

# Habakkuk 3:17

Authorized King James Version (KJV)

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

## Analysis

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**Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:**

This verse begins one of Scripture's most profound expressions of faith in the face of total material loss. Habakkuk envisions complete agricultural and economic disaster—every source of sustenance and wealth removed. The fig tree, vine, olive, field, flock, and herd represented the totality of ancient Israelite economy and survival. To lose all six was unimaginable catastrophe.

The prophet isn't speaking hypothetically—he's describing the coming devastation of the Babylonian invasion and exile. The cumulative effect of listing each loss emphasizes the totality of the impending judgment. This is not partial hardship but comprehensive calamity. Everything that provided security, comfort, and survival will be stripped away.

Yet this litany of loss sets up the remarkable declaration in verse 18. Habakkuk is constructing a theology of joy that transcends circumstances—a faith that worships not because of God's gifts but because of God Himself. This is the opposite of prosperity theology, which ties God's favor to material blessing. Instead, Habakkuk argues for a faith that remains when all blessings are removed.

This verse challenges the Deuteronomic principle that obedience brings blessing and disobedience brings curse (Deuteronomy 28). How can the righteous suffer total loss? The answer points toward a deeper understanding: God Himself is the ultimate blessing, and relationship with Him transcends material circumstance. This theology anticipates Jesus's teaching about storing treasure in heaven and Paul's declaration that all things are loss compared to knowing Christ (Philippians 3:8).

## Historical Context

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Habakkuk prophesies about the Babylonian destruction of Judah (586 BC), when Jerusalem fell, the temple was destroyed, fields were devastated, and the population exiled. Archaeological evidence confirms widespread destruction throughout Judah during this period. Cities were burned, agricultural infrastructure destroyed, and the economy collapsed. The prophet's list of agricultural failures wasn't exaggeration but realistic prediction of coming judgment.

For ancient Israelites, the land and its produce were covenant blessings—signs of God's favor and provision. The land itself was sacred, a gift from God marking their identity as His people. To lose the land meant losing visible evidence of God's presence and favor. The exile forced Israel to reimagine their faith without land, temple, or political autonomy—a theological crisis that reshaped Judaism.

This verse has encouraged believers throughout church history facing persecution, famine, plague, and loss. Reformation martyrs sang Habakkuk 3:17-19 as they faced execution. Missionaries who lost everything testified to finding joy in God alone. Modern Christians suffering for their faith cite this passage as source of resilience. Habakkuk's theology of suffering and joy transcends his original context, speaking to all who face loss.

## Related Passages

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**1 John 4:8** — God is love

**John 15:13** — Greatest form of love

## Study Questions

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1. What 'fig trees' in your life—sources of security, comfort, or identity—might God be asking you to hold loosely?
2. How does your worship and joy in God change based on circumstances, and what does that reveal about where you find ultimate satisfaction?
3. What would it look like to 'rejoice in the LORD' even if you lost everything materially—job, health, relationships, security?
4. How does Habakkuk's vision of catastrophic loss challenge prosperity theology and the assumption that God's favor equals material blessing?

## Interlinear Text

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כִּי	תָּאַבְתָּ הַ	לֹא	תִּפְאַבְנָה	וְאֵין	יְבוֹלָה
H3588	<b>Although the fig tree</b>	H3808	<b>shall not blossom</b>	H369	<b>neither shall fruit</b>
	H8384		H6524		H2981
בְּגַפְנֵי יָמָם	כַּחֲשָׁה	מְעֵשָׁה	בְּיַתְּהֵרָה	לֹא	לֹא
<b>be in the vines</b>	<b>shall fail</b>	<b>the labour</b>	<b>of the olive</b>	<b>and the fields</b>	<b>shall yield</b>
H1612	H3584	H4639	H2132	H7709	H6213
אֵין כָּל	מִמְכָּלָה	כִּי אֵין	כִּי אֵין	כִּי אֵין	כִּי אֵין
<b>no meat</b>	<b>shall be cut off</b>	<b>from the fold</b>	<b>the flock</b>	<b>and there shall be no herd</b>	
H400	H1504	H4356	H6629		H1241
בָּרְכִּתִּים:					
<b>in the stalls</b>					
H7517					

## Additional Cross-References

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**Jeremiah 5:17** (Parallel theme): And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

