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**THOU, THEE, THY, THINE, YE, YOU, YOUR, YOURS:  
SECOND PERSON PRONOUNS IN TWO BIBLE  
TRANSLATIONS**

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## ABSTRACT

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### **Thou, Thee, Thy, Thine, Ye, You, Your, Yours: Second Person Pronouns in Two Bible Translations**

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In the *King James Version* from 1611 there are eight different forms of personal pronouns for second person: the singular forms *thou, thee, thy, thine* and the corresponding plural forms *ye, you, your* and *yours*. Because of linguistic changes in the English language the number of the second person pronouns has declined during the centuries. Accordingly, in the *New King James Version* from 1990 these eight earlier pronouns are represented by only three pronouns: *you, your, yours*. Therefore, the hypothesis of this study was that the disappearance of so many different pronoun forms might have caused some ambiguity. To examine this, *The Gospel of Luke* of both Bible versions was studied and all the second person pronouns were first classified according to their case and number (nominative/accusative/dative/genitive, singular/plural) and thereafter counted. The verses of *the Gospel of Luke*, where both one or several persons are addressed, were read and carefully studied. Furthermore, when necessary, interesting or relevant, comparisons were also made to two other translations: *the Gustav V's Bible* from 1917 and *the Swedish Bible Version* from 2000. The results of this study show that there are differences in the numbers of the examined pronouns. These discrepancies depend on several different factors which have been discussed. In addition, the investigation gives evidence of the fact that the references of pronouns are not always completely clear: several verses, which might be perceived erroneously, were found in the modern English Bible translation.

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**Search words:** Second person pronouns, The King James Bible, The New King James Version, linguistics, language change

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# 1 Introduction

All languages change - not suddenly but gradually - and all the parts of a language change: morphemes, words, phrases, sentences and, of course, phonology, too. The fact that the English language changes can easily be noticed when we read different translations or modifications of *the Holy Bible*. This study deals with a small but a very important part of language change: the second person pronouns, the insignificant words used for addressing.

As to the usage of personal pronouns, the English language has earlier been more informative. In *the New King James Bible Version* (NKJV) from 1990 there are only three different second person pronouns while in the *King James Version* (KJV) from 1611 eight pronouns are used. In this analysis, *the Gospel According to Luke* in both these Bible translations is studied and comparisons are also made to *the Gustav V's Bible Version* (GVB) from 1917 and *the Swedish Bible Version* (SBV) from 2000.

The choice of the corpus was made because *The King James Bible* is "rightly regarded as the most influential book in the history of English civilization" (Compton 7,1985:257). Highly noted also for its lyrical and linguistic quality it has, during a long time, been deeply revered everywhere English is spoken. *The Gospel According to Luke* is known for its versatility and accuracy; it is very detailed in the historical sense and contains accounts and parables not mentioned in other biblical books, e.g. "The Boy Jesus Amazes the Scholars" (Luke 2:41-50) and "The Parable of the Good Samaritan" (Luke 10:25-37). The Gospel for Christmas Day (Luke 2:1-20) is one of the most loved and well-known parts of this biblical book, recurrently read everywhere in the English-speaking Christian world. In addition, the tone of *the Gospel According to Luke* is joyful and worth a read. Furthermore, it is longer than any other of the 27 scriptures of *the New Testament* and consequently, with its 24 chapters, it is most representative for this analysis. *The Gospel According to Luke* and *The Acts of the Apostles* are believed to be written by the same person. Both these biblical books are quite long – together they approximately constitute two sevenths of the whole *New Testament* (Giertz 1984:235). The author of these books, the evangelist Luke was presumably a doctor of Greek origin and he is also mentioned in *The Epistle of Paul*.

Library research showed that there is a great amount of information about *the Bible*: different translations both in the form of books and on-line versions, explicatory books, books for Bible studies, articles and different kinds of studies. Naturally, *the KJV*, read and studied during four

hundred years, has been an object of an enormous number of researches – mostly within history, literature and linguistics. The modern version, *the NKJV* has been compared with *the KJV* and it has frequently been criticized. According to some of these critical voices the new version is totally unnecessary and does not at all have the same literary qualities as *the KJV*. Consequently, it is possible to find several pages on the Internet with different opinions of *the NKJV* and warnings to reading it because this Bible translation is claimed to be both misleading and erroneous. Of course, many of these pages are informal and irrelevant. Also in Sweden new Bible versions have been criticised and the older translations have been preferred. Similarly, *the KJV* is still preferred by a great number of English-speaking Christians and churches.

As regards person pronouns, two studies have recently been made. Terry Walker (2005) has made an investigation, *Second Person Singular Pronouns in Early Modern English Dialogues 1560-1760*. Her work is a corpus-based study which examines "THOU and YOU from 1560 to 1760 in three speech-related genres: Trials, Depositions, and Drama Comedy." Another investigation, *Referential Pronouns in English Conversation*, deals with "the pronouns it, they, he and she in the context of face-to-face conversation" (Thavenius 1983). However, a detailed analysis of the pronouns in *the Gospel According to Luke* or in other biblical books does not seem to exist.

## 1.1 Aim

The aim of this paper is to see how the second person pronouns are used both in *the KJV* and in *the NKJV*. The hypothesis is that there might be some ambiguity in the modern version of *the Bible*, mainly because of the wider use of the pronoun *you*. After having perused *the Gospel According to Luke* of *the KJV* and then the corresponding text of *the NKJV*, it would be interesting to be able to give answers to the following questions: Is it possible to misinterpret the reference of a pronoun in *the NKJV* or do we understand the meaning of a pronoun from the context? Is the number of second person pronouns approximately the same in these two English versions? Are there as many pronouns used in the different grammatical cases: nominative, accusative/dative and genitive? Finally, is there any reason to criticise *the NKJV* when it comes to the usage of second person pronouns?

