

Prayer of Nebuchadnezzar

The prayer of the humbled king

Brothers and sisters – the last few weeks the church has been going through a series on prayer. P Sam preached on why we need to pray. P Selamet shared about the great prayers in the Bible. P Luo Yi spoke about the Prayer of Jehoshaphat.

The fundamentals of prayer should be simple. We all pray in one way or another. But **how we pray, what we pray, why we pray**, that is the biggest distinguishing factor.

Today's message, I only have one simple point. The title of the message is “the Prayer of Nebuchadnezzar, the humbled king” [Slide #1]. Today's message is about praying in humility.

Some of you will have heard of Nebuchadnezzar – he is known historically as Nebuchadnezzar “the Great”. He ruled in around 7th to 6th century BC. He is featured predominantly in the Old Testament book of Daniel. He is regarded as the Neo-Babylonian Empire's greatest king, ruled for as long as over 40 years. He was regarded as one of the most powerful rulers in the world at that time.

I find that name, that title “the Great” all rather ironic. Because the final record of his narrative is not one about greatness. Historical records remark him as great, but I wonder if he would have agreed with this description.

Because, out of all the messages you will hear this summer about prayer, Nebuchadnezzar's prayer is unique in two ways. First, it is a prayer that has nothing to do with petition. What I mean is that it does not contain a request for God to do something. It is simply a recognition of Who God Is. Second, is that unlike many prayers recorded in the Bible, it is one of the few instances where a prayer is recorded from the mouth of a polytheist who had everything in the world and literally considered them as nothing when he finally trusted in the one true God, Yahweh.

Let's get straight to his prayer – Daniel 4:34-37 [Slides #2-3]

“³⁴ At the end of the days I, Nebuchadnezzar, lifted my eyes to heaven, and my reason returned to me, and I blessed the Most High, and praised and honored him who lives forever,

for his dominion is an everlasting dominion,
and his kingdom endures from generation to generation;
³⁵ all the inhabitants of the earth are accounted as nothing,
and he does according to his will among the host of heaven
and among the inhabitants of the earth;
and none can stay his hand
or say to him, “What have you done?”

³⁶ At the same time my reason returned to me, and for the glory of my kingdom, my majesty and splendor returned to me. My counselors and my lords sought me, and I was established in my kingdom, and still more greatness was added to me. ³⁷ Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, for all his works are right and his ways are just; and those who walk in pride he is able to humble.”

Keep the slide open. Notice in verse 36, he says “*my reason returned to me, and for the glory of my kingdom, my majesty and splendor returned to me*”. So what happened to Nebuchadnezzar? Well – since he did not humble himself, **he was humbled by God**. We learn, earlier in the same chapter, that he was afflicted with an illness that turned him mad like an animal. On my liberal interpretation, it is as if he had the mad cow disease.

Here are some artistic interpretations of what Nebuchadnezzar might have looked like at the time he was afflicted with this illness. Jansen Enikel, a 13th century Austrian poet popularized and illustrated the biblical story of Nebuchadnezzar and here is one of the illustrations [Slide #4].

Here is another by William Blake, an English poet, painter and printmaker that was made in around 1795 to 1805 [Slide #5].

Imagine being known in history as Nebuchadnezzar the Great – yet, popular illustrations show you at your weakest, most humble, most humiliated state.

Imagine the same for yourselves brothers and sisters. For those of you who are advancing in age, you might be considering your own legacy. What will people remember you for. How will people regard you. Your own reputation. For those of you who are still fighting hard in Hong Kong, for work, for recognition, for income. Everyday you are fighting for value and to be valued. Let's be perfectly honest, I don't think any of us want to be remembered looking like this.

But you know, I'm not sure if Nebuchadnezzar the Great would have agreed. In fact, I would venture to speculate, Nebuchadnezzar would embrace these illustrations and would have preferred to be known as Nebuchadnezzar the Humbled.

What led the great Babylonian king to this stage of humiliation?

Well let me give you a quick primer on the story of Daniel.

In Daniel chapter 1: the "Hostile Takeover" [Slide #6].

We learn that Nebuchadnezzar laid siege to Jerusalem and it was the Lord who gave the king of Judah into Nebuchadnezzar's hand. We learn immediately in the opening few verses that Nebuchadnezzar brought the Israelites to **the house of his god, and placed the vessels of the temple of God into the treasury of his god** (v2).

