

Stirreth Up Strife

“Hatred stirreth up strifes: but love covereth all sins.” Proverbs 10:12 medan #01

“A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.” Proverbs 15:18 medan

“A froward man soweth strife: and a whisperer separateth chief friends.” Proverbs 16:28 medan

“Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife.” Proverbs 17:1 riyb

“He loveth transgression that loveth strife: and he that exalteth his gate seeketh destruction.” Proverbs 17:19 matstsah Proverbs 13:10

“Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.” Proverbs 22:10 diyn

“Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.” Proverbs 26:20 medan

“As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.” Proverbs 26:21 riyb

“He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat.” Proverbs 28:25 medan

“An angry man stirreth up strife, and a furious man aboundeth in transgression.” Proverbs 29:22 medan

“Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.” Proverbs 30:33 riyb

Medan – מִדָּן - **strife** – bitter conflict, quarreling; **contention** – rivalry, competition, contest; also the name of one of the sons of Abraham and Keturah. Having a son named strife says a lot about his home life in Abraham's golden years. Genesis 13:7,8

Riyb – רִיב - **strife** – personal quarrels, personal disputes, even in the area of legal disputes. It's to maintain one's position as being in the right and argue the point. It is used many, many times in the OT. Arguing one's point of view in defense of themselves is the natural expression of those who are self righteous, that is, those who are right in their own eyes!

“In those days there was no king in Israel, but every man did that which was **right in his own eyes.**” Judges 17:6 “In those days there was no king in Israel: every man did that which was **right in his own eyes.**” Judges 21:25 “So these three men ceased to answer Job, because he was **righteous in his own eyes.**” Job 32:1 “Every way of a man is **right in his own eyes:** but the LORD pondereth the hearts.” Proverbs 21:2 “The way of a fool is **right in his own eyes:** but he that hearkeneth unto counsel is wise.” Proverbs 12:15

1. *“Hatred stirreth up strifes: but love covereth all sins.” Proverbs 10:12 -*

שִׁנְאָה, תִּעְרָר מְדֻנִים; וְעַל כָּל-פְּשָׁעִים, תִּכְסֶה אֲהָבָה.

The word for **hatred** is *sinah*, which refers to an emotional condition of aversion that distances oneself from the other person, either physically or in the heart where they keep their heart distanced from them. If one was married this condition is finally brought to a point through divorce. Divorce is their way of saying that their hearts are far from them and that they want nothing to do with them. They are so angry at them that their heart turns cold and distant.

The word for **stirreth up** is the poel stem of *'ur*, which meant to arouse, awaken, excite someone toward an activity; to agitate. But in the poel stem it intensifies the action of the verb telling us that these types not only incite other people to anger, but also to fighting and brawling.

The word for **strifes** is *medan*, which denotes bitter conflict, quarreling, rivalry, competition and contest. He's the type who thinks he's better than others in some way and is always stirring the pot. These types can't stand the idea of people living peaceful and quiet lives, so they are always going about trying to get them worked up over something. You find them in your social circles, in the bars, where you work, in churches, in society at large and among them who try to overthrow nations.

2. *“A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.” Proverbs 15:18 -*

אִישׁ חֲמָה, יִגְרֶה מְדוֹן; וְאָרֶךְ אַפַּיִם, יִשְׁקִיט רִיב.

The next type of man that stirs up strife among people is a **wrathful man**, *ish chemah*. *Chemah* meant to be hot; it is kindled; it grows and blazes like a fire. Other Middle Eastern dialects had these ideas found in it: venom, poison, bitterness, gall and pride. It is always directed against other individuals or groups. It usually found in men. The reasons for human chemah is that someone has been offended, insulted, or deceived by someone else, or the realization that someone else's conduct has been wrong.

But *chemah* can turn away, or it can be turned away, one can refrain from it and give it up altogether. It is cruel and merciless, either in its words or actions, and one can get caught up in its grip. It is always evaluated negatively; it stirs up strife and transgression; a man of great wrath will have to eventually pay the penalty for it, “*A man of great wrath shall suffer punishment: for if thou deliver him, yet thou must do it again.*”, Proverbs 19:19; it leads only to evil, “*Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.*”, Psalms 37:8; and that we're to have nothing to do with wrathful men, “*Make no friendship with an angry man; and with a furious man thou shalt not go.*” Proverbs 22:24.

