

## DID JESUS FAIL?

Written by David Allen Rivera (1998)

Some time ago, I heard a minister on the radio responding to a listener's inquiry, as to why it took so long for him to do deliverance, as opposed to some other television evangelists. Jumping on the defensive, he blurted out that even Jesus had to pray for the blind man twice. He is, of course, referring to the passage in Mark 8:22-26, when, after Jesus prayed for the blind man at Bethsaida, he couldn't see clearly, and Jesus had to pray for him again, upon which he received his sight.

I thought about that as I was driving home. Somehow it just didn't sit well in my spirit. And then it hit me. He is saying that Jesus had trouble, and failed. The basic tenet of the Christian faith is that Jesus never fails. However, he was justifying the perceived shortcomings of his own ministry, by improperly interpreting the scriptures to read that even Jesus had trouble doing deliverance. In short, what he was saying, that if Jesus failed, you should expect to fail also.

I don't believe that Jesus failed; so let's find out what happened here. Let's look at the Scripture:

### Mark 8:22-26

8:22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

8:23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

8:24 And he looked up, and said, I see men as trees, walking.

8:25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

8:26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

Let's look at the two people in this passage of Scripture:

As the primary figure, let's look at the itinerary of Jesus: After He had fed the 5,000, He and His disciples went to Bethsaida, a town on the northern coast of the Sea of Galilee, then southwest to Gennesaret, then over to the Mediterranean coastal towns of Tyre and Sidon, then back to the southern coastal area of Galilee known as Decapolis, where He was for 3 days, and where He fed the 4,000. From there He went back up to Bethsaida.

Now let's look at His ability to heal the blind man. Jesus is the Son of God, and up to this point, among the hundreds of healings He performed, were the following recorded miracles:

Upon beginning of His ministry, He went toe-to-toe with the devil for 40 days, turned water into wine, healed the nobleman's son, made the draught of fish possible, cast out the demon in the synagogue, healed Simon's mother-in-law of fever, healed the man with palsy, healed the lame man at the pool of Bethesda, healed a man with a withered hand, healed a leper, healed the Centurion's servant, raised the widow of Nain's son from the

dead, healed the blind and dumb man, calmed the storm, cast demons out of the Gergesene men, healed the woman with the issue of blood, raised the daughter of Jairus from the dead, healed the 2 blind men, fed the 5,000, walked on water, cast out the demon from the Greek woman's daughter, healed the deaf man, and fed the 4,000.

So, on the difficulty scale, this blind man certainly didn't represent much of a challenge to Him.

The blind man was brought to Jesus by the people of Bethsaida. Circumstances would dictate that he did so willingly and therefore believed that he could receive a miracle.

- Did he have enough faith to receive that miracle? Some people have said that he didn't have enough faith. On 2 different occasions, Matthew 17:20 and Luke 17:5, Jesus said to the disciples, that they only needed faith the size of a mustard seed. After Jesus prayed the first time, the blind man had partial sight. If he had enough faith for that, then he would have had enough faith to receive full sight.

We now have to explore the possibility of general unbelief.

- Matthew 13:58 said that Jesus could do no **"mighty works"** at Nazareth because of their unbelief, in that it was where He grew up, and the people there could not accept the fact that Jesus was, who He said He was.
- Matthew 11:21 records that Jesus condemned Bethsaida for their unbelief. The narrative about the blind man relates that Jesus took him outside of town to pray for him; I believe that was done to get away from the spirit of unbelief. Therefore, that could not be a factor in Jesus having to pray twice.

So, there doesn't seem to be any obstacles that would have prevented a first-prayer healing. Therefore, it would seem that perhaps there is a mistranslation, misinterpretation, or misperception.

The only clue we have is what the blind man said.

