

A FIVE-MINUTE COMPLETE GUIDE TO KING JAMES GRAMMAR

Person	Nominative	Objective	Reflexive	Possessive Determiner	Possessive Pronoun
First-Person Singular	I	me	myself	my (<i>mine</i>)	mine
First-Person Plural	we	us	ourselves	our	ours
Second-Person Singular	<i>thou</i>	<i>thee</i>	<i>thyself</i>	<i>thy (thine)</i>	<i>thine</i>
Second-Person Plural	<i>ye</i>	you	yourselves	your	yours
Third-Person Singular	he she it	him her it	himself herself itself	his her its	his hers its
Third-Person Plural	they	them	themselves	their	theirs

As seen in the table above, most King James forms are identical to Modern English. The few archaisms are noted in *blue* and are easily learned by applying two simple rules:

1. A second-person pronoun is defined by its first letter. T-words are *singular*. Y-words are *plural*.
2. As determiners, *mine* and *thine* may be seen before nouns beginning with *h* or a vowel. (e.g. *thine heart*, *mine apple*.)

KJV present-tense verb suffixes which often (but not always) follow second- and third-person singular pronouns are just as simple to parse:

1. Verbs ending in **-est** or **-st**, denote second-person singular present-tense actions (e.g. thou walkest).
2. Verbs ending in **-eth** or **-th**, denote third-person singular present-tense actions (e.g. he walketh).

That's it! Your 5-minute KJV grammar lesson is complete!

WHY KJV GRAMMAR IS SUPERIOR

Whereas the archaic verb endings may only rarely clarify the meaning of a passage and the determiners *mine* and *thine* are of no greater significance than our modern distinctions of *a* and *an*, the singular vs. plural distinctions made by the T- and Y-words are extremely important in many cases toward the establishment of sound doctrine.

Contrary to the popular notion, T-words are *not* special pronouns used only to address God or any individual person of the Godhead. For example, *thee* is used to address Satan (Zec 3:2, Mat 4:10, 16:23, etc.) as well as individual men and women.

Unlike Modern English, most languages throughout history have distinct singular and plural forms of the second person. Classical Hebrew and Koine Greek, from which we translate the Bible, are such languages. Our modern generic "you" for both plural and singular is inadequate to fully and accurately teach many Biblical passages. Even as of 1611, the ambiguous "you" was virtually the norm, thus the KJV translators were compelled to employ forms that were already seen as archaic. This was a very wise decision.

Here are a few examples to illustrate this important need to use the archaic pre-1611 forms:

Jeremiah 5:13-14 "And the prophets shall become wind, and the word is not in them: thus shall it be done unto them. Wherefore thus saith the LORD God of hosts, Because YE speak this word, behold, I will make my words in THY mouth fire, and this people wood, and it shall devour them."

God is referring to the false prophets when he says "because YE speak this word"; but he is talking to Jeremiah, the true prophet, when he says, "I will make my words in THY mouth fire".

Acts 13:34 "And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give YOU the sure mercies of David."

Neglecting the distinction of the plural "you", one would naturally think God is saying to the risen Christ, "I will give you the sure mercies of David." But, he isn't referring to Christ. God is speaking to all of his people - YOU (plural).

2 Chronicles 7:17-19 "And as for THEE, if THOU wilt walk before me...and do all that I have commanded THEE...Then I will establish the throne of THY kingdom...But if YE turn away, and forsake my statutes and my commandments...and shalt go and serve other gods..."

First God is speaking individually to king Solomon with T-words; but then he addresses all the people of Israel with "ye".

1 Samuel 17:45 "THOU comest to me with a sword, and with a spear, and with a shield, but I come to THEE in the name of the LORD..for the battle is the LORD's, and he will give YOU into our hands."

David was not just telling Goliath that God would deliver him up, but ALL the Philistines as well - "you all".

Genesis 18:1-4 "My Lord, if now I have found favor in THY sight, pass not away, I pray THEE, from THY servant. Let a little water, I pray YOU, be fetched, and wash YOUR feet, and rest YOURSELVES under the tree: And I will fetch a morsel of bread, and comfort YE YOUR hearts; after that YE shall pass on: for therefore are YE come to YOUR servant."

This is the account of when the LORD appeared to Abraham along with two angels. Abraham sees the three "men" and runs up to them and bows himself to and honors one as "Lord" with "thy" and "thee", but addresses all three with "ye" and "your".

Luke 22:31-32 "Simon, Simon, behold, Satan hath desired to have YOU, that he may sift YOU as wheat: But I have prayed for THEE, that THY faith fail not: and when THOU art converted, strengthen THY brethren."

Here the word "you" is plural, meaning Satan wished to sift all of the disciples, "you all"; but Jesus is letting Peter know that he had prayed for him ("thee") specifically as an individual.

Exodus 4:15 "THOU shalt speak ... I will be with THY mouth...and will teach YOU what YE shall do."

"Thou" and "thy" refer to Moses himself, but "you" and "ye" refer to the entire nation of Israel.

Exodus 29:42 "...I will meet YOU, to speak there unto THEE."

The "you," referring to the children of Israel, is explained in the following verse, but "thee" refers to Moses, who had the holy privilege of hearing the words of God directly (Leviticus 1:1).

2 Samuel 7:23, "And what one nation in the earth is like THY people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for YOU great things and terrible, for THY land, before THY people, which THOU redeemedst to THEE from Egypt."

Here David prayed to God in the second-person singular, but referred to the people of Israel as "you." What confusion could result if this important distinction were done away? It could be incorrectly thought that David was praying in part to the nation, or that the land belonged to the people and not to God.

Luke 5:24 "But that YE may know...I say unto THEE...take up THY couch, and go into THINE house."

"Ye" refers to the crowd, but the T-words refer only to the man with palsy.

John 3:7 "Marvel not that I said unto THEE, YE must be born again."

The message was spoken to the individual Nicodemus ("thee"), but obviously has wider application to all those who desire to follow Christ ("ye").

John 14:9 "Have I been so long time with YOU, and yet hast THOU not known me?"

The "you" refers to the crowd, but "thou" is addressed specifically to only one man, Philip.

1 Corinthians 8:9-12 "But take heed lest by any means this liberty of YOURS become a stumbling block to them that are weak. For if any man see THEE which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through THY knowledge shall the weak brother perish, for whom Christ died? But when YE sin so against the brethren, and wound their weak conscience, YE sin against Christ."

The plural forms "yours/ye" refer to the liberty and sin of all believers in Christ as a whole, but the singular forms "thee/thy" refer only to those individual believers that find themselves in this particular circumstance.

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