

# The Everyday Working of Miracles

Wouldn't you like to have a life where all things are working together for good for you? Then you're going to have to have the working of miracles in your everyday life.

A lot of people might despise that statement, for whatever reason (why, I don't know) but it doesn't matter; the people that despise it, they don't have to have it. The people that appreciate it and like it will be blessed by it, and I've had people say that about many of the messages we preach here. They thank me for saying things other people are not saying. I'm preaching to the people who have ears to hear what the Spirit is saying, through me, to them.

Where do you suppose I get these messages from? I get them from the Holy Ghost — by praying in tongues a lot. Paul said he prayed in tongues more than all of them put together (*1Cor. 14:18*). I'm not there yet, but I'm telling you, that's where these messages come from — I don't make them up; but I'm getting them and they're going online, and people are going to be blessed by them, because they could not hear those things in their own church or from somebody else.

People need to hear this message. It's called, “The Everyday Working of Miracles.”

Say, “The everyday working of miracles.”

What is the working of miracles? Let's define this by the scriptures. First Corinthians chapter twelve, and verse ten (*1Cor. 12:10*). *To another the working of miracles...*

Say, “The working of miracles.”

This is a two part gift. This gift has *working* and miracles. Throughout the scriptures — and we'll look at quite a few scripture — the *working of miracles* has a natural component and a spiritual component. The *working* is something that they did in the natural, and then there's the supernatural part. For example, let's take the working of miracles where Jesus said, *Cast the net on the other side of the ship...* (*John 21:6*). They had to work and go throw their net, and then the miracle took place. They had the working part, and they had the miracle part; they had the natural part, and the supernatural part. The working of miracles.

Here we have the classic definition of working — the Greek word is *energima* — it's where we get the word *energy* from. When you apply energy to something; when you mop the floor, what does that take? It takes some energy. If it snows you have to go out and put some energy into getting it off the driveway or the sidewalk. It takes natural energy, something you do.

*Energima*, that's the Greek word for working, means: an affect, an operation, working, to be active, to do something. So you're doing something, you're working.

Then, miracles; the Greek word *dunamis*, is where we get the word dynamite from. Dynamic power! *Dunamis* always carries the element of the supernatural or the miraculous. It has force or power, miraculous power; ability, supernatural ability; strength, supernatural strength. You understand? There's always the supernatural element.

So we've got the natural part, *energima*, and we've got the supernatural component, *dunamis*. When they come together we have the working of miracles, and we'll see this over and over again in the scriptures.

We're talking about the everyday...

Say "Everyday."

The everyday working of miracles. I would think you'd want the everyday working of miracles. Everyday, everyday in your life, your natural situations being affected by supernatural things. That's the everyday working of miracles.

Now more often than not, when we are talking about the working part, *energima*, it involves speaking. The natural part is someone speaking.

Let's look at James chapter five and verse sixteen (James 5:16). *The effectual, fervent prayer of a righteous man avails much...* That's what the King James version says, now let's look at what the Amplified version says: *The earnest, heartfelt, continued prayer...* (does that sound like work? Yeah.)

*The earnest, heartfelt, continued prayer of a righteous man...* (that would be the natural part) ... *prayer...* (that's saying)

Prayer is saying something. Saying is the natural part.

... *of a righteous man makes tremendous power available, dynamic in its working.* That's the miraculous part. So, we have the natural part that was prayer, or saying; and then we have the supernatural part that was power coming after the speaking — and we'll see that over and over again, the power comes after the speaking.

The everyday working of miracles is speaking and having the power become available and do things for you.

Let's read on here and He'll describe it Himself — verse seventeen (James 5:17): *Elijah was a man subject to like passions as we are...* What does that mean? He was in the natural! He was a man in the natural with issues and problems just like you — like passions. You can read in the scriptures where he needed this or that: he needed a place to stay, he needed some food — all those things, just like we do. And he prayed earnestly. Was that supernatural? No. It said he was a man like we are and he did something in the natural, he prayed earnestly, or he said certain things. We could go read the story (*1 Kings 17*), we won't right now, but he said either "it's going to rain" or "it's not going to rain" — he said things. *And he prayed earnestly that it might not rain, and it rained not on the earth for the space of three years and six months (James 5:17).* What was that? That was a miracle. It was a working of miracles. He didn't wave a wand, he didn't stomp a foot — he spoke. He prayed, *and it rained not*. So you have Elijah (a man like we are) praying, that's the natural component; and you have it raining not and then raining again, which is the supernatural component — the working of miracles.

I'm going to give you another definition of the everyday working of miracles. Romans chapter eight and verse twenty-eight (Romans 8:28). *And we know that all things work...*

Say "Work."