Mark 8:24 indicates that when Jesus asked him what he saw, after praying for him, he responded: **"I see men as trees, walking."**

- He saw men. It didn't say that he saw "men and woman," or "people," even though it would more accurately describe the crowd. The original Greek, says "men"; and the Aramaic says "men," On the other hand, in a male dominated society, many times Scripture only referred to men, as in Mark 6:44, which said that **"five thousand men"** were fed as part of the multitude, while Matthew 14:21 **says "five thousand men, beside women and children"** which makes it a bigger miracle than what is usually referred to, and John 6:10 records: **"So the men sat down, in number about five thousand."** So, men could either refer to males, or males and females. Therefore, we have to consider the description of men, along with the rest of the sentence.

Obviously trees don't walk. So the description of trees becomes suspect, because it has to be symbolic of what he actually saw. The Greek word *dendron* (Strong's # 1186)<sup>1</sup> is used, and comes from the root *drus*, which more accurately describes an "oak."<sup>2</sup>

- The Bible refers to people as "trees," as in Matthew 7:17 which says: **"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."**
- In Luke 21:29, Israel is referred to as the **"fig tree,"** while the Gentile nations are referred to as **"all the trees."**

Since these interpretations don't seem to be applicable here, we have to consider a more practical definition.

- Assuming that the blind man was a common man, he would use slang terms to describe something he couldn't understand, much like John did when he described events recorded in the book of Revelation. In our culture, we say things like, "he's strong as an ox," "his thighs are as big as tree trunks," and "he runs like the wind." They are over-exaggerated comments to convey respect for the described attributes.
- A symbolic use of the word "tree" denotes something "larger than life" and could possibly refer to a man of status, such as a rich man, well-educated man, member of royalty, government leader, Roman centurion, or a religious man such a pharisee or a sadducee. It is highly unlikely that someone like this would have been present in the crowd that would have followed Jesus out of town, since we are not even sure who was even present. Remember, in Mark 8:26, He told the blind man not to tell anyone in the town of his healing. This was done in fulfillment of prophecy, and also because He wasn't trying to draw attention to Himself. He wanted people to concentrate on His message.
- Rather than being symbolically representative of social stature, maybe he was trying to convey physical stature. How many men could be referred to as trees? It would have to be a big man, a giant. Og, the Amorite king of Bashan and Gilead (c. 1450 BC), was believed to be 9 cubits, or about 13 feet, based on the size of his basalt sarcophagus. Goliath of Gath (c. 1060 BC), the giant brought down by David, was described as being "six cubits and a span," (1 Samuel 17:4) or about 9¾ feet. However, Jewish historian Josephus, who died about AD 93, recorded his height at "4 cubits and a span,"<sup>3</sup> or about 6¾ feet. Genesis 6:4 refers to **"giants in the earth"** which resulted when the **"sons of God came in unto the daughters of men, and they bare children to them..."** The sons of God refers to angels, according to Jude 6, who **"kept not their first estate, but left their own habitation."** If the genetic result of a physical union between an angel and a human is a giant, we can assume that angels are also of a large physical stature.

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<sup>1</sup> Zodhiates, Spiros. *The Complete Word Study New Testament (KJV)*. Iowa Falls, IA: World Bible Publishers, 1991, pgs. 146.

<sup>2</sup> Strong, James. "A Concise Dictionary of the Words in the Greek Testament." *The New Strong's Exhaustive Concordance of the Bible*. Nashville, TN: Thomas Nelson Publishers, 1990, pg. 21.

<sup>3</sup> Josephus, Flavius. "Antiquities of the Jews." *The Complete Works of Josephus*. Grand Rapids, MI: Kregel Publications, 1981, pg. 134.

Pastor of Roland Buck of Boise, Idaho described an angelic visitation he had: "I was halfway down the stairs when the light flipped on! Standing before me were two of the largest men I had ever seen in my life!"<sup>4</sup> He also said that angels are different sizes, but describes the one as being "huge, seven or more feet in height."<sup>5</sup> The only scriptural confirmation we have is Hebrews 13:2, which says that angels look enough like us that "some have entertained angels unawares." The Guinness Book of World Records confirms the existence of men over 8 feet tall, and any basketball fan knows that it is no longer unusual for NBA players to be over seven feet tall. Buck used the word "huge" to describe a height of 7 or more feet, so it is conceivable that the blind man used the word "trees" to convey the sight of huge men, or angels, moving about.

