

# Sepher Koheleth (Ecclesiastes)

## Chapter 3

א לכל זמן ועת לכל-חפץ תחת השמים: ס  
Ecc3:1

1. **lakol z'man w'eth l'kal-chephets tachath hashamayim.**

**Ecc3:1** There is an appointed time for everything.

And there is a time for every event under the heavens.

<3:1> Τοῖς πᾶσιν χρόνος, καὶ καιρὸς τῷ παντὶ πράγματι ὑπὸ τὸν οὐρανόν.

1 Tois pasin chronos, kai kairos tō panti pragmati hypo ton ouranon.

To all the time and season, to every thing under the heavens.

ב עת ללדת ועת למות עת לטעת ועת לעקור נטוע:  
Ecc3:2

2. **eth laledeth w'eth lamuth eth lata'ath w'eth la'aqor natu'a.**

**Ecc3:2** A time to give birth and a time to die;

a time to plant and a time to uproot what is planted.

<2> καιρὸς τοῦ τεκεῖν καὶ καιρὸς τοῦ ἀποθανεῖν,  
καιρὸς τοῦ φυτεῦσαι καὶ καιρὸς τοῦ ἐκτίλαι πεφυτευμένον,

2 kairos tou tekein kai kairos tou apothanein,

A season to give birth, and a season to die;

kairos tou phyteusai kai kairos tou ektilai pephyteumenon,

A season a season to plant, and a season to pluck out the thing being planted;

ג עת להרוג ועת להפוא עת לפרוץ ועת לבנות:  
Ecc3:3

3. **eth laharog w'eth lir'po' eth liph'rots w'eth lib'noth.**

**Ecc3:3** A time to kill and a time to heal; a time to tear down and a time to build up.

<3> καιρὸς τοῦ ἀποκτεῖναι καὶ καιρὸς τοῦ ἰάσασθαι,  
καιρὸς τοῦ καθελεῖν καὶ καιρὸς τοῦ οἰκοδομηῆσαι,

3 kairos tou apokteina kai kairos tou iasasthai,

a season to kill, and a season to heal;

kairos tou kathelein kai kairos tou oikodomēsai,

a season to demolish, and a season to build;

ד עת לבכות ועת לשחוק עת ספור ועת רקוד:  
Ecc3:4

4. **eth lib'both w'eth lis'choq eth s'phod w'eth r'qod.**

**Ecc3:4** A time to weep and a time to laugh; a time to mourn and a time to dance.

<4> καιρὸς τοῦ κλαῦσαι καὶ καιρὸς τοῦ γελάσαι,

καιρὸς τοῦ κόψασθαι καὶ καιρὸς τοῦ ὀρχήσασθαι,

4 kairos tou klausai kai kairos tou gelasai,  
a season to weep, and a season to laugh;

kairos tou kopsasthai kai kairos tou orchēsasthai,  
a season to lament, and a season to dance;

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קָוַם לְקַוֵּם וְלִשְׂמֹחַ לְשִׂמְחָה וְלִשְׂמֹחַ לְשִׂמְחָה וְלִשְׂמֹחַ לְשִׂמְחָה וְלִשְׂמֹחַ לְשִׂמְחָה  
:קָוַם לְקַוֵּם וְלִשְׂמֹחַ לְשִׂמְחָה

הַעֵת לְהַשְׂלִיךְ אֲבָנִים וְהַעֵת כְּנוֹס אֲבָנִים עַת לְחַבֹּק  
וְהַעֵת לְרַחֵק מִחֶבֶק:

5. `eth l'hash'lik 'abanim w'`eth k'nos 'abanim `eth lachaboq  
w'`eth lir'choq mechabeq.