... *all things work together for good...*

Wouldn't you like to have a life where all things are working together for good for you? Then you're going to have to have the working of miracles in everyday life. That's what we're defining

here. All things means all things — all the things in the natural: the job, the bills, the upcoming situations. All the things...

Say, “All things.”

... working together for good for you. Is that a promise? Yes, and we're going to see how we get there. The promise is the working of miracles — all things working together for good in your everyday life. All things working together — the natural part and the supernatural part. We'll come back to this verse in a little bit. For now, let's look at Mark chapter eleven.

Here we have where Jesus passed by a fig tree, and did what? Mark chapter eleven and verse twenty (Mark 11:20). *And in the morning, as they passed by, they saw the fig tree dried up from the roots, and Peter calling to remembrance saith unto Him “Master, behold, the fig tree which thou” ... dug up with a shovel ... “is withered away.”* Is that what He did? No. What did He do? He spoke to it. How did this miracle take place? Jesus spoke, and so the working of miracles (this is a working of miracles, you understand; it wasn't a healing, it wasn't any of those other gifts of the Spirit; it was a working of miracles.) took place. He said, “Dry up,” to the fig tree, and it dried up by the next day — that was a working of miracles. Did this happen in Jesus' daily life? Yeah!

*And Jesus answering saith unto them, verse twenty-two (Mark 11:22), have faith in God... or have the God kind of faith. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.* So what was the natural component here? Saying. The speaking and the saying was the natural component, and the supernatural was it coming to pass.

Mark chapter four. Here we have where Jesus and his disciples are crossing over the sea; Jesus said, “Let us pass over unto the other side.” Verse thirty-five, (Mark 4:35); *and the same day, when the even was come, he saith unto them, Let us pass over unto the other side.* Verse thirty-six, *And when they had sent away the multitude, they took him even as he was in the ship, and there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?*

What did they say? They said, “We're dying, and you don't care.” That doesn't sound like faith. *And he arose, and rebuked the wind, he spoke, and said unto the sea, Peace, be still.* Was this a working of miracles? Yes. It could be defined as someone saying something, and having a miracle take place.

The working part was saying; so when you're saying, you're working.

Say, “When I'm saying, I'm working.”

And then you believe that what you said comes to pass. You see? That's the miracle part that takes place — just like Jesus, this was part of His daily life.

Then we have where Lazarus died, John chapter eleven (*John 11:43*), you can read it later if you want to. Was Lazarus' being raised from the dead a miracle? Yes.

Lazarus was dead in the tomb for many days — and what did Jesus do? Did He go roll the stone away, and massage him, and use a defibrillator? No. He *spoke!* Jesus said, “*Lazarus, come forth.*” (*John 11:43*). What was Jesus' work? He spoke.

Say, “Speaking is the work of miracles.”

You're going to have to do it God's way. I hope you're getting this. I'm just showing you a few examples, I could go to many, many others; those are just three I came up with to show you that the speaking is the working part. The speaking has to happen in the natural, and then the supernatural joins up with it – that's the working of miracles. And so when we're talking about everyday working of miracles, it's something you're going to be doing every day. All things working together for good for you. This is exciting!

All those were classified as miracles, no one would deny that, and all had two things in common — can you guess what the two things are? Words were spoken, in the natural; and a miraculous event took place, which was supernatural.

Say, “Words were spoken, and supernatural happened.”

I hope this is blessing you as much as it's blessing me.

I think people long to live in the supernatural, they just don't know how to get there; they long to have supernatural things take place in their lives, but they don't know how to get it to happen. So, how *do* we get it to happen — if we can see that all the workings of miracles take place when someone speaks? We have to learn to speak, and to say the right things.

First Corinthians chapter one, verse twenty-seven (1Cor.1:27). *But God hath chosen...*

Say, “God hath chosen.”

So the preacher chose? The world chose? The angels chose? The devil chose? No. God hath chosen. Now he's going to tell us what God chose. *But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are:*

God chose these things. We're talking specifically about speaking words. He chose the vehicle of speaking words to bring to naught “situations that are,” or to bring into the world things that you want. It's God's method, it's what He chose. If God is working a miracle in your everyday life, how does He do it? By the foolishness of you speaking (1Cor. 1:21).

Say, “God does it by the foolishness of speaking.”

He told me something last night as I was trying to go to bed; so I had to get up, go across the room in the dark, find my pen, and write it on the back of something. He said, “*I must have words to work with.*” God can do no miracle in the earth without words to work with. He must have them. The words are the natural part, *to work with* is His supernatural part. So you must say the words...