After the blind man told Jesus what he saw, without saying anything, Jesus immediately prayed for him again. If it was a matter of unbelief, Jesus, as He had done on occasion, may have commented on that; and if it was a matter of faith, Jesus, also, as He had at times, may have commented on that.

For him to be seeing angels, meant that Jesus had allowed him to see with spiritual sight, which men were not supposed to be able to do. There is precedence for this spiritual sight scenario.

- In Genesis 3:7, after Adam and Eve sinned by eating the fruit from the tree of the knowledge of good and evil, which God commanded them not to, "the eyes of them both were opened, and they knew that they were naked." In verse 8, God came to the garden to be with them, and when "they heard the voice of the Lord God," they ran and hid; and again, in verse 10, Adam said he ran when, "I heard thy voice in the garden." They didn't see him, they heard him; because it wasn't their eyes which were opened, it was their spiritual sight which had been taken away.
- The 6th chapter of 2nd Kings records that during the night, the Syrian army marched on, and surrounded the city of Dothan in order to try and capture the prophet Elisha. When Elisha's servant got up in the morning and saw them, he got a little worried, and said to Elisha: "Alas, my master! How shall we do?" In verse 16, Elisha says: "Fear not: for they that be with us are more than they that be with them." I could just imagine the servant say, "yeah, right." The next verse says: "And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." This of course was the spiritual presence of an angelic army.

At this point, though the evidence is circumstantial, I was convinced that the blind man saw angels.

Then I was led back to Mark 7:31-36, where Jesus heals the man who was deaf and had a speech impediment. When you look at the 2 passages together, they line up perfectly, with 6 similarities— only with different types of healings.

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<sup>4</sup> Hunter, Charles and Frances Hunter. *Angels on Assignment*. Houston, TX: Hunter Books, 1979, pg. 39.

<sup>5</sup> *Ibid.*, pg. 45.

Mark 7:32 **And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hands upon him.**

Mark 8:22 **And they bring a blind man unto him, and besought him to touch him.**

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Mark 7:33 **And he took him aside from the multitude...**

Mark 8:23 **And he took the blind man by the hand, and led him out of the town**

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Mark 7:33 **And he put his fingers into his ears, and he spit, and touched his tongue.**

Mark 8:23 **And when he had spit on his eyes, and put his hands upon him.**

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Mark 7:34 **And looking up to heaven...**

Mark 8:24 **And he looked up...**

Mark 8:25 **After that he put his hands again upon his eyes, and made him look up...**

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Mark 7:35 **And straightway his ears were opened, and the string of his tongue was loosed, and he spoke plain.**

Mark 8:25 **...and he was restored, and saw every man clearly.**

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Mark 7:36 **And he charged them that they should tell no man...**

Mark 8:26 **Nor tell it to any in the town.**

The similarities, with the unusual aspect of spit in both healings, led me to conclude that spit was the binding tie.

That led me to the 9th chapter of John, where Jesus prayed for another blind man and spit into the dirt, then applied the mud to his eyes. Even though the circumstances were a little different, the spit is the binding tie, and connects the two, because where the healing in Mark appeared to be delayed, so did the healing in John. However, the healing in John was always considered a 2-step process. He applied the mud to his eyes, laid hands on him once, then sent him to the pool of Siloam where he was healed upon washing. Because of the binding tie of spit, we can make the assumption that the healing in Mark was also a 2-step healing.

So, why did this happen?

Since we have concluded that there was no reason for Jesus to pray twice, and the theory of the blind man seeing angels is really stretching it. We have to consider that it was intentionally done. The ministry of Jesus took on different forms, such as direct teaching, teaching by example, giving prophecies, and using parables. Were the circumstances of this healing done in

a way for Jesus to teach something?

