

Start Bible Studies Using the *Lasting Peace and Happiness* Brochure

Our Kingdom Ministry
Hong Kong Edition
November 2005
Pages 3-6

This issue's *Our Kingdom Ministry* insert lists many suggestions to help you use the *Lasting Peace and Happiness—How to Find Them* brochure to pave the way for starting Bible studies. If you find after discussing a portion of the brochure's material with someone that the obstacles to that person's studying Bible truth have been removed, then you should switch to using the brochure *What Does God Require of Us?* or the book *What Does the Bible Really Teach?* to continue the discussion instead of finishing studying the entire brochure before switching.

¹ About two thousand years ago, when Paul was preaching in Athens, he encountered people who were different from him, whether it was in regards to language, culture, or religious beliefs. How did Paul preach to them? From Acts 17:22-31, we can see that Paul did not start by immediately discussing the “primary doctrine about the Christ,” such as “the good news of Jesus and the resurrection.” Rather, he first discussed the religious beliefs of the Athenians, arousing their interest, then he imparted the truth to them. — Acts 17:16-18; Luke 6:1,2.

² The ones that Paul preached to in Athens were much like the ones we encounter in Chinese society. Most Chinese people have never read the Bible and have never even heard of Jehovah, let alone considered that this True God is actually very relevant to them. To help them accept the truth, we must first understand their ingrained beliefs or religious viewpoints, then look for ways to remove obstacles to their studying the truth, then finally we can teach them Bible truth.

³ In 1995, God's organization published the brochure *Lasting Peace and Happiness—How to Find Them*. This is a very special brochure in that from the cover to the content to the illustrations, it was all designed for Chinese people. Its primary function is to clear away obstacles to Chinese people's studying the Bible. Throughout the years, there have been many suggestions in *Our Kingdom Ministry* on how we can place this brochure. (*km* 1/05, 6/05, 7/98, Hong Kong edition) As for how we can use this brochure's contents to help householders turn to true religion after we have placed it with them, the following will explain this in detail.

⁴ **Understanding the Student's Needs** First, do not assume that as long as the householder is Chinese, we must use the *Lasting Peace* brochure as the text for the study. This brochure is intended for those Chinese people who are deeply traditional and who have little knowledge of the Bible. If the householder already has some rudimentary knowledge of the Bible, and shows that he wants to deepen his understanding of God and the Bible, then we may go directly to the *Require* brochure or the *Really Teach* book for teaching him.

⁵ If the householder is a Chinese person who doesn't know much about the Bible, we may use the *Lasting Peace* brochure as a stepping stone to studying the Bible with him. Before using the *Lasting Peace* brochure to have a discussion with the householder, we should come to understand his religious views. Chinese people who do not know much about the Bible generally can be divided into the following four categories: (1) have no interest in any religion; (2) feel that all religions are good, but do not know or do not believe that the Bible is from God; (3) sincerely believe in their traditional religions; (4) believe in evolution. Each of the four situations mentioned above may weaken their interest in the Bible, even causing them to completely not want to hear about the Bible.

⁶ Besides this, many experienced publishers find that during the first few visits on Chinese people, it is not necessary to deliberately tell them that we intend to "discuss the Bible" or "study the Bible" with them, nor is it necessary to ask them to read the paragraphs aloud during the discussions. This insert also provides discussion questions and additional reference scriptures to be used while studying the brochure with them paragraph by paragraph. Publishers may use these questions and scriptures to carry on discussions according to the specific situations encountered. Below, we will look at how we may use the *Lasting Peace* brochure to help the Chinese people in each of the four categories mentioned in paragraph 5. If the Chinese people you come across do not fall into those categories, the methods mentioned below may still be worth taking note of.

⁷ **Those who have no interest in any religion** We can try using Chapter 1 of the brochure, "Peace and Happiness—Everyone's Desire" (pp. 3,4), as the basis for discussion. When discussing paragraphs 1-4, besides employing the usual ways of conducting a study, the publisher may also read out the paragraphs himself or summarize the gist of the paragraphs, then use the questions found in this insert and invite the householder to express his own thoughts. The purpose of the discussion is not for the householder to find the answers in the paragraphs, but rather to get to understand the householder's way of thinking.

⁸ When discussing paragraphs 5-7, emphasize how humans are different from animals. Explain that "spiritual needs" means "we want to know why we are here. We seek meaning in our lives. We also desire a hope for the future." (see w05 7/1 p. 4) Spiritual needs are closely related to religious beliefs. People of all nationalities have religious beliefs, but animals do not have the need for religious beliefs. We should endeavour to find out the real reason why the householder is not interested in religion before deciding what to discuss with them next time.

