

With this mitzvah, the mistakes and blemishes of the Jewish people will be rectified. This explains why it repeats the mitzvah of Shabbat (from the Ten Commandments) and also why it repeats it by the building of the tabernacle. This was commanded by G-d to rectify what they did in the past so that He could dwell amongst them. This mitzvah of Shabbat which is as important as the entire Torah would rectify the sin of idol worship, as it says, whoever keeps Shabbat according to its laws even an idol worshipper is forgiven.

Maimonides, Laws of Idolatry 1:1

In the days of Enoch, the people erred a terrible error and the leaders of that generation were misguided and Enoch himself was from those who erred. This was their mistake. They said that since G-d created the stars and the planets through which the world is guided and placed them in the heavens and He allotted them respect and they served before Him, therefore it is appropriate to give them praise and respect. This is the will of G-d to honor and glorify those who He Himself has given honor. This is similar to a king who wants those who are his masters to be given respect and by respecting them one shows respect to the king. When that generation realized this, they began to build temples and offered sacrifices to the heavenly bodies and to praise and glorify them and to bow towards them in order to appease the will of G-d in their distorted minds. This was the essence of idol worship in those days, not to claim that the heavenly bodies are actually divine.

Six days you shall labor, and do all your work Ex. 20:9

Mechilta

On the Shabbat, a person should regard himself as if all his work were complete.

Shabbat Shabbaton, a day of complete rest to the L-rd

Chassidic Masters

If, however, during the six days a person had been preoccupied with material concerns, on the seventh day anxieties will invade him; even if his body ceases work, his mind will not be at rest. On the other hand, if he has given his work its proper place during the week, the light of Shabbat will illuminate him, and it will be shabbat shabbaton—a Shabbat twice over. For Shabbat will then permeate his whole week, and when the day itself arrives it will have a double sanctity.

SUMMARY

- Man is not sustained by his own efforts, but through G-d's blessing.
- Our work merely provides a natural channel for the divine blessing of sustenance. We need to remember that it is no more than a channel.
- Excessive preoccupation with the material world is a form of idolatry. It involves the error of attaching significance to what is no more than a vessel or channel of Divine blessing.
- When we give work the right priority in our lives by following six days of passive work in the sense of mental detachment and the realization that human work is only an instrument of G-d, we can experience a "sabbath of sabbaths" that focuses utterly on the source of our blessings.
- Do you define yourself by what you do or who you are?

