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)

(kiy)
This word means “because” or “for.”

(shey-shet)
This is the Hebrew word for the number “six.”

(ya-miym)
The base word מָיִם yom meaning “day” with the masculine plural suffix מִים iym. Yamiym then means “days.”

(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.”

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

(et)
This word precedes the direct object of the previous verb.

(ha-sha-ma-yim)
This is the direct object of the previous verb. The base word is השמים shamayim meaning “sky” with the prefix ה ha meaning “the.”
The prefix ו (ve) means “and” and is followed by another נ (et) indicating that the next word is also a direct object of the previous verb.

ז (ha-rets)
This is also a direct object of the previous verb. The base word ז (erets) means “land” with the prefix ז (ha) meaning “the.”

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

ש (hay-yam)
Another direct object of the previous verb. The base word ש (yam) meaning “sea” with the prefix ש (ha) meaning “the.”

ו (ve-et)
The prefix ו (ve) means “and” and is followed by another נ (et) indicating that the next word is also a direct object of the previous verb.

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

ו (a-sher)
A word meaning “which,” “who,” or “what.”

ב (bam)
This is the prefix ב (ba) meaning “in the” with the suffix ב (m) meaning “them.” This prefix/suffix combination means “in them.”

ו (vay-ya-nahh)
The base word is the verb ו (nu’ahh) meaning “to rest.” The prefix י (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 ו (va) means “and” but also reverses the tense of the verb - “and he rested.”

ו (ba-yom)
The base word ו (yom) means “day” and the prefix ב (ba) means “in the.” Bayom means “in the day.”
(hash-viy-iy)
The base word is שביית sheviiy meaning “seventh” with the prefix ה 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.”

(al)
This word means “on” or “upon.”

(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.”

(bey-rakh)
The base word ברך 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.”

(YHWH)
The is again the name YHWH, or Yahweh, the subject of the previous verb.

(et)
The word that precedes the direct object of the previous verb.

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

(ha-sha-bat)
The base word שבת shabbat is usually transliterated as Sabbath but literally means “ceasing” in the sense of stopping work to rest. The prefix ה ha means “the.”

(vay-qad-shey-hu)
The base word is the verb קדש qadash means “to set apart for a special function.” The prefix י ye 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 ו va means “and” but also reverses the tense of the verb - “and he set apart.” The suffix וה hu means “him” (but in English we would use “it”) - “and he set him/it apart.”