Exodus 20:7

<div dir="rtl">

לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לַשָּׁוְא כִּי
לֹא יְנַקֶּה יְהוָה אֵת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לַשָּׁוְא׃

</div>

You shall not take the name of the LORD your God in vain; for the LORD will not hold him guiltless who takes his name in vain. (RSV)

לֹא (lo)

This word means "no" or "not" and is commonly used to negate the following verb.

תִשָּׂא (ti-sa)

The base word is נשא (nasa), a verb meaning "to lift up" but can be used in a wide sense. The prefix ת (ti) identifies the subject of the verb as second person, masculine, singular and the tense of the verb as imperfect. Combined, with the previous word לא (lo meaning not), the translation would be "you will not lift up."

אֶת (et)

This word identifies the following word as the direct object of the verb.

שֵׁם (sheym)

This word means "name" but more Hebraic as the character of the individual.

יְהוָה (YHWH)

This is the name of God.

אֱלֹהֶיךָ (e-lo-hey-kha)

The base word is אלוה (e-lo-ah) literally meaning "one of power and authority" but usually translated as "God."

לַשָּׁוְא (la-sha-ve)

The base word is שוא (she-va), a noun meaning emptiness in the sense of vanity or falseness. The prefix ל (la) means "to" or "for."

כִּי (kiy)

This word means "because" or "for."

לֹא (lo)

Again, this word means "no" or "not" and usually negates the following verb.

יְנַקֶּה (ye-na-qah)

The base word is נקה (na-qah), a verb meaning "to acquit," to declare one innocent of an offense. The prefix י (ye) identifies the subject of the verb as third person, masculine, singular and the tense of the verb as imperfect.

יְהוָה (YHWH)

The name of God. This is the subject of the previous verb.

אֵת (eyt)

Again, this word identifies the following word, or in the this case the next two words, as the direct object of the verb.

אֲשֶׁר (a-sher)

A word meaning which, who or what and is closely connected to the following word.

יִשָּׂא (yi-sa)

The base word is נשא (nasa), a verb meaning "to lift up" but can be used in a wide sense. The prefix י (yi) identifies the subject of the verb as third person, masculine, singular and the tense of the verb as imperfect. Combined, the translation would be "he will lift up." Because of the previous word, asher, these words would be translated as "who lifts up."

אֶת (et)

Again, this word identifies the following word as the direct object of the verb.

שְׁמוֹ (sh-mo)

The base word is שם (shem), a noun meaning "name" but, more Hebraic as "character." The suffix ו (o) means "of him" or "his."

לַשָּׁוְא (la-sha-ve)

Again, the base word is שוא (she-va), a noun meaning emptiness in the sense of vanity or falseness. The prefix ל (la) means "to" or "for."