

The Spanish Composite Bible

By

Gary D. Rose

The Spanish Composite Reflection Bible is intended to make you think more deeply about the text by progressive comparison of literal versions. Starting with Spanish, two English versions are progressively compared in order to gain deeper insights into the text. The mind works differently when understanding one text, when comparing two texts and when looking at more than two. As a result, an over-all meaning is obtained, which I call a “composite” understanding. When you have reached this level of understanding, you will want to record your thoughts about what the text now says, what it means to you spiritually and how you plan to apply its meaning to your life. I hope that you will find this work a help in your studies and a blessing in understanding what God would like you to know.

Spanish RV 1909

The World English Bible

Young's Literal Translation

Ecclesiastes

1 PALABRAS del Predicador, hijo de David, rey en Jerusalem.

The words of the Preacher, the son of David, king in Jerusalem:

Words of a preacher, son of David, king in Jerusalem:

1 ECCLESIASTÉS; Ó, EL PREDICADOR

The words of the Preacher, the son of David, king in Jerusalem:

Words of a preacher, son of David, king in Jerusalem:

- 2 Vanidad de vanidades, dijo el Predicador; vanidad de vanidades, todo vanidad.
"Vanity of vanities," says the Preacher; "Vanity of vanities, all is vanity."
Vanity of vanities, said the Preacher, Vanity of vanities: the whole [is] vanity.**
- 3 ¿Qué provecho tiene el hombre de todo su trabajo con que se afana debajo del sol?
What does man gain from all his labor in which he labors under the sun?
What advantage [is] to man by all his labour that he laboureth at under the sun?**
- 4 Generación va, y generación viene: mas la tierra siempre permanece.
One generation goes, and another generation comes; but the earth remains forever.
A generation is going, and a generation is coming, and the earth to the age is standing.**
- 5 Y sale el sol, y pónese el sol, y con deseo vuelve á su lugar donde torna á nacer.
The sun also rises, and the sun goes down, and hurries to its place where it rises.
Also, the sun hath risen, and the sun hath gone in, and unto its place panting it is rising there.**
- 6 El viento tira hacia el mediodía, y rodea al norte; va girando de continuo, y á sus giros torna el viento de nuevo.
The wind goes toward the south, and turns around to the north. It turns around continually as it goes, and the wind returns again to its courses.
Going unto the south, and turning round unto the north, turning round, turning round, the wind is going, and by its circuits the wind hath returned.**

- 7 Los ríos todos van á la mar, y la mar no se hinche; al lugar de donde los ríos vinieron, allí tornan para correr de nuevo.**

All the rivers run into the sea, yet the sea is not full. To the place where the rivers flow, there they flow again.

All the streams are going unto the sea, and the sea is not full; unto a place whither the streams are going, thither they are turning back to go.

- 8 Todas las cosas andan en trabajo mas que el hombre pueda decir: ni los ojos viendo se hartan de ver, ni los oídos se hinchen de oír.**

All things are full of weariness beyond uttering. The eye is not satisfied with seeing, nor the ear filled with hearing.

All these things are wearying; a man is not able to speak, the eye is not satisfied by seeing, nor filled is the ear from hearing.

- 9 ¿Qué es lo que fué? Lo mismo que será. ¿Qué es lo que ha sido hecho? Lo mismo que se hará: y nada hay nuevo debajo del sol.**

That which has been is that which shall be; and that which has been done is that which shall be done: and there is no new thing under the sun.

What [is] that which hath been? it [is] that which is, and what [is] that which hath been done? it [is] that which is done, and there is not an entirely new thing under the sun.

- 10 ¿Hay algo de que se pueda decir: He aquí esto es nuevo? Ya fué en los siglos que nos han precedido.**

Is there a thing of which it may be said, "Behold, this is new?" It has been long ago, in the ages which were before us.

There is a thing of which [one] saith: `See this, it [is] new!` already it hath been in the ages that were before us!

11 No hay memoria de lo que precedió, ni tampoco de lo que sucederá habrá memoria en los que serán después.

There is no memory of the former; neither shall there be any memory of the latter that are to come, among those that shall come after.

There is not a remembrance of former [generations]; and also of the latter that are, there is no remembrance of them with those that are at the last.

12 Yo el Predicador fui rey sobre Israel en Jerusalem.

I, the Preacher, was king over Israel in Jerusalem.

I, a preacher, have been king over Israel in Jerusalem.

13 Y dí mi corazón á inquirir y buscar con sabiduría sobre todo lo que se hace debajo del cielo: este penoso trabajo dió Dios á los hijos de los hombres, en que se ocupen.

I applied my heart to seek and to search out by wisdom concerning all that is done under the sky. It is a heavy burden that God has given to the sons of men to be afflicted with.

And I have given my heart to seek and to search out by wisdom concerning all that hath been done under the heavens. It [is] a sad travail God hath given to the sons of man to be humbled by it.

14 Yo miré todas las obras que se hacen debajo del sol; y he aquí, todo ello es vanidad y aflicción de espíritu.

I have seen all the works that are done under the sun; and, behold, all is vanity and a chasing after wind.

I have seen all the works that have been done under the sun, and lo, the whole [is] vanity and vexation of spirit!

15 Lo torcido no se puede enderezar; y lo falto no puede contarse.

**That which is crooked can't be made straight; and that which is lacking can't be counted.
A crooked thing [one] is not able to make straight, and a lacking thing is not able to be numbered.**

16 Hablé yo con mi corazón, diciendo: He aquí hállome yo engrandecido, y he crecido en sabiduría sobre todos los que fueron antes de mí en Jerusalem; y mi corazón ha percibido muchedumbre de sabiduría y ciencia.

I said to myself, "Behold, I have obtained for myself great wisdom above all who were before me in Jerusalem. Yes, my heart has had great experience of wisdom and knowledge."

I -- I spake with my heart, saying, `I, lo, I have magnified and added wisdom above every one who hath been before me at Jerusalem, and my heart hath seen abundantly wisdom and knowledge.

17 Y dí mi corazón á conocer la sabiduría, y también á entender las locuras y los desvaríos: conocí que aun esto era aflicción de espíritu.

I applied my heart to know wisdom, and to know madness and folly. I perceived that this also was a chasing after wind.

And I give my heart to know wisdom, and to know madness and folly: I have known that even this [is] vexation of spirit;

18 Porque en la mucha sabiduría hay mucha molestia; y quien añade ciencia, añade dolor.

**For in much wisdom is much grief; and he who increases knowledge increases sorrow.
for, in abundance of wisdom [is] abundance of sadness, and he who addeth knowledge addeth pain.`**

1 DIJE yo en mi corazón: Ven ahora, te probaré con alegría, y gozarás de bienes. Mas he aquí esto también era vanidad.

I said in my heart, "Come now, I will test you with mirth: therefore enjoy pleasure;" and, behold, this also was vanity.

I said in my heart, `Pray, come, I try thee with mirth, and look thou on gladness;` and lo, even it [is] vanity.

2 A la risa dije: Enloqueces; y al placer: ¿De qué sirve esto?

I said of laughter, "It is foolishness;" and of mirth, "What does it accomplish?"

Of laughter I said, `Foolish!` and of mirth, `What [is] this it is doing?`

3 Propuse en mi corazón agasajar mi carne con vino, y que anduviese mi corazón en sabiduría, con retención de la necedad, hasta ver cuál fuese el bien de los hijos de los hombres, en el cual se ocuparan debajo del cielo todos los días de su vida.

I searched in my heart how to cheer my flesh with wine, my heart yet guiding me with wisdom, and how to lay hold of folly, until I might see what it was good for the sons of men that they should do under heaven all the days of their lives.

I have sought in my heart to draw out with wine my appetite, (and my heart leading in wisdom), and to take hold on folly till that I see where [is] this -- the good to the sons of man of that which they do under the heavens, the number of the days of their lives.

4 Engrandecí mis obras, edificuéme casas, plantéme viñas;

I made myself great works. I built myself houses. I planted myself vineyards.

I made great my works, I builded for me houses, I planted for me vineyards.

5 Híceme huertos y jardines, y planté en ellos árboles de todos frutos;

I made myself gardens and parks, and I planted trees in them of all kinds of fruit.

I made for me gardens and paradises, and I planted in them trees of every fruit.

- 6 Híceme estanques de aguas, para regar de ellos el bosque donde los árboles crecían.
I made myself pools of water, to water therefrom the forest where trees were reared.
I made for me pools of water, to water from them a forest shooting forth trees.**
- 7 Poseí siervos y siervas, y tuve hijos de familia; también tuve posesión grande de vacas y ovejas, sobre todos los que fueron antes de mí en Jerusalem;
I bought men-servants and maid-servants, and had servants born in my house. I also had great possessions of herds and flocks, above all who were before me in Jerusalem;
I got men-servants, and maid-servants, and sons of the house were to me; also, I had much substance -- herd and flock -- above all who had been before me in Jerusalem.**
- 8 Alleguéme también plata y oro, y tesoropreciado de reyes y de provincias; híceme de cantores y cantoras, y los deleites de los hijos de los hombres, instrumentos músicos y de todas suertes.
I also gathered silver and gold for myself, and the treasure of kings and of the provinces. I got myself men-singers and women-singers, and the delights of the sons of men -- musical instruments, and that of all sorts.
I gathered for me also silver and gold, and the peculiar treasure of kings and of the provinces. I prepared for me men-singers and women-singers, and the luxuries of the sons of man -- a wife and wives.**
- 9 Y fui engrandecido, y aumentado más que todos los que fueron antes de mí en Jerusalem: á más de esto perseveró conmigo mi sabiduría.
So I was great, and increased more than all who were before me in Jerusalem. My wisdom also remained with me.
And I became great, and increased above every one who had been before me in Jerusalem; also, my wisdom stood with me.**

- 10** No negué á mis ojos ninguna cosa que desearan, ni aparté mi corazón de placer alguno, porque mi corazón gozó de todo mi trabajo: y ésta fué mi parte de toda mi faena.
Whatever my eyes desired, I didn't keep from them. I didn't withhold my heart from any joy, for my heart rejoiced because of all my labor, and this was my portion from all my labor.

