

## DOCTRINE OF HAPPINESS

### I. Vocabulary.

#### A. Hebrew vocabulary.

1. אֲשֶׁר ('esher), m.noun, 44X, found in the plural construct form. The noun is derived from the verb אָשַׁר ('asher), which means to be straight or right, to walk in a straight path, to be successful, prosperous, or fortunate. The noun is used as an interjection to describe the person that is to be congratulated for their spiritual prosperity and well-being. In that regard, it can be translated as **Oh, the happinesses of...** Some suggest a translation that approaches the idea of our word **bliss**.
2. אוֹשֶׁר (osher), m.noun, 1X, happiness, blessedness.
3. גִּיל (giyl), verb, 45X. The root meaning of the verb is to circle around, from which the idea of dancing around someone in joy is derived. It is used of vigorous and enthusiastic expressions of joy or happiness.
  - a. The masculine noun is spelled exactly the same, is used 9X, and means joy, rejoicing, or gladness.
  - b. גִּילָה (giylah), f.noun, 2X. The noun has a similar meaning of joy or rejoicing, but is used only in the context of eschatological joy. Isa. 35:2, 65:18
4. חָדַח (chadchah), verb, 3X. When it is used in the Qal, it means to rejoice; when it is used in the Piel stem, it means to make glad, to cause to rejoice. The cognate noun חֶדְחָה (chedhwah) is used 2X, once in the Aramaic, and has the sense of joy or happiness.
5. רָנַן (ranan), verb, 53X, to lift up the voice, to shout out with joy. Sometimes the joy is expressed in a single shout (Lev. 9:24), and other times it is expressed by singing. Job 29:13 The cognate feminine noun רִנָּה (r<sup>e</sup>nanah) is used 4X, and means a ringing shout, a shout of joy. Job 20:5
6. עָלַז ('alaz), verb, 16X. This verb is used to describe the emotion of joy which finds expression in singing and shouting. Ps. 28:7 The cognate adjective עָלִיז (alliyz), which is used 7X, means jubilant or exultant.
7. שׂוֹשׂ (sus), verb, 27X, to rejoice, exult, or delight in something or someone. Deut. 28:63
  - a. שִׂשׂוֹן (sason), m.noun, 22X, joy, rejoicing, jubilation.
  - b. מְשׂוֹשׂ (masos), m.noun, 17X, joy, gladness. It is often used by metonymy to represent the object which causes joy. Ps. 48:2
8. שָׂמַח (samach), verb, 154X. This verb is used far more than any other to denote happiness. It denotes happiness or joy that affects the entire disposition, the type of joy that is visible on the countenance.
  - a. שָׂמֵחַ (sameach) f.adj. 21X, a verbal adjective that means to be happy, or filled with joy.

- b. **שִׂמְחָה** (simchah) f.noun, 94X, joy, mirth, happiness. It is often used of the joyful sounds that come from a feast or banquet. IChron. 12:38-40
- B. Greek vocabulary.
  - 1. **ἀγαλλιάω** (agalliao), verb, 11X, to be exceedingly happy, to be overjoyed, to exult.
  - 2. **ἀγαλλίασις** (agalliasis), f.noun, 5X, a feeling of great happiness or joy, which is often expressed by words, or movements such as smiling, jumping, or dancing.
  - 3. **εὐφραίνω** (euphraino), verb, 14X, to cause one to be glad, to celebrate, to enjoy oneself. Lk. 15:23 The cognate feminine noun **εὐφροσύνη** (euphosune) means joy, gladness, or happiness.
  - 4. **χαίρω** (chairō), verb, 74X, to be in a state of happiness or wellbeing, to be glad or delighted.
    - a. **συγχαίρω** (sunchairo), verb, 7X, to experience happiness in conjunction with someone else, to express pleasure over someone's good fortune.
    - b. **χαρά** (chara), f.noun, 59X, the experience of joy or gladness; it is used to denote the state of being joyful (Matt. 25:21), the object that causes the joy (Phil. 4:1), or an event that calls for happiness. Lk. 2:10
  - 5. **μακαρίζω** (makarizo), verb, 2X, to consider someone to be favored, to call or consider them to be blessed, fortunate, or happy. The cognate adjective **μακάριος** (makarios) is used 50X, and means to be fortunate or happy, privileged or blessed.

