

# 馬太福音

# The Gospel of Matthew

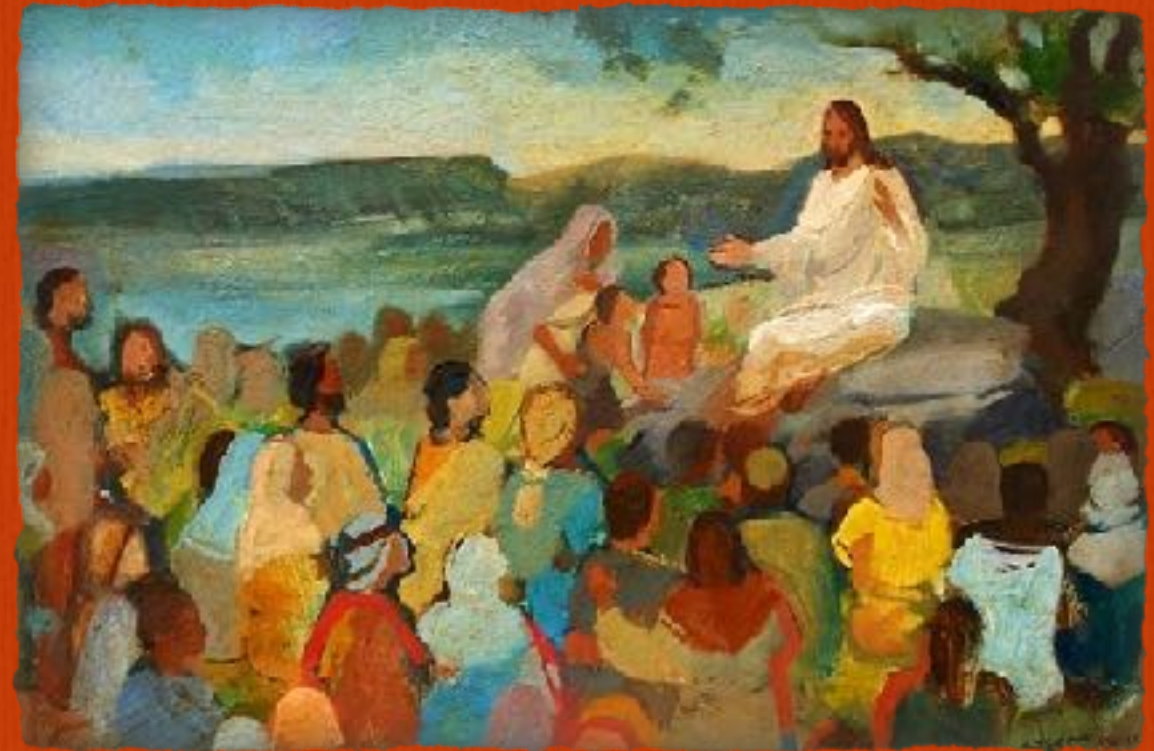
Chapter 6.1-34: Kingdom  
Righteousness of Faith

第6章1-34：國度信心的公義



# The Character of the King 王的性格

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Matthew 馬太福音 5.1-16

**Of First Importance is character for those  
in the Kingdom**

**對於那些在國度裡的人，最重要的是性格**



# Kingdom Righteousness 國度的公義

Matthew 馬太福音 5.17- 48

**Righteous fulfilment of the Law includes  
both its inner intent and outer action**  
正義地履行律法包括了內在的意圖與外在的行動





**Kingdom Piety (the  
practice of Religion)**  
國度的敬虔 (宗教的操練)

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Matthew 馬太福音 6:1-34”





# Overview of Matthew 6

## 馬太福音6章概述

### A. The King reveals the secret focal point of the Kingdom:

*“Father who is King of the heavens”*

王揭露了天國的秘密焦點：「天父是天國之王」

1. Pleasing “your heavenly Father” is the motive of kingdom life and service  
討「你們在天之父」的喜悅是國度生活和事奉的動機

2. Rewards are granted by a Father King who judges the hearts of men  
獎賞是父王所賜予的, 祂審判人的心

3. The Father is looking for His (indwelling) Son manifest in kingdom service in relationship to others (alms), Himself (prayer) and the world (fasting, treasuring and seeking)

天父正在尋找祂(內住的)兒子, 在國度服事中, 彰顯在與他人的關係裡——  
(施捨)、祂自己(禱告)和世界(禁食、積存屬天的財寶和尋求)