And all that mine eyes asked I kept not back from them; I withheld not my heart from any joy, for my heart rejoiced because of all my labour, and this hath been my portion, from all my labour,

- 11** Miré yo luego todas las obras que habían hecho mis manos, y el trabajo que tomé para hacer las: y he aquí, todo vanidad y aflicción de espíritu, y no hay provecho debajo del
Then I looked at all the works that my hands had worked, and at the labor that I had labored to do; and, behold, all was vanity and a chasing after wind, and there was no profit under the sun.
and I have looked on all my works that my hands have done, and on the labour that I have laboured to do, and lo, the whole [is] vanity and vexation of spirit, and there is no advantage under the sun!

- 12** Después torné yo á mirar para ver la sabiduría y los desvaríos y la necesidad; (porque ¿qué hombre hay que pueda seguir al rey en lo que ya hicieron?)
I turned myself to consider wisdom, madness, and folly: for what can the king's successor do? Just that which has been done long ago.
And I turned to see wisdom, and madness, and folly, but what [is] the man who cometh after the king? that which [is] already -- they have done it!

- 13** Y he visto que la sabiduría sobrepuja á la necesidad, como la luz á las tinieblas.
Then I saw that wisdom excels folly, as far as light excels darkness.
And I saw that there is an advantage to wisdom above folly, like the advantage of the light above the darkness.

14 El sabio tiene sus ojos en su cabeza, mas el necio anda en tinieblas: empero también entendí yo que un mismo suceso acaecerá al uno que al otro.

The wise man`s eyes are in his head, and the fool walks in darkness -- and yet I perceived that one event happens to them all.

The wise! -- his eyes [are] in his head, and the fool in darkness is walking, and I also knew that one event happeneth with them all;

15 Entonces dije yo en mi corazón: Como sucederá al necio me sucederá también á mí: ¿para qué pues he trabajado hasta ahora por hacerme más sabio? Y dije en mi corazón, que también esto era vanidad.

Then said I in my heart, "As it happens to the fool, so will it happen even to me; and why was I then more wise?" Then said I in my heart that this also is vanity.

and I said in my heart, `As it happeneth with the fool, it happeneth also with me, and why am I then more wise?` And I spake in my heart, that also this [is] vanity:

16 Porque ni del sabio ni del necio habrá memoria para siempre; pues en los días venideros ya todo será olvidado, y también morirá el sabio como el necio.

For of the wise man, even as of the fool, there is no memory for ever, seeing that in the days to come all will have been long forgotten. Indeed, the wise man must die just like the fool!

That there is no remembrance to the wise -- with the fool -- to the age, for that which [is] already, [in] the days that are coming is all forgotten, and how dieth the wise? with the fool!

17 Aborrecí por tanto la vida, porque la obra que se hace debajo del sol me era fastidiosa; por cuanto todo es vanidad y aflicción de espíritu.

So I hated life, because the work that is worked under the sun was grievous to me; for all is vanity and a chasing after wind.

And I have hated life, for sad to me [is] the work that hath been done under the sun, for the whole [is] vanity and vexation of spirit.

18 Yo asimismo aborrecí todo mi trabajo que había puesto por obra debajo del sol; el cual dejaré á otro que vendrá después de mí.

I hated all my labor in which I labored under the sun, seeing that I must leave it to the man who comes after me.

And I have hated all my labour that I labour at under the sun, because I leave it to a man who is after me.

19 ¿Y quién sabe si será sabio, ó necio, el que se enseñoreará de todo mi trabajo en que yo me afané, y en que ocupé debajo del sol mi sabiduría? Esto también es vanidad.

Who knows whether he will be a wise man or a fool? Yet he will have rule over all of my labor in which I have labored, and in which I have showed myself wise under the sun. This also is vanity.

And who knoweth whether he is wise or foolish? yet he doth rule over all my labour that I have laboured at, and that I have done wisely under the sun! this also [is] vanity.

20 Tornéme por tanto á desesperanzar mi corazón acerca de todo el trabajo en que me afané, y en que había ocupado debajo del sol mi sabiduría.

Therefore I began to cause my heart to despair concerning all the labor in which I had labored under the sun.

And I turned round to cause my heart to despair concerning all the labour that I laboured at under the sun.

21 ¡Que el hombre trabaje con sabiduría, y con ciencia, y con rectitud, y que haya de dar su hacienda á hombre que nunca trabajó en ello! También es esto vanidad y mal grande.

For there is a man whose labor is with wisdom, with knowledge, and with skillfulness; yet he shall leave it for his portion to a man who has not labored therein. This also is vanity and a great evil.

For there is a man whose labour [is] in wisdom, and in knowledge, and in equity, and to a man who hath not laboured therein he giveth it -- his portion! Even this [is] vanity and a great evil.

22 Porque ¿qué tiene el hombre de todo su trabajo, y fatiga de su corazón, con que debajo del sol él se afanara?

For what has a man of all his labor, and of the striving of his heart, in which he labors under the sun?

For what hath been to a man by all his labour, and by the thought of his heart that he laboured at under the sun?

23 Porque todos sus días no son sino dolores, y sus trabajos molestias: aun de noche su corazón no reposa. Esto también es vanidad.

For all his days are sorrows, and his travail is grief; yes, even in the night his heart takes no rest. This also is vanity.

For all his days are sorrows, and his travail sadness; even at night his heart hath not lain down; this also [is] vanity.

24 No hay cosa mejor para el hombre sino que coma y beba, y que su alma vea el bien de su trabajo. También tengo yo visto que esto es de la mano de Dios.

There is nothing better for a man than that he should eat and drink, and make his soul enjoy good in his labor. This also I saw, that it is from the hand of God.

There is nothing good in a man who eateth, and hath drunk, and hath shewn his soul good in his labour. This also I have seen that it [is] from the hand of God.

25 Porque ¿quién comerá, y quién se cuidará, mejor que yo?

For who can eat, or who can have enjoyment, more than I?

For who eateth and who hasteth out more than I?

26 Porque al hombre que le agrada, Dios le da sabiduría y ciencia y gozo, mas al pecador da trabajo, el que allegue y amontone, para que dé al que agrada á Dios. También esto es vanidad y aflicción de espíritu.

For to the man who pleases him, God gives wisdom, knowledge, and joy; but to the sinner he gives travail, to gather and to heap up, that he may give to him who pleases God. This also is vanity and a chasing after wind.

For to a man who [is] good before Him, He hath given wisdom, and knowledge, and joy; and to a sinner He hath given travail, to gather and to heap up, to give to the good before God. Even this [is] vanity and vexation of spirit.

1 PARA todas las cosas hay sazón, y todo lo que se quiere debajo del cielo, tiene su

For everything there is a season, and a time for every purpose under heaven:

To everything -- a season, and a time to every delight under the heavens:

2 Tiempo de nacer, y tiempo de morir; tiempo de plantar, y tiempo de arrancar lo plantado;

A time to be born, And a time to die; A time to plant, And a time to pluck up that which is planted;

A time to bring forth, And a time to die. A time to plant, And a time to eradicate the planted.

3 Tiempo de matar, y tiempo de curar; tiempo de destruir, y tiempo de edificar;

A time to kill, And a time to heal; A time to break down, And a time to build up;

A time to slay, And a time to heal, A time to break down, And a time to build up.

4 Tiempo de llorar, y tiempo de reir; tiempo de endear, y tiempo de bailar;

A time to weep, And a time to laugh; A time to mourn, And a time to dance;

A time to weep, And a time to laugh. A time to mourn, And a time to skip.

5 Tiempo de esparcir las piedras, y tiempo de allegar las piedras; tiempo de abrazar, y tiempo de alejarse de abrazar;

A time to cast away stones, And a time to gather stones together; A time to embrace, And a time to refrain from embracing;

A time to cast away stones, And a time to heap up stones. A time to embrace, And a time to be far from embracing.

6 Tiempo de agenciar, y tiempo de perder; tiempo de guardar, y tiempo de arrojar;

A time to seek, And a time to lose; A time to keep, And a time to cast away;

A time to seek, And a time to destroy. A time to keep, And a time to cast away.

7 Tiempo de romper, y tiempo de coser; tiempo de callar, y tiempo de hablar;

A time to tear, And a time to sew; A time to keep silence, And a time to speak;

A time to rend, And a time to sew. A time to be silent, And a time to speak.

8 Tiempo de amar, y tiempo de aborrecer; tiempo de guerra, y tiempo de paz.

A time to love, And a time to hate; A time for war, And a time for peace.

A time to love, And a time to hate. A time of war, And a time of peace.

9 ¿Qué provecho tiene el que trabaja en lo que trabaja?

What profit has he who works in that in which he labors?

What advantage hath the doer in that which he is labouring at?

10 Yo he visto el trabajo que Dios ha dado á los hijos de los hombres para que en él se ocupasen.

I have seen the burden which God has given to the sons of men to be afflicted with.

I have seen the travail that God hath given to the sons of man to be humbled by it.

11 Todo lo hizo hermoso en su tiempo: y aun el mundo dió en su corazón, de tal manera que no alcance el hombre la obra de Dios desde el principio hasta el cabo.

