

In this text, it is Paul the Apostle translating as did Matthew and Mark's accounts; namely, "the two will be into one flesh." Again, the student notices how much effort the KOINE translators invested, in order to convey H1961. For one to simply assert that H1961 (HAYAH) "can be" translated as "a form of be" ignores completely the many elements also included in the use of G1510 εἶμι by the KOINE Greek translators.

Finally: Genesis 2:24 is again translated into KOINE Greek by "inspired" translators in Ephesians 5:31 accordingly: "ἀντὶ τούτου καταλείπει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν" (TR). The student notices that the fourth time that Genesis 2:24 is translated into KOINE Greek, it also is translated as "and the two will be into one flesh." The certainty conveyed by the Future tense of G1510 εἶμι + the use of the preposition G1519 (εἰς), in order to identify the state into which the two will certainly be. The use of "be + into + the state" is a much more deliberate means of communicating H1961, and; in many ways, more commendable than merely "become." Thus, a student need only "include" HAYAH in one of the two ways according to which it is communicated in the KOINE Greek New Testament: Become, or "A future form of 'be'+ 'into' + 'the identified state (always the direct object)'" into which the subject will inevitably be.

Matt 19:5 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν

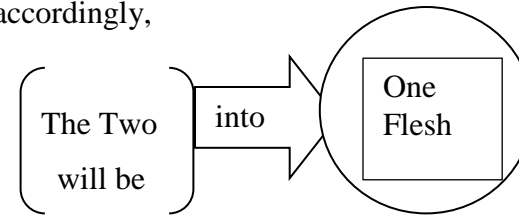
Mark 10:8 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν

1 Cor 6:16 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν

Eph. 5:31 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν

The uniformity of these four KOINE Greek translations demonstrates an "inspired" precision in fully communicating H1961 consistently.

A graphical expression would appear accordingly,



The exhaustive effort on the part of three different authors within three different documents; namely, Matthew, Mark, 1 Corinthians, & Ephesians to precisely translate H1961 in such a manner as to leave no doubt that the idea communicated by HAYAH in Genesis 2:24 is a transfer of "the two" into the "one" flesh; HAYAH, wherefore, is again conveyed, whether by G1096 (Ginomai), or G1510 (Eimi), as a change in state of being.

## ndmark Missionary Baptist Church

Next to Main Gate: Little Rock Air Force Base at 2200 Marshall Road Jacksonville, Arkansas 72076

Mail: P.O. Box 68 72086

[www.landmarkbaptistchurch.com](http://www.landmarkbaptistchurch.com)

[www.IAmKOINE.org](http://www.IAmKOINE.org)



## The Algorithm Part 2

The LXX translators, uninspired as they were, indeed translated Genesis 1:2 accordingly, "ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος καὶ σκοτός ἐπάνω τῆς ἀβύσσου καὶ πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος"

The term ἦν is a 3rd Person Singular Imperfect Indicative Active form of εἶμι (G1510). However, the LXX translators did not utilize the formula in the KOINE Greek New Testament [Primarily because it DID NOT EXIST at the time they were toiling to produce their LXX-Version of the Hebrew Bible]; however, as those having the KOINE Greek New Testament, we can trust and consult it in matters like that of G1961 and how it was expressed when εἶμι (G1510) was utilized by the "inspired" translators of the Hebrew into KOINE Greek. Let one consider Genesis 2:24 "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (KJV). The term H1961 (HAYAH) is translated into English as "shall be." Considering that this text is translated four times into KOINE Greek by "inspired" translators, the Bible student can observe the great lengths to which they went to

fully convey H1961 (HAYAH):

Matthew 19:5 “And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?” (KJV).

Matthew 19:5 “καὶ εἶπεν ἕνεκεν τούτου καταλείπει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν” KOINE (TR).

The student notices that the underlined portion to read: “and the two will be into one flesh.” This translation of H1961 (HAYAH) utilizing εἰμί (G1510) required that those translators also include the Preposition G1519 εἰς (eis “into”), and; by so doing, those “inspired” translators established a formula to which they were consistent.

E.g. The KJV translators did not bother to translate H1961 as “come to be,” neither did they include the elements found within the KOINE translators’ formula. That is, were the KJV translation to reflect the KOINE translation, it would have read: Genesis 2:24 “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be [into] one flesh” (KJV according to KOINE). The student notices that by the “inclusion” of G1519 or the English term “into,” the KJV translation would have exactly reflected the “inspired” translators of the KOINE Greek text.

Consider Mark 10:8, “And they twain shall be one flesh: so then they are no more twain, but one flesh” (KJV).

And: “καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σὰρξ” “And the two will be into one flesh...”

The KJV translators are thus far consistent in their approach to translate H1961 into English; however, this text also omits the KOINE translators’ approach; namely, the KJV omits G1519 (into). Including “into” would find the KJV reading accordingly, “And they twain shall be [into] one flesh: so then they are no more twain, but one flesh” (KJV according to KOINE). Thus far, the student has noticed that in both of the KOINE translations of H1961 that utilize εἰμί (G1510), meticulous care was demonstrated—a superintendence—assuring that H1961 was properly reflected by “including” the necessary elements conveyed by HAYAH; specifically, the KOINE translators, when utilizing εἰμί (G1510), in order to translate H1961, did so according to very well elucidated expression that included a Future tense form of εἰμί (G1510), plus a careful depiction of that “future state” into which the “former” state was directed, by using G1519 (eis “into”).

Note: Thus far, the student can now deduce: “How would the LXX translators have translated Genesis 1:2 if they had knowledge of the KOINE formula?” The answer: “ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος καὶ σκότος ἐπάνω τῆς ἀβύσσου καὶ πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος” LXX

“ἡ δὲ γῆ ἔσται εἰς ἀόρατος καὶ ἀκατασκεύαστος καὶ σκότος ἐπάνω τῆς ἀβύσσου καὶ πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος” (LXX according to KOINE).

The student notices that with the knowledge of the KOINE translators’ approach, even the KJV translators could have translated Genesis 1:2 accordingly, “And the earth will be into without form and void; and darkness was upon the face of the deep. And the Spirit of God

moved upon the face of the waters” (KJV according to KOINE). This translation includes both the “Future tense of εἰμί (G1510) plus the preposition G1519 (into), consequently, identifying the state a subject will be, by identifying it by the use of “into.” Consequently, then, the use of G1510 εἰμί called for more diligence by the translators of the KOINE text; for, it required more terms to fully convey H1961.

Language Note:

Time & "Kind of Action" in Greek Verbs:

In English, and in most other languages, the tense of the verb mainly refers to the 'time' of the action of the verb (present, past, or future time). In Greek, however, although time does bear upon the meaning of tense, the primary consideration of the tense of the verb is not time, but rather the 'kind of action' that the verb portrays. The most important element in Greek tense is kind of action; time is regarded as a secondary element. For this reason, many grammarians have adopted the German word 'aktionsart' (kind of action) to be able to more easily refer to this phenomenon of Greek verbs.

Retrieved from

[http://www.ntgreek.org/learn\\_nt\\_greek/grkinde x.htm](http://www.ntgreek.org/learn_nt_greek/grkinde x.htm)

Consider also, the KOINE translation of Genesis 2:24 in 1 Corinthians 6:16,

First, in KJV-English Version: “What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh” (KJV).

Second, in KOINE Greek: “ἡ οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνη ἐν σῶμά ἐστιν Ἔσονται γὰρ φησὶν οἱ δύο εἰς σάρκα μίαν” (TR).