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Spiritual Renewal

Haggai 1:12-15

Job concerns itself with the basis upon which God's people are to relate to the Lord.

At the time, it was believed that good things occurred in one's life on account of one's merit before the Lord (cf. John 9:2) — which is why Job had a problem with a bitter providence from the Lord. For the majority of his adult life, Job served the Lord with diligence, even offering sacrifices on behalf of his children (cf. Job 1:1, 5). Yet in the blink of an eye his children, wealth, and health were taken from him. Initially he responded with incredible trust (cf. Job 1:20-22). But with the chiding and attacks of his three friends, Job sank into a dark emotional

hole!

Job 6:1-3a; 7:20a, “Then Job answered, ‘Oh that my vexation were actually weighed, and laid in the balances together with my iniquity! For then it would be heavier than the sand of the seas... Have I sinned? What have I done to Thee, O watcher of men? Why hast Thou set me as Thy target...?’”

Job’s problem was simple, for much of his adult life he walked with God and the Lord blessed him. Then, with no apparent change in Job’s life, God seemed to have removed His favor as Job lost everything!

Now if blessing is predicated upon our merit, why the change in blessing? The only explanation that made any sense to Job was that something had changed in God! And this led to despair.

Job 20:14-15a, “Cursed be the day when I was born; let the day not be blessed when my mother bore me! Cursed be the man who brought the news to my father, saying, ‘A baby boy has been born to you!’”

I hope you see that all of this was unnecessary had Job understood that in the life of the child of God, blessing is NOT earned, BUT is granted and enjoyed exclusively on account of the mercy of God!

Yet the story does NOT end here. For the book of Job ends in revival. When after beholding the glory of God, Job was brought to his knees in repentance, adoration, and longing for the Lord.

Job 42:5-6, “I have heard of Thee by the hearing of the ear; but now my eye sees Thee; therefore I retract, and I repent in dust and ashes.”

I don’t know about you, but I read the ending of Job and my heart soars in longing and the passion to

- Behold God as Job did.
- Respond to God just like Job did.
- Be so enamored and overjoyed by God that regardless of my circumstances I might worship Him!

Is such a thing possible for you and me? And if so, how might it occur? And what would be the result? The second oracle of Haggai answers that question as the revival in which God’s people participated in that day is delineated. Accordingly, let us look at the concept of spiritual renewal in Scripture.

Haggai 1:12a, “Then Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, the high priest, with all the remnant^{1,2,3} of the people, obeyed⁴ the voice of the Lord their⁵

God and the words of Haggai the prophet, as the Lord their God had sent him...”

Note the telling language here. Prior to this moment, the remnant had fallen into a *Ho-Hum* relationship with God which affected their service. But then God moved, and God’s people responded NOT with emotionalism and recommitted lives, BUT in “obedience”! This is important to see.

In his book *Revival and Revivalism*, Ian Murray compared two revivals in American history:

1. The First Great Awakening (1730-1750) involving such men as Jonathan Edwards, George Whitefield, and Charles Wesley, and
2. The Second Great Awakening (1795-1835) which involved such men as James McGready, John McGee, and Charles Finney.

The first conformed to what is taught and described in Scripture when revival comes to a people, the latter he called “Revivalism.” What is the difference?

1. Biblical revival involves such things as a change of thinking, repentance, submission to the Lord, and obedience — all in response to the word of God (think of 1 Samuel 12:19-25 or Ezra 10:1-17). In contrast...
2. Revivalism is characterized by emotionalism, “nervous pews,” calls for a decision, manipulation⁶, and much more.

The gist of the book is that revival is of God BUT revivalism is of man! This is important because following the Second Great Awakening, revivalism became the norm in the US with the Welsh Revival of 1904-1905 (Billy Sunday) and Azusa Street Revival of 1906 (the beginning of Pentecostalism), and even facets of Billy Graham’s Crusades. All this is to say that when we think of revival, we tend to think of intense emotion, being moved and so carried by the Spirit, pep-rally excitement, strong appeals for “choices” to be made, and the like. Yet that is NOT what was going on in the text before us.