Nebuchadnezzar wanted to bring some of the youths of Israel under his wing, people who would grow under his leadership. Basically, it was a hostile merger and he wanted the best talent working in his palace, and even sought to teach these young Israelites the literature and the language of the the Babylonians. This included Daniel and his three friends all from the Tribe of Judah. They were all renamed with Babylonian court names:- Daniel was renamed as Belteshazzar, his friends, were renamed also.

Famously, this is where we learn about the ***Daniel fast***. Because he didn't want to defile himself with the king's food, so he said that he and his friends would only eat vegetables and drink water for 10 days to prove God's favour. This he did and this he proved, and over the years, God blessed them with skill in all literature, wisdom, and Daniel even grew in his understanding of visions and dreams. By the end of chapter 1, Daniel and his friends

were described as “*ten times better than all the magicians and enchanters that were in all his kingdom*”.

Then comes chapter 2:- Nebuchadnezzar's Troubling Dreams [Slide #7].

What happens in this chapter is that Nebuchadnezzar started receiving dreams which troubled his spirit greatly and he wasn't even able to sleep.

However, Nebuchadnezzar put his wise men to the test. He didn't only ask his wise men to interpret his dreams. He went one step further and asked the wise men to even describe to him what his dreams were.

Now, of all the people here who are employed and are working for people more senior than yourselves. I'm sure there is nothing more frustrating than working for a boss who never tells you what he or she expects, and once you finish the task, they say you did it wrong and even tells you how could you not know what they wanted? It's like they want you to be professional mind readers. That's exactly what Nebuchadnezzar asked his wise men to do. Don't just interpret my dream. Tell me in precise detail what happened in my dream. And if you don't do it right, then I'll put you to death.

Thankfully, Daniel rose to the task. The rest of chapter 2 is Daniel describing and also interpreting the dream.

Now today, I'm not interested in the contents of the dream. What I'm interested is **Nebuchadnezzar's reaction to it**. The dream, in essence, relates to three key points [Slide #8].

1. That God of heaven has given the kingdom, the power, the might, and the glory into the hands of Nebuchadnezzar
2. Other kingdoms will rise after him
3. God will set up a kingdom that will never be destroyed at the very end

Nebuchadnezzar immediately fell on his face and paid homage to Daniel, and gave an offering to Daniel.

Note this, then Nebuchadnezzar says, in v 47 [**Slide #9**]:

“⁴⁷ The king answered and said to Daniel, “Truly, your **God is God of gods and Lord of kings, and a revealer of mysteries, for you have been able to reveal this mystery.””**

Now, remember, we’re only in chapter 2. There’s still another 2 chapters until he turns into a mad cow. But here, we already see Nebuchadnezzar humbling himself. By the end of chapter 2, he even promoted Daniel to become the chief prefect over the wise men of Babylon, and even appointed Daniel’s three friends to oversee the affairs of the province of Babylon. They all become important people in Babylon.

So what happened after this?

Then comes chapter 3:- The Fiery Furnace [Slide #10**].**

Well, in chapter 3, we read that he made a humongous gold statue for people to revere and worship. It is 60 cubits tall and 6 cubits wide. IN meters, that would be **30 meters tall and around 3 meters wide**. This is basically the same size as the Christ the Redeemer statute in Rio de Janeiro. That is humongous! And sadly, this is not a gold statue of Yahweh, but clearly of another golden image of another deity or of even Nebuchadnezzar himself. Scripture never says what this golden statue really was. I suspect, the writer of this book – who was Daniel – was also not interested in putting in record what this statue was in reference to.

Long story short – whoever did not worship this golden image would be put to death in the fiery furnace. This is where we learn of that famous story of Daniel’s three friends thrown into the fiery furnace, and that they refused to worship the golden image. You have to remember, Daniel and his three friends were already personally promoted by Nebuchadnezzar, **because** Nebuchadnezzar humbled himself before the God of gods and king of kings. Nevertheless, Nebuchadnezzar still required them to worship this golden image.

But what Daniel's friends said before being thrown in the furnace is important. Nebuchadnezzar asked them two questions. First – is it true that you do not worship *my gods* or *worship the golden image that I have set up*? Second, “*who is the god who will deliver you out of my hands?*”

Now, it's important to know that Nebuchadnezzar is not asking these questions out of curiosity or out of a thirst for knowledge. These are rhetorical questions. He is effectively saying, how bold of you to not worship my god, what other god can be greater than my god?

