

## BIBLICAL PRAYER (53)

There are two major theological considerations we need to make concerning the immutability of God and His willingness to answer prayer:

**Theological Consideration #1** - Changing things through prayer is part of God's immutable attribute.

God is a God who cannot be divided and subdivided. He is always fully God at all times. For example, His Omniscience, Omnipresence, Omnipotence and Immutability all function together at all times. **Prayer cannot ever violate any attribute and must always be consistent with the Person of God and all His attributes.**

What this contextually means is, the fact that God changes things through prayer, in no way lessens or tarnishes His attribute of immutability. When a person prays, God does not say, "I must set aside my attribute of immutability so I can answer this prayer." The fact is, God's answers to prayer are consistent with immutability. God's immutability is in no way tarnished by the fact that He will move and answer and change things through prayer.

We may illustrate this by various programs of God. God has a program with Israel and God has a program with the Church. Those programs are two immutable programs. Nothing will ever change the program that God has planned for Israel and nothing will ever change the program that God has planned for the Church. However, it is clear that the programs do change, which is all part of this. God's program changed from Israel to the Church and then will change back to Israel after the Church. This is all part of the immutable plan of God.

- 1) In Hezekiah's situation, his personal circumstances were changed through prayer and that is perfectly consistent with God's immutable decree that "the effective prayer of a righteous man can accomplish much" (**James 5:16**).
- 2) In Asa's situation, his personal circumstances were not changed because he did not pray and that is perfectly consistent with God's immutable decree that "you do not have because you do not ask" (**James 4:2**).

**In both cases, God's immutability remains perfect, regardless of how God answers because both prayer principles concerning His answers are part of His immutability.**

**In all theological reality, it is not the immutability of God that becomes the primary issue in regard to God changing things through prayer; it is the faithfulness of the individual who is praying.**

God has already immutably decreed that He will move and He will answer prayer. If faithful people persistently pray, God can and will change things, which is precisely the point of His immutability.

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**Theological Consideration #2** - Changing things through prayer has to do more with God's mobility rather than His immutability.

In theology, immutability means God cannot change. Immutability means God cannot move. Oftentimes when trying to resolve how it is that God can change circumstances when He says He does not change, the answer is really found in the matter of immobility not immutability.

God does move. He directly moves in the lives of individuals and He will move in accordance to the prayers of individuals. God is not a stagnant, dead God. He is a God of life and action. He has structured certain ways or certain things that will cause Him to move both positively and negatively.

For example, a believer who purposes to obey God will discover that God will move and do many positive wonderful and blessed things for him. On the other hand, a believer who purposes to disobey God will soon discover that God will move and do some negative, chastising things.

Prayer is a preordained system that is fully consistent with God's character which can and does move. God is immutable but He is certainly not immobile. He does move through prayer.

Our conclusion to all of this is that prayer can change many things. It can change a person's relationship with God. It can change the one praying. It can change the world. It can change personal circumstances. God will move through prayer. Faithful people who pray will move God much and will accomplish much for the glory of God.