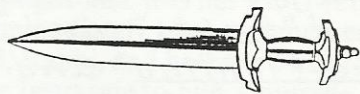


File under: μάχαιρα or makaira  
English: "dagger."

This word as well as ῥομφαία (romphaia) are both always translated "sword" in the KJ.



The μάχαιρα has a much shorter blade and in modern Greek is the word for a "knife".

The word "dagger" indicates a close hand-to-hand combat or even murder. The word "sword" indicates war. This difference should be kept.

Two other words help keep the sense clear. The noun μάχη (makee) meaning "fight," and the verb μάχομαι (makomai), "to fight."

Thayer's Lexicon

μάχαιρα KJ

- Mat. 10:34. not to send peace, but a sword.
- 26:47. with swords and staves,
- 51. and drew his sword, and struck
- 52. Put up again thy sword into his place: for all they that take the sword shall perish with the sword.
- 55. with swords and staves for to take me?
- Mar 14:43. with swords and staves,
- 47. drew a sword, and smote
- 48. with swords and (with) staves
- Lu. 21:24. shall fall by the edge of the sword,
- 22:36. he that hath no sword,
- 38. behold, here (are) two swords.
- 49. shall we smite with the sword?
- 52. with swords and staves?
- Joh. 18:10. Peter having a sword drew it,
- 11. Put up thy sword into the sheath:
- Acts 12: 2. the brother of John with the sword.
- 16:27. he drew out his sword,
- Ro. 8:35. or peril, or sword?
- 13: 4. beareth not the sword in vain:
- Eph. 6:17. sword of the Spirit, which is the word
- Hcb 4:12. sharper than any two edged sword,
- 11:34. escaped the edge of the sword,
- 37. were slain with the sword:
- Rev: 6: 4. given unto him a great sword.
- 13:10. he that killeth with the sword must be killed with the sword.
- 14. which had the wound by a sword,

μάχη, ης, ἡ, [μάχομαι; fr. Hom. down], Sept. several times for רִיב, קָרוֹן, etc.; a fight, combat

μάχομαι; impf. 3 pers. plur. ἐμάχοντο; [allied with μάχαιρα; Curtius § 459; Vaníček p. 687; fr. Hom. down]; to fight: prop. of armed combatants, or those who engage in a hand-to-hand struggle, Acts vii. 26

Note the uses of these words first: fighting not waring.

μάχη KJ

- 2Co. 7: 5. without (were) fightings,
- 2Ti. 2:23. they do gender strifes.
- Tit. 3: 9. and strivings about the law;
- Jas. 4: 1. and fightings among you?

μάχομαι KJ

- Joh. 6:52. The Jews therefore strove among themselves,
- Acts 7:26. himself unto them as they strove,
- 2Ti. 2:24. servant of the Lord must not strive;
- Jas. 4: 2. ye fight and war, yet ye have not,

JOHN 6 CT

52 The Jews therefore were-fighting with one-another, saying, How is this one being-able to-give to-us the flesh to-eat?

ACTS 7 CT

26 And-additionally on-the succeeding day he-was-seen by-them while fighting, and he-drove them together with-reference-to peace having-said: Men, YOU-are brothers; to-what-end are-YOU-harming one-another?

II CORINTHIANS 7 CT

5 For also after our having-come into Macedonia our flesh has-had-and-still-has not-one relaxation, BUT in every-thing ones being-oppressed; outside fights, within fears.

II TIMOTHY 2 CT

23 But you-be-refusing the stupid and uneducated debates, knowing-absolutely that they-are-begetting fights;  
24 But it-is-essential a slave of-Jehovah to-be not fighting BUT to-be gentle toward all, apt-at-teaching, tolerating-bad,

These are finished on page 2.



## TITUS 3 CT

9 But stupid debates and genealogies and quarreling and legal fights you-be-standing-around-away-from-for-yourself; for they-are futile and aimless.

## JAMES 4 CT

1 From-whence *are* wars and from-whence *are* fights among YOU? *Are-they* not hence out-of YOUR pleasures *namely-the ones* serving-in-the-army in YOUR members?

2 YOU-are-desiring, and YOU-are not having; YOU-are-murdering and YOU-are-being-jealous, and YOU-are not being-able to-attain; YOU-are-fighting and YOU-are-waring; YOU-are not having because YOU *are* not to-be-asking-for-yourself.

