

Redemption

Introduction

Our last study ended on a very negative note. In fact, I can't think of a more negative way in which any lesson could end. We saw that through sin, man separated from his maker. And in that separation is described by his maker as dead.

Well, that makes me doubly pleased to be with you for this lesson. Because we're looking at the solution God's provided for man's most tragic dilemma.

Redemption

We've simply entitled this lesson Redemption. This word was of special significance to people of the ancient world who knew of the institution of slavery. Under that system, one person might actually belong to another. He had absolutely no independence of life, but had to see his life in terms of the world of his master.

However, there were times when a price was paid by a free man to purchase a slave from his bondage, or to redeem the slave. That helps you see the aptness of this description for today's lesson. We're looking at the means God's provided for man's escape. It's tantamount to God's providing the purchase price for man who has sold himself into the slavery of sin, to set him free from that slavery.

Thus, in the New Testament we read that in Jesus, we have redemption, even the forgiveness of sins. But we're really getting ahead of ourselves. Let's begin at the beginning. You'll notice on the major chart at the top of the page, at the left of that diagram, these words.

A Hint in Eden

A hint in Eden. The passage we've quoted there is Genesis chapter 3 and verse 15. You've had occasion to turn to this first book of the Bible earlier in the course, so you'll have no trouble finding Genesis 3 and verse 15. As you're turning, you might remember that the word Genesis means beginning, and that this is the book of beginnings.

We're going to read a verse which is taken from a statement God made after the first man and woman, Adam and Eve, had sinned. It's a penalty he imposed on the serpent who had beguiled them. Hear it. And I will put enmity between you and the woman, and between your seed and her seed.

He, the seed of the woman, shall bruise you on the head, and you, the serpent, shall bruise him on the heel. I've described this as a hint in the Garden of Eden. This is an example of passages in the Old Testament that have little significance to us without the light the New Testament

sheds on them. When we come to the New Testament and try to unravel the meaning of this particular verse, our efforts aren't fruitless.

We read of one person who was in a special way the seed of woman. That is Jesus. He was born of an earthly mother, Mary, but he had no human father. Mary was a virgin when she conceived.

We've no difficulty identifying the serpent, even without the New Testament, as the devil or Satan, the old deceiver and accuser. When we see Jesus persecuted and crucified on the cross, we see the blow inflicted by Satan. But three days later, Jesus rises from death, which strikes the fatal blow at Satan. Anyway, I think you'll agree that the word hint might be appropriate to describe this ancient statement about Jesus. It's certainly not the plainest passage in the Bible.

The Promise to Abraham

We don't read far into the Old Testament though, before we come to a passage that receives a lot of attention through the rest of the Bible. It's Genesis 12, verses 1 to 3. And I trust you'll turn to it. Genesis 12, verses 1 to 3.

It's the single most important announcement concerning God's plan of redemption in all the Bible. Without it, we can't really grasp the purpose of Old Testament history, or the purpose of the books of the Bible. We might compare this promise with the thread sewn across the top of old fertilizer bags and coal bags to close them. The thread extended from both ends of the top, but it was important to learn which end to cut and pull.

If you chose the correct end, the top of the bag would fall open. Choose the wrong end and you'd probably mutilate the top of the bag trying to get into it. So with the Bible. Many students miss the theme of the Bible, so they have to mutilate its message as they try to make sense of it.

On the other hand, find the theme, and the Bible's message for man today becomes clear. And it's in Genesis 12, 1 to 3, that we first put our finger on that golden thread. Let's read the passage.

Now the Lord said to Abram, go forth from your country, and from your relatives, and from your father's house, to the land which I will show you. And I will make you a great nation, and I will bless you, and make your name great. And so you shall be a blessing. And I will bless those who bless you, and the one who curses you I will curse. And in you all the families of the earth shall be blessed.

When Abram, later in Genesis he's called Abraham, so we'll refer to him as Abraham from now on. When Abraham received this word from God, he lived in a place called Ur. You'll notice on the little map we'll be using later in the lesson, that we've marked Ur near the southern or lower end of the Euphrates River. It's a fascinating city for modern minds.

Do you know that at the beginning of last century, skeptics had a field day with the Bible? A mere handful of Old Testament cities or places was known to mankind outside of the Bible. The only evidence for most of those ancient cities, places or peoples, was they were spoken of in the Bible. The critic delighted in saying they were mythical inventions, typical of the Bible's superstitious nature.

