

Exodus 20:11

כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם
וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם
וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ
יְהוָה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ:

for in six days the LORD made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the LORD blessed the sabbath day and hallowed it.
(RSV)

כִּי (kiy)

This word means “because” or “for.”

שֵׁשֶׁת (shey-shet)

This is the Hebrew word for the number “six.”

יָמִים (ya-miym)

The base word is יוֹם *yom* meaning “day” with the masculine plural suffix יָם *ym*. Yamiym then means “days.”

עָשָׂה (a-sah)

This verb means “to do” or “to make” and is written in the perfect tense - “did” or “made.” The form of the verb also identifies the subject of the verb as masculine singular - “he made.”

יְהוָה (YHWH)

This is the subject of the previous verb - “YHWH” or “Yahweh.”

אֶת (et)

This word precedes the direct object of the previous verb.

הַשָּׁמַיִם (ha-sha-ma-yim)

This is the direct object of the previous verb. The base word is שָׁמַיִם *shamayim* meaning “sky” with the prefix הַ *ha* meaning “the.”

וְאֵת (ve-et)

The prefix וְ *ve* means “and” and is followed by another אֵת *et* indicating that the next word is also a direct object of the previous verb.

הָאֲרֶץ (ha-a-rets)

This is also a direct object of the previous verb. The base word אֶרֶץ *erets* means “land” with the prefix הָ *ha* meaning “the.”

אֵת (et)

Again, this word is used to identify another direct object of the previous verb.

הַיָּם (hay-yam)

Another direct object of the previous verb. The base word יָם *yam* meaning “sea” with the prefix הַ *ha* meaning “the.”

וְאֵת (ve-et)

The prefix וְ *ve* means “and” and is followed by another אֵת *et* indicating that the next word is also a direct object of the previous verb.

כֹּל (kol)

This word, meaning “all,” is the beginning of three words which are all part of the direct object of the previous verb.

אֲשֶׁר (a-sher)

A word meaning “which,” “who,” or “what.”

בָּם (bam)

This is the prefix בַּ *ba* meaning “in the” with the suffix ם *m* meaning “them.” This prefix/suffix combination means “in them.”

וַיָּנַח (vay-ya-nahh)

The base word is the verb נָח *nu'ahh* meaning “to rest.” The prefix יָ *ya* identifies that the verb is in the imperfect tense and the subject of the verb (which is the Yahweh mentioned previously) as a masculine singular - “he will rest.” The prefix וַ *va* means “and” but also reverses the tense of the verb - “and he rested.”

בַּיּוֹם (ba-yom)

The base word יוֹם *yom* means “day” and the prefix בַּ *ba* means “in the.” Bayom means “in the day.”

הַשְּׁבִיעִי (hash-viy-iy)

The base word is שְׁבִיעִי *sheviyyi* meaning “seventh” with the prefix הַ *ha* meaning “the.” This word is a description of the previous word so, the phrase “in-the-day the-seventh” would be translated as “in the seventh day.”

עַל (al)

This word means “on” or “upon.”

כֵּן (keyn)

This word means “so” as in “it is so.” This is also the modern Hebrew word for “yes.” When this and the previous word are put together, “upon so,” it means “therefore.”

בִּרְךָ (bey-rakh)

The base word בָּרַךְ *barak* means “to kneel.” However, it is written in the “piel” form which is a way of slightly changing the meaning of the verb. In this case it means “to show respect” in the sense of kneeling before another. This form of the verb also identifies the tense of the verb as “perfect” - “showed respect” and the subject of the verb as masculine singular - “he showed respect.”

יְהוָה (YHWH)

This is again the name YHWH, or Yahweh, the subject of the previous verb.

אֵת (et)

The word that precedes the direct object of the previous verb.

יוֹם (yom)

This and the following word are the direct object of the previous verb. This word means “day.”

הַשַּׁבָּת (ha-sha-bat)

The base word שַׁבָּת *shabbat* is usually transliterated as Sabbath but literally means “ceasing” in the sense of stopping work to rest. The prefix הַ *ha* means “the.”

וַיִּקְדַּשְׁהוּ (vay-qad-shey-hu)

The base word is the verb קָדַשׁ *qadash* means “to set apart for a special function.” The prefix וַיִּ identifies the verb is in the imperfect tense and that the subject of the verb (which is the Yahweh mentioned previously) as masculine singular - “he will set apart.” The prefix וַ *va* means “and” but also reverses the tense of the verb - “and he set apart.” The suffix הוּ *hu* means “him” (but in English we would use “it”) - “and he set him/it apart.”