The word for **stirreth up** is the piel future of *garah*, which in the piel stem is an intensive idea. It meant to excite, stir up, to provoke someone to anger. As in all these concepts the idea of stirring up, or exciting, or agitating someone to anger is accomplished by the angry person's words and actions, but also by the negative energy of anger that they radiate outward!

The word for **strife** is the same as in Proverbs 10:12. It is *medan*, which denotes bitter conflict, quarreling, rivalry, competition and contest. He's the type who thinks he's better than others in some way and is always stirring the pot. These types can't stand the idea of people living peaceful and quiet lives, so they are always going about trying to get them worked up over something. You find them in your social circles, in the bars, where you work, in churches, in society at large and among them who try to overthrow nations.

3. “*A froward man soweth strife: and a whisperer separateth chief friends.*” Proverbs 16:28 -

אִישׁ תְּהַפְּכוֹת, יִשְׁלַח מְדוֹן; וְנִרְגָּן, מִפְּרִיד אֱלוֹף.

#02

Ish tahpukoth - אִישׁ תְּהַפְּכוֹת - a froward man, which is the word *tahpukah* that comes from the root *haphak*. It has the idea of deceitfulness, perversity; someone who turns the natural order of things upside down. It has the idea of upsetting things, of turning things upside down. In the world of words it describes one who perverts the words being spoken, or their meanings, which is what the word misconstrue means - to misinterpret, or to take in the wrong sense the words you are speaking to them. What comes out of their mouths is twisted, perverted, illogical and irrational; and the words that you are speaking to them go through the same process only backwards, upside down. The tahpukah, froward, man is the one who does this.

Soweth strife is the piel future of shalach, which had the intensive ideas of sending out, or letting loose something on someone. In the context here of **strife**, it has the idea that this individual is the one who sends out strife, or lets strife loose on other people. The word for **strife** here is *medan* also.

4. “*He loveth transgression that loveth strife: and he that exalteth his gate seeketh destruction.*”

Proverbs 17:19 - אָהַב פְּשַׁע, אָהַב מִצָּה; מִגְּבִיּה פְתָחוֹ, מִבְּקַשׁ-שָׁבָר.

Ahab pasha' - אָהַב פְּשַׁע - loveth transgression – to love is the qal participle of ahab, which tells us that this is now a way of life for this type. It also tells us that he or she has gotten into this practice in life over a period of time until it defined who they were.

But the word for **transgression** is *pasha'* and it does mean transgression, but more specifically it refers to rebellion, or dissension in the community of God. It refers to speech or action that disrupts the peaceful life that the people of God are enjoying or could be enjoying. And we notice that this kind of person loves both dissension and strife. And why not? The fact that he loves rebellion, dissension and disruption of the household of God goes hand in hand with loving strife!

The word for **strife** here is *riyb*, which denotes personal quarrels, personal disputes, even in the area of legal disputes. It's to maintain one's position as being in the right and argue the point. It is used many, many times in the OT. Arguing one's point of view in defense of themselves is the natural expression of those who are self righteous, that is, those who are right in their own eyes! This kind of believer likes to get people worked up in these areas so he or she can create dissension and rebellion in the faith.

5. “*Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.*” Proverbs

22:10 - גִּרַשׁ לֵץ, וַיֵּצֵא מְדוֹן; וַיִּשְׁבֹּת, דִּין וְקָלוֹן.

The word for **scorner** here is *luts* and we have had it in Psalms 1:1, “*Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.*”. It has the idea of someone who derides, makes fun of, speaks contemptibly of; one who frivolously jests, denies, rejects, or ridicules the Lord and Bible Doctrine. It doesn't refer to an unbeliever, or believer, who does not know the truth, but wants to, but an unbeliever, or believer, who has been exposed to the truth and rejected it! But more than just rejecting it, he's always arguing the point to see if he can trip you up in some way, to make fun of you and the Word, so as to put you or the Word down. Arguing, scoffing, denying, rejecting, ridiculing and mocking are all a part of it.