He has made everything beautiful in its time. He has also set eternity in their hearts, yet so that man can't find out the work that God has done from the beginning even to the end.

The whole He hath made beautiful in its season; also, that knowledge He hath put in their heart without which man findeth not out the work that God hath done from the beginning even unto the end.

12 Yo he conocido que no hay mejor para ellos, que alegrarse, y hacer bien en su vida:

I know that there is nothing better for them than to rejoice, and to do good as long as they live.

I have known that there is no good for them except to rejoice and to do good during their life,

13 Y también que es don de Dios que todo hombre coma y beba, y goce el bien de toda su labor.

Also that every man should eat and drink, and enjoy good in all his labor, is the gift of God. yea, even every man who eateth and hath drunk and seen good by all his labour, it [is] a gift of God.

14 He entendido que todo lo que Dios hace, ésto será perpetuo: sobre aquello no se añadirá, ni de ello se disminuirá; y hácelo Dios, para que delante de él teman los hombres.

I know that whatever God does, it shall be forever. Nothing can be added to it, nor anything taken from it; and God has done it, that men should fear before him.

I have known that all that God doth is to the age, to it nothing is to be added, and from it nothing is to be withdrawn; and God hath wrought that they do fear before Him.

15 Aquello que fué, ya es: y lo que ha de ser, fué ya; y Dios restaura lo que pasó.

That which is has been long ago, and that which is to be has been long ago: and God seeks again that which is passed away.

What is that which hath been? already it is, and that which [is] to be hath already been, and God requireth that which is pursued.

16 Vi más debajo del sol: en lugar del juicio, allí la impiedad; y en lugar de la justicia, allí la iniquidad.

Moreover I saw under the sun, in the place of justice, that wickedness was there; and in the place of righteousness, that wickedness was there.

And again, I have seen under the sun the place of judgment -- there [is] the wicked; and the place of righteousness -- there [is] the wicked.

17 Y dije yo en mi corazón: Al justo y al impío juzgará Dios; porque allí hay tiempo á todo lo que se quiere y sobre todo lo que se hace.

I said in my heart, "God will judge the righteous and the wicked; for there is a time there for every purpose and for every work."

I said in my heart, `The righteous and the wicked doth God judge, for a time [is] to every matter and for every work there.`

- 18 Dije en mi corazón, en orden á la condición de los hijos de los hombres, que Dios los probaría, para que así echaran de ver ellos mismos que son semejantes á las bestias.**
I said in my heart, "As for the sons of men, God tests them, so that they may see that they themselves are like animals.
I said in my heart concerning the matter of the sons of man that God might cleanse them, so as to see that they themselves [are] beasts.
- 19 Porque el suceso de los hijos de los hombres, y el suceso del animal, el mismo suceso es: como mueren los unos, así mueren los otros; y una misma respiración tienen todos; ni tiene más el hombre que la bestia: porque todo es vanidad.**
For that which happens to the sons of men happens to animals. Even one thing happens to them. As the one dies, so the other dies. Yes, they have all one breath; and man has no advantage over the animals: for all is vanity.
For an event [is to] the sons of man, and an event [is to] the beasts, even one event [is] to them; as the death of this, so [is] the death of that; and one spirit [is] to all, and the advantage of man above the beast is nothing, for the whole [is] vanity.
- 20 Todo va á un lugar: todo es hecho del polvo, y todo se tornará en el mismo polvo.**
All go to one place. All are from the dust, and all turn to dust again.
The whole are going unto one place, the whole have been from the dust, and the whole are turning back unto the dust.
- 21 ¿Quién sabe que el espíritu de los hijos de los hombres suba arriba, y que el espíritu del animal descienda debajo de la tierra?**
Who knows the spirit of man, whether it goes upward, and the spirit of the animal, whether it goes downward to the earth?"
Who knoweth the spirit of the sons of man that is going up on high, and the spirit of the beast that is going down below to the earth?

22 Así que he visto que no hay cosa mejor que alegrarse el hombre con lo que hiciere; porque esta es su parte: porque ¿quién lo llevará para que vea lo que ha de ser después
Therefore I saw that there is nothing better, than that a man should rejoice in his works; for that is his portion: for who can bring him to see what will be after him?

And I have seen that there is nothing better than that man rejoice in his works, for it [is] his portion; for who doth bring him in to look on that which is after him?

1 Y TORNÉME yo, y vi todas las violencias que se hacen debajo del sol: y he aquí las lágrimas de los oprimidos, y sin tener quien los consuele; y la fuerza estaba en la mano de sus opresores, y para ellos no había consolador.

Then I returned and saw all the oppressions that are done under the sun: and, behold, the tears of those who were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter.

And I have turned, and I see all the oppressions that are done under the sun, and lo, the tear of the oppressed, and they have no comforter; and at the hand of their oppressors [is] power, and they have no comforter.

2 Y alabé yo los finados que ya murieron, más que los vivientes que hasta ahora están vivos.
Therefore I praised the dead who have been long dead more than the living who are yet alive.

And I am praising the dead who have already died above the living who are yet alive.

3 Y tuve por mejor que unos y otros al que no ha sido aún, que no ha visto las malas obras que debajo del sol se hacen.

Yes, better than them both is him who has not yet been, who has not seen the evil work that is done under the sun.

And better than both of them [is] he who hath not yet been, in that he hath not seen the evil work that hath been done under the sun.

4 Visto he asimismo que todo trabajo y toda excelencia de obras mueve la envidia del hombre contra su prójimo. También esto es vanidad y aflicción de espíritu.

Then I saw all of labor and of achievement that is the envy of a man`s neighbor. This also is vanity and a striving after wind.

And I have seen all the labour, and all the benefit of the work, because for it a man is the envy of his neighbour. Even this [is] vanity and vexation of spirit.

5 El necio dobla sus manos y come su carne.

The fool folds his hands together and ruins himself.

The fool is clasping his hands, and eating his own flesh:

6 Mas vale el un puño lleno con descanso, que ambos puños llenos con trabajo y aflicción de espíritu.

Better is a handful, with quietness, than two handfuls with labor and chasing after wind.

`Better [is] a handful [with] quietness, than two handfuls [with] labour and vexation of spirit.`

7 Yo me torné otra vez, y vi vanidad debajo del sol.

Then I returned and saw vanity under the sun.

And I have turned, and I see a vain thing under the sun:

- 8** Está un hombre solo y sin sucesor; que ni tiene hijo ni hermano; mas nunca cesa de trabajar, ni sus ojos se hartan de sus riquezas, ni se pregunta: ¿Para quién trabajo yo, y defraudo mi alma del bien? También esto es vanidad, y duro trabajo.

There is one who is alone, and he has neither son nor brother. There no end to all of his labor, neither are his eyes satisfied with wealth. For whom then, do I labor, and deprive my soul of enjoyment? This also is vanity, yes, it is a miserable business.

There is one, and there is not a second; even son or brother he hath not, and there is no end to all his labour! His eye also is not satisfied with riches, and [he saith not], `For whom am I labouring and bereaving my soul of good?` This also is vanity, it is a sad travail.

- 9** Mejores son dos que uno; porque tienen mejor paga de su trabajo.

Two are better than one, because they have a good reward for their labor.

The two [are] better than the one, in that they have a good reward by their labour.

- 10** Porque si cayeren, el uno levantará á su compañero: mas ¡ay del solo! que cuando cayere, no habrá segundo que lo levante.

For if they fall, the one will lift up his fellow; but woe to him who is alone when he falls, and doesn't have another to lift him up.

For if they fall, the one raiseth up his companion, but woe to the one who falleth and there is not a second to raise him up!

- 11** También si dos durmieren juntos, se calentarán; mas ¿cómo se calentará uno solo?

Again, if two lie together, then they have warmth; but how can one keep warm alone?

Also, if two lie down, then they have heat, but how hath one heat?

- 12 Y si alguno prevaleciere contra el uno, dos estarán contra él; y cordón de tres dobleces no presto se rompe.**
If a man prevails against one who is alone, two shall withstand him; and a threefold cord is not quickly broken.
And if the one strengthen himself, the two stand against him; and the threefold cord is not hastily broken.
- 13 Mejor es el muchacho pobre y sabio, que el rey viejo y fatuo que no sabe ser aconsejado.**
Better is a poor and wise youth than an old and foolish king who doesn't know how to receive admonition any more.
Better is a poor and wise youth than an old and foolish king, who hath not known to be warned any more.
- 14 Porque de la cárcel salió para reinar; mientras el nacido en su reino se hizo pobre.**
For out of prison he came forth to be king; yes, even in his kingdom he was born poor.
For from a house of prisoners he hath come out to reign, for even in his own kingdom he hath been poor.
- 15 Vi todos los vivientes debajo del sol caminando con el muchacho, sucesor, que estará en lugar de aquél.**
I saw all the living who walk under the sun, that they were with the youth, the other, who succeeded him.
I have seen all the living, who are walking under the sun, with the second youth who doth stand in his place;

16 No tiene fin todo el pueblo que fué antes de ellos: tampoco los que vendrán después estarán con él contentos. Y esto es también vanidad y aflicción de espíritu.

There was no end of all the people, even of all them over whom he was -- yet those who come after shall not rejoice in him. Surely this also is vanity and a chasing after wind.

there is no end to all the people, to all who were before them; also, the latter rejoice not in him. Surely this also is vanity and vexation of spirit.

1 CUANDO fueres á la casa de Dios, guarda tu pie; y acércate más para oír que para dar el sacrificio de los necios: porque no saben que hacen mal.