**Ecc3:5** A time to throw stones and a time to gather stones;  
a time to embrace and a time to refrain from embracing.

<5> καιρὸς τοῦ βαλεῖν λίθους καὶ καιρὸς τοῦ συναγαγεῖν λίθους,  
καιρὸς τοῦ περιλαβεῖν καὶ καιρὸς τοῦ μακρυνθῆναι ἀπὸ περιλήμψεως,

5 kairos tou balein lithous kai kairos tou synagagein lithous,  
a season to throw stones, and a season to gather stones;

kairos tou perilabein kai kairos tou makrynthēnai apo perilēmpseōs,  
a season to embrace, and a season to be far from embrace;

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:קָוַם לְקַוֵּם וְלִשְׂמֹחַ לְשִׂמְחָה וְלִשְׂמֹחַ לְשִׂמְחָה וְלִשְׂמֹחַ לְשִׂמְחָה וְלִשְׂמֹחַ לְשִׂמְחָה

וְהַעֵת לְבַקֵּשׁ וְהַעֵת לְאַבֵּד עַת לְשִׂמּוֹר וְהַעֵת לְהַשְׂלִיךְ:

6. `eth l'baqesh w'`eth l'abed `eth lish'mor w'`eth l'hash'lik.

**Ecc3:6** A time to seek and a time to lose; A time to keep and a time to cast away.

<6> καιρὸς τοῦ ζητῆσαι καὶ καιρὸς τοῦ ἀπολέσαι,  
καιρὸς τοῦ φυλάξαι καὶ καιρὸς τοῦ ἐκβαλεῖν,

6 kairos tou zētēsai kai kairos tou apolesai,  
a season to seek, and a season to lose;

kairos tou phylaxai kai kairos tou ekbalein,  
a season to keep, and a season to cast out;

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:קָוַם לְקַוֵּם וְלִשְׂמֹחַ לְשִׂמְחָה וְלִשְׂמֹחַ לְשִׂמְחָה וְלִשְׂמֹחַ לְשִׂמְחָה וְלִשְׂמֹחַ לְשִׂמְחָה

זַעַת לְקַרֹּעַ וְהַעֵת לְתַפּוֹר עַת לְחַשׂוֹת וְהַעֵת לְדַבֵּר:

7. `eth liq'ro`a w'`eth lith'por `eth lachashoth w'`eth l'daber.

**Ecc3:7** A time to tear apart and a time to sew together;  
a time to kept silence and a time to speak.

<7> καιρὸς τοῦ ῥῆξαι καὶ καιρὸς τοῦ ῥάψαι, καιρὸς τοῦ σιγᾶν καὶ καιρὸς τοῦ λαλεῖν,

7 kairos tou hrēxai kai kairos tou hrapsai,  
a season to tear, and a season to sew;

kairos tou sigan kai kairos tou lalein,  
a season to be quiet, and a season to speak;

חַ עֵת לְאַהֲבָה וְעֵת לְשִׂנְאָה עֵת מְלַחֶמָה וְעֵת שְׁלוֹמִים׃ 8  
:חַ עֵת לְאַהֲבָה וְעֵת לְשִׂנְאָה עֵת מְלַחֶמָה וְעֵת שְׁלוֹמִים׃ 8

8. **eth le'ehob w'eth lis'no' eth mil'chamah w'eth shalom.**

**Ecc3:8 A time to love and a time to hate; a time of war and a time of peace.**

<8> καιρὸς τοῦ φιλεῖναι καὶ καιρὸς τοῦ μισῆσαι, καιρὸς πολέμου καὶ καιρὸς εἰρήνης.

8 kairos tou philēsai kai kairos tou misēsai,

a season to be fond of, and a season to detest;

kairos polemou kai kairos eirēnēs.

a season of war, and a season of peace.

ט מַה-יִתְרוֹן הָעוֹשֶׂה בְּאֲשֶׁר הוּא עֹמֵל׃ 9  
:ט מַה-יִתְרוֹן הָעוֹשֶׂה בְּאֲשֶׁר הוּא עֹמֵל׃ 9

9. **mah-yith'ron ha'oseh ba'asher hu' amel.**

**Ecc3:9 What profit has he who works have in that in which he labors?**

<9> τίς περισεία τοῦ ποιούντος ἐν οἷς αὐτὸς μοχθεῖ;

9 tis perisseia tou poiountos en hois autos mochthei?

What advantage of the one doing things in which he makes an effort?

יְהִי אֶת-הַעֲנָנִין אֲשֶׁר נָתַן אֱלֹהִים לְבְנֵי הָאָדָם לְעֲנוּת בּוֹ׃ 10  
:יְהִי אֶת-הַעֲנָנִין אֲשֶׁר נָתַן אֱלֹהִים לְבְנֵי הָאָדָם לְעֲנוּת בּוֹ׃ 10

10. **ra'ithi 'eth-ha'in'yan 'asher nathan 'Elohim lib'ney ha'adam la'anoth bo.**

**Ecc3:10 I have seen the task which Elohim has given to the sons of men to be humbled by it.**

<10> εἶδον σὺν τὸν περισπασμόν, ὃν ἔδωκεν ὁ θεὸς τοῖς υἱοῖς τοῦ ἀνθρώπου τοῦ περισπᾶσθαι ἐν αὐτῷ.

