The vision in Habakkuk: identifying its content in the light of the framework set forth in Hab. 1

Abstract

The book of Habakkuk is traditionally divided into five sections: the prophet's two laments, Yahweh's two responses and a concluding psalm. The first three of these sections are found in ch. 1 and are typically interpreted according to a question-and-answer format. That is, the prophet complains, Yahweh answers, and the prophet complains again. Many scholars suspect that this dialogue continues into the first half of ch. 2, saying it contains Yahweh's second answer, and some scholars go so far as to say the dialogue persists into ch. 3, saying it contains the prophet's final response. Even though the majority of scholars agree that at least the first half of Habakkuk represents a dialogue between the prophet and Yahweh, there is very little consensus regarding the identity of a vision which Yahweh briefly mentions in ch. 2. This vision appears to be a matter of great importance for the prophet, and thus it seems reasonable to presume that properly identifying its content is crucial to the interpretation of the book. Hence, it is surprising that many commentators, rather than acknowledging the inconsistencies in scholarly opinion, give quick treatments of the vision, only offering their versions of the vision's content. Three of the most popular options are Hab. 2: 4 (or 2: 4-5), Hab. 2: 6-20, and Hab. 3: 3-15. Each of these possibilities makes good sense in the context of the book, but each one also generally follows from the presumption that the record of the vision must fit into the dialogue framework. The following thesis will determine if this is a reasonable presumption to make and, on the basis of that finding, will propose a fourth possibility for identifying the vision. That is, when Yahweh commands the prophet to "Write (the) vision" (Hab. 2: 2), he is referring to the oracle recorded in Hab. 1: 5-11.
the deep gave forth its voice; sit lifted its hands on high. 11 tThe sun and moon stood still in their place. uat the light of your arrows as they sped, at the flash of your glittering spear. 12 vYou marched through the earth in fury; wyou threshed the nations in anger. 13 vYou went out for the salvation of your people, for the salvation of xyour anointed.  Habakkuk Rejoices in the Lord. 17 Though the fig tree should not blossom, nor fruit be on the vines Study Bibles. Original Language Tools. Purchase Standalone Content. a. The prophet Habakkuk: We don't know much about the prophet Habakkuk from any other book in the Bible. Since he prophesied the coming Babylonian army and its destruction of Judah, he prophesied some time before that invasion. Many think that Habakkuk ministered sometime during the reign of King Johoiakim, perhaps around the year 607 B.C. i. It's hard to say with certainty when Habakkuk prophesied. Since he speaks of God raising up the Babylonians (Habakkuk 1:6), we can guess that he wrote in the 25-year period between the time when Babylon conquered
Nineveh and the Assyrian Empire (612 B.C.) In vision Habakkuk the prophet saw bright beams of light shining from Jesus’ side. This is the same side where flowed the crimson stream of His sacred blood, poured out for our redemption; and we are told this is also His Glory. It was the Spirit of the Eternal Lord God which caused this vision to become such a great object of attraction and study and contemplation. Thousands of voices will be imbued with the power to speak forth the wonderful truths of God’s Word. The stammering tongue will be unloosed, and the timid will be made strong to bear courageous testimony to the truth. And again in another place concerning the light from heaven which was brought in the message of “Justification by faith”, EGW declared: “Several have written to me, inquiring if the message of justification.