# Matt. 6.1-18: Kingdom Outward Piety Has Secret Roots

## 馬太福音 6:1-18 國度外在的敬虔有著隱密的根

Alms, Prayer and Fasting illustrations of 3 areas of religion

施捨、祈禱及禁食顯示了信仰的三方面

### 1. Religion Toward Men:

Alms-giving in principle represents our service toward mankind which must be motivated by a secret life with God issuing in freely offering ministry in any of its various forms

信仰向著人的方面：

在原則上，施捨代表了我們向著人類的服事，它必須是以一個與神交通的隱密生活為動力，帶入任何形式的自由奉獻職事



Psalm 1:3

詩篇1:3

*Psalm 1.3*

*He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers.*

詩篇1:3

他要像一棵樹栽在溪水旁，按時候結果子，葉子也不枯乾。凡他所作的，盡都順利。



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施捨、祈禱及禁食顯示了信仰的三方面

### 2. Religion Toward God:

Prayer in principle represents our entire relationship before the Father which is exercised out of submission, love and faith whether in prayer, worship, meditation, petition or intercession

信仰向著神的方面：

在原則上，禱告代表了我們在天父面前的整個關係，無論是禱告、敬拜、默想、代求或代禱，它是藉著順服、愛及信心操練出來的



Psalm 1:3

詩篇1:3

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施捨、祈禱及禁食顯示了信仰的三方面

### 3. Religion Toward World:

Fasting in principle is an act of separating oneself from the world in any form that hinders or distracts from abiding more fully in the love of the Father

信仰向著世界的方面：

在原則上，禁食是一個人從世界被分別出來的行為，以任何的方式阻擋會干擾更多完全的住在父的愛裡的事



*Psalm 1.3*

*He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers.*

詩篇1:3

他要像一棵樹栽在溪水旁，按時候結果子，葉子也不枯乾。凡他所作的，盡都順利。



# Matthew 6.1-34 Kingdom Priorities in Religious Practice

## 馬太福音6:1-34信仰實踐中的國度優先事項

As we must do better than the scribes and Pharisees in avoiding heart-sins, heart-adultery, and heart-murder, so likewise in maintaining and keeping up heart-religion, doing what we do from an inward, vital principle, that we may be approved of God, not that we may be applauded of men; that is, we must watch against hypocrisy, which was the leaven of the Pharisees, as well as against their doctrine... as we practice piety and service to God with our three principal interests; by prayer with our souls, by fasting with our bodies, by almsgiving with our money.

當我們在避免內心的罪、內心的姦淫和內心的謀殺方面必須比文士和法利賽人做得更好之時，同樣的，在維護和保守內心的信仰方面，我們也以內在、重要的原則做我們要做的事。這樣，我們就可以得到神的稱許，而不是人的稱讚；也就是說，我們必須留意假冒為善，這是法利賽人的酵，但也抵擋他們的教義.....當我們以我們的三個主要的宗旨去操練敬虔和服事神時；藉著用我們的靈魂祈禱，藉著我們身體的禁食，也藉著用我們金錢的施捨去實行。

*Matthew Henry; Gospel of Matthew p.168 / 亨利馬太的馬太福音解經-第168頁*



**Righteous Kingdom Ambition  
Sanctifies our Possessions**  
公義國度的雄心使我們的財產分別為聖

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**Matthew 馬太福音 6:19-24**



## Matthew 6.19-34 the Law of the Kingdom:

馬太福音6:19-34 國度的律法

*"Seek ye first the kingdom of God and His righteousness"*

「你們要先求他的國、和他的義」



**Come up the mount**  
**來到山上**

**Kingdom Ambition is the secret to overcoming worldly  
coveting and worldly anxiety**

國度的雄心是勝過世俗的貪婪和世俗焦慮的秘訣



# Matthew 6.19-34 Priorities Revealed and Contrasted 馬太福音6:19-34 揭示和對比優先的事項

## Part One: The righteous investment of possessions 6:19-24

### 第一部分：財富的公義投資6:19-24



1. “Treasuring up for yourself” (accumulating possessions) is a basic ambition God has placed in the heart of mankind

「為自己珍惜財富」（累積財產）是神放在人類心中的基本雄心

2. Hidden (secret) Motive is everything in the way of kingdom righteousness

隱藏的（秘密的）動機，是國度公義的一切阻礙

你的財寶在哪裡

for where your Treasure is

there will your Heart be also

你的心也在那裡



# Matthew 6.19-34 Priorities Revealed and Contrasted 馬太福音6:19-34 揭示和對比優先的事項

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3. Where we invest our treasure will ultimately decide our heart's attention and affection between one of two kingdoms

我們把財寶投資在哪裡，最終將決定我們在兩個王國之間的注意和喜愛

4. What we seek first is revealed by three choices:  
我們首先尋求什麼乃是被揭示於三個選擇

- 1) There are two treasuries 有二個財寶
- 2) There are two eyes 有二種眼睛
- 3) There are two masters 有二個主人