10 eidon syn ton perispasmon, hon edōken ho theos

I saw with the distraction which Elohim gave

tois huiōis tou anthrōpou tou perispasthai en autō.

to the sons of men to be distracting to him.

יֵאָדָה הַכֹּל עֲשֵׂה יָפֶה בְּעֵתוֹ גַּם אֶת-הָעֹלָם נָתַן  
בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא-יִמָּצָא הָאָדָם אֶת-הַמַּעֲשֵׂה  
אֲשֶׁר-עֲשֵׂה הָאֱלֹהִים מִרְאֵשׁ וְעַד-סוּף׃ 11  
יֵאָדָה הַכֹּל עֲשֵׂה יָפֶה בְּעֵתוֹ גַּם אֶת-הָעֹלָם נָתַן  
בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא-יִמָּצָא הָאָדָם אֶת-הַמַּעֲשֵׂה  
אֲשֶׁר-עֲשֵׂה הָאֱלֹהִים מִרְאֵשׁ וְעַד-סוּף׃ 11

11. **'eth-hakol 'asah yapheh b'ito gam 'eth-ha'olam nathan b'libam mib'li 'asher lo'-yim'tsa' ha'adam 'eth-hama'aseh 'asher-'asah ha'Elohim mero'sh w'ad-soph.**

**Ecc3:11** He has made everything appropriate in its time.

He has also set eternity in their heart, without which man shall not find out the work which the Elohim has done from the beginning even to the end.

<11> σὺν τὰ πάντα ἐποίησεν καλὰ ἐν καιρῷ αὐτοῦ καί γε σὺν τὸν αἰῶνα ἔδωκεν ἐν καρδίᾳ αὐτῶν, ὅπως μὴ εὕρη ὁ ἄνθρωπος τὸ ποίημα, ὃ ἐποίησεν ὁ θεός, ἀπ’ ἀρχῆς καὶ μέχρι τέλους.

11 syn ta panta epoiēsen kala en kairō autou

All which he made is good in his season;

kai ge syn ton aiōna edōken en kardia autōn,

and indeed with the eon he gave in their heart,

hopōs mē heurē ho anthrōpos to poiēma, ho epoiēsen ho theos,

so that should not find man the action which Elohim did

ap’ archēs kai mechri telous.

from beginning till end.

יב ידעתי כי אין טוב בם  
כי אם לשמוח ולעשות טוב בחייו:

12. yada`ti ki `eyn tob bam ki `im-lis`moach w`la`asoth tob b`chayayu.

**Ecc3:12** I know that there is no good in them but to rejoice and to do good in his life;

<12> ἔγνων ὅτι οὐκ ἔστιν ἀγαθὸν ἐν αὐτοῖς εἰ μὴ τοῦ εὐφρανθῆναι καὶ τοῦ ποιεῖν ἀγαθὸν ἐν ζωῇ αὐτοῦ.

12 egnōn hoti ouk estin agathon en autois

I knew that there is not good in them,

ei mē tou euphranthēnai kai tou poiein agathon en zōē autou;

except to be glad and to do good in his life.

יג וגם כל-האדם שיאכל ושתה  
וראה טוב בכל-עמלו ממת אלהים היא:

13. w`gam kal-ha`adam sheyo`kal w`shathah

w`ra`ah tob b`kal-`amalo matath `Elohim hi`.

**Ecc3:13** And also every man that should eat and drink, enjoy the good of all his labor, it is the gift of Elohim.

<13> καί γε πᾶς ὁ ἄνθρωπος, ὃς φάγεται καὶ πίνεται καὶ ἴδη ἀγαθὸν ἐν παντὶ μόχθῳ αὐτοῦ, δόμα θεοῦ ἐστίν.

13 kai ge pas ho anthrōpos, hos phagetai kai pietai

And indeed, every man who shall eat and shall drink

kai idē agathon en panti mochthō autou, doma theou estin.

and should behold good in all his effort – a gift of Elohim it is.