⁹ **Those who feel that all religions are good** The Chinese people in this category are usually god-fearing, and they believe that "all religions lead people in a virtuous direction," but they may not be sincere believers of any particular religion, and they are even less likely to acknowledge that there is only one true God. If those who embrace this viewpoint hear us start out by rejecting Buddhism or Taoism, or by rejecting the gods of the Chinese people, then they will just think that we are too extreme and refuse to continue listening.

¹⁰ We should therefore begin with a less controversial topic. For example, we can use chapter 4 of the brochure, "A Guidebook for the Blessing of All Mankind", pages 13-16, to help

them see how the Bible is unique, and inspired by God. When discussing the material under the subheading “Reliable Contents”, invite the householder to open the Bible himself and read the scriptures in that material. If he is not acquainted with the history of the Israelites, then before discussing the material under “Accurate Prophecies,” it would be best to explain the historical background of the prophecies, such as the relationship between God and Israel, etc. When discussing paragraphs 7 and 12, ask the householder whether or not he agrees with the conclusions reached. If he does, you can switch to using the *Require* brochure or the *Really Teach* book to continue the study. If he does not, you should analyze the reason, and then use appropriate material to continue the discussion.

¹¹ **Those who sincerely believe in their traditional religions** Some Chinese people consider forsaking their traditional religion to be a very wrong and immoral thing to do. Moreover, some believe that if they accept Bible literature, it would anger the gods they worship. So, we may need to explain clearly from the beginning that we are not there to force them to change their religion. We simply care about others, and we hope that everyone can enjoy a happy life. Further, even if the householder does not accept our literature, we should not conclude right away that he will not accept the truth. We need to allow God’s Word and the Kingdom hope to exercise their power.

¹² For example, we can use a recent news item to start a discussion. We could point out how serious marriage problems and drug problems are in society these days, and then we could talk about the information under the subheading “Practical Wisdom” on page 16 of chapter 4, “A Guidebook for the Blessing of All Mankind.” It would be best to invite the householder to read out the scriptures himself. (If the householder is not willing to accept literature, the publisher may still carry on a discussion in the form of a casual chat). If the householder has a good response, we can make an appointment to come back and discuss paragraphs 6 and 7 of chapter 7, “Lasting Peace and Happiness Just Ahead!”, which explain what God’s Kingdom will accomplish, and we can encourage him to study the Bible.

¹³ **Those who believe in evolution** Sometimes, even so-called Christians believe in evolution. But we are here referring to those who sincerely believe in atheism and are convinced that all living things came about through evolution. You can use chapter 3 of the brochure, “Is There Really a Most High Creator?”, to reason with such people. If the householder feels that the evidence in the brochure is not enough to convince him, you may use the appropriate information in the book *Life—How Did It Get Here? By Evolution or by Creation?* or the book *Is There a Creator Who Cares About You?* to continue the discussion. We should help them understand that believing in God harmonizes with science. Chinese people from certain parts of the world may have received atheist education for a long time, so it may take quite a while to help them accept the existence of God.

¹⁴ In view of the points raised above, we should be able to see that using the *Lasting Peace* brochure to pave the way for Bible studies follows this pattern: First understand the householder’s needs, then discuss the relevant sections in the brochure, and finally, switch to the *Require* brochure or the *Really Teach* book to continue the study. The *Lasting Peace* brochure contains many other fine points not mentioned above, and publishers may follow the above pattern in using these points according to the householder’s specific situation.

¹⁵ At 1 Corinthians 9:20-23, Paul shows that the key to being flexible and adaptable when preaching is having the right attitude towards this work. He said: “I have become all things to people of all sorts, *that I might by all means save some.*” As we can see, if we desire to help others attain salvation, we will be willing to be adaptable. May we all have the same evangelizing spirit that Paul had, so that all sorts of men, particularly the Chinese people in our territory, may obtain the accurate knowledge of the truth by means of the *Lasting Peace* brochure and thus receive everlasting life.

Lasting Peace and Happiness—How to Find Them

Study Questions

Note: The following study questions are revisions to the questions in the *Lasting Peace* brochure. The purposes of the revisions are: (1) to provide reference scriptures not found in the paragraphs, (2) to facilitate paragraph-by-paragraph discussion as much as possible, (3) to allow students more opportunities to express their thinking, allowing publishers to determine what material should be used to further assist them.