## 1.2 Material

The primary material is, as already mentioned, *the Gospel According to Luke* in two different Bible translations. *The King James Version* was published in 1611, and it is also known as *The*

*Authorized Version*. The translation of *the Bible* was ordered in 1604 by James I (Gann 1974:2). The work was done by 47 scholars, "fully familiar with the original languages of the Bible" (NKJV, Preface 1990:1), who were appointed by King James himself to cooperate and produce a precise English translation of *the Bible*. Among these scholars were "Anglican churchmen, Puritan churchmen, linguists and theologians (including some who were uncommitted to either religious party), laymen and ministers. And these translators had the privilege of calling on any scholar outside their committee if they should desire." (Gann 1974:2). Earlier there had been other Bible versions: William Tyndale made a translation of the *New Testament* from Greek in 1525 and Miles Coverdale based his work on the Tyndale's version and finished the first translation of the whole Bible in 1535 (Compton 7:257). Indeed, there were other Bible versions, but these two are the best known.

The new translation, *the NKJV* was ready in 1990. It was thought that a modern Bible version was needed because of language changes - "Where obsolescence and other reading difficulties exist, present-day vocabulary, punctuation, and grammar have been carefully integrated." (NKJV, Preface.1990:2). The second person pronouns *thou, thee, thy, thine* and *ye* were seen as archaic pronouns and therefore, they are no longer used in *the NKJV*. Also the verb endings *-est* and *-eth* (e.g. *thou makest, he maketh*) have disappeared (*you make, he makes*). There are even other modifications, which have been done for the purpose of changing the older biblical language so that it corresponds to contemporary English.

In this paper, comparisons are also made to the modern translation, *the 2000 Year's Swedish Bible Version* (SVB) as well as to the *Gustav V's Bible* (GVB), also known as *1917 års Kyrkobibel* (*The 1917 Year's Church Bible*). Although the original Greek Bible text lies outside the scope of this investigation, it is, in any case, interesting for the present study to use other Bible versions as reference. The Swedish translations are relevant to this purpose due to the fact that in the Swedish language there is, similarly as in *the KJV* English, a clear distinction between the address forms in the singular and the plural: the nominative singular *du* and the nominative plural *ni*. Furthermore, accusative/dative and genitive pronoun forms are also used in the Swedish language. Presumably, translators might have had the same kinds of difficulties when translating *the Gospel According to Luke* from the original language – Koine Greek, an older variant of the Greek language with a great number of personal pronouns inflected in accordance with gender, case and number (Ioannidis 1976:6). For this reason, it is interesting to compare

English and Swedish Bible verses and examine if translators have interpreted grammatical constructions – in this case the pronouns and their references- approximately in the same way.

The translation of *the GVB* was initiated by the King Gustav III in 1773; thus, the work was finished after 144 years. However, because of language changes *the GVB* was quite soon considered obsolete. In 1972 a new Bible committee was set up by the Swedish government and a modern translation of the New Testament was ready in 1981 and a complete new Bible version was published in 2000. This latest Bible is the third version of official character published after the Reformation (Bibeln 2000, preface:2).

The abbreviations *KJV*, *NKJV*, *GVB* and *SVB* are used in this study. The italics in the text are mine, but the italics in the citations are original, i.e. some Bible words are italicized – those words do not have any corresponding words in the original language. To avoid confusion, I prefer to underline the pronouns to which references are made in this paper. In the modern Bible version we can see the capitalized *You* (or *Your*, *Yours*, *He*, *His* etc.); the explanation to this is that "pronouns referring to God in the present work are capitalized" (NKJV, 1990 Preface:2).

### 1.3 Grammatical definitions

In languages there is a distinction between **open** and **closed word-classes**. Normally, in closed word-classes the amount of words cannot be increased by creating new words, but in open word-classes it is impossible to know the exact number of words because new words are continually added, e.g. *chairperson*, *modem*. Words in open word-classes have lexical meaning, therefore, they are also called lexical words or content words. On the contrary, the closed word-classes are used to indicate grammatical relations and are therefore also called function words (Svartvik, Sager, 1983:8). The number of function words is fixed – we can for instance list all the pronouns used in our language. In *Longman Student Grammar of Spoken and Written English* (Biber et al. 2002:15-16) a third group of words is mentioned – **inserts**, which are conversational words, mostly appearing in spoken language and there is often a break in speech or a comma in a text either before or after that kind of words, e.g. *Well*, *here we are*. Other examples of inserts are *hm*, *yeah*, *hey*, *oh*, *eh*.

**Pronouns** are function words and they are used instead of noun phrases. There are four categories of them: **personal**, **reflexive**, **demonstrative** and **indefinite pronouns**. Like nouns, the pronouns have different forms: singular, plural, first person, second person, third person,

nominative, accusative, dative, genitive. The third person singular has also different pronouns for gender: the masculine *he*, the feminine *she*, the neuter *it*. The **genitive** form of a pronoun, if it stands together with a noun, is called the **possessive determiner**. When the genitive form is independent, i.e. when it stands alone, without a following noun, it is called the **possessive pronoun**. Consequently, *thy* is a possessive determiner, e.g. *thy friends*, *thy rich neighbours*, and *thine* is a possessive pronoun, e.g. *All this will be thine*. However, in *the KJV*, we also meet noun phrases like *thine own eyes*, *thine infirmities*, *thine house*. Thus, *thine* can also be used in the same way as *thy*, i.e. as a possessive determiner. *The Dictionary of the English Language* (The American Heritage, 2000) explains that the pronoun *thine* replaces *thy* when the following noun begins with a vowel or with the letter *h*; thus, *thine* is a phonologically conditioned allomorph<sup>1</sup>.

As regards English pronouns, the number of them has decreased during the centuries and the pronoun *you* has become much wider in meaning. In many languages, the second person pronoun, the plural nominative form has become the polite pronoun of the second person singular, e.g. the Swedish *Ni* or the French *Vous*, and the second person singular form has a more familiar use (Aitchison 1992:120). In English, however, the pronoun *you* which was earlier only the plural accusative/dative form of the second person pronoun, has replaced both nominative and accusative/dative as well in the singular as in the plural. As the French language had a great influence on the English language, the polite addressing pronoun *Vous* (second person plural) was associated to the English *you* and thus, *thou* was gradually replaced by *you*. It is believed that about 1575 *you* had become more common than *thou* as an addressing form for second person (Elwood 2003:27). However, the pronouns *thou*, *thee*, *thy* and *thine* were still used by *the KJV* translators and thus, thanks to the Bible translation, their life was prolonged.

