Notice that Paul prays that you and I will gain wisdom by having "the eyes of (our) heart" enlightened. Based on several things I have studied, I describe "the eyes of the heart" as the mind.

As a Christian, in what condition should our mind be? In other words, what should be the normal state of the mind of the believer? In order to answer that question, we must look at the different functions of the mind and the spirit.

According to the Word of God, the mind and the spirit work together: this is what I call the principle of "the mind aiding the spirit."

To better understand this principle, let's see how it works in the life of the believer.

**THE MIND-SPIRIT PRINCIPLE**

For what person perceives (knows and understands) what passes through a man's thoughts except the man's own spirit within him? Just so no one discerns (comes to know and comprehend) the thoughts of God except the Spirit of God.

1 Corinthians 2:11

When a person receives Christ as His personal Savior, the Holy Spirit comes to dwell in him. The Bible teaches us that the Holy Spirit knows the mind of God. Just as a person's own spirit within him is the only one who knows his thoughts, so the Spirit of God is the only One Who knows the mind of God.

Since the Holy Spirit dwells in us, and since He knows the mind of...
God, one of His purposes is to reveal to us God's wisdom and revelation. That wisdom and revelation is imparted to our spirit, and our spirit then enlightens the eyes of our heart, which is our mind. The Holy Spirit does this so we can understand on a practical level what is being ministered to us spiritually.

**NORMAL OR ABNORMAL?**

As believers, we are spiritual, and we are also natural. The natural does not always understand the spiritual; therefore, it is vitally necessary for our minds to be enlightened concerning what is going on in our spirits. The Holy Spirit desires to bring us this enlightenment, but *the mind often misses what the spirit is attempting to reveal because it is too busy.* A mind that is too busy is abnormal. The mind is normal when it is at rest—not blank, but at rest.

The mind should not be filled with reasoning, worry, anxiety, fear and the like. It should be calm, quiet and serene. As we proceed into this second section of the book you will observe several abnormal conditions of the mind and possibly recognize them as frequent conditions of your own mind.

It is important to understand that the mind needs to be kept in the "normal" condition described in this chapter. Compare it with the usual condition of our minds and you will see why we frequently have very little revealed to us by the Holy Spirit, and why far too often we feel ourselves lacking in wisdom and revelation.

Remember, the Holy Spirit attempts to enlighten the mind of the believer. The Holy Spirit gives information from God to the person's spirit, and if his spirit and mind are aiding one another, then he can walk in divine wisdom and revelation. But if his mind is too busy, it will miss what the Lord is attempting to reveal to him through his spirit.

**THE STILL SMALL VOICE**

And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:
And after the earthquake a fire; but the Lord was not in the fire:
and after the fire a still small voice.

1 Kings 19:11,12 KJV

For years I prayed for revelation, asking God to reveal things to me by
His Spirit Who lived within me. I knew that request was scriptural. I
believed the Word and felt sure I should be asking and receiving. Yet,
much of the time I felt like what I called a "spiritual dunce." Then I
learned that I was not receiving much of what the Holy Spirit wanted to
reveal to me simply because my mind was so wild and busy that it was
missing the information being offered.

Imagine two people in a room together. One is trying to whisper a
secret to the other. If the room is filled with a loud noise, even though the
message is being communicated, the one waiting for the secret
information will miss it simply because the room is so noisy he can't hear.
Unless he is paying close attention, he may not even realize that he is
being spoken to.

That's the way it is with communication between God's Spirit and our
spirit. The ways of the Holy Spirit are gentle; most of the time He speaks
to us as He did to the prophet in this passage—in "a still small voice." It is
therefore vital that we learn to keep ourselves in a condition conducive to
hearing.

**THE SPIRIT AND THE MIND**

Then what am I to do? I will pray with my spirit [by the Holy
Spirit that is within me], but I will also pray [intelligently] with my
mind and understanding....

1 Corinthians 14:15

Perhaps a better way to understand this principle of "mind aiding
spirit" is to think of prayer. In this verse the Apostle Paul said that he
prayed both with his spirit and with his mind.

I understand what Paul is talking about because I do the same thing. I
frequently pray in the spirit (in an unknown tongue); after I have prayed
that way for a while, often something will come to my mind to pray in
English (my known tongue). I believe in this way the mind aids the spirit.
They work together to get the knowledge and wisdom of God to me in a
way that I can understand it.
This also works in the reverse. There are times when I want to pray, so I make myself available to God for prayer. If there is no particular stirring in my spirit, I simply begin to pray out of my mind. I pray about issues or situations that I am aware of. Sometimes these prayers seem really flat—there is no help coming from my spirit. I seem to be struggling, so I go on to something else that I already know about.

I continue in this fashion until the Holy Spirit within me takes hold with me on some issue. When He does, then I know I have hit on something that He wants to pray about, not just something I am trying to pray about. In this way my mind and my spirit are working together, aiding one another in accomplishing the will of God.

**Tongues and Interpretation**

Therefore, the person who speaks in an [unknown] tongue should pray [for the power] to interpret and explain what he says.

For if I pray in an [unknown] tongue, my spirit [by the Holy Spirit within me] prays, but my mind is unproductive [it bears no fruit and helps nobody].