Say, “I must say the words for God to do the supernatural in my daily life.”

When you're consistent with it, especially when you're saying His words daily, you are walking in the working of miracles.

And He went on last night to say, “Don't think that your confession isn't doing anything.” Have you ever thought that? *Don't think that your confession isn't doing anything.* It is the material out of which everyday miracles are made. God chose this method. You didn't, He did. Are you getting this? Because we often think that. “Oh, it's not doing anything.” No, it is doing something. You could've thought that when Jesus spoke to the fig tree. We understand, it's Jesus, it happened immediately or the next day; but it's still the same principle: you say the confession, and you believe that the words you said come to pass and you have whatever you say — that is

the definition of the working of miracles. And if you say your confessions every day, then pretty soon — everyday — you'll have the working of miracles working for you.

God chose this method. *"I must have words to work with,"* He says.

Acts chapter one and verse eight (Acts 1:8), *But you shall receive power...*

Say "Power."

Would power be included in the working of miracles? Yes! That's what we want, that's what the working of miracles is: the application of God's power in your life; and frankly, our everyday life is where we want it.

Say, "I want the application of God's power in my everyday life."

Well, here it says, *But you shall receive power, after that the Holy Ghost is come upon you.* The power comes on you *after* the Holy Ghost comes on you. Is that what your Bible says? So it comes on you *after*. Power *after*. The Holy Ghost isn't a power; He *has* power — it's His power. The Holy Ghost is the Holy Ghost — He is God; and then after He comes on you, His power does.

So let's see what happened after. Acts chapter two and verse one (Acts 2:1), *And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. Verse four. And they were all filled with the Holy Ghost...*

Now it said in chapter one verse eight that the power comes *after* the Holy Ghost comes on them, and here it says that they were all filled with the Holy Ghost (or He came on them) *and they began to speak*. What happened after the Holy Ghost came on them? The speaking. *They were all filled with the Holy Ghost and began to speak...* What did they begin to speak? They began to speak with other tongues as the Spirit gave them utterance. *Then* they began walking in the power of God. The power of God began to manifest for them in their everyday lives because they were speaking.

Say, "When I speak, the power comes — it's scriptural."

When you speak in tongues, what happens, according to the scriptures? Power comes. "Well, I don't feel like it does." So what? You don't always feel everything, do you? When you speak in tongues the power comes into your life. What are you speaking? You're speaking what He wants said — you're speaking His words *as He gives you utterance* — and power becomes available, and it comes into your natural life.

We're talking about the everyday working of miracles. How do you work miracles? The number one way is by speaking — speaking God's word. Nothing could be better (in speaking God's word) than speaking in other tongues, because you're speaking as He gives you the utterance. He's giving you the words to say. So the power of the working of miracles comes *after* the speaking, we've seen this over and over again.

The power of the working of miracles for you in your life comes *after* your saying, or your speaking — especially in other tongues. He may quicken you to say something specifically, that's good, but you don't have to have that — you can just keep speaking in other tongues, and know that the power comes after.

James chapter three and verse five (James 3:5) says, *even so the tongue is a little member, and boasteth...* or works... *great things*. It boasts, that's the working part; the great things is the

supernatural part. *So is the tongue among our members (James 3:6)*. That's how you're working miracles.

Philippians chapter one, verse nineteen (Phil 1:19). *For I know that this shall turn to my salvation...* He's talking about a specific situation, and it needs to turn. I could share what it is but it doesn't really matter, that's not really the point — the point is that there are situations that need to turn.

Say, “There are situations that need to turn.”

*Turn to my salvation*. The word salvation, or *soteria*, simply means your deliverance; a situation that shall turn to your deliverance, shall turn to your prosperity, shall turn to work out for your benefit. Remember what we were talking about before? “All things working together for good for you,” (Romans 8:28). It shall turn. “All things working together for my good,” I could put that there, because it's talking about the same thing — the everyday working of miracles.

*For I know that this shall turn to my salvation (Phil. 1:19)*. To my deliverance, to my prosperity, to my healing — whatever I need. *Through your prayer*. Your prayer, which is what? Your words, your saying, your calling, your asking, your petition — your words. It shall turn to your salvation through *your words AND* the supply of the Spirit of Jesus Christ; the supply simply means the full, complete provision of the Spirit of Jesus Christ. So here again we have the two components: we have the natural part of your words calling; and the supply of the Spirit, which is the working of the miracle. And he said he knows that it shall turn. So prayer is the saying part, the natural part. The supply of the Spirit, is that natural? No. It's the supernatural part.

Go to Galatians chapter three.