In the past five years there have been various revelations in regard to the understanding of the Scriptures which have opened up a deeper meaning to God's Word.

The existence of a secret codes, such as the Bible Code or Equidistant Letter Sequences (where the name of Jesus has been found to be encoded in the Old Testament, as well as other things), Bible Numerics (which have shown that the use of certain numerical figures have prophetic significance), Theomatics (a system based on the numerical values of all the letters of the Greek and Hebrew alphabet), and the Infinity Bible Code (which shows an amazing correlation between the numerical value of Scriptural words and the numerical sequencing of chapters in the Bible) have proved the divine inspiration of the Holy Scriptures. Another secret code– the language of "Twice Speak," (Bible Typology) may possibly be another tool to help interpret and understand the Bible. God revealed this code to a gentleman by the name of Tom Van Asperin (Fourth Angel Seminars), who has been doing seminars all over the country to teach people how to read the Bible and apply this code to get a deeper understanding of God's word.

Let me just cover some highlights of this concept so you have an idea of how I believe it sheds light on what actually happened. Here are some verses that talks about a secret, and how God speaks:

Job 15:8 says: "Hast thou heard the secret of God?"

Job 29:4 says: "As I was in the days of my youth, when the secret of God was upon my tabernacle..."

Psalms 25:14 says: "The secret of the Lord is with them that fear them..."

Proverbs 3:32 says: "For the froward is abomination to the Lord: but his secret is with the righteous."

Amos 3:7 says: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

Revelation 10:7 says: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he declared to his servants the prophets." This series of verses shows that there is a secret of God, and that it relates to last-day prophecy.

Job 33:14-15 says: "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed."

Job 11:5-6 says: "But oh that God would speak, and open his lips against thee: And that he would shew thee the secrets of wisdom, that they are double to that which is!"

Psalms 62:11 says: "God hath spoken once; twice have I heard this; that power belongeth unto God."

Peter says in 2 Peter 3:8: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." We can see that God had two different scales in mind, thus we have a clear example of what is now known as Bible Typology. When God speaks once, this is the type— how it played the first time. This is always an "imperfect, incomplete representation of a bigger truth." When God speaks twice, this is the anti-type, or how it plays the second time. The type changing to the anti-type is teaching last day prophetic truths.

It is important to note that the King James Version is the only version you can use, because the newer versions are taking out what they see as duplication. Over 60,000 words have been removed from the King James, including whole verses, and it is destroying the ability to rightly divide the word of truth, because in 2 Corinthians 13:1, it says: "In the mouth of two or three witnesses shall every word be established."

Through divine revelation, Asperin believes that God has showed him a large number of code words that he has used to decode various scriptures to extract their deeper spiritual meaning, which up to now has been hidden— or more precisely, sealed.

Let me also say that because of the extreme and sometimes unscriptural interpretation of some of his teachings, Mr. Van Asperin was later ostracized, however, I firmly believe that there may be some merit to his concept in its purest form.

For instance, look at the following passage. I have never seen an adequate commentary on the symbolic significance of this chapter, until the concept of Twice Speak was applied.

This chapter is loaded with code words. Again, let me just quickly give you a run down on the analysis, because it gives credibility.

### Revelation 10:1-2

10:1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

10:2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

- The Angel is Jesus. The Angel is clothed in a cloud, and Jesus is coming in the clouds and every eye shall behold him.
- The rainbow upon his head refers to the covenant and the fact that it will be as it was in the days of Noah.
- His face being as the sun, ties to Isaiah who says that Christ is the Son of Righteousness.
- His feet being as pillars of fire, which is the anti-typical to the single pillar of fire that led the children of Israel through the wilderness. Pillars of fire are illuminating the book.