14  
יְדַעְתִּי כִּי כָּל-אֲשֶׁר יַעֲשֶׂה הָאֱלֹהִים הוּא יִהְיֶה  
לְעוֹלָם עָלָיו אֵין לְהוֹסִיף וּמִמֶּנּוּ אֵין לְגָרֵעַ  
וְהָאֱלֹהִים עֹשֶׂה שְׂרָאוֹ מִלְּפָנָיו:

14. **yada`ti ki kal-`asher ya`aseh ha'Elohim hu' yih'yeh l`olam `alayu `eyn l`hosiph umimenu `eyn lig`ro`a w`ha'Elohim `asah sheyir'u mil`phanayu.**

**Ecc3:14** I know that whatever the Elohim does, it shall be forever; there is nothing to add to it and there is nothing to take from it, and the Elohim does it so that men should fear before Him.

<14> ἔγνω ὅτι πάντα, ὅσα ἐποίησεν ὁ θεός, αὐτὰ ἔσται εἰς τὸν αἰῶνα· ἐπ' αὐτῷ οὐκ ἔστιν προσθεῖναι, καὶ ἀπ' αὐτοῦ οὐκ ἔστιν ἀφελεῖν, καὶ ὁ θεὸς ἐποίησεν, ἵνα φοβηθῶσιν ἀπὸ προσώπου αὐτοῦ.

14 **egnōn hoti panta, hosa epoiēsen ho theos, auta estai eis ton aiōna;**  
I knew that all things as many as Elohim did, they shall be into the eon.

**ep' autō ouk estin prostheinai, kai ap' autou ouk estin aphelein,**  
Unto them it is not to add, and from them it is not to remove.

**kai ho theos epoiēsen, hina phobēthōsin apo prosōpou autou.**  
And Elohim did that they should fear from in front of him.

15  
טו מֵהַ-נְשִׂיָה כְּבָר הוּא וְאֲשֶׁר לְהִיּוֹת כְּבָר הִיא  
וְהָאֱלֹהִים יִבְקֹשׁ אֶת-נִרְדָּף:

15. **mah-shehayah k'bar hu' wa'asher lih'yoth k'bar hayah w'ha'Elohim y'baqesh `eth-nir'daph.**

**Ecc3:15** That which has been already and that which shall be has already been, for the Elohim seeks what has passed by.

<15> τὸ γινόμενον ἤδη ἐστίν, καὶ ὅσα τοῦ γίνεσθαι, ἤδη γέγονεν, καὶ ὁ θεὸς ζητήσῃ τὸν διωκόμενον.

15 **to genomenon ēdē estin, kai hosa tou ginesthai,**  
The thing becoming, already is; and as much as there is to be,

**ēdē gegonen, kai ho theos zētēsei ton diōkomenon.**  
already has become; and Elohim shall seek the thing pursuing.

טז וְעוֹד רְאִיתִי תַחַת הַשָּׁמַיִם מְקוֹם הַמְּשֻׁפָּט שָׁמָּה הָרָשָׁע  
16  
וְעוֹד רְאִיתִי תַחַת הַשָּׁמַיִם מְקוֹם הַמְּשֻׁפָּט שָׁמָּה הָרָשָׁע

16. w'od ra'ithi tachath hashamesh m'qom hamish'pat shamah haresha`  
um'qom hatsedeq shamah harasha`.

**Ecc3:16** Furthermore, I have seen under the sun that in the place of justice there is wickedness and in the place of righteousness there is wickedness.

<16> Καὶ ἔτι εἶδον ὑπὸ τὸν ἥλιον τόπον τῆς κρίσεως, ἐκεῖ ὁ ἀσεβής, καὶ τόπον τοῦ δικαίου, ἐκεῖ ὁ ἀσεβής.

16 Kai eti eidon hypo ton hēlion topon tēs kriseōs,

And still I beheld under the sun the place of the of judgment -  
ekei ho asebeēs, kai topon tou dikaiou, ekei ho asebeēs.  
there the impious one; and a place of the just - there was the pious one.