The **nominative** forms, e.g. *I*, *she*, *they*, are used for a subject of a phrase, e.g. *Perhaps they will come*. The definition **dative** case means "a form of a word showing that it is an indirect object of the verb" (Hornby 1974:221) and stands often together with a preposition, e.g. *He gave me a book and now I want to give that book to you*. The direct object of a phrase is in the **accusative**, e.g. *You warned me*. Because the accusative and dative forms of the second person pronouns look exactly the same, they will not be discussed separately – consequently, the term object form will be used. In *the KJV* the singular accusative/dative form is *thee* and the corresponding plural form is *you*. In *the NKJV* the form is always the same: *you*.

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<sup>1</sup> Alternative phonetic form of a morpheme (Fromkin et al. 2007:536)

Reflexive pronouns will also be studied in this investigation. They refer back to the subject of the phrase, e.g. *He sacrificed himself* or they can be used to emphasize a noun phrase, directly after the personal pronoun, e.g. *I myself would like to go there.* "Each personal pronoun has a corresponding reflexive pronoun, and in fact *you* has two reflexive forms: *yourself* (singular) and *yourselves* (plural)" (Biber et al. 2002:97). The older forms, used in the KJV, are *thysself* and *yourselves*.

## 1.4 Method

This investigation was made by utilizing a mixture of different methods: quantitative, qualitative and comparative. First, *the Gospel According to Luke of the KJV* was read and the second person pronouns *thou, thee, thy, thine, ye, you, your, yours* were marked. After that, the corresponding text of *the NKJV* was also read and the pronouns *you, your, yours* were marked. Printed on-line Bible versions were used so that it was easier to make notes and to mark the words. The texts were studied chapter by chapter, verse by verse, and the pronouns were counted according to their category. In the *KJV* every occurrence of *thou* was counted, every occurrence of *thee* was counted and the same was done with all the other second person pronouns. With the pronouns of *the NKJV*, more care was needed because the case of a pronoun had to be determined before the word could be categorized and counted. As a consequence of linguistic changes in the English language, the same pronoun *you* is now used for nominative or accusative/dative forms in the singular and the corresponding forms in the plural. Thus, *you* could be classified in one of four different groups and furthermore, four separate categories were to be added: two for the possessive determiner *your* and two for the possessive pronoun *yours*, as these words can be used in both the singular and the plural. The reflexive pronouns were counted per se. In order to facilitate for the reader, tables were made so that the classification of the pronouns became more perspicuous. After that, the numbers of each chapter of *the KJV* were compared with the corresponding numbers of *the NKJV*. Also the corresponding Swedish Bible verses were cited and commented, when this was found relevant or interesting. In every case, a possible reason for a discrepancy was tried to find out, and thereafter it was explained and discussed. Furthermore, the text of the *NKJV* was read again for the purpose of seeing if the references of the pronouns were always clear or if there could be ambiguities. Thereafter, all the uncertainties were reported and discussed.

Naturally, the reliability of the manual counting might be disputable. Mistakes might have occurred as to the correct manual categorization of the pronoun *you* (NKJV), because the same

pronoun form could be placed in four different groups. Likewise, the pronouns *your* and *yours* could be classified in two categories depending on the number (singular/plural). However, as the texts were read through several times and the pronouns were compared and counted, these kinds of errors were easily detected. Accordingly, the reliability of the following results and also of this whole study should be relatively high.

## 2 Results

The tables below show the numbers of the pronouns in each chapter of *the Gospel According to Luke*. The table 1 presents the quantities of the different pronouns in *the KJV* categorized according to the case and the number and the table 2 shows the corresponding pronouns of *the NKJV*. The abbreviation *nom.* stands for the nominative case, i.e. the subject form, *acc./dat.* stands for the accusative or dative case, i.e. the object form, and finally, *poss.det.* and *poss.pron.* are short for the possessive determiners and the possessive pronouns, i.e. the genitive form. Also the sums of all the second person pronouns in *the Gospel According to Luke*, according to their cases and the number, are presented in the tables. These sums can be seen at the bottom of the tables.

The reflexive pronouns were counted per se and it was found that the results were exactly the same. Therefore, there is nothing special to say about them or the usage of them in these two *Bible* versions. The 20th century translators seem to have used them in the same way as their colleagues did 400 years earlier. The numbers of the reflexive pronouns are as follows:

### **KJV, The Gospel According to Luke**

thysself 9

yourselves 14

### **NKJV, The Gospel According to Luke**

yourself 9

yourselves 14

**Table 1:***The King James Version**The Gospel According to Luke*

Chapter no.	SINGULAR				PLURAL			
	nom. thou	acc./dat. thee	poss.det. thy	poss.pron. thine	nom. ye	acc./dat you	poss.det. your	poss.pron. yours
1	12	9	8	-	-	-	-	-
2	3	1	6	-	3	3	-	-
3	1	1	-	-	1	5	1	-
4	11	7	4	1	1	2	1	-
5	4	3	5	2	4	-	2	-
6	5	2	7	4	29	19	8	1
7	8	7	4	1	8	5	-	-
8	2	7	5	1	1	1	1	-
9	3	4	3	-	6	5	3	-
10	11	4	8	-	8	17	5	-
11	2	4	6	2	21	15	8	-
12	9	5	1	2	34	16	8	-
13	4	3	2	1	15	10	1	-
14	10	10	4	-	-	4	-	-
15	3	2	10	1	-	3	-	-
16	6	2	5	-	5	5	3	-
17	4	4	3	-	6	6	-	-
18	8	4	4	-	-	4	-	-
19	14	9	9	3	6	4	1	-
20	5	1	1	1	2	2	-	-
21	-	-	-	-	15	9	9	-
22	11	5	2	1	15	17	1	-
23	8	1	2	-	2	2	1	-
24	1	-	-	-	9	5	1	-
	<b>145</b>	<b>95</b>	<b>99</b>	<b>20</b>	<b>191</b>	<b>159</b>	<b>54</b>	<b>1</b>