Chapter 3 [Slide #11]

¹⁶ Shadrach, Meshach, and Abednego answered and said to the king, “O Nebuchadnezzar, we have no need to answer you in this matter. ¹⁷ If this be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of your hand, O king.” ¹⁸ But if not, be it known to you, O king, that we will not serve your gods or worship the golden image that you have set up.”

Nebuchadnezzar was then filled with fury and he ordered the furnace heated seven times more than it was usually heated! It was so hot that there was collateral damage. The flame of the fire killed the poor messengers who tried to put Daniel's friends into the furnace!

But we know what happened in this story. We know from our various Sunday school illustrations that Daniel's three friends not only came out unscathed, but they were completely unharmed and present with them is a fourth person whose appearance is like a son of the Gods. Many people describe this as Jesus, coming to their rescue. I would love to dwell on this episode and Jesus' appearance even more but today is about Nebuchadnezzar.

Nebuchadnezzar's response is interesting.

Chapter 3 v 26 [Slide #12]

²⁶ Then Nebuchadnezzar came near to the door of the burning fiery furnace; he declared, "Shadrach, Meshach, and Abednego, **servants of the Most High God**, come out, and come here!"

²⁸ Nebuchadnezzar answered and said, "Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel and delivered his servants, who trusted in him, and set aside the king's command, and yielded up their bodies rather than serve and worship any god except their own God. ²⁹ Therefore I make a decree: Any people, nation, or language that speaks **anything against the God of Shadrach, Meshach, and Abednego** shall be torn limb from limb, and their houses laid in ruins, for there is no other god who is able to rescue in this way."

Nebuchadnezzar even promoted Daniel's friends once again! Double promotion, all because he recognised Daniel's friends' God as a true God!

Finally, we get to **chapter 4: the humbled king [Slide #13]**

This is how the chapter starts: **[Slide #14]**

King Nebuchadnezzar to all peoples, nations, and languages, that dwell in all the earth: Peace be multiplied to you! ² It has seemed good to me to show the signs and wonders that the Most High God has done for me.

³ How great are his signs,
how mighty his wonders!
His kingdom is an everlasting kingdom,
and his dominion endures from generation to generation.

So, **three times in the last few chapters, Nebuchadnezzar recognises Daniel's God, Yahweh, as the true god. Three times he calls him the most high god. Three times he recognises His might, and His wonders. Daniel interpreted the dreams for him. His three friends who accompanied by the son of God and were completely unharmed even though the messengers who threw the three friends in had died.**

So now we come to Nebuchadnezzar's second dream. Again, I'm not as interested in the contents of the dream, as I'm more interested in his reaction. So surely this time he would ask Daniel for help? **Actually, no – he made a decree that all the wise men of Babylon should be brought before him, so that they make known to him the**

interpretation of dream. There were magicians, enchanters, Chaldeans, astrologers and only after all of them had failed, he finally turned to Daniel once more.

Chapter 4:8 [Slide #15]

⁸ At last Daniel came in before me—he who was named Belteshazzar after the name of my god, and in whom is the spirit of the holy gods—and I told him the dream, saying, ⁹ “O Belteshazzar, chief of the magicians, because I know that the spirit of the holy gods is in you and that no mystery is too difficult for you, tell me the visions of my dream that I saw and their interpretation.

Now this dream is similar to the first dream, but it is more specific to Nebuchadnezzar’s future. The dream was a **warning** to Nebuchadnezzar.

Chapter 4: [Slide #16]

²⁴ this is the interpretation, O king: It is a decree of the Most High, which has come upon my lord the king, ²⁵ that you shall be driven from among men, and your dwelling shall be with the beasts of the field. You shall be made to eat grass like an ox, and you shall be wet with the dew of heaven, and seven periods of time shall pass over you, till you know that the Most High rules the kingdom of men and gives it to whom he will. ²⁶ And as it was commanded to leave the stump of the roots of the tree, your kingdom shall be confirmed for you from the time that you know that Heaven rules. ²⁷ Therefore, O king, let my counsel be acceptable to you: break off your sins by practicing righteousness, and your iniquities by showing mercy to the oppressed, that there may perhaps be a lengthening of your prosperity.”