## II. Definition and description.

- A. Webster defines happiness/joy as the emotion that is excited by the acquisition or expectation of good. It denotes one that consciously experiences the feeling of well-being and enjoyment, which comes from good of any kind.
- B. This state of well-being is typified by relative permanence, and is characterized by agreeable and pleasant emotions that range from mere satisfaction to positive felicity (intense happiness). ITim. 6:8; IPet. 1:8
- C. Happiness is characterized by mental and moral health, as well as a relative freedom from those things that are upsetting, irksome, or vexing; further, there is a natural desire for this state to continue.
- D. Doctrinally, it denotes the person that has a relationship with God, and has become the object of His blessing; joy or happiness (+H) is the natural response to recognizing that one is favored by Almighty God.
- E. The concept of blessing is intimately connected with the concept of joy or happiness; this is seen in the Hebrew and Greek terms that combine the concepts of happiness and blessing in a single word.
- F. The common factor that unites the terms for blessing and happiness is the concept of approval; one is both happy and blessed when he is approved by another—especially God.
- G. Synonyms include joy, felicity, ecstasy, blessedness, beatitude, and bliss.
- H. Antonyms include adversity, disaster, misery, sadness, sorrow, unhappiness, disappointment, and depression.
- I. From a biblical standpoint, there are three types of happiness that may be observed in this world.
  - 1. False or pseudo happiness that may be derived from the wrong source.

2. Establishment happiness that comes as a result of the Divine Institutions and that Laws of Divine Establishment.
3. True happiness, the perfect happiness of God.

### III. Happiness as it relates to God.

- A. Given what we know of the Divine essence, by His very nature God cannot improve Himself or His situation.
- B. He possesses a complete, immutable happiness, since He is perfect and lives in a perfect environment. 1Chr.16:27; Psa.16:11
- C. God has determined to share His eternal blessedness and joy with volitional creatures, who are allowed the freedom to choose for or against God.
- D. God's happiness is related to His viewpoint, which He has communicated to us through His word.
- E. Therefore, His word may become the source of happiness for those that will avail themselves of it. Ps.19:8; Prov.3:13-18, 16:20; Jer.15:16; Jn.17:13 cf. Matt.13:20
- F. All of His works produce happiness in those that are adjusted to Him. Job 38:7; Ps. 92:4; 139:14, 145:4
- G. The adjusted believer takes great pleasure in the execution of God's justice. Prov. 21:15; Rev. 18:20

### IV. Happiness and the unbeliever.

- A. Since God's happiness is related to His viewpoint, and since the unbeliever is not capable of assimilating that viewpoint, it should be obvious that the unbeliever cannot share God's perfect happiness. 1Cor. 2:14
- B. Nevertheless, as the unbeliever knowingly or unwittingly orients to a principle of the truth, he may experience the happiness that is associated with that principle. Acts 14:17
- C. In that regard, establishment happiness is dependent upon certain factors; God's perfect happiness is independent of circumstances.
- D. One way the unbeliever may experience happiness is via blessing by association, as the unbeliever is blessed under God's Divine Institutions and the Laws of Divine Establishment.
- E. Establishment happiness comes to the unbeliever as he orients to the Laws of Divine establishment; however, he must avoid the arrogance complex and be willing to submit himself to God's design.
  1. The Divine Institution of marriage is the first example of the general happiness that the unbeliever can experience. Gen. 2:23-24; Prov. 18:22
  2. The unbeliever can also experience joy in the realm of the family, as he enjoys the blessings of children and family. Ps. 127:3
  3. A third area in which the unbeliever may enjoy establishment happiness is within the Divine Institution of nationalism. Acts 17:26; Ps. 106:5
  4. Within the nation, the unbeliever may experience the happiness that comes from the principle of friendship. This type of happiness comes to those that share some similar views, goals, hobbies, etc. Gen. 38:12
  5. The unbeliever may derive some legitimate satisfaction from the principle of diligent labor; he may experience the success and happiness that comes from a job well done. Eccles. 3:13

