

Revelation 7

New American Standard Bible (NASB)

An Interlude

7:1 After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, so that no wind would blow on the earth or on the sea or on any tree.

I. Context

- A. Jesus has opened 6 of the 7 seals that separate a man from God.
 - 1. First: He conquered the man's heart
 - 2. Second: He conquered the man's influences.
 - 3. Third: He conquered the man's desires.
 - 4. Fourth: He conquered the man's life.
 - 5. Fifth: He united the man with His people.
 - 6. Sixth: He tested the man's faith.
- B. Now that the man has been tested - the world gets silence in expectation for what will happen next.

II. Notes

- A. Isaiah 11:12 - He will raise a banner for the nations and gather the exiles of Israel; He will collect the scattered of Judah from the four corners of the earth.
- B. Jeremiah 49:36 - I will bring the four winds against Elam from the four corners of the heavens, and I will scatter them to all these winds. There will not be a nation to which Elam's exiles will not go.
- C. Ezekiel 7:2 - "O son of man, this is what the Lord GOD says to the land of Israel: 'The end! The end has come upon the four corners of the land.'
- D. Daniel 7:2 - Daniel declared: "In my vision in the night I looked, and suddenly the four winds of heaven were churning up the Great Sea.
- E. Daniel 8:8 - Thus the goat became very great, but at the height of his power, his large horn was broken off, and four prominent horns came up in its place, pointing toward the four winds of heaven.
- F. Daniel 11:4 - But as soon as he is established, his kingdom will be broken up and parceled out toward the four winds of heaven. It will not go to his descendants, nor will it have the authority with which he ruled, because his kingdom will be uprooted and given to others.
- G. Zachariah 6:5 - And the angel told me, "These are the four spirits of heaven, going out from their station before the Lord of all the earth.
- H. Matthew 24:31 - And He will send out His angels with a loud trumpet call, and they will gather His elect from the four winds, from one end of the heavens to the other.
- I. In the sixth seal the winds had blown, and had shaken violently the fig-tree, causing its untimely figs to drop off: - [Ellicott's Commentary for English Readers](#)
- J. In the figurative language of Scripture, the blowing of the four winds together, means a dreadful and general destruction. But the destruction is delayed - [Matthew Henry's Concise Commentary](#)

7:2 And I saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried out with a loud voice to the four angels to whom it was granted to harm the earth and the sea,

I. context

- A. Jesus has opened six of the seven seals that separate man from God.
 - 1. before opening the seventh seal, everything on earth becomes quiet in expectation.
- B. A new day dawns with a message from God
 - 1. This message stops the chaos on the earth and brings the quiet.

II. Notes

- A. Isaiah 41:2 - Who has aroused the one from the east and called him to his feet in righteousness? He hands nations over to him and subdues kings before him. He turns them to dust with his sword, to windblown chaff with his bow.
- B. In the midst of the dark symptoms of coming storm and judgment there springs up a light for the righteous and joyful gladness for such as are true-hearted: they need not be afraid of evil tidings whose hearts stand fast believing in the Lord. - [Ellicott's Commentary for English Readers](#)
- C. some understand an angel by nature; some, a man, Elijah, or Constantine; others, Christ himself, - [Matthew Poole's Commentary](#)

7:3 saying, "Do not harm the earth or the sea or the trees until we have sealed the bond-servants of our God on their foreheads."

I. Context

- A. Jesus has opened six of the seven seals that separate God and man.
 - 1. The world becomes still in expectation of the final seal.
- B. This destruction will cease until all of God's people had been sealed on their foreheads.
 - 1. Previously, the man had been sealed by himself - His sin
 - a) This kept him separated from God.
 - 2. But now, Jesus has released the seals of self and recreated the man to be connected to God
 - a) So now he will receive a new seal - He belongs to God.
 - 3. As man moves through life - all men are tested
 - a) This man has been proved through the tests
 - (1) His faith is in God
 - (2) and all men can see this
 - (a) It is sealed on His forehead
 - i) a sign that everyone can see
 - ii) he ACTS and THINKS in accordance with God

