Exodus 20:7

לָא תָּהָה אֶת-שָׁמֶר יְהוָה אֶת-לֹא לֵשָׁהֶה לָשׁוֹא בָּךְ
לָא נְקַה יְהוָה אֶת-שָׁמֶר יְהוָה אֶת-לֵשָׁהֶה לָשׁוֹא:

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)

^Ny (lo)
This word means "no" or "not" and is commonly used to negate the following verb.

^Nhs (ti-sa)
The base word is ^Nhs (nasa), a verb meaning "to lift up" but can be used in a wide sense. The prefix ^Nhs (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 ^Ny (lo meaning not), the translation would be "you will not lift up."

^N (et)
This word identifies the following word as the direct object of the verb.

^Nsh (sheym)
This word means "name" but more Hebraic as the character of the individual.

^Ny (YHWH)
This is the name of God.

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

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

^Nyi (kiy)
This word means "because" or "for."
(lo)
Again, this word means "no" or "not" and usually negates the following verb.

(ye-na-qah)
The base word is הָנַח (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.

(YHWH)
The name of God. This is the subject of the previous verb.

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

(a-sher)
A word meaning which, who or what and is closely connected to the following word.

(yi-sa)
The base word is אָשֶׁר (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."

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

(sh-mo)
The base word is שֵׁם (shem), a noun meaning "name" but, more Hebraic as "character." The suffix מ (o) means "of him" or "his."

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