你的財寶在哪裡

for where your Treasure is

there will your Heart be also

你的心也在那裡



## 1. Matthew 6:19- 21 馬太福音6:19- 21

**Matt. 6.19** *“Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal.*

**太6: 19** 不要為自己積攢財寶在地上，地上有蟲子咬、能鏽壞，也有賊挖窟窿來偷。

**Matt. 6.20** *“But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal;*

**太6: 20** 只要積攢財寶在天上，天上沒有蟲子咬、不能鏽壞，也沒有賊挖窟窿來偷。

**Matt. 6.21** *for where your treasure is, there your heart will be also.*

**太6: 21** 因為你的財寶在那裡，你的心也在那裡。

## Two Treasuries 二種財寶

### Investments Contrasted 投資的對比

1. Man's desire to store wealth not condemned but the choice of where treasures are stored ultimately determines commitment to the King  
人類儲存財富的願望不會被譴責，但選擇儲存寶藏的地方最終會決定對王的承諾
2. Most who have treasure try to hold it for themselves or invest in worldly ventures whose returns are eventually stolen or dissipated  
大多數擁有財富的人都試圖將其據為己有或投資於世俗的企業，但其回報最終會被竊取或消散



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## Two Treasuries 二種財寶

### Investments Contrasted 投資的對比

3. Our heart's desire to seek the King will ultimately be encouraged or hindered by where our treasures are invested

我們心中尋求王的願望最終會鼓勵或阻礙我們投資財寶的地方

4. Righteousness reigns wherever ambition and treasure are both entrusted to the King

公義掌權在任何將野心和財寶都託付給王的地方



## 1. Matthew 6:19- 21 馬太福音6:19- 21

**Matt. 6.22** *“The eye is the lamp of the body; so then if your eye is clear, your whole body will be full of light.*

**太6:22** 眼睛就是身上的燈，你的眼睛若瞭亮，全身就光明。

**Matt. 6.23** *“But if your eye is bad, your whole body will be full of darkness. If then the light that is in you is darkness, how great is the darkness!*

**太6:23** 你的眼睛若昏花，全身就黑暗。你裡頭的光若黑暗了，那黑暗是何等大呢！

## Masters of 2 Kingdoms 二個國度的主人

### Masters Contrasted 主人的對比

1. Jesus parable about the single eye continues His revelation of kingdom righteousness  
耶穌關於睛眼單一的比喻繼續著祂對國度公義的啟示
2. When pursuing the kingdom aligns both heart and treasure the eye is kept ‘single’ and light upon the mount attends our way  
當追求天國時，將心與財寶對齊保持眼目的「單一」，山上的光會照耀我們的道路



## 1. Matthew 6:19- 21 馬太福音6:19- 21

**Matt. 6.24** *"No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and Mammon.*

**太6: 24** 一個人不能事奉兩個主，不是惡這個愛那個，就是重這個輕那個。你們不能又事奉 神，又事奉瑪門。

## Masters of 2 Kingdoms 二個國度的主人

### Masters Contrasted 主人的對比

3. Where we invest our treasure eventually makes one a slave of only one Master: God or Mammon

我們投資財富到哪裡，最終會讓一個人成為只有一位主人的奴僕——神或瑪門

4. No matter how much one tries mutual love of money and God Mammon's rule will cause the evil eye of darkness hating and despising God

一個人無論如何嘗試同時愛錢和神, 瑪門的統治會造成黑暗的邪惡之眼憎恨和蔑視神



# **Righteous Kingdom Trust in God includes Necessities**

**公義國度的信靠神也包括了生活上的需要**

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**Matthew 馬太福音 6:25-34**



## Matthew 6.19-34 the Law of the Kingdom:

馬太福音6:19-34 國度的律法

*"Seek ye first the kingdom of God and His righteousness"*

「你們要先求他的國、和他的義」



**Come up the mount**  
來到山上

**A healthy ambition which seeks His Kingdom first  
is the antidote for anxiety over daily needs**

首先尋求祂的國的健康抱負是為每日需求憂慮的解藥



## 1. Matthew 6:25 馬太福音6:25

**Matt. 6.25** *“For this reason I say to you, do not be anxious about your life, as to what you will eat or what you will drink; nor for your body, as to what you will put on. Is not life more than food, and the body more than clothing?”*

