

Come & Worship Your God

Psalm 95:1-11

Halifax: 6 July 2003

Introduction:

As most of you know, two weeks ago, I began a new series in Matthew.

- For the last two years, it has been my custom to break from whatever series we are doing on the first Sunday of the month and preach from a Psalm.
 - Then we adopt that Psalm to be sung for the rest of the month.
 - Ordinarily, I select a Psalm that corresponds to whatever I am preaching about in the regular series.

Well I am not really going to deviate from that custom much...

- except that I have seen a need to preach about the subject of worship.
 - There has been some carelessness in our worship—and a lack of earnestness and fervency about it—and this needs to change.
- Consequently, on the first Sunday of the next six months, I am going to preach a series from a block of Psalms that have to do with worshipping King Jesus.
 - This block of Psalms begins with Psalm 95 and concludes with Psalm 100.
 - These Psalms correspond to our series in Matthew because Matthew is the gospel that in particular presents Jesus as King—
 - King of the Covenant people of God and then King of the entire world.
 - And this block of Psalms is about worshipping Him as King.
 - Psalm 95 calls us (as His people) to come into His presence to worship Him with joyful reverence.
 - Psalm 96 calls the nations of the world to join in worshipping Him as the Judge of all.
 - Psalm 97 calls the whole earth to rejoice in His sovereign, universal throne.
 - Psalm 98 calls the world to sing of His saving work.
 - Psalm 99 calls everyone to tremble before His holiness and justice.
 - And Psalm 100 calls all lands to rejoice in His goodness and faithfulness.

Every one of these Psalms is about worshipping Jesus Christ—the Son of God—our Mediator, as reigning King.

- They were written in the day when He was only known in the shadows of the Old Testament system of worship with its priests and altars and incense and musical instruments, and sacrifices in Israel...

- But their focus is on the Son of God who was to come as Messiah to be given a kingdom and a dominion over all nations forever and ever.
- Many of the Jews understood these Psalms to pertain to the Messiah...
 - And the Holy Spirit Himself shows us that these Psalms are about Jesus and the gospel and His kingdom in the book of Hebrews...
 - where in particular we find Psalm 95 applied to the kingdom of Christ.
 - Let us now consider this Psalm.

I. First, just look! You are called to come before the face of God!

A. Each Lord's Day when you gather here for worship, you hear God's call to come before Him and worship.

1. We begin our worship service with a call to worship because God, in His word, has authorised that His people gather for public worship.
 - a. In fact, it is authorised right here where God Himself puts this call to come and worship Him right in our mouths.
 - He does it by placing it in this Psalm (its in lots of other places too).
 - Although you hear my voice issuing the call to worship, it is not me, but God who has authorised it.
 - He leaves it up to the elders to decide the time of the service of worship on the Lord's Day,
 - but it was not the elders who decided that we should gather like this.
 - It was God Himself.
 - I am simply His herald and His ambassador, speaking the words that He has authorised me to speak—
 - And so you should hear the call to worship as His call...
 - Whenever His word is spoken, you should hear it as His voice.
 - b. And of course, when we sing these psalms that He has authorised us to sing, we also call each other to come and worship Him.
 - We would have no right invite anyone if God Himself had not ordered it to be done!
 - You don't just barge into a king's courts unless you are invited—
 - and if you are invited,
 - you don't just take it upon yourself to invite others unless the king would have it so.

2. How wonderful a thing that God should call us to come into His presence and worship!
 - a. What a high privilege He has invested us with that we should be summoned to appear before Him!
 - b. How inappropriate it is to come carelessly, lacklustrely, without preparation, as if you were coming to circus or a concert of some time!
 - How inappropriate to find something else to do on Sunday morning when He has called!
 - Or even to show up late for no good reason!
 - How inappropriate sit here with a wondering mind, to refuse to sing His praise with your whole heart!
 - What impropriety! What ingratitude! What presumption!
 - We are summoned to meet with God Almighty!
 - We are called into His presence.

B. But how can it be that God invites us to His presence when He is everywhere?

1. Does David not say:
 - Ps 139:7-10: Where can I go from Your Spirit? Or where can I flee from Your presence? If I ascend into heaven, You *are* there; If I make my bed in hell, behold, You *are there*. If I take the wings of the morning, *And* dwell in the uttermost parts of the sea, Even there Your hand shall lead me, And Your right hand shall hold me.
 - Truly, you are to live your whole life before God—even the thoughts and intents of your heart are open before Him!
 - It is a great mark of gross hypocrisy to act as if God lives at church and as if He is dead everywhere else.

