CHAPTER 16: DATIVE AND GENITIVE

1. Matthew 24:37
   Νῶε is a descriptive genitive, loosely connected to its head noun ἡμέραι.

2. Matthew 3:11
   ὕδατι is dative because it is the object of the preposition ἐν.

3. Matthew 2:11
   αὐτῶν is a possessive genitive modifying θησαυρούς.
   αὐτῷ is the indirect object of προσήνεγκαν.

4. John 4:5
   υἱῷ is a dative in simple apposition to Ἰωσήφ. Jacob's son is Joseph.

5. Matthew 4:10
   αὐτῷ is dative because it is the direct object of λατρεύσεις.

6. Matthew 5:3
   τῷ πνεύματι is a locative of sphere. The person's poverty is not financial but in the sphere of their human spirit.

7. Matthew 3:13
   Γαλιλαίας is genitive because it is the object of the preposition ἀπό that takes the genitive.

8. Acts 16:5
   πίστει is a dative of reference. The churches were strengthened in reference to their faith.

9. Col 1:18
   ἐκκλησίας is a genitive in simple apposition to σώματος. The church is the body of Christ.

10. Luke 1:54
    Ἰσραήλ is the genitive of direct object for ἀντελάβετο.

11. Rom 3:28
    πίστει is an instrumental dative. The instrument (or means) by which a person is justified is their faith, not works.

12. *2 Corinthians 5:5
    πνεύματος is a genitive of apposition, which means ἀρραβῶνα is being defined by πνεύματος, which requires words (including the verb "to be") inserted into the translation. You could say "guarantee, which is the Spirit," instead of inverting the order of the phrases as most translations do ("giving us the Spirit as a guarantee" ESV). The guarantee is the Spirit. "God himself has prepared us for this, and as a guarantee he has given us his Holy Spirit" (NLT).

13. *Rom 9:11
    θεοῦ is a subjective genitive, the implicit subject of the verbal idea contained in its head noun πρόθεσις. It is the purpose that God produces. Most translations clear up the relationship of the two words and say, "God's purpose." "Yet, before the twins were born or had done anything good or bad — in order that God's purpose in election might stand" (NIV).

14. *Philippians 1:28
    αὐτοῖς is a dative of interest, specifically disadvantage. "This is a sign of destruction for them" in that it is to their disadvantage.

15. *2 Corinthians 5:13

θεῷ and ὑμῖν are other examples of the dative of interest (advantage). "If it seems we are crazy, it is to bring glory to God. And if we are in our right minds, it is for your benefit' (NLT).

16. *Mark 11:22

θεοῦ is an objective genitive, receiving the action implicit in the head noun πίστιν. It is the faith received by God. "And Jesus answered them, 'Have faith in God'" (ESV).

17. *Col 1:11

δόξης is an attributive genitive (Hebraic genitive) modifying κράτος. If it were not attributive, it would be translated "The might of his glory," which doesn't make a lot of sense. "Being strengthened with all power, according to his glorious might" (CSB).

18. *Acts 9:25

νυκτός is a genitive of kind of time. It's not that they did this at night (dative), but that they did it in a way that people do things at night.

19. *Mark 6:21

τοῖς γενεσίοις is a dative of time when.

CHAPTER 17: CONJUNCTIONS

In the explanations below, I will speak of allowing "context to carry the meaning." This means that instead of actually translating a conjunction, the translators felt that the sequence of verses and the overall context conveyed the meaning of the conjunction without explicitly translating it. This is often a matter of English style, which does not use conjunctions as much as Greek does.

1. 1 John 1:5

   Initial καί at beginning of a paragraph is not necessary. The NET marks continuation with "now," and the CSB lets the context to carry the meaning of the καί.

2. Matthew 3:9

   Initial καί connects the following verse 9 to the preceding verse 8. The NIV makes the connection explicit, and the NRSV lets the context carry the meaning.

3. Matthew 4:4

   ἀλλά is almost always translated as "but" since it is a stronger adversative than δέ.

4. Acts 5:13

   δέ used as a weak adversative, not translated by most.

5. Matthew 13:16

   ὅτι can introduce the reason for the verbal action.

6. Mark 3:2

   ἵνα can indicate purpose, but there are various ways to do so in English ("so that," "to").

7. 1 Corinthians 2:10

   γάρ can indicate reason ("for" NRSV), which can weaken to result ("since" CSB), or simple continuation. The NIV views the γάρ as more of a break and starts a new paragraph.

8. Matthew 7:12

   Ascensive use of καί. NRSV allows the context to carry the meaning.

9. 1 Timothy 4:7

   δέ … δέ is a soft connector and can be translated according to context. The NASB and CSB