It covers a wide range of manifestations, but it speaks of one who has had the truth communicated to them, (usually many times), either the gospel entailing man being a sinner and needing Jesus Christ to save them, or information about the reality of a God and his creation of heaven and earth, or doctrinal teaching, by you or someone else, and rejects it, denies it, scoffs at it, even makes fun of it. It can also refer to scoffers in general who are basically negative people. It refers to people who are anti-faith, anti-grace and anti-Bible Doctrine. Also a heckler in a public meeting or interview.

The word for **cast out** is the piel infinitive of *garash*, which meant to drive out, to drive away, to expel. Now in Psalms 1:1 it tells us that we are not to associate with these types of people; and that we're not allowed to even hang around the places they like to frequent. Here the action is more assertive in that we are to thrust them away from any interaction with us. **The first one is to keep away from them; the second is to keep them away from us!**

The word for **contention** here is *madon*, which we have had and is quarreling, conflict, competition, rivalry, etc.. And it is connected to the **scorner**, but when he leaves the group, church, circle of friends and so on, or is cast out, then contention and all that goes with him. It's like this negative cloud of dark energy and words go out the door with him, or her.

But something else goes with him and that is **strife**, as we have here in the second clause. The word for **strife** in this passage is *diyn*. *Diyn* is a word that is found in a court of law and refers to judgment, so what we have here is **judgmentalism**. So what we have here is someone who is in disagreement with the tenets of grace living, and/or Bible Doctrine, and/or living by faith. They are convinced they are in the right and spare no expense in arguing their point of view to “one-up” those who disagree with them. This creates anger, tension, self doubts and often a crisis of faith for the grace believer. Their activity centers around trying to win their point of view and creates constant arguing over these points. So when they are expelled from your circle of associations, then all that goes out the door with them!

Diyn also had the idea of two opponents at law both of whom are thoroughly convinced that they are in the right! From that point they both argue their case with neither one of them giving ground to the other in their war of words. The word *diyn* developed into the word *midyanim*.

From that *midyanim* developed into a type of wife, or woman, (men too), who thinks she's right about everything and argues with her husband on just about everything in the home. Her personal issues deal with such things as: 1) having a strong mental attitude of pride, 2) a will that won't bend, 3) often a sense of moral superiority, or being in the right all the time, (the thought she could be wrong doesn't enter into her mind), 4) refusal to submit to authority, 5) a rejection of doctrinal authority, 6) lack of humility, 7) lack of true gentleness, 8) a polemic attitude, (wants to fight all the time). And if ever confronted with these issues, she'll argue that she doesn't! Trying to get her to see reason and stop, is like trying to restrain the wind. She's the quarrelsome wife of Proverbs 21:9, “*It is better to dwell in a corner of the housetop, than with a brawling (quarrelsome) woman in a wide house.*”

The word for **shall cease** is the qal future of *shabath*, which is the word for observing the Sabbath day of rest. What it is saying is that if we expel the scorner from among our midst, then we will get a break from strife and reproach. All that anger, arguing, quarreling and judgmentalism will go, but something else will go out with him and that is **disgrace**, *qalon*. *Qalon* looks at the defamation and disgrace that the scorner causes to those who are subjected to his arrogant anger and attacks of arguing. He brings disgrace and disrespect to those around him and when he leaves they get rest from that.

6. “Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.” #03
Proverbs 26:20 - בְּאֵפֶס עֵצִים, תִּכְבֶּה-אֵשׁ; וּבְאֵין נֵרָגוֹן, יִשָּׁתַק מְדוֹן -

The word for **talebearer** is *nirgan* and is translated also as a gossip, one who spreads rumors. It is also found in “A froward man soweth strife: and a **whisperer** separateth chief friends.”, Proverbs 16:28; and in “The words of a **talebearer** are as wounds, and they go down into the innermost parts of the belly.”, Proverbs 18:8. And is really addressed in James 3:5,6, “Even so the **tongue** is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the **tongue** is a fire, a world of iniquity: so is the **tongue** among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.”