II. Notes

- A. Exodus 12:23 - When the LORD passes through to strike down the Egyptians, He will see the blood on the top and the two sideposts and pass over the door; so He will not allow the destroyer to enter your houses and strike you down.
- B. Ezekiel 9:4 - "Go throughout the city of Jerusalem," said the LORD, "and put a mark on the foreheads of the men sighing and groaning over all the abominations committed there."
- C. These destroying angels were commanded to suspend the work of destruction until the servants of God could be rendered secure. - [Barnes' Notes on the Bible](#)
- D. A mark thus placed on the forehead would be conspicuous, and would be something which could at once be recognized if destruction should spread over the world. - [Barnes' Notes on the Bible](#)
- E. the mark set upon those that mourned for the abominations of Jerusalem. The place where they were to be sealed signified the end of their sealing to be not so much for confirmation, for which seals are used, as notification, to signify to others they belong to God; - [Matthew Poole's Commentary](#)

The 144,000

7:4 And I heard the number of those who were sealed, one hundred and forty-four thousand sealed from every tribe of the sons of Israel:

I. Context

- A. Jesus has opened six of the seven seals that separate a man from God.
 - 1. And all of earth became quiet as Jesus put God's seal on His people.

B. First, to be sealed were those Jewish people that chose to follow Jesus.

II. **Notes**

- A. Exodus 28:21 - *The twelve stones are to correspond to the names of the sons of Israel, each engraved like a seal with the name of one of the twelve tribes.*
- B. We are to observe, in the numbers of the Revelation, a certain figurative proportion which the Holy Ghost designs to point out to observation. As there were twelve patriarchs and twelve apostles, twelve became a sacred number in the synagogue and in the Christian Church. This number of twelve, first multiplied into itself, and then by one thousand, makes one hundred and forty-four thousand. The bishop sees, in the solid proportion of this square number, the unchangeableness of the truth of God and his promises. Perhaps it may mean the beauty and stability of the Christian Church, keeping to the apostolical purity of faith and worship - *Benson Commentary*
- C. he was told of the number that would be sealed, and of the distribution of the whole number into twelve equal parts, represented by the tribes of the children of Israel... that comparatively a small portion is referred to - as twelve thousand would be comparatively a small part of one of the tribes of Israel; and if this refers to the church - *Barnes' Notes on the Bible*

7:5 from the tribe of Judah, twelve thousand were sealed, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand,

I. **context**

- A. Jesus puts the seal of God on those that have become open to God.
1. The church began with a portion of the Israelites - the people of God.
- B. Judah, Reuben and Gad are three of the tribes of Israel in which the church was formed.

II. **Notes**

- A. Judah is mentioned first, because Christ sprung from that tribe, and the pure worship of God was preserved in it; and that itself was preserved a distinct tribe until the coming of Shiloh; its name signifies "praise God" - *Gill's Exposition of the Entire Bible*
- B. Reuben was Jacob's firstborn, but by his sin he lost the honour and privilege of birthright, and therefore is mentioned after Judah, who prevailed above him and the rest of his brethren; his name signifies "see the Son" - *Gill's Exposition of the Entire Bible*
- C. Of the tribe of Gad were sealed twelve thousand; his name signifies a "troop" - *Gill's Exposition of the Entire Bible*
- D. There are various lists of the tribes in the Old Testament, no two of which present the same names in the same order. It does not seem probable that any special design underlies the selection and arrangement here. First, with regard to the selection, we observe that Dan and Ephraim are omitted, the number being completed by inserting Levi, Joseph, and Manasseh. - *Pulpit Commentary*

7:6 from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh twelve thousand,

I. **Context**

- A. Jesus is giving the seal of God to the people that have let Him remove their seals of "self"
1. This begins the church
a) with a small group of Jews.
- B. The naming of the tribes of Asher, Naphtali, and Manasseh show that this was a portion of taken from the Jewish nation.
1. It is notable that both Naphtali and Manasseh are listed
a) They are the two sons of Joseph (who is not listed)

- (1) This shows that Joseph received the rights of the firstborn (even though he was not firstborn - but the one that his father loved) and given a double portion of the inheritance.
- b) To keep the number at 12, Levi was not listed in the old testament lists because Levi was considered God's tribe - and His inheritance was the priesthood.
 - (1) Levi is returned to list because the entire church is now to receive the priesthood - and Dan is removed because this tribe strayed from God.

