entertainer to His disciples, he said that "But a comforter, that is the Holy Spirit that will be sent by the Father in My Name, he will teach everything to you and will remind you of all that has tell you ". And the Gospel of Matthew. 22:37 which spoke about laws, especially Jesus, said "... love your God, God, with all your heart and with all your soul and with all your miwith.

From these two verses it can be understood that true faith does not throw or ignore the ratio but rather leads the ratio in the right direction. Therefore, according to Stephen Tong, faith is not contrary to the ratio, but the Holy Spirit works through the word by giving enlightenment to the ratio, so that people can understand the truth of God (Stephen Tong, 2014). Thus a strange attitude and seems to lose consciousness even like possessed people as practiced by some people who claim to experience experience with the Holy Spirit, it can be said that it is not the work of the Holy Spirit. Because the principle of God's Word is to enlighten the mind, the more open minds and make it more understanding instead of killing or getting rid of mind (Stephen Tong, 2014). Conversely, people led by the Spirit must be able to think clearly and control themselves (control the attitude well) not like people who are increat.

### ***The Holy Spirit enlightens emotrece***

After the Holy Spirit guides the ratio, then the spirit is to guide emotions. Emotions that have been enlightened or guided by the Holy Spirit are emotions that love truth and that is what leads people who are controlled by the Holy Spirit to always live in truth and people who truly love the truth will be willing to share the truth with peopleOther (Stephen Tong, 2014). Such emotions were clearly shown by Jesus when he cried at the time of Lasazarus's death, he cried because of the unbalanced humanity, the same thing was shown when Jesus lamented about the destruction of Jerusalem which would be a barren place because they did not want to repent(Luk 19: 41-44), The same thing was shown elsewhere when he cried in the

gethsemani garden at that time with a very deep feeling of sorrow because of the ferocity of the misery caused by the sin of humans which made the drops of Jesus' cry into blood (Luke 42-44).

Thus the person who claims to be filled with the Holy Spirit but bravely considers the most holy/holy self and demeaning and even judging by others, it can be said that it is not the attitude of people who are filled with the Holy Spirit and contrary to the teachings of the Bible. Because when the Holy Spirit works in a believer, he will express mistakes and be forgiven from sin (John 16: 811), because it is not possible for people who realize their own mistakes and sins can demean and judge each other.

### ***The Holy Spirit enlightens the will***

After understanding the truth and loving the truth, the next thing is to submit or submit to that truth. Submitting to the truth of the meaning is to rely on the teachings of God's Word and try to understand the principles of the Bible. Thus, people who are mastered by the Spirit, submit to the truth, preach the word of God with the aim that everyone knows Christ, not just working on a church program or just pleases all people (Stephen Tong, 2014). In other words the will guided by the Holy Spirit has the aim to glorify and preach the Gospel of Christ, not glorify themselves and seek personal benefits, as shown by the person concerned who wants to be respected and prioritized in the congregation which shows thatThe news and service focused on yourself not to the word. Because of that, a person who has truly claimed to be Jesus as a God and savior then at that time the Holy Spirit was given and guided the lives of believers and making it as a new human being and a new life must be subject to a new leader is Jesus.

Simply put people who are caught by the Holy Spirit will have the motivation or encouragement to preach the Gospel of the Kingdom of God and declare the kingdom of God on earth not to build their own kingdom. In the recognition of the Toraja Church Chapter V Item 2 it is said that the Holy Spirit maintains, freeing, governing this world in order to realize the kingdom of God, the Holy Spirit convinces humans through the Word of God (Scriptures) that humans have been justified in Jesus Christ so that they become creations new. Thus, it can be said that when someone is controlled by the Holy Spirit, he will have good motivation for God's glory, preach and testify about Jesus and show the kingdom of God in his life.

Departing from the above understanding, to test whether the testimony, reporting or miracles carried out by people who claim to be filled with the Holy Spirit can be tested from their motivation. Although a person's motivation cannot be measured and understood by others other than the person itself, it can be read or seen from what is done or the fruit it proddrops.

## **CONCLUSION**

From the description above it can be concluded that the doctrine of the Holy Spirit in the recognition of the Toraja Church has not been well understood by all Toraja Church

members, besides that the Children's Explanation and Understanding of the Personal Holy Spirit in the recognition of the Toraja Church is still very lacking. The Holy Spirit is a person who is in power and sovereign as God, who guides and sanctifies life (mind, emotions, and will) every believer so that it can and is worthy of living in a fellowship with God. Because of that claims and testimonies by a church of a spiritual experience together with the Holy Spirit cannot be justified in the Bible and is not in line with the teachings of the Holy Spirit as stated in the recognition of the Church in general or in the recognition of the Toraja Church special. Thus the doctrine or teachings about the Holy Spirit in the recognition of the Toraja Church still need to be emphasized in the lives of church members both through sermons or seminars or through mentors in the Church program.

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