The revival that occurred in Haggai’s day involved men and women who already were committed to the Lord BUT had grown weary in doing well. They left Babylon with the conviction that God would have them return to the Promised Land to rebuild the temple and the city. Yet in the face of the opposition recorded in Ezra 4, they shrank back in their faith and lost their fervor. Then sixteen years later, God sent Haggai who proclaimed the message of Haggai 1:1-11 which God used to bring His people to repentance and so obedience.

Haggai 1:12a, “Then Zerubbabel the son of Shealtiel, 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...”

So, we are talking about a revival which most certainly did NOT involve emotionalism, nervous pews, and another rededicated life! RATHER, it renewed in them their dependance upon God,

their passion to serve Him, and their commitment to doing God’s work in God’s way!⁷ That is what revival is all about! Now, what was the catalyst of this revival?

Regardless of what we learn from this text, it is important that we understand that the people’s response here was from the hand of the Lord! God is the one who brings about revival; it is NOT based on the will of man! Pieter A. Verhoef put it this way:

The theme of this passage can be defined as the people’s favorable response to God’s initiatives. The full emphasis is on God’s initiatives. He spoke to the people through his messenger, the prophet Haggai. He promises them his gracious and abiding presence, counteracting their sense of fear and guilt. He activates them to engage themselves to work on his temple. (Verhoef, 1987, pp. 89-90)⁸

Why this is important is that if we are going to enjoy revival — personally or corporately — it will only come as God moves within our hearts. As that is the case, any longing for revival in our lives will begin with prayer! That being said, notice three of the components that God used to bring about this revival.

Being in the Word of God, v. 12a.

Haggai 1:12a, “Then...”

This is in reference to the prophetic charge Haggai gave to the people of God in Haggai 1:1-11. It was this charge which the Spirit of God used to prompt the people of God at this time. Accordingly, understand that Revival in your own service of the Lord will only come as you avail yourself to the word of God! It is like Wisdom. If you pray for wisdom, you’ll never get it unless you are in the word (for by definition, wisdom in knowing how to apply the word)! Likewise, if there is going to be revival in your life, it will only come as we are in God’s word!

You say, “So, if I read God’s word, I’ll experience revival in my life?” No! It is NOT mechanical. However, it IS to say that if you aren’t in God’s word there will not be revival! Reading, understanding, submitting to God’s word is a “necessary cause” when it comes to revival.

We see it in Job.

- Job 42:1, “Then...” is in response to the word God spoke to Job in Job 38-41!
- Job 42:2-3 begins by quoting what God said in Job 38:2.
- Job 42:4-6 begins by quoting what God said in Job 38:3; 40:7.

We see it with Jonathan Edwards. One of the things he stressed when it came to genuine revival. One of the main texts he used was Isaiah.

Isaiah 55:10-11, “For as the rain and the snow come down from heaven, and do not return

there without watering the earth, and making it bear and sprout, and furnishing seed to the sower and bread to the eater; so shall My word be which goes forth from My mouth; it shall not return to Me empty, without accomplishing what I desire, and without succeeding *in the matter* for which I sent it.”

Truly, that which only can produce revival in your and my life is being in the word of God! As that is the case, I exhort you to be in the word of God daily. Yet, don't just read in order to put a check in a box. Rather, read with a passion for God to transform you as you understand and endeavor to submit to His word. That brings us to a second component trusting in, submitting in, and responding to the word.

Trust/Submitting/Responding to the Word, vv. 13-14a.

Haggai 1:13-14a, “Then Haggai, the messenger of the Lord, spoke by the commission of the Lord to the people saying, ‘I am with you,’⁹ declares the Lord. So the Lord stirred up¹⁰ 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...”

Haggai's message to the people of God was rather simple, “God was with them!” Now the Holy Spirit, working by and with this simple message, used it to “stir the hearts” of the people of God [that is, “rouse them from sleep”] that once again they might be passionate for the Lord.

What does that mean? It means that God's word did NOT fall on deaf ears! The message Haggai preached that “God was with them” was received as truth and so something to be trusted/acted upon! Speaking of the generation of God's people in the wilderness we read:

Hebrews 4:2, “For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard.”

That was NOT the response of God's people to Haggai. The preached word was “united by faith/trust” such that the promise that “God was with them” brought comfort and encouragement!

