

# Malachi 2:11

Authorized King James Version (KJV)

Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god.

## Analysis

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**Judah hath dealt treacherously, and an abomination is committed**—the קַוְעָה (to'evah, abomination) typically describes idolatrous practices that provoke God's revulsion (Deuteronomy 7:25-26). Malachi equates covenant-breaking with idolatry itself. **For Judah hath profaned the holiness of the LORD which he loved**—the קָדֵשׁ (qodesh, holiness/sanctuary) likely refers both to the temple and to Israel as God's holy people, His treasured possession set apart from the nations.

**And hath married the daughter of a strange god**—הַרְגֵּן (nekar, foreign/strange) describes not mere ethnicity but pagan religious affiliation. These marriages weren't culturally diverse unions but covenant compromises that brought idolatry into Israelite homes. The violation wasn't racial but theological—taking wives who served other deities undermined Israel's distinct witness as Yahweh's covenant people, repeating Solomon's catastrophic error (1 Kings 11:1-8).

## Historical Context

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The returned exiles faced pressure to intermarry with 'the people of the land' for economic and political security. These marriages to women who worshiped Canaanite, Moabite, and Ammonite deities threatened to replay the pre-exilic apostasy that had led to Babylonian judgment. Ezra's discovery of this widespread

practice (Ezra 9:1-2) led to a covenant to put away foreign wives—a traumatic but necessary measure to preserve Israel's theological purity.

## Related Passages

## 1 John 4:8 – God is love

## 1 Corinthians 13:4 – Characteristics of love

## Study Questions

1. How do modern 'mixed marriages' (believer with unbeliever) parallel the theological compromise Malachi condemns?
2. What 'strange gods' do contemporary Christians effectively 'marry' through compromising partnerships and alliances?
3. Why does God characterize covenant-breaking relationships as 'profaning' His holiness rather than mere personal choice?

## Interlinear Text

בִּשְׁרָאֵל נִשְׁתַּחַת הַגְּדוּלָה	וְתֹועֵבָה הַיְהוּדָה	יְהוּדָה תְּמֻבֵּן	בְּיְהוּדָה וְתֹועֵבָה	בְּיְהוּדָה וְתֹועֵבָה
hath dealt treacherously	Judah and an abomination	is committed	is committed	in Israel
H898	H3063	H8441	H6213	H3478
בְּיְהוּדָה וְתֹועֵבָה	יְהוּדָה תְּמֻבֵּן	לְדֹשֶׁת הַיְהוּדָה	לְדֹשֶׁת הַיְהוּדָה	לְדֹשֶׁת הַיְהוּדָה
and in Jerusalem	hath profaned	the holiness	of the LORD	of the LORD
H3389	H2490	H3063	H6944	H3068
נִכְרֵה אֶל בַּת אֲשֶׁר	וְבָעֵל אֲחֵה בְּ	בַּת אֲשֶׁר	אֱלֹהִים	אֱלֹהִים
H834	H157	H1166	H410	H5236
which he loved	and hath married	the daughter	god	of a strange

## Additional Cross-References

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**Revelation 21:8** (Parallel theme): But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

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