1 Corinthians 14:13,14

Another example of the way the spirit and the mind work together is the gift of tongues with interpretation.

When I speak in tongues, my mind is unfruitful until God gives either me or someone else the understanding of what I am saying; then my mind becomes fruitful.

Please keep in mind that the gifts are not tongues and translation. Translation is an exact word-for-word account of the message, whereas in interpretation one person gives an understanding of what another has said, but in the interpreter's own style as expressed through his own particular personality.

Let me give you an example: Sister Smith may stand up in church and give a message in an unknown tongue. It has come from her spirit, and neither she nor anyone else knows what she has said. God may cause me to understand what the message was, but perhaps in a general way. As I step out in faith, and begin to interpret what was spoken, I make the message understandable to all. But it comes through me in my own unique way of expression.
Praying in the spirit (in an unknown tongue), and interpretation (of that unknown tongue) is a marvelous way to understand the principle of "mind aiding spirit." The spirit is speaking something, and the mind is given understanding.

Now just think about this: if Sister Smith speaks in an unknown tongue, and God is looking for someone to give forth the interpretation, He will have to pass me by if my mind is too wild and busy to listen. Even if He tries to give the interpretation to me, I will not receive it.

When I was young in the Lord and learning about spiritual gifts, I prayed almost exclusively in tongues. After quite some time had passed, I began to feel bored with my prayer life. As I talked to the Lord about it, He let me know that I was bored because I had no understanding of what I was praying about. Although I realize that I do not always have to understand what I am saying when I pray in the spirit, I have learned that this type of prayer is out of balance and not the most fruitful if I never have any understanding.

**PEACEFUL, ALERT MIND**

You will guard him and keep him in perfect and constant peace whose mind [both its inclination and its character] is stayed on You, because he commits himself to You, leans on You, and hopes confidently in You.

Isaiah 26:3

I hope you can readily see from these examples that your mind and your spirit certainly do work together. Therefore, it is of utmost importance that your mind be maintained in a normal condition. Otherwise, it cannot aid your spirit.

Satan, of course, knows this fact, so he attacks your mind, waging war against you on the battlefield of your mind. He wants to overload and overwork your mind by filling it with every kind of wrong thought so it cannot be free and available to the Holy Spirit working through your own human spirit.

The mind should be kept peaceful. As the prophet Isaiah tells us, when the mind is stayed on the right things, it will be at rest.

Yet the mind should also be alert. This becomes impossible when it is
loaded down with things it was never intended to carry.

Think it over: how much of the time is your mind normal?
Sequel to Chapter 8

To understand what the author is talking about here in Chapter 8 of the book when 'Praying in the Spirit' (in an unknown tongue) let's look at Scripture and the Greek. It is undeniable that the Holy Spirit comes to dwell inside an individual at the moment they are 'Born Again', but we are also commanded to tarry until we receive power from on high. This is a separate experience subsequent to the new birth. This experience is verified by being able to pray in tongues and is referred to as the initial Filling of the Holy Spirit or Baptism in the Holy Spirit.

Many believers are unaware that there is a difference between the prayer language given to believers on receiving the Baptism of the Holy Spirit and the corporate gift of different kinds of tongues. Both are given by the Holy Spirit and both are a prayer language however, one is given as an initial evidence of the infilling of the Holy Spirit, and the other is a special gift that follows the initial infilling of the Holy Spirit.

To further understand this, look at the word 'gift' in Scripture. The day of Pentecost was the initial outpouring of the Spirit, and all believers began to speak with tongues, as the Spirit gave them utterance. Peter spoke saying:

*Repent, and let everyone of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit, for the promise is to you and to your children, and to all who are a far off, as many as the Lord our God will call. (Acts 2:38-39)*

The Greek word here for 'gift' is doreah, which means, a gratuity, such as someone receiving a tip. This particular gift of the Spirit is accompanied by an initial prayer language imparted by the Holy Spirit. Believers in three different narratives recognized they had received the Holy Spirit as he spoke through them in other tongues (Acts 2:4, Acts 10:45-46, Acts 19:1-7). This gift of the initial evidence of the Spirit, however, was different from the gift of different divers kinds of tongues referred to in 1 Corinthians 12. After Paul mentioned the nine gifts of the Holy Spirit, he then posed a series of questions to believers:

*Now you are the body of Christ, and members individually. And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, and gifts of healings, helps, administrations, varieties of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers in miracles? Do all have gifts of healings? Do all speak with tongues? Do all interpret? But honestly desire the best gifts. And yet I show you a more excellent way. (1 Corinthians 12: 27 - 31)*

Paul is speaking about the operation of the nine gifts of the Spirit working within the body of Christ. He uses the Greek word charismata, not doreah, when identifying these as 'gifts'. There is the gift of the Holy Spirit (doreah), which is the baptism of the Holy Spirit accompanied by speaking with other tongues. There is also a gift of 'kinds of tongues' (charismata), which gives
the speaker the ability to speak in various languages unknown to the speaker, which are a sign to the unbeliever. Everyone can receive the initial gift of the Holy Spirit and seek a prayer language, as it is "to you and to your children, and to all who are a far off, and as many as the Lord our God will call," meaning call to repentance (Acts 2: 39). However, not everyone has the gift (charismata) of divers tongues.