Toward that end let me exhort you: as you read the word, seek both to understand it (using commentaries and any other resource needed) and then endeavor to submit your life to it; that is the essence of trust! That means:

- Grappling with the word to understand it- as did the Bereans, Acts 13:48!
- Reflecting upon the truth of the text and your submission to it, Exodus 34:7!¹¹
- Praying before, during, and after any and all reading/study.

Psalm 139:23-24, “Search me, O God, and know my heart; try me and know my anxious

thoughts; and see if there be any hurtful way in me, and lead me in the everlasting way.”

Opening yourself up to the Lord as you consider the text in relation to your life, Hebrews 4:13b!¹²

Hebrews 4:12-13, “For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.”

Toward that end, a helpful question I have utilized in Bible study which once again I commend to you is asking of the text — once you understand it — “If I were living in light of this text last week/month, what difference would it have made?”

Time, v. 15.

A third element to the Revival referenced here is time.

Haggai 1:15, “On the twenty-fourth day of the sixth month in the second year of Darius the king.”

It is so easy to skip past this verse. Yet to do that is to set us up for discouragement. Notice the time indicators here.

Haggai 1:1a, “In the second year of Darius the king, on the first day of the sixth month, the word of the Lord came by the prophet Haggai...”

In our calendar, this was August 29, 520 BC.

Haggai 1:15, “On the twenty-fourth day of the sixth month in the second year of Darius the king.”

That would make this September 21, 520 BC.¹³

Do you understand what this means? The message of Haggai 1:1-11 ruminated in the hearts and minds of God’s people for twenty-three days! This is what “waiting on the Lord” is all about. David exhorted the people of God.

Psalm 27:14, “Wait for the Lord; be strong, and let your heart take courage; yes, wait for the Lord.”

Psalm 37:7, “Rest in the Lord and wait patiently for Him...”

Isaiah called upon the people of God.

Isaiah 40:31a, “Yet those who wait for the Lord will gain new strength; they will mount up *with wings like eagles...*”

What does it mean to “wait for the Lord”? And how is it different from biblical faith/trust? Faith is reliance or dependence *at a moment in time*. Waiting is reliance/dependence *over the course of time* (and sometimes that time is long in duration)!

It is that which we see here! The revival in Haggai’s day was NOT according to man’s timing or will, BUT God’s — which meant “waiting on the Lord.”

We need to hear this for we live in an “instant” culture! Yet growth in grace- Spiritual Revival- takes place over the course of time, during which the child of God struggles/grapples with God as they read, understand, and endeavor to apply the word to their lives. And so, we must “wait patiently for Him” (Psalm 37:4)!

Most here have heard of the sermon Jonathan Edwards preached which sparked the First Great Awakening, “*Sinners in the Hands of an Angry God.*” But what most don’t know is that Edwards preached that same sermon before with little if no results! Same sermon! Same preacher! So why at Northampton? Why on that day? Because it pleased the Lord. Christ told Nicodemus:

John 3:8, “The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit.”

And so it will be with the working of God in your life. The question therefore is NOT, “How long MUST you pray, grapple, and so submit yourself to the word of God before He brings refreshment?” RATHER, the question is, “How long WILL you pray, grapple, and so submit yourself to the word of God?”¹⁴

That brings us to the consequences of spiritual revival on the part of the body and/or the individual. Notice with me the consequences.

Haggai 1:12b, “Then Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, the high priest, with all the remnant of the people, obeyed^{15,16} the voice of the Lord their God and the words of Haggai the prophet...”

The word for “obey” here is שָׁמָע (shama) which is a Hebrew word which speaks of the faculty of listening — as in Deuteronomy.

Deuteronomy 6:4, “Hear, O Israel! The Lord is our God, the Lord is one!”

To “hear” something in Hebrew carried the threefold elements of hearing, understanding, and then acting. In Scripture, this is NOT something we do in and of ourselves, BUT something

God must do. Remember the two disciples whom Christ joined as they walked to Emmaus after the crucifixion?

Luke 24:15-16, “And it came about that while they were conversing and discussing, Jesus Himself approached, and *began* traveling with them. But their eyes were prevented from recognizing Him.”