TRANS> What then is this passage (and so many others like it) saying?

2. Well it speaks of coming for a special meeting with God—to come into His presence in a more deliberate, focused manner.
 - a. There are actually three words in the original language of Psalm 95 that are all translated “come” in the NKJV.

The first of these is in verse 1: “Oh **come** let us sing”

 - This is a very basic word which simply means “to go”—to change location.
 - It shows that there is a change called for—
 - that we are supposed to go from where we are to sing.

The second word is in verse 2: “Let us **come** before His presence.”

- The word translated here is a little more specialised.
 - It means, “to meet together.”
 - It is used of everything from meeting an enemy for war to meeting a friend for a conversation.
- The words “before His presence” or “before His face” are added to show clearly that there is some greater sense in which are to appear before God than we ordinarily live in.

The third “come” is in verse 6 where we are told, “Oh **come** let us worship.”

- This word means “to come in” or “to enter.”
- Once again, there is a change from our ordinary walking with God to a special service of worship in the public assembly.

- b. I think this idea of a service of worship is something we can all understand.
- 1) We all know the difference between doing our ordinary daily work before God, and taking time apart to meet with Him—
 - time to pray, to praise, to hear His word, and so on.
 - 2) Even before the fall, man was called to special times of worship that were set apart from ordinary time.
 - In Gen 3, it appears that God would come to walk in the garden in the cool of the day—He would meet with them in a more direct way.
 - We also see that even before the fall, God appointed the Sabbath day—
 - He sanctified it to be a special day for man—
 - A day to abstain from his regular work and to meet with God.
 - 3) I have heard some people try to foolishly reject this distinction as if there is no need for a special meeting with God because we are with Him all the time!
 - This sounds pious,
 - but it flies in the face of Gods’ call throughout the scriptures to come in special, public acts of worship.
 - It flies in the face of the call right here in Psalm 95 to do this!
 - This is a high privilege for us, and one that we ought to cherish with the highest esteem.

- This is something that we desperately need—God has appointed it for us and we do great harm to minimise the importance of these meetings.
- We are warned not to forsake the assembling of ourselves together as the manner of some is.

II. But how are you to come before God?

A. It is very important that you come in the right way

1. Unfortunately, there are many people who think **we** ought to decide how we are to come...
 - a. But as I mentioned before, we are not even authorised to decide that we should come at all!
 - God is the King, and it is He that has summoned us!
 - We do not summon Him, but He summons us!
 - b. Therefore, we need to come and do what He has ordered—it is His meeting!
 - In the Old Testament, He had His people come with sacrifices, instruments or music, priests, altars, incense, and all sorts of things that were suitable for the church in her childhood.
 - But now, in the NT, He tells us to put away childish things and come before Him in much greater simplicity—in spirit and truth!
 - In the New Testament, we have the example of the church meeting together on the first day of the week for the corporate worship of God...
 - We find that there was:
 - the reading and preaching of scripture,
 - the singing of praise without instruments,
 - the sacraments without additional ceremonies,
 - and simple prayer.
 - We do not need the other things to embellish our worship because now Jesus has come!
 - The Old Testament believer had ceremonies in which God demonstrated what Christ would do when He came,
 - but now the heart of our service is to proclaim what Christ did when He was here.
 - This is what God has appointed for us,

- We are not to add bands and pianos and dancing and drama and building campaigns and pictures of Jesus and processions and altars and advent candles, and all the rest...
- We take away from the glorious gospel when we do that!
- We act as if it is up to us to decide what to do in God's courts!

TRANS> There is much more I could say about what we are to bring, but the focus of this Psalm is not on the what as much as it is on the manner in which God wants us to come.

2. He tells you to come with joyfulness and reverence.

a. The joyfulness is called for in the first two verses.

- READ> v. 1-2.