The word for **ceaseth** here is the gal future of *shathaq* and it meant to subside, to settle down, to be hushed, to quiet down, or to calm down; it was used of the calming of the waves in the sea. **Gossip fuels strife just as wood fuels a fire**. If the wood is removed from the fire, or if wood is not added to the fire, then the fire will calm down and eventually go out. And the same thing goes for gossip. If we keep on gossiping, then we are adding fuel to the fire and the strife will continue on. **But if we stop adding fuel to the fire of strife by stopping our gossip, then the strife will calm down and go away.**

7. “As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.” Proverbs 26:21 - פָּחֶם לְגַחְלִים, וְעֵצִים לְאֵשׁ; וְאִישׁ מְדוֹנִים (מְדִינִים), לְחֶרֶר-רִיב -

“As charcoal to embers and as wood to fire, so is a quarrelsome person for kindling strife.” NIV We had seen that *midyanim* came from the word *diyn*, which had the idea of two opponents at law both of whom are thoroughly convinced that they are in the right! From that point they both argue their case with neither one of them giving ground to the other in their war of words. The word *diyn* developed into the word *midyanim*.

Midyanim, when dealing with home life, spoke of the type of wife, who thinks she's right about everything and argues with her husband on just about everything in the home. Her personal issues deal with such things as: 1) having a strong mental attitude of pride, 2) a will that won't bend, 3) often a sense of moral superiority, or being in the right all the time, (the thought she could be wrong doesn't enter into her mind), 4) refusal to submit to authority, 5) a rejection of doctrinal authority, 6) lack of humility, 7) lack of true gentleness, 8) a polemic attitude, (wants to fight all the time). And if ever confronted with these issues, she'll argue that she doesn't! Trying to get her to see reason and stop, is like trying to restrain the wind. She's the quarrelsome wife of Proverbs 21:9, “It is better to dwell in a corner of the housetop, than with a brawling (quarrelsome) woman in a wide house.” This same definition refers also to a contentious, or quarrelsome man.

The word for **kindles** is the pilpel infinitive of *charar*, which meant to ignite, to get hot, to inflame, to start a fire, to excite, to arouse, etc. Which presupposes that something is already going on there, some issue that people are a little miffed about; and that there is the element of heat/anger going on in the contentious person; inner heat or anger that is hotter than the pre-existing issue. To get the embers to get hotter and break out into flames, then what is added to them must be hotter than the embers. This is what an incendiary device is about. **Quarrelsome people start fights**; it's what they do; it's what they like to do. But in this case these little embers that are glowing reveal that there is some unresolved issue in the other parties where there is a little anger or resentment going on, so they come in with their hotter anger and ignite the situation to a place far worse than it was.

8. “He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat.” Proverbs 28:25 - רַחֲב-נֶפֶשׁ, יִגְרָה מְדוֹן; וּבִטָּח עַל-יְהוָה יִדְּשֵׁן.

A proud heart is literally a proud nephesh, or a proud soul, rachab-nephesh. It had the idea of being wide, broad, open and inflated. So what we're looking at is someone who has an inflated soul, or opinion of himself. An inflated ego, or one who thinks higher of himself than others, or a “big head” as we would say, is one of the many manifestations of personal pride. And, as we see here, it is the type of mindset that stirs up strife among other people.

The word for **stirreth up** here is the piel future of garah and it meant to excite, stir up, to provoke someone to anger. The piel stem denotes the intensity of their actions in that these type of people actively go about seeking to stir up problems in any social setting that they can. Sometimes they are consciously aware of what they're doing and purposely go about to stir up strife; and sometimes they're not aware of it, but do it anyway.