So often this is us as we read and study God’s word! It is as if a veil of blindness is over our eyes such that we struggle to understand it or apply it! How was the veil removed in the case of these disciples? The Lord!

Luke 24:31: “And their eyes were opened and they recognized Him...”

In order for us to “hear” (as in Haggai 1:12), Christ must lift the veil; He must enable us to understand what is written! Truly, it is only as the Lord revives our clouded mind that we are able to see things about God that we never saw before — which is why David prayed this:

Psalms 119:18, “Open my eyes, that I may behold Wonderful things from Thy law.”

That is the first result that comes to a child of God when the Lord revives them in their walk! Notice the second fruit of revival is reverence.

Reverence, v. 12c.

Haggai 1:12c, “Then Zerubbabel the son of Shealtiel, 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 showed reverence¹⁷ for the Lord.”

This is huge! On account of the Fall, our most fundamental impulse is to make much of ourselves! Accordingly, the passion of mankind is summarized in Romans where Paul speaks of the sinner.

Romans 1:21-23, “For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.”

So many think that any religion outside of Christianity is the futile attempt of the sinner to get to God. Yet it is the exact opposite! False religion is NOT an attempt to get to God, BUT the passionate and vigorous attempt of the sinner to get away from God! And fundamentally, how is this expressed?

Romans 1:21, "...they did not honor Him as God..."!

A. W. Tozer observed:

Left to ourselves we tend immediately to reduce God to manageable terms. We want to get Him where we can use Him, or at least know where He is when we need Him. We want a God we can in some measure control. (Holy, 1920, p. 16)

Accordingly, when God moves in the life of an individual such that they grow in their walks or are reinvigorated, it will always be accompanied — as we see here in Haggai — with a profound sense of God's greatness and glory! Think of when Isaiah came to a fuller understanding of God, the first thing he did was fall down in reverence.

Isaiah 6:5b, "...Woe is me, for I am ruined! Because I am a man of unclean lips, and I live among a people of unclean lips; for my eyes have seen the King, the Lord of hosts."

Listen to the impact that God's redeeming grace had in Moses' life. Following the Red Sea, Moses sang this:

Exodus 15:11, "Who is like Thee among the gods, O Lord? Who is like Thee, majestic in holiness, awesome in praises, working wonders?"

Paul put it this way:

2 Corinthians 7:1, "Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God."

Truly, when the Spirit of God works within the Christian unto their growth in grace, it involves a growing reverence for the Lord!

[Service/Devotion Regardless of the Cost, v. 14.](#)

Haggai 1:14, "So the Lord stirred up¹⁸ 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^{19,20} the house of the Lord of hosts, their God."

This is great! After the sermon of Haggai 1:1-11 was preached and then germinated in the hearts of God's people for over three weeks, the people of God responded en masse! They weren't concerned:

- With the perceived risks or the certain opposition of the Samaritans and local rabble-which would be significant!

- About the current drought, Haggai 1:6, 10-11!
- That it was planting season... or harvest!
- That the house needed that new room.
- That it was a rough week at work and the kids were sick.

For the next four years — from 520-516 BC — God’s people diligently labored at the call God had placed on their lives — which in this case was the rebuilding the temple! A mark of spiritual renewal always is a renewed passion to serve the Lord regardless of the difficulty or cost! All of this is what biblical revival is about! Now if you or I are going to enjoy such a grace in our lives let us:

- Begin on our knees and, as the importunate widow, cry out to God day and night for a greater glimpse at His glory!
- Avail ourselves daily of God’s word- reading it, studying it, and submitting/applying it!
- Strive to take God at His word and so trust Him!

And let us do this NOT for one week or a month or a year, BUT for the rest of our lives!

