

# James. 4:1-3 mws

## V. 1

Πόθεν

interrogative expression of derivation from a source, from what source? brought about or given by whom? born of whom?

Interrogative expression of reason, why

πόλεμοι

a state of hostility/antagonism, strife, conflict, quarrel

to engage in serious and protracted conflict, often involving a series of attacks, to fight, to war against, 'where do (all the) struggles and fights among you come from?'

μάχαι

fighting, quarrels, strife, disputes

serious conflict, either physical or non-physical, but clearly intensive and bitter, to clash severely, struggle, fight

ἐντεῦθεν

pertaining to the reason for, or source of, something, from this, 'from this, namely your passions' a reference to reason or source, from this, 'is it not from this, namely, from your desires which are at war within you (a reference to an occasion or set of circumstances regarded as present)'

ἡδονῶν

state or condition of experiencing pleasure for any reason, pleasure, delight, enjoyment, pleasantness, usually in a bad sense: (evil) pleasure, (illicit) desire, cf. v. 3

desire for physical pleasure, often sexual, desire, passion, desire for pleasure, 'from the desires for pleasure that battle within you'

στρατευομένων

PMPtcpFPG

fr. στρατευω

to engage in a conflict, wage battle, fight, of the struggles of the passions within the human soul to engage in war or battle as a soldier, to battle, to fight, to engage in war, warfare

μέλεσιν

a part of the human body, member, part, limb, the parts of the body

a part of the body, body part, member

## V. 2

ἐπιθυμέιτε

PAI2pl

fr. ἐπιθυμew

to have a strong desire to do or secure something, desire, long for

to greatly desire to do or have something, to long for, to desire very much

ἔχετε	PAI2pl	fr. ἔχω
to possess or contain, have, own, to possess something that is under one's control to have or possess objects or property (in the technical sense of having control over the use of such objects), to have, to own, to possess, to belong to		
φονεύετε	PAI2pl	fr. φονεύω
murder, kill, cf. 2:11, 5:6 to deprive a person of life by illegal, intentional killing, to murder, to commit murder		
ζηλοῦτε	PAI2pl	fr. ζηλω
be positively and intensely interested in something, strive, desire, exert oneself earnestly, be dedicated to have intense negative feelings over another's achievements or success, be filled with jealousy, envy		
δύνασθε	PM/PdepI2pl	fr. δυναμαι
to possess capability for experiencing or doing something, can, am able, be capable, cf. v. 12, 1:21, 2:14, 3:8, 12 to be able to do or to experience something, can, to be able to		
ἐπιτυχεῖν	AAInf	fr. ἐπιτυγχάνω
to be successful in achieving or gaining what one seeks, obtain, attain to, reach to acquire or gain what is sought after, to acquire, to obtain, to attain, 'you strongly desire things, but you cannot obtain (them)'		
μάχεσθε	PM/PdepI2pl	fr. μαχομαι
to engage in heated dispute, without use of weapons, fight, quarrel, dispute, be quarrelsome serious conflict, either physical or non-physical, but clearly intensive and bitter, to clash severely, struggle, fight		
πολεμεῖτε	PAI2pl	fr. πολεμῶ
to be in opposition to, be hostile, in military imagery, of the disputes of Christians among themselves to engage in serious and protracted conflict, often involving a series of attacks, to fight, to war against, 'you covet things but you cannot get them, so you clash and fight'		
διὰ		
marker of something constituting cause, the reason why something happens, results, exists, because of, for the sake of marker of cause or reason, with focus upon instrumentality, either of objects or events, because of, on account of, by reason of		
αἰτεῖσθαι	PMInf	fr. αἰτέω
to ask for, with a claim on receipt of an answer, ask, ask for, demand to ask for with urgency, even to the point of demanding, to ask for, to demand, to plead for		

### V. 3

αἰτεῖτε	PAI2pl	fr. αἰτεω
αἰτεῖσθε	PMI2pl	fr. αἰτεω

see above

λαμβάνετε	PAI2pl	fr. λαμβανω
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to be a receiver, receive, get, obtain, cf. 1:12, 5:7  
to receive or accept an object or benefit for which the initiative rests with the giver, but the focus of attention in the transfer is upon the receiver, to receive, receiving, to accept

διότι

marker of a causal connection between two statements, because  
marker of cause or reason, with focus upon instrumentality, either of objects or events, because of, on account of, by reason of, cf. 1:14

κακῶς

pertaining to being bad in a moral sense, wrongly, wickedly, ‘ask with wrong motives’  
pertaining to being bad, with the implication of harmful and damaging, bad, evil, harmful, harshly

ἵνα

marker to denote purpose, aim, or goal, in order that, that  
marker of purpose for events and states, in order to, for the purpose of, so that

ἡδοναῖς

see above

δαπανήσητε	AAS2pl	fr. δαπαναω
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to use up or pay out material or physical resources, spend, spend freely, spend something for or on something, ‘on your pleasures’  
to spend completely, with the implication of uselessly, and therefore, to waste, to spend completely, to waste, ‘because you ask with bad intentions in order to waste them on your own pleasures’