Guard your steps when you go to God`s house; for to draw near to listen is better than to give the sacrifice of fools, for they don`t know that they do evil.

Keep thy feet when thou goest unto a house of God, and draw near to hear rather than to give of fools the sacrifice, for they do not know they do evil.

2 No te des prisa con tu boca, ni tu corazón se apresure á proferir palabra delante de Dios; porque Dios está en el cielo, y tú sobre la tierra: por tanto, sean pocas tus palabras.

Don`t be rash with your mouth, and don`t let your heart be hasty to utter anything before God; for God is in heaven, and you on earth. Therefore let your words be few.

Cause not thy mouth to hasten, and let not thy heart hasten to bring out a word before God, for God is in the heavens, and thou on the earth, therefore let thy words be few.

3 Porque de la mucha ocupación viene el sueño, y de la multitud de las palabras la voz del necio.

For as a dream comes with a multitude of cares, so a fool`s speech with a multitude of words.

For the dream hath come by abundance of business, and the voice of a fool by abundance of words.

- 4 Cuando á Dios hicieres promesa, no tardes en pagarla; porque no se agrada de los insensatos. Paga lo que prometieres.**

When you vow a vow to God, don` t defer to pay it; for he has no pleasure in fools. Pay that which you vow.

When thou vowest a vow to God, delay not to complete it, for there is no pleasure in fools; that which thou vowest -- complete.

- 5 Mejor es que no prometas, que no que prometas y no pagues.**

It is better that you should not vow, than that you should vow and not pay.

Better that thou do not vow, than that thou dost vow and dost not complete.

- 6 No sueltes tu boca para hacer pecar á tu carne; ni digas delante del ángel, que fué ignorancia. ¿Por qué harás que Dios se aire á causa de tu voz, y que destruya la obra de tus manos?**

Don` t allow your mouth to lead you into sin. Don` t protest before the messenger that this was a mistake. Why should God be angry at your voice, and destroy the work of your hands?

Suffer not thy mouth to cause thy flesh to sin, nor say before the messenger, that `it [is] an error,` why is God wroth because of thy voice, and hath destroyed the work of thy hands?

- 7 Donde los sueños son en multitud, también lo son las vanidades y muchas las palabras; mas tú teme á Dios.**

For in the multitude of dreams there are vanities, and in many words: but you must fear God.

For, in the abundance of dreams both vanities and words abound; but fear thou God.

8 Si violencias de pobres, y extorsión de derecho y de justicia vieres en la porvincia, no te maravilles de esta licencia; porque alto está mirando sobre alto, y uno más alto está sobre ellos.

If you see the oppression of the poor, and the violent taking away of justice and righteousness in a district, don` t marvel at the matter: for one official is eyed by a higher one; and there are officials over them.

If oppression of the poor, and violent taking away of judgment and righteousness thou seest in a province, do not marvel at the matter, for a higher than the high is observing, and high ones [are] over them.

9 Además el provecho de la tierra es para todos: el rey mismo está sujeto á los campos.

Moreover the profit of the earth is for all. The king profits from the field.

And the abundance of a land is for all. A king for a field is served.

10 El que ama el dinero, no se hartará de dinero; y el que ama el mucho tener, no sacará fruto. También esto es vanidad.

He who loves silver shall not be satisfied with silver; nor he who loves abundance, with increase: this also is vanity.

Whoso is loving silver is not satisfied [with] silver, nor he who is in love with stores [with] increase. Even this [is] vanity.

11 Cuando los bienes se aumentan, también se aumentan sus comedores. ¿Qué bien, pues, tendrá su dueño, sino ver los con sus ojos?

When goods increase, those who eat them are increased; and what advantage is there to its owner, except to feast on them with his eyes?

In the multiplying of good have its consumers been multiplied, and what benefit [is] to its possessor except the sight of his eyes?

12 Dulce es el sueño del trabajador, ora coma mucho ó poco; mas al rico no le deja dormir la hartura.

The sleep of a laboring man is sweet, whether he eats little or much; but the abundance of the rich will not allow him to sleep.

Sweet [is] the sleep of the labourer whether he eat little or much; and the sufficiency of the wealthy is not suffering him to sleep.

13 Hay una trabajosa enfermedad que he visto debajo del sol: las riquezas guardadas de sus dueños para su mal;

There is a grievous evil which I have seen under the sun: wealth kept by its owner to his harm.

There is a painful evil I have seen under the sun: wealth kept for its possessor, for his evil.

14 Las cuales se pierden en malas ocupaciones, y á los hijos que engendraron nada les queda en la mano.

Those riches perish by misfortune, and if he has fathered a son, there is nothing in his hand.

And that wealth hath been lost in an evil business, and he hath begotten a son and there is nothing in his hand!

15 Como salió del vientre de su madre, desnudo, así se vuelve, tornando como vino; y nada tuvo de su trabajo para llevar en su mano.

As he came forth from his mother`s womb, naked shall he go again as he came, and shall take nothing for his labor, which he may carry away in his hand.

As he came out from the belly of his mother, naked he turneth back to go as he came, and he taketh not away anything of his labour, that doth go in his hand.

16 Este también es un gran mal, que como vino, así haya de volver. ¿Y de qué le aprovechó trabajar al viento?

This also is a grievous evil, that in all points as he came, so shall he go. And what profit does he have who labors for the wind?

And this also [is] a painful evil, just as he came, so he goeth, and what advantage [is] to him who laboreth for wind?

17 Demás de esto, todos los días de su vida comerá en tinieblas, con mucho enojo y dolor y miseria.

All his days he also eats in darkness, he is frustrated, and has sickness and wrath.

Also all his days in darkness he consumeth, and sadness, and wrath, and sickness abound.

18 He aquí pues el bien que yo he visto: Que lo bueno es comer y beber, y gozar uno del bien de todo su trabajo con que se fatiga debajo del sol, todos los días de su vida que Dios le ha dado; porque esta es su parte.

Behold, that which I have seen to be good and proper is for one to eat and to drink, and to enjoy good in all his labor, in which he labors under the sun, all the days of his life which God has given him; for this is his portion.

Lo, that which I have seen: [It is] good, because beautiful, to eat, and to drink, and to see good in all one`s labour that he laboreth at under the sun, the number of the days of his life that God hath given to him, for it [is] his portion.

19 Asimismo, á todo hombre á quien Dios dió riquezas y hacienda, y le dió también facultad para que coma de ellas, y tome su parte, y goce su trabajo; esto es don de Dios.

Every man also to whom God has given riches and wealth, and has given him power to eat of it, and to take his portion, and to rejoice in his labor -- this is the gift of God.

Every man also to whom God hath given wealth and riches, and hath given him power to eat of it, and to accept his portion, and to rejoice in his labour, this is a gift of God.

20 Porque no se acordará mucho de los días de su vida; pues Dios le responderá con alegría de su corazón.

For he shall not often reflect on the days of his life; because God occupies him with the joy of his heart.

For he doth not much remember the days of his life, for God is answering through the joy of his heart.

1 HAY un mal que he visto debajo del cielo, y muy común entre los hombres:

There is an evil which I have seen under the sun, and it is heavy on men:

There is an evil that I have seen under the sun, and it [is] great on man:

2 Hombre á quien Dios dió riquezas, y hacienda, y honra, y nada le falta de todo lo que su alma desea; mas Dios no le dió facultad de comer de ello, sino que los extraños se lo comen. Esto vanidad es, y enfermedad trabajosa.

a man to whom God gives riches, wealth, and honor, so that he lacks nothing for his soul of all that he desires, yet God gives him no power to eat of it, but an alien eats it. This is vanity, and it is an evil disease.

A man to whom God giveth wealth, and riches, and honour, and there is no lack to his soul of all that he desireth, and God giveth him not power to eat of it, but a stranger eateth it; this [is] vanity, and it [is] an evil disease.

3 Si el hombre engendrare ciento, y viviere muchos años, y los días de su edad fueren numerosos; si su alma no se hartó del bien, y también careció de sepultura, yo digo que el abortivo es mejor que él.

If a man fathers a hundred children, and lives many years, so that the days of his years are many, but his soul is not filled with good, and moreover he has no burial; I say, that an untimely birth is better than he:

If a man doth beget a hundred, and live many years, and is great, because they are the days of his years, and his soul is not satisfied from the goodness, and also he hath not had a grave, I have said, `Better than he [is] the untimely birth.`

- 4** Porque en vano vino, y á tinieblas va, y con tinieblas será cubierto su nombre.
for it comes in vanity, and departs in darkness, and its name is covered with darkness.
For in vanity he came in, and in darkness he goeth, and in darkness his name is covered,
- 5** Aunque no haya visto el sol, ni conocido nada, más reposo tiene éste que aquél.
Moreover it has not seen the sun nor known it. This has rest rather than the other.
Even the sun he hath not seen nor known, more rest hath this than that.
- 6** Porque si viviere aquel mil años dos veces, si no ha gozado del bien, cierto todos van á un lugar.
Yes, though he live a thousand years twice told, and yet fails to enjoy good, don't all go to one place?
And though he had lived a thousand years twice over, yet good he hath not seen; to the same place doth not every one go?
- 7** Todo el trabajo del hombre es para su boca, y con todo eso su alma no se harta.
All the labor of man is for his mouth, and yet the appetite is not filled.
All the labour of man [is] for his mouth, and yet the soul is not filled.
- 8** Porque ¿qué más tiene el sabio que el necio? ¿qué más tiene el pobre que supo caminar entre los vivos?
For what advantage has the wise more than the fool? What has the poor man, that knows how to walk before the living?
For what advantage [is] to the wise above the fool? What to the poor who knoweth to walk before the living?