**Table 2:***The New King James Version**The Gospel According to Luke*

Chapter no.	SINGULAR				PLURAL			
	nom. you	acc./dat. you	poss.det. your	poss.pron. yours	nom. you	acc./dat. you	poss.det your	poss.pron. yours
1	12	8	8	-	-	-	-	-
2	3	1	6	-	3	3	-	-
3	1	1	-	-	-	5	1	-
4	10	7	3	1	1	2	1	-
5	3	3	6	1	4	-	2	-
6	4	2	11	-	23	22	8	1
7	8	7	5	-	8	5	-	-
8	1	6	6	-	1	1	1	-
9	3	4	3	-	6	5	2	-
10	9	4	9	-	6	17	4	-
11	1	5	8	-	19	15	8	-
12	6	5	3	-	28	16	8	-
13	3	1	3	-	15	10	1	-
14	11	9	3	-	0	4	-	-
15	3	2	9	2	-	3	-	-
16	6	2	5	-	5	5	3	-
17	2	4	3	-	6	6	-	-
18	6	4	4	-	-	4	-	-
19	12	9	12	-	6	4	-	-
20	4	1	2	-	2	2	-	-
21	-	-	-	-	12	8	8	-
22	10	5	3	1	13	18	1	-
23	8	1	2	-	2	1	2	-
24	2	-	-	-	8	5	-	-
	<b>128</b>	<b>91</b>	<b>114</b>	<b>5</b>	<b>168</b>	<b>161</b>	<b>50</b>	<b>1</b>

## 3 Analysis

In this section the chapters of *the Gospel According to Luke* will be discussed, examples will be given and comparisons as well as comments will be made. The underlined words in the citations are mine - in *the Bible* these words are not underlined. However, there are also italicized words in some of the quotations – an explanation is given in the section 1.2 (p.7).

### 3.1 Luke 1 - 5

#### Chapter 1

The sums of the different pronouns are almost the same in the first chapter of both *the KJV* and *the NKJV*. According to the tables (pp. 11-12) *the KJV* chapter has 9 *thee* pronouns while the *NKJV* has only eight accusative/dative singular forms. The deviation can be found in the 35th verse: there is no corresponding construction for *born of thee* in *the NKJV*. Neither are there any second person pronouns used in the Swedish verses.

Luke 1:35

KJV: "...therefore also *that* holy thing which shall be born of thee shall be called the Son of God."

NKJV: "...therefore, also, that Holy One who is to be born will be called the Son of God."

GVB: "...därför skall ock det heliga som varder fött kallas Guds Son."

SBV: "...Därför skall barnet kallas heligt och Guds son."

In *the NKJV*, verse 13, an angel speaks to Zacharias saying: "Do not be afraid, Zacharias, for your prayer is heard..." If you read only the NKJV text, it is quite natural to think that *your prayer* refers to both Zacharias's and his wife Elizabeth's prayer. It could be a plural form, because we can also talk about *our* prayer. However, it is not, because *the KJV* verse says: "...Fear not, Zacharias: for thy prayer is heard...".

In *the NKJV* verse 61 we can read: "But they said to her, 'There is no one among your relatives who is called by this name'." Whose relatives were meant here – only Elizabeth's relatives or both hers and his? It is impossible to know if you only read the modern translation. *The KJV* says: "And they said unto her, There is none of thy kindred that is called by this name.", so the pronoun *your* refers to Elizabeth's relatives. *The SVB* verse confirms that the singular genitive form is used here: "De sade till henne: 'Det finns ingen i *din* släkt som bär det namnet.'"

#### Chapter 2

The numbers of the different pronoun forms are exactly the same in this chapter, which contains the Gospel for Christmas Day.

### Chapter 3

Only one deviation was found:

Luke 3:4

KVB: "...The voice of one crying in the wilderness, Prepare ye the way of the Lord..."

NKJV: "...The voice of one crying in the wilderness: 'Prepare the way of the LORD;...'"

GVB: "...Hör rösten av en som ropar i öknen: 'Bereden vägen för Herren...'"

SVB: "...En röst ropar i öknen: Bana väg för Herren,..."

The nominative plural form *ye* is used in *the KJV* together with *prepare*, the imperative form of the verb. Is this kind of imperative subject still common in the English language or is it out of use? According to Svartvik & Sager (1977:72) the person pronoun *you* is sometimes applied with imperative forms in informal language, even if it is not necessary, e.g. "Don't you worry... Don't you dare... I've never seen her before mind you... You be quiet... Just you wait" (Svartvik & Sager 1977:72, underlinings are mine). It is also possible to use the pronoun *du* in the Swedish translations of these clauses. However, when the adverb of a frasal verb comes before the verb, the pronoun *you* has to be used, e.g. "In you go... Off you run" (Svartvik & Sager 1977:72, underlinings are mine). The use of the nominative forms *thou* and *ye* together with an imperative verbal form was more frequent earlier. We can also see that in the *GVB* verse there is an older Swedish second person verb form in the plural, *bereden*, which is not used any longer. Due to this form we can understand that more than one person are addressed. On the other hand, *the SVB* verse does not have any pronouns, but in this case the meaning of the imperative is quite clear anyhow.

### Chapter 4

One of the *thou* pronouns has no corresponding forms in the other Bible versions. This deviation can be found in the 34th verse and the pronoun *thou* is here of repetitive and emphasizing character. *The KJV* text shows by giving the pronoun in italics that the word has not any representative in the original language (KJV, 2000:Preface:2).

Luke 4:34

KJV: "...what have we to do with thee, *thou* Jesus of Nazareth?..."

NKJV: "...What have we to do with You, Jesus of Nazareth?..."

GVB: "...Vad har du med oss att göra, Jesus från Nasaret?..."

SVB: "...Vad har du med oss att göra, Jesus från Nasaret?..."

In the 35th verse another deviation is found. *The KJV* expression "Hold thy peace" is changed to the modern expression "Be quiet". The corresponding form for the possessive determiner *thy* is

*your*, but *your* can not stand together with *quiet* - these words are in the genitive case and are only used together with nouns.

Luke 4:35

KJV: "And Jesus rebuked him, saying, Hold thy peace, and come out of him..."

NKJV: "But Jesus rebuked him, saying, 'Be quiet, and come out of him!'"