Well, during the intervening years, the spade of discovery has turned up city after city, place after place, confirming the existence of things the Bible speaks of. And Ur is such a city. In the 1920s and early 30s, Sir Leonard Woolley led a team which uncovered Ur from centuries of hiding. Today, in the British Museum and other places, it's possible to see excavated pottery, statuary, and other items that give an insight into the city where Abraham lived.

But we must return to our study. If you look closely at the Lord's words to Abraham, you'll see we can really identify four promises. First, God promised to give Abraham a land. Second, He said He would make from Abraham a great nation.

Third, He was to bless or curse those who blessed or cursed Abraham. And as He said in Genesis 17:7, be his God. And finally, through Abraham God was to bless all peoples. Or as we'll read in a few minutes, through Abraham's seed, all nations would be blessed.

Now we'll look briefly at how these promises were fulfilled. And this will occupy the remainder of our lesson. Let's go back to the little map on our study sheet. In obedience to his God, Abraham traveled northwest from Ur to a place marked on the map, Haran.

After some time there, again at God's bidding, Abraham traveled southwest to the land of Canaan, which was the land God had promised him. Of course, we've to read more widely than the passage quoted to discover where that land was. Genesis 15 is the first chapter containing that information. Anyway, in this land, Abraham settled.

Look down the study page to the nucleus from which the nation that God promised was to grow. At the lower left side of the sheet, we've mentioned first Abraham's son Isaac, and Isaac's son Jacob. You'll realize that Abraham and Isaac had other sons, but they each had only one through whom the nation came. Jacob was given another name by God, the name Israel.

He had 12 sons. And all of these became important in the development of the promised nation. They included the names Judah, Levi, Issachar, Benjamin, Dan. And what were they called?

You guessed it, the sons of Israel. And what were their children called? The children of Israel. And what were their children's children called? Again, the children of Israel.

All of these sons became heads or progenitors of the 12 tribes of Israel. You see, we're witnessing the beginning of the nation. You'll notice I haven't used the word Jew to describe the nation. At this early point they weren't called Jews.

Later on, the tribe of Judah became very prominent, and the word Jew apparently was developed from Judah. The word was eventually used to describe not only people from that tribe, but all the Israelites. In a few minutes we'll be looking at a law which God gave to the people of Israel. Our study at that point will show some of the ways in which God was in a very special sense, the God of Israel.

We need to pay particular attention to the fourth part of the promise. That through Abraham or his seed, God was going to bless all nations. First we must go to the New Testament to discover a passage that informs us what the thrust of that promise was. And in fact what the significance of the other three promises was also.

That passage is Galatians 3 and verse 16. Now you'll find Galatians towards the back of your New Testament, but before the book of Hebrews. It's the first book after 1st and 2nd Corinthians. And you'll remember that they came after Romans.

Acts, Romans, 1st and 2nd Corinthians, Galatians. Galatians chapter 3, verse 16. Let's read it. Now the promises were spoken to Abraham and to his seed.

He does not say, and to seeds, as referring to many, but rather to one. And to your seed, that is, Christ. In that chapter, the writer, Paul, has been discussing the very promise we've been looking at. He there shows how the promise was developed and fulfilled.

In verse 16 Paul's quite emphatic that the significance of the promise to bless all nations in Abraham's seed is to be found in Christ. Abraham's seed, through whom all nations were to be blessed, is Christ. I think you can see why on the main diagram, we've represented the entire Old Testament by the heavy line that points to the cross representing Jesus.

Moses' Law

The next item on the diagram that we'll notice is Moses' Law. However, we must review a little history of Abraham's descendants between the time of Jacob or Israel and his 12 sons, and the appearance of Moses on the scene. Before Israel or Jacob died, he went down into Egypt to join his children. Famine had driven them there in search of food.

The full story of how this came about, especially the young son Joseph's involvement, is really exciting, but we don't have time to tell it in this course. The Israelites fared well in Egypt, in an area named Goshen. So much so that the Egyptians began to limit their growth, and even subjected them to forced labor. The people suffered and murmured under the weight of this bondage.