Stay on these verses. This is all extremely important. This means that it is **not a matter of inevitability** that Nebuchadnezzar would be struck with a disease. He had a choice. The choice was to break off his sins, practise righteousness, show mercy to the oppressed. The Lord would have mercy on him. But if he does not, **then, he would be made to eat grass like an ox for seven periods of time.**

So what does Nebuchadnezzar do like every person when faced with a warning from God?

Of course they dig themselves a deeper hole!

[Slide #17]

²⁸ All this came upon King Nebuchadnezzar. ²⁹ **At the end of twelve months he was walking on the roof of the royal palace of Babylon,** ³⁰ and the king answered and said, "Is not this great Babylon, which I have built by my mighty power as a royal residence and for the glory of my majesty?" ³¹ While the words were still in the king's mouth, there fell a voice from heaven, "O King Nebuchadnezzar, to you it is spoken: The kingdom has departed from you, ³² and you shall be driven from among men, and your dwelling shall be with the beasts of the field. And you shall be made to eat grass like an ox, and seven periods of time shall pass over you, until you know that the Most High rules the kingdom of men and gives it to whom he will." ³³ Immediately the word was fulfilled against Nebuchadnezzar. He was driven from among men and ate grass like an ox, and his body was wet with the dew of heaven till his hair grew as long as eagles' feathers, and his nails were like birds' claws.

Basically, around 1 year passes after Daniel's warning. And what happens? Well Nebuchadnezzar was counting his achievements. He looked on his LinkedIn profile. He checked the number of friends on his Instagram. He scanned the awards and prizes which lined his walls at home. He checked his overflowing bank account balance. And he basically pat himself on his back and said, good job! Well done! You've worked hard. You deserve this.

This is someone whom God had revealed himself to on numerous occasions. This is someone who had even declared on three previous occasions, had even promoted Daniel's friends twice, had even made Daniel chief amongst the wise men, that their God is the highest of the gods and his kingdom is an everlasting kingdom! How did it come to this? How did Nebuchadnezzar still make the wrong decision?

That's because Nebuchadnezzar did not walk with God.

This is what Iain Duguid said in his commentary: [Slides #18-19]

"It is worth noticing where Nebuchadnezzar's eyes are directed at the beginning and end of his time of judgment. At the beginning of the episode he is on a lofty perch, the rooftop of his house, from where his eyes roam sideways and downwards, comparing his glory to that of other men and glorifying himself. He thought of himself as the center of the universe, the tree from which everything else

receives its sustenance. This is exactly what pride does: it locates the self at the center of the universe, glorying in its own achievements, and putting everyone else in second place. Its eyes are always directed sideways and downwards, comparing ourselves with others, and endlessly trying to outdo them. In its very nature, pride has to be cleverer than someone else, or more attractive than other people, or a better cook, or a faster runner, or a more skillful gardener, or whatever. Pride is never satisfied in what has been accomplished because its essence always lies in defeating others, not in achieving the thing in itself. The eyes of pride are thus always fixed on myself and my performance, in a way that leaves no room for looking upwards to God" (Daniel in Reformed Expository Commentary, p. 70).

[Share testimony]

- Some of you know I've been practicing law for a number of years ago. But I've been a Christian longer – I came to faith since around 16 yrs old.
- Like many of you, we know that it is important to be humble. We know that we should not be proud creatures. As the famous proverb goes, "*Pride goes before the fall*". It is one of the 101 lessons one learns as a Christian.
- So I've been extremely conscious to give thanks to God everytime I do anything in my work. If I win a case, I give thanks. If I lose a case, I also give thanks, but obviously a lot of more reluctantly. I say something like well the journey is what matters, not the destination, bla bla bla – though course it would be better if we win.
- Yet around 1.5 years ago, something profound happened to me.
- I recall during the fast, I was praying to God about an issue we had with our domestic helper, whom we discovered to have been smoking in our house. Now, I know that people in Hong Kong smoke, but given that I have three kids in the house, I had told my helper on previous occasions that if she must smoke, she should do it in her own time outside of the house. She had told me that she did not smoke but the evidence and the fact that we found cigarette buds in the toilet became all too obvious.
- During this time, I had been extremely busy at work. I believed I had been regularly giving thanks to God and regularly recognised that He was the source of many blessings in my life. I thought to myself, during this fast, I need a lot of Godly wisdom on what to do with the helper. The world may tell us to fire her, but I really needed to do this God's way, with grace and with truth.
- So here I was, praying to God for wisdom, **but then within the first week of the fast, God said to me that what I needed to pray for was not wisdom on how to deal with my helper's situation, but how to deal with my heart. I thought this was odd. I thought to myself, I had been giving thanks to you regularly God. I recognised His goodness in my family, in my relationships, in my work. What issues of the heart could I have?**
- He was very frank with me. He said I had lost my first love – like the letter to the church to Ephesus in Revelation 2:1-7. I had lost the purity of my faith.
- Here is the verse that came to me:

[Slide #20]

2 “To the angel of the church in Ephesus write: ‘The words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands.

² “I know your works, your toil and your patient endurance, and how you cannot bear with those who are evil, but have tested those who call themselves apostles and are not, and found them to be false. ³ I know you are enduring patiently and bearing up for my name's sake, and you have not grown weary. ⁴ But I have this against you, that you have abandoned the love you had at first. ⁵ Remember therefore from where you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent. ⁶ Yet this you have: you hate the works of the Nicolaitans, which I also hate. ⁷ He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will grant to eat of the tree of life, which is in the paradise of God.’

- I thought I misheard Him. But I kept this in my heart. Then when I went home, I said to Cadence that I believe God spoke to me about something, but I wanted to hear from her whether she received any downloads from God that day. She said she did. And lo and behold – she said that she received the same message from God about me. So, I spent the evening repenting and reflecting about what went wrong.

It was simple. What went wrong was that as I became more capable in my job, the more my “giving thanks” became a formula. In my heart, I knew that I worked hard for my achievements. I even gave thanks to God for my hard work. But I **didn’t walk with God in this journey**. I slowly but surely made God a side character. Basically, it went like this: God please bless me in my work today. Please help me overcome this stubborn judge. Please bring justice to the case, but preferably, justice is on my side.

Yes, I was clearly trying to make God the centre, but even this manner of prayer, I’m still at the very centre. Looking back, my prayer was still **very man centered**. **God did not take me on a journey. I was forcing God into my journey and hoped that He would agree with me and my decisions.**

That’s what the church of Ephesus did. Let’s go back to Revelation 2 **[Go back to slide #20]**.

² “I know your works, your toil and your patient endurance, and how you cannot bear with those who are evil, but have tested those who call themselves apostles and are not, and found them to be false. ³ I know you are enduring patiently and bearing up for my name's sake, and you have not grown weary. ⁴ But I have this against you, that you have abandoned the love you had at first.

The church of Ephesus worked hard! Their ministries were known to others! They discerned against evil and even successfully rooted injustice. But **that does not mean they are in a relationship with God**. And what happens when you do all these things, giving only lip service to God? Well – that’s exactly what happened to Nebuchadnezzar. God becomes a side character. Your prayer becomes formulaic. It is stale. It is about you.

Brothers and sisters. Let the Holy Spirit speak to you. The point is, of all the sins that we struggle with – be it lust (pornography), be it envy (wanting what others have), be it greed and so forth, many of them find their roots in **pride**. If you say you do not struggle with pride, then ask yourself – does that mean you are **actively humbling yourself**? Because if you’re not doing so, **then I think pride might be your biggest struggle**.

In the chapter, “The Great Sin” of Mere Christianity, CS Lewis states: **[Slides #21-22]**

According to Christian teachers, the essential vice, the utmost evil, is Pride. Unchastity, anger, greed, drunkenness, and all that, are mere fleabites in comparison: it was through Pride that the devil became the devil: Pride leads to every other vice: it is the complete anti-God state of mind.

... In fact, if you want to find out how proud you are the easiest way is to ask yourself, 'How much do I dislike it when other people snub me, or refuse to take any notice of me, or shove their oar in, or patronise me, or show off?' The point is that each person's pride is in competition with every one else's pride. It is because I wanted to be the big noise at the party that I am so annoyed at someone else being the big noise. Two of a trade never agree.

We say that people are proud of being rich, or clever, or good-looking, but they are not. They are proud of being richer, or cleverer, or better-looking than others. ... It is the comparison that makes you proud: the pleasure of being above the rest.