## Chapter 5

One of the *thou* pronouns has not the corresponding *you* pronoun in *the NKJV*. As discussed before, under Chapter 3 (p. 14), this is due to the fact that earlier, second person nominative pronouns were more frequently used as imperative subjects.

Luke 5:13

KJV: "And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him."

NKJV: "Then He put out *His* hand and touched him, saying, 'I am willing; be cleansed.' Immediately the leprosy left him."

Another deviation in this chapter has to do with the older singular genitive forms *thy* and *thine* and *your* and *yours* in the *NKJV*:

Luke 5:24

KJV: "...I say unto thee, Arise, and take up thy couch, and go into thine house."

NKJV: "...I say to you, arise, take up your bed and go to your house."

GVB: "... 'Stå upp, tag din säng och gå hem. ' "

SVB: "... 'stig upp, ta din bår och gå hem. ' "

As the table shows, in total this chapter has as many pronouns in both Bible versions, so why is there a deviation then? When we look at the verses we can see that *thine* is used as a possessive determiner: *thine house*. However, in another verse it is used as a possessive pronoun and is not standing together with a noun: "...Why do the disciples of John fast often, and make prayers, and likewise the *disciples* of the Pharisees; but thine eat and drink?" (KJV, Luke 5:33). The pronoun *thine* with a function as a phonologically conditioned allomorph has been explained on page 8.

When Jesus talks to Simon, one of his disciples, he says: "Launch out into the deep and let down your nets for a catch." (NKJV 5:4). Were the nets Simon's or did they even belong to someone else? To answer this question, you have to check it in the KJV: "...let down your nets for a draught." (KJV 5:4). Because the old version does not use the possessive determiner *thy*, then we know that the nets belonged to more than one person.

### 3.2 Luke 6 - 10

#### Chapter 6

In this chapter there is quite a large number of deviations. Firstly, one of the *thou* pronouns, which has an emphasizing character, has no corresponding form in *the NKJV*. Also the Swedish older text has a pronoun *du* before the noun *skrymtare*. The pronoun *thy* is written in italics in *the KJV*; thus, there was no corresponding word in the original language (KJV, 2000:Preface:2).

Luke 6: 42

KJV: "...*Thou* hypocrite, cast out first the beam out of thine own eye..."

NKJV: "...Hypocrite! First remove the plank from your own eye,..."

GVB: "...Du skrymtare, tag först ut bjälken ur ditt eget öga;..."

SVB: "Hycklare, ta först bort bjälken ur ditt öga,..."

Secondly, there are discrepancies in the numbers of the singular genitive forms: *the KJV* has seven *thy* possessive determiners and four *thine* possessive pronouns while *the NKJV* has eleven *your* possessive determiners. What is the reason? When we have a closer look at all the *thine* pronouns, we can see that it appears three times in the word combination *thine own eye* and once together with a word *eye*: *thine eye*. Thus, *thine* is not used as a possessive pronoun but it is a possessive determiner in all four cases. The reason to why *thine* is used here instead of *thy* has already been discussed on page 8 of this paper.

Thirdly, there are also deviations concerning the plural forms: *ye* appears more frequently than the corresponding plural nominative *you* in *the NKJV*. The reason is again that *ye* is used as an imperative subject together with imperative forms:

Luke 6:23: "Rejoice ye in that day..."

Luke 6:35: "But love ye your enemies..."

Luke 6:36: "Be ye therefore merciful..."

Fourthly, the number of *you* (object forms) is larger in *the NKJV*. This can be explained by the fact that different expressions are used:

Luke 6:32

KJV: "For if ye love them which love you, what thank have ye?..."

NKJV: "But if you love those who love you, what credit is that to you?..."

This expression is found three times in the chapter 6, and as we can see here, the pronoun *ye* in *the KJV* is the subject of the clause. In *the NKJV* the form *you* is the indirect object of the clause, and it is a question of the dative case even if the form is the same as the nominative case form.

When one reads *the NKJV* text, some confusion regarding the references of the pronouns might arise. This depends on the fact that Jesus is teaching his disciples using both second person singular and plural pronouns. He starts with plural forms in the 20th verse and then in the 29th verse he makes a sudden change to singular forms and in the 31st verse he again addresses the disciples with plural pronouns and in the 41st verse he uses singular forms. The text runs as follows:

27 "But I say to you who hear: Love your enemies, do good to those who hate you, 28 bless those who curse you, and pray for those who spitefully use you. 29 To him who strikes you on the *one* cheek, offer the other also. And from him who takes away your cloak, do not withhold your tunic either. ... 31 And just as you want men to do to you, you also do to them likewise....41 And why do you look at the speck in your brother's eye, but do not perceive the plank in your own eye? (NKJV 6:27-29, 6:31, 6:41)

In this case, *the KJV* text is much easier to read and the references of the pronouns are clear:

27 But I say unto you which hear, Love your enemies, do good to them which hate you, 28 bless them that curse you, and pray for them which despitefully use you. 29 *And* unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not to *take* thy coat also. ... 31 And as ye would that men should do to you, do ye also to them likewise. ...41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? (KJV 6:27-29, 6:31, 6:41)

## Chapter 7

The results are almost the same: the only deviation is caused by the exceptional use of *thine* as a possessive determiner. This is already explained on page 8.

## Chapter 8

First, one *thou* was found without corresponding *you* in the *NKJV*. We can see that both of the Swedish Bible versions also have an extra, emphasizing pronoun here. However, there was no pronoun in the original language – that is why the word is written in italics in *the KJV* (KJV, 2000:Preface:2).

Luke 8:28

KJV: "...What have I to do with thee, Jesus, *thou* Son of God most high?..."

NKJV: "...What have I to do with You, Jesus, Son of the Most High God?..."

GVB: "...Vad har du med mig att göra, Jesus, du Guds, den Högstes, son?..."

SVB: "...Vad har du med mig att göra, Jesus, du den högste Gudens son?..."

Second, there is also one more *thee* pronoun that is used together with the verb *throng*. As it has the same object as the next verb *press*, the pronoun is not repeated in the *NKJV*.

Luke 8:45

KJV: "...Master, the multitude throng thee and press thee, and sayest thou, Who touched me?"