II. Notes

- A. "Asher", which the Septuagint pronounce "Aser", as here, signifies "blessed...Of the tribe of Nephthalim were sealed twelve thousand; the name of this tribe signifies "wrestlings"... Of the tribe of Manasses were sealed twelve thousand; this word signifies "forgetting" - [Gill's Exposition of the Entire Bible](#)

7:7 from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand,

I. Context

- A. Jesus formed His church by sealing the people who allowed Him to unseal themselves from selfishness and focus on God.
 - 1. This started with a small number taken from the tribes of Israel.
- B. The tribes of Simeon, Levi, and Issachar were listed.
 - 1. Levi was not listed with the tribes of Israel when they inherited the land (in the book of Joshua) because they inherited the priesthood.
 - a) Here they are listed because all of the people inherit this priesthood (a kingdom of priests).
 - 2. Levi replaces the tribe of Dan
 - a) Dan is removed because they chose to serve idols and not God (in the book of Judges).
 - b) This shows two things
 - (1) a connection with the 12 Apostles.
 - (a) One that should have been counted with the others is not there.
 - (b) For the Apostles it was Judas.
 - (2) the possibility of losing ones salvation
 - (a) if a person chooses to walk away from God, he could lose his spot in heaven.

II. Notes

- A. Of the tribe of Simeon were sealed twelve thousand,.... The name of this tribe signifies "hearing"... Of the tribe of Levi were sealed twelve thousand; this name signifies "joined"... Of the tribe of Issachar were sealed twelve thousand; the interpretation of this name is "hire" or "reward" - [Gill's Exposition of the Entire Bible](#)

7:8 from the tribe of Zebulun twelve thousand, from the tribe of Joseph twelve thousand, from the tribe of Benjamin, twelve thousand were sealed.

I. Context

- A. Jesus is marking the people of God and creating the church
 - 1. It began from those the first group of Jewish believers.
- B. The tribes of Zebulun, Joseph (Ephraim) and Benjamin are listed finally to show that the first Christians came from the tribes of Judah.

II. Notes

- A. Ephraim is sometimes identical with Joseph - [Pulpit Commentary](#)

[A Multitude from the Tribulation](#)

7:9 After these things I looked, and behold, a great multitude which no one could count, from every nation and *all* tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands;

I. Context

- A. God has begun His church by putting a seal on the people that He has opened before God
 - 1. This first small group came from the tribes of Israel.
- B. After seeing the beginning of the church, John sees the end of the church
 - 1. a large multitude that no one could count
 - a) from everywhere in the world - not just from the tribes of Israel.
 - 2. Standing before the throne of God at the end of the world.
 - 3. Clothed in white
 - a) washed clean and made pure.
 - 4. Carrying palm branches
 - a) the sign of victory
 - (1) not a Jewish emblem, but a pagan emblem of victory.
 - (a) showing that this was a community that is world wide, not just Jewish.

II. Notes

- A. Leviticus 23:40 - On the first day you are to gather the branches of majestic trees--palm branches and boughs of leafy trees and willows of the brook--and rejoice before the LORD your God for seven days.
- B. Zachariah 10:8 - I will whistle for them to gather, for I have redeemed them; and they will be as numerous as they once were.
- C. A great multitude:” We have just had the picture of the sealing of a multitude which could be numbered: now we have the picture of a countless throng. - [Ellicott's Commentary for English Readers](#)
- D. The sealing represented the Passover of the Church: this vision represents its Feast of Tabernacles. The sealing assured us that in the midst of the severe times of testing there would be those who, wearing God's armour, would come forth unscathed: this vision shows us the fruition of their labour and their rest after conflict. The sealing assured us that God's hidden ones would be safe in trouble: this tells us that **they** have come safe out of it—they are those who have come out of the great tribulation - [Ellicott's Commentary for English Readers](#)
- E. The multitude are clothed with white robes, and carry palm branches in their hands. It has been thought that these are the emblems of victory; they doubtless are tokens of a triumph: it is the sacred rejoicing of the Israel of God. The imagery is drawn from the Feast of Tabernacles: just as the sealing reminded us of the protecting sign on the lintels of the houses of Israel in Egypt, so do these palm branches and songs of joy recall the ceremonies of the later feast. - [Ellicott's Commentary for English Readers](#)
- F. But it has been well pointed out that there is no trace of such a use of the palm in Jewish practice, and that all the emblems of this Book of the Revelation move within the circle of Jewish ideas. - [MacLaren's Expositions](#)
- G. The design seems to be to carry the mind forward quite beyond the storms and tempests of earth - the scenes of woe and sorrow - the clays of error, darkness, declension, and persecution - to that period when the church should be triumphant in heaven. - [Barnes' Notes on the Bible](#)