Galatians chapter three, verse five (Gal. 3:5). *He therefore that ministereth to you the Spirit, and worketh miracles among you...* Can you guess what that's talking about? It's talking about working miracles among people, or among them in their daily lives; and most of the time, when you need a miracle, it will be in your daily life. *He that ministereth to you the Spirit...* Remember how before we had the *supply of the Spirit*; so, we have someone ministering the supply of the Spirit *and* working the miracle. How do you think the miracle (if it follows the pattern of all the other scriptures) is going to be worked? By speaking. There's a supply of the Spirit, and there's speaking. He said you'd be delivered by speaking, *and* the supply of the Spirit. *He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law or by the hearing of faith?*

Say, “The hearing of Faith.”

I've got news for you — every time there's hearing, there must be a speaking. He could have said, “By the speaking of faith.” But that wouldn't have worked because they had to hear it. You understand? Because faith comes by hearing. So he was speaking faith — with the supply of the Spirit — and the working of miracles took place in their everyday life.

You supply the voice.

Say, “I supply the voice.”

You supply the voice — that's the working part, that's the natural part. You don't do the supernatural part; He supplies the spirit. It said right there: through the supply of the Spirit. You shall be delivered by your prayer (or your voice) and the supply of the Spirit. That's the working of miracles, every day.

Every day!

Are you going to have the supply every day if you don't use your voice every day? No. And you wonder why I keep saying you've got to pray in tongues every day. Why? Because you're supplying your voice, you're providing your voice (He must have words to work with); and then He supplies the power of the spirit, because the power comes after the saying. You see?

Faith comes by hearing. This should be blessing you — and I think it is.

Now, if you've come this far in this message (especially you at home) you're going to be rewarded right now. This has come to me through literally years of meditating and saying these verses of scripture; and years of doing them, praying in the Spirit.

Romans chapter eight and verse twenty-six (Rom. 8:26). *Likewise the Spirit*, the Holy Ghost, *also helpeth our infirmities...* Infirmities means: sicknesses, weaknesses, inability, lack (which could be financial lack), and shortcomings. So the Holy Ghost (the Spirit) *helpeth*. The word *helpeth* means: *to take hold together with against...* whatever it might be. So the Spirit is going to *take hold together with against* your sickness or lack. He'll come to you. He'll take hold together with against the lack; He'll take hold together with against the weakness. Who does this? The Spirit does. He takes hold together with against the shortcomings. Is this good news? Yeah! It says here, (Rom. 8:26) *Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for...*

We don't always know what we should pray for ... *as we ought*. "As we ought," simply means *how*. So we don't know what to pray for, or even really how to do it; but the Holy Ghost is going to come and take hold together with us against the problem — even though we don't know what or how. *But the Spirit...* (the verse says *itself* here, but we know it means *Himself*) *But the Spirit Himself makes intercession for us with groanings...*

Now, it would really help if you put a period here, because I'm going to show you something. The Spirit Himself makes intercession for us, or with us; the Spirit Himself intercedes on our behalf; the Spirit takes hold together with against. The Spirit helps. The Spirit advocates. The Spirit steps in the gap on our behalf.

Are you getting the picture here? *For us with groanings*. Put the period right there, and stop and think for a minute. Who's groaning? Is the Spirit talking about *the Spirit* groaning? He's not groaning! Who's doing the groaning? Who's doing the speaking here? *We're* doing the speaking — that's our part. He takes hold. He does this *with OUR groanings*. He's not groaning. Why would He have to groan? Is He groaning to Himself? He knows what He wants, there's no need for Him to groan. The "groaning" just means that you're saying things, and you don't know what you're saying. We know that refers to speaking in tongues; any good Pentecostal would know that's exactly what we're talking about here.

He is not the One speaking in tongues, we're the ones speaking in tongues. We're the ones groaning/speaking. He's taking hold, interceding on our behalf *when we groan*; when we speak, He's doing this. He's advocating, He's standing in the gap, He's doing things — when we're groaning.

Look at this, I'm going to read it again, (Rom. 8:26) *for we know not what we should pray for as we ought: but the Spirit Himself makes intercession for us... intercedes on our behalf... with groanings that which cannot be uttered*. It says here, "With groanings which cannot be uttered." Well, number one, that doesn't make any sense on any level. He's not groaning something that

can't be uttered — that would mean He's not uttering anything! That is *not* what it means; it means that now you're speaking, you're groaning, you're speaking in other tongues — *that which you could not articulate before*, that which you could not utter; and it applies directly to the what and the how that came before it. You're speaking *what* and *how*, in other tongues, that which you did not know how to do before; and He's able to intercede, He steps in, He takes over — while you're doing it.

