

# LET GOD ARISE!

*Revival  
Prayer Guide #11  
Rev. Dr. Don L. Davis*



## **Renew the Work of the Lord: Revival under Zerubbabel** Haggai 1; Zechariah 1.1-6

### **Refiner's Fire**

*Brian Doerksen*

Purify my heart, let me be as gold  
And precious silver.  
Purify my heart, let me be as gold,  
Pure gold.

Refiner's fire,  
My heart's one desire  
Is to be holy  
Set apart for You, Lord.  
I choose to be holy,  
Set apart for You, my Master,  
Ready to do Your will.

Purify my heart, cleanse me from within  
And make me holy.  
Purify my heart, cleanse me from my sin,  
Deep within.

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### The people of Israel renew the work of God

Hag. 1.1-15 - In the second year of Darius the king, in the sixth month, on the first day of the month, the word of the Lord came by the hand of Haggai the prophet to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest: [2] “Thus says the Lord of hosts: These people say the time has not yet come to rebuild the house of the Lord.” [3] Then the word of the Lord came by the hand of Haggai the prophet, [4] “Is it a time for you yourselves to dwell in your paneled houses, while this house lies in ruins? [5] Now, therefore, thus says the Lord of hosts: Consider your ways. [6] You have sown much, and harvested little. You eat, but you never have enough; you drink, but you never have your fill. You clothe yourselves, but no one is warm. And he who earns wages does so to put them into a bag with holes. [7] “Thus says the Lord of hosts: Consider your ways. [8] Go up to the hills and bring wood and build the house, that I may take pleasure in it and that I may be glorified, says the Lord. [9] You looked for much, and behold, it came to little. And when you brought it home, I blew it away. Why? declares the Lord of hosts. Because of my house that lies in ruins, while each of you busies himself with his own house. [10] Therefore the heavens above you have withheld the dew, and the earth has withheld its produce. [11] And I have called for a drought on the land and the hills, on the grain, the new wine, the oil, on what the ground brings forth, on man and beast, and on all their labors.”

[12] Then Zerubbabel the son of She-altiel, and Joshua the son of Jehozadak, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him. And the people feared the Lord. [13] Then Haggai, the messenger of the Lord, spoke to the people with the Lord's message, “I am with you, declares the Lord.” [14] And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people. And they came and worked on the house of the Lord of hosts, their God, [15] on the twenty-fourth day of the month, in the sixth month, in the second year of Darius the king.



*Unless otherwise noted, all Scriptures are taken from the English Standard Version (ESV)*

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### **Return to the Lord and he will return to us**

Zech. 1.1-6 - In the eighth month, in the second year of Darius, the word of the Lord came to the prophet Zechariah, the son of Berechiah, son of Iddo, saying, [2] “The Lord was very angry with your fathers. [3] Therefore say to them, Thus declares the Lord of hosts: Return to me, says the Lord of hosts, and I will return to you, says the Lord of hosts. [4] Do not be like your fathers, to whom the former prophets cried out, ‘Thus says the Lord of hosts, Return from your evil ways and from your evil deeds.’ But they did not hear or pay attention to me, declares the Lord. [5] Your fathers, where are they? And the prophets, do they live forever? [6] But my words and my statutes, which I commanded my servants the prophets, did they not overtake your fathers? So they repented and said, As the Lord of hosts purposed to deal with us for our ways and deeds, so has he dealt with us.”

### **The essence of revival is a voluntary and wholehearted return to God**

Jer. 4.1-4 - “If you return, O Israel, declares the Lord, to me you should return. If you remove your detestable things from my presence, and do not waver, [2] and if you swear, ‘As the Lord lives,’ in truth, in justice, and in righteousness, then nations shall bless themselves in him, and in him shall they glory.” [3] For thus says the Lord to the men of Judah and Jerusalem: “Break up your fallow ground, and sow not among thorns. [4] Circumcise yourselves to the Lord; remove the foreskin of your hearts, O men of Judah and inhabitants of Jerusalem; lest my wrath go forth like fire, and burn with none to quench it, because of the evil of your deeds.”

### **The Lord commands us to think upon our ways so he can instruct us**

Ps. 119.59-60 - When I think on my ways, I turn my feet to your testimonies; [60] I hasten and do not delay to keep your commandments.

Lam. 3.39-41 - Why should a living man complain, a man, about the punishment of his sins? [40] Let us test and examine our ways, and return to the Lord! [41] Let us lift up our hearts and hands to God in heaven



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Isa. 28.10 - For it is precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little.

**The return to God must be both personal and corporate**

Jer. 25.5 - saying, “Turn now, every one of you, from his evil way and evil deeds, and dwell upon the land that the Lord has given to you and your fathers from of old and forever.”