1) Verse 1 first mentions singing and then shouting joyfully—

- and verse 2 ties these together that we are to shout joyfully with psalms.
- It is not to be a wild and reckless kind of shouting, but it is to be the exuberant singing of psalms.
- The words here convey the idea of a shout of triumph—
 - How can we be dead-pan when we sing of Jesus who is raised from the dead and who has conquered sin and death for us?
 - How can we be cold and dull when the Holy Spirit has been poured out on us and we are given the word of God?
 - There ought to be joyful emotion in our praise!

2) Besides this there ought to be thanksgiving to our God.

- If there is no gratitude when you consider God's tender mercy toward us—
 - In providing food and shelter and friends and all the good things of this life...
 - And if there is no gratitude when you consider that He gave His Son for our sakes,
 - Then there is something bad wrong with us.
 - Our hearts are like stone.

TRANS> Joyful praise is the order of the day! We need more of this!

b. But reverence is also called for in verse 6.

- READ v. 6

- 1) Three times words, are used here which tell us to bow down.
 - The word **worship** means to lie prostrate.
 - **Bow down** refers to bending down as from the waist.
 - **Kneel** speaks of dropping to one's knees in homage.

- 2) The thing in view here is **reverence!**
 - It is only fitting that we who were created by God and who are even this moment sustained by Him should come with humility before our Maker...
 - And how much more when we are creatures who have offended by our sin—
 - who are coming before our holy Judge who has the authority to pardon us to destroy both body and soul in Hell!
 - Surely if the holy angels cover their faces in His presence, how much more should we!

TRANS> And so we see that God calls us to come before Him with both joy and reverence together.

B. But what difficulty we have maintaining both!

1. The history of the church shows that we tend to focus on one to the exclusion of the other!
 - It seems that for us, joy and reverence are mutually exclusive!

In modern evangelicalism, there is a quest for joy, but it is too often a joy that trumps reverence.

- Reverence is looked on as destructive of real worship, so everyone labours diligently to avoid the thing that is really needed!
- What we find is a triviality that has very little appreciation for the majesty and authority of God.
 - He is treated like a peer rather than as God
 - No one trembles at His judgements—no one thinks we ought to!
 - The fear of God which is such an important element of worship is gone!
 - Going to church becomes more like going to a show!
- And to make matters worse, there is the mistaken notion that unbelievers who come to worship ought to feel comfortable in worship!

- This is exacerbated all the more by those churches that try to market the gospel and shape their worship to cater to the felt needs of unbelievers!
 - But worship is not supposed to please unbelievers, it supposed to please God!
- The very idea of wanting unbelievers to feel comfortable is a far cry from what Paul envisions in 1 Cor. 14:
 - “If an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all, and thus the secrets of his heart are revealed; and so, falling down on his face, he will worship God and report that God is truly among you.”
 - Likewise, we read in Luke’s report that “fear came upon every soul” who had anything to do with church.
 - Most churches today would consider that a failure!
- Of course, I do not mean that we should try to make unbelievers feel uncomfortable—
 - As James says, we should give them our seat...
 - But we are not to change our worship to suit unbelievers...
 - If the fear of God is among us who believe,
 - how much more is it the province of those who do not know the Saviour to fear!

But then there is that other error where there is reverence that trumps joyfulness.

- We might think here of the Church in the Middle Ages when there was such a focus on reverence that the congregation was afraid to come into God’s presence directly.
 - As a result, they began to distance themselves from God—
 - to approach Him through all sorts of mediators and ceremonies.
 - The preaching and reading of the word was too direct a contact for sinners—they surely could not understand God—
 - And how could they come before Him directly in prayer?

TRANS> So you see how there is a kind of joyfulness that trumps reverence and a kind of reverence that trumps joyfulness.

- Sadly, it is often the case that we even manage to fail in both.
- Can we say that our worship is either as joyful or as reverent as it ought to be?