יז אָמַרְתִּי אֲנִי בְּלִבִּי אֶת-הַצְדִּיק וְאֶת-הַרְשָׁע וְשִׁפְטֵי הָאֱלֹהִים  
כִּי-עַתָּה לְכָל-חַפֵּץ וְעַל כָּל-הַמַּעֲשֵׂה שָׁם:

17. 'amar'ti 'ani b'libi 'eth-hatsadiq w'eth-harasha` yish'pot ha'Elohim  
ki-`eth l'kal-chephets w'al kal-hama`aseh sham.

**Ecc3:17** I said in my heart, the Elohim shall judge the righteous and the wicked, for a time for every matter and for every deed is there.

<17> εἶπα ἐγὼ ἐν καρδίᾳ μου Σὺν τὸν δίκαιον καὶ σὺν τὸν ἀσεβῆ κρινεῖ ὁ θεός, ὅτι καιρὸς τῷ παντὶ πράγματι καὶ ἐπὶ παντὶ τῷ ποιήματι.

17 eipa egō en kardia mou Syn ton dikaiou kai syn ton asebeē krinei ho theos,

I said in my heart, With the just and with the impious, the Elohim shall judge,  
hoti kairos tō panti pragmati kai epi panti tō poiēmati.  
for there is a season for every thing, and for every action.

יח אָמַרְתִּי אֲנִי בְּלִבִּי עַל-הַדְּבָרָת בְּנֵי הָאָדָם לְבָרָם הָאֱלֹהִים  
וְלִרְאוֹת שְׁהֵם-בְּהֵמָה הֵמָּה לָהֶם:

18. 'amar'ti 'ani b'libi `al-dib'rath b'ney ha'adam l'baram ha'Elohim  
w'lr'oth sh'hem-b'hemah hemah lahem.

**Ecc3:18** I said in my heart concerning the estate of the sons of men, the Elohim tests them so that they see for themselves that they are beasts.

<18> ἐκεῖ εἶπα ἐγὼ ἐν καρδίᾳ μου περὶ λαλιᾶς υἱῶν τοῦ ἀνθρώπου, ὅτι διακρινεῖ αὐτοὺς ὁ θεός, καὶ τοῦ δεῖξαι ὅτι αὐτοὶ κτήνη εἰσὶν καὶ γε αὐτοῖς.

18 ekei eipa egō en kardia mou peri lalias huiōn tou anthrōpou,

there I said in my heart, concerning the speech of the sons of man,  
hoti diakrinei autous ho theos, kai tou deixai hoti autoi ktēnē eisin  
that shall examine them the Elohim, and to show that they are beasts.

kai **ge** autois.

And **indeed** to them.

19  
לְכָל אֶחָד מֵהֶם כְּמוֹת זֶה כֵּן מוֹת זֶה וְרוּחַ אֶחָד לְכָל  
וּמוֹתָר הָאָדָם מִן־הַבְּהֵמָה אֵין כִּי הַכֹּל הֶבֶל:

יט כִּי מִקְרָה בְּנֵי־הָאָדָם וּמִקְרָה הַבְּהֵמָה  
וּמִקְרָה אֶחָד לָהֶם כְּמוֹת זֶה כֵּן מוֹת זֶה וְרוּחַ אֶחָד לְכָל  
וּמוֹתָר הָאָדָם מִן־הַבְּהֵמָה אֵין כִּי הַכֹּל הֶבֶל:

**19. ki miq'reh b'ney-ha'adam umiq'reh hab'hemah  
umiq'reh 'echad lahem k'moth zeh ken moth zeh w'ruach 'echad lakol  
umothar ha'adam min-hab'hemah 'ayin ki hakol habel.**

**Ecc3:19** For that which happens to the sons of men and that which happens to beasts;  
even one thing that which happens to them: as one dies so dies the other;  
indeed, they have all one breath and there is no advantage for man over beast,  
for all is vanity.

<19> ὅτι συνάντημα υἱῶν τοῦ ἀνθρώπου καὶ συνάντημα τοῦ κτήνους,  
συνάντημα ἐν αὐτοῖς· ὡς ὁ θάνατος τούτου, οὕτως ὁ θάνατος τούτου,  
καὶ πνεῦμα ἐν τοῖς πᾶσιν· καὶ τί ἐπερίσσευσεν ὁ ἄνθρωπος παρὰ τὸ κτήνος;  
οὐδέν, ὅτι τὰ πάντα ματαιότης.