- F. However, a more common form of happiness that unbelievers experience is pseudo happiness, which is promoted by Satan and administered through the cosmic system.
1. Pseudo happiness comes to people as Satan attempts to counterfeit the perfect happiness, contentment, and blessing that comes only from God.
  2. While it is unlikely that Satan personally administers this relative form of happiness, as the ruler of this world, he provides the stimulation, ambition, circumstances, and propaganda through the cosmic system.
  3. The cosmic system is a reflection of Satan's perverted genius, and is designed to keep the unbeliever blinded to the greater realities of the angelic conflict. Eph. 2:2
  4. As the ruler of this world, he is called the **prince of the power of the air**; he uses the media, television, radio, literature, and the educational system to invade the thinking of those he deludes.
  5. However, since the cosmic system is filled with Satan's illusions, delusions, fallacies, fantasies, and misconceptions, it is in a constant state of flux and cannot be relied upon to provide true, lasting happiness. IJn. 2:15-17
  6. In his arrogance, Satan promotes the myth that one can be happy apart from God and His plan; He deceives the unbeliever (and sometimes believers) into believing that one can be happy if he has enough health, money, success, pleasure, fame, social life, sex, takes enough trips, or has a pleasant enough environment, etc.
  7. In spite of the fact that all these factors may bring happiness under certain circumstances, they are all temporal and subject to change, just as the cosmos itself is constantly changing.
  8. As soon as the unbeliever's reasons for rejoicing pass, their blessings are threatened, boredom begins, or they come under significant pressure, their pseudo happiness quickly fades.
  9. The negative unbeliever may become caught in an endless cycle of seeking to find and maintain the happiness he so desperately desires, but cannot obtain permanently.
- G. For those in the cosmos, happiness may come in many forms; however, all are transient and are not related to the true happiness that comes only through orientation to God and His plan.
1. People are happy when they get their own way. Mk. 14:11
  2. Agricultural/economic blessings make people happy. Ps. 4:7; Isa. 9:3; Acts 14:17
  3. Military success is a cause for rejoicing. Isa. 9:3; ISam. 30:16
  4. Money and the details of life cause men to enjoy temporary happiness. Judges 9:13; Prov. 27:9; Lk. 12:19
  5. Friendship provides a measure of happiness. Prov.27:9
  6. Temporal promotions and achievements of various kinds provide momentary stimulation. Judges 18:19-20; Esther 5:8-9; ICor. 9:25
  7. Various forms of entertainment can provide interludes of happiness. IChron. 15:16; Eccles. 2: 8; Lk. 23:8
  8. Sex. Gen. 2:25; Eccles. 2:8
  9. Unexpected good fortune. Prov. 15:30
- H. Although there are many things that may make the maladjusted happy, all too often the unrighteous take pleasure in that which is not a legitimate cause for happiness.
1. The adversity of others. Job 31:29; Ps. 35:15; Prov. 17:15, 24:17; Lam. 1:21

2. Anti-Semitism makes some people happy. Jer. 50:11; Obad. 1:12
3. The negative unbeliever, along with the reversionistic believer, may find that happiness is stimulated through sinful activity. Prov. 2:13-14, 10:23
4. The maladjusted in Daniel's 70<sup>th</sup> week will take great joy in the apparent destruction of the prophets that tormented them. Rev. 11:10
5. The fool finds happiness in his own stupidity. Prov. 15:21
- I. No matter how the negative may derive his happiness, the Bible makes it plain that his time of rejoicing will be relatively short. Job. 20:4-5
- J. Jesus Christ contrasted the happiness of the cosmos with the happiness that He provides. Jn. 16:20-22

V. Happiness and the salvation adjustment.

- A. While happiness may exist in the temporal realm for the unbeliever, based on good fortune, health, pleasant circumstances, temporal success, and other factors, the first spiritual happiness comes at the point of the salvation adjustment.
- B. When a person believes in Jesus Christ for salvation, he comes under the eternal approbation of God, which should form the basis for happiness and rejoicing. Ps. 2:12, 5:11, 32:1-2, 34:8
- C. The gospel (Greek εὐαγγέλιον euangelion—good news) contains the truth that God seeks a relationship with the human race through the perfect, completed work of Jesus Christ on the cross. Isa. 52:7; Lk. 2:10, 4:18
- D. This completed work is the basis for forgiveness of sins, which is cause for great rejoicing. Rom. 4:7-8
- E. Acceptance of the gospel carries with it the reality that God has provided in Christ all that is necessary for the believer. Eph. 1:3
- F. The gospel becomes the source of temporal and eternal blessing, prosperity, and happiness to those that accept it. Prov. 15:30, 25:25; IITim. 1:10; IIThess. 2:14
- G. The angels are interested spectators, who experience a great happiness when the gospel is accepted by anyone. Lk. 15:7-10
- H. Likewise, adjusted believers find cause to rejoice when people come to the truth. Acts 15:3