- We neither tremble when we hear His judgements, nor do we rejoice when we hear His promises.
2. Now I want you to consider that in both cases, it is idolatry.
- a. When joy trumps reverence, it is because we have made God to be like us.
 - What I mean is that we have imagined Him to be like us, or at least like we want Him to be—
 - We have made Him into a God that we can be comfortable to stand before without a mediator!
 - That is to change the truth of God into a lie.
 - One of the best ways you can see this is by looking at the church's hymns.
 - Do you know why we have taken it upon ourselves to write so many hymns today when God has given us 150 psalms right in His word?
 - Its because we are not comfortable with God's songs—they speak too much about judgement for us.
 - We would rather think of all the good stuff—love and mercy and all that kind of thing.
 - Some churches have gone the next logical step and now read from other books for their readings because they are uncomfortable with the Bible.
 - Now I do not say this to blow our own horn as a church that has returned to the singing of God's songs.
 - I do say it to explain why we ought to continue singing psalms even if people don't like it...
 - But I think we all know the difficulty we have singing the psalms as joyfully as we ought...
 - Our hearts are often distant and dry when we sing them...
 - And the reason is because we have not learned to rejoice in the true God the way we should...
 - We would find it easier to rejoice in God modified and edited and castrated according to our own ideas.
 - Our heart would sooner rejoice in idols.
 - But rather than changing our songs to suit our hearts, we ought to seek to change our hearts to agree with the songs God has given us.

TRANS> It is idolatry when we try to change God to suit our own desires.

- c. And where there is reverence that trumps joy there is also idolatry.
 - Only now the idolatry is in our supposing that the mediation of Jesus Christ is not enough to reconcile us to God.
 - That the grace of God is not sufficient to make us acceptable in His sight.
 - And so it is a denial of grace instead of judgement.
 - Perhaps the real problem here is that we don't want the responsibility that grace brings!
 - If God accepts us so that we may draw near, we know that it will require us to be holy—
 - We would rather keep our distance!
 - d. In both cases, we fail to obey the simple command in this psalm to come before God.
 - Where there is joy that trumps reverence, we come before what is really a substitute for God—not God.
 - Where there is reverence that trumps joy, we refuse to come into His presence at all.
3. Now before I move on to the solution, there is one thing I want to mention that is a particular danger for us who live in this entertainment culture...
- a. And that is to look at worship as just another form of entertainment!
 - In other words, to look at worship as something fictional—something to be experienced, but not taken seriously!

TRANS> Let me see if I can explain...

- b. When we entertain ourselves—say at the movies—we experience all sorts of emotions—fear, anger, love, etc...
 - 3) And we enjoy it because we can experience the stimulation of these emotions without having to take responsible action.
 - In real life, if there is fear, it means you have to exert yourself to get out of danger's way—to put out the fire or whatever...
 - but at the movies you can experience the fear without having to really do anything—it is just entertainment...
 - In real life, if there is anger, it usually means that you have to correct something that is wrong...

- but at the movies or in the novel, you can experience anger without having to straighten anything out—it is just entertainment...
- In real life, if there is love, it means that you are called upon to give sacrificially to another person.
 - but at the movies, you can experience the pleasant feelings of love without having to actually give of yourself to another person.

4) And I would ask you,

- Is our society not so consumed with entertainment that we have become crippled when it comes to properly exercising real anger or fear or love?
 - We just want to avoid the real thing because we are not ready to take the responsibility and put in the effort.
 - We use the bottle or medication to avoid our emotions—and we use entertainment to distract us from emotions that rise in real life.
- In many ways, we are an emotional emotionless people—
 - real emotions are supposed to *move* you into action—
 - that is why the word *motion* is in the word.
 - but we are into experiencing emotions without the motion part—without being moved into action.

5) Do you see how this pertains to worship?

- c) It means that we can come to church and hear the threats of God and not move out of the way—not run to Jesus for refuge!
 - It means that we can come to church and become angry at oppression and injustice and blasphemy,
 - but take no action to correct these in our own life, our children or our neighbour.
 - It means that we can come to church and experience the emotion of love for God and walk away with no readiness to lay down our lives for Him—
 - no readiness to sacrifice our attachment to material things...
 - That is not the kind of love that Jesus calls us to.
- d) Brethren, we act as if God Himself is not real!
 - We act as if we can come to church and then walk away without **doing** anything.

- The show is over and now we can go home and get on with our lives until next week when we will be entertained again!
- That is **not** coming into God's presence!
- When you truly come into His presence, the fear and anger and love and the other emotions are real emotions—
 - They move you into action for God.
 - They drive you!
 - They change your life forever!

TRANS> So what is the solution for us? How can we truly worship God with joyful reverence?