**19 hoti synantēma huiōn tou anthrōpou kai synantēma tou ktēnous,  
that the event of the sons of man, and the event of the beast is  
synantēma hen autois; hōs ho thanatos toutou, houtōs ho thanatos toutou,  
the event one to them; as the death of this one, also the death of this other one;  
kai pneuma hen tois pasin; kai ti eperisseusen ho anthrōpos para to ktēnos?  
and breath one to all. And what abounded the man more than the cattle?  
ouden, hoti ta panta mataiotēs.  
Nothing. For all things are folly.**

20  
כְּהֹלֵךְ הוֹלֵךְ אֶל־מְקוֹם אֶחָד הַכֹּל הֵיחָד מִן־הָעָפָר  
וְהַכֹּל שָׁב אֶל־הָעָפָר:

**20. hakol holek 'el-maqom 'echad hakol hayah min-he'aphar  
w'hakol shab 'el-he'aphar.**

**Ecc3:20** All go to one place. All are of the dust and all return to the dust.

<20> τὰ πάντα πορεύεται εἰς τόπον ἓνα· τὰ πάντα ἐγένετο ἀπὸ τοῦ χοός,  
καὶ τὰ πάντα ἐπιστρέφει εἰς τὸν χοῦν·

**20 ta panta poreuetai eis topon hena; ta panta egeneto apo tou choos,  
All things go to place one; all things came from the dust,  
kai ta panta epistrophei eis ton choun;  
and all things return to the dust.**

21 כַּמֵּי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם הַעֹלָה הִיא לְמַעַל  
וְרוּחַ הַבְּהֵמָה הַיֹּרֶדֶת הִיא לְמַטָּה לְאָרֶץ׃

**21. mi yode`a ruach b'ney ha'adam ha`olah hi' l'ma`lah  
w'ruach hab'hemah hayoredeth hi' l'matah la'arets.**

**Ecc3:21 Who knows that the spirit of the sons of man that goes upward  
and the spirit of the beast that goes downward to the earth?**

<21> καὶ τίς οἶδεν πνεῦμα υἱῶν τοῦ ἀνθρώπου εἰ ἀναβαίνει αὐτὸ εἰς ἄνω,  
καὶ πνεῦμα τοῦ κτήνους εἰ καταβαίνει αὐτὸ κάτω εἰς γῆν;

21 kai tis oiden pneuma huiōn tou anthrōpou ei anabainei auto eis anō,  
And who has known the spirit of the sons of man, if it ascends itself upward?  
kai pneuma tou ktēnous ei katabainei auto katō eis gēn?  
and the spirit of the beast, if it goes down itself below into the earth?

22 כִּי-הוּא חֵלְקוֹ כִּי מִי יְבִיאֵנוּ לְרֵאוֹת בְּמָה שְׂיִהְיֶה אַחֲרָיו׃  
כִּבְיָרְאִיתִי כִּי אֵין טוֹב מֵאַשֶׁר יִשְׁמַח הָאָדָם בְּמַעֲשָׁיו׃

**22. w'ra'ithi ki 'eyn tob me'asher yis'mach ha'adam b'ma`asayu  
ki-hu' chel'qo ki mi y'bi'enu lir'oth b'meh sheyih'yeh 'acharayu.**

**Ecc3:22 Therefore I have seen that nothing is better than that man should rejoice  
in his works, for that is his lot. For who shall bring him to see what shall occur after him?**

<22> καὶ εἶδον ὅτι οὐκ ἔστιν ἀγαθὸν εἰ μὴ ὃ εὐφρανθήσεται ὁ ἄνθρωπος  
ἐν ποιήμασιν αὐτοῦ, ὅτι αὐτὸ μέρος αὐτοῦ·  
ὅτι τίς ἄξει αὐτὸν τοῦ ἰδεῖν ἐν ᾧ ἐὰν γένηται μετ' αὐτόν;

22 kai eidon hoti ouk estin agathon ei mē ho euphranthēsetai ho anthrōpos  
And I saw that there is no good, except where shall be glad man  
en poiēmasin autou, hoti auto meris autou;  
in his actions; for it is his portion.  
hoti tis axei auton tou idein en hō ean genētai met' auton?  
For who shall lead him to see in what ever should take place after him?