**Our return to God must be accompanied by both words and actions**

Hos. 14.1-2 - Return, O Israel, to the Lord your God, for you have stumbled because of your iniquity. [2] Take with you words and return to the Lord; say to him, “Take away all iniquity; accept what is good, and we will pay with bulls the vows of our lips.”

**God promises to act on our behalf if we come back to him**

Deut. 30.1-10 - And when all these things come upon you, the blessing and the curse, which I have set before you, and you call them to mind among all the nations where the Lord your God has driven you, [2] and return to the Lord your God, you and your children, and obey his voice in all that I command you today, with all your heart and with all your soul, [3] then the Lord your God will restore your fortunes and have compassion on you, and he will gather you again from all the peoples where the Lord your God has scattered you. [4] If your outcasts are in the uttermost parts of heaven, from there the Lord your God will gather you, and from there he will take you. [5] And the Lord your God will bring you into the land that your fathers possessed, that you may possess it. And he will make you more prosperous and numerous than your fathers. [6] And the Lord your God will circumcise your heart and the heart of your offspring, so that you will love the Lord your God with all your heart and with all your soul, that you may live. [7] And the Lord your God will put all these curses on your foes and enemies who persecuted you. [8] And you shall again obey the voice of the Lord and keep all his commandments that I command you today. [9] The Lord your God will make you abundantly prosperous in all the work of your hand, in



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the fruit of your womb and in the fruit of your cattle and in the fruit of your ground. For the Lord will again take delight in prospering you, as he took delight in your fathers, [10] when you obey the voice of the Lord your God, to keep his commandments and his statutes that are written in this Book of the Law, when you turn to the Lord your God with all your heart and with all your soul.

**Our return to God must be wholehearted and uncoerced**

Deut. 6.5 - You shall love the Lord your God with all your heart and with all your soul and with all your might.

Deut. 13.3 - you shall not listen to the words of that prophet or that dreamer of dreams. For the Lord your God is testing you, to know whether you love the Lord your God with all your heart and with all your soul.

1 Chron. 29.9 - Then the people rejoiced because they had given willingly, for with a whole heart they had offered freely to the Lord. David the king also rejoiced greatly.

1 Chron. 29.17 - I know, my God, that you test the heart and have pleasure in uprightness. In the uprightness of my heart I have freely offered all these things, and now I have seen your people, who are present here, offering freely and joyously to you.

Ps. 119.80 - May my heart be blameless in your statutes, that I may not be put to shame!

Jer. 3.10 - Yet for all this her treacherous sister Judah did not return to me with her whole heart, but in pretense, declares the Lord.

Jer. 29.13 - You will seek me and find me. When you seek me with all your heart.



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Eph. 6.24 - Grace be with all who love our Lord Jesus Christ with love incorruptible.

**The restoration of God will surely come upon every one who returns to the Lord**

Hos. 6.1-3 - Come, let us return to the Lord; for he has torn us, that he may heal us; he has struck us down, and he will bind us up. [2] After two days he will revive us; on the third day he will raise us up, that we may live before him. [3] Let us know; let us press on to know the Lord; his going out is sure as the dawn; he will come to us as the showers, as the spring rains that water the earth.

**We must humble ourselves before the Lord to be exalted**

James 4.8-10 - Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. [9] Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. [10] Humble yourselves before the Lord, and he will exalt you.

**True repentance will be met with God's one gracious reception**

Luke 15.18-20 - I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you. [19] I am no longer worthy to be called your son. Treat me as one of your hired servants." [20] And he arose and came to his father. But while he was still a long way off, his father saw him and felt compassion, and ran and embraced him and kissed him.

**God remembers his covenant for those who repent before him**

Lev. 26.40-45 - But if they confess their iniquity and the iniquity of their fathers in their treachery that they committed against me, and also in walking contrary to me, [41] so that I walked contrary to them and brought them into the land of their enemies—if then their uncircumcised heart is humbled and they make amends for their iniquity, [42] then I will remember



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my covenant with Jacob, and I will remember my covenant with Isaac and my covenant with Abraham, and I will remember the land. [43] But the land shall be abandoned by them and enjoy its Sabbaths while it lies desolate without them, and they shall make amends for their iniquity, because they spurned my rules and their soul abhorred my statutes. [44] Yet for all that, when they are in the land of their enemies, I will not spurn them, neither will I abhor them so as to destroy them utterly and break my covenant with them, for I am the Lord their God. [45] But I will for their sake remember the covenant with their forefathers, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God: I am the Lord.