## MATTHEW 10 CT

33 But one-who might-deny me in-front of-the MEN, I-also myself-shall-deny him in-front of-my Father *namely-the one* in the heavens.

34 Might-YOU not suppose that I-came to-cast peace upon the land: I-came not to-cast peace, BUT dagger.

35 For I-came to-bisect; a MAN against his father, and a daughter against her mother, and a bride against her mother-in-law.

36 And enemies of-the MAN, the members of-his family.

## HEBREWS 4 CT

12 For the word of-the God *is* living and operational and more-cutting above every two-edged dagger and penetrating unto partition of-soul and of-spirit, and both of-joints and of-marrows, and able-to-judge of-meditations and of-conclusions of-a-heart;

## EPHESIANS 6 CT

16 Upon all, having-taken-up the shield of-the trust, with which YOU-will-be-able to-extinguish all the arrows, *namely-the ones* having-been-and-still-on-fire, of-the evil one.

17 And YOU-receive the helmet of-the salvation, and the dagger of-the spirit, which *spirit* is a saying of-God,

## LUKE 22 CT

36 Therefore he-said to-them, BUT now the-one having a purse let-him-lift *it* up, likewise also a leather-pouch; and the-one not having let-him-offer-for-sale his garment and let-him-buy a dagger in-the-market.

37 For I-am-saying to-YOU, that it-is-essential still this the-thing having-been-and-still-written to-be-finished in me, *namely-the-thing*; And he-was-figured with lawless-ones: for also the-things concerning me *are*-having a-finish.

38 But the-ones said, Lord, behold, here are two daggers. But the-one said to-them, it-is adequate.

In James 4:1,2 notice that you have "wars" and "fights" and "YOU-are-fighting" and "YOU-are-waring" used together.

The first use of "dagger" is in Matt.10. Dagger is used here in a figurative sense, but figurative of what? Jesus is speaking to Jews before the cross. Compare this to the figurative use in Heb.4. Compare to another figurative use in Eph.6.

The word of God is divisive. The saying of God is a defensive weapon even as Jesus refuted Satan. (Luke 4:4) This dagger divides families, and convicts any individual who might hear.

A different kind of figure is in Luke 22. Now "the one having" a purse can buy a dagger but "the one not having" is to sell his garment and buy a dagger. Verse 38, two daggers represent 2000 years believers (?) must defend themselves till Jesus returns.



## MATTHEW 26 CT

47 And as he is still speaking, behold, Judas, one of the twelve, came, and with him much crowd with daggers and weapons, from the chief-priests and elders of the people.  
 48 But the one giving him over gave a sign to them, saying, Whom I might-kiss, it-is he: YOU-retain him.  
 49 And immediately having-come-near to the Jesus he said, Hail, Rabbi, and he-kissed him tenderly.  
 50 But the Jesus said to him, Comrade, over what are-you-being-alongside? Then having-come-near they-cast-on the hands upon the Jesus, and they-retained him.  
 51 And behold, one of the ones with Jesus, having-stretched-out the hand he-pulled-away his dagger, and having-smitten the slave of the chief-priest he-took-away his ear.  
 52 Then the Jesus is-saying to him, You-turn-back your dagger into its place; for all the-ones having-taken a dagger they-will-perish with a dagger.  
 53 Or are-you-thinking that I-am not being-able just-now to-entreat my Father, and he-will-stand-alongside for-me many-more than twelve legions of-angels?  
 54 How therefore might the scriptures be-fulfilled that thus it-is-essential to-come-to-pass?  
 55 In that hour the Jesus said to the crowds, As upon a robber came-YOU-out with daggers and weapons to-together-take me? Daily I-was-sitting-down with YOU teaching in the temple, and YOU-retained me not.

## ROMANS 13 CT

3 For the rulers are not a fear to the good work BUT to the bad. But are-you-willing to-be not fearing the authority? You-be-doing the good-thing and you-will-have laudation out-of it;  
 4 For he-is a minister of-God to-you with-reference-to the good-thing. But if you-might-be-doing the bad-thing, of-fear; for he-is not wearing the dagger at-random; for he-is a minister of-God, an avenger with-reference-to wrath to the one practicing the bad-thing.

## MARK 14 CT

43 And immediately as he was still speaking, Judas is-coming-to-be-alongside, being one of the twelve, and with him much crowd, with daggers and weapons, from the chief-priests and the scribes and the elders.