{ first } lesson everyone all {thirsts for} {hopes for} peace security and
 Dì Yī Kè — Rénrén Dōu Kěwàng Píng’ān Hé
 第 一 课 人 人 都 渴 望 平 安 和

fortune blessings

Xìngfú
 幸 福

people all have what wishes hopes however present reality yet what [way] Ecclesiastes
 Rén dōu yǒu shénme yuànwàng Kěshì xiànshí què zěnyàng Chuándào shū
 1. 人 都 有 甚 么 愿 望？ 可 是， 现 实 却 怎 样？ （ 传 道 书

9:11）

a you feel these two paragraphs say {conforms to} present reality
 jiǎ Nǐ juéde zhè liǎng duàn shuō de fúhé xiànshí ma
 2,3. (甲) 你 觉 得 这 两 段 说 的 符 合 现 实 吗？

b regarding gold money towards people’s influence you identify as below’s scriptures
 yǐ Guānyú jīnqián duì rén de yǐngxiǎng nǐ rènwéi yǐxià de jīngwén
 (乙) 关 於 金 钱 对 人 的 影 响， 你 认 为 以 下 的 经 文

speaking get correct Ecclesiastes { 1 Timothy }
shuōde duì ma Chuándào shū Tímótài Qiánshū
说得对吗? (传道书 5:10,11; 7:12; 提摩太前书 6:9,10)

people at enjoying pleasure passed afterwards still will feel {arrive at} hollowness emptiness
Rén zài xiǎnglè guòhòu réng huì gǎndào kōngxū
4. 人在享乐过后仍会感到空虚,

you identify as origin cause is what
nǐ rènwéi yuányīn shì shénme
你认为原因是什么?

a we admittedly must solve warmth fullness question but also {should not}
jiǎ Wǒmen gùrán yào jiějué wēnbǎo wèntí dàn yě bùgāi
5-7. (甲) 我们固然要解决温饱问题, 但也不该

neglectfully view what b if {want to} live get truly have meaning then must
hūshì shénme yǐ Rúguǒ yào huóde zhēnzhèng yǒu yìyì jiù yào
忽视什么? (乙) 如果要活得真正有意义, 就要

completely solve what questions
liǎojiě shénme wèntí
了解什么问题?

{second} lesson religion can fill {to sufficiency} {people's} needs
Dì Èr Kè — Zōngjiào Néng Mǎnzú Rén De Xūyào Ma
第二课 —— 宗教能满足人的需要吗?

{because of} what historical facts very many people not {willing to} trust Christianity
Yóuyú shénme lìshǐ shìshí hěnduō rén bùkěn xìnrèn Jīdūjiào
1-3. 由於什么历史事实, 很多人不肯信任基督教?

what shows clearly very many churches only are hollowly discussing loving heart
Shénme biǎomíng hěnduō jiàohuì zhǐshì kōngtán àixīn
4. 什么表明, 很多教会只是空谈爱心?

you towards church leaders ' ugly {things heard} have what look way
Nǐ duìyú jiàohuì língxiù de chǒuwén yǒu shénme kànfǎ
5. 你對於教会领袖的丑闻有什么看法?

what way reason uglified God Jeremiah
Shénme dàolǐ chǒuhuàle Shàngdì Yēlimǐshū
6. 什么道理丑化了上帝? (耶利米书 7:31)

traditional China people believe revere what religions
Chuántǒng de Zhōngguó rén xìnfèng shénme zōngjiào
7. 传统的中国人信奉什么宗教?

Taoist {school of thought} originally raised advocated what afterwards came had what
Dàojiā běnlái tíchàng shénme Hòulái yǒu shénme
8. 道家本来提倡什么? 后来有什么?

change transformation

biànhuà
变化?

for what Confucian {school of thought} actually [emphatically] {is not} one {type of} religion
Wèishénme Rújiā qíshí bìng búshì yìzhǒng zōngjiào
9. 为甚么 儒家 其实 并 不是 一种 宗教?

Buddhist religion identifies as who is saving lord
Fójiào rènwéi shéi shì jiùzhǔ
10. 佛教 认为 谁 是 救主?

people must make clear what questions {only then} can {look for and} {arrive at}
Rén bixū nòngqīng shénme wèntí cáinéng zhǎodào
11. 人 必须 弄清 甚么 问题, 才能 找到

correct religion
zhèngquè de zōngjiào
正确 的 宗教?