7:10 and they cry out with a loud voice, saying, “Salvation to our God who sits on the throne, and to the Lamb.”

I. Context

- A. The angel of God is marking those that are sealed by God as His church.
 - 1. First a small number from out of the tribes of Israel
 - 2. and then a large multitude from everywhere in the world.

- B. These that are part of God's church realize that their salvation comes from God, not because of anything they have earned or deserved.
 1. and they give God worship for this grace.

II. Notes

- A. Psalm 3:8 - *Salvation belongs to the LORD; may Your blessing be on Your people. Selah*
- B. Their cry, littered with a loud voice, is the acknowledgment that their salvation—the salvation which they now taste—is due not to themselves, but to their God and to the Lamb. - *Ellicott's Commentary for English Readers*

7:11 And all the angels were standing around the throne and *around* the elders and the four living creatures; and they fell on their faces before the throne and worshiped God,

I. Context

- A. The Church of God is formed
 1. first from a small group of Jewish people
 2. finishing with a multitude from every people group in the world.
 - a) all giving credit to God for saving them through Jesus.
- B. The entire world had been silenced in expectation for this event
 1. Now all of heaven and earth erupt in worship for God.

II. Notes

- A. The great concourse of angels—those among whom there has been joy in heaven when a sinner has repented—now add their “Amen” to the cry of the redeemed - *Ellicott's Commentary for English Readers*
- B. The meaning is, that the angels stood in the outer circle, or outside of the elders and the four living creatures. The redeemed, it is manifest, occupied the inner circle, and were near the throne, though their precise location is not mentioned. The angels sympathize with the church redeemed and triumphant, as they did with the church in its conflicts and trials, and they now appropriately unite with that church in adoring and praising God. They see in that redemption new displays of the character of God, and they rejoice that that church is rescued from its troubles, and is now brought triumphant to heaven. - *Barnes' Notes on the Bible*

7:12 saying, “Amen, blessing and glory and wisdom and thanksgiving and honor and power and might, *be to our God forever and ever. Amen.*”

I. Context

- A. All of Heaven and Earth are rejoicing and worshipping God because He has created His church.
- B. All of Heaven stands in agreement
 1. with a shout of AMEN
 2. And the 7 fold praise of God
 - a) The perfect and complete praise.

II. Notes

- A. Romans 11:36 - *For from Him and through Him and to Him are all things. To Him be the glory forever! Amen.*
- B. the word "Amen" here is a word strongly affirming the truth of what is said, or expressing hearty assent to it. It may be uttered, as expressing this, either in the beginning or end of a sentence. - *Barnes' Notes on the Bible*
- C. Here a seven fold praise is given to God by the angels, as to the Lamb, - *Gill's Exposition of the Entire Bible*

7:13 Then one of the elders answered, saying to me, "These who are clothed in the white robes, who are they, and where have they come from?"

I. Context

- A. All of heaven and earth are worshipping God for creating the church and saving His people.
- B. One of the elders around the throne that represent the people of God, addresses John and asks him to consider who all these people are.
 - 1. Raised in the Jewish tradition, John may be having trouble realizing that God is saving people from outside the tribes of Judah, so one of the "elders" (which may have been John himself) points out that the church is made up of more than just Jewish people.

