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make him any more like God to do so. It does not give him any great advan-
tage, but he must, as Paul says, he must keep his body under, not destroy his
body, not to consider it as an evil thing to be injured, but as something to
be subject, and he must keep his relation to the material universe subject
that material things are used as means, not as objects, and that in connec-
tion with them they satisfy the needs of man that he may serve God effectively
rather than that they should ever become ends in themselves. And so his
teaching of the material universe here in Genesis 1 and 2 is so utterly
different from the Greek epicurean philosophy that made pleasure a goal and
the end, and also different from the Stoic philosophy with its asceticism,
utterly remote from the asceticism of the middle ages. It is an entirely
different attitude toward the material universe and it is the Christian atti-
tude toward the material universe.

Then to go on to X, the Sabbath day. We find it taught here in
Genesis 2, in the beginning of it, that God ceased from His labors on the
Sabbath day, not that God rested in the sense that He needed to build Himself
up, that He had overtired Himself with six days of hard work and now He needed
to rest and to be rebuilt. There is nothing of that, of course, in relation
to God at all. God ended the work which He had made and He ceased on the
seventh day from all the work which He had made. The work is completed in
six stages and there is a seventh stage in which there is a cessation of
the created work of God and this, the Sabbath day, it is the teaching of the
Scripture that man is to follow the rythm of the created works of God in His
work; that there are six days of labor and there is a day of cessation of
labor,