VI. Happiness for the believer in time.

- A. As stated previously, the Word of God may become the source of God's happiness in time for those believers that avail themselves of it. Jer. 15:16; Rev. 1:3
- B. Since inner happiness is one of the Royal Imperatives for this dispensation, the believer has a responsibility to seek God's happiness in time. Matt. 5:12; Rom. 12:12; IICor. 13:11; Phil. 3:1, 4:4; IThess. 5:16
- C. Inner happiness comes as a byproduct of consistently walking in fellowship (Gal. 5:22), knowing, and applying doctrine. Ps. 106:3, 112:1, 119:1-2, 128:1-4; Prov. 3:18, 29:18; Jn. 13:17
- D. In fact, inner happiness is part of the logistical support that the positive believer experiences in time, as he runs his race. Neh. 8:10; IPet. 1:8
- E. Inner happiness and contentment serve to combat the tendency to engage in worry when one is confronted with various forms of testing. Ps. 94:19; James 1:2
- F. God's happiness in time is not contingent upon pleasant circumstances, but is available to all believers in the midst of whatever suffering, testing, affliction, and pressure they may be experiencing. IICor. 7:4, 8:2; IThess. 1:6; Heb. 10:34

- G. Divine discipline, which is part of each adjusted believer's niche, is one factor that God employs to increase the believer's capacity for happiness. Job 5:17-18; Ps. 51:8, 94:12-13a; Heb. 12:11
- H. The fear of the Lord, which manifests itself in the pursuit of wisdom, is not only necessary for true happiness, but may have a salutary effect on the physical health of the believer. Prov. 3:8, 16:24, 17:22
- I. While God desires for His children to enjoy His happiness, certain factors are necessary in order for the believer to experience God's joy in a maximum way.
1. Happiness is directly related to the principle of faith in God's word. Jn. 15:11, 20:29; Rom. 15:13
  2. Spiritual happiness is related to the principles set forth in the Beatitudes, which record the types of attitudes and actions that characterize those God favors. Matt. 5:3-12
    - a. The poor in spirit. Vs. 3
    - b. Those who mourn. Vs. 4
    - c. Those that are gentle. Vs. 5
    - d. Those who long for permanent righteousness. Vs. 6
    - e. Those that are merciful. Vs. 7
    - f. The pure in heart. Vs. 8
    - g. The peacemakers. Vs. 9; Prov. 12:20
    - h. Those persecuted for standing for the truth. Vs. 10
  3. Proper prayer is quite necessary if one is to experience the fullness of joy. Jn. 16:24
  4. One must understand and be willing to apply the doctrine of separation if he is to enjoy the blessings God offers. Ps. 1:1-3
  5. Happiness is related to the believer's willingness to learn and submit to the principles of the godliness code for his niche. 1Tim. 6:6
- J. In that regard, happiness must be built on the principles of the truth and not on the fortune or misfortune of others. Job 31:29; Ps. 35:13; Ezek. 25:3,6, 35:15
- K. For the believer that seeks to orient to God's plan, his future contains the realistic hope of happiness. Prov. 10:28; Jn. 17:13
- L. While some may think that happiness is contingent upon a lack of problems, testing, and difficulty in this life, such is not correct. 1Pet 1:6-7
1. In that regard, happiness is not having what you want; it is wanting what you have, which involves the principle of contentment. Phil. 4:11
  2. One cannot be happy without a measure of contentment; if one is not content, he may resort to pursuing and attempting to provide his own happiness. 1Tim. 6:8
  3. The Hebrew believers are good examples of the fact that happiness is not contingent upon pleasant circumstances, but upon orientation to doctrine. Heb. 10:32-34
  4. In fact, when one is confronted with testing in time, he is to reflect on the joys of the Christian way of life as a means of comfort and support. James 1:2
- M. Happiness as it relates to the local church.
1. The principle of happiness is realized in the local church through the function of the pastor-teacher and the principle of face-to-face teaching. 1Jn. 1:3-4; 2Jn. 1:12
  2. Right congregation is the source of joy to the adjusted communicator, apart from which relationship neither can effectively fulfill its destiny in time or eternity. 1Thess. 2:19-20
  3. As believers hear and apply the doctrine they are taught, they become the source of joy in time for the pastor-teacher. Philemon 1:7; 3Jn. 1:3-4

