

## Two In Prayer

“Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.” Matthew 18:19,20

### A. Two believers in agreement and prayer.

“That if two of you shall agree on earth as touching any thing that they shall ask” - οτι εαν δυο υμων συμφωνησωσιν επι της γης περι παντος πραγματος ου εαν αιτησωνται

Ean, plus the subjunctive mood, introduces a third class condition. Maybe two believers will agree on a matter and maybe they won't, but if they do, then something will happen. But if they don't, then nothing will happen. The condition that needs to be supplied in this matter is that two believers are in agreement on a matter and that these two believers pray to God over it.

Literally, it's *if two out of all you upon the earth* (believers in Christ), *duo ex'humon epi tes ges*. This is quite significant because all that is needed is two believers in Christ agreeing on any issue and praying about it to God! There is power in prayer, because the one that we are praying to, God the Father, has the power to answer our prayers!

The word for *agree* is *sumphoneo* and was used for the sound that musical instruments make when they are all playing in the same key. When this happens they are in harmony, but when the orchestra is off key, then it's nothing but irritating noise. The harmony for believers is when the two of them are filled with the Holy Spirit, operating in their new natures and are in agreement on an issue.

*Concerning some matter* is *περι παντος πραγματος, peri pantos pragmatos*. The word *peri* with *pragmatos* defines not only a judicial, business, or practical matter, but any practical matter of life, as long as it falls within the bounds of reality and the will of God.

So now we have two of the three conditions being met as outlined by the Lord. The **first** one being two believers coming together in prayer; the **second** one being these two believers being in total agreement on some matter; the **third** one being the prayer itself. And the third one gets into the act itself. **It's not enough to just have the desire to do so, one must act on it!**

*You ask for* is *ου εαν αιτησωνται, ou ean aitesontai*, or, *whatsoever you ask for*. It's beneficial to go through the Greek on this passage, but more than just intellectually understanding the passage is the **idea that this is a call to action!**

The word to *ask* is the subjunctive mood of *aiteo* with *ean*, which introduces another third class condition. Maybe these two believers will ask God in prayer, and maybe they won't. But if they do, then God will grant the request they have agreed upon.

Out of all the believers living upon the earth, and if just two believers come together for the purpose of prayer, and if these two believers are in total agreement on any practical matter, as defined as being in the realm of reality and the will of God, and if these two believers ask God for it to be done, then God will hear that prayer and grant it!

## B. God answers the prayer.

*“It shall be done for them of my Father which is in heaven.”* - γενησεται αυτοις παρα του πατρος μου του εν ουρανοις

The word for *it shall be done* is *ginomai*. *Ginomai* signifies a change of condition, state, or place. It has the idea of to **become**. **What was not, will be. What was not in existence, will come into existence. What was not there before, will now be there.** When two believers are praying over a matter, what they are asking for is a change. They are unable to bring about the change themselves, so they are going to God the Father and asking him to change things.

The word *para* signifies the origin from which something comes. Whatever it is that these two believers ask for will come to be for them, and we want to note, **it will be done for those two believers who have come together in prayer and in harmony asking God for some matter.** *It will come to be for them* and the source of this is from the Father of Jesus Christ in heaven. Literally, *tou en ouranois, in the heavens*, the place where the Father dwells.

What an exciting concept this is! And think about how many doors in life this will open and the prospects for one's future. We are not alone in life, neither are we helpless! We always have one we can go to with our prayers and our problems, and even more so, when we can enlist the prayer support of another believer in approaching the throne of grace.

The Lord says that where two or three come together, or literally, *have been brought together* by the use of the perfect passive participle of *sunago*. *Sunago* indicates the idea of a local church, or a Bible study, or a small fellowship of believers in a certain locale. They have been brought together, **first** of all, by the Holy Spirit who brought them to Christ in salvation. And **secondly**, by the Holy Spirit once again, who has brought these believers to a place, a specific geographical location, of worship, study and fellowship by the use of the adverb *hou*, which is an adverb of place.

Two believers in harmony with God; two believers in harmony with each other; two believers in agreement on the matter; both having harmony with God's will on the matter; two believers focused on God and two believers praying to God over the matter. And when you have two or more believers fulfilling this condition, then you have Christ in their midst. **Wherever the Father is the focus of attention, then you can be sure Christ will be there also!** If this condition is met, then whatsoever these two believers pray about to God will be granted by him.

Prayer, along with watchfulness and freedom from emotionalism and OSN activity, has always been important for the people of God on earth, but even more so when living in a time of apostasy, national judgment, or the end times. Peter writes, *“But the end of all things is at hand: be ye therefore sober, and watch unto prayer.”* 1 Peter 4:7

And we need to note the importance of the concept of *turning our souls to God* in the matter of prayer. It brings in the idea of totally concentrating our minds and hearts on the Father in faith in our prayer requests, as Daniel did, when he really wanted the answers to things that were going on. *“And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:”* Daniel 9:3 *“Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.”* Daniel 10:12