{ third } lesson really has one place Most High created things lord existing present
Dì Sān Kè Zhēnde Yǒu Yíwèi Zhìgāo De Zàowùzhǔ Cúnzài
第三 课 —— 真的 有 一位 至高的 造物主 存在

Ma
吗?

for what many people feel very {difficult to} believe has one place created things lord
Wèishénme xǔduō rén juéde hěn nán xiāngxìn yǒu yíwèi Zàowùzhǔ
1. 为甚么 许多人 觉得很 难 相信 有 一位 造物主

existing present
cúnzài
存在?

many people believe earth above each {type of} living thing was what [way] {given birth to}
Xǔduō rén xiāngxìn dìshàng gèzhǒng shēngwù shì zěnyàng chǎnshēng
2. 许多人 相信 地上 各种 生物 是 怎样 产生

de
的?

evolution theory people can testify {to the point of clarity} life was great nature
Jìnhuàlùnzhě néng zhèngmíng shēngmìng shì dàzìrán
3,4. 进化论者 能 证明 生命 是 大自然

{bump into} coincidence {given birth to}
pèngqiǎo chǎnshēng de ma
碰巧 产生的 吗?

evolution theory also no {way to} solve explain what question
Jìn huà lùn yě wú fǎ jiě shì shén me wèn tí
5. 进化论 也 无法 解释 甚么 问题?

house can naturally {be given birth to} earth and universe
Fáng zi néng zì rán chǎn shēng ma Dì qiú hé yǔ zhòu ne
6,7. 房子 能 自然 产生 吗? 地球 和 宇宙 呢?

human body 's constitution makeup so strange wonderful you identify as is who
Rén tǐ de gòu zào zhè me qí miào nǐ rèn wéi shì shéi
8,9. 人体 的 构造 这么 奇妙, 你 认为 是 谁

designed
shè jì de
设计 的?

a for what believe God exists present absolutely not superstition and
jiǎ Wèi shén me xiāng xìn Shàng dì cún zài jué fēi mí xìn hé
10,11. (甲) 为甚么 相信 上帝 存在 绝非 迷信 和

not {agree with} reason b now you yourself towards this [mw] matter cherish have
bù hé lǐ? yǐ Xiàn zài nǐ zì jǐ duì zhè jiàn shì huái yǒu
不 合 理? (乙) 现在 你 自己 对 这 件 事 怀有

what look way
shén me kàn fǎ
甚么 看法?

created things lord through which two sides faces ' evidence [takes] self show
Zào wù zhǔ tōng guò nǎ liǎng fāng miàn de zhèng jù jiāng zì jǐ xiǎn shì
12. 造物主 通过 哪 两 方面 的 证据 将 自己 显示

out come Romans { 2 Timothy }
chū lái? Luó mǎ shū Tí mó tài hòu shū
出来? (罗马书 1:20; 提摩太 後书 3:16)

attached [bounded area] at history 's most early period China people worshipped
Fù lán Zài lì shǐ de zuì zǎo qī Zhōng guó rén chón g b ài
附栏: (1) 在 历史的 最 早期, 中国人 崇拜

what afterwards came God idea what [way] gradually changed got
shén me hòu lái Shàng dì de guān niàn zěnyàng zhú jiàn biàn dé
甚么? (2) 后来 “上帝” 的 观念 怎样 逐渐 变得

pattern blurred Bible shows clearly God is [mw] what [kind] god
mó hu le Shèng jīng biǎo míng Shàng dì shì gè zěnyàng de shén
模糊 了? (3) 圣经 表明, “上帝” 是 个 怎样 的 神?

{ John } { 1 Timothy } { John } Revelation
Yuē hàn Fú yīn Tí mó tài Qián shū Yuē hàn Fú yīn Qǐ shì lù
(约翰 福音 4:24; 提摩太 前书 1:11; 约翰 福音 3:16; 启示录 21:3-5)

{fourth} lesson one volume {makes blessings for} entire mankind guide book
 Dì Sì Kè Yībēn Zàofú Quán Rénlèi De Zhǐnán Shū
 第四课 —— 一本 造福 全人类 的 指南书

one [mw] outstanding name encyclopedia gives Bible what appraisal {of value}
 Yībù zhùmíng de bǎikēquánshū jǐyǔ Shèngjīng shénme píngjià
 1. 一部 著名 的 百科全书 给予 圣经 甚么 评价?