He does the miraculous part. He intercedes on our behalf with *our* groanings (you could even put that word in there because it describes who's doing the groaning) *that* which we could not utter before. That which we didn't know *how* to utter before; but now we do, because we're doing it in the spirit. Isn't that good? Isn't that a lot more clear than what it seemed to say there? Yes, glory be to God.

We do the groaning, which means we do the speaking. He does it, the supernatural part, *with our groanings* — we know that! We speak as He gives us utterance; and then He's able to do the intercession on our behalf, with our groanings.

Let's read on in verse twenty-seven. (*Rom. 8:27*) *And he that searcheth the hearts knoweth what is the mind of the Spirit...* Let me ask you a question. Could “He that searches the hearts” be talking about “Who knows the mind of the Spirit?” If it is, once again, that makes no sense on any level. Of course *the Spirit* knows what is the mind of the Spirit — it's His mind! He knows what His mind is. He's not the one searching the heart to know what is the mind of the Spirit.

Are you telling me that if He searches *my* heart, He'll know what *His* mind is? That makes no sense, okay? What *will* make sense is when we read it backwards, the way so many Greek sentences are structured.

Bear with me now, and remember how we just got done saying that we're groaning things we didn't know how to utter before — *because He makes intercession for the saints*; because He's interceding for you the saints, taking hold together with against, stepping in the gap with our groanings; because He's making intercession for the saints according to the will of God...

Picture what's happening: you're giving groanings, you're praying, and what are you doing? You're working with the Holy Ghost and speaking according to the will of God.

*Because He makes intercession for the saints according to the will of God, he that searches his heart, knows what is the mind of the Spirit.* He that searches *his* heart. He that searches, or examines, his heart; or looks down in his own heart — knows what is the mind of the Spirit. The person examining his heart is the one who's been praying with the Holy Ghost; and because I'm praying with the Holy Ghost in other tongues according to the will of God, when I examine my own heart *I know* what is the mind of the Spirit. How do you get to know the mind of the Spirit? By praying as the Spirit gives utterance. I'm praying the will of God, and as I look into my heart I know (I can examine) what is the will of the Spirit.

When we search our hearts we know what is the will of God, we know what is the mind of the Spirit — we have the mind of Christ. *And*, after all of that, after praying; we can know the will of God. We have Him interceding for us on our behalf when we're groaning, when we're praying in the spirit. We're speaking His words, and He's stepping in to help us...

Say, “He steps in to help me when I speak in other tongues.”

That's what we're talking about, Him coming in to help us. *And...* verse twenty-eight. *And we know that all things work together for good...* And what is that? That's the definition of the



working of miracles: all things working together for good. Why would that be? Because you're speaking as He gives you utterance; you speak the words given by the Holy Ghost, and power comes after. What is the power coming after? It's coming after the word is spoken.

*And we know that all things work together for good to them that love God...* and *call* according to His purpose. So we know, not only that we know the will of God (because we have the mind of Christ when we pray in the Spirit, and when we look into our hearts we'll know the will of God) but we also know the power of all things working together for good. That is the power of the working of miracles in your everyday life; however, it's not going to happen every day if you don't pray every day.

Say, "Every day."

You can't have the miracles without the speaking; you don't have the power without the words. So when you're praying every day, when you're praying in the spirit, you are *literally working miracles* in your everyday life.

Say this, "When I pray in the Spirit every day, I am *literally working miracles* in my everyday life."

Every day.

We're talking about everyday working of miracles. The power comes after the saying — the power of all things working together for good. We know the will of God, and we know the power...

Say, "I know the power of all things working together for good for me."

You know the power of the working of miracles in your everyday life. Is this scriptural? Yes.

Every day. Everyday tongues. What are everyday tongues? Those are tongues you speak every day. You get up and you start speaking in tongues — every day — and the power comes. Why would the power come? The power comes after speaking in tongues. Why does the power come? Verse twenty-eight (Rom. 8:28). *And we know that all things...* The power...

Say, "The power of all things working together for good for me."

The power goes out and works for you — it does. Everyday tongues, everyday working of miracles; every day, all things working together for good for you.

Just stand on your feet for a minute here, and we can know the power of all things working together for good for us. Let's pray in tongues a little bit and then I'm going to say, "All things work together for good for me," and I'm going to show you what you need to do; we'll pray in tongues for a little bit, and then we'll repeat, "All things work together for good for me," and we'll pray in tongues a little bit more, and then we're going to say... what? "All things work together for good for me." Because this *is* how you have the everyday working of miracles.

*Transcribed and Edited by Olivia Hemstrought*