God raised up for them a man named Moses. Under Moses' leadership, God led Israel out of Egypt, through the Red Sea, and into the Sinai Peninsula. Here, events of exceptional significance in the development of Israel, and even the fulfillment of the promises to Abraham

took place. Foremost was the giving of a special law by the hands of Moses to the people of Israel.

This law was centered in the Ten Commandments, but included many other statutes and requirements. I now want to set a problem before you. This is the problem. Why would God, who promised to bless all nations through the coming of Jesus, seemingly obstruct and frustrate that promise by giving the law to Israel?

Especially when you consider that the law was given only to Israel, and effectively separated them from the rest of the world. Why did he not send Jesus into the world, rather than waiting for many centuries to pass? Well, we're going to notice two reasons why God chose to give the law to the Hebrew people. There are others, but two will suffice for now.

The first reason is that God planned to demonstrate man's sinfulness through this law, and at the same time show that man couldn't please his God through law keeping. The law was a statement of God's will, so it was perfect. We've represented it at the bottom of the major diagram as a standard or rule. Now man, if he should keep that law perfectly, would stand just and guiltless before his God.

However, the law, instead of showing man to be perfect, demonstrated man's imperfection. It dramatized what had been true of all men since the time of Adam and Eve, that they were sinners, as we saw in our second lesson. All of the Israelite people, with one notable exception, fell short of the requirements of that law. Do you know that God intended to show that imperfection?

We've represented it on our diagram by the stick figure bending against the perfect standard. Turn please to Romans chapter 3, verses 19 and 20. Yes, Romans is just after Acts, and before 1st Corinthians. One of the easier books of the New Testament to find.

Romans 3, verses 19 and 20. Now we know that whatever the law says, it speaks to those who are under the law, that every mouth may be closed, and all the world may become accountable to God. Because by the works of the law, no flesh will be justified in his sight. For through the law comes the knowledge of sin.

I hope you noticed what the apostle said there. Through the works of the law, no flesh can be justified in God's sight. Through taking God's perfect law, and attempting to conform exactly to it, no one can be pleasing to God. Why? For the reason depicted on the diagram.

Man falls short of the perfection of the law, he sins. So the law alone, rather than being an instrument of good standing before God, is an instrument of condemnation. It provides a gauge for man's imperfection. Isn't that what the passage says?

Through the law comes the knowledge of sin. I might illustrate it by having you imagine that I climb aboard my car and set off down the street on a beautiful sunny morning. I am at peace

with myself and supposedly the world, traveling along at 40 miles per hour, until I see that red light flashing in my rear vision mirror. I pull to the side to let the officer pass, as he pursues some thoughtless offender.

Suddenly I'm shocked to see him wave me to the side of the road. Still confident, I sit with my hands on the steering wheel until the officer arrives. When I roll down the window, I hear the officer say, you were exceeding the limit. Even more confident, I say, no, I was just doing 40 miles per hour.

That's allowable in a 40 miles per hour zone, isn't it? He simply raises his hand, points to a sign reading 30 miles per hour. Very apologetically, I wait for my ticket. The clear statement of God's will in Moses' law spelled out for man his own guilt.

Another purpose served by the law was to provide an awareness of the plan God had for the future. We must admit it was a sketchy awareness, but it was real. God was preparing for Jesus' coming by educating the Israelites through concepts and customs that would make his coming meaningful. It would also enable the way of Christ to be presented to all the world as a God-planned, God-given way.

In the book of Hebrews, chapter 10 and verse 1, the writer makes an explanatory statement in the midst of his discussion of how the provisions of Moses' law relate to the coming of Jesus. You may have found Hebrews already. It's near the back of your New Testament, before James, 1st and 2nd Peter. Hebrews 10 and verse 1.

This is what the verse says. For the law, since it has only a shadow of the good things to come, and not the very form of things, can never by the same sacrifices year by year, which they offer continually, make perfect those who draw near. I like the comparison. The law was a shadow.

Have you ever seen the shadow of an airplane race across the ground? You might not know much about the machine from the shadow, especially if you hadn't seen a plane before. But you'd at least have an outline of it. Let's get an example of how the law provided a shadow.

Under the law, the Israelites were required to offer a lamb for their sins, or it could be a goat or a bullock. The little lamb they were to take and offer was to be without blemish, the finest available. Now in the New Testament, we have Jesus described as the lamb of God who takes away the sin of the world. The book of Hebrews informs us that although these animal sacrifices couldn't take away sins, they did foreshadow the blood of Christ, which alone can make payment for sin.