9 Más vale vista de ojos que deseo que pasa. Y también esto es vanidad y aflicción de espíritu.

Better is the sight of the eyes than the wandering of the desire. This also is vanity and a chasing after wind.

Better [is] the sight of the eyes than the going of the soul. This also [is] vanity and vexation of spirit.

10 El que es, ya su nombre ha sido nombrado; y se sabe que es hombre, y que no podrá contender con el que es más fuerte que él.

Whatever has been, its name was given long ago; and it is known what man is; neither can he contend with him who is mightier than he.

What [is] that which hath been? already is its name called, and it is known that it [is] man, and he is not able to contend with him who is stronger than he.

11 Ciertamente las muchas palabras multiplican la vanidad. ¿Qué más tiene el hombre?

For there are many words that create vanity. What does that profit man?

For there are many things multiplying vanity; what advantage [is] to man?

12 Porque ¿quién sabe cuál es el bien del hombre en la vida, todos los días de la vida de su vanidad, los cuales él pasa como sombra? Porque ¿quién enseñará al hombre qué será después de él debajo del sol?

For who knows what is good for man in life, all the days of his vain life which he spends like a shadow? For who can tell a man what will be after him under the sun?

For who knoweth what [is] good for a man in life, the number of the days of the life of his vanity, and he maketh them as a shadow? for who declareth to man what is after him under the sun?

1 MEJOR es la buena fama que el buen ungüento; y el día de la muerte que el día del nacimiento.

A good name is better than fine perfume; and the day of death better than the day of one`s birth.

Better [is] a name than good perfume, And the day of death than the day of birth.

2 Mejor es ir á la casa del luto que á la casa del convite: porque aquello es el fin de todos los hombres; y el que vive parará mientes.

It is better to go to the house of mourning than to go to the house of feasting: for that is the end of all men, and the living should take this to heart.

Better to go unto a house of mourning, Than to go unto a house of banqueting, For that is the end of all men, And the living layeth [it] unto his heart.

3 Mejor es el enojo que la risa: porque con la tristeza del rostro se enmendará el corazón.

Sorrow is better than laughter; for by the sadness of the face the heart is made good.

Better [is] sorrow than laughter, For by the sadness of the face the heart becometh better.

4 El corazón de los sabios, en la casa del luto; mas el corazón de los insensatos, en la casa del placer.

The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

The heart of the wise [is] in a house of mourning, And the heart of fools in a house of mirth.

5 Mejor es oír la reprensión del sabio, que la canción de los necios.

It is better to hear the rebuke of the wise, than for a man to hear the song of fools.

Better to hear a rebuke of a wise man, Than [for] a man to hear a song of fools,

- 6 Porque la risa del necio es como el estrépito de las espinas debajo de la olla. Y también esto es vanidad.**
For as the crackling of thorns under a pot, so is the laughter of the fool. This also is vanity.
For as the noise of thorns under the pot, So [is] the laughter of a fool, even this [is] vanity.
- 7 Ciertamente la opresión hace enloquecer al sabio: y el presente corrompe el corazón.**
Surely extortion makes the wise man foolish; and a bribe destroys the understanding.
Surely oppression maketh the wise mad, And a gift destroyeth the heart.
- 8 Mejor es el fin del negocio que su principio: mejor es el sufrido de espíritu que el altivo de espíritu.**
Better is the end of a thing than its beginning. The patient in spirit is better than the proud in spirit.
Better [is] the latter end of a thing than its beginning, Better [is] the patient of spirit, than the haughty of spirit.
- 9 No te apresures en tu espíritu á enojarte: porque la ira en el seno de los necios reposa.**
Don`t be hasty in your spirit to be angry, for anger rests in the bosom of fools.
Be not hasty in thy spirit to be angry, For anger in the bosom of fools resteth.
- 10 Nunca digas: ¿Qué es la causa que los tiempos pasados fueron mejores que éstos? Porque nunca de esto preguntarás con sabiduría.**
Don`t say, "Why were the former days better than these?" For you do not ask wisely about this.
Say not thou, `What was it, That the former days were better than these?` For thou hast not asked wisely of this.

11 Buena es la ciencia con herencia; y más á los que ven el sol.

Wisdom is as good as an inheritance. Yes, it is more excellent for those who see the sun.

Wisdom [is] good with an inheritance, And an advantage [it is] to those beholding the

12 Porque escudo es la ciencia, y escudo es el dinero: mas la sabiduría excede en que da vida á sus poseedores.

For wisdom is a defense, even as money is a defense; but the excellency of knowledge is that wisdom preserves the life of him who has it.

For wisdom [is] a defense, money [is] a defence, And the advantage of the knowledge of wisdom [is], She reviveth her possessors.

13 Mira la obra de Dios; porque ¿quién podrá enderezar lo que él torció?

Consider the work of God, for who can make that straight, which he has made crooked?

See the work of God, For who is able to make straight that which He made crooked?

14 En el día del bien goza del bien; y en el día del mal considera. Dios también hizo esto delante de lo otro, porque el hombre no halle nada tras de él.

In the day of prosperity be joyful, and in the day of adversity consider; yes, God has made the one side by side with the other, to the end that man should not find out anything after him.

In a day of prosperity be in gladness, And in a day of evil consider. Also this over-against that hath God made, To the intent that man doth not find anything after him.

15 Todo esto he visto en los días de mi vanidad. Justo hay que perece por su justicia, y hay impío que por su maldad alarga sus días.

All this have I seen in my days of vanity: there is a righteous man who perishes in his righteousness, and there is a wicked man who lives long in his evil-doing.

The whole I have considered in the days of my vanity. There is a righteous one perishing in his righteousness, and there is a wrong-doer prolonging [himself] in his wrong.

- 16 No seas demasiado justo, ni seas sabio con exceso: ¿por qué te destruirás?
Don` t be overly righteous, neither make yourself overly wise. Why should you destroy yourself?
Be not over-righteous, nor show thyself too wise, why art thou desolate?**
- 17 No hagas mal mucho, ni seas insensato: ¿por qué morirás antes de tu tiempo?
Don` t be too wicked, neither be foolish. Why should you die before your time?
Do not much wrong, neither be thou a fool, why dost thou die within thy time?**
- 18 Bueno es que tomes esto, y también de estotro no apartes tu mano; porque el que á Dios teme, saldrá con todo.
It is good that you should take hold of this. Yes, also from that don` t withdraw your hand; for he who fears God will come forth from them all.
[It is] good that thou dost lay hold on this, and also, from that withdrawest not thy hand, for whoso is fearing God goeth out with them all.**
- 19 La sabiduría fortifica al sabio más que diez poderosos la ciudad en que fueron.
Wisdom is a strength to the wise man more than ten rulers who are in a city.
The wisdom giveth strength to a wise man, more than wealth the rulers who have been in a city.**
- 20 Ciertamente no hay hombre justo en la tierra, que haga bien y nunca peque.
Surely there is not a righteous man on earth, who does good and doesn` t sin.
Because there is not a righteous man on earth that doth good and sinneth not.**

21 Tampoco apliques tu corazón á todas las cosas que se hablaren, porque no oigas á tu siervo que dice mal de ti:

**Also don`t take heed to all words that are spoken, lest you hear your servant curse you;
Also to all the words that they speak give not thy heart, that thou hear not thy servant reviling thee.**

**22 Porque tu corazón sabe, como tú también dijiste mal de otros muchas veces.
for often your own heart knows that you yourself have likewise cursed others.**

For many times also hath thy heart known that thou thyself also hast reviled others.

23 Todas estas cosas probé con sabiduría, diciendo: Hacerme he sabio: mas ella se alejó de mí.

**All this have I proved in wisdom. I said, "I will be wise;" but it was far from me.
All this I have tried by wisdom; I have said, `I am wise,` and it [is] far from me.**

24 Lejos está lo que fué; y lo muy profundo ¿quién lo hallará?

That which is, is far off and exceedingly deep. Who can find it out?

Far off [is] that which hath been, and deep, deep, who doth find it?

25 Yo he rodeado con mi corazón por saber, y examinar, é inquirir la sabiduría, y la razón; y por conocer la maldad de la insensatez, y el desvarío del error;

I turned around, and my heart sought to know and to search out, and to seek wisdom and the scheme of things, and to know that wickedness is stupidity, and that foolishness is madness.

I have turned round, also my heart, to know and to search, and to seek out wisdom, and reason, and to know the wrong of folly, and of foolishness the madness.

26 Y yo he hallado más amarga que la muerte la mujer, la cual es redes, y lazos su corazón; sus manos como ligaduras. El que agrada á Dios escapará de ella; mas el pecador será preso en ella.