II. Notes

- A. Daniel 7:16 - I approached one of those who stood by, and I asked him the true meaning of all this. So he told me the interpretation of these things:
- B. That it is one of the elders, who gives this interpretation... corresponds with the idea of these elders as the representatives of the Church, - Meyer's NT Commentary
- C. The elder speaks because he is typical of the Church, concerning which the exposition which he delivers is to be made - Pulpit Commentary

7:14 I said to him, "My lord, you know." And he said to me, "These are the ones who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.

I. Context

- A. All of heaven and earth are praising God in the creation of His church.
 - 1. One of the elders asks John to consider who this church is.
- B. The elder tells John that this multitude is the people who have walked through the problems of life and have been transformed through Christ, so that they are able to stand before God.

II. Notes

- A. Isaiah 1:18 - Come now, let us reason together," says the LORD. "Though your sins are like scarlet, they will be as white as snow; though they are as red as crimson, they will become like wool.
- B. Daniel 7:16 - I approached one of those who stood by, and I asked him the true meaning of all this. So he told me the interpretation of these things:
- C. Daniel 11:35 - Some of the wise will fall, so that they may be refined, purified, and made spotless until the time of the end, for it will still come at the appointed time.
- D. Daniel 12:1 - At that time Michael, the great prince who stands watch over your people, will rise up. There will be a time of distress such as never has occurred from the beginning of nations until then. But at that time your people--everyone whose name is found written in the book--will be delivered.
- E. Matthew 24:21 - For at that time there will be great tribulation, unmatched from the beginning of the world until now, and never to be seen again.
- F. Mark 13:19 - For in those days there will be tribulation unmatched from the beginning of God's creation until now, and never to be seen again.
- G. Hebrews 9:14 - how much more will the blood of Christ, who through the eternal Spirit offered Himself unblemished to God, purify our consciences from works of death, so that we may serve the living God!
- H. I John 1:7 - But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.
- I. They are those who come, not all at once, but gradually. The saints of God are continually passing into the unseen world, and taking their place among the spirits of just men made perfect. - Ellicott's Commentary for English Readers

- J. The word rendered "tribulation" - θλίψις thlipsis - is a word of general character, meaning "affliction," though perhaps there is here an allusion to persecution. The sense, however, would be better expressed by the phrase great trials. The object seems to have been to set before the mind of the apostle a view of those who had suffered much, and who by their sufferings had been sanctified and prepared for heaven, in order to encourage those who might be yet called to suffer. - [Barnes' Notes on the Bible](#)

7:15 For this reason, they are before the throne of God; and they serve Him day and night in His temple; and He who sits on the throne will spread His tabernacle over them.

I. Context

- A. All of Heaven and Earth are worshipping God because He has created and saved His church.
1. Through the blood of the Lamb
2. Through times of testing.
B. The church will have a close connection to God - living constantly in His presence.

II. Notes

- A. Leviticus 26:11 - *And I will make My dwelling place among you, and I will not reject you.*
B. Ezekiel 37:27 - *My dwelling place will be with them; I will be their God, and they will be My people.*
C. John 1:14 - *The Word became flesh and made His dwelling among us. We have seen His glory, the glory of the one and only Son from the Father, full of grace and truth.*
D. Those who were made priests to God here carry on their service in His temple; yet it is to be remembered that this can only be figurative language, for in the heavenly city there is no temple... It serves to teach us that the servant will find his fitting work of service there as well as here. - [Ellicott's Commentary for English Readers](#)
E. That is, continually or constantly. Day and night constitute the whole of time, and this expression, therefore, denotes constant and uninterrupted service. On earth, toil is suspended by the return of night, and the service of God is intermitted by the necessity of rest; in heaven, as there will be no weariness, there will be no need of intermission, and the service of God, varied doubtless to meet the state of the mind, will be continued forever - [Barnes' Notes on the Bible](#)
F. Perhaps the allusion is to the tabernacle in the wilderness. That was regarded as the special dwelling-place of God, and that always occupied a central place among the tribes of Israel. So in heaven there will be the consciousness always that God dwells there among his people, and that the redeemed are gathered around him in his own house - [Barnes' Notes on the Bible](#)

7:16 They will hunger no longer, nor thirst anymore; nor will the sun beat down on them, nor any heat;

I. Context

- A. All of Heaven and Earth are praising God for saving His church
1. They are washed in His Blood
2. And baptized through fire - the suffering of life.
B. Those that are in heaven do not have to worry about the problems of this world any more — the suffering and trials are finished.