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End Note(s)

¹ “The ‘remnant’ theme had been especially characteristic of Isaiah’s prophecy. In the temple vision he was warned of destruction, which only a small proportion would survive (Isa. 6:11–13), and his son’s name, Shear-jashub (meaning ‘a remnant shall return’), became a motif in his preaching (Isa. 7:3; 10:21; 11:11). Both Haggai and Zechariah recognized in the small group of repatriated Jews fulfilment of Isaiah’s prophecy, but more was required of them than mere physical presence in the land if they were to fulfil Isaiah’s hopes.” (Joyce G. Baldwin, *Haggai, Zechariah and Malachi*, TOTC, p. 45)

² “Some therefore propose that the šə’ērît, ‘remnant,’ refers to the returnees who were more keen than the non-deportees to build the temple. The returnees were descendants of the elite groups taken to Babylon who shared in the tradition of the promised restoration. This group of returnees would have been predisposed to hearing Haggai’s message and may have been part of the contingency that eventually built the temple (Ezra 3:8; 4:1; 6:16). Floyd distinguishes between those who responded and those who did not. He argues that, while the leaders and the remnant responded, another segment of the community was too afraid to respond.” (Jacobs, 2017, pp. 63-64)

³ “Although the Jewish population of Haggai’s day consisted of two distinct groups, namely, those who had returned from the exile and those who had remained behind in the land during that same period, Haggai’s use of ‘remnant’ probably is not limited to one or the other of these two groups. The prophet seems to use the term in a broad theological sense, referring to those who were truly part of the covenant community, whether they had returned from the exile or had been present in the land all along. ¶ It is significant that the word ‘remnant’ does not occur in Haggai until v. 12, which describes the people’s obedient response to Haggai’s message. It is this obedience to the Lord’s message that qualifies them to be thought of as a remnant, a designation that invokes the remnant theology of earlier Old Testament prophets such as Isaiah and Jeremiah.” (Richard A. Taylor, 2004, p. 139)

⁴ “We recall from our study of the earlier prophets that the warnings given to the Jewish people before God’s judgment by the Assyrian and Babylonian invasions generally went unheeded. Micah had some success. But for the most part the people could not have cared less for the prophets’ warnings. To our joy we see a different kind of response from the people of Judah under Haggai’s ministry.” (Boice, 2006, p. 471)

⁵ “The words ‘their God’ (’ēlohêhem), which appear twice in v. 12 and again in v. 14, are significant. In the preceding disputation the Lord spoke contemptuously of those who because of their disobedience to covenantal responsibilities he termed ‘this people’ (hā’ām hazzeh) rather than ‘my people.’ They were behaving as though Yahweh were not in reality their God. But in v. 12 we find affirmation of their obedience to the Lord’s voice as mediated through Haggai’s prophetic ministry. Now at long last they had begun to display the obedience that befitted their identity as a people of God...” (Richard A. Taylor, 2004, pp. 138-139)

⁶ For example, during the Second Great Awakening Charles Finney, teaching that God was not necessary to have a revival, all that was necessary was for a church to apply the right methods, said, “The connection between the right use of means for a revival and a revival is as philosophically sure as between the right use of means to raise grain and a crop of wheat. I believe, in fact, it is more certain, and there are fewer instances of failure.” (Charles Finney, 2015, p. 33)

⁷ “What is the solution? It is not a few more government programs. It is not prayer in Congress or the schools. It is not a crusade or a demonstration or a campaign to mail letters to our senators. It is obedience! It is getting on with what God has given us to do. In the context of Haggai’s situation, it was the command: ‘Go up into the mountains and bring down timber and build the house, so that I may take pleasure in it and be honored’ (Haggai 1:8). In our context it is to set spiritual matters first and get on with serving God to the best of our ability.” (Boice, 2006, p. 470)

⁸ “Haggai now makes clear that the enthusiasm experienced by the people for the rebuilding project was not merely the result of hype that had been artificially induced, whether by themselves or by their leaders. It was the Lord who ‘stirred up’ (wayyā’ar) the spirits of all those concerned with the work.” (Richard A. Taylor, 2004, p. 143)

⁹ “Haggai may have been referring to Isaiah 42:18–43:7, a passage in which the prophet reviewed Israel’s past and then in glowing terms spoke of the return from exile saying ‘Fear not, for I am with you’ (verse 5). If so, the reference to Haggai as *the messenger of the Lord* may have been suggested by the use of the same phrase in Isaiah 42:19.” (Baldwin, 1972, p. 45)

