



## [Exodus 20:8-11](#)

(8) Remember the sabbath day, to keep it holy. (9) Six days shalt thou labor, and do all thy work: (10) But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: (11) For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

*King James Version*

We live in a grubby, grasping, material world. Every day challenges us with its built-in bias toward material things. With human nature ever-present within us, it is not hard to overlook spiritual things in the pressured rush to accomplish each day's work.

The [Sabbath](#), though, almost forces us to think about the spiritual—about [God](#) and His ongoing spiritual creation in us. It presents us with the opportunity to consider the *whys* of life, to orient ourselves properly so that we can best use our time during the other six days. The Sabbath is the kernel, the nucleus, from which proper worship—our response to God—grows.

Existentialist philosophers say that life is absurd, that it is but a prelude to death. All of life, they proclaim, is virtually empty of value because it has no ultimate goal better than what one already has. Life is going nowhere. Yet, keeping the Sabbath is in fact a celebration of just the opposite: It is all about life and its great goal as planned by the very Creator! It concerns His ongoing creative process toward our being made into the spiritual image of His Son.

Life may indeed be stressful, tiring, and sometimes even frightening, but life is not absurd. It is a prelude to life on an infinitely greater and higher level.

As we proceed through the time given to us, the more we become like Him, the more sanctified we become from [the world](#). In this mentally refreshing and elevating experience, we have a tiny foretaste of what is to come.

— John W. Ritenbaugh

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