II. Notes

- A. Psalm 121:6 - *The sun will not strike you by day nor the moon by night.*
B. Isaiah 49:10 - *They will not hunger or thirst, nor will the scorching heat or sun strike them. For He who has compassion on them will guide them and lead them beside springs of water.*
C. The negatives are emphatic, and rise in force as the verse proceeds. None of the privations which they have endured for Christ's sake shall trouble them; none of the

dissatisfactions and weariness of life shall afflict them; for hunger, thirst, and fatigue will be no more, for the former things are passed away - [Ellicott's Commentary for English Readers](#)

- D. A considerable portion of the redeemed who will be there, were, when on earth, subjected to the evils of famine; many who perished with hunger. In heaven they will be subjected to that evil no more, for there will be no want that will not be supplied - [Barnes' Notes on the Bible](#)
- E. signifying the perfect state of glorified saints; they shall have no wants, nor be exposed to any afflictive providences - [Matthew Poole's Commentary](#)

7:17 for the Lamb in the center of the throne will be their shepherd, and will guide them to springs of the water of life; and God will wipe every tear from their eyes.”

I. Content

- A. All of Heaven and Earth are worshipping God because He has saved His people.
 - 1. And they will live forever in the presence of God.
- B. The only way to God was through Jesus - who was at the center of the throne.
 - 1. Jesus guides them to God (like a shepherd leads sheep)
 - a) Notice that Jesus took the form of a little broken lamb to lead His sheep, showing the that God is drawing people to Him - not forcing people to move. They go because of their connection to Him, not because they are compelled.
 - 2. With God, they receive eternal life
 - a) Death does not exist with God, so those that are with God cannot die.
 - b) The imagery is the shepherd leading His sheep to the perfect pasture
 - 3. God, Himself, will touch the cheek of every one of His people
 - a) Their is a personal touch of comfort from Our Father.

II. Notes

- A. Psalm 23:1 - **The LORD is my shepherd; I shall not want.**
- B. Psalm 23:2 - **He makes me lie down in green pastures; He leads me beside quiet waters.**
- C. Isaiah 25:8 - **He will swallow up death forever. The Lord GOD will wipe away the tears from every face and remove the disgrace of His people from the whole earth. For the LORD has spoken.**
- D. Isaiah 35:10 - **and the ransomed of the LORD will return. They will enter Zion with singing, crowned with everlasting joy. Joy and gladness will overtake them, and sorrow and sighing will flee.**
- E. Isaiah 51:11 - **So the redeemed of the LORD will return and enter Zion with singing, crowned with unending joy. Joy and gladness will overtake them, and sorrow and sighing will flee.**
- F. Isaiah 65:19 - **I will rejoice in Jerusalem and take delight in My people. The sounds of weeping and crying will no longer be heard in her**
- G. Ezekiel 34:23 - **I will appoint over them one shepherd, My servant David, and he will feed them. He will feed them and be their shepherd.**
- H. Matthew 2:6 - **But you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah, for out of you will come a ruler who will be the shepherd of My people Israel.'**
- I. Matthew 5:4 - **Blessed are those who mourn, for they will be comforted.**
- J. John 4:10 - **Jesus answered, "If you knew the gift of God and who is asking you for a drink, you would have asked Him, and He would have given you living water."**
- K. John 4:14 - **But whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a fount of water springing up to eternal life."**
- L. John 10:11 - **I am the good shepherd. The good shepherd lays down His life for the sheep.**

- M. John 21:16 - Jesus asked a second time, "Simon son of John, do you love Me?" "Yes, Lord," he answered, "You know I love You." Jesus told him, "Shepherd My sheep."
- N. When he looked towards the throne, he saw the Lamb as the central object immediately in front of it. He who would draw near to the throne must pass the Lamb. The position which the Lamb held was one of significance, and is therefore repeated here. The Lamb will tend His people as a shepherd tends his flock (the word translated "feed" has this force), and will lead them to the springs of the water of life. - [Ellicott's Commentary for English Readers](#)