- In verse 2, he had an open book in his hand, which we find is his left, because in verse 5, he lifts his hand up to heaven, and says that time shall be no longer. The original Greek identified it as his right hand. Right is the type, the left is the anti-type.
- We see that his right foot is on the sea (typical), and his left foot on the sand (antitypical); Daniel 12:9 talks about this book being sealed, and is the only Biblical book which was sealed, and that is the book which is opened with the language of Twice Speak.
- There is a lot of prophetic significance in the book of Daniel. It has long been commonly accepted that various prophecies were dual prophecies. Prophecies that would be fulfilled in the near future, and ones that would be fulfilled in the distant future. The mechanics of these dual prophecies is Twice Speak. For example, in Daniel 7:3, it says "And four great beasts came up from the sea..." and in Daniel 7:17, "These great beasts, which are four, are four kings, which shall arise out of the earth." The reference to the same countries, arising out of different elements is a good example of Bible Typology. Sea, being wet, is the type; while the earth, being dry, is the anti-type, and points to it also being an end-time prophecy.

Now, when we look at the passage in Mark and consider the story of the blind man in the light of Twice Speak, we can not only see the spiritual significance of the event, but also, the prophetic significance.

- Coming into town– type; going out of town– anti-type.
- Spit, wet– type; when dries– anti-type.
- Led out of town by hand –type; laid hands on him– anti-type.
- Looking down– type; looking up (to future)– anti-type.
- Men walking: right foot– type; left foot– anti-type.<sup>6</sup>

Now let's look at the healing of the blind man and apply the Twice Speak principle of Bible Typology:

#### John 9:4-7

9:4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work. (Night– type; Day– anti-type)

9:5 As long as I am in the world, I am the light of the world. (Darkness– type; Light– anti-type)

9:6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, (Wet– type; Dry– anti-type)

9:7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. (He Walked to the pool: right foot– type; left foot– anti-type)

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<sup>6</sup> Asperen, W. Thomas Van. *Selected Quick Reference Code Words*. Topeka, KS: The Prophecy Club, 1998, 4 pgs.

Without a doubt the Twice Speak application indicates that these healings have prophetic ramifications on the end-times.

So what does it all mean? Let's pull all of this together.

The word parable (Strong's #3850) comes from the Greek *parabole* which means a "fictitious narrative (of common life conveying a moral)"<sup>7</sup> and "a placing of one thing by the side of another."<sup>8</sup> The Webster Dictionary defines it as "a short fictitious story that illustrates a moral attitude or a religious principle."<sup>9</sup> Basically it is the same as saying the same thing in a different way.

Now when Jesus would speak in parables, all the people would have to do is listen. However, it is interesting what Jesus says in the Gospel of Matthew.

### Matthew 13:10-17

13:10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

13:11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

13:12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13:13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

13:14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

13:15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

13:16 But blessed are your eyes, for they see: and your ears, for they hear.

13:17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Here, in reference to a question on parables, which seemingly only involves listening and hearing— the ears; He also talks about them not seeing, involving the eyes. This is a clear indication that He is doing something that involves them seeing. This is a confirmation of the Twice Speak concept, and shows that He is acting out the secrets of God, in order to teach

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<sup>7</sup> Strong, James. "A Concise Dictionary of the Words in the Greek Testament." *The New Strong's Exhaustive Concordance of the Bible*. Nashville, TN: Thomas Nelson Publishers, 1990, pg. 54.

<sup>8</sup> Thayer, Joseph H. *Thayer's Greek-English Lexicon of the New Testament*. Peabody, MA: Hendrickson Publishers, 2007, pg. 479.

<sup>9</sup> *Webster's Ninth New Collegiate Dictionary*. Springfield, MA: Merriam-Webster Inc., Publishers, 1991, pg. 853.

spiritual principles involving the secrets and mysteries of God.

Here in Mark, we have two healings of a similar nature— one involving the ears, and the other, the eyes.