You can see how God used them to foreshadow the coming of his Son, and to establish the link between blood and the forgiveness of sins. This is just one of many examples of how the law had a shadow of the good things to come.

The Gentiles

There's one other thing I want you to see before we come to the death of Jesus and the good things he achieved. You'll notice the diverging line opposite that marked Israel. This one's marked Gentiles. The Gentiles were the non-Israelites.

They were never given the Ten Commandments and other requirements of Moses' law. They apparently continued much as the people had before the law, who were not related to Abraham and to his offspring. But in leaving them without the law, God was demonstrating something through them too. That man can't please his Maker merely by following the light of nature.

1st Corinthians 1:21 is helpful in this respect. Here the writer, again the man called Paul, was showing that the message of Jesus, known, thumbed, and scoffed at by the population at large, was God's power to bring men back to Himself. Verse 21 says, For since in the wisdom of God, the world through its wisdom did not come to know God, God was well pleased through the foolishness of the message preached to save those who believe. You see, if the Israelites had been the only part of the demonstration, we'd have known that we can't reach God through law keeping.

But couldn't we still say, leave us to ourselves, don't restrict us by law, and we'll make it okay? But through the Gentiles, God showed that man through his own wisdom can't find God. Which brings us to Jesus. Well, it's time to turn the tape over. Let me suggest that if you need a break in this study, this is the point where you can take it.

Let's return to the last study to remind ourselves of what the human problem was. Man's sinfulness. The books of Matthew, Mark, Luke, and John record for us the one truly beautiful life of history, Jesus' life.

I hope that if those books aren't already precious to you, they'll become so as you read of the one who lived as you and I can't. His was the beauty of God's life on earth.

It's said of him that he was tempted in all points just as we are, yet he lived without sin. He's the one Israeli we earlier mentioned who never fell short of God's glory. He was not only the form of godliness, but the power of godliness.

Through Jesus, we see the beauty of the law. Whereas man had made the law appear cruel, almost ugly, although the weakness was man's. But when the flower of Jesus' life was in full bloom, it was cut and crushed.

One story from the Bible we can be sure just about everyone in our country has heard is the story of Jesus' ludicrous trial, brutal crucifixion, and subsequent resurrection. However, the significance of his death is another matter.

I want us to see with crystal clarity why Jesus died, and what part we have in his death. Will you please turn to Isaiah chapter 53? You'll remember that Isaiah is just right of center in your Bible, just before Jeremiah.

Isaiah chapter 53. I'll read a few verses from that chapter, and I'd like you to read with me. Here, of course, there's symbolic language as the prophet, some 700 years before Jesus, looks forward to the Savior's coming.

Notice verse 2, for example. For he grew up before him like a tender shoot, and like a root out of parched ground. He has no stately form or majesty that we should look upon him, nor appearance that we should be attracted to him. He didn't come to appeal to the carnal nature of man at all, to the fleshly man.

Continuing in verse 3, we see that it says, he was despised and forsaken of men, a man of sorrows and acquainted with grief. And like one from whom men hide their face, he was despised and we did not esteem him.

Surely our griefs he himself bore, and our sorrows he carried. Yet we ourselves esteemed him stricken, smitten of God, and afflicted. But he was pierced through for our transgressions, he was crushed for our iniquities. The chastening for our well-being fell upon him, and by his scourging we are healed.

All of us like sheep have gone astray. Each of us has turned to his own way. But the Lord has caused the iniquity of us all to fall on him. May I remind you that these words were penned more than 700 years before Jesus died.

In fact, we possess today scrolls containing this passage which were in existence when he hung dying. Will you drop down please to verses 10 and 11? But the Lord was pleased to crush him, putting him to grief.

If he would render himself as a guilt offering, he will see his offspring, he will prolong his days, and the good pleasure of the Lord will prosper in his hand. As a result of the anguish of his soul, the anguish of Jesus' soul, he, God, will see it and be satisfied.

By his knowledge the righteous one, my servant, will justify the many, as he will bear their iniquities. Did you notice that when God saw the anguish of Jesus' soul, he's satisfied?

Because Jesus would bear the sins of many? This is how God chose to meet the problem of man's sin, as it confronted his justice and thwarted his love.