**太6:25** 所以我告訴你們，不要為生命憂慮，喫甚麼、喝甚麼；為身體憂慮穿甚麼。生命不勝於飲食麼？身體不勝於衣裳麼？

### FOOTNOTE 註腳

‘Treasure’ tempts us to covet  
「寶藏」引誘我們貪圖的慾望

‘Necessity’ tempts us to be anxious  
「日用的需要」引誘我們焦慮

## Anxious over Necessities 為日用所需的焦慮

### Faith vs. Anxiety 信心與焦慮

1. **“For this reason”** connects the previous warning about being enslaved by our possessions to the consequent sin of anxiety  
「所以」將之前關於我們被財產奴役的警告連上了焦慮造成的罪
2. Accumulating earthly treasures doesn’t remove anxiety but replaces fear of insufficiency with fear of losing what is possessed  
累積屬世的財富並不能消除焦慮，而是將畏懼失去所擁有的取代了畏懼不足



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## Anxious over Necessities 為日用所需的焦慮

### Faith vs. Anxiety 信心與焦慮

3. The Kingdom gospel asks the questions of both the meaning of life and the body’s purpose above basic needs

國度的福音提出了生命的意義及身體的目的問題高過了基本的需求



## 1. Matthew 6:26-30 馬太福音6:26-30

**Matt. 6.26** *“Look at the birds of the air, that they do not sow, nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they?”*

**太6:26** 你們看那天上的飛鳥，也不種、也不收、也不積蓄在倉裡，你們的天父尚且養活他，你們不比飛鳥貴重得多麼？

**Matt. 6.27** *“And who of you by being anxious can add a single hour to his life?”*

**太6:27** 你們那一個能用思慮，使壽數多加一刻呢？

## Nature's Faith 大自然的信心

### Nature Trusts the Father 大自然信靠天父

1. Two examples from nature reveal the Father's righteous care and provision  
自然界的兩個例子揭示了天父公義的看顧和供應
2. Birds build nests and dig for worms but are fed by God because they are created for life 'in the air'  
鳥兒築巢挖蟲，但卻由神餵養，因為牠們是為「在空中」生活而造的



## 1. Matthew 6:26-30 馬太福音6:26-30

**Matt. 6.28** *“And why are you anxious about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin,*  
**太6:28** 何必為衣裳憂慮呢？你想野地裡的百合花，怎麼長起來，他也不勞苦、也不紡線，

**Matt. 6.29** *yet I say to you that not even Solomon in all his glory clothed himself like one of these.*

**太6:29** 然而我告訴你們，就是所羅門極榮華的時候，他所穿戴的，還不如這花一朵呢。

**Matt. 6.30** *“But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more clothe you? You of little faith!*

**太6:30** 你們這小信的人哪！野地裡的草，今天還在，明天就丟在爐裡，神還給他這樣的妝飾，何況你們呢？

## Nature's Faith 大自然的信心

### Nature Trusts the Father 大自然信靠天父

3. The lilies are clothed with glory even if only for a brief while

百合花披上了榮耀，哪怕只是短暫的一刻

a. Don't you see your kingdom value to the Father?

難道你沒有看見你對於天父的國度價值嗎？

b. Can't you trust your heavenly Father and not be anxious about how long you will live?

難道你不能相信你的天父，而不擔心你能活多久嗎？

4. After saying the Kingdom prayer for daily bread in faith, being anxious is a sin exposing mistrust of your Father

在信心裡為著日用的飲食說出國度的禱告後，仍處在焦慮中就是一種罪，暴露了你對天父的不信任



## 1. Matthew 6:26-30 馬太福音6:26-30

**Matt. 6.31** *“Do not be anxious then, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear for clothing?’*

**太6:31** 所以不要憂慮，說，喫甚麼？喝甚麼？穿甚麼？

**Matt. 6.32** *“For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things.*

**6:32** 這都是外邦人所求的。你們需用的這一切東西，你們的天父是知道的。

**Matt. 6.33** *“But seek first His kingdom and His righteousness, and all these things will be added to you.*

**6:33** 你們要先求他的國、和他的義，這些東西都要加給你們了。

## Nature's Faith 大自然的信心

### Faith vs. Anxiety 信心與焦慮

1. Most of the poor in this world can be excused for obsessively coveting food, drink, clothing and shelter but not a kingdom disciple

這個世界大部分的窮人都可以對食物、飲料、衣服和住所的痴迷被原諒，但天國門徒卻不能



## 1. Matthew 6:26-30 馬太福音6:26-30

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## Nature's Faith 大自然的信心

### Faith vs. Anxiety 信心與焦慮

2. These earthly things which the gentiles ‘seek’ (6.32) are in contrast to the heavenly treasures kingdom disciples ‘seek’ (6.33)

