

Thy Rules for Thine Edification

A Guide to Using Thee, Thy and Thine

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In reading the Holy Bible, there are those words that sound so “old fashioned”: thee, thou, thy and thine.

They are scattered throughout Shakespeare’s works. They’ve used them for years when speaking at Renaissance events. They are something lost in English that other languages -- Spanish, French, even Russian -- still have: A formal and informal way of speaking to others.

The English personal pronouns, thou, thee, thy and thine, show exactly who is being spoken to, and no one else.

(A "pronoun" is a word that "stands in for" another noun or noun-phrase. A "personal pronoun" is one which stands for a person. The personal pronouns are classified as first person, second person and third person by their relationship to the one speaking.)

Because these terms are most commonly read in The Bible and in Shakespeare, some people believe that they were really just “... *poetic forms used in religious language and love poetry...*”. Others think that “thou” was for one person and "you” was for more than one person.

Do not believe most of what you read on the Internet. People write things as if they were experts and a lot more people believe them.

In facsimiles of hundreds of books re-printed from the 1400s through the 1600s everyone – soldiers, surgeons, sailors – used these words in their everyday writings.

In the England of Queen Elizabeth I, people would have said “you” to people that were of a higher class (to people who were above them: royalty, nobles, people richer than themselves, more educated, etc.). They would have said “thou” to people with whom they were very familiar (friends, family, servants, etc.).

Of course, EVERYONE called the Queen “you” and everyone called God “thou” (because everyone has a personal relationship with God).

Also, strangely enough, people called their horses “you”, too, and that was mainly because the horse is considered a “noble beast”. One may wonder what the Queen called her horse... you or thou...

So, the rule was, if someone did not know the person, or that person appeared to be above his or her “station”, he or she would have been better off calling the other person, “you”. Later, they might become friends and, if they were about the same level in life, they would call each other “thou”.

Another thing that a lot of people don’t realize is that the words “my” and “mine”, alongside “thy” and “thine”, once followed the same rules as “a” and “an”: if the noun SOUNDS like it starts with a vowel (a, e, i, o, and u), you used “mine”, “thine” and sometimes even “your’n”. And, if the word begins with a vowel, but SOUNDS like it starts with a consonant, “an”, “mine” and “thine” are not used.

Take the abbreviations for Standard Operating Procedure and United Kingdom: An SOP, a UK minister ... whether it's "a" or "an" depends on how the following word is sounded, not how it's spelled. The first, SOP, is pronounced as if it were spelled ess-oh-pee--starting with a vowel sound, which is why it requires "an." It doesn't really start with the "S" sound. The second, UK, is said as if it were spelled yoo-kay, starting with a consonant sound, and therefore it should be preceded by "a".

Therefore...

- a table, my table, thy table, your table
- a horse, my horse, thy horse, your horse
- a university, my university, thy university, your university
- an egg, mine egg, thine egg, your’n egg
- an heir, mine heir, thine heir, your’n heir
- an herb, mine herb, thine herb, your’n herb

What makes this even more interesting is that some well-known English names were created using these rules. Mine Ed (as in “Oh, Mine Ed, love of my life.”) became “My Ned” and, thus the nickname “Ned” for “Ed”. Other English names that came from this are Nan (and Nancy) for Ann, Nell (and Nellie) for Ellen, and Noll for Oliver.

Some words begin with an “H” that is silent, taking on the sound of the vowel. These mostly come from French where they do not pronounce “H”. The English often pronounce them, but Americans usually do not, so sometimes words like herb, hotel, and historical will have “an” in front of them. (“An historical...” because, at some time in the past, the English did NOT pronounce the leading “H” in ‘istory, ‘istorian, ‘istorical.)

To further complicate things, if the word starts with "H" and has three or more syllables, formal writers and speakers use "an" only if (1) the first syllable is not accented, (2) the second syllable is, and (3) the vowel sound in the accented syllable is not a long “U” or “EU”.

Consider such a formal or academic presentation as this: “*A History Lesson About an Historic Event*”. Here are some other results of these rules: a hard-bitten cop, a helicopter, a helium balloon, a hooligan, a humidor, and an habitual liar, an harmonious group, an heptathlon, an hibiscus, an holistic approach. [accented or stressed syllables underscored]

Besides pronunciation, there are guidelines of specific intent implied by these words:

- 1st Person** - The speaker himself, and any others he may include as part of his group.
- 2nd Person** - Those to whom the speaker is speaking.
- 3rd Person** - Those about whom the speaker is speaking.