His love reached down, as it were, to draw man to himself. His justice said, no, the man's guilty and can't stand in my presence. So he sent Jesus. There's a beautiful illustration from the history of the Locrians of the ancient world. And it'll help us appreciate how God's love and justice met in Jesus.

The Locrian kingdom was declining. Contributing to that decline was the breakup of the family. Zaleucus was their king. Determined to halt the nation's decline, Zaleucus decreed that the next man caught guilty of adultery would pay for it with two eyes.

A cruel irony brought the king's own son before him as the offender. What was the king to do? He loved his son. Yet he was also just, and knew that he couldn't make an exception even for his son.

He had the man build a fire and heat the iron white hot, and commanded his son to step forward. One eye was burned from the son, then the king stepped forward and had them take the other from him.

I'm sure no one there forgot the lesson. Justice had been done, two eyes had been taken. But that justice was tempered by love as the father suffered for his son. In a small way, this illustrates what God did in sending Jesus.

The guilt was ours. But Jesus took not just part of the punishment, but the Lord laid all of our sins on him. To end this study, we're going to look at two New Testament passages.

I'm asking you to turn to each of these, because they're of tremendous importance. They tie together the major strands of this study to make a rope you can take hold of. The first passage is Ephesians chapter 2, verses 11 through 18.

Now you're becoming pretty familiar with this part of the Bible. Ephesians is immediately after Galatians, which in turn is right after 1st and 2nd Corinthians. The writer there, Paul, has been discussing the incredible death to life change that's taken place in his readers.

They incidentally were residents of the famed and fascinating city of Ephesus. But our passage begins with a reminder that before learning of Jesus, these people, Gentiles, had been without hope. Then he describes the mighty change that Jesus brought about.

Let's start reading. Although I'll be interrupting quite a bit, so we can tie this in with our study. If you'll refer constantly back to the diagram when I question you, it'll heighten your perception of what the passage is teaching. Verse 11. Therefore remember that formerly you, the Gentiles in the flesh, who are called uncircumcision by the so-called circumcision which is performed in the flesh by human hands.

Now here Paul mentions something that I chose not to introduce earlier. At that point in our study there was a heavy concentration of information, and that's circumcision. God commanded Abraham that as a sign of his covenant with him, Abraham and his descendants were to be circumcised. Because of this, the Israelites were called the circumcision, and the Gentiles, the rest of humanity, the uncircumcision.

So Paul's here reminding them that they were Gentiles, without all the advantages which God gave Israel. Look at verse 12. Remember that you were at that time separate from Christ.

Excluded from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. Pretty dismal state it was, wasn't it? Now verse 13. But now in Christ Jesus, you who formerly were far off have been brought near by the blood of Christ.

Let me ask three questions. First, who were formerly far off? You're right, the Gentiles. Second question. What was the relationship in which they were brought near to God?

Yes, it's at the beginning of the verse, in Christ. And you see we've represented it at the right of the large diagram by a circle. Thirdly, by what means had they been brought near? By the blood of Christ.

That gets us ready for verses 14 and 15. For he himself is our peace, who made both groups. What were the two groups? That's right, Israel and the Gentiles. For he himself is our peace, who made both groups into one, and broke down the barrier of the dividing wall.

By abolishing in his flesh the enmity, which is the law of commandments contained in ordinances, that in himself he might make the two into one new man, thus establishing peace. You'll recall that we earlier saw how the law separated Israel from the Gentiles. It created a barrier which Paul calls a dividing wall.

But when he died on the cross, Jesus abolished this strife between Jew and Gentile, taking away the law with all its ordinances like feast days, circumcision, sabbaths and animal sacrifices. And Jesus was able to bring both groups together, to be one man, or one people.

Verse 16 provides a magnificent summary of what he achieved. And might reconcile, the word reconcile means to bring together or make friends again, and might reconcile them both in one body to God through the cross, by it having put to death the enmity. Let me ask. What's the relationship in which he says we're reconciled to God?

Notice the verse again. And might reconcile them both in one body to God. Of course, we're reconciled to God in one body. To find out what that body is, we can glance back to the last two verses of Ephesians chapter 1, verses 22 and 23.

Here it says, And he, God, he put all things in subjection under his, or Jesus' feet, and gave him his head over all things to the church, which is his body. The fullness of him who fills all in all. That's clear enough, isn't it? Jesus' body is his church.