CXLIV. The solution is to truly come before God as He is—that is, as He is revealed!

B. Yes my brothers and sisters—Draw nearer and nearer to Him!

1. Not to some other God that you have made up in your mind!

- But come near to God as He is revealed in His word!
- And don't stand off at distance from Him—
 - Don't let your mind be sluggish when you are in His presence...
 - Don't let your heart wonder to other things when you sing His praises and hear His word...
 - Remember that you stand before the living God!
 - Surely you would not be so sluggish if you were to come before an earthly monarch!
 - How much more should you be alert when you come before God!

2. And let me tell you that the only way you can come before God in truth and reality is to come before Jesus Christ.

a. You see, brethren, we behold the glory of God in the face of Jesus Christ.

- Jesus is the one who represents God, the one we see when we worship in truth.

1) Psalm 95 tells us to come to Him in the very first verse when it speaks of coming to the Rock of our Salvation!

- The Rock of our Salvation is Jesus Christ!
- He is the Son of God who came to save us

- He has been revealed to us!
 - You cannot ever really deal with God—or really know God—until you behold Him in Jesus Christ.
 - Jesus said, no one comes to the father but by me.
- 2) But the idolater tries to deal with God without Jesus as His Mediator.
- The joyful guy without reverence pretends that God will accept Him without a Mediator—
 - The reverent guy without joy has given up on being accepted even though Christ is there as Mediator.
- b. But when you come to God through Jesus, you see God as He is.
- Psalm 95 shows us what we see
- 1) First of all, you see Him presented here as Creator—
- with majestic, transcendent, superiority over all things!
 - This is how He is described in verses 3-5—
- a) He is called “the great God,” the name El is used here, the name that speaks of His absolute power!
- As such, He is said to be “the great King above all gods.”
 - In other words, He has no rivals—
 - He is more excellent than all the things that man tries to worship and tries to make gods of.
- b) Verse 4 adds that everything—from the deepest place to highest place—is in His hand!
- and verse 5 states that everything—from the seas to the dry land—belongs to Him because He has made it.
1. What this means is that **everything** is under His dominion!
- It was all created by Him and for Him, and it is all held together by Him in accordance with His purposes.
 - He can do whatever He wants with it—
 - He can use it to judge us and humble us.
 - He can use it to bless us and make us glad.
2. Jesus showed us that He had this dominion over all things when He was here—

- He healed the sick, calmed the storm, fed the five thousand, cleansed lepers, and raised the dead!
- It is declared that as mediator, He is made head over all things for the sake of the church.
 - That means that He orders all of creation for the furtherance of our salvation!
 - And it means that He will, in time, order everything in heaven and earth to bring perfect blessing to His people!

TRANS> What cause we have to come before Him with joyful thanksgiving and reverence!

2) But there is more—not only is He presented as Creator, but also as Redeemer!

a) In verse 7 the language of redemption is used—

- The great formula of redemption, “I will be your God and you will be my people” is echoed here when it says:
 - v. 7: “For He is our God, and we are the people of His pasture and the sheep of His hand.”
- The idea here is that He has taken us as His people and has provided all that we need for forgiveness of sin and new life.
 - He provides for us the way a shepherd provides for His sheep—
 - With everything we need!

b) The fullness of this provision is revealed to us in the life of Jesus!

- When we see that as the good shepherd, the Son of God actually came and gave His life for His sheep!
 - The Holy Creator died for the offending creature!

c) What cause there is for joy and reverence in Jesus!

1. What reverence you ought to have when you behold the terrible wrath of God against our sin poured out on Him!
 - Such wrath that this Mighty One,
 - this Lion of the Tribe of Judah,
 - should tremble and sweat great drops of blood in His deep agony!

- That He by whom all things were made should be cursed of God for our sins and made to hang on a cross between heaven and earth, rejected by both!
 - Brothers and sisters, if this does not make you tremble,
 - if this does not make you worship and bow down and kneel before your Maker—
 - Then you are surely dead!
2. And yet, in all this, what cause there is for joyfulness!
- Oh brethren—that God should love us so much that He should thus give His only Son for our salvation!
 - And that the Son should love us so much that even while we were yet sinners, He should lay down His life for us!
 - What grace! What condescension! What love!
 - What could make you more joyful, more glad, than this?
3. And so I say now, come near—draw near to this One, the Rock of your Salvation!
- a. Today, if you would hear His voice!
- The Shepherd’s voice that speaks when the gospel is preached!
 - Christ is revealed when the voice of the gospel is heard, declaring Him for our salvation!
- b. Brothers and sisters, what sweet excellence there is for us here!
- How is it that you would change this glorious gospel?
 - How is it that you would modify His word to take away this glorious judgement that is revealed in Christ crucified?
 - How is it that you stand afar off when this One calls you to come near?
- C. But look! There is a warning for us—there is a warning because there is a danger!
1. It says, “Do not harden your heart.”
- a. There is a danger that even with such a glorious Saviour, we will reject Him.
- b. You harden your heart when you hear God’s word and you do not treat it as God’s word!
- When you walk away from church and forget what was said...
 - When His grace is proclaimed and you remain unthankful and unresolved to come to Him and live for Him...