**Today God commands all people to repent and receive his grace in Christ**

Acts 26.16-20 - But rise and stand upon your feet, for I have appeared to you for this purpose, to appoint you as a servant and witness to the things in which you have seen me and to those in which I will appear to you, [17] delivering you from your people and from the Gentiles— to whom I am sending you [18] to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me. [19] “Therefore, O King Agrippa, I was not disobedient to the heavenly vision, [20] but declared first to those in Damascus, then in Jerusalem and throughout all the region of Judea, and also to the Gentiles, that they should repent and turn to God, performing deeds in keeping with their repentance.”

**There is a season by which we are to seek God (i.e., the one where we can find him)**

Isa. 55.6-7 - Seek the Lord while he may be found; call upon him while he is near; [7] let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the Lord, that he may have compassion on him, and to our God, for he will abundantly pardon. ■



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“ARE YOU willing to return to God—or will you continue to offer excuses, empty alibis for missed opportunities and unjustified neglect?”

This was Haggai’s and Zerubbabel’s word to the children of Israel after 16 years of neglect and distraction from the work of God.

After Josiah’s revival, the people of God ignored his pleadings through the prophets and resumed their disobedience, which unfortunately climaxed in the Babylonian captivity of 70 years. Exposed to the horrible persecutions of a foreign land and people, Israel would learn through its experience of judgment and adversity what it meant to disobey God, to turn their backs on his constant pleading and prophesying, and reap the fruit of their own rebellion. The God of Abraham, even in this, did not abandon his people, but moved on the heart of Cyrus to allow the people of the remnant to return to their own land and establish again their place in Jerusalem (Isa. 44.28). In the 6th century B.C.E. a decree was signed and a rag-tag group of some 50,000 people set out again for their homeland, Jerusalem.

While scholars debate the spiritual condition of this tiny group of people, it is plain that the wear of captivity likely got to them. Although they began laying the foundation of the Temple upon first arriving into the land, it is clear that psychologically they were deeply affected, became disillusioned and distracted, and the work of the Temple was neglected for more domestic and (in their minds perhaps) more pressing matters of their own livelihood and survival. By most accounts, another 16 years would pass without any further work being done by the group to rebuild the Temple of the Lord. Kaiser suggests that the time from the last revival to the one which would come under Haggai and Zechariah was a full 101 years (Kaiser, *The Quest for Renewal*, p. 126)! What a long period to lie fallow, to be discouraged and unclear! Such is the tragic state of those who refuse to be animated and reanimated through the cleansing power of the Holy Spirit and the preaching of the Word of God.



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Kaiser describes this time of pre-revival in the bleakest terms:

*Ezra 5-6 describes the condition of things at that time. Zerubbabel, the grandson of the Judean king Jehoichin, who had been taken into captivity in 598 (2 Kings 24.15), became "governor" and led the first return in 537/6 B.C. His designation as governor was a reminder of the Babylonian appointment. Even his name was a loan word from Akkadian/Babylonian into Hebrew. That is, Zerubbabel was also known as Sheshbazzar (Ezra 1.8; 5.14), for the same work said to be done by Zerubbabel in Ezra 3.8 is said to have been done by Sheshbazzar in Ezra 5.16.*

*Zerubbabel belonged to the continuing line of David. The demonstration of this is somewhat involved and not crystal clear at all points, but the main facts are these: Jehoiachin had five sons, who are known to us mainly from the written tablets found in the famous Ishtar gate complex in Babylon. It would appear that they were made eunuchs, and thus the royal line of David was threatened (Isa. 39.7). Consequently, Jehoiachin adopted the seven sons of Neri, a descendant of David through Nathan, one of Solomon's brothers (1 Chron. 3.5). Thus Solomon's line ceased at this point, failing with Jehoiachin as Jeremiah had predicted: "Write this man off as childless, a man who shall not succeed in his days; none of his offspring shall . . . sit . . . on the throne of David" (Jer. 22.30). But Neri's oldest son, Shealtiel, died childless, and so his brother Pedaiah performed the rite of levirate marriage (Deut. 25.5-10); from his loins came the new Davidite, Zerubbabel. Hence Zerubbabel was the legal son of Shealtiel, and thus of David, but the actual son of Pedaiah and thus also of David.*

*Suddenly in the midst of his governorship (520 B.C.), God sent two prophets, Haggai and Zechariah, to rekindle the vision and hearts of the people. It was the sixth month. The season for summer fruits was now*



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*ended, and the time of harvest was over. We can almost hear the mournful sigh of Jeremiah, “The summer is over and we are not saved” (Jer. 8.20). Surely some must have remembered the famous pun on the Hebrew word for “summer,” which also sounds like the Hebrew word for “end,” used by the prophet Amos (Amos 8.1-12). Would this truly be the end for the people? What did God have in mind by sending these prophets at this stage in the year and after sixteen years of no Temple, no worship, and no concern for spiritual things? There was enough solemn precedent from the past to alert any who had the least amount of spiritual sensitivity left in their bones (Kaiser, *Quest for Renewal*, pp. 126-27).*

In a very real sense, the message of Haggai was a prophetic call to action after neglect, to honesty after self-deception, and to commitment after compromise. Kaiser outlines the first chapter of Haggai in conditional terms, i.e., what God would do for his dear people if they would only admit their neglect and return to him with action and acknowledgment:

1. Refuse to blame the providence of God (vv. 1-2).
2. Set priorities for the work of God (vv. 3-6).
3. Get involved in the work of God (vv. 7-12).
4. Receive the enablement of God (vv. 13-15).