Person	Number	Nominative	Objective	Possessive
-	-	-	-	-
1st Person	<i>singular:</i>	I	Me	My (or Mine)
-	<i>plural:</i>	We	Us	Our (or Ours)
-	-	-	-	-
2nd Person	<i>singular:</i>	Thou	Thee	Thy (or Thine)
-	<i>plural:</i>	Ye	You	Your (or yours*)
-	-	-	-	-
3rd Person	<i>singular:</i>	He/She/It	Him/Her/It	His/Hers/Its
-	<i>plural:</i>	They	Them	Their (or Theirs)
-	-	-	-	-

* or your'n

Using this table, one can be very sure about who is being addressed: one person, more than one, someone of the same class or someone higher up.

Notice that replacing "thou/thee/thy/thine" with the more common "you/your" does not really make it clear to whom speech is being directed. A lot of modern bibles replace "thou/thee/thy/thine" with the "you/your" which makes something that was very clear sort of confusing because the reader is not always sure to whom God, Jesus, or Job would be speaking.

Oh, and that other word "ye" was once just "the", but written with the Old English letter "THORN" (the "th" sound which was drawn like a slanted "Y" and eventually dropped from the English alphabet). There was never a word "ye" as in "ye olde", though. Victorian linguists thought that "THORN" plus "E" was "ye" instead of "the".

Here are some Bible verses where these rules are applied [and should be retained]:

Job 1:11, "*But put forth **THINE** hand now, and touch all that he hath, and he will curse **THEE** to **THY** face.*" The Lord says this to Satan, so "Thine hand" is Satan's hand, "he", of course, is Job, who will curse Satan to Satan's face. The Lord is above Satan so he uses "Thou".

Job 7:21, "*And why dost **THOU** not pardon my transgression, and take away **MINE** iniquity? for now shall I sleep in the dust; and **THOU** shalt seek me in the morning,*" Job asking Bildad, the Shuhite, why he (Bildad) not pardon him. Bildad is Job's friend, not above him nor higher ranking than Job, so Job uses "Thou".

Job 15:12, "*Why doth **THINE** heart carry **THEE** away? and what do **THINE** eyes wink at?*" Job's friend, Eliphaz, the Temanite, speaking to Job, hence the familiar use as in "Thou".

Job 16:3-4, "*What emboldeneth **THEE** that **THOU** answerest? I also could speak as **YE** do: if **YOUR** soul were in my soul's stead, I could heap up words against **YOU**, and shake mine head at **YOU**.*" At first, Job replies to Eliphaz, the Temanite, "Thee" and "Thou", but then addresses all three of his friends as "Ye", "Your" and "You". If all of these were replaced with the modern, "You", it becomes unclear to whom Job is speaking

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 all of the people 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.

Isaiah 7:14. *"Therefore the Lord himself shall give **YOU** a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."* This prophecy is not directed to Isaiah personally, but to "YOU", the nation of Israel as a whole (plural, not singular.).

Matthew 26:64, *"Jesus saith unto him, **THOU** has said: nevertheless I say unto **YOU**, hereafter shall **YE** see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."* "Thou" refers to the High Priest, but "You/Ye" include all those who were standing there in addition to the high priest.

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 "Thee", "Thy", and "Thine" refer only to the man with palsy.

John 3:7, 11, *"Marvel not that I said unto **THEE**, **YE** must be born again."* The message was spoken to the individual Nicodemus ("Thee"), but applies to all Christ followers ("Ye").

John 14:9, *"Have I been so long time with **YOU**, and yet hast **THOU** not known me?"* This "You" refers to the crowd, but "Thou" is addressed specifically to just one person, Philip.

2 Timothy 4:22. *"The Lord Jesus Christ be with **THY** spirit. Grace be with **YOU**."* The singular "Thy" refers to Timothy, to whom the epistle was written (2 Tim. 1:1), but the plural "You" refers to others who were also included in Paul's final greetings, "Priscilla and Aquila, and the household of Onesiphorus" (2 Tim. 4:19).

Titus 3:15. *"All that are with me salute **THEE**. Greet them that love us in the faith. Grace be with **YOU** all."* Here, the singular "Thee" refers to Titus, but the plural "You" refers to the church in Crete (Tit. 1:5), and to all who loved Paul in the faith.

Philemon 21-25. *"Having confidence in **THY** obedience I wrote unto **THEE**, knowing that **THOU** will also do more than I say ... I trust that through **YOUR** prayers I shall be given unto **YOU**... There salute **THEE** ... the grace of our Lord Jesus Christ be with **YOUR** spirit."* The singular "Thee" refers to Philemon, but as this short letter was also addressed to "Apphia ... Archippus ... and to the church in thy house" (v. 2), the plural form "You" and "Your" are used in verses 3, 22, and 25.

1 Corinthians 8:9-12, *"...this liberty of **YOURS**...If any man see **THEE** which hast knowledge... through **THY** knowledge...but when **YE** sin."* The plural forms "Yours" and "Ye" refer to the liberty and sin of all believers in Christ collectively, but the singular forms "Thee" and "Thy" refer only to those individual believers that find themselves in this particular circumstance.

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