**I find more bitter than death the woman whose heart is snares and traps, whose hands are chains. Whoever pleases God shall escape from her; but the sinner will be ensnared by her.
And I am finding more bitter than death, the woman whose heart [is] nets and snares, her hands [are] bands; the good before God escapeth from her, but the sinner is captured by her.**

27 He aquí, esto he hallado, dice el Predicador, pesando las cosas una por una para hallar la razón;

**Behold, this have I found, says the Preacher, one to another, to find out the scheme;
See, this I have found, said the Preacher, one to one, to find out the reason**

28 Lo que aun busca mi alma, y no encuentro: un hombre entre mil he hallado; mas mujer de todas éstas nunca hallé.

**which my soul still seeks; but I have not found: one man among a thousand have I found;
but a woman among all those have I not found.**

**(that still my soul had sought, and I had not found), One man, a teacher, I have found, and
a woman among all these I have not found.**

29 He aquí, solamente he hallado esto: que Dios hizo al hombre recto, mas ellos buscaron muchas cuentas.

**Behold, this only have I found: that God made man upright; but they search for many
schemes.**

**See, this alone I have found, that God made man upright, and they -- they have sought out
many devices.**

- 1 ¿QUIÉN como el sabio? ¿y quién como el que sabe la declaración de las cosas? La sabiduría del hombre hará relucir su rostro, y mudaráse la tosquedad de su semblante.**
Who is like the wise man? And who knows the interpretation of a thing? A man`s wisdom makes his face shine, and the hardness of his face is changed.
Who [is] as the wise? and who knoweth the interpretation of a thing? The wisdom of man causeth his face to shine, and the hardness of his face is changed.
- 2 Yo te aviso que guardes el mandamiento del rey y la palabra del juramento de Dios.**
I say, "Keep the king`s command!" because of the oath to God.
I pray thee, the commandment of a king keep, even for the sake of the oath of God.
- 3 No te apresures á irte de delante de él, ni en cosa mala persistas; porque él hará todo lo que quisiere:**
Don`t be hasty to go out of his presence. Don`t persist in an evil thing, for he does whatever pleases him,
Be not troubled at his presence, thou mayest go, stand not in an evil thing, for all that he pleaseth he doth.
- 4 Pues la palabra del rey es con potestad, ¿y quién le dirá, Qué haces?**
for the king`s word is supreme. Who can say to him, "What are you doing?"
Where the word of a king [is] power [is], and who saith to him, `What dost thou?`
- 5 El que guarda el mandamiento no experimentará mal; y el tiempo y el juicio conoce el corazón del sabio.**
Whoever keeps the commandment shall not come to harm, and his wise heart will know the time and procedure.
Whoso is keeping a command knoweth no evil thing, and time and judgment the heart of the wise knoweth.

6 Porque para todo lo que quisieres hay tiempo y juicio; mas el trabajo del hombre es grande sobre él;

For there is a time and procedure for every purpose, although the misery of man is heavy on him.

For to every delight there is a time and a judgment, for the misfortune of man is great upon him.

7 Porque no sabe lo que ha de ser; y el cuándo haya de ser, ¿quién se lo enseñará?

For he doesn't know that which will be; for who can tell him how it will be?

For he knoweth not that which shall be, for when it shall be who declareth to him?

8 No hay hombre que tenga potestad sobre el espíritu para retener el espíritu, ni potestad sobre el día de la muerte: y no valen armas en tal guerra; ni la impiedad librará al que la posee.

There is no man who has power over the spirit to contain the spirit; neither does he have power over the day of death. There is no discharge in war; neither shall wickedness deliver those who practices it.

There is no man ruling over the spirit to restrain the spirit, and there is no authority over the day of death, and there is no discharge in battle, and wickedness delivereth not its possessors.

9 Todo esto he visto, y puesto he mi corazón en todo lo que debajo del sol se hace: hay tiempo en que el hombre se enseñorea del hombre para mal suyo.

All this have I seen, and applied my mind to every work that is done under the sun. There is a time in which one man has power over another to his hurt.

All this I have seen so as to give my heart to every work that hath been done under the sun; a time that man hath ruled over man to his own evil.

10 Esto vi también: que los impíos sepultados vinieron aún en memoria; mas los que partieron del lugar santo, fueron luego puestos en olvido en la ciudad donde con rectitud habían obrado. Esto también es vanidad.

So I saw the wicked buried. Indeed they came also from holiness. They went and were forgotten in the city where they did this. This also is vanity.

And so I have seen the wicked buried, and they went in, even from the Holy Place they go, and they are forgotten in the city whether they had so done. This also [is] vanity.

11 Porque no se ejecuta luego sentencia sobre la mala obra, el corazón de los hijos de los hombres está en ellos lleno para hacer mal.

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

Because sentence hath not been done [on] an evil work speedily, therefore the heart of the sons of man is full within them to do evil.

12 Bien que el pecador haga mal cien veces, y le sea dilatado el castigo, con todo yo también sé que los que á Dios temen tendrán bien, los que temieren ante su presencia; Though a sinner commits crimes a hundred times, and lives long, yet surely I know that it will be better with those who fear God, who are reverent before him.

Though a sinner is doing evil a hundred [times], and prolonging [himself] for it, surely also I know that there is good to those fearing God, who fear before Him.

13 Y que el impío no tendrá bien, ni le serán prolongados los días, que son como sombra; por cuanto no temió delante de la presencia de Dios.

But it shall not be well with the wicked, neither shall he lengthen days like a shadow; because he doesn't fear God.

And good is not to the wicked, and he doth not prolong days as a shadow, because he is not fearing before God.

- 14 Hay vanidad que se hace sobre la tierra: que hay justos á quienes sucede como si hicieran obras de impíos; y hay impíos á quienes acaece como si hicieran obras de justos. Digo que esto también es vanidad.**

There is a vanity which is done on the earth, that there are righteous men to whom it happens according to the work of the wicked. Again, there are wicked men to whom it happens according to the work of the righteous. I said that this also is vanity.

There is a vanity that hath been done upon the earth, that there are righteous ones unto whom it is coming according to the work of the wicked, and there are wicked ones unto whom it is coming according to the work of the righteous. I have said that this also [is] vanity.

- 15 Por tanto alabé yo la alegría; que no tiene el hombre bien debajo del sol, sino que coma y beba, y se alegre; y que esto se le quede de su trabajo los días de su vida que Dios le dió debajo del sol.**

Then I commended mirth, because a man has no better thing under the sun, than to eat, and to drink, and to be joyful: for that will accompany him in his labor all the days of his life which God has given him under the sun.

And I have praised mirth because there is no good to man under the sun except to eat and to drink, and to rejoice, and it remaineth with him of his labour the days of his life that God hath given to him under the sun.

- 16 Yo pues dí mi corazón á conocer sabiduría, y á ver la faena que se hace sobre la tierra; (porque hay quien ni de noche ni de día ve sueño en su ojos;)**

When I applied my heart to know wisdom, and to see the business that is done on the earth (for also there is that neither day nor night sees sleep with his eyes),

When I gave my heart to know wisdom and to see the business that hath been done on the earth, (for there is also a spectator in whose eyes sleep is not by day and by night),

17 Y he visto todas las obras de Dios, que el hombre no puede alcanzar la obra que debajo del sol se hace; por mucho que trabaje el hombre buscándola, no la hallará: aunque diga el sabio que la sabe, no por eso podrá alcanzarla.

then I saw all the work of God, that man can't find out the work that is done under the sun, because however much a man labors to seek it out, yet he won't find it. Yes, moreover, though a wise man thinks he can comprehend it, yet he won't be able to find it.

then I considered all the work of God, that man is not able to find out the work that hath been done under the sun, because though man labour to seek, yet he doth not find; and even though the wise man speak of knowing he is not able to find.

1 CIERTAMENTE dado he mi corazón á todas estas cosas, para declarar todo esto: que los justos y los sabios, y sus obras, están en la mano de Dios; y que no sabe el hombre ni el amor ni el odio por todo lo que pasa delante de él.

For all this I laid to my heart, even to explore all this: that the righteous, and the wise, and their works, are in the hand of God; whether it is love or hatred, man doesn't know it; all is before them.

But all this I have laid unto my heart, so as to clear up the whole of this, that the righteous and the wise, and their works, [are] in the hand of God, neither love nor hatred doth man know, the whole [is] before them.

2 Todo acontece de la misma manera á todos: un mismo suceso ocurre al justo y al impío; al bueno y al limpio y al no limpio; al que sacrifica, y al que no sacrifica: como el bueno, así el que peca; el que jura, como el que teme el juramento.

All things come alike to all. There is one event to the righteous and to the wicked; to the good, to the clean, to the unclean, to him who sacrifices, and to him who doesn't sacrifice. As is the good, so is the sinner; he who takes an oath, as he who fears an oath.

The whole [is] as to the whole; one event is to the righteous and to the wicked, to the good, and to the clean, and to the unclean, and to him who is sacrificing, and to him who is not sacrificing; as [is] the good, so [is] the sinner, he who is swearing as he who is fearing an oath.

- 3 Este mal hay entre todo lo que se hace debajo del sol, que todos tengan un mismo suceso, y también que el corazón de los hijos de los hombres esté lleno de mal, y de enloquecimiento en su corazón durante su vida: y después, á los muertos.**

This is an evil in all that is done under the sun, that there is one event to all: yes also, the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

This [is] an evil among all that hath been done under the sun, that one event [is] to all, and also the heart of the sons of man is full of evil, and madness [is] in their heart during their life, and after it -- unto the dead.

- 4 Aún hay esperanza para todo aquél que está entre los vivos; porque mejor es perro vivo que león muerto.**

For to him who is joined with all the living there is hope; for a living dog is better than a dead lion.

But [to] him who is joined unto all the living there is confidence, for to a living dog it [is] better than to the dead lion.

- 5 Porque los que viven saben que han de morir: mas los muertos nada saben, ni tienen más paga; porque su memoria es puesta en olvido.**

For the living know that they will die, but the dead don't know anything, neither do they have any more a reward; for the memory of them is forgotten.

For the living know that they die, and the dead know not anything, and there is no more to them a reward, for their remembrance hath been forgotten.

- 6 También su amor, y su odio y su envidia, feneció ya: ni tiene ya más parte en el siglo, en todo lo que se hace debajo del sol.**

Also their love, their hatred, and their envy has perished long ago; neither have they any more a portion forever in anything that is done under the sun.