Have you ever heard anyone say, I don't think the church is important. All we need to care about is Jesus. Maybe even you have said that. Well, verse 16 shows that the church is important, because it's in the church or the one body that we're brought back to God.

Of course, the church isn't the power by which this reconciliation's brought about. The verse says that the power is the cross of Jesus. Verse 17. And he came and preached peace to you who were far away, and peace to those who were near.

After Jesus was raised up from the dead, he sent the apostles as his special representatives, to preach peace to Jew and Gentile. This reminds me of a story I heard, long before it was adapted to make a popular song. It's about a widow whose son became a criminal and went into a penitentiary.

At last he was informed that he'd be released on parole. He wrote to his mother, saying he knew all the sorrow and shame he'd caused her, and that he had no right to ask anything of her. However, he said when he was freed from prison he'd take the train past the old homestead. And if perchance mother would allow him to get off at the station and come and see her, would she tie a white ribbon to the old apple tree?

Otherwise, he'd stay on the train and she'd never be bothered by him again. The day of freedom came, and a lonely, frightened man stared nervously down the track for miles, before the old homestead finally came into sight. And beside it, there was the apple tree decked in white. White bed sheets, pillow cases, towels, clothing, anything white. And beneath the tree, eyes flowing with tears and white ribbons in her waving hands, mother.

And that was the message and plea of Jesus in sending his messengers to every person of every nation. Come back to God. He'll forgive. For through him, verse 18, for through him we both have our access in one spirit to the father.

I promised after our second lesson that this would be a much brighter one. But how could I have explained its real beauty and power? Through Jesus, we have access, we can come home to God. Finally, we'll back up a few pages to the book of Galatians.

It's just before Ephesians. We'll be reading from chapter 3, verses 24 through 29. You'll recall that it's in this chapter that Paul discussed the promise to Abraham, and said it referred to Christ.

Let's start with verse 24. Therefore the law has become our tutor to lead us to Christ, that we might be justified by faith. That's an apt description of the law, isn't it? A tutor. Remember how God had proven man's need for a savior? Since under the law he learned he couldn't save himself by law keeping.

The only way left was a savior, and faith placed in him. You'll notice in the following verses, he shows that after faith had arrived, that is after Jesus had come so they could believe in him, they were no longer under the tutor or the law, but were God's children by faith in Jesus. Look at verses 25 and 26.

But now that faith has come, we are no longer under the tutor. For you are all sons of God through faith in Christ Jesus. Then verse 27 shows when they shed themselves of their guilt and became innocent before God. For all of you who were baptized into Christ have clothed yourselves with Christ.

They came into Christ when they were baptized. You'll recall that in Ephesians 2 Paul said they'd been brought near to God in Christ Jesus. Wonderful how it all adds up, isn't it? Now look at verse 28. There is neither Jew nor Greek. There is neither slave nor free man.

There is neither male nor female. For you are all one in Christ Jesus. You know, if we want real unity amongst people today, we can find it in Jesus. If we surrender ourselves fully to him, he'll bring us together.

Verse 29. And if you belong to Christ, then you are Abraham's offspring, heirs according to promise. Notice, if you belong to Christ. Not if you keep the law perfectly. Not if you're always of a sweet and gentle disposition. Not if you were born into a classy family. But if you belong to Christ.

Well, what about it? If you belong to Christ, then you are Abraham's offspring, heirs according to promise. If you belong to Christ, you become an heir of God's blessing, just as he promised to Abraham. You become, in faith, Abraham's offspring.

Do you realize that when someone today says, yes, of course, I must have faith in Jesus, and is baptized into Jesus. A 4000 year old promise echoes from the ancient city of Ur, and is fulfilled. Many times when baptizing someone in a lake, the sea, a river, or a pool, I've thought of how wonderful it is.

God's again honoring a promise he made long ago for people near and far. Well, there we must leave this lesson. It's been a long one, and it's taken careful concentration on your part. I commend you for seeing it through.

Always this is an exciting study to be involved in, and I hope it's been like that for you. I trust you're beginning to see how you can be part of God's plan. We'll look more closely at that, though, in the next lesson. Let me invite you to take the evaluation sheet and follow the usual procedure in completing it.

That should really make the study yours. Best wishes to you in your continuing study.