A common thread about the idea of stirring up is the idea of exciting or agitating; they try to excite the feelings of anger and discontent in other people and try to get them angry and arguing among themselves. And if we remember what the NT word *tarasso* was about, we see that it was an agitation of the soul, which we define as **stress** today. So what we end up with those who **stir up strife** in our homes, in our friendships, in our social gatherings, in our churches, and in our country is that wherever they go they leave stress behind!

These types are skillful at knowing what to do, what to say; things which will excite a reaction in other people. That reaction they excite in other people's souls is what *tarasso*, or **troubling**, as the KJV puts it, and is what **stress** is all about. The TV news channels do it all the time; the movie industry does it, and people that we know, or who we are acquainted with, do it as well. So people who stir up strife are not only stirring up strife, anger, hardship and hurt feelings in our lives; they are also bringing added stress into our lives! So if we want to minimize the stress factors in our lives, keep away from them.

We also want to note the connection that exists between people who are proud and this idea of stirring up strife! If you find someone who is always causing problems, stirring up strife, saying things that get arguments started, or saying things that get people angry, then we need to see that we are dealing with people who are proud! So, we are to avoid them.

9. “An angry man stirreth up strife, and a furious man aboundeth in transgression.” Proverbs 29:22 - אִישׁ-אַף, יִגְרָה מְדוֹן; וּבִעַל הַמָּה רַב-פְּשָׁע.

An **angry man** is *ish-aph*. *Ish* is the word for **man**, but when the *maqeph* is used to connect it to the word for **anger** it tells us that this kind of man is wrapped up in anger; short-fused, long-fused, some people are just angry all the time and you never know when they're going to go off and what form or expression their anger will take. Here they stir up strife. So whenever you see anger, arguments, quarreling, contentiousness and rivalry going on among a group of people, just look around and you will find someone who is proud and angry stirring things up.

The word for **anger** is *aph* and it had the idea of blowing breath through the nostrils, or breathing hard, to denote someone who was very angry. One always has this cartoon character of the bull in the bull ring blowing breath out its nostrils to denote that it was angry at the bull fighter.

10. “Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.” Proverbs 30:33 -

The word for churning of milk and the wringing of the nose is the same word for the forcing of wrath. It's מִיָּט and *miyts* refers to the process of mechanics by which those who like to stir up strife do so! In the first analogy we see the person who has milk in a churn and there they use a paddle to “churn things up”; the final result is butter. We even use this example when talking to others who are trying to start trouble by saying to them, “why do you keep trying to churn or stir things up?”

In the second analogy we see the bringing forth of blood, which is done by grabbing someone's nose and wringing it until their nose bleeds. In this one force is applied to the nose with a twisting motion, until the nose starts to bleed. This has the idea of the **trouble-maker forcing an issue and by twisting things around**. Maybe they've dropped a few words, tidbits, or tasty morsels to try to get people riled up, but the people don't go for it. So they will amp up their game by bringing in more tasty morsels for gossip, or say something blatant like, “doesn't that bother you?”

11. “Only by pride cometh **contention** (strife): but with the well advised is wisdom.” Proverbs 13:10 -
רָק-בְּזָדוֹן, יִתֵּן מִצָּה; וְאֶת-נוֹעְצִים חֲכָמָה.

The word is translated as contention, other times as **strife**, but it is *matstsah*, which refers to quarreling, contention, debate and strife that exists among gatherings of people; the basis for this is pride. The Septuagint puts this as an evil man with *hubris* practices evil. So what it brings in is the idea that this type of pride, which is *zadon* in the Hebrew, is the type of pride that is insolent.

12. “A false witness that speaketh lies, and he that soweth **discord** among brethren.” Proverbs 6:19 -
יָפִיחַ כְּזָבִים, עַד שָׂקָר; וּמְשַׁלַּח מְדָנִים, בֵּין אַחִים.

This is a passage that we have quoted many times and is translated here as discord, but it is the word for **strife!** In the Hebrew we have the word *medan* being used, which we have seen meant bitter conflict, quarreling; contention – rivalry, competition, contest. And we notice that at the beginning of the passage we see God saying, “*These six things doth the LORD hate: yea, seven are an abomination unto him.*” Proverbs 6:16

The word for **brother** here is *ach* and it does mean one's literal brother, but it is a broad term and would also refer to one's family members, clan, tribe, fellow countryman and fellow believer. And we notice that this is one of the seven sins that God hates the most! What is? Someone who goes around spreading strife among the people of God!