NKJV: "... 'Master, the multitudes throng and press You, and You say, 'Who touched Me?'"

Like earlier, also in this chapter the pronoun *thine* has replaced *thy* as a possessive determiner: *thine own house*. The reason to this phenomenon is explained on page 8.

## Chapter 9

Only the numbers of the plural possessive determiners differ: there is one more *your* in *the KJV*.

Luke 9:3

KJV: "...Take nothing for your journey, neither staves, nor scrip..."

NKJV: "... 'Take nothing for the journey, neither staffs nor bag..."

The pronoun *your* is written in italics in *the KJV* because there is no corresponding word in the original language (KJV, 2000:Preface:2). Thus, *the NKJV* is more correct in this respect.

## Chapter 10

*Thou* appears 11 times while *you* (nominative) only 9 times. The first reason to this is the fact that in one of the clauses *thou* is used together with an imperative form: "...Then said Jesus unto him, Go, and do thou likewise'." (KJV, Luke10:37). This grammatical feature has been discussed earlier in this paper (see page 14). The second case with *thou* follows here:

Luke 10:26

KJV: "He said unto him, What is written in the law? how readest thou?"

NKJV: "He said to him, 'What is written in the law? What is your reading of it?'"

GVB: "Då sade han till honom: 'Vad är skrivet i lagen? Huru läser du?'"

SVB: "Jesus sade: 'Vad står det i lagen? Hur lyder orden?'"

Here we can see that the word choices of the translators differ. *Thou* is the subject of *the KJV* clause while the subject of *the NKJV* clause is *your reading*, the pronoun *your* being a possessive determiner of the noun phrase. It is interesting to see that both *the KJV* and *the GVB* give the second person a more active role as a subject, while *the NKJV* and *the SVB* use another kind of subject.

The discussed expression *your reading* explains also why the number of the singular genitive forms is larger in *the NKJV*. However, there is still another discrepancy concerning the plural genitive form *your*. Here the translators have chosen different expressions.

Luke 10:10

KJV: "...and they receive you not, go your ways out into the streets of the same..."

NKJV: "...and they do not receive you, go out into its streets..."

Finally, the *ye* pronoun is used eight times and the corresponding plural nominative *you* appears six times. Here follows the explanation:

KJV 10:2 "...The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord ..."

KJV 10:11 "...notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you."

Earlier, pronouns were more frequently used as imperative subjects. This has already been discussed (p.14).

### 3.3 Luke 11 - 15

#### Chapter 11

The discrepancies depend mostly on the same reasons as explained before. We have two plural nominative forms (*ye*) that do not have any corresponding forms in *the NKJV*. Here comes the first case:

Luke 11:40

KJV: "Ye fools, did not he that made that *which is* without make that *which is* within also?"

NKJV: "Foolish ones! Did not He who made the outside make the inside also?"

GVB: "I dårar, har icke han som har gjort det yttre också gjort det inre?"

SVB: "Begriper ni inte att han som har gjort utsidan också har gjort insidan?"

As we can see above, both *the KJV* and *the GVB* use an emphasizing pronoun before the noun. In *the NKJV* the pronoun is absent and in *the SVB* the whole noun phrase has been left out. In the same way, the pronoun *you* (NKJV) is missing in another corresponding situation, when Jesus talks to lawyers: "Woe unto you also, ye lawyers!..." (KJV, Luke 10:46). This *ye* has no corresponding word in *the NKJV*, but in both Swedish translations there is a pronoun before the noun.

Concerning the different numbers of the singular genitive forms the explanation is the same as on the page 15: *thine* is used twice (*thine eye*) as a possessive determiner and thus causes the discrepancy.

The different numbers in the first two groups (nom. and acc./dat.) have to do with the fact that the subject of a clause is usually in the nominative case and the object stands in the accusative form. As we can see, the clause construction is different – thus, the pronoun *thou* is the subject, but the *NKJV* *you* is the object form.

Luke 11:27

KJV: "...Blessed *is* the womb that bare thee, and the paps which thou hast sucked."

NKJV: "... 'Blessed *is* the womb that bore You, and *the* breasts which nursed You! ' "

## Chapter 12

There are three *thou* pronouns with no correspondence in the *NKJV*. We can look at the first case and compare the verses:

Luke 12:20

KJV: "...Thou fool, this night thy soul shall be required of thee..."

NKJV: "... 'Fool! This night your soul will be required of you;...' "

GVB: "... 'Du dåre, i denna natt skall din själ utkrävas av dig...' "

SVB: "... 'Din dåre, i natt skall ditt liv tas ifrån dig...' "

The emphasizing pronoun is absent only in *the NKJV* verse. In Swedish it is possible to use either *du*, the nominative form of the pronoun or the possessive determiner *din*.

Two more *thou* pronouns do not have any correspondence in *the NKJV* verse. The reason is that the clause patterns are different in these two verses.

Luke 12:58

KJV: "When thou goest with *thine* adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him..."

NKJV: "When you go with your adversary to the magistrate, make every effort along the way to settle with him..."

We can also notice that *the KJV* possessive determiner is *thine* and not *thy* because of the noun which begins with a vowel (see p.8). In Luke 12:19 there is another example: "...take thine ease, eat, drink, *and* be merry." This explains why the number of the singular genitive forms is not exactly the same.

Why then does the pronoun *ye* appear 34 times and *you* only 28 times? The explanation is that in *the KJV* there are several imperative forms standing together with the plural nominative pronoun *ye*:

Luke 12:1 "...Beware ye of the leaven of the Pharisees, which is hypocrisy."

Luke 12:11 "...take ye no thought how or what *thing* ye shall answer..."

Luke 12:29 "And seek not ye what ye shall eat, or what ye shall drink..."

Luke 12:31 "But rather seek ye the kingdom of God; and all these *things* shall be added unto you."

Luke 12:40 "Be ye therefore ready also; for the Son of man cometh at an hour when ye think not."

Finally, in the 56th verse of this chapter we can see that *the KJV* words Ye hypocrites have only one corresponding word *Hypocrites* in *the NKJV*.