Bible is what [way] written {to completion} { 2 Timothy }
 Shèngjīng shì zěnyàng xiěchéng de Tímótài Hòushū
 2. 圣经 是 怎样 写成 的? (提摩太 後书 3:16,17;

{ 2 Peter } contains what content
 Bǐdé Hòushū Bāohán shénme nèiróng
 彼得 後书 1:21) 包含 甚么 内容?

{ Bible's } distribution amount and general reach distance degree all very high
 Shèngjīng de xiāoliàng hé pǔjí chéngdù dōu hěn gāo
 3. 圣经 的 销量 和 普及 程度 都 很 高,

origin cause is what
 yuányīn shì shénme
 原因 是 甚么?

if Bible really came from God contents then must what [way]
 Rúguǒ Shèngjīng zhēnde láizi Shàngdì nèiróng jiù bìxū zěnyàng
 4. 如果 圣经 真的 来自 上帝, 内容 就 必须 怎样?

{ John }
 Yuēhàn Fúyīn
 (约翰 福音 17:17)

Bible although at few thousand years before written {to completion} contents yet
 Shèngjīng suī zài jǐ qiān nián qián xiěchéng nèiróng què
 5,6. 圣经 虽 在 几 千 年 前 写成, 内容 却

what [ways] with current generation 's science discoveries one cause
 zěnyàng yǔ xiàndài de kēxué fāxiàn yízhì
 怎样 与 现代 的 科学 发现 一致?

{ Bible's } grasp pen persons how could know some straight to current generation
 Shèngjīng de zhíbǐzhě zěn kěnéng zhīdao yìxiē zhídào xiàndài
 7. 圣经 的 执笔者 怎 可能 知道 一些 直到 现代

{only then} by people discovered science facts
 cái bèi rén fāxiàn de kēxué shìshí
 才 被 人 发现 的 科学 事实?

Bible records ' history can believe
 Shèngjīng suǒ jìzài de lìshǐ kěxìn ma
 8. 圣经 所 记载 的 历史 可信 吗?

Bible contains ' prophecies what [way] show clearly this [mw for books] book
Shèngjīng suǒ hán de yùyán zěnyàng biǎomíng zhèběn shū
9. 圣经 所 含 的 预言 怎样 表明, 这本 书

not possible is people {based on} { own } talent wisdom written {to completion}
bùkěnéng shì rén píng zìjǐ de cáizhì xiěchéng de
不可能 是 人 凭 自己的 才智 写成 的?

have {relation to} Jesus ' prophecies what [way] especially {different from} common
Yǒuguān Yēsū de yùyán zěnyàng yóuqí yìhū xúncháng
10. 有关 耶稣 的 预言 怎样 尤其 异乎 寻常?

you {are or not} same view Bible really correctly certainly foretold from century
Nǐ shìfǒu tóngyì Shèngjīng zhēnde zhǔnquè yùgào cóng shìjì
11. 你 是否 同意, 圣经 真的 准确 预告了 从 20 世纪
beginning to now 's world affairs developments
chū dào xiànzài de shìshì fāzhǎn ne
初 到 现在 的 世事 发展 呢?

Bible prophecies ' correctness certainty enough in {testifying to} clearly what
Shèngjīng yùyán de zhǔnquè zú yǐ zhèngmíng shénme
12. 圣经 预言 的 准确 足 以 证明 甚么?

today world people deeply receive what difficulties afflict disturb
Jīnrì shìrén shēnshòu shénme nántí suǒ kùnrǎo
13. 今日 世人 深受 甚么 难题 所 困扰?

Bible regarding a marriage relationships b economic difficulties c
Shèngjīng jiù jiǎ hūnyīn guānxì yǐ jīngjì nántí bǐng
14. 圣经 就 (甲) 婚姻 关系, (乙) 经济 难题, (丙)

people between relationships raises out what practical counsel
rénjì guānxì tíchū shénme shíyòng de quàngào
人际 关系, 提出 甚么 实用的 劝告?

{ Bible's } counsel for what worth getting us {listen to} follow
Shèngjīng de quàngào wèishénme zhíde wǒmen tīngcóng
15. 圣经 的 劝告 为甚么 值得 我们 听从?

why { Bible's } teaching instruction towards {ten thousand} nations
Wèishénme Shèngjīng de jiàohuì duì wànguó
16. 为甚么 圣经 的 教诲 对 万国

{ten thousand} races ' people all {appropriate to} use
wànzú de rén dōu shìyòng
万族 的 人 都 适用?