Their love also, their hatred also, their envy also, hath already perished, and they have no more a portion to the age in all that hath been done under the sun.

- 7** Anda, y come tu pan con gozo, y bebe tu vino con alegre corazón: porque tus obras ya son agradables á Dios.
Go your way -- eat your bread with joy, and drink your wine with a merry heart; for God has already accepted your works.
Go, eat with joy thy bread, and drink with a glad heart thy wine, for already hath God been pleased with thy works.
- 8** En todo tiempo sean blancos tus vestidos, y nunca falte unguento sobre tu cabeza.
Let your garments be always white, and don't let your head lack oil.
At all times let thy garments be white, and let not perfume be lacking on thy head.
- 9** Goza de la vida con la mujer que amas, todos los días de la vida de tu vanidad, que te son dados debajo del sol, todos los días de tu vanidad; porque esta es tu parte en la vida, y en tu trabajo con que te afanas debajo del sol.
Live joyfully with the wife whom you love all the days of your life of vanity, which he has given you under the sun, all your days of vanity: for that is your portion in life, and in your labor in which you labor under the sun.
See life with the wife whom thou hast loved, all the days of the life of thy vanity, that He hath given to thee under the sun, all the days of thy vanity, for it [is] thy portion in life, even of thy labour that thou art labouring at under the sun.
- 10** Todo lo que te viniere á la mano para hacer, hazlo según tus fuerzas; porque en el sepulcro, adonde tú vas, no hay obra, ni industria, ni ciencia, ni sabiduría.
Whatever your hand finds to do, do it with your might; for there is no work, nor device, nor knowledge, nor wisdom, in Sheol, where you are going.
All that thy hand findeth to do, with thy power do, for there is no work, and device, and knowledge, and wisdom in Sheol whither thou art going.

11 Tornéme, y vi debajo del sol, que ni es de los ligeros la carrera, ni la guerra de los fuertes, ni aun de los sabios el pan, ni de los prudentes las riquezas, ni de los elocuentes el favor; sino que tiempo y ocasión acontece á todos.

I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happen to them all.

I have turned so as to see under the sun, that not to the swift [is] the race, nor to the mighty the battle, nor even to the wise bread, nor even to the intelligent wealth, nor even to the skilful grace, for time and chance happen with them all.

12 Porque el hombre tampoco conoce su tiempo: como los peces que son presos en la mala red, y como las aves que se prenden en lazo, así son enlazados los hijos de los hombres en el tiempo malo, cuando cae de repente sobre ellos.

For man also doesn't know his time. As the fish that are taken in an evil net, and as the birds that are caught in the snare, even so are the sons of men snared in an evil time, when it falls suddenly on them.

For even man knoweth not his time; as fish that are taken hold of by an evil net, and as birds that are taken hold of by a snare, like these [are] the sons of man snared at an evil time, when it falleth upon them suddenly.

13 También vi esta sabiduría debajo del sol, la cual me parece grande:

I have also seen wisdom under the sun in this way, and it seemed great to me.

This also I have seen: wisdom under the sun, and it is great to me.

14 Una pequeña ciudad, y pocos hombres en ella; y viene contra ella un gran rey, y cércala, y edifica contra ella grandes baluartes:

There was a little city, and few men within it; and a great king came against it, besieged it, and built great bulwarks against it.

A little city, and few men in it, and a great king hath come unto it, and hath surrounded it, and hath built against it great bulwarks;

- 15 Y hállese en ella un hombre pobre, sabio, el cual libra la ciudad con su sabiduría; y nadie se acordaba de aquel pobre hombre.**
Now a poor wise man was found in it, and he by his wisdom delivered the city; yet no man remembered that same poor man.
and there hath been found in it a poor wise man, and he hath delivered the city by his wisdom, and men have not remembered that poor man!
- 16 Entonces dije yo: Mejor es la sabiduría que la fortaleza; aunque la ciencia del pobre sea menospreciada, y no sean escuchadas sus palabras.**
Then said I, Wisdom is better than strength. Nevertheless the poor man`s wisdom is despised, and his words are not heard.
And I said, `Better [is] wisdom than might, and the wisdom of the poor is despised, and his words are not heard.` --
- 17 Las palabras del sabio con reposo son oídas, más que el clamor del señor entre los**
The words of the wise heard in quiet are better than the cry of him who rules among fools.
The words of the wise in quiet are heard, More than the cry of a ruler over fools.
- 18 Mejor es la sabiduría que las armas de guerra; mas un pecador destruye mucho bien.**
Wisdom is better than weapons of war; but one sinner destroys much good.
Better [is] wisdom than weapons of conflict, And one sinner destroyeth much good!
- 1 LAS moscas muertas hacen heder y dar mal olor el perfume del perfumista: así una pequeña locura, al estimado por sabiduría y honra.**
Dead flies cause the oil of the perfumer to send forth an evil odor; so does a little folly outweigh wisdom and honor.
Dead flies cause a perfumer`s perfume To send forth a stink; The precious by reason of wisdom -- By reason of honour -- a little folly!

2 El corazón del sabio está á su mano derecha; mas el corazón del necio á su mano izquierda.

A wise man`s heart is at his right hand, but a fool`s heart at his left.

The heart of the wise [is] at his right hand, And the heart of a fool at his left.

3 Y aun mientras va el necio por el camino, fálta le, su cordura, y dice á todos, que es
Yes also, when the fool walks by the way, his understanding fails him, and he says to everyone that he is a fool.

And also, when he that is a fool Is walking in the way, his heart is lacking, And he hath said to every one, `He [is] a fool.`

4 Si el espíritu del príncipe se exaltare contra ti, no dejes tu lugar; porque la lenidad hará cesar grandes ofensas.

If the spirit of the ruler rises up against you, don`t leave your place; for gentleness lays great offenses to rest.

If the spirit of the ruler go up against thee, Thy place leave not, For yielding quieteth great sinners.

5 Hay un mal que debajo del sol he visto, á manera de error emanado del príncipe:

There is an evil which I have seen under the sun, the sort of error which proceeds from the ruler.

There is an evil I have seen under the sun, As an error that goeth out from the ruler,

6 La necedad está colocada en grandes alturas, y los ricos están sentados en lugar bajo.

Folly is set in great dignity, and the rich sit in a low place.

He hath set the fool in many high places, And the rich in a low place do sit.

- 7 Vi siervos en caballos, y príncipes que andaban como siervos sobre la tierra.**
I have seen servants on horses, and princes walking like servants on the earth.
I have seen servants on horses, And princes walking as servants on the earth.
- 8 El que hiciere el hoyo caerá en él; y el que aportillare el vallado, morderá la serpiente.**
He who digs a pit may fall into it; and whoever breaks through a wall may be bitten by a snake.
Whoso is digging a pit falleth into it, And whoso is breaking a hedge, a serpent biteth him.
- 9 El que mudare las piedras, trabajo tendrá en ellas: el que cortare la leña, en ella**
Whoever carves out stones may be injured by them. Whoever splits wood may be endangered thereby.
Whoso is removing stones is grieved by them, Whoso is cleaving trees endangered by them.
- 10 Si se embotare el hierro, y su filo no fuere amolado, hay que añadir entonces más fuerza: empero excede la bondad de la sabiduría.**
If the ax is blunt, and one doesn't sharpen the edge, then he must use more strength; but skill brings success.
If the iron hath been blunt, And he the face hath not sharpened, Then doth he increase strength, And wisdom [is] advantageous to make right.
- 11 Muerde la serpiente cuando no está encantada, y el lenguaraz no es mejor.**
If the snake bites before it is charmed, then is there no profit for the charmer's tongue.
If the serpent biteth without enchantment, Then there is no advantage to a master of the tongue.

- 12 Las palabras de la boca del sabio son gracia; mas los labios del necio causan su propia ruina.**
The words of a wise man`s mouth are gracious; but a fool is swallowed by his own lips.
Words of the mouth of the wise [are] gracious, And the lips of a fool swallow him up.
- 13 El principio de las palabras de su boca es necedad; y el fin de su charla nocivo desvarío.**
The beginning of the words of his mouth is foolishness; and the end of his talk is mischievous madness.
The beginning of the words of his mouth [is] folly, And the latter end of his mouth [is] mischievous madness.
- 14 El necio multiplica palabras: no sabe hombre lo que ha de ser; ¿y quién le hará saber lo que después de él será?**
A fool also multiplies words. Man doesn`t know what will be; and that which will be after him, who can tell him?
And the fool multiplieth words: `Man knoweth not that which is, And that which is after him, who doth declare to him?`
- 15 El trabajo de los necios los fatiga; porque no saben por dónde ir á la ciudad.**
The labor of fools wearies every one of them; for he doesn`t know how to go to the city.
The labour of the foolish wearieith him, In that he hath not known to go unto the city.
- 16 ¡Ay de ti, tierra, cuando tu rey es muchacho, y tus príncipes comen de mañana!**
Woe to you, land, when your king is a child, And your princes eat in the morning!
Wo to thee, O land, when thy king [is] a youth, And thy princes do eat in the morning.

17 ¡Bienaventurada, tú, tierra, cuando tu rey es hijo de nobles, y tus príncipes comen á su hora, por refección, y no por el beber!

Happy are you, land, when your king is the son of nobles, And your princes eat in due season, For strength, and not for drunkenness!

Happy art thou, O land, When thy king [is] a son of freemen, And thy princes do eat in due season, For might, and not for drunkenness.

18 Por la pereza se cae la techumbre, y por flojedad de manos se llueve la casa.

By slothfulness the roof sinks in; And through idleness of the hands the house leaks.

By slothfulness is the wall brought low, And by idleness of the hands doth the house drop.