### Chapter 13

The results show that one *thou* does not have any correspondence in the NKJV and as before, it deals with the expression *thou hypocrite*, which is discussed on page 16. Likewise, different numbers of the singular genitive forms depend on the use of the *thine* pronoun, see page 8. In this chapter *thine* is used as a possessive determiner instead of *thy*, because the following noun begins with a vowel: *thine infirmity*.

There is also a discrepancy in the numbers of the singular accusative/dative forms. We can look at the 31th verse:

Luke 13:31

KJV: "...Get thee out, and depart hence..."

NKJV: "... 'Get out and depart from here..."

*Thee* is used as a reflexive pronoun because it refers back to the subject. As we have seen it was more common to use the second person pronouns *thou* and *ye* as imperative subjects. Actually, *get out* is an imperative form, but *thee*, which stands in the accusative case, is the object of the verb.

The other case is found in the 34th verse, when *the KJV* translators have used the second person pronoun and *the NKJV* colleagues have preferred to use the third person pronoun. It is difficult to understand this change, because the Swedish translators have also used the second person pronoun and Jesus was indeed addressing Jerusalem.

Luke 13:34

KJV: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee..."

NKJV: " 'O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her!..."

GVB: "Jerusalem, Jerusalem, du som dräper profeterna och stenar dem som äro sända till dig!..."

SVB: "Jerusalem, Jerusalem, du som dödar profeterna och stenar dem som blir sända till dig..."

### Chapter 14

Both pronouns *thou* and *thee* appear 10 times while the *NKJV* uses the nominative form 11 times and the accusative form 9 times. Moreover, the singular possessive determiner has four

occurrences in the *KJV* and three in the *NKJV*. The reason to both these discrepancies is found in the 12th verse:

Luke 14:12

KJV: "Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee."

NKJV: "Then He also said to him who invited Him, 'When you give a dinner or a supper, do not ask your friends, your brothers, your relatives, nor rich neighbors, lest they also invite you back, and you be repaid."

*Thee* is here in the dative case being the indirect object of the clause. In *the NKJV* clause *you* is the subject and stands in the nominative case. Concerning the numbers of the possessive determiners, *the KJV* has an extra *thy* before *rich neighbours*. This *thy* is italicized in the Bible and thus, it does not have any correspondence in the original text (KJV, 2000:Preface:2). Neither do the Swedish translations have any possessive determiners before the noun phrase.

## Chapter 15

The numbers are almost the same. The only discrepancy has to do with the singular genitive forms. The text of the 30th verse explains the difference:

Luke 15:30

KJV: "But as soon as this thy son was come..."

NKJV: "But as soon as this son of yours came..."

The older text has a possessive determiner while the modern text uses the of-genitive where the pronoun *yours* is the independent possessive pronoun. It is a question of a special construction called the double genitive (Biber et al. 2002:82).

### 3.4 Luke 16 - 20

## Chapter 16

There are exactly as many second person pronouns in both Bible versions and the grammatical cases are also the same. However, when one reads *the NKJV* text, it might be difficult to perceive the right references of some pronouns, e.g. in the verses 25 and 26:

25 But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. 26 And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us. '(NKJV 16:25-26)

Was only Lazarus there (in hell) or were there others? *The KJV* text runs as follows: "...between us and you...pass from hence to you cannot..." (KJV 16:26) Thus, because *you* is used here instead of *thee*, we know that Lazarus was not alone.

## Chapter 17

*The KJV* has four singular nominative forms while *the NKJV* has only two. The discrepancy can be found in the sixth verse:

Luke 17:6

KJV: "And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."

These pronouns, functioning as imperative subjects (see p. 14), do not have any corresponding pronouns in *the NKJV*.

## Chapter 18

The emphatic use of the pronoun *thou* causes discrepancy because *the NKJV* does not have any corresponding pronoun before the noun phrase. Neither do the Swedish translations use emphatic pronouns in these verses.

Luke 18:38: "And he cried, saying, Jesus, thou Son of David, have mercy on me." (KJV)

Luke 18:39: "And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me." (KJV)

These pronouns are also written in italics in *the KJV*; thus, neither were there emphatic pronouns in the original language (KJV, 2000:Preface:2).

## Chapter 19

Firstly, two *thou* pronouns of *the KJV* do not have any correspondent forms in *the NKJV*. The first *thou* is used emphatically (see p. 14) and the second *thou* appears together with an imperative form (see p. 14). In *the GVB* an exclamative clause is used while in *the SVB* there is a confirmative clause. The Swedish translators have preferred to use a normal clause construction instead of the imperative.

Luke 19:17

KJV: "And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities."

NKJV: "And he said to him, 'Well *done*, good servant; because you were faithful in a very little, have authority over ten cities'."

GVB: "Han svarade honom: 'Rätt så, du gode tjänare! Eftersom du har varit trogen i en mycket ringa sak, skall du få makt och myndighet över tio städer.' "

SVB: "Då sade han: 'Bra, du är en god tjänare. Du har visat dig trogen i smått, och nu ska du få härska över tio städer.' "

Secondly, the numbers of the genitive forms differ: *Thine* is found in the word combinations *thine own mouth*, *thine eyes*, *thine enemies*. *Thine* as a possessive determiner is discussed on

page 8. Why is there then no corresponding plural possessive determiner in *the NKJV*? We can find the pronoun *your* in the 30th verse (KJV):

”saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.” (KJV 19:30)

*The NKJV* does not use the prepositional phrase *at your entering* but another way of expression:

”saying, ‘Go into the village opposite *you*, where as you enter you will find a colt tied, on which no one has ever sat. Loose it and bring *it here*.” (NKJV 19:30)).

## Chapter 20

The discrepancy is caused by grammatical factors discussed earlier in this paper (pp. 14-15):

*Thou* is used together with the imperative form: ”...Sit thou on my right hand,” (KJV 20:42) and *thine* is used as a possessive determiner ”...thine enemies...”(KJV 20:43).

## 3.5 Luke 21 - 24

### Chapter 21

In this chapter Jesus talks to his disciples about future happenings. Thus, the text contains only plural pronouns because several persons are addressed. *Ye* is used together with the imperative and in *the NKJV* these forms are absent (see also p.14).