- When His voice threatens judgement and you do not tremble and yield to Christ...
 - When His voice calls you to love your brother as He has loved you and you walk away with bitterness and malice toward your brother—and make no sacrifice of love...
 - When you hear His voice proclaiming His beauty and excellence, and even while the preacher is speaking you can hardly keep yourself from covetousness...
 - When you bring your covetous thoughts to church because you can't bear to leave them at home; but easily leave your adoring thoughts of God at church and can't bear to take them home.
- c. In short, you harden your heart when the voice of God is not received by you as the voice of God!
- This is what Israel did when they tempted God in the wilderness.
 - That is the example that is used here.
 - They said, “Can God provide a table in the wilderness?”
 - “Can He really defeat our enemies in the land of Canaan?”
 - They did not receive His voice as the voice of God.
- d. Brethren, this is rebellion and God hates it!
- You turn the truth of God into a lie when you reject His word or modify it to suit your desires!
 - God is very grieved with you when you come to church and hear His word and do not treat it as His word—with joyful reverence.
 - He is so grieved with such behaviour that He makes an oath that such offenders will not enter His rest!
 - These are covenant people He is rejecting!
 - Do not boast that you are in the covenant, that you are baptised in Jesus' name—
 - If you have no faith;
 - if you hear God's voice and harden your heart,
 - you will be cut off!
 - In Hebrews it says:
 - Heb 3:12-15: Beware, **brethren**, lest there be in any of you an evil heart of unbelief in departing from the living God; but exhort one another daily, while it is called "Today," lest any of you be hardened through the deceitfulness of sin. For we have become partakers of

Christ if we hold the beginning of our confidence steadfast to the end, while it is said: "Today, if you will hear His voice, Do not harden your hearts as in the rebellion."

2. The problem is the heart—where is your heart today!
 - a. Psalm 95:8 says the heart is hard and Psalm 95:10 says the people go astray in their hearts.
 - 1) It doesn't begin with the outside, but the inside—it is what you do in your heart with the word of God that matters.
 - Is there joyfulness before Christ? Is there reverence before Him?
 - Or is your heart cold and dead and unresponsive.
 - 2) You need God's Spirit!
 - The Spirit gives you a new heart that knows God...
 - a heart that responds to the voice of God and the voice of Jesus.
 - Unless you have a new heart, you will never see the kingdom of God.
 - b. It is pride in the heart that keeps you from joyful reverence before Christ—that keeps you from coming near to Him.
 - You don't like the shame of the cross—
 - because it tells you how short you come of the glory of God.
 - In your pride, you want to be accepted by God without the cross so you try to find some other way to get to Him—
 - You hear the word and you say, "God is not really like that, He is not really that angry at sin,"
 - And you try to dream up a God that will accept you without a mediator...
 - Jesus is left out!
 - Or you stand back and think you will be safe by keeping a distance.
 - You don't let the word get too close to your life—you don't let Jesus get too close.
 - And so you are cold and distant in your worship...
 - Again, Jesus is left out.
 - c. And I tell you that if you leave Jesus out, you will never enter God's rest!
 - Put away your pride and come to Jesus!

- He says, come and take my yoke upon you and learn of me and you will find rest for your souls, for my yoke is easy and burden is light!
 - You think His yoke will be hard—
 - You cannot know how pleasant and excellent it is until you put it on.
- Today, if you will hear His voice, do not harden your heart!
 - It is here that you will find the sweetest most excellent cause for joyful reverence!
 - It is before the face of Jesus that you will find rest forever!
 - So come—come one, come all—
 - let not one of you be left out—
 - Come and worship before His excellent majesty!