And then between the two healings, in Mark 8:18, Jesus tells the disciples: **"Having eyes, see ye not? and having ears, hear ye not..."** This ties the two together as one prophetic event that Jesus was using to act out the secret of God, for the benefit of the disciples, whom Jesus didn't want to be affected by the unbelief of the Pharisees.

And then, the healings of both blind men are connected, because of the spit factor, and the fact that they are both 2-step healings, the second step of which is the anti-typical fulfillment, or having to do with the end-times.

Now, it's interesting to look at that. In Mark it says that Jesus, **"made him look up: and he was restored, and saw every man clearly."** And in John, to get his healing, the blind man had to go to the Pool to wash.

Let's look at the spiritual significance of this. In John 7:37-38, Jesus said: **"If any man thirst, let him come unto me, as the scripture hath said, out of his belly shall flow rivers of living water."** The source for the Pool of Siloam was the Gihon spring, living waters. So the pool is symbolic of the Holy Spirit.

Also, John 9:14 says that Jesus healed him on the Sabbath, which the Pharisees said was against the law of Moses, and I believe Jesus purposed that to draw their attention to it as a teaching for their benefit, because afterward he addressed their spiritual blindness. In John 9:39 Jesus said: **"For judgment I am come into this world that they which see not might see; and that they which see might be made blind."**

So, in Mark, Jesus prayed twice, not because He had to, but because He wanted to, because he was acting out and teaching a parable about the secret of God.

The two blind men represent man in general, because we're all born spiritually blind. Instead of healing them outright, as He had done with hundreds of others, He did something unusual. He spits into the dirt, and makes mud. Wet is the type, dry is the anti-type, and those that know the secret of God understand that He is teaching a more perfect, end-time fulfillment, that if you want to see, truly see and understand spiritual things, you need the Holy Spirit. Because it is the Holy Spirit which reveals the secret of God, the language of Twice Speak, and you are no longer blind spiritually, because the word of God is speaking to you, not once, but twice, to give you a deeper understanding of God's word.

The Scriptures tell us that Jesus never fails, and for anyone to misinterpret this passage to conclude that Jesus had trouble casting out this spirit of blindness, are blind themselves, ignorant of his heart, and need to re-aquaint themselves with their Lord and Saviour.

- In Matthew 9:35-36, it says: **"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them..."**

- In Mark 7:37, while ministering in a coastal area of Decapolis, his mighty works blessed the people there, and Mark says that the people "were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak."
- John 10:10 quotes Jesus as saying: "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."
- The 7th chapter of Luke describes Jesus approaching the city of Nain, while at the same time a funeral procession was going out. The dead man was the only son of a widow. Now, in many situations, Jesus would be approached with requests for specific situations for healing; but here, no appeals were made to Jesus, either by the people or the disciples, so there were no expectations. Yet verse 13 says: "And when the Lord saw her, he had compassion on her, and said unto her, Weep not." Jesus then proceeded to raise her son from the dead. In a situation where the widow perhaps only wanted comfort, Jesus wanted more for her.

The Scripture make it is clear that Jesus was motivated by his love for people, and wanted to minister to them in every way, and gave everything He had to do that. Our God is Jehovah-jireh, which means "the Lord will provide." We have to stop putting our faith in a box, and restraining what God wants to do in our life, we need to:

- Believe that He can meet our needs. Any resentment from unbelief, which results in unanswered prayers, needs to be repented of. If we're in unbelief, then we're in disobedience, and our hearts are not open. There are people out there who are mad at God, even to the point of completely turning their back on Him. But it's not Him, it's us. We serve a proactive God. This means that someone who is a casual Christian is probably missing out, because God is a rewarder of those who diligently seek Him. If you believe, you will receive. If you doubt, you'll go without.
- More important. You need to remember that He wants you to have life, and have it more abundantly. That doesn't mean you should just squeeze by. God wants more for you, than you want for yourself. But you have to want it, believe for it, and pray for it. Then expect to receive it. But our hearts have to remain pure. Our faith steadfast. Our commitment to God undiminished.