19 Por el placer se hace el convite, y el vino alegra los vivos: y el dinero responde á todo.

A feast is made for laughter, And wine makes the life glad; And money is the answer for all things.

For mirth they are making a feast, And wine maketh life joyful, And the silver answereth with all.

20 Ni aun en tu pensamiento digas mal del rey, ni en los secretos de tu cámara digas mal del rico; porque las aves del cielo llevarán la voz, y las que tienen alas harán saber la

Don't revile the king, no, not in your thoughts; And don't revile the rich in your bedchamber: For a bird of the sky may carry your voice, And that which has wings may tell the matter.

Even in thy mind a king revile not, And in the inner parts of thy bed-chamber Revile not the rich: For a fowl of the heavens causeth the voice to go, And a possessor of wings declareth the word.

- 1 ECHA tu pan sobre las aguas; que después de muchos días lo hallarás.**
Cast your bread on the waters; For you shall find it after many days.
Send forth thy bread on the face of the waters, For in the multitude of the days thou dost find it.
- 2 Reparte á siete, y aun á ocho: porque no sabes el mal que vendrá sobre la tierra.**
Give a portion to seven, yes, even to eight; For you don` t know what evil will be on the earth.
Give a portion to seven, and even to eight, For thou knowest not what evil is on the earth.
- 3 Si las nubes fueren llenas de agua, sobre la tierra la derramarán: y si el árbol cayere al mediodía, ó al norte, al lugar que el árbol cayere, allí quedará.**
If the clouds are full of rain, they empty themselves on the earth; And if a tree falls toward the south, or toward the north, In the place where the tree falls, there shall it be.
If the thick clouds are full of rain, On the earth they empty [themselves]; And if a tree doth fall in the south or to the north, The place where the tree falleth, there it is.
- 4 El que al viento mira, no sembrará; y el que mira á las nubes, no segará.**
He who observes the wind won` t sow; And he who regards the clouds won` t reap.
Whoso is observing the wind soweth not, And whoso is looking on the thick clouds reapeth not.
- 5 Como tú no sabes cuál es el camino del viento, ó como se crían los huesos en el vientre de la mujer preñada, así ignoras la obra de Dios, el cual hace todas las cosas.**
As you don` t know what is the way of the wind, Nor how the bones grow in the womb of her who is with child; Even so you don` t know the work of God who does all.
As thou knowest not what [is] the way of the spirit, How -- bones in the womb of the full one, So thou knowest not the work of God who maketh the whole.

6 Por la mañana siembra tu simiente, y á la tarde no dejes reposar tu mano: porque tú no sabes cuál es lo mejor, si esto ó lo otro, ó si ambas á dos cosas son buenas.

In the morning sow your seed, And in the evening don't withhold your hand; For you don't know which will prosper, whether this or that, Or whether they both will be equally good.

In the morning sow thy seed, And at even withdraw not thy hand, For thou knowest not which is right, this or that, Or whether both of them alike [are] good.

7 Suave ciertamente es la luz, y agradable á los ojos ver el sol:

Truly the light is sweet, And a pleasant thing it is for the eyes to see the sun.

Sweet also [is] the light, And good for the eyes to see the sun.

8 Mas si el hombre viviere muchos años, y en todos ellos hubiere gozado alegría; si después trajere á la memoria los días de las tinieblas, que serán muchos, todo lo que le habrá pasado, dirá haber sido vanidad.

Yes, if a man lives many years, let him rejoice in them all; But let him remember the days of darkness, for they shall be many. All that comes is vanity.

But, if man liveth many years, In all of them let him rejoice, And remember the days of darkness, For they are many! all that is coming [is] vanity.

9 Alégrate, mancebo, en tu mocedad, y tome placer tu corazón en los días de tu juventud; y anda en los caminos de tu corazón, y en la vista de tus ojos: mas sabe, que sobre todas estas cosas te traerá Dios á juicio.

Rejoice, young man, in your youth, And let your heart cheer you in the days of your youth, And walk in the ways of your heart, And in the sight of your eyes; But know that for all these things God will bring you into judgment.

Rejoice, O young man, in thy childhood, And let thy heart gladden thee in days of thy youth, And walk in the ways of thy heart, And in the sight of thine eyes, And know thou that for all these, Doth God bring thee into judgment.

10 Quita pues el enojo de tu corazón, y aparta el mal de tu carne: porque la mocedad y la juventud son vanidad.

Therefore remove sorrow from your heart, And put away evil from your flesh; For youth and the dawn of life are vanity.

And turn aside anger from thy heart, And cause evil to pass from thy flesh, For the childhood and the age [are] vanity!

1 Y ACUÉRDATE de tu Criador en los días de tu juventud, antes que vengan los malos días, y lleguen los años, de los cuales digas, No tengo en ellos contentamiento;

Remember also your Creator in the days of your youth, Before the evil days come, and the years draw near, When you will say, "I have no pleasure in them;"

Remember also thy Creators in days of thy youth, While that the evil days come not, Nor the years have arrived, that thou sayest, `I have no pleasure in them.`

2 Antes que se oscurezca el sol, y la luz, y la luna y las estrellas, y las nubes se tornen tras la lluvia:

Before the sun, the light, the moon, and the stars are darkened, And the clouds return after the rain;

While that the sun is not darkened, and the light, And the moon, and the stars, And the thick clouds returned after the rain.

3 Cuando temblarán los guardas de la casa, y se encorvarán los hombres fuertes, y cesarán las muelas, porque han disminuído, y se oscurecerán los que miran por las ventanas;

In the day when the keepers of the house shall tremble, And the strong men shall bow themselves, And the grinders cease because they are few, And those who look out of the windows are darkened,

In the day that keepers of the house tremble, And men of strength have bowed themselves, And grinders have ceased, because they have become few. And those looking out at the windows have become dim,

- 4 Y las puertas de afuera se cerrarán, por la bajeza de la voz de la muela; y levantarás a la voz del ave, y todas las hijas de canción serán humilladas;**
And the doors shall be shut in the street; When the sound of the grinding is low, And one shall rise up at the voice of a bird, And all the daughters of music shall be brought low;
And doors have been shut in the street. When the noise of the grinding is low, And [one] riseth at the voice of the bird, And all daughters of song are bowed down.
- 5 Cuando también temerán de lo alto, y los tropezones en el camino; y florecerá el almendro, y se agravará la langosta, y perderás el apetito: porque el hombre va a la casa de su siglo, y los endechadores andarán en derredor por la plaza:**
Yes, they shall be afraid of heights, And terrors will be in the way; And the almond-tree shall blossom, And the grasshopper shall be a burden, And desire shall fail; Because man goes to his everlasting home, And the mourners go about the streets:
Also of that which is high they are afraid, And of the low places in the way, And the almond-tree is despised, And the grasshopper is become a burden, And want is increased, For man is going unto his home age-during, And the mourners have gone round through the street.
- 6 Antes que la cadena de plata se quiebre, y se rompa el cuenco de oro, y el cántaro se quiebre junto a la fuente, y la rueda sea rota sobre el pozo;**
Before the silver cord is severed, Or the golden bowl is broken, Or the pitcher is broken at the spring, Or the wheel broken at the cistern,
While that the silver cord is not removed, And the golden bowl broken, And the pitcher broken by the fountain, And the wheel broken at the well.
- 7 Y el polvo se torne a la tierra, como era, y el espíritu se vuelva a Dios que lo dió.**
And the dust returns to the earth as it was, And the spirit returns to God who gave it.
And the dust returneth to the earth as it was, And the spirit returneth to God who gave it.

8 Vanidad de vanidades, dijo el Predicador, todo vanidad.

Vanity of vanities, says the Preacher; All is vanity!

Vanity of vanities, said the preacher, the whole [is] vanity.

9 Y cuanto más sabio fué el Predicador, tanto más enseñó sabiduría al pueblo; é hizo escuchar, é hizo escudriñar, y compuso muchos proverbios.

Further, because the Preacher was wise, he still taught the people knowledge. Yes, he pondered, sought out, and set in order many proverbs.

And further, because the preacher was wise, he still taught the people knowledge, and gave ear, and sought out -- he made right many similes.

10 Procuró el Predicador hallar palabras agradables, y escritura recta, palabras de verdad.

The Preacher sought to find out acceptable words, and that which was written blamelessly, words of truth.

The preacher sought to find out pleasing words, and, written [by] the upright, words of truth.

11 Las palabras de los sabios son como aguijones; y como clavos hincados, las de los maestros de las congregaciones, dadas por un Pastor.

The words of the wise are like goads; and like nails well fastened are words from the masters of assemblies, which are given from one shepherd.

Words of the wise [are] as goads, and as fences planted [by] the masters of collections, they have been given by one shepherd.

12 Ahora, hijo mío, á más de esto, sé avisado. No hay fin de hacer muchos libros; y el mucho estudio aflicción es de la carne.

Furthermore, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

And further, from these, my son, be warned; the making of many books hath no end, and much study [is] a weariness of the flesh.

13 El fin de todo el discurso oído es este: Teme á Dios, y guarda sus mandamientos; porque esto es el todo del hombre.

This is the end of the matter. All has been heard. Fear God, and keep his commandments; for this is the whole duty of man.

The end of the whole matter let us hear: -- `Fear God, and keep His commands, for this [is] the whole of man.

14 Porque Dios traerá toda obra á juicio, el cual se hará sobre toda cosa oculta, buena ó
For God will bring every work into judgment, with every hidden thing, whether it is good, or whether it is evil.

For every work doth God bring into judgment, with every hidden thing, whether good or bad.`