Luke 21:8 ”...go ye not therefore after them.”

Luke 21:19 ”In your patience possess ye your souls.”

Luke 21:31 ”...know ye that the kingdom of God is nigh at hand.”

Luke 21:36 ”Watch ye therefore, and pray always...”

The numbers of the plural possessive determiners are 9 (KJV) and 8 (NKJV). This depends on the different construction of the reflexive pronoun in *the KJV*.

Luke 21:30

KJV: ”When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.”

NKJV: ”When they are already budding, you see and know for yourselves that summer is now near.

Different constructions are also used in the 12th verse:

Luke 21:12

KJV: ”... they shall lay their hands on you, and persecute you, delivering you up to *the* synagogues, and into prisons, being brought before kings and rulers for my name’s sake.”

NKJV:”...they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons. You will be brought before kings and rulers for My name’s sake.”

## Chapter 22

One of the discrepancies can be explained by the fact that *the KJV* uses the singular nominative form of the pronoun and *the NKJV* applies another construction using the possessive determiner *your*. As we can see, even the Swedish verses have different expressions.

Luke 22:42

KJV: "saying, Father, if thou be willing..."

NKJV: "saying, 'Father, if it is Your will...' "

GVB: "och sade: 'Fader, om det är din vilja,..."

SVB: " 'Fader, om du vill det..."

Furthermore, the 26th verse causes also discrepancy in the numbers. In *the KJV* the pronoun is in the nominative case while in *the NKJV* expression there is a prepositional phrase and *you* is in the accusative case:

Luke 22:26

KJV: "But ye shall not be so: but he that is greatest among you..."

NKJV: "But not so among you; on the contrary, he who is greatest among you..."

Finally, also in this chapter we can see that *ye* is used together with the imperative:

"...Suffer ye thus far..." (KJV, Luke 22:51). This has been discussed on the page 14.

The verses 31 and 32 of *the NKJV* might cause some confusion:

"31 And the Lord said, 'Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat. 32 But I have prayed for you, that your faith should not fail; and when you have returned to Me, strengthen your brethren.' " (NKJV 22:31-32)

We have to check these verses in *the KJV* so that we can be sure of the references of the pronouns:

"31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32 but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." (KJV 22:31-32)

## Chapter 23

The discrepancy is caused by the different types of expressions: *the KJV* uses a prepositional phrase where the pronoun stands in the accusative case and *the NKJV* has a noun phrase with *your* as possessive determiner.

Luke 23:14

KJV: "...and, behold, I, having examined *him* before you, have found no fault in this man..."

NKJV: "...And indeed, having examined *Him* in your presence, I have found no fault in this Man..."

## Chapter 24

In this last chapter, *the NKJV* has two singular nominative forms while *the KJV* has only one. The 18th verse shows that there are two interrogative coordinated clauses which have the same subject. In *the KJV* the subject is mentioned only in the first of the clauses while in *the NKJV* the subject is repeated.

Luke 24:18

KJV: "...said unto him, Art thou only a stranger in Jerusalem, and hast not known the *things* which are come to pass there in these days?"

NKJV: "...said to Him, 'Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?' "

Finally, the pronoun *ye* appears together with the imperative (see also p.14):

Luke 24:49

KJV: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

NKJV: "Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high."

## 4 Conclusions

This comparative linguistic investigation, which concerns the usage of second person pronouns in two different Bible translations, shows that there are, in fact, some verses in *the Gospel According to Luke* in *the NKJV* which might cause confusion for the reader because the references of pronouns are not always clear enough. In this respect, *the KJV* text with its eight different second person pronouns (and two reflexive pronouns) is much more informative, as the reader does not need to try to find out to whom the pronouns refer. Accordingly, it could be possible to misinterpret the references of some of *the NKJV* pronouns. However, it is important to point out that these ambiguities are few and in most of the cases the reader should be able to understand the right references because of the circumstances in which the speech and discussion occur; thus, the context helps the reader to fix the meaning of a pronoun. As we have seen in this paper, the numbers of the second person pronouns differ a little in the biblical book that was examined. The major reason to these discrepancies is that in *the KJV* pronouns are also used together with the imperative forms of the verbs; these are the so called imperative subjects. Consequently, the deviation of the numbers mostly concerns the nominative case, as the subject of a clause always stands in this grammatical case. As regards the accusative/dative forms the results are almost the same both in the singular and in the plural. Neither are there remarkable differences concerning the quantity of the plural genitive forms. The discrepancies regarding the numbers of the possessive determiners and the possessive pronouns in the singular can be

explained by the fact that both *thy* and *thine* are used as possessive determiners. In total, there are only four cases when *thine* appears as a possessive pronoun; thus, the real number of the possessive pronouns is almost the same in *the KJV* and in *the NKJV*.

Finally, is *the KJV* a better Bible translation? Can the critical opinions of *the NKJV* be justified? It is important to point out that this study only deals with the second person pronouns; therefore, it is impossible to answer the above questions. It would also be interesting to make other kinds of comparisons between Bible translations and study different grammatical features or lexical changes, e.g. an investigation about obsolete words and idioms or the use of the subjunctive or the future tense.

Presumably, the young people of today would find it quite difficult to read *the KJV* because the English language has undergone changes and a great number of archaic words and expressions have fallen out of use being replaced by other words and constructions. We cannot criticize the fact that languages have changed during the centuries and we cannot stop the continually development of the vocabulary or grammar. However, it is my personal opinion that the second person pronouns used in *the KJV* are extremely informative and very clear. In this respect, the English language has lost several useful pronouns, but maybe there still remains a little hope of the comeback of the "good old pronouns", because according to Aitchison "there is no evidence that languages are moving in any particular direction from the point of view of language structure – several are moving in contrary directions." (Aitchison 1992:221).

Furthermore, Aitchison writes as follows: "Everything in this universe is perpetually in a state of change, a fact commented on by philosophers and poets through the ages." (Aitchison 1992:3). On the other hand, the final words of this study shall be cited from *the Bible* and more specifically from *the KJV*: "The grass withereth, the flower fadeth: But the word of our God shall stand for ever." (Isaiah 40:8)

**(9873 words)**

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