Bible can [fill] {to sufficiency} {people's} what needs
Shèngjīng kěyǐ mǎnzú rén de shénme xūyào
17. 圣经 可以 满足 人的 甚么 需要?

Bible says {man's} {not yet} come has what hope
Shèngjīng shuō rén de wèilái yǒu shénme xīwàng
18. 圣经 说 人的 未来 有 甚么 希望?

{ fifth } lesson cultivate towards created things lord faith
Dì Wǔ Kè Péiyǎng Duì Zàowùzhǔ De Xìnxīn
第五 课 —— 培养 对 造物主 的 信心

why only is believing God exists present still not enough
Wèishénme jǐnshì xiāngxìn Shàngdì cúnzài hái búgòu
1. 为甚么 仅是 相信 上帝 存在 还 不够?

we towards God should have what [type] 's faith
Wǒmen duì Shàngdì yīnggāi yǒu zěnyàng de xìnxīn
2. 我们 对 上帝 应该 有 怎样 的 信心?

we must know some what important questions ' answers {only then} can towards
Wǒmen bìxū zhīdao yìxiē shénme zhòngyào wèntí de dá'àn cáinéng duì
3. 我们 必须 知道 一些 甚么 重要 问题 的 答案, 才能 对

created things lord truly have faith we can from where obtain get these
Zàowùzhǔ zhēnzhèng yǒu xìnxīn Wǒmen kěyǐ cóng nǎlǐ huòdé zhèxiē
造物主 真正 有 信心? 我们 可以 从 哪里 获得 这些

questions ' correct answers
wèntí de zhèngquè dá'àn
问题 的 正确 答案?

a God is who b he towards mankind and earth globe {set down} what
jiǎ Shàngdì shì shéi yǐ Tā duì rénlèi hé dìqiú dìngxiàle shénme
4. (甲) 上帝 是 谁? (乙) 他 对 人类 和 地球 定下了 甚么

beautiful good will
měihǎo de zhǐyì
美好 的 旨意?

a mankind what [way] {with guilt} failed God which set beautiful good will
jiǎ Rénlèi zěnyàng gūfùle Shàngdì suǒ dìng de měihǎo zhǐyì
5-7. (甲) 人类 怎样 辜负了 上帝 所 定的 美好 旨意?

this brought {to come} what afterwards fruit b God for bitter {with difficulties}
Zhè dàiláile shénme hòuguǒ yǐ Shàngdì wèi kǔ'nàn de
这 带来了 甚么 后果? (乙) 上帝 为 苦难 的

mankind made what loving arrangement
rénlèi zuòle shénme rén'ài ānpái
人类 作了 甚么 仁爱 安排?

faith is what we what [way] {only then} can cultivate faith Joshua
Xìnxīn shì shénme Wǒmen zěnyàng cáinéng péiyǎng xìnxīn Yuēshūyàjì
8. 信心 是 甚么? 我们 怎样 才能 培养 信心? (约书亚记 1:8;

Psalm James
Shīpiān Yǎgèshū
诗篇 77:11,12; 雅各书 1:22-25)

for what we must {work hard to} study Bible who at this side face for
Wèishénme wǒmen yào nǔlì yándú Shèngjīng Shéi zài zhè fāngmiàn wèi
9. 为甚么 我们要 努力 研读 圣经? 谁 在这 方面 为

us established good example
wǒmen shùlile hǎo bǎngyàng
我们 树立了 好 榜样?

we what [way] {only then} can {search for} get true happiness we must
Wǒmen zěnyàng cáinéng xúndé zhēnzhèng de kuàilè Wǒmen yào
10. 我们 怎样 才能 寻得 真正 的 快乐? 我们 要

leave attention [on] avoiding committing what wrong mistake
liúyì bìmiǎn fàn shénme cuòwù
留意 避免 犯 甚么 错误?

we carefully {with attention to detail} {submerge in} thought learned to knowledge
Wǒmen zǐxì chénsī suǒ xuédao de zhīshi
11. 我们 仔细 沉思 所 学到的 知识,

this [way] do towards us has what benefit places { 1 Timothy }
zhèyàng zuò duì wǒmen yǒu shénme yìchū Tímótài Qiánshū
这样 做 对 我们 有 甚么 益处? (提摩太 前书 4:15,16)

cultivate faith third [mw] step is what please raise example {to say} clearly
Péiyǎng xìnxīn de disān gè bùzhòu shì shénme Qǐng jǔlì shuōmíng
12. 培养 信心 的 第三 个 步骤 是 甚么? 请 举例 说明

this [way] do is necessary required { John }
zhèyàng zuò shì bìxū de Yuēhàn Fúyīn
这样 做 是 必需 的。(约翰 福音 13:17; 14:15,21)

solidifying walking { Bible's } knowledge can bring {to come} what benefit places
Shíjiàn Shèngjīng de zhīshi kěyǐ dàilái shénme yìchū
13. 实践 圣经 的 知识, 可以 带来 甚么 益处?