¹⁰ “It is worthwhile to note that the stirring up of the spirit of the people to rebuild the temple has had its own history. It already began when the first exiles returned to their country. In Ezra 1:5 it is stated that the community and the religious leaders along with ‘everyone whose spirit God had stirred [’ûr],’ prepared to go up and build the house of the Lord in Jerusalem. It is, therefore, a comforting thought that God’s initiative to ‘move’ the hearts and spirits of his people to become active in his service does not vanish or diminish in the course of time. He does not abandon his work!” (Verhoef, 1987, p. 87)

¹¹ Describing the response that takes place on the part of the people in Covenant Renewal, God’s word says, “Then he [Moses] took the book of the covenant and read it in the hearing of the people; and they

said, 'All that the Lord has spoken we will do, and we will be obedient!'" (Exodus 34:7)

¹² After describing the role of the word of God in our being shaped into the image of Christ, the Hebrew writer described what we are after in the study of God's word: that our hearts would be "open and laid bare to the eyes of Him with whom we have to do." (Hebrews 4:13) The language is that of the dissected animal that is placed on the altar in the Burnt Offering!

¹³ "Baldwin accounts for the twenty-three-day delay between the prophet's original message (the first day of the sixth month, 1:1) and the resumption of the work on the temple (the twenty-fourth day of the sixth month, 1:15) by noting that the sixth month was the month of harvesting in the orchards and fields. The twenty-three-day interim period provided time to complete that important task before the workers assembled at the temple site to commence the rebuilding effort." (Hill, 2012, p. 73)

¹⁴ "If we compare that with the first verse of the chapter, where we are told that Haggai began to preach on the first day of the month, we find that the change came about in just twenty-three days. Haggai spoke on August 30, 520 B.C. The work began on the twenty-first of September. ¶ I wonder if there is a date like that in your life or if today might possibly become that day. I do not mean the day of your conversion; you may or may not have a known day for that. I mean the day in which you finally got the priorities of your life straightened out and determined that from that time on you would put God and his work first in everything. You need to do that. You need to ask yourself these questions: 'Is my own comfort of greater importance to me than the work of God? Am I making increasing efforts to get ahead financially but finding greater and greater disappointment in my life?' If the answer is yes, just turn around and get on with God's business. Obey him. Put him first in your life." (Boice, 2006, p. 471)

¹⁵ "In Hebrew the predicate preceding two or more subjects frequently agrees in gender and number with the first and nearest subject. *Šāma*, 'to hear,' constructed with *beqôl*, 'in the voice,' has the meaning 'to heed a request' (Gen. 30:6), or 'to hear' in the sense of 'to obey' (Genesis 22:18). The leaders and people therefore listened with attention, interest, and submission (Mitchell); they responded favorably to the prophetic message and acknowledged the validity and purport of it." (Verhoef, 1987, p. 80)

¹⁶ "During the period prior to the Exile Israel 'would not listen and were as stiff-necked as their fathers, who did not trust in the Lord their God' (2 Kings 17:14, NIV; cf. vv. 7–23). Now the leaders and people again trusted in the Lord and listened to his word." (Verhoef, 1987, pp. 80-81)

¹⁷ "The word *feared* indicates a willing response to the prophetic message motivated by reverence for God, rather than a reluctant obedience prompted by terror and dread of divine punishment." (Hill, 2012, p. 71)

¹⁸ "The root of the verb *stirred* means 'to rouse, awaken, set in motion' and is frequently attributed to God's sovereign work in enlivening people to accomplish his purposes (e.g. Ezra 1:1; Isaiah 13:17; 41:25; Jeremiah 51:1, 11). Like Zechariah, Haggai recognizes the dynamic relationship between the empowering presence of God's Spirit and the spirit of the people in rousing the community to action (2:5; cf. Zechariah 4:6)." (Hill, 2012, p. 72)

¹⁹ "The preposition 'in' (*bē*) implies that the shell of the building remained." (Baldwin, 1972, p. 46)

²⁰ "The idiom employed, literally 'in the house of the Lord,' does not imply that the temple was already partly built, or even that the foundation had been laid. The preposition *bē*, 'in,' can also be translated with 'on,' for instance, 'on Horeb' (1 Kings 8:9), 'on the seventh day' (Genesis 2:2), and it is frequently used in constructions in which but a part of the object is affected." (Verhoef, 1987, p. 87)