

hand, the LXX. and Aram. think on חרף, *carpere conviciis*, as also in Codd. here and there is found the meaningless קְחִירָה.

Ver. 5 The purpose in the heart of a man is deep water ;  
But a man of understanding draweth it out.

“Still waters are deep.” Like such deep waters (xviii. 4) is that which a man hath secretly (Isa. xxix. 15) planned in his heart. He keeps it secret, conceals it carefully, craftily misleads those who seek to draw it out ; but the man of תְּבוּנָה, *i.e.* one who possesses the right criteria for distinguishing between good and bad, true and false, and at the same time has the capacity to look through men and things, draws out (the *Venet.* well, ἀνέλεξει) the secret עֲצָה, for he penetrates to the bottom of the deep water. Such an one does not deceive himself with men, he knows how to estimate their conduct according to its last underlying motive and aim ; and if the purpose is one that is pernicious to him, he meets it in the process of realization. What is here said is applicable not only to the subtle statesman and the general, but also to the pragmatical historian and the expositor, as, *e.g.*, of a poem such as the book of Job, the idea of which lies like a pearl at the bottom of deep water.

Ver. 6 Almost every one meeteth a man who is gracious to him ;  
But a man who standeth the test, who findeth such an one ?

As צִיר אֲמוּנִים, xiii. 17, signifies a messenger in whom there is confidence, and עֵד אֲמוּנִים, xiv. 5, a witness who is altogether truthful, so אִישׁ אֲמוּנִים is a man who remains true to himself, and maintains fidelity toward others. Such an one it is not easy to find ; but patrons who make promises and awaken expectations, finally to leave in the lurch him who depends on them—of such there are many. This contrast would proceed from 6a also, if we took קָרָא in the sense of to call, to call or cry out with ostentation: *multi homines sunt quorum suam quisque humanitatem proclamant* (Schelling, Fleischer, Ewald, Zöckler, and also, *e.g.*, Meiri). But אִישׁ תְּסִידוֹ is certainly to be interpreted after xi. 17, Isa. lvii. 1. Recognising this, Hitzig translates: many a man one names his dear friend ; but in point of style this would be as unsuitable as possible. Must יִקְרָא then mean *vocat*? A more appropriate parallel word to קָרָא is קָרָה = קָרָה, according to which, with Oetinger, Heidenheim, Eichel, and Löwenstein, we explain : the greater part of