And why wouldn't he. It not only is evil in nature and character, but destructive in effect. How many marriages, homes, families, friendships, businesses, reputations, churches and so on have been destroyed by someone who sowed the seeds of strife? It is the very thing that Satan did when he was lifted up with pride and made that decision to raise his throne above *Yahweh's*. He sowed strife among the other celestial beings in heaven! Many Christians today put their own spin on what they think are the worse sins of all, but God has his list as what the worse are and they are: a proud look, a lying tongue, hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren.

13. “*It is better to dwell in a corner of the housetop, than with a **brawling** woman in a wide house.*”
Proverbs 21:9

Brawling woman, or quarrelsome woman, or a **contentious** woman, is *meesheth midyaniym*. The word for woman, which is also used to denote a wife, is *ishah* with the preposition **min** prefixed to it. *Min* has the idea of from, or away from, showing the idea of separation from something, or the idea of distancing oneself from something, or someone. **He's getting away from an contentious woman!** He says that it is better, preferable, to live on the roof of the house than with her!

From *medan midyanim* developed into a type of wife, or woman, (men too), who thinks she's right about everything and argues with her husband on just about everything in the home. Her personal issues deal with such things as: 1) having a strong mental attitude of pride, 2) a will that won't bend, 3) often a sense of moral superiority, or being in the right all the time, (the thought she could be wrong doesn't enter into her mind), 4) refusal to submit to authority, 5) a rejection of doctrinal authority, 6) lack of humility, 7) lack of true gentleness, 8) a polemic attitude, (wants to fight all the time). And if ever confronted with these issues, she'll argue that she doesn't! Trying to get her to see reason and stop, is like trying to restrain the wind. She's the kind of woman that creates strife in her home and everywhere else. She's the quarrelsome wife of Proverbs 21:9, “*It is better to dwell in a corner of the housetop, than with a brawling (quarrelsome) woman in a wide house.*”

14. “*It is better to dwell in the **wilderness**, than with a contentious and an angry woman.*” Proverbs 21:19

Here we see *medan* connecting her contentiousness, that is **strife**, to **anger** once again and the writer is telling us that it is better to live in the wilderness that share a home with this kind of woman. Only this time the writer says that it is preferable to not live up on a corner of the roof, while she lives in the main house, but to get as far away from her as you can by living out in the **desert!**

Now we are leaving the house, (that the man owned and built for his bride to live with him), to go out into the wilderness **to get as far away from her as he can!** The word for **wilderness** is *beerets-midbar* and it brings to mind a whole array of concepts that went with it. *Erets* was the word for the land, or the earth, and *midbar* was the word for an open, uninhabited space. But for those living in the middle east it referred to the wilderness, or **desert**.

Used in construct with each other it had the ideas of pasture land, a place where people did not dwell, a place, at best, that was only fit for feeding flocks, a sterile, sandy country, the desert of Arabia, the Sahara desert, semiarid or arid regions, a place of fear and revulsion, scarcity of water, lack of food, no shelter from the elements, wild beasts searching for prey, dangerous men and tribes, horned vipers, spiders, scorpions, flies, sweltering heat, dust storms, howling wilderness. Basically **the last place on earth that you would want to be, let alone live in**. Yet it is preferable, better to go out there and live alone than to live with a woman that causes strife in his life!

Anger, arguments, quarreling, finding fault, etc., all proceed from a point of personal pride and self-righteousness. These types of people, one's wife or woman here, are the things that go into someone who love to **stir up strife** in the home, or wherever they go. It's bad enough that they do it in their social circles, but when it's constantly in the home; it creates tension and stress that negatively effects everyone there. Trying to get her to stop is like restraining the wind. “*Restraining her is like restraining the wind, or grasping oil with the hand.*” Proverbs 27:16