... In God you come up against something which is in every respect immeasurably superior to yourself. Unless you know God as that — and, therefore, know yourself as nothing in comparison — you do not know God at all. As long as you are proud you cannot know God. A proud man is always looking down on things and people: and, of course, as long as you are looking down, you cannot see something that is above you”

Remember that Nebuchadnezzar had been thanking God all along and still succumbed to pride? It's because his way of giving thanks had always been half hearted. In chapter 2, he described God as God of gods and lord of kings. You know what this means? This means he still considered other gods to be powerful and to be of use to him. This means there was room for Yahweh to be on his shelf, but alongside others.

In chapter 3 he decrees that anyone who speaks against Daniel's God should be punished and that "no other god can rescue in this way". But this is also half hearted. It just means that anyone who speaks against their God would be punished. This does not mean there is no room for other gods. This does not mean other gods cannot bless. It just means Daniel's god is in the business of rescuing and is powerful.

In chapter 4, he said Daniel's God gives signs and wonders and has an everlasting kingdom. But again, this is half hearted. It just means this particular god's kingdom shall last.

Note, in all three instances of feigned praise, Nebuchadnezzar is still leaving room for something else to stand alongside Daniel's god. And do you know who that was? Well, you can say it was other gods that the Babylonians worshiped. But I think it was Nebuchadnezzar himself. He saw himself equal to, nay, even better than Daniel's God. In his heart, he still thought to himself, I am Nebuchadnezzar the Great.

We know that Nebuchadnezzar was struck with the affliction of madness for 7 years. And at the end of those days, as God had promised, foretold, his sanity was restored to him. And note that this time, the prayer he prayed was very different. It was not half hearted. It did not leave room for other gods, nor room for himself. Nebuchadnezzar was finally ready to treat God as the ONLY God, the ONLY King. Not God of gods, not King of kings, not Lord of lords, not merely one kingdom amongst others, not merely dominion of a small plot of land among other lands. Nebuchadnezzar's humility, this time, was COMPLETE:-

“³⁴ At the end of the days I, Nebuchadnezzar, lifted my eyes to heaven, and my reason returned to me, and I blessed the Most High, and praised and honored him who lives forever,

for his dominion is an everlasting dominion,
and his kingdom endures from generation to generation;
³⁵ **all the inhabitants of the earth are accounted as nothing,
and he does according to his will among the host of heaven
and among the inhabitants of the earth;
and none can stay his hand
or say to him, "What have you done?"**

³⁶ At the same time my reason returned to me, and for the glory of my kingdom, my majesty and splendor returned to me. My counselors and my lords sought me, and I was established in my kingdom, and still more greatness was added to me. ³⁷ Now I, Nebuchadnezzar, praise and extol and honor the **King of heaven, for all his works are right and his ways are just; and those who walk in pride he is able to humble.**"

Brothers and sisters. Maybe use this time to **let the Holy Spirit speak to you.**

How have we been praying lately?

How often, when we pray, do we set time apart to really recognise His role in our lives?

What is our posture when we spend time with Him?

Or do we run straight to petition, do we run straight to asking Him for help, and a laundry list of things for him to answer?

[Sabbath today]

Maybe what we've forgotten are the fundamentals of prayer. The fundamental of prayer is to recognise that there is no room for pride. Not even an ounce of pride. There is no room for false humility. Humblebragging is not even in our vocabulary. The fundamental of prayer is to recognise that **He is our only King. He is our only God. He is our only Lord. He is the only one who sustains. He is the one who can give, He is the one who can take away.**

RESPONSE

Psalm 19:

⁷ The law of the Lord is perfect,¹⁰
reviving the soul;

the testimony of the Lord is sure,
making wise the simple;
⁸ the precepts of the Lord are right,
rejoicing the heart;
the commandment of the Lord is pure,
enlightening the eyes;

⁹ the fear of the Lord is clean,
enduring forever;
the rules^[a] of the Lord are true,
and righteous altogether.

¹⁰ More to be desired are they than gold,
even much fine gold;
sweeter also than honey
and drippings of the honeycomb.

¹¹ Moreover, by them is your servant warned;
in keeping them there is great reward.

¹² Who can discern his errors?
Declare me innocent from hidden faults.

¹³ Keep back your servant also from presumptuous sins;
let them not have dominion over me!

Then I shall be blameless,
and innocent of great transgression.

¹⁴ Let the words of my mouth and the meditation of my heart
be acceptable in your sight,
O Lord, my rock and my redeemer.