## MARK 14 CT

47 But a certain one of the ones having-stood-and-still-standing-alongside having-pulled-for-him-self the dagger he-struck the slave of the chief-priest and took-away his ear.  
 48 And the Jesus having-answered said to them, As upon a robber came-YOU-out with daggers and weapons to-together-take me?

## LUKE 22 CT

49 But the ones around him having-seen the-thing about-to-be said to him, Lord, if shall-we-smite with dagger?  
 52 But the Jesus said to the ones having-come-to-be-alongside upon him, chief-priests and commanders of the temple and elders, Have-YOU-come-out as upon a robber with daggers and weapons?

The literal dagger is shown as a hand-to-hand weapon in Matt.26. Especially against robbers (vs.55) and for defense (vs.51).

Verse 52 should be considered with Rom.13. This statue shows Caesar wearing the dagger representing his authority. (Rom.13) Matt.26:52 refers to those taking vengeance by murder with a dagger are subject to the death penalty. (Gen.9:6)



COLOSSAL STATUE OF JULIUS CAESAR AT NAPLES.

The verses with a literal dagger need no comment.



μάχαρα p.4

JOHN 18 CT

10 Simon Peter therefore having a dagger, he-drew it, and he-struck the slave of-the chief-priest, and he-chopped-off his physical-ear, namely-the right. But name to-the slave was Malchus.

11 The Jesus therefore said to-the Peter, You-cast your dagger into the sheath; the cup which the Father has-given-and-still-gives to-me, might-I by-no-means drink it?

LUKE 21 CT

24 And they-will-fall by-mouth of-dagger, and they-will-be-led-captive into all the Gentiles; and Jerusalem will-be being-trodden by nations until seasons of-nations might-be-fulfilled.

ACTS 12 CT

2 But he-carried-off James the brother of-John by-dagger.

ACTS 16 CT

27 But the prison-guard having-become out-of slumber and having-seen the doors of-the guard-house having-been-and-still-opened, having-pulled the dagger was-being-about to-be-carrying himself off, supposing the prisoners to-have-fled-out.

ROMANS 8 CT

35 Who will-separate us from the charity of-the Messiah? Tribulation or anguish or persecution or famine or nakedness or peril or dagger?

HEBREWS 11 CT

34 They-extinguished-power of-fire, they-fled mouths of-a-dagger, they-were-made-powerful from weakness, they-became-strong in war, they-reclined encampments belonging-to-others.

37 They-were-stoned, they-were-tried, they-were-sawn-asunder, they-died-off in murder by-a-dagger, they-went-around in sheepskins, in skins of-goats, themselves-being-lacking, being-oppressed, being-afflicted,

REVELATION 6 CT

4 And another horse, red, went-out, and to-the one sitting on it, it-was-given to-him to-take the peace out-of the earth and in-order-that they-will-slay one-another, and a great dagger was-given to-him.

REVELATION 13 CT

10 If someone is-leading-together into captivity, he-is-withdrawing into captivity; if someone will-kill with a dagger, it-is-essential he to-be-killed with a dagger. Here is the perseverance and the trust of-the holy-ones.

14 And it-is-leading-astay the ones residing on the earth because-of the signs which it-was-given to-it to-do in-sight of-the beast, saying to-the ones residing on the earth, to-make an image to-the beast, who is-having the blow of-the dagger and it-lived.

Luke 21:24 refers to the fall of Jerusalem. Jerusalem fell first, because of terrorists and murderers among the Jews themselves. Secondly because of Roman and Jew hand-to-hand combat. You should read Josephus. \*Note in Heb. 11:37, "murder by-dagger."



I believe the red horse of Rev. 6, because of the dagger, represents terrorism which began in 1917 in Russia.

(See Rev. II Commentary)

APOLOGETICS 40

Isaiah 31 ASV

8 And the Assyrian shall fall by the sword, not of man; and the sword, not of men, shall devour him;

2 Kings 19 ASV

35 And it came to pass that night, that the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred fourscore and five thousand; and when men arose early in the morning, behold, these were all dead bodies. 36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. 37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer smote him with the sword; and they escaped into the land of Ararat. And Esarhaddon his son reigned in his stead.



The lion of Assyria (Jer. 50:17) I believe the slain head was the Assyrian.

(Rev. 13:3). In the LXX the verses quoted here have,

μάχαρα \*