外邦人「尋求」的這些地上的事物(6:32)與國度門徒「尋求」天上的財寶(6:33)形成鮮明的對比

3. Faith upon the mount trusts God for ‘daily bread’ as it sets the heart to seeking first the Kingdom

山上的信心相信神會賜予「每日的飲食」，因為它讓我們的心首先尋求國度



## 1. Matthew 6:33 馬太福音6:33

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6:33 你們要先求他的國、和他的義，這些東西都要加給你們了。

**Matt. 6.34** *“So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.”*

6:34 所以不要為明天憂慮，因為明天自有明天的憂慮。一天的難處一天當就夠了。

## Seeking First His Kingship 先尋求祂的王權

### Seeking 尋求

1. This command assumes one's ambition has been touched by Grace and been raised to **seek first** various ways to know the King and to serve under His Will  
這個誡命假設一個人的野心已經被恩典觸動，並被興起要**先尋求**各種方式來認識王並在祂的旨意下服事
2. **“Seeking His kingdom”** is not a search to find the kingdom but seeking ways to see, serve and spread His rule upon earth  
「**尋求祂的國度**」不是尋找天國，而是尋找方法來看見、服事及傳播祂在世界的統治



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6:33 你們要先求他的國、和他的義，這些東西都要加給你們了。

**Matt. 6.34** *“So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.”*

6:34 所以不要為明天憂慮，因為明天自有明天的憂慮。一天的難處一天當就夠了。

## Seeking First His Kingship 先尋求祂的王權

### Seeking 尋求

3. **“Seeking His righteousness”** is more about seeking ways to fulfill His desire to “make things right” in the lives of people within your sphere of influence than trying to be personally righteous

「尋求祂的公義」更多的是尋求方式去實踐祂在人們生活中「做正確的事」的願望，即在你影響的範圍內，而不是試著以個人稱義



## 1. Matthew 6:33 馬太福音6:33

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## Seeking First His Kingship 先尋求祂的王權

### Kingdom Additions 國度新增內容

1. Seeking His kingdom first releases faith that triumphs over our natural selfish cares

尋求祂的國首先要釋放出信心，能勝過我們天然自私的憂慮

2. **“All these things”** is not a guarantee of financial prosperity but a covenant from the Father of today’s necessities for life

「這些東西」並不是經濟富裕的保證，而是來自天父對於今生所需的盟約



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3. “Give us this day...” is a daily prayer of faith which promises neither grace nor provision for “**tomorrow**” but sufficient for today

「賜給我們今日的…」是每天信心的祈禱，它不應許恩典，也不為「**明天**」的供應，但對今天來說，已經足夠了

4. The antidote for each day’s troubles is found each morning up the mount in fixed blessedness  
每日難處的解藥，是每天早上在山上固定的祝福中找到



# Being anxious is a sin needing repentance

## 處於焦慮是一種罪，需要悔改

Worrying is carrying tomorrow's load with today's strength— carrying two days at once. It is moving into tomorrow ahead of time. Worrying does not empty tomorrow of its sorrow; it empties today of its strength.  
—Corrie ten Boom

憂慮是用今天的力量去承載明天的負擔——  
一次承載兩天的份。它提前進入了明天。  
憂慮並不能消除明天的悲傷；卻耗盡了今天的力量。  
——柯麗 特恩 鮑母

*“God is making the birds our schoolmasters and teachers. It is a great and abiding disgrace to us that in the gospel a helpless sparrow should become a theologian and preacher to the wisest of men”*

「神使鳥兒成為我們的校長和老師。在福音中，一隻無助的麻雀竟然成為最聰明的人的神學家和傳道者，這對我們來說是一個巨大而持久的恥辱。

M. Luther 馬丁路德



# Matthew 6.33 - a foundational verse revealing the kingdom's nature

## 馬太福音6:33 —— 揭示天國本質的基礎經文

A sense of what the Kingdom of God is like  
is revealed in this pivotal verse  
這節關鍵經文揭示了神的國是什麼樣子

1. A kingdom Word is a command for grace to respond  
國度的話語是恩典回應的命令
2. There is repenting - from anxiety (flesh)  
有來自焦慮(肉體)的悔改
3. There is a cross choosing higher priorities over normal necessary tasks  
比正常需要的任務更高的選擇會有個十字架





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4. Kingdom Word always tests real faith now  
國度的話語當下總是考驗真正的信心
5. Ambitions re-directed toward higher goals  
野心被重新指引超向更高的目標
6. A turning upside down - anxiety made positive  
一個顛倒的轉變 —— 焦慮變得積極
7. There is implicit submission and trust in the King  
包藏著對王絕對的服從和信任