Refuse to blame God, set new priorities, get involved in the work, and receive God’s enablement. A simple message for sickened hearts and soured spirits.

In many ways today, we as Evangelicals are distracted and longing for the presence of God in a new way. Drawn into the side ditches of moralism, showmanship, and the quest for power in society, we easily can neglect the most important work of all, what Tozer called the “missing jewel” in the evangelical church. What is that jewel? Worship and honor to God alone,



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unmixed, undiluted, unshared. Not for the sake of family, or influence in society, or celebrating our positions of power. Simply the true worship of God in our lives as our Creator, our Redeemer, and our King.

What gets lost so often in revival is the simplicity of the message and manner by which we can beckon the presence of God back into our midst. Haggai merely called the people back to the work, the true work of God. He called them back to the Lord God, who was asking his people to return to him, to fall in love with him again, not for his gifts and benefits, not for their security and well-being. Although he promised them many good blessings, his desire above all else was for his people to return to him, to be transformed again in his presence, to love the Giver more than the gifts, to love the Lord of the Temple more than the temple. Is not this a message that could be preached wholeheartedly in our churches and organizations today? Dear friend, nothing occurred in the midst of God's people until their propensity for excuse making and deception was overcome. The Lord is more than willing to wash, to cleanse, to renew, and to restore. He wants his people to experience his love and power in new ways, and desires to fill us with the Holy Spirit for power and service. But he is not mocked; we cannot delude ourselves into thinking that we can "pull a fast one" on the Lord. He knows our hearts. He desires mercy, not sacrifice. He wants a broken heart; he delights in a contrite spirit.

Can you admit that you need him? Can you without reservation or hesitation fall before him and ask him for renewal, for restoration, for a new manifestation of grace and his presence? Can you admit that you are empty so he can fill you? Can you declare that you are weak so he can be your strength?

The revival that took place under Haggai and Zerubbabel was a revival ignited by a dramatic and massive admission of neglect of God's will, and weakness within the people. It burned brightly through the genuine



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repentance that comes from no longer offering empty and tired excuses for the neglect of God and his worship, of his word and his witness. This is the kind of revival flame that, once ignited, is not quickly extinguished.

Let us this month, therefore, begin where we should have started already many times before. Where is that?

We must start today where all biblical revivals have started: humbling ourselves before the Lord, acknowledging him and him alone as our source and life. Only then can the Father be released to reveal himself afresh to us. Only then can we be radically repositioned to experience his leading and filling. Only then can we experience what this tired and discouraged group of God's people received when they came to him afresh—an extraordinary influx of God's presence and power.

*“Are you willing to return to God—or will you continue to offer excuses, empty alibis for missed opportunities and unjustified neglect?”*

Let him or her who has ears to hear, let them hear what the Spirit is saying to the Church today. *Return today to the Lord, and he will return to you.* ■

### **Example of Returning to the Lord: The Remnant under Zerubbabel**

*Hag. 1.12-15 - Then Zerubbabel the son of She-altiel, and Joshua the son of Jehozadak, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him. And the people feared the Lord. [13] Then Haggai, the messenger of the Lord, spoke to the people with the Lord's message, “I am with you, declares the Lord.” [14] And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people. And they*



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*came and worked on the house of the Lord of hosts, their God, [15] on the twenty-fourth day of the month, in the sixth month, in the second year of Darius the king.*

### **Biblical Principle of the Month**

Revival is always a form of the renewal of the work of God, one that begins with an honest and wholehearted acknowledgment that we as his people have neglected his work to concentrate on our own selfish ambition. Revival begins when we refuse to protest our innocence any longer, and, being found naked before him, we readily and willingly confess our weakness and need for the Lord. This results in a commitment to resume his work, right where we are, without excuse or delay. Revival is grounded in wholehearted candor, a determination to admit our wrong connected to a desire to give the Lord his due, without alibi and with the whole heart.

*James 4.8 - Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded.*

*Isa. 50.10 - Who among you fears the Lord and obeys the voice of his servant? Let him who walks in darkness and has no light trust in the name of the Lord and rely on his God.*

*Jude 1.20-21 - But you, beloved, build yourselves up in your most holy faith; pray in the Holy Spirit; [21] keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ that leads to eternal life.*



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