4. The adjusted communicator recognizes the great value of unity in the local church; as the congregation unites in the Divine viewpoint he teaches, his joy is increased. Phil. 2:2
5. Therefore, the joy of the pastor-teacher and the joy of the congregation are contingent upon each other in some ways, as each seeks to orient to God's plan in time. IICor. 1:24; Heb. 13:17

N. Children are a part of the Ph<sub>2</sub> happiness that God provides. Ps. 127:3-5

1. As with the relationship between the pastor and the congregation, the child that hears and applies doctrine becomes a source of great happiness to the parents that raised him. Prov. 23:24-25, 27:11, 29:3
2. Unfortunately, the opposite is also true; when a child rejects the principles of the truth, he becomes a source of lupe (the Greek term λύπη {lupe} means grief, pain, distress, or sorrow) to adjusted parents. Prov. 10:1

VII. Happiness as it relates to eternity.

- A. A major factor in the eternal happiness of believers is found in the fact that the indwelling sin nature, which is the cause of sin and death, will be eradicated in the resurrection body. Rom. 8:29; ICor. 15:51-57
- B. A secondary factor in the blessings of eternity is that the enemies of the truth, both human and angelic, have been eliminated from the scene. Isa. 14:4-17; Rev. 20:15
- C. The marriage supper of the Lamb is portrayed as a blessed and happy event. Matt. 22:1-4 (parabolic form); Rev. 19:7-9
- D. The Millennium is also described as a time of incomparable peace and joy on the earth. Isa. 14:7, 35:1-10, 51:3,11
- E. The eternal state is described as a place that is lacking in any sort of death, mourning, crying, or pain (Rev. 21:4); therefore, it is logical to conclude that the believer in eternity will experience the happiness for which he has capacity.
- F. The happiness of Ph<sub>3</sub> (the recognition of coming rewards) was what motivated Jesus Christ to endure His unique sufferings. Heb. 12:2
- G. Similarly, that same knowledge of the coming joy is available to the believer in time, which should serve as a motivation to complete one's course before the Lord. Jude 24

VIII. The enemies of happiness

- A. The primary enemy that prevents mankind from sharing God's perfect happiness is the viewpoint of Satan, who rejected God's happiness and sought to find happiness within himself. Isa. 14:13-14
- B. As Satan's viewpoint is propagated among men, certain individuals accept that thinking and promote the doctrines of demons, which contribute to mankind's lack of true happiness. ITim. 4:1-3; IITim. 2:26
- C. With the advent of the indwelling sin nature, all people possess an active link to evil, which further works against mankind enjoying God's perfect happiness. Rom. 7:21-24
- D. Various functions that occur as a result of the control of the sin nature are active impediments to experiencing God's happiness.
  1. The general pursuit of the cosmos, which constitutes one an enemy of God. James 4:4
  2. The love of money is a spiritual flaw that manifests a lack of contentment; the pursuit of money and the details of life work against the believer enjoying the happiness of God. Heb. 13:5

3. Worry and fear are two mental attitude sins that undermine happiness. Lk. 10:38-42; Jn. 14:27
4. Sinful judging manifests a lack of happiness with other people, whom believers cannot ultimately control. Matt. 7:1-3; Rom. 14:10
5. Attempting to live in the past manifests a lack of orientation and contentment, which are enemies of happiness. Eccles. 7:10
6. People that indulge the mental attitude sins of self-pity, inappropriate guilt, implacability, vindictiveness, hatred, and revenge tactics will not enjoy God's happiness in time.
- E. Another reason that believers may not share the happiness of God is the failure to recognize that God wants the believer to be happy. Eccles. 11:9; IICor. 13:11
- F. Lacking the recognition that God wants the believer to be happy (or failing to believe that truth) may cause the believer to ignore or disregard the Royal Imperatives to be happy. Phil. 3:1, 4:4
- G. In that regard, if the believer does not recognize that God is for him and that life is meant to be lived and enjoyed, he may accept unhappiness as a way of life. Eccles. 9:7
- H. Another factor that tends to cause unhappiness is the concept of unrealistic expectations, which may infect any area of life. Eccles. 7:13-14; Job 2:10
- I. Because much of what we expect in life comes from our own thought processes, it is critical to monitor those things about which we spend our time thinking. Phil. 4:8-9
- J. In that regard, when the believer focuses his thinking on himself and his circumstances, he is not focusing his thinking on the hope of glory; selfishness is one of the greatest impediments to enjoying the happiness of God. Rom. 5:2, 12:12; Tit. 2:13