what causing element towards we {can or not} from Bible get benefit has
Shénme yīnsù duìyú wǒmen néngfǒu cóng Shèngjīng déyì yǒu
14. 甚么 因素 对於 我们 能否 从 圣经 得益 有

very great influence Proverbs
hěndà yǐngxiǎng Zhēnyán
很大 影响? (箴言 4:23)

why people must have good inner heart condition {only then} can
Wèishénme rén bìxū yǒu liánghǎo de nèixīn qíngkuàng cáinéng
15. 为甚么 人 必须 有 良好 的 内心 情况, 才能

truly from { God's } Word get benefit
zhēnzhèng cóng Shàngdì de Huànyǔ déyì
真正 从 上帝 的 话语 得益?

for what we should have open bright attitude {willing to} {with humble} heart
Wèishénme wǒmen yīngdāng yǒu kāimíng de tàidu yuànyì xūxīn
16. 为甚么 我们 应当 有 开明 的 态度, 愿意 虚心

study Bible
xuéxí Shèngjīng
学习 圣经?

you identify as self {in the process of} studying exactly is truth can let you
Nǐ rènwéi zìjǐ zhèngzài xuéxí de jiùshì zhēnlǐ néng ràng nǐ
17. 你 认为 自己 正在 学习 的 就是 真理, 能 让你

{look for and} {arrive at} permanent {long time} peace security and fortune blessings
zhǎodào héngjiǔ de píng'ān hé xìngfú ma
找到 恒久 的 平安 和 幸福 吗?

{ sixth } lesson promotes pure true religion organization
Dì Liù Kè Chàngǎo Chúnzhēn Zōngjiào De Zǔzhī
第 六 课 —— 倡 导 纯 真 宗 教 的 组 织

Bible what [way] shows clearly Jehovah at earth above {has always} all had { his }
Shèngjīng zěnyàng biǎomíng Yēhéhuá zài dìshàng yíxiàng dōu yǒu tā de
1,2. 圣经 怎样 表明, 耶和华 在 地上 一向 都 有 他的

representatives
dàibiǎo
代表?

early period 's Christ followers had some what special features
Zǎoqī de Jīdūtú yǒu xiē shénme tèsè
3. 早期 的 基督徒 有 些 甚么 特色?

at current generation Jehovah at earth above has [mw] what [type] 's organization
Zài xiàndài Yēhéhuá zài dìshàng yǒu gè zěnyàng de zǔzhī
4. 在 现代, 耶和华 在 地上 有 个 怎样 的 组织

representing him
dàibiǎo tā
代表 他?

we what [way] recognize out pure upright Christ religion
Wǒmen zěnyàng rènchū chúnzhèng de Jīdūjiào
5. 我们 怎样 认出 纯正 的 基督教?

{in general} Christ religion each religion faction {formed out} what fruit they are
Yībān de Jīdūjiào gè jiàopài jiéchūle shénme guǒzi Tāmen shì
6. 一般 的 “基督教” 各 教派 结出了 甚么 果子? 他们 是

pure upright Christ religions
chúnzhèng de Jīdūjiào ma
纯正 的 基督教 吗?

Bible says true Christ followers today will do what work now which [mw]
Shèngjīng shuō zhēn Jīdūtú jīntiān huì zuò shénme gōngzuò Xiànzài nǎgè
7. 圣经 说 真 基督徒 今天 会 做 甚么 工作? 现在 哪个

group body {in the process of} {carrying out} this [mw] work
tuántǐ zhèngzài zhíxíng zhèige gōngzuò
团体 正在 执行 这个 工作?

today who truly solidified walked { John } 's words
Jīntiān shéi zhēnzhèng shíjiànle Yuēhàn Fúyīn de huà
8. 今天 谁 真正 实践了 约翰 福音 13:35 的 话?

Jehovah's Witnesses for what happy to obey governments {abide by} laws
Yēhéhuá Jiànzhèngrén wèishénme lèyú fú cóng zhèngfǔ zūnshǒu fǎlǜ
9. 耶和华 见证人 为甚么 乐于 服从 政府, 遵守 法律?

a Jehovah's Witnesses {engage in} Bible education work towards
jiǎ Yēhéhuá Jiànzhèngrén suǒ cóngshì de Shèngjīng jiàoyù gōngzuò duì
10,11. (甲) 耶和华 见证人 所 从事 的 圣经 教育 工作 对

community has what tribute offering b today for what you at this side face
shèqū yǒu shénme gòngxiàn yǐ Jīnrì wèishénme nǐ zài zhè fāngmiàn
社区 有 甚么 贡献? (乙) 今日, 为甚么 你 在 这 方面

make bright wise choice is should {attend to} {type of} urgency
zuòchū míngzhì de xuǎnzé shì dāngwùzhījí
作出 明智 的 选择 是 当 务 之 急?

page attached [bounded area] we suggest not use this [mw] attached [bounded area]
yè fùlán Wǒmen jiànyì búyòng zhège fùlán
25 页 附栏: 我们 建议 不用 这个 附栏。

only {need to} simple [-ly] quote use Ecclesiastes 's scripture afterwards
Zhǐyào jiǎndān de yǐnyòng Chuándàoshū de jīngwén ránhòu
只要 简单 地 引用 传道书 9:5,6,10 的 经文, 然後

show clearly people die after not {able to} hear not {able to} look not {able to} speak
biǎomíng rén sǐ hòu bùnéng tīng bùnéng kàn bùnéng shuō
表明 人 死 後 不能 表明 听、 不能 看、 不能 说,

{do not} have thinking {do not} have feelings then already enough not {need to} {based on}
méiyǒu sīxiǎng méiyǒu gǎnqíng jiù yǐjīng gòule búbì gēnjù
没有 思想, 没有 感情, 就 已经 够了, 不必 根据

Hebrew language and Greece language 's words utilize complex miscellaneous pushing reason
Xībó lái yǔ hé Xīlà yǔ de cí yǔ cǎi yòng fù zá de tuī lǐ
希伯来语 和 希腊语 的 词语 采用 复杂 的 推理。

{seventh} lesson eternally far peace security and fortune blessings {about to}
 Dì Qī Kè — Yǒngyuǎn De Píng'ān Hé Xìngfú Xíngjiāng
 第七 课 —— 永远 的 平安 和 幸福 行将

solidly appear

Shíxiàn
 实现

{ God's } Kingdom is what

Shàngdì de Wángguó shì shénme

1. 上帝 的 王国 是 甚么?

Bible says { God's } Kingdom will what [way] bring {to come} world peace

Shèngjīng shuō Shàngdì de Wángguó huì zěnyàng dàilái shìjiè hépíng

2. 圣经 说, 上帝 的 王国 会 怎样 带来 世界 和平?

Jesus foretold world end period will have some what things {issue forth} {come to life} you

Yēsū yùgào shìjiè mòqī huì yǒuxiē shénme shì fāshēng Nǐ

3. 耶稣 预告 世界 末期 会 有些 甚么 事 发生? 你

same view these things already {issued forth} {came to life}

tóngyì zhèxiē shì yǐ fāshēngle ma

同意 这些 事 已 发生了 吗?

year since {issued forth} {came to life} world affairs enough {in order to} {testify to} clearly

nián yǐlái fāshēng de shìshì zúyǐ zhèngmíng

4. 1914 年 以来 发生 的 世事 足以 证明

what

shénme

甚么?

you {willing to} become as sheep kind 's person for what

Nǐ yuànyì chéngwéi miányáng bān de rén ma Wèishénme

5. 你 愿意 成为 绵羊 般 的 人 吗? 为甚么?

a { God's } Kingdom can bring {to come} many fortune blessings them among

jiǎ Shàngdì de Wángguó néng dàilái xǔduō xìngfú qízhōng

6,7. (甲) 上帝 的 王国 能 带来 许多 幸福, 其中

have which few [types] are you most {look forward to} b you identify as worth getting

yǒu nǎ jǐ yàng shì nǐ zuì xiàngwǎng de yǐ Nǐ rènwéi zhíde

有 哪 几 样 是 你 最 向往 的? (乙) 你 认为 值得

spend time {to study} Bible attend meetings

huā shíjiān yándú Shèngjīng cānjiā jùhuì ma

花 时间 研读 圣经、 参加 聚会 吗?