IX. The frantic search for happiness.

- A. Believers that do not submit themselves to God's plan may quickly begin to react when things do not go as they expect.
- B. The believer that comes under any of the reactor factors may begin to seek relief (happiness) through some other means than applying doctrine to the test.
- C. He abandons his position of humility and faith-rest, and begins to pursue other things in order to achieve what happiness may be available to him. IPet. 5:6-7
- D. He may begin to rationalize his actions/reactions with such human viewpoint ideas as:
  1. Other believers are doing this and they don't seem to be suffering any consequences.
  2. I deserve more in life than this.
  3. Is all this sacrifice and pressure worth it?
  4. If God is for me, why aren't things better.
  5. Why shouldn't I have what I want?
  6. What I am pursuing isn't sinful, so it must be legitimate.
  7. I have applied enough, let others make the sacrifices.
- E. However, the frantic search for happiness causes God to intervene in the life of the believer under the principle of Divine discipline.
  1. The frantic search for happiness manifests a form of arrogance under the STA and a lack of faith-rest, which results in Divine discipline (DD) for the believer. James. 4:4-7
  2. The believer begins to suffer various problems in his life, including but not limited to reversals in his personal life, health, family life, finances, and business ventures. Gen. 29,30

3. The first stages of Divine discipline are called warning discipline, which will continue to intensify if the believer does not begin to move toward recovery. Heb. 12:12-13
  4. Discipline will escalate and continue to intensify for the believer that will not humble himself, turn from his own chosen paths, rebound, and correct his course. II Thess. 3:14; Rev. 2:21-22 cf. Lev. 26:14-39
  5. God will actively work to frustrate the believer, who will find that he cannot succeed no matter how diligently he pursues his agenda. Hos. 2:5-7
  6. In some cases, God may simply allow the believer to succeed in his evil, which may result in some very ill-advised confidence. Eccles. 7:25
- F. The reality is that the frantic attempt to provide one's own happiness will not be successful in the long term, because it stems from the STA and not from resident doctrine.

X. Concluding observations.

- A. Believers should not confuse the happiness that God provides with the general stimulation that is enjoyable for the moment, but does not have the ability to sustain one in the course of life.
- B. Many people harbor the notion that some set of circumstances, some person, some money, or some other thing in this world will make them happy.
- C. Therefore, many people have bought into the idea of the **pursuit of happiness**, which is sure to issue in disappointment in the long term.
- D. However, happiness must come from within, and is not contingent upon the environment, associations, or circumstances to be enjoyed.
- E. Believers should not confuse God's happiness with some emotional stimulation; believers should not entertain the notion that they are going to "feel" happy all the time in this life.
- F. Happiness is not the absence of problems and pressures in life, which are guaranteed in the experience of the positive believer (II Cor. 1:5; Col. 1:24); happiness comes from the ability to share God's viewpoint and to persevere through the pressures of life. Phil. 1:13-18
- G. In that regard, happiness does not come from anything external to the body; happiness comes from developing a disciplined, efficient life with regular spiritual habits.
- H. The example of Job demonstrates that God desires the best for believers; however, the believer may endure a great deal of suffering if he is to enjoy God's highest blessings.
- I. Happiness, like other virtues, must be cultivated; further, one must develop capacity for happiness, which is sometimes perfected in the crucible of suffering.
- J. Happiness is related to the principle of contentment, which involves not being anxious about the future, refusing to live in the past, and being content in the present.
- K. The Greek term αὐτάρκεια (autarkeia) denotes the one that is self-sufficient; internally, it denotes one that is happy or content with his circumstances. I Tim. 6:6

*"Go then, eat your bread in happiness, and drink your wine with a cheerful heart